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DISMANTLING
REASSEMBLING
tools for
alternative futures

Dancing with the Troubles of AI

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We are 4 creative ethic-ticians, working in the areas of design, fashion, arts and philosophy, making tools and spaces to inspire, drive, support and assess innovation responsive to societal and planetary crises, which we call *ethics through design*. We created this ritual to make time to be in our bodies, along with a team that includes musicians, performance artists, aikido masters, HIT trainers, sci-fi enthusiasts, and street dancers, to develop a transdisciplinary choreography. Together we have made a ritual to embrace the magical, illogical, delightful and laughable. We rehearsed with our bodies, protocols for anticipating, noticing, and addressing ethical tensions, to nurture a mindset of collaborative creativity and radical care. Beyond the duties of data management, privacy, justice, diversity, we aim to support abilities to design for "a world where many worlds fit"; capacities to respond to uncertainty with music, movements, and ethical doings.

Aperture

Our seed is a discontent - a sensation of futility - left by reflections upon the hard, fast, uncontrollable path humanity has taken into manufacturing another, data-driven, existence.

In our work with tech companies, we experience the shared tension that arises from the acceleration of technical possibility, from creating something really amazing, the potential of its benefits, the rush of the market, of getting further, of getting there first, the realization (or not) of human and environmental consequences. The inertia, the visceral call, "let me develop this and then we make it safe… then we make it legal, ethical, sustainable…" the temptation of the machine.

I grew up dancing to the drums of Caribbean rituals. Afro descendants from all countries and religions of Africa came to be together in plantations of America and the Caribe, creating syncretic rituals that had recognizable elements of their ancestors, but in their totality were anew. The rituals from my land, more than recalling home, or trying to press a hypothetical reset button, were trying to collectively imagine a better possibility.

Those cimarrones dances were none other than protocols to access the world otherwise.

Indigenous cultures all over the world have developed protocols to initiate, maintain and evolve relationships with nature and their communities. Computer scientists also use protocols for coding and programming. We used this ritual as an ethical AI protocol to, step by step, move by move, connect with each other, and stay with our troubles, calling for dismantling and reassembling AI for all. This is at the same time a celebration and a challenge:

That was the celebrant's "aperture" of a ritual for ethical AI. We have co-designed and facilitated this ritual three times for groups of up to 90 participants. We are four creative ethic-ticians, working in the areas of design, fashion, arts and philosophy, making tools and spaces to inspire, drive, support and assess innovation responsive to societal and planetary crises, or what we have called *ethics through design*.

We structured the ritual around 12 movements from dawn to dusk, each movement representing an ethical value. We will share our outcomes and findings from our Research through Design, using the same value structure to present our reflections.

This document serves multiple purposes, all of which entangle with each other. It is a recounting of sorts, trying to tell the stories of designing a ritual for ethical AI. It is a manual, to help students, communities, and organizations, practice their own rituals, to embody other ways of knowing and doing. To help facilitate this, we have included further resources at the end of each section. At the

same time, this document is a call to scaffold civil disobedience. It is an opening up into radical terrain, an uncovering of needs to do worlds otherwise. We have been doing ethical consultancy for 5 years work using ethics through design with corporations, universities, and industry consortia innovating in new technologies for the fields of medical and disaster response, and sustainable energy. Drawing from that work, we are moving into a space where we think we need less ethics and more political action.

This is a place where we share our collective inspirations for Dancing with the Trouble of AI, in a way that is useful to others. We try as much as possible to avoid overly complicated ways of speaking, while contending with the often complex intellectual and literary influences that helped this ritual come to be. In one sense, the project of talking about this ritual is paradoxical. The whole point was to stop talking about ethics, and do it. The surprising, the unexpected and unpredictable enjoyments of doing the ritual came from its emotional and sensorial reactions, the part that gets you in the gut, that inarticulable place. Instead of trying to capture this inarticulable feeling with words, the following is a guide through the journey of the ritual itself, each of its values, their significance to the authors, and openings into other possible routes.

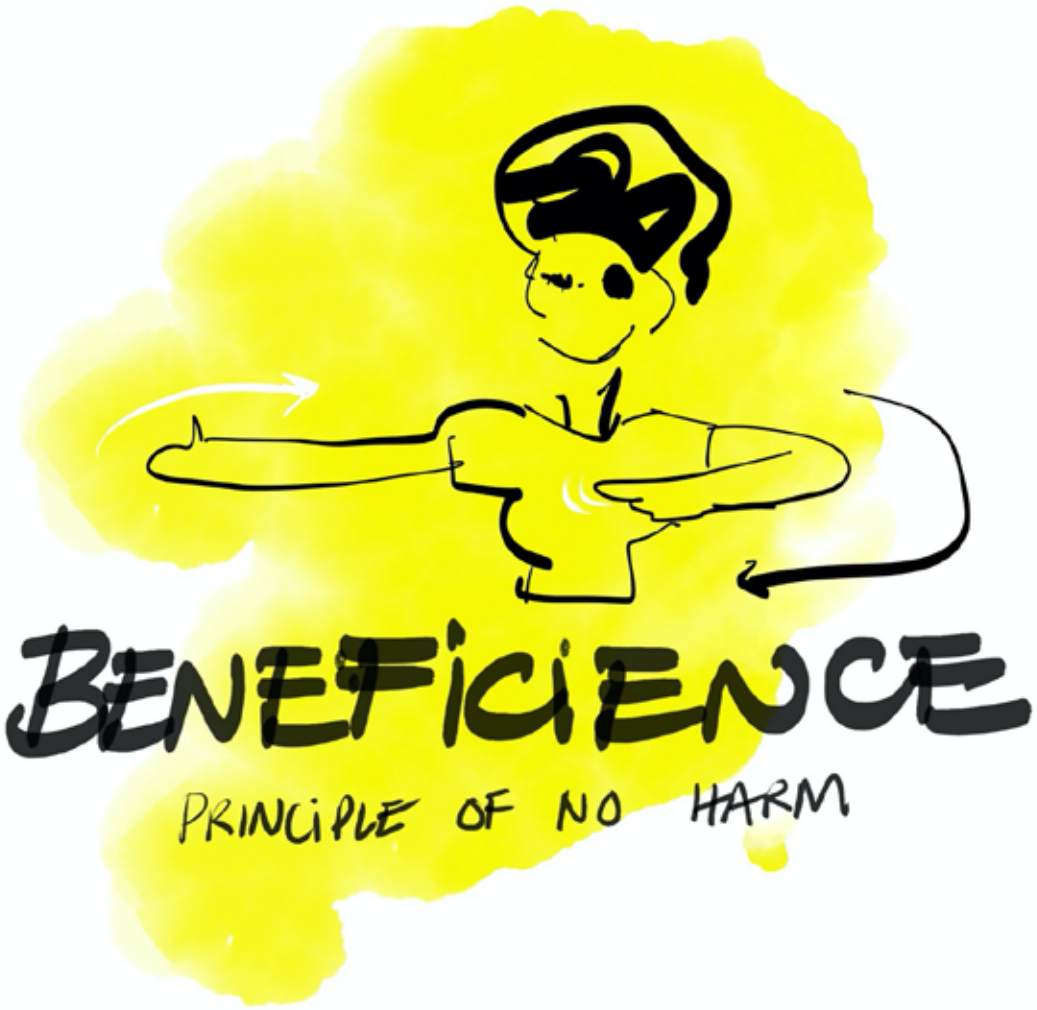
Writing this, the memories surge in, of how it came together, the unexpected circumstances that found their way into the process. And a through line, the pandemic, being locked indoors, locked into screens – now quickly becoming the new dysfunctional normal. We have all been disconnected, from each other, even from our own bodies. The ritual was a way to make space for connection, mediated by screens, but that could still touch something visceral.

The collaborators who made time, and the participants on Zoom, made something happen that wouldn't have, if we were just sat talking. We hacked the screen, the little portion of space usually accounting only for our heads and shoulders. As conflicting stories are told, about returning to offices, about perpetual online work lives, we try to claim the importance of making space, and making time, to be in our bodies, to feel as well as know, as Arturo Escobar calls it, 'sentipensar', or thinking-feeling. In our case, we thought-felt with the affordances of the Zoom screen.

The figure that sits through this ritual is the protocol. Protocols feature in the language of AI creation. They set the parameters of operation, they give instructions, and hence give form to the realities that AI creates. Protocols are also used by indigenous communities, as methods for accessing the world otherwise. We wanted to create a corporeal protocol to feature in the collective ideas of AI, given that some of the must of the abstracted AI decisions have very intimate and physical implications.

Further Resources

- A Is For Another: A Dictionary Of AI.
- A New AI Lexicon: Responses and Challenges to the Critical AI discourse.



A dread that is left from reading authors busy in the work of exposing ethical troubles of AI. The sensation, the bitter taste in our mouths, the thought:

If all of this is true, why do we want this to develop?

Less ethics more politics and even activism
Working against the realisation of ethics white washing and the 3 millions fancy ethical frameworks.

Thinking about the benefits of something is not straightforward; as soon as one starts asking "the benefits for who? or for what?", something deceptively simple shows its complications. If then we ask "benefits at the expense of whom or what?" we immediately enter into the complexities of ethics; what parameters are we using to decide what counts as good; economical, technical, cultural (what culture?) planetary, spiritual. But there is a point where ethics reaches a limit, when the question "what if something or someone is benefiting immensely (or even sufficiently to justify the cost) and others not?" what social power relations does this imbalance create, what inequalities are exacerbated?" Now we have entered the realm of politics.

The idea that we can make something good for all, that there is one universal way to create "the good", is deeply tied to the Eurocentric model of modernity, based on techno-scientific innovation and that inherits its ideas of universality from Christianity. This model has been exported, or forcibly imposed, across worlds who may hold very different ideas of what is good or not. That is why something that is considered to hold benefits, so often conceals harms, exploitation, and violence, against peoples and places.

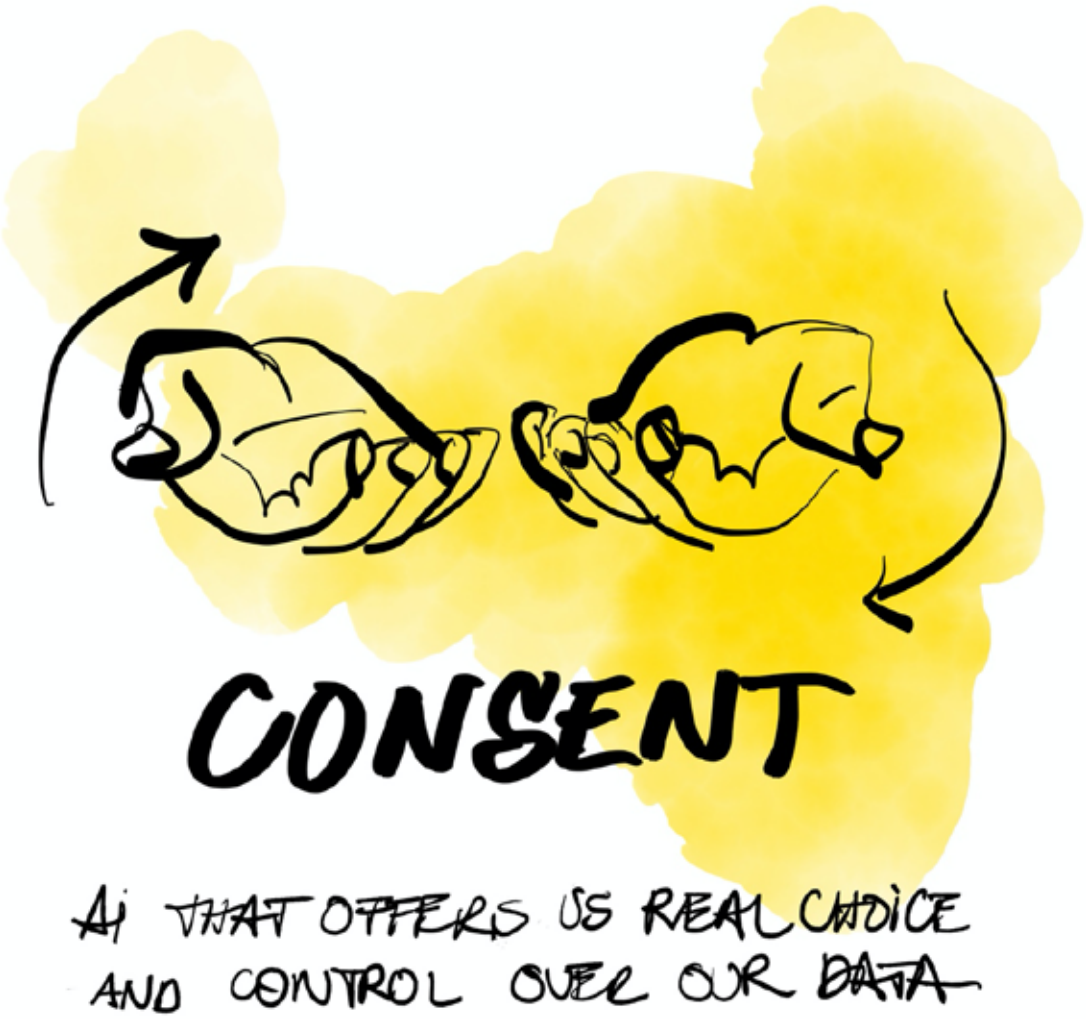
Beneficence is not, or should not be, a trade-off between benefit and harm. Benefits can be produced in all sorts of ways, and very often, there are costs to those benefits that are displaced to somewhere or someone else. The setup of the trade is already soaked through with vested interests. Instead, we are searching for wider meanings of beneficence, not just as temporary commercial or technological good, but as care for others, a desire for the good that is *felt*, rather than a calculable transaction exercise or turned into an intellectual token.

What if AI was not employed to make decisions on our credit score, but to monitor coastal erosion? What if AI didn't keep a lone elderly person company in their house, but facilitated connections to others? What if the model of the AI user was not the isolated, egocentric individual, but the interconnected, compassionate, community member? There are methods for asking these questions, and when they are flexible enough, they empower voices to be heard in the arena of technological innovation. Ethical tools can be used 'to engender debate over the extent to which social values are respected by a new technology (or whatever) and what might be the ethical implications arising from the application of a new technology' (Wright, 2011, p. 201)

We must ask ourselves and our technologies, "is this all we want to do?" In this spirit, we look again at the ethical impact assessment, and turn it from a tick box exercise in liability, into a reiterative, contextual, creative, and yes, beneficial protocol. There is more than one way to be ethical.

Further Resources

- Amaro, R., 'Atlas of Anomalous AI' podcast, available at: https://soundcloud.com/ignotabooks/atlas-of-anomalous-ai-ramon-amaro-rana-dasgupta-and-yuk-hui
- https://www.isitethical.org/key-terms/



If we were all attending a conference in person, and I was vegan for political reasons, no one would make me eat the ham sandwich, however we have no space to refuse unethical data-driven systems in work or in life.

This ritual was an exercise of scaffolding civic disobedience and claiming meaningful consent.

Consent forms are not enough!

The algorithmic systems that we interact with, and the data silage that nurtures them, demand our care – our ongoing engagement with their construction and maintenance, but give us little opportunity to examine that caring contract, our place is within it, what we might want or need, and certainly no means by which to adapt it.

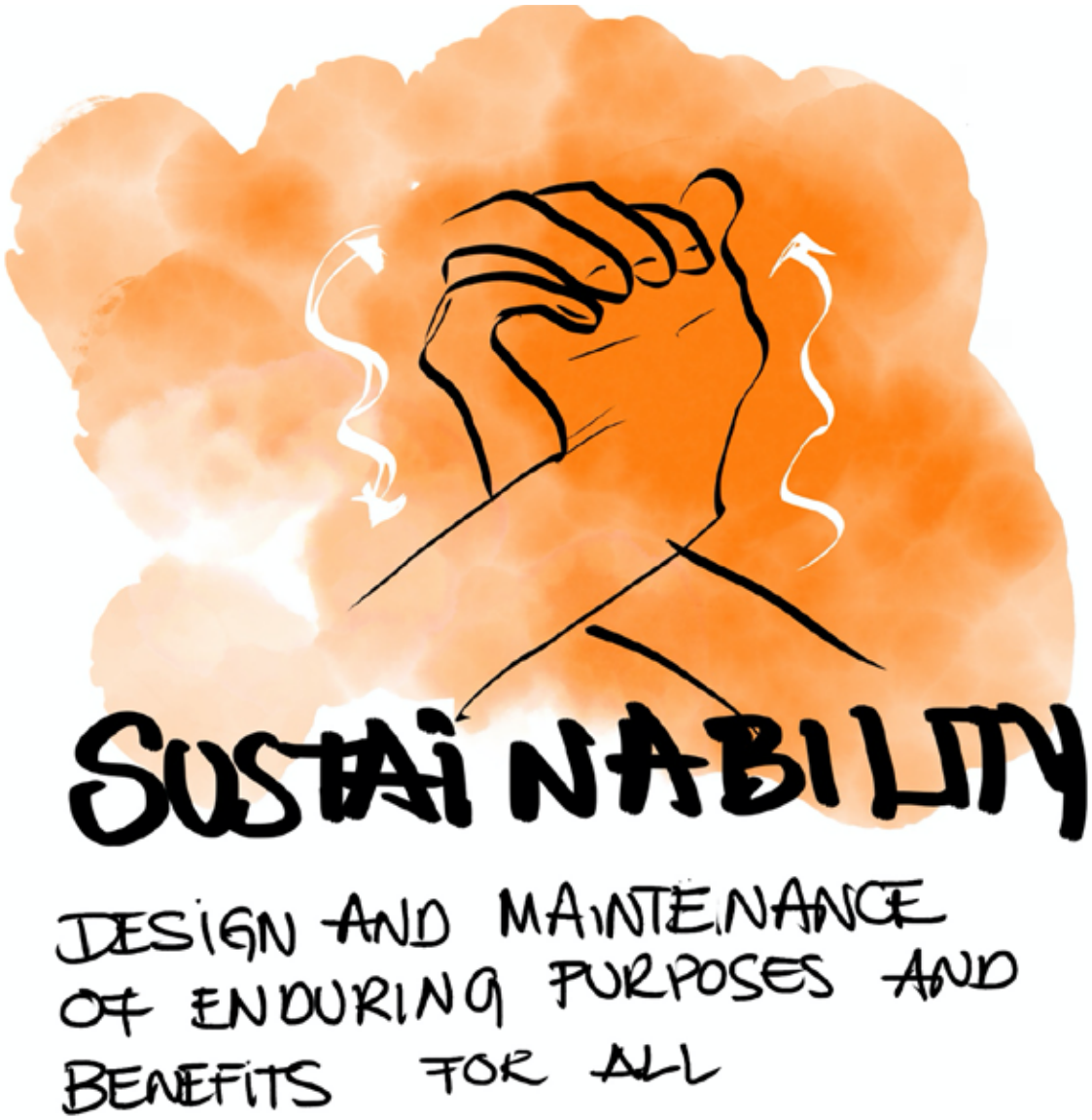
Each AI system offers a limited aperture of engagement, with it and thus with each other, fragmenting our complex, interconnected, embodied relations into more easily-digestible, datafiable formats. The commercial purpose of algorithmic systems is obscured, our connections to each other now colonised, the ways in which we pay for them hidden in interminable terms of use statements that no user reads.

Opportunities to exist outside of the emerging algorithmic techno-realities are rapidly vanishing - to choose not to use these systems is to banish ourselves. What then for the aspirant non-user? How can we meaningfully consent when data-colonialism has vanished and vanquished all other possible choices, realities and existences?

The power of consent lies not just in its affirmation. In addition to this, having the space to consent means having the space to say no. It is this power to say no that is at risk in the most extensive exploitations that AI carries out. Data-colonialism refers to the world's saturation with data flows, but also to the communities and planetary spaces whose power to say no have been erased.

Further Resources

- Clarke, R. (2007). Introduction to dataveillance and information privacy, and definitions of terms, Aug. http://rogerclarke.com/DV/Intro.html



Our fuel is the desperation of screen-saturation and lack of connectedness that this weird year has set in our bodies, so many things happening, and us, seeing each other framed by little screens...

Carbon intensity of online connections. How not to die in another ethics webinar.

The physical/mental intensity and many varied costs of digital existence. The impacts this way of living has upon the earth and nature, including ourselves as interconnected nodes in the ecosystem.

The ways we manufacture and use technologies currently, come with huge environmental and human costs. A goldrush tends to happen, where a new innovation is given infinite green lights, to pollute, to extract data, to displace peoples, and to bypass regulations, if such regulations even exist. As Crawford and Joler point out, 'at every level contemporary technology is deeply rooted in and running on the exploitation of human bodies' (2018). Even the efforts to mitigate the planetary harms, reducing carbon emissions of AI are funnelled through the same logics that created our current crises.

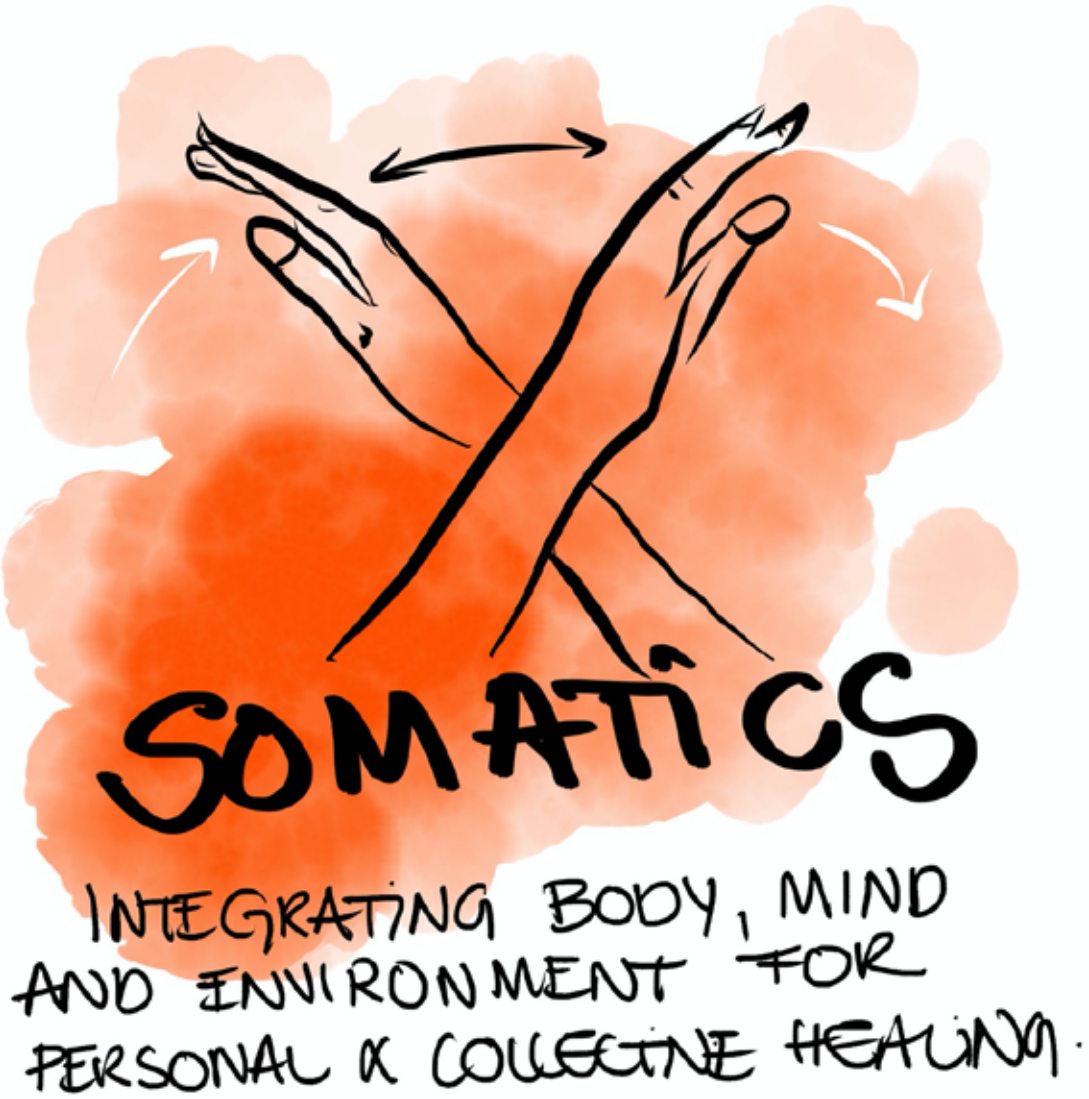
And yet, I have no choice but to let Microsoft mediate my professional interactions. We are being forced to collectively investigate the sustainability of our online lives, the impact on our mental health, our connections to others, and the kinds of realities we seek and experience.

Making something sustainable is about more than mitigation. A whole nexus of interactions, infrastructure, and procedures are at play, and not every part is equally visible. Quantifying carbon emissions is an increasingly hard task that, ironically, only an AI could do. The carbon footprint of a single machine learning network depends upon 'the location of the training server and the energy grid it uses, the length of the training procedure, and the hardware on which the training takes place' (Dhar, 2020, p. 424). The supposed neutrality of carbon intensive AI creates a spiralling situation, in which an 'exponentially larger model is required, which can come in the form of increasing the amount of training data or the number of experiments, thus escalating computational costs, and therefore carbon emissions' (ibid., p. 425)

Tweaking existing models of production and usage cannot be sufficient, and can lead a supposed green initiative to conceal greater planetary abuses. We must reconceive our collective relationships to the earth, to its ecosystems, and its materials.

Further Resources

- Crawford, Kae and Vladan Joler, "Anatomy of an AI System: The Amazon Echo As An Anatomical Map of Human Labor, Data and Planetary Resources," AI Now Institute and Share Lab, (September 7, 2018) https://anatomyof.ai



Responding with our bodies to hidden labour that AI exploits.
Translating concepts into the body, embodying values

Exploring other ways of knowing – epistemological shake up!

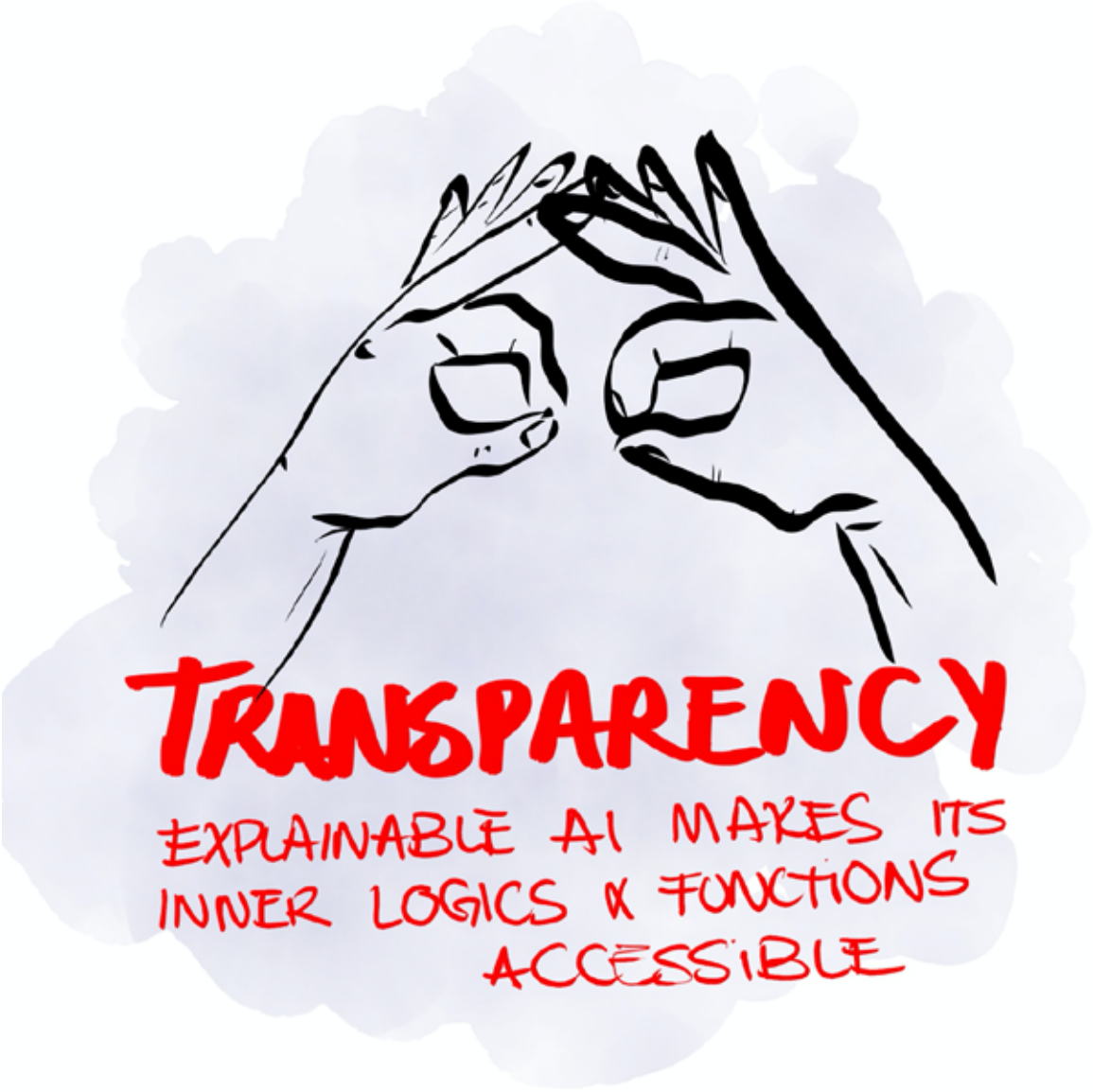
Our embodied experience is subjective, and thus not something that can be accessed, interpreted and synthesised (known) by algorithmic systems. The "us" AI systems seek to know emerges out of our choices within heavily redacted communications, reducing us or the totality of the knowable, to that which the system can parse. Subjectivities are not just narrowly read but narrowly produced, AI is generative of behaviour which soaks beyond the confines of the machine. Basically, AI system only "talks" in algorithmic language, every bit of us that cannot be captured by this language is missed out.

Reflecting on these systems through our bodies can help us to explore more holistic, communal and sensorial ways of knowing and open up new opportunities for collective resistance and imagining of alternate possibilities. Somatic practices bring us into a space of connection, both with our own bodily experience of AI, and with the bodily exploitation required to sustain its production. Through this embodied reflection, we make moves towards a more hopeful prospect, to figure out 'how we might sail the sea of cyberspace as a means of dreaming forth a future' (Lewis, 2014, p. 58).

How can we use our bodies differently, and redirect protocols of oppression into protocols of liberation and collective imaginaries? The designers of technologies do not just design the functions of a system, they 'design the protocols of knowing through which culture operates' (ibid, p. 61). Keeping this in mind, we seek spaces for voices all the way through, so that communities, especially those who are so often overlooked or actively exploited for the purposes of AI, have a say in the way technologies are dispersed in their communities.

Further Resources

- Lewis, J.E. (2014) "A better dance and better prayers: Systems, structures, and the future imaginary in Aboriginal new media" in S. Loft & K. Swanson (eds.) *Coded Territories: Tracing indigenous pathways in new media art* (pp. 48-77). Calgary: University of Calgary Press
- https://www.ritualdesignlab.org/about-ritual-design/#rituals



It was not a dance, we designed a human algorithm

Seeing the code is not enough.
Transparency is not neutral: whose transparency is it?

Transparency of the politics and economics, as integral and governing elements of the system; transparency of the relations human to human through systems.

Transparency is becoming a fashionable item in technology developers' lexicon. Companies promising to be "transparent" about how they collect data, goes hand in hand with regulatory efforts to ensure people know what data is collected about them and where it goes. As Benkler notes, industry has mobilised a commitment to upholding ethical, legal, even moral values in producing AI (2019, p.161). The appearance of ethics boards in corporate infrastructure, alongside multi-national commissions producing guidance on "ethical AI", suggests that AI industries want to be transparent about their practices

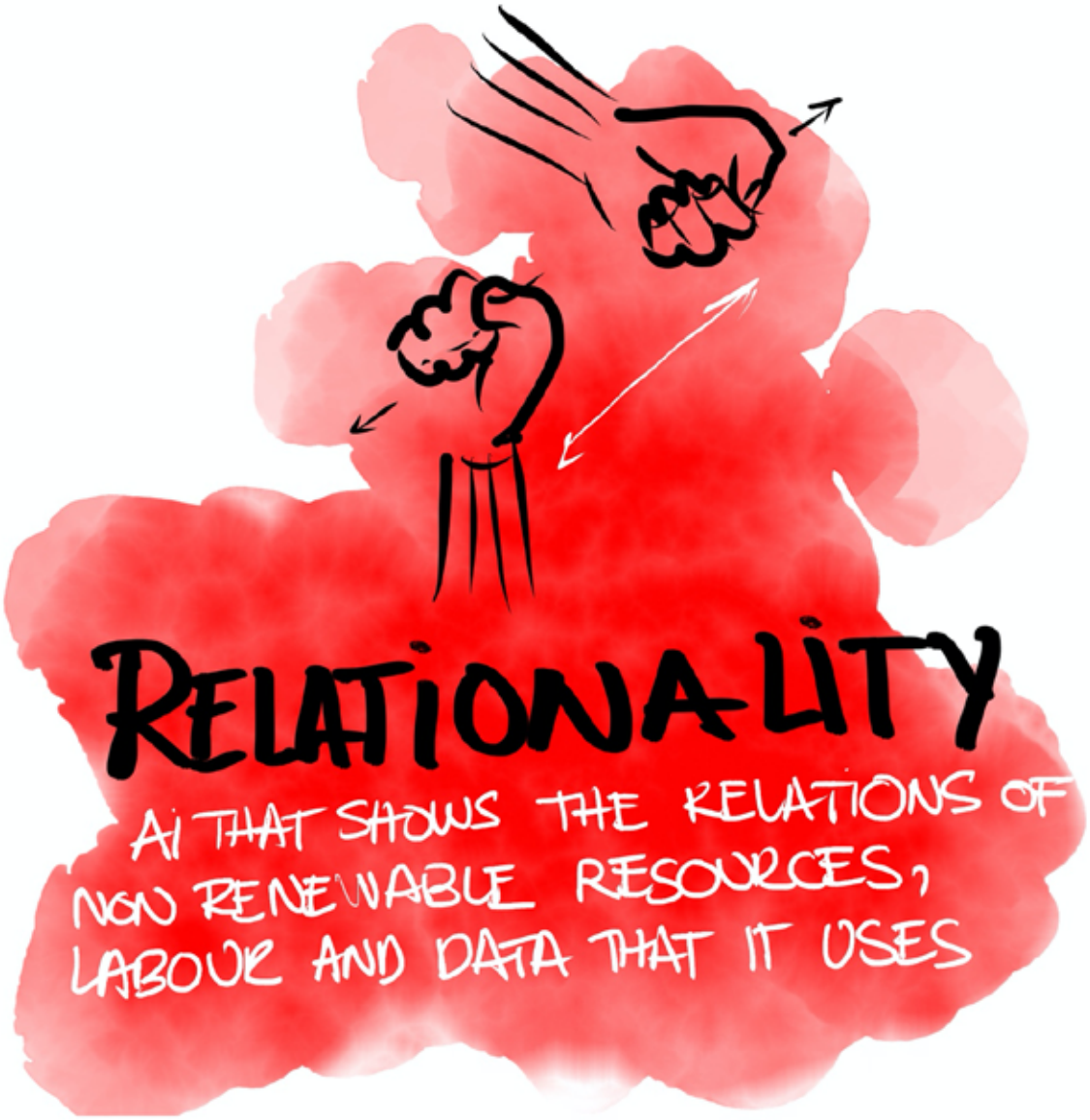
This is only one dimension of transparency. Benkler warns that the exercises of good faith by AI developers run the risk of closing down real responsibility and spreading it across a multitude of co-dependent systems, and with that eroding the power of accountability. AI industries 'cannot retain the power they have gained to frame research on how their systems impact society or on how we evaluate the effect morally'. When AI production is reduced to the profit motive, 'algorithms necessarily diverge from the public interest' (ibid.).

It matters whose transparency is being offered. There are various "under the hood" options which show you the inner workings of certain technologies, but these mean very little unless you are trained in computer languages. Transparency therefore requires trust, and vice versa. AI practices have to be open *and* understandable. This is where public bodies are essential as mediators between companies and people

As well as transparency about data, what is required for ethical AI is transparency of relations. What are the connections between the product and the labour needed to assemble it? What parts of the world are affected by the making and use of this technology? Whose data is being used in gigantic data training sets? Exactly where does the AI agency end and a human or cooperative start? What algorithmic relationships are being created by this AI, and where are they placed in the socio-political spectrum of life?

Further Resources

- Free Online Course: Elements of AI [Online course via Google Digital Garage]. (n.d.). Retrieved from learndigital.withgoogle.com/digitalgarage/course/elements-artificial-intelligence.



Metaphysical Nexus: what it means to be human
Celebrating more-than-human co-dependence

Echoes from the future
and from faraway prophecies: the fantasy of AI

We are made of relations. AI is no different. All too often, however, those relations are concealed, made invisible, dismissed as unimportant. But the relations we hold between each other, the worlds we live in and create, and the technologies we use, create a living nexus, which sustains so much of what we do. Crawford and Joler's project of mapping a single Amazon Echo device shows in vivid detail how expansive the map of relations is that sustains AI in everyday life. As they put it, 'each small moment of convenience – be it answering a question, turning on a light, or playing a song – requires a vast planetary network, fueled by the extraction of non-renewable materials, labor, and data.' (2018).

Crawford and Joler's work makes up another network of people researching and making visible these planetary-scale relations upon which we rely. Making visible is one part of the task. Instead of starting from the human, positioned at the top of the chain, visiblising relationality shows our place in a horizontal network of protocols, decisions, labour, and data exchanges. We are all enmeshed in a more-than-human co-dependence, which can be empowering, but also demanding. We are not the centre of the universe, and even what we consider to be "us" is conditioned by cultural, historical, and political factors.

What we do share in common, however, are the vast data trails and exhausts produced by our daily interactions with technology. We are both consumer and consumed. Using an Amazon service creates a vast network of actions and procedures. The warehouse worker who is tasked with locating and boxing the item, the labour rules that allow Amazon to constantly monitor its employees, the factory that produced the item in the first place, and the algorithms working in the background to track, learn from, and feedback your consumer preferences. AI creates new realities of connection and isolation, new flows of information, new ways of conceiving our relationship to the world, of what it means to be human. Rather than leaving relationality in the traffic of datafied existence, we can, in addition, recognise our connectedness to others, and to the planet that sustains us.

Further Resources

- Crawford, K. (2021). *The Atlas of AI*. Yale University Press.

This is our response to “it’s not my domain” syndrome

Demanding accountability to the corporate almighties
Care for the human connection, figuring the value constellation.

Accountability means being answerable for one's choices, actions and expectations. It also applies to how answerable services and systems are and how these should 'account for' their affordances in intelligible ways.

Who or what is accountable?

AI is redefining concepts that were long thought resolved. Just how can an algorithm be accountable, and to what? Does a program made by humans have accountability for its decisions? Can the link between AI decision and human reason be maintained as technology becomes more autonomous? Who is accountable for the autonomous drone that shoots the wrong person?

How are we accountable when the stakes of our lives shift into automated systems? To start addressing this shifting landscape, we begin with the narrative that AI is, and must be, entwined with trust and care. We accept the necessity of our being vulnerable, of opening possibilities that we cannot fully predict. At the same time, we demand that those links we make to AI, be worthy of trust, that we care for them and that they care for us. In the midst of massive corporate control of AI innovation, the task ahead is to bring this back down to earth. To do so with care, according to de la Bellacasa, is to engage in 'a manifold range of doings needed to create, hold together, and sustain life and continue its diverseness.' (de la Bellacasa, 2017, p. 70). Included in this diverseness is a recognition that AI does not necessarily care in the same way we do. Holding AI accountable means opening new domains, and new ways of doing care.

Further Resources

- Kate Crawford and Trevor Paglen, 2019 'Excavating AI: The Politics of Images in Machine Learning Training Sets' www.excavating.ai.
- No Justice, No Robots: An Open Letter From Robotics Researchers. Accessible at: https://nojusticenorobots.github.io

We were inspired by Ritual Design, Donna Haraway, Ethics of AI, Data Feminism, Cyberqueer Movements, Lesbian Technologies for Liberation, Indigenous Protocols for AI, the point was not to talk about ethics, but rather to embody it.

Against binary differentiation

Among Indigenous North American culture, Two-Spirit refers to individuals whose spirits are a blending of male and female spirit. Two-Spirit is essentially a third gender recognized in many Indigenous cultures. (Pasca et al. 2020)

The Two-Spirit value refers to gender but it goes beyond, to do with inclusion and representation. Complicating, entangling and problematizing binary differentiation: male/female, West/East, North/South, right/left, pros/con, etc. can help challenge other hierarchical (and empirically wrong) classification systems. To enter in the binary way of thinking does not just accentuate polarizations (injustices and violence) but also invisibilises (enslaves, colonises) all the spectrum in between, that is chaotic, temporal, simultaneous and contradictory.

It also refers to codependence and entanglement - life, emotions, weather, histories, realities, imaginations and even futures are so much more than static data. Barad (2007), has named this intra-action, a term that we like because it considers the inseparability between objects, peoples, ideas and systems.

In terms of designing AI, we propose a move from “interaction design” to political intra-action, because it opposes the one directional mode of ‘interaction’ - a human tweaking its pre-existing, inert, neutral things. Intra-action emphasises humans and things (nature, dreams, communities, values etc.) becoming together through on-going productive encounters. That cannot, and is not, considered in the binary programming system. This is a call to make emphasis not on the force of the relation in between (humans and data), but on the power within the infinite possibility of becoming in the encounters with the difference: gender, race, politics, age, nationality, etc.

The shift from interaction to intra-action is an urgent one, while we don’t transition to a different discourse that informs classification systems there will be little room for data justice, and so we quote Audre Lorde, who wrote with more beauty and passion:

‘What does it mean when the tools of a racist patriarchy are used to examine the fruits of that same patriarchy? It means that only the most narrow parameters of change are possible and allowable… survival is not an academic skill. It is learning how to take our differences and make them strengths. For the master's tools will never dismantle the master's house.’

Further Resources

- D'Ignazio, C. and Klein, L.F., 2020. Data feminism. Mit Press.
- Cyberfeminism Index
- https://www.accessnow.org/how-ai-systems-undermine-lgbtq-identity/
- https://designjustice.org
- https://www.queerfutures.com

We designed a call for collective power in the face of one-worlding data colonization

Thinking-feeling through our borders

Sovereignty refers to the ability of anyone to have control and ownership over their own data. This requires systems to be able to identify and verify data's geolocation. This value is about asserting control over the AI systems that we are using. Only with meaningful forms of control can we trust systems to support us in carrying out our responsibilities to our communities. It includes ensuring that AI systems respect territory—and the languages, accents, abilities, and cultures from specific lands that may or may not be part of nation states— requiring them to help us care for our own land. It emphasises hyper local practices, cultural requirements and needs. This value includes how AI owners and development corporations distribute not just benefits, but also revenue, amongst the people whose data they use.

It is to do with broad challenges of cross-border clouds that include technical, legal, social, and epistemological complexities. And so, it requires legal and technical facilitators but also IT architectural transformations, research, and social discourse. In addition, in order to cultivate data sovereignty, intense study of the way localities organize knowledge, will require deep study of language, history, social relations, and customs, for this value would require us to build social and critical as well as technical capacities. These go beyond efforts to open-source IT practices and that account for the privilege required to afford the skills necessary to exercise the right of sovereignty.

Further Resources

- Duarte, M. E. (2017). Network sovereignty: Building the internet across Indian Country. Seattle, WA: University of Washington Press

Making kin with the machine

Practicing the pluriverse

This is much influenced by the work of Jason Edward Lewis (we recommend to see his work if you are not familiar, it is very practical and absolutely inspiring https://jasonlewis.org), and particularly an article he wrote with Noelani Arista, Archer Pechawis, and Suzanne Kite (2018).

This value focuses on the idea that humankind is neither at the centre nor the highest point of creation. This belief is central in traditional knowledge, indigenous epistemologies and more-than-human frameworks, and see central kinship networks of codependency with other forms of beings, human and more-than-human. Indigenous cultures and cultures whose communion with nature forms their identities (farmers, agriculture, fishers) have protocols that allow them to create dialogues, mutually intelligible, with non-human kins across different materials, vibrances, times, possibilities and taxonomies. This principle talks about informing practices of designing, regulating and using AI systems using protocols that are mutually intelligible for the machine and us.

In addition, this is a value that really questions visions and fantasies of human-almighty and machines-slaves or machines taking over humanity; ideas of AI taking over jobs and replacing humans at emotional, spatial, and ontological levels. The AI as *skabe* or helper -advisor, an entity of wisdom- requires a relation with humans of care and support. It evaluates how AI systems use human resources (labour and data) and environmental resources. This value proposes to understand and assess AI systems according to its benefits for all.

Further Resources

- https://jasonlewis.org
- AI DJ - A dialog between human and machine https://vimeo.com/259129367
- https://medium.com/qosmo-lab/ai-dj-project-a-dialog-between-human-and-ai-through-music-abca9fd4a45d

Decolonizing Euro-centric Ethics
Exploring other ways of doing ethics together

This value uses post-colonial and decolonial theories, in understanding and shaping the ongoing advances in artificial intelligence. It supports abolitionist movements that resist and fight to end policing, criminalization, and carceral logics and technologies in all their forms.

“The growth of community-controlled technologies, of mutual aid and care support networks remind us: surveillance, prisons and police don't keep us safe. We keep us safe. Queer, Trans, Two-Spirit, Black, Indigenous, and People of Color communities are disproportionately impacted by surveillance and criminalization at all levels—from the state-endorsed to the corporate-led”. (Emmer el al. 2020)

We honor and are grateful for the legacy of abolitionist activists, organizers, and policy writers, whose work has challenged us to imagine transformative responses to injustice. Safety and security narratives are used to justify mass surveillance and community controls, eroding human rights by criminalizing and marginalising minorities and in general those who do not fit with the system's narrow parameters.

For example, in recent months, as a response to the COVID-19 pandemic, governments have begun using contact tracing technology—the use of personal location data on cell phones—to track the virus. Without safeguards, this technology can be repurposed to further surveil and repress organizers, particularly at protests.

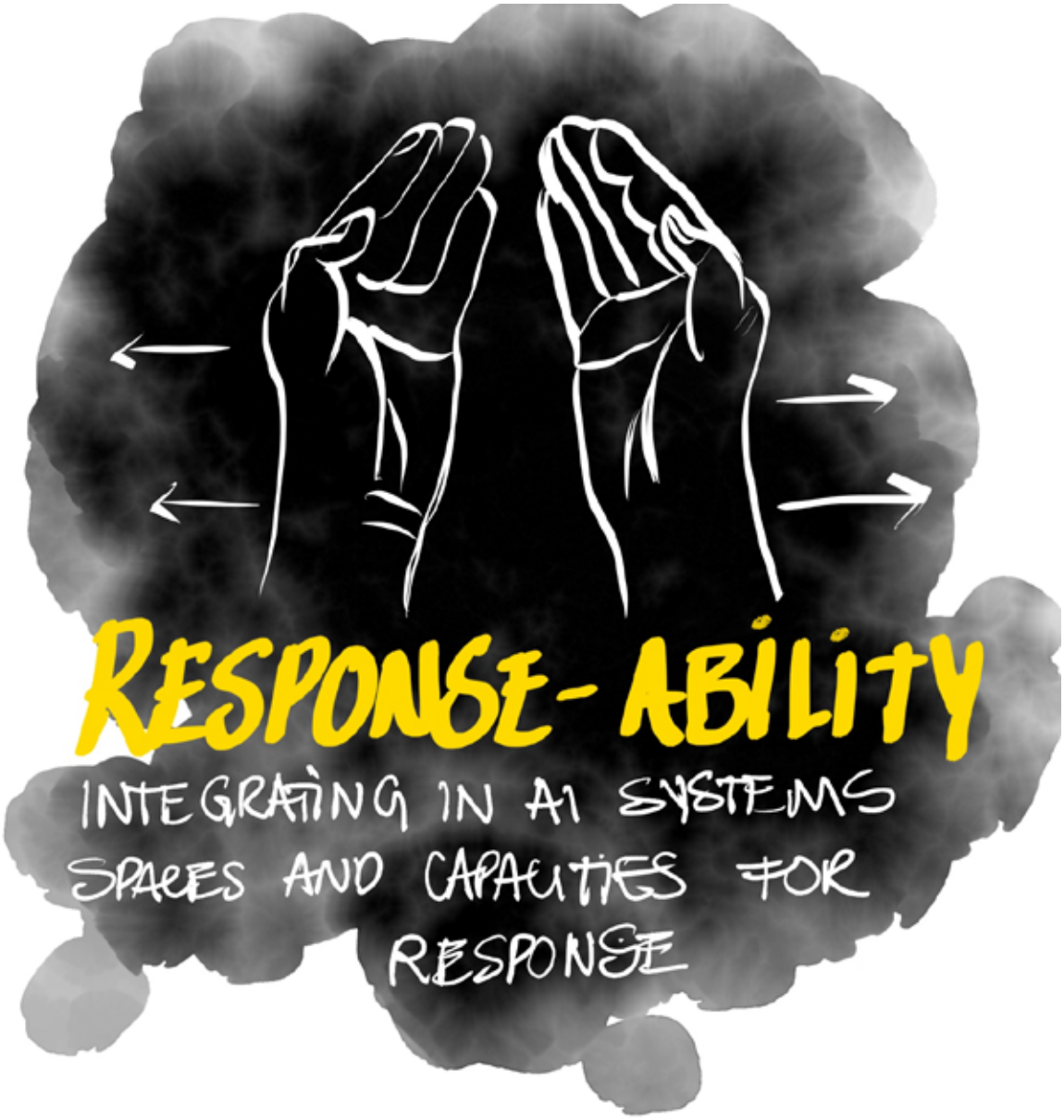
Internet shutdowns in countries of Latin America and Southeast Asia in response to COVID-19 are further examples of the ways in which governments have co-opted technology to repress citizens, exacerbating inequalities in accessing timely health and other critical information.

Some of the proposed actions are to call for public and private investment in abolitionist technologies - creative interventions that use art, media, and performance to galvanize public support against state-backed surveillance; to fund community technologists and community political theorists in creative critical-technical practice of AI; to invest in healing justice - by seeking reverse tutelage and reverse pedagogies, and, emphasising community distributed safety protocols, rather than individual, to renew affective and political communities.

Basically, this is a political call for human rights, spaces and tools to meaningfully express concern and reject consent.

Further Resources

- Lewis, Jason Edward, ed. 2020. Indigenous Protocol and Artificial Intelligence Position Paper. Honolulu, Hawai‘i: The Initiative for Indigenous Futures and the Canadian Institute for Advanced Research (CIFAR).
- Decolonial AI: Decolonial Theory as Sociotechnical Foresight in Artificial Intelligence (Jul 2020), Mohamed et al



Making Space and building capacities to respond.

Imagine a better possibility of both AI and pluriversal ethical practice that is creative, participative and a political exercise.

We are joining the sortilege of Donna Haraway's (2018) neologism of *response-ability* (p.p 128-133) to propose a pluriversal ethical practice that comes through the encounters with others, and that uses art thinking and creative practices to drive this collective through designing vehicles for transition, political resistance and disobedience.

We are trying to push the field of Responsible Research Innovation out of academia and out of the corporate ethical committees, into public realms, to find voices, ways and protocols to respond to this AI that is happening to all. It is about being radically careful and carefully radical (Latour, 2018) to integrate in innovation processes abilities and spaces for public response. In other words, it is not just about a duty of equality, diversity, inclusion, but beyond that, the ability to respond to uncertainty and collectively imagine, considering and rehearsing better futures.

In collective and participatory creative engagements, particular worldviews, principles, and positions are at play, these values otherwise covered, hidden, ignored or assumed, emerge palpable and in a safe space to be learned, discussed, and reflected upon. Part of this principle builds on ideas of contextual and participatory ethics (Luján Escalante et al. 2019b) and *ethics through design* (www.isitethical.org).

Response-ability requires more than theorizing and designing to key performance indicators. It calls for practicing ethics together, conscious and careful with a plurality of ideas about beneficence from the many worlds that coexist across the globe. It requires more than training and teaching but actions that inspire and connect people emotionally. We propose to encompass ethical conduct with building capacities for anticipating, noticing, unveiling and addressing ethical tensions, to facilitate processes that go beyond the box-ticking exercise and administrative procedures.

Further Resources

- https://rosanbosch.com/en/journal/learning-inspired-%C2%A0mar%C3%ADa-acaso%C2%A0creativity-and-art-thinking
- PhEmaterialism: Response-able Research & Pedagogy
- Moffat, L and MA Luján Escalante Response-ability summit video https://vimeo.com/558900659

Provocations

There is little to conclude because we are only at the beginning. There are countless worlds of doing ethical AI which are yet to be explored. The values that we danced with do not constitute an exhaustive list. There are many other values to be voiced, felt, embodied. What we wish to encourage is a scaffolding of civil disobedience, a call for other ways of knowing, other values, to claim space in the global picture of AI production. There must be avenues laid down for communities to decide how AI technologies are sold to them. Included here in the map of plural worlds, must be avenues of saying no, not because of naive technophobia, but as a preservation of peoples' ability to mark out the conditions of their own living.

We aim to stay connected, or show the already living connections, that we share with nature, and with planetary processes. These processes currently fuel our experiments into AI, but at huge cost, designed in a way which is unsustainable, and unjust. The structure of our fortune in accessing the world otherwise relies upon the plural, on difference, and continually working against the protocols of One-World Worlding (quote).

Through this ritual, and our reflections on its own protocols, we hope to have provided ground for your own explorations, your own rituals and embodyings.

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