

Challenging Organisations and Society

reflective hybrids®

Grasping the Multiple Facets of Intelligence

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Maria Spindler and Gregor Famira

Manifesting our Future with AI for a Safe, Just, and Human Society

Abstract

Every day in our companies and governments we make decisions concerning Artificial Intelligence (AI) that will matter for coming generations. Many of us already sense there is no future without AI. But we have to be mindful not to become mechanised and give our humanity away. It is homo sapiens' journey to enhance the human system, and this process goes hand in hand with the development of technology and the enhancement of our conscious connections and alliances.

With AI we are being stripped back to the core of our humanity: who and what do we want to become, what is our freedom of choice, what is our responsibility for the human system and how do we maintain its coherence? What leverages will allow us to become a safer, more just and human society? We approach the questions with interviews that provide an insight into the understanding of individuals concerning the future with AI; furthermore theoretical background, current expert discussions, and our expertise as internationally working lawyer, leadership consultant, and philosopher.

We show our dilemma, and leverages for transforming concern into hope when it comes to embracing humanity with AI and vice versa. With the seven leverages we interloop a safer, more just, conscious, hard-core responsibility connected with shared power, co-leadership and mindful inner growth. We consider current AI war and justice discussions as well as the function of international alliances, poverty, organisation and leadership. This nexus gives us the multidimensionality needed to protect and improve humanity at the same time.

Keywords: Artificial Intelligence, Societal Responsibility, Protection of Rights, Overcoming Fear, Proof of Guilt, Prosperity, Humanity, Shared Power.

1. Introduction

What do we know about the future of Artificial Intelligence (AI)? In fact, we know little about where the journey is heading. Still, we presently manifest a lot for the future with AI, consciously and unconsciously. And in this article, we distinguish various perceptions of AI and show what impact they could have. Through awareness and mindfulness, we follow a positive stream: utopia¹.

History shows that there is no linear, simple, easy process that creates the framework to unite us in our desire for peace². Nevertheless, we have to take on responsibility and leadership to increase our human potential and human dignity in this world.

The increasing uncertainty accompanying AI is a trigger for fear for survival in daily life:

Filmmaker: "I am lucky I will not live much longer, as Artificial Intelligence will take over our lives. I had a good life and cannot contribute anything to this future, I am very pessimistic about it. I think the human race will not make it." (Interview 2 April 2019)

Bostrom³ has argued self-emergent artificial systems could finally control the development of intelligence and thus human life. What do we need in order to decide to create our future, although we forecast AI will escalate complexity and the unknown? How can we understand control anew? How

1 Cf. on Utopia: Spindler/Stary 2019.

2 Cf. Haar 2019, Haar et al. 2019, Vita-More 2018, Zukav 2015, and the DeBali NATO discussion in Amsterdam (June 2019).

3 Bostrom 2009, 2014.

can we move from the inner feelings and thoughts of survivors to those of creators?

This article is designed to raise your involvement, to enlarge your view, so that you can connect more dots and have a broader picture of your own possible involvement: what am I able to contribute to our future? Our intent is to draw blueprints for future challenges we will face; we show the choices we face in the dimensions of fear or love.

As technology escalates our lives we have to answer with a more enhanced approach of control. This endeavour leads us into complexity and beyond known physics, beyond the five senses, beyond two-dimensional, linear thinking⁴. Thus, we discuss different power approaches to raise awareness of how leadership has to be approached in connection with complexity, shared responsibility and co-creating our future.

A snapshot review of the current approaches towards AI displays a lot of concern – in Zukav’s terms: “fear” – about what the future will bring. At all times people have been concerned about the future, and there was always fear that technological revolution would overwhelm mankind and degrade men to objects of the machines. We aim to show that revolutionary AI technology can also be ‘tamed’, and that the present fear can be turned into what Zukav calls “love”, a status of acceptance and mindful appliance by gaining a new form of control.

Chapter 2 gives an overview of possible interactions between humans and AI [according to Wilson and Daugherty], the risks of such interactions, especially embodiment, [according to Vita-More,] the five approaches one can take towards AI [according to Knickrehm] and that humans have a choice how to proceed. And it makes a digression into the fears of AI-“enhanced” war, since these fears can also be translated into everyday civil scenarios.

⁴ Cf. Zukav 2014.

Chapter 3 introduces the fear-love concept, and the following chapters offer approaches how to overcome the fear and (how to) turn the 5 war layers into love, by mindfulness (chapter 4), a different approach to power (chapter 5) and the seven leverages of behaviour that are available to achieve this goal (chapter 6).

2. The Humanity – Technology Relation

Our awareness of the humanity – technology relation correlates with our ability to embrace more or less complexity and influences our perspective on the following questions⁵. Will AI control and/or enhance our lives⁶? Are we being mechanised? Will machines take over our lives, our work, our future? An open state is essential: there is a big difference between being afraid of AI and thus not looking to find a creative approach, and embracing it, thus being open to take on responsibility for our future in future-oriented, compassionate and shared leadership.

AI machines are already embedded in our present and future. Advocating the improvement of nearly all aspects of our life through advanced technologies has triggered intense discussions about future IT and artefact developments. Wilson and Daugherty⁷ show in their study involving 1,500 companies that the most significant performance improvements are achieved when humans and AI enhance each other. To humans they attribute leadership, teamwork, creativity, social skills and humour; to machines speed, scalability and quantitative skills.

5 Cf. Rooke and Torbert (2005) show how the state of awareness changes our perception and action logics and their impact on our leadership and capacity to handle change; and in connection with AI and robots Spindler/Stary 2019; and see further in this article about awareness-power and leadership in section “The power transformation from fear to love”.

6 Vita-More 2018, 21ff.

7 Wilson/Daugherty 2018.

2.1 Interactions:

Mechanics, machine work and linear processes can be more and more taken over by machines. Wilson and Daugherty⁸ identified the following interactions between humans and machines:

Training: Machine-learning algorithms must be taught how to perform the work they are designed to do: machine-translation apps must be taught to handle idiomatic expressions; medical apps to detect disease; recommendation engines to support financial decision-making; apps like Siri or Alexa must be taught how to interact with humans using the right personality and even more complex subtle human traits such as sympathy when the human user is having a bad day.

Explaining: AI systems reach conclusions that are not transparent for human users and clients. AI systems need assistance from human experts to explain their decisions and behaviour to non-experts and laymen, e.g. in evidence-based industries like law, medicine or teaching. Issues related to car insurance are well known: why did an autonomous car take actions that led to an accident or avoided an accident? Or everywhere where a machine's output is unfair, illegal or wrong: why did I (not) get a credit card or (not) get a mortgage with specific conditions?

Sustaining: Humans ensure that AI systems function properly, e.g. prevent harm by AI systems, ensure that robots recognise humans nearby and do not harm them and make sure that AI systems uphold ethical norms. When artificial intelligences discriminate against individuals or ethnic groups, then ethics managers take over the role of investigating and addressing the problem, e.g. data-use regulations ensure that AIs manage data correctly in order to protect the privacy of individual human users. Smart, intelligent

⁸ Wilson/Daugherty 2018, 110.

machines can support humans to expand their abilities in amplifying, interacting and embodying⁹.

Amplifying: AI can provide the right information at the right time to boost our analytic and decision-making abilities. It can also amplify our creativity, finding and suggesting designs that match our criteria (e.g. Dreamcatcher, Autodesk).

Interacting: When chronically ill children are absent from school for a long period of time, they can interact through robots with teachers and classmates, so they do not drop out of school. A household robot with which you can develop companionship respects your likes and dislikes; it is never disappointed; it is the partner you always wanted to have. Other examples include shop assistants, hotel receptionists, autonomous cars, household pets and bank assistants that have access to a vast information system.

Embodying: AI can exist as a digital entity but can also be shaped like a human body. Robots are sensitive, have sensors, can recognise people and work and live safely alongside them in warehouses, laboratories and at home. They can also become an extension of the human body, such as a strong arm that lifts heavy objects.

2.2 Risks of Embodiment:

Vita-More¹⁰ highlights the main risks we have to face as individuals and society with AI biotechnology and transhumanism when enhancing our bodies us through AI systems:

Cybersecurity: Personal identity and financial security are at risk from hackers, as well as information held by government institution. We need to train students to be cybersecurity technicians.

⁹ Wilson/Daugherty 2018, 111f.

¹⁰ Vita-More 2018.

Terrorism: Death and disease are the greatest risks. Society must evolve to be more human, so that people no longer try to force their political, religious or ideological values on others.

Financial stability: Since we are going to live longer, we need to have a plan for our own financial stability, due to different basic needs, changing retirement ages or not retiring at all, going back to school (lifelong learning), etc.

Overpopulation: The more developed regions become, the less overpopulation they will have. Fortunate countries will not be overpopulated.

External, environmental risk: The biggest risk is arising from technological breakthroughs that may expand our ability to manipulate the world or our own biology. The more manipulation, the more intended and unintended consequences, positive and negative.

Technological singularity: The creation by technology of entities with greater-than-human intelligence. The pace of technological change will be so rapid, its impact so deep, that human life will be irreversibly transformed, and we will lose control over technology.

AI Artificial Intelligence/AGI Artificial General Intelligence: The question has been raised whether AGI could end the human race, as AGI will threaten humanity by being smarter, more capable and more advanced than humans. Without AI/AGI, humanity most likely cannot solve the problems of today and tomorrow¹¹.

2.3 Five Approaches to AI/AGI:

How does each of us decide to relate to machines? In his survey Knickrehm¹² identified five different approaches to dealing with AI in the corporate world:

¹¹ Vita-More 2018, 21ff.

¹² Knickrehm 2018, 149ff.

The **Dystopians** focus on the Darwinian struggle, which machines will win. AI will take over middle- and high-skill jobs, robots will perform low-skill jobs. Falling incomes and unemployment will be the consequence.

The **Utopians** focus on unpredicted wealth. The concept of Singularity is that human brains will be downloaded, computers will do the cognitive work, robots will do the heavy lifting, and people will apply their talents to meaningful pursuits. A universal income programme will cover basic needs.

For the **Technology Optimists**, a leap in productivity will produce a digital bounty, creating economic growth and improvements in living standards. The bounty will not automatically be evenly distributed; investment in education, trainings, technology will be needed.

For the **Productivity Sceptics**, income inequality and climate change will worsen. At best there will be stagnant growth in advanced economies.

For the **Optimistic Realists**, who look at previous technology waves, increased productivity through technology will advance high-performing companies and workers. Middle- and low-performing companies and workers can easily be automated.

2.4 Choices:

Different outlooks. Can we choose? Yes, we can. We can choose between complexity decreasing fear and complexity and future opening love and we can decide what inner image leads us into the future. We can choose mindfully with each awareness of our thoughts, bodily sensations, feelings, actions. In our collectives and organisations, we can choose to focus on and manifest our shared future. We decide each moment how we perceive and engage with the new challenges. Do we engage ourselves, embrace and transform them, do we duck and hide, or reject them? Do we have images of dystopia or utopia?

Utopia¹³ is put into practice by hope, compassion and love for the human race and all life on earth. Dystopia is put into practice by fear, greed and competition for survival. Fear takes away our freedom of choice and thus our humanity. Increasing the capacity of one's own leadership and co-leadership is necessary in order to gain control of a new quality of increasing complexity that repeats the past or opens for new future. As a human I can raise awareness of my own positive or negative intentions: what do I want to use AI and robots for? The differences can be considered essential to mutual enhancement. AI, robots and humans can learn from each other.

Taking on shared leadership and embracing differences still seem to be valid for the next move, which is protection and growth individually and as a societal system.

2.5 War Fears:

Fear of war separates us, and also the prospect of it. Carol Giacomo¹⁴ shows dramatically the speed with which AI technology is advancing fear of autonomous weapons. Autonomous weapons are no longer controlled by humans. The prospect of autonomous weapons makes it more urgent that nations work together to establish controls, so humans never completely surrender life-and-death choices in combat to machines.

James Appathurai¹⁵ differentiates “in the loop” and “on the loop” weapons¹⁶. In the loop weapons are autonomous weapons and cannot be stopped by

13 Cf. Spindler/Stary 2019.

14 Giacomo 2019.

15 James Appathurai, NATO Deputy Assistant Secretary General for Political Affairs.

16 In the expert discussion at De Bali (28. June 2019 in Amsterdam) with the topic: “NATO under Attack. The US as Europe’s protector. Will Trump turn his back on Europe” Cf. <https://debalie.nl/debalie-tv/nato-under-attack-the-u-s-as-europes-protector-will-trump-turn-his-back-on-europe/>.

humans. They are faster. Weapons “on the loop” can be controlled and stopped by humans. This slows the process down. Time is a critical factor when it comes to winning a war and killing, and thus nations and their militaries keep their AI weapons a secret. Giacomo: “The United States, for instance, is exploring using swarms of autonomous small boats to repulse threats to larger Navy ships. Yet Pentagon officials say American commanders would never accept fully autonomous systems, because it would mean surrendering the intelligence and experience of highly trained officers to machines.”

It is critical for the future that our economies are stable and that we have alliances to maintain peace. A new institutional framework has to be developed in order to provide safety for nations and people. And how far are we with unity? Only 28 countries¹⁷ have supported the call for a treaty banning such weapons, which the Campaign to Stop Killer Robots, an international coalition of more than 100 nongovernmental organisations, began working toward in 2012. In March, the United Nations Secretary-General, António Guterres, said that “machines with the power and discretion to take lives without human involvement are politically unacceptable, morally repugnant and should be prohibited by international law.” He called on a United Nations group to develop means, by treaty, political pressure or strict guidelines, to make that happen¹⁸.

Roberta Haar analyses¹⁹: The seventy-year-old NATO²⁰ alliance is under attack. It is the alliance of democratic values to prevent conflicts in the world. She continues: The post-war international liberal order is under threat.

17 Giacomo 2019.

18 Giacomo 2019.

19 Haar 2019 <https://www.elsevierweekblad.nl/americanreamers/opinie/2019/03/transatlantic-relations-beyond-natos-70th-anniversary-686431/>.

20 From a political perspective – NATO promotes democratic values and enables members to consult and cooperate on defence and security-related issues to solve problems, build

While traditional multilateral global governance prospered in the first two decades after the fall of the Berlin Wall, the work of international organisations has become fiercely contested in recent years. And it is not just the BRICS who are piling on the pressure – the very architects of that post-war order are shaking its foundations. International organisations in general are on the decline²¹.

We are facing a nexus of the unknown of AI and war power over, power under dynamics: How would we design a robot to know the difference between what is legal and what is right? Who will decide what and when to shoot: a human or a robot? How would we begin to write down rules for robots to use when deciding?

War is a power over, power under interplay that brings out the brutality in us and leads us straight into dystopia. One side tries to harm the other in order to increase its power over. To invest in peace is the only chance we have to survive as human system.

War has different faces as it becomes more and more blurred with rising terrorism, cyberattacks, and interference in elections. It is about external control, about weakening or destroying the other. The other can be a nation, its economy, a race, a religion, a gender or a belief system; war can target the influence of a person, a team or an organisation.

One side of the coin in that rising fear makes war (and the prospect of it) more likely, as it presses the survival button in us. The other is that fear and aggression are mechanisms in us to secure survival. The faster the fear loop turns the more mindfulness and love decrease; this touches all layers of our being.

trust and, in the long run, prevent conflict.’ <https://www.nato.int/nato-welcome/index.html> (download 30 June 2019).

21 Haar 2019 <https://www.elsevierweekblad.nl/americanreamers/opinie/2019/03/transatlantic-relations-beyond-natos-70th-anniversary-686431/>.

War Layer 1: When we look at war with weapons to destroy lives as a symptom, as the tip of the iceberg, the next deeper layer, economic war, becomes visible.

War Layer 2: Fear for survival of the business of war: greed and competition focus on who is faster in developing AI in order to have better weapons, and with better weapons to gain more money and markets, and to sell war products and other products and services on the market faster.

War Layer 3: One level lower we have the daily war within our companies among managers and employees about clients, more employees, more budget, better salaries, car allowances, bonus money and more fringe benefits than others receive. This leads to separation.

Manager: 'We have a corporate culture in which everyone is suspected, no one can speak openly with others, no one can be trusted, no one understands me'. (Interview 2019)

War Layer 4: Yet another layer deeper we can see the disconnectedness with our colleagues, within our communities and with so-called friends and family, when we say negative things about them, when we show off about what we have that others don't.

Father: 'We have two cars, and our neighbours' kids said we are richer than them.' That leads to internal separation: competition, greed, addiction, war and negativity within each of us. (Interview 2019)

War Layer 5: All of this is the result of our own focus on external power. The inner fight is caused by fear and addiction; it splits our personalities and leaves us with inner emptiness.

*Student: 'I feel unhappy and I don't really know why.
I have everything I need, but something is missing.
I can't feed it enough.'* (Interview 2019)

All those war layers imply a dilemma: On the one hand we need short-term answers to decrease fear where it is external and real, which implies an external power provided to protect us. On the other hand, there is a long-term, growing, authentic power from the inside out. When we provide external power there are increasing chances that people and systems will not learn how to provide internal power, as we take away the urgency to transform and grow in peace on all five layers.

3. The Fear-Love Relation

With the fear-love differentiation we touch society, organisations, personal connections and the inner self. Fear constricts us, love opens us, opens our different accesses so that we can embrace differences with compassion, a joy for creating the future with shared power. Only when we look beyond technological perspectives and existing concepts of complexity can we take more care and can be more than just survivors. We can enable ourselves to create for ourselves a human system and thus ourselves as individuals²².

For a safe, just and human society with AI we have to decrease fear and increase love. Gary Zukav²³ distinguishes fear and love in the context of evolutionary development. He boils the human emotional system down into two elements: fear and love. Addiction, illusion, negative thoughts and fear go hand in hand. Illusions of each personality are generated and sustained by the emotions that follow fear: anger, rage, vengefulness, hatred, jealousy, envy, loneliness, spite, sorrow, despair, grief, regret, greed, lust, arrogance,

²² Cf. Brown 2018 and Zukav 2014.

²³ Zukav 2014, 200ff.

alienation, self-pity, lethargy, guilt, resentment, and feelings of inferiority and superiority, that lead to behaviours such as selfishness (towards people, animals, organisations, the earth), using others (commercially, sexually, emotionally), lying, manipulation, violence, brutality, impatience, ridicule and judgment.

Behind fear stands powerlessness. The unconscious personality is not aware that fear, anger and so forth are expressions of aspects of itself. When we act out of our fear unconsciously, we attract fear, as all our behaviour follows the law of attention and our view of the world becomes true around us. It becomes a world we need to be fearful of. Thus, we create our world around ourselves. When we act out of love, we attract love²⁴.

How would we go straight to dystopia? ‘Brutality for example, shatters the human spirit. The soul cannot tolerate brutality. It cannot tolerate abundances of pain and irrationality. It cannot tolerate being lied to. ... It cannot tolerate non-forgiveness. It cannot tolerate jealousies and hatreds. These are contaminants and poisons for it. When the personality engages in these behaviours, it is as though it feeds the body arsenic again and again. ... These behaviours ... destroy the strength of the soul, in the same way.’²⁵

The fearful personality of our shattered soul is unaware of this lack of wholeness. Zukav sees awareness of the whole personality, of the different states we are in as key to conscious decision-making and prosperity: “If a personality is aware of its splintered state ... not only the aspect of itself that is angry, ... but also of the part that is compassionate and understanding, it benefits from the dynamic of temptation. It is able to preview the consequences ... to decide whether they are worth expressing ... If the personality that is tempted

24 Zukav 2014, 202.

25 Zukav 2014, 189.

decides to align itself with love, with clarity, understanding, and compassion, it gains power.”²⁶

Our awareness of our different parts and states is the precondition for the choice between love and fear. Love can be reached through our awareness of ourselves and the impact of our doing. Then we can reach humanity: human freedom is woven from humbleness, forgiveness, clarity, and love. They are the indicators of a whole personality and the foundation of authentic power²⁷.

As soon as we are able to become aware of the different parts within us, we can accept and embrace them. Thus, we enable ourselves to embrace our vulnerability²⁸ and see fear and aggression as a self-produced part of ourselves instead of excluding it. When in our systems we can individually and collectively embrace and own the story we can be in the driver’s seat. When fear overwhelms us, we lose our active participation and give up our hope of a better life. Thus, we consciously move fear into the background by remembering and increasing connection and love. If we see fear as energy, we must understand how to work with it energetically, healing wounds and traumas as individuals and collectives, trying to heal instead of running away from the pain. It enables us to see pain as enclosed energy that can be transformed by embracing it within positive resources.²⁹

Fear and aggression diminish our capacity to act and bring impotence and powerlessness. We develop tunnel visions. Instead of perceiving complexity and opening up many possibilities, we confine ourselves. Stimulus and reaction lie very close; they proceed mechanically. Wounds are ripped open

26 Zukav 2014, 202f.

27 Zukav 2015, 222.

28 Cf. Brown 2017.

29 Cf. Gilligan 2012 and Gilligan/Schüller 2017.

again and again, which leads to aggression, conflict and wars. Inflexible borders and their defence lead to little complexity and high dependence³⁰.

Fear expresses powerlessness and carries external control with restrictions and illusions. Awareness of the different fear and love parts and states within us opens us for choice. Connecting to the soul, the bigger picture for our situation opens us to love, trust and compassion. It opens for us a long-term transformation and growing process.

4. From unconscious fear to mindfulness and utopia

Kabat-Zinn³¹ describes mindfulness as “... the moment-to-moment, non-judgmental awareness, cultivated by paying attention in a specific way, that is, in the present moment, and as non-reactively, as non-judgmentally, and as openheartedly as possible. If mindfulness is an innate quality of mind, it is also one that can be refined through systematic practice.”

Mindfulness is understood as deliberately paying attention to the present moment without judgement. When we practice mindfulness, we bring our attention to the present moment, recognise our thoughts, emotions, reactions and the sensations in our bodies³².

When we practice reflection without judgment, we can discover more about our will, motivations, feelings and reactions, and become more meta-aware. Then we can become attuned to what we are thinking about, with an overarching focus on ‘knowing’ from an inner truth³³, rather than judgment and external dependent focus. For example, knowing that this next step in my

30 Cf. Zukav 2014.

31 Kabat-Zinn 2015, p.1481.

32 Cf. on mindfulness: Shapiro, Shauna/White, Chris (2018) Mindful discipline.

33 Gilligan 2012.

career is the right one, even when the family, mentors and friends say something different, trusting my own intuition, that it will work out even if it does not show on short term.

Awareness of oneself: Who am I and what do I want? What is my intention? Not just success for myself, not just being famous. How can we fulfil the highest expression of ourselves as human beings? How can we find a way to serve as self-aware humans so this society can grow?

For this we need a direction, a vision, an utopia³⁴, an intention of where we want to go. In order to serve we need to be conscious in our life. What is my purpose for the greater good in what I am doing? Thus, we shift the paradigm for what we do from fear to love and to service for the greater good for the best future.

Transforming fear into love with mindfulness is possible, but it comes at a price. It is work on oneself, on one's inner space, one's connectedness to the whole system and to others, the outer space. It has to do with conscious growth of one's own awareness, multidimensional perception, trusting oneself and taking responsibility for one's own thoughts, feelings, relations and actions in order to serve the whole system and thus society³⁵.

To act in love requires the hard choice either to do everything excellently or to leave it. To do our best, to give our fullest commitment, to do what is important to us and the world means leaving behind what is not important to us, what is just for our ease, what just pleases others or ourselves.

34 Cf. on AI-utopia: Spindler/Stary 2019.

35 Cf. Spindler/Stary 2017.

We need an awareness of the power patterns we generate with each thought and action



Graphic 1: Fear-Love Relation

The embracing direction, utopia, is the acknowledgement of the whole system as union with all its differences, and thus serves our society as union. Utopia includes me and others as we are. We work from where the situation is right now instead of pointing fingers, blaming or shaming. We accept and work with the situation as it is. We accept that people don't always like us, that they become fearful because they do not always understand what we are doing and why. When we manage to transform our own inner fear and disconnection into embracing and connection, we have the capacity to serve and co-lead systems: teams, organisations, society, and we enable ourselves to engage machines for whatever they are able to contribute – or not.

Mindfulness is a humble human answer to our split personality in a frantic, control-obsessed, mechanical world. It is an inner answer to controlling by focusing on development instead of defending and striking out in fear. Mindfulness, liveliness and love are still the core difference between humans

and AI machines. Mindful leadership replaces controlling as separation and invests in embracing everything by experiencing whatever wants to manifest itself in the here and now. Experiencing everything non-judgementally allows unspoken patterns and unconscious agreements to surface. Thus, we can consciously choose to transform this energy into a positive contribution and shared sense-making utopia.

5. The power transformation from fear to love

The following five power qualities give orientation on how to perceive and transform ourselves and our systems: our self-awareness, thoughts, feelings, reactions and actions. Each of these qualities brings with it possible courses of action, needs and feelings. The qualities are arranged in increasing order of complexity and awareness growth.

Quality 1: Power over and power under³⁶

Power over and power under originate in interplay. In over-under power arrangements impotence, dependence and fear work on both sides. When we act and react in over-under power arrangements, we mostly do so without thinking, in a habitually emotional manner.³⁷ We give up our self-control to someone or something outside of us.

The presumed danger that causes me to subordinate myself often does not come from outside, but rather is my emotional-physical, practiced, unthinking pattern. The fight for survival, hostile takeover, envy, manipulation, lies, competition, extermination, violence against others and wars are ranked in this power quality.

36 Cf. Spindler 2019, p.65ff.

37 Lorenzer 2006 defines those patterns from the perspective of the soul as repetitive, unconscious scenes we play over and over again.

Peter Heintel³⁸ describes how humanity phylogenetically frees itself from the powers of nature and invents technology which protects it against natural catastrophes, starvation, freezing to death and extinction. AI is a man-made technological contrivance to free us from forces of nature such as aging and death. The question is whether we subordinate ourselves to it without thinking or use it to oppress and manipulate others?

Quality 2: Power Against External Power³⁹

When we experience an unfilled need of justice, we react with aggression and deploy our own power against something. Essentially this is about safety, tolerance and access to resources. This is the behaviour of many young people during puberty; in ideal cases this silent or open revolt against parents and establishment provides them with scope for development that facilitates their growing-up.

The need for justice is not limited to individuals. Teams, organisations, ethnic groups, nations and continents exhibit it. Past and present revolutions are expressions of ‘power against’. In most countries, revolutions have led to people becoming citizens of a nation or a community of states. There is much cause for people to rebel against injustice. The established order is challenged, which is an act of liberation. The aggression which is freed up creates an impetus to go beyond limits, to conquer territory.

When we fixate unthinkingly and cannot let go of external authority, we orientate ourselves towards someone else, towards an external power. In so doing we unconsciously give ourselves and our own power to someone else. To recognise a situation which we perceive as unjust for what it is would be the next step in order to create our own self-organised renewal.

38 Heintel 2002.

39 Spindler 2019, p. 69ff.

As long as we remain aggressive and angry, we are running a stimulus-response rat race. There are aggressive fixations on real or alleged regulations, demarcations, border fences, and limitations. We come up against these limitations and try to conquer the world with aggressive attacks and defences. Logical, interminable lines of argument, litigations, expert opinions for proof of guilt or innocence and assignment of blame are among the elements of this culture.

Quality 3. Authentic Power and Self-Awareness⁴⁰

Taking leave of external powers is a step towards humanity. Self-control and self-management are an opening and freeing step that we take in life – or not. It leads us into our individual depths, into our bodies and our individual and collective souls, away from the unthinking patterns of individuals and collectives. This step leads us to recognition of our own life and our own complexity, as well as the lives of humans, systems and everything living, just as they are. We undergo the process of letting go of our illusions and dependences. This process leads us into our depths of sorrow and pain. We leave behind dependence on external agents, manipulative relationships, external truths and consultants and unthinking offers of help.

Leaving external power behind us enables us to empower ourselves and to take the step up to our own selves and self-monitoring. We accept and are at inner peace with the here and now as it is, the emotional state, the management capacities of the organisation, society as it is, etc. We accept that we are neither superhuman nor a super-team. I accept myself as an individual, independent of external formalities such as status, education, money, function, clothing and much more. We accept that the world is not always as we would like to have it. Dependences of the ego can then be overcome. We can overcome guilt, soothing others and ourselves and stepping into our own

40 Cf. Spindler 2019, 71ff.

will, inner peace and love and create future. Ego moves into the background and we become free, authentic, powerful, mindful humans and sense-making organisations. Freedom and love can be lived individually and, in a step, with others.

The keys to owning oneself and one's story are to reject any externally prescribed order and to let go of external control. We enable ourselves to become active, instead of following mindlessly. Then we are free to do what we want to do in our inmost selves and what we accept responsibility for. When we begin to develop our own interests, we are free for new connections which are open to the future, in relationships we have chosen for ourselves and in organised systems. We can step up, become aware of what is important for us in the here and now, and lean in.

Renewal, transformation, rising like a phoenix from the ashes, finding our own voice and interests as well as the focus on ourselves in inner freedom, all belong to this type of power. Freedom, self-control, self-awareness, mindfulness, authentic power, willpower and taking on responsibility are seen and experienced in a new quality for leadership with a whole heart. Being connected to positive life force within yourself is the condition for what Brené Brown⁴¹ calls “daring to lead”.

Quality 4. Sharing Power with Others⁴²

The development of oneself and one's own will is the basis for equality in power relationships. Taking interest in others and sharing one's power lead to collective power and connection in trust. We know what we want and are interested in the perception, intentions and motivations of others. Then it will be possible to share power, knowledge and joy on a level playing field.

41 Brown 2018.

42 Cf. Spindler 2019, 75ff.

As long as we are filled with unconscious old patterns, we cannot experience love, joy, empathy and real interest for others. We need space for what is new to land inside us.

Empathy is the ability to put oneself in one's counterpart's place, to perceive the emotions and situation of the other side, and to recognise others in the context of their actions. Multisensory perceptions from our bodies as sources of information permit us to escape from the clearly linear order, to sense complexly and thus look at differences as equal. Differences are then recognised as resources and potentials for development. The qualitative perception of connections is subtle and profound, reaching far beyond language, interweaving and integrating. The other's perception is welcome as feedback and as support for development.

Various interests and the contradictions, dilemmas and ambivalences that result from them are not intentionally excluded; rather they are interwoven in a process of togetherness. Oscillation of the differences allows them to be held and opens a complexity which integrates and can lead to commitment.

Equally appreciating the differences, true connectivity in embracing love, empathy, awareness of context, providing a feeling of security and trust join in this quality of power. Pleasure arises in the shared power in freedom and connectivity, which opens up the possibility of designing something really powerful.

Quality 5. Shared Power for the Utopian Whole⁴³

Opening space where the utopia system can land, emerge and manifest is essential⁴⁴. Leadership in this quality enables shared self-renewal, self-creation,

43 Cf. Spindler 2019, 78ff.

44 Cf. Spindler/Stary 2017.

self-responsibility⁴⁵ and thus shared self-control for an uncertain future. The most living and human connectivity between people is an active life in communion, in freedom to generate a future together and to manifest it in the present. Then we can live an authentic power and control – in us individually, as team, as organisation, and thus in our society. And then humans actively take over responsibility for the future.

Power increases as we share it. Shared power leads to co-leadership. Leadership is seen as support and service to others, networks and the entire system. Teams, projects and organisations are the appropriate structural forms.

Free, unpredefined space in the relationship among us and between us, and our common utopia facilitates that which is new for the collective: the team, the organisation, society. For us humans, shared power for the future whole is the mindful and sense-making form of power as we co-create the future on a bigger scale in our organisations and society. Otto Scharmer calls this “seeing and acting through the whole”⁴⁶. In “The Human Condition”⁴⁷, Hannah Arendt defines power in our society as power for co-creating our society.

Open space, shared utopia, co-creation, learning from mistakes, transformation, new creation, emergence and allowing growth join in this quality of power. Taking over responsibility for the entire system and linking its various parts to each other in the here and now open up sense-making for a common future.

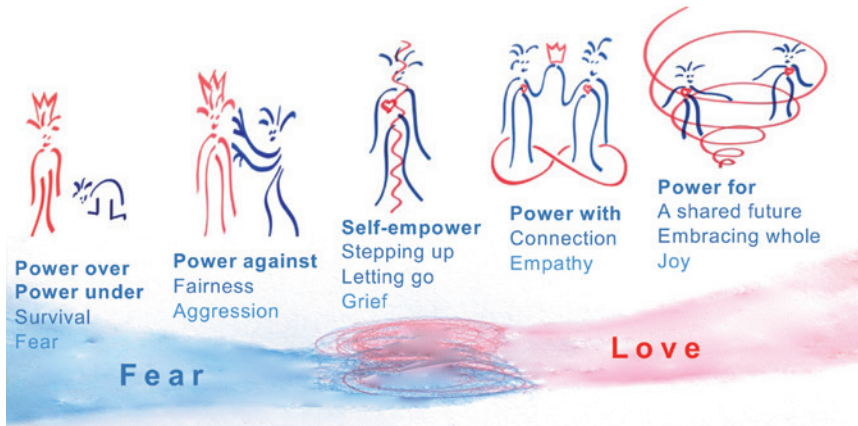
Adequate, useful leadership support in this quality of power as service is achieved as midwifery by providing and holding space for qualitative growth. Compassion for different power qualities within ourselves, our organisation and society, enables shared growth. With power for a shared future we are

45 Cf. Laloux 2014.

46 Scharmer 2009.

47 Arendt 1958.

able to hold different parts and their integration and thus the potential for human greatness, individually and collectively, and grow and manifest a shared utopia.



Graphic 2: Power Transformation from Fear to Love

Our emotions are our indicators for where we stand with our self, our power, our human connectedness and our potential for creating future. The transformation from perceiving oneself as victim to becoming a creator and co-creator of future embracing a more and more complex world is the key.

Fear is rooted in a split personality and consequently an unconscious orientation in external power. This leads to our own powerlessness, which confines and destroys us, and our humanity, from within. As soon as we are aware of our different parts and the power concepts within us, we can choose to embrace them, we can empower ourselves and the humanity within us. Then, we can connect in freedom, we can trust in ourselves and others and take responsibility for our choices for connecting to the outer world, our organisations and society. Awareness of our inner world leads to mindfulness and choice and thus authentic power, free will and human freedom for our manifestations in our society. The more self-empowerment we gain internally, the

more mindful power we can gain externally, and the more complexly we can create the outer world with AI in the direction of our utopia, thus gaining a new form of control.

6. How Fear-Love-Power Leverages for Dealing with AI Can Make Us, Our Organisations and Our Society More Safe, Just and Human

The five layers of war (see chapter 2.5 War Fears) show the interconnectedness of the love-war transformations throughout our daily life in all our interactions. We must develop the layers through their interlinked co-evolution as they can only grow as a nexus. They show the caring capacity we have to transform nature, earth and the universe beyond our human race. They also provide orientation for access points. There is no linear solution to apply the layers as they are interlinked. Thus, it is a multidimensional long-term oscillation of short-term survival, regulation and long-term qualitative growth and peaceful stability.

We have to take on leadership responsibility and open space for future collaboration while pursuing empathy, love and peace, simultaneously making clear what the implications of fear and war are. Thereby we open for them the opportunity to connect and unite in difference, but in peace. Exclusion divides us until we are able to see the oneness, connectedness and interdependence of humanity.

But: There are people and systems that are not able or willing to be integrated. Still, we have to embrace and include them and secure our peace at the same time. We have to open ourselves as individuals, organisations, nations and the world towards people, parts of society and nations that do not want to be included or to be part of peace. We have the capacity, responsibility and power to increase peace and humanity. There is no alternative to experiencing in the here and now while we are doing something: trying, learning,

trying anew, learning, trying again ...to connect and include. And secure peace at the same time.

To overcome this separation and increase peace, we have to have short-term strategies and long-term utopia. Here are the core leverages:

Leverage 1: Secure Survival through Transnational Alliances:

There is often an external reality behind our fear for our lives: There are weapons and wars in which people are injured or killed. Our democracies and lives are threatened by terrorists. Vita-More⁴⁸ ranked terrorism, death and disease as the greatest risks and concluded that we need to evolve society to a more human one; then humans might not try to force their political, religious, or ideological values onto others. We shall do it globally; it brings us greater risk when we focus on increasing love and peace only in the democracies and Western world, as this exclusion leads to physical and psychological borders and more fear. When we exclude people, religions, nations or organisations they become more separated, insecure, fearful and angry. Or do we want to cast them out and radicalise them even more? If not, we must include them, striving for peace. The EU⁴⁹ is such an endeavour. Peace requires the idea of oneness, of unity: a oneness that can contain all differences. Alliances are a framework that can secure us from dangers outside.

Leverage 2: Protect Prosperity to Prevent New Poverty:

Maintaining the material wealth and standard of living we have already achieved is one important stand where we want the external framework to become more human and safer for everyone. If we are able to secure our

48 Vita-More 2018.

49 <https://www.paxforpeace.nl/publications/all-publications/the-eu-as-a-peace-project> (download 4 April 2019) and Birchfield et al. 2017.

external wealth, war is more unlikely. When we are afraid of losing our prosperity, we tend to defend what we have, to construct borders and protect our wealth.

AI may jeopardise this leverage, shown by the example of a manager's thoughts: 'If AI functions as well as some people predict it will, then we must ask how many humans will be needed to keep our world running, and what the rest of humanity should then do. In the past, unemployment which was caused by technological advances was always absorbed by new activities, in any case in the mid- and long-term. If, however, the predictions (and perhaps even the forebodings) are correct, that AI-controlled or even self-directed machines will take over many more jobs, this will create new challenges for society. If work is no longer part of what gives life meaning because someone else does it, then [see debate on basic income for the unemployed].'

We must reduce people's fear of AI technology downsizing their materialised property and possessions. This might be done best by encouraging people to never stop learning and adapting to the changing environment. If we don't, robots will take over not just our jobs, but also our decision-making and responsibility for our organisations and thus for our society. Organisations and companies are the main transformers of society. And we might also need a solution for those who are unable to adapt since they should not get lost for society, an area where we specifically avoid the influence of AI, accepting that this creates costs for society. (Economically, the acceptance of these costs will depend on alternative costs in case certain people become useless for the working process because of AI. Politically / societally, there will be more options, ensuring that the growth potential of AI is used for the benefit of all humans.)

Coming from our own authentic power and connecting with others are required to work side by side with robots, to learn from them and with them. We have to trust our own capabilities and trust in the development of

technology. We can manifest this development when we manifest our own will through authentic power.

Leverage 3: Reduce External and Prevent Inner Poverty:

What we interpret as prosperity or, on the flip side, poverty is not only connected to what we own in the external world. People's fear of losing 'everything' is also connected to self-empowerment. The more we empower ourselves from the inside out and the more we believe within ourselves that we can establish richness outside of ourselves, the less we are dependent on external, materialised value. The more empowerment we have inside of us, the more authentic power we can show to the outside world⁵⁰.

Competition in economy and the feeling of not having enough are rooted in the illusion that our ego is our compass. We need to find our inner compass in order to become whole, find our own will and thus exist in our authentic power. If we reach this stage, we are able to develop from the inside out, opening space inside us and finding our inner selves. This is the birth of humanity and the birth of trust. Then we can connect with other people without fear, with compassion and love.

There is enough for everyone. The question is only how we distribute it. The accumulation of wealth is not healthy for humanity. It arises from fear of starving to death, and the result is greed for power over others. It is not just about the distribution of work, food, water or prosperity in this globalised connected world. It is also about access to and distribution of AI products⁵¹.

50 Cf. Zukav 2014.

51 Cf. Vita-More 2018.

Leverage 4: Regulate through Justice Systems:

Justice systems play a major role when it comes to AI, for security, protection, equality and basic property needs as well as human rights and stability. Feeling safe and being treated justly are essential needs for people that we have to provide globally.

Do the demands on our legal systems change due to AI? The law regulates our living together. This central requirement does not change because of AI. The law is close to ethics and social policy. It stipulates desired behaviour, and it defines how responsibility is shared among those who are subject to the law.

The concept of human responsibility might have to be partly re-thought in the context of AI-driven solutions. In today's world, responsibility for damage caused by machines is closely tied to the ownership over these machines, or the right to use these machines, when use and ownership are separate. Such a view of responsibility is taken under the assumption that the human controls what the machine 'does' and should care that the machine is always in good order.

This assumption is no longer true as soon as machines 'learn' and develop their own 'behaviour' beyond the control of humans. For lack of a better solution, lawmakers might still appropriate the responsibility to the human owner / user of the machine, but this might no longer reflect the actual control over the machine and might therefore result in liabilities that are considered improper and unjust.

A common example is that truly autonomous driving presupposes that driving without a hand on the steering wheel is permitted; future statistics might even show that it will be a lot safer to hand over control to the 'command module' of the car. Desired behaviour can therefore be different than what it was before the introduction of AI. It might then be unjust to hold the user of the car responsible for an accident caused by the car, but it is also very

likely that carmakers will be shy of this risk and will be keen to hand it over contractually to the user or owner. Even if the responsible person could be spotted by a thorough analysis of the systems that failed, and which have 'learned' since they left the factory, the costs of such issue-spotting might be prohibitive and as a result create injustice. Another example is medical treatment, which is already augmented by AI solutions. What consequences will there be in the future for doctors when their diagnoses deviate from those supported or even made by AI? Will it be legal for doctors to assume that the AI is medically up to date?

The lawmakers, in other words, we, should thus seek solutions that find a better balance between the interests of the user, who wants to use AI solutions free of risks, the commercial interest of the producers of these solutions, and the ones who may suffer from adverse consequences of AI having learned the wrong thing.

And we must educate ourselves to question the potential risks of solutions. In the future, how much will we be allowed to trust the results of AI, especially considering that the targeted results of machine learning will no longer be comprehensible to anyone? Lawmakers will have to create guidelines; they can, for example, require that the results must always be comprehensible, which will significantly slow down machine learning or even make it obsolete.

Finally, when we embrace the abilities of AI-driven machines, we also need a sort of criminal law for machines: we will need means to put an end to the damaging functioning of a machine. The developer of a machine (whether human or, with future progress, another machine) must therefore embed this function in such a way that it cannot be removed or disabled. The liability of a machine can mean that the machine must be turned off or reset.

Leverage 5: Awaken Organisations and Leadership⁵²:

Organisations and leadership can become transformers from fear to love. This requires an awareness and the mindful use of the power qualities and their co-evolution with structures and leadership. Awoken organisations and leadership are powerful transformers, as they span from individuals to global alliances and enable sense-making for individuals, collaborations and the entire system. The degree of awareness with which we create our organisations, structures, processes, decision-making, strategy development, appraisal talks, client and market relations, use of technology and AI makes a big difference.

We can organise and lead in all five power qualities, from separation in top-down structures to connection for a shared future. We can perform in each power quality with consciousness and experience in small units how power over, power against, self-empowerment, power with and power for a shared future lead to negative or positive loops, and how leadership and structures can lead to fear of or to embracing others and the team, the project or the entire company. We can gain experience in small system-relations and grow with the system size and complexity⁵³. We can experience how to build trust cultures within a few years, and we can see how easy it is to destroy them again with mechanical management tools and actions or in hostile takeovers. For individuals, our jobs are a huge learning field when it comes to transforming fear into love. It is not by chance that coaching of individuals and qualitative consulting of systems are increasing. This requires that the power is inside you as an individual, as a collaboration system or as an organised system, instead of outside of you.

In order to expand your internal power, you connect with others and share power. Thus, you can grow individual and system awareness and

52 Cf. Spindler 2012.

53 Cf. Spindler 2019.

mindfulness. Individually and in connection with others we can practise, experience and learn to transform while doing. When leadership has enough awareness of humanity to appreciate the differences, it opens and maintains spaces so that transformation can take place.

Leadership: embrace in awareness the entire system with its differences



Leadership: open, secure and hold space for internal and external growth

Graphic 3: Organisations and leadership as transformers of fear into love through utopia

Bringing utopia, the future, into the here and now gives us the shared power to manifest the future already within us. In this way we enable ourselves to perceive, think, feel and act as if the future were already among us, which means we already have the potential in us to meet this future.

Leverage 6: Take the Lead, Connect and Share Power:

This will grow co-leadership in the community. Leadership for the 21st century with AI is not about titles, status and power over people. It is about involvement and responsibility. Leaders are people who hold themselves accountable for recognising the future potential in people and systems and

developing that potential. Brené Brown's⁵⁴ work about 'daring leadership' in a culture that is defined by scarcity, fear and uncertainty suggests building courage skills, which are uniquely human. It requires developing the hearts and minds of leaders at the same time instead of scrambling to figure out what we have to offer that machines cannot do better and faster. What can we do better? It is empathy, connection and courage to start: Thus, we stay curious and ask the right questions and do not pretend to have the right answers. We do not see power as finite and hoard it; we know that power becomes infinite when we share it and work to align authority and accountability. We do not avoid difficult conversations and situations; we lean into the vulnerability that is necessary to do good work⁵⁵.

Everyone can step up and step into leadership. Everyone can experience her/himself as authentic, powerful and joyful creator. From our own will, from the inside out, we can empower ourselves and connect and grow collectives, with the purpose of increasing peace and transforming fear into love. This can range from small endeavours, like turning a conflict with your neighbour from war into truce and peace or cooperating with a classmate to integrate an outcast fellow student, to supporting collectives like the 'The Peace Alliance'⁵⁶.

'The Peace Alliance empowers civic action toward a Culture of Peace ... We are an alliance of organizers and advocates taking the work of peacebuilding from the margins of society into the center of national discourse and policy priorities. We champion a comprehensive, collaborative approach to peace and peacebuilding. Our tools include: Peacebuilding Education, Legislative Advocacy, Collaboration with citizens and organizations for a greater voice for peace. By clustering our efforts into five dedicated cornerstones we educate

54 Brown 2018.

55 Cf. Brown 2018.

56 <https://peacealliance.org> download 2 April 2019.

and amplify a broader voice for the peacebuilding movement: Cultivating Personal Peace, Empowering Community Peacebuilding, Teaching Peace in Schools, Humanizing Justice Systems, Fostering International Peace.’

Leverage 7: Become a Vessel for Manifesting a Safe, Just and Human Society:

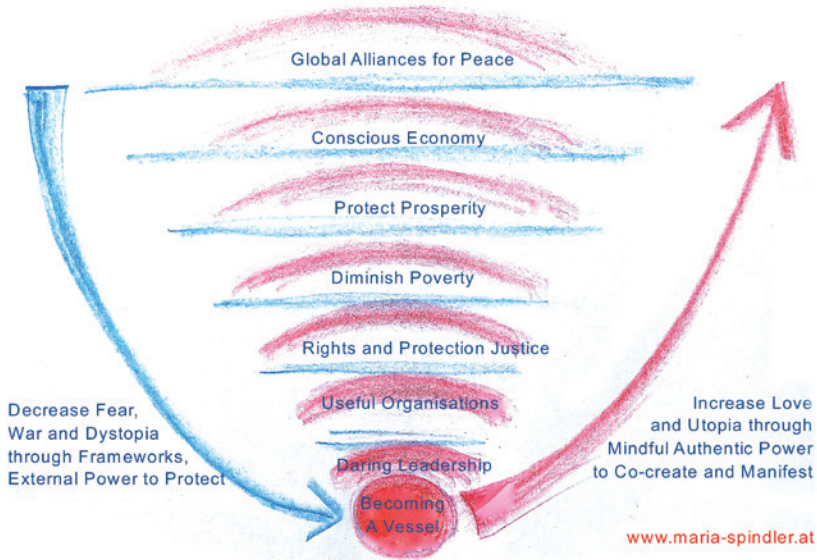
There is no end to what we can become as individual humans and as society – especially when we want to use Artificial Intelligence for expanding our conscious awareness and complexity of living. Every day we make decisions regarding AI. Are we aware of them? Do we make them out of fear and support dystopia, or do we make them out of love and create our utopia with AI?

Our inner state and our own actions are what we can always control and what is always the source of our own power. Becoming aware of what we want, our actions and their impact is essential for dealing with AI. Co-creating utopia with each thought, feeling, word and action derives from the inside out. We have to care about how we feel about AI. Our feelings guide our decisions, our power and our actions.

Our inner state, our emotions (fear, aggression, grief, empathy and joy) are our guides, telling us what we think, in what power quality we are performing at the moment. Our inner state tells us if we raise our potential for utopia with AI or if we support a future dystopia and power under of us as human race. If we let ourselves be repressed, we dwell in fear, lose ourselves and our mindfulness and thus our collaborations for co-creating our future with AI, and war on all five layers is more likely. We cannot watch dystopia unfold in front of our eyes; we have to lead and take actions (leverage 6). Fear divides us from our own selves and thus from the rest of the world, people, organisations and other belief systems. When we react in fear toward AI, we side-track ourselves from the positive utopia and from peace.

Mindfulness empowers our inner selves and makes conscious decisions and actions more likely. It stabilises our inner self in order to turn inward and

remain rooted there and makes us vessels for co-creating relations, organisations and global institutions to manifest the utopian future with Artificial Intelligence, using AI for our process of becoming safer, more just and human.



Graphic 4: Seven fear-love-power leverages

The leverage “becoming a vessel for manifesting a safe, just and human society” is seen as the centre that causes a ripple effect and shows our individual responsibility for our awareness of the complexity we have to deal with when it comes to AI. Mindfulness begins with caring for and controlling our inner state concerning external power. When we are in fear and resistance about AI, we lose ourselves and the big picture of the five interdependent layers: our inner self, the connection to others, the co-creation of ourselves, communities and organisations and to society as whole system. We lose internal authentic power of how to use AI. Consequently, we constantly have to convert our perceptions and thoughts into good feelings in order to (re)gain our own power and control for sense-making actions with others in order to

gain self-empowerment and to deal with external powers. We have to see our own thoughts, feelings and actions interconnected with generating the leverages, frameworks, organisations, politics that shape our future⁵⁷. The six leverages in the graphic surrounding the 7th leverage have to be created:

- As frameworks (external power) that protect us individuals so we can cohabitate more peacefully, reducing fear and thus decreasing the five war levels. Reducing war-fear of people, collectives and nations reduces desperate actions like terror, war, violence, etc. (blue arrow downwards in graphic 4).
- As frameworks that have to be tailor made, co-created to serve mindfulness and peace. Frameworks are not supposed to reduce humanity but to encourage humans to grow individually and also to co-create our own circumstances mindfully (frameworks, organisations, institutions) in authentic, shared power (red arrow upwards in graphic 4).

Brené Brown shows in her studies that the courage to stand alone is the foundation of true belonging⁵⁸. When we overcome the fear of being an outcast, of not following the external oppressing culture and norms that are established by mankind, we can let go and overcome the external and unconsciously internalised norms and also the ego. Then we can start within ourselves with our own true will. Our own will includes seeing and acting in the sense of unity and interconnectedness⁵⁹. If we do not enable ourselves to transform fear and powerlessness within us into love, self-connectedness and self-empowerment, we are not able to connect to our own will, our purpose for unity. If we do not enable ourselves to love, we are disconnected and separated; we are unable to integrate either our inner parts or other beings. We are doomed to live mindlessly in this world, to repeat the fear-aggression

57 Cf. Zukav 2014 and Vita-More 2018.

58 Cf. Brown 2017.

59 Cf. Gilligan 2012, Zukav 2014.

cycle, no matter what formal external power-position we hold, no matter what helpful frameworks surround us.

When we follow the culture blaming others for AI we are dealing in fear and aggression, we act and manifest towards dystopia; and we give away our authentic power for power over – power under and power against (see the five power qualities), and we give away our responsibility to co-create our utopia with AI. As humans we have the capacity to shape the quality of this expansion with AI consciously⁶⁰. Peace quality starts with love within us and compassion among us and can transform the leverages (1-7) above. Thus, we gain authentic and shared power (see power qualities) to constantly convert the five war layers from:

- Disconnected interpersonal war to co-leading in trust in communities
- Blaming cultures to corporate power sharing cultures within our organisations.
- War-like market competition to mindful economy.
- War-oriented politics and society to peaceful alliances as unity using differences.

The five war-peace layers and seven leverages show that we need to address this topic multidimensionally and manage the dilemma of fear-love/war-peace by reducing fear and desperation and increasing love and hope, and create a peace utopia by stepping up and taking responsibility instead of fearful leaning back, waiting and blaming.

With AI at our doorstep we cannot afford to live powerlessly in fear of war; we must care, grow hope, love, empower ourselves and take responsibility for AI-utopia in order to gain control at all five layers in a mindful, conscious, co-creating way. This is the essential long-term transformation work for us humans to do day by day. It is more than measuring what does not work and

60 Cf. Vita-More 2018, Spindler/Stary 2019.

it is more than facing reality; it is powerful co-creating and shared learning in hope beyond knowing. We humans still cannot predict the future; we have to co-create it mindfully in love each moment of our lives.

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Stefan Doblhofer studied Catholic theology, MBA at INSEAD in Fontainebleau/France, formation as a Systemic Organizational Consultant. Head of the Afro-Asian Institute of Graz, founder of a software company in Chile. 1997 – 2004 consultant and Deputy Head of Hernstein Institute, one of the leading German-speaking management institutions. Since 2004, freelance consultant, facilitator and coach. Focuses on change projects, organisational and leadership development, and innovation. Worked throughout Europe, the Americas, China and Eastern Asia, and Africa. Author of a German book and numerous articles on management topics. Partner of ZukunftsInstitut. Visiting fellow at Warwick University, UK and TU Graz, Austria.

Gregor Famira holds degrees in both law and business. He is an attorney-at-law and partner of an international law firm. Gregor spends most of his business life in Austria and the southeast-European region, building organisations and helping his clients to do so. As a lawyer, he is involved in several AI-driven businesses, and their challenges both from a legal and social perspective.

Alexandra Rotter has been working as a journalist for various magazines in the fields of economics and technology. She is specialised in the topics Artificial Intelligence, Robots, Human Enhancements and Cyborgism as well as leadership, power and digitisation. Alexandra studied art history at the University of Vienna and the University of Lausanne. She lives in Ahungalla, Sri Lanka and Vienna, Austria.

Christian Stary is currently head and full professor of Business Informatics-Communications Engineering, and JKU Knowledge Management Competence Centre at Johannes Kepler University in Linz, Austria. His research interests are knowledge elicitation and representation, and distributed socio-technical system development for learning support and organisational development. He regularly chairs various international projects and events,

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Maria Spindler, PHD, has been an international organisational consultant for 25 years in the area of economics as well as for NGOs. She has lectured at universities in Europe and the US on the subjects of organisation and leadership, corporate culture, power, strategy development, and group dynamics. Her book publications deal with new power, co-creating a shared future, inventing tailor-made organisations, leadership systems and structures and artificial intelligence. Maria founded the COS-Journal in 2011 and has been its chief editor since then. She co-founded the COS Collective EEIG in 2016 and is currently its CEO.

Liselotte Zvacek, Dr, management consultant, leadership coach and lecturer at different universities in Austria; teaching trainer (train the trainer) of OEGGO (Austrian Society of Group Dynamics and Organisational Development) and member of the board of OEGGO (2000-02 and 2012-18); facilitator at the Graduate School of Business of Stanford University (USA) 2011-15; member of the faculty of the Hernstein Institute; member of NTL (National Training Laboratories Institute, USA), photographer. liselotte@cos-collective.com

Sonja Wimmer, Mag., is Managing Director and General Manager of the boutique hotel The Harmonie Vienna in Vienna's ninth district. In 2003 she completed her studies of business administration at the Wirtschaftsuniversität Wien. In 2013 she led a complete refurbishment and new hotel concept with focus on continuous sustainable quality development. In 2017 she was chosen as Austria's hotelier of the year. Her innovative approaches guarantee her continual presence in the media. Artificial Intelligence is an important part of the future digitalisation of the tourism branch.

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Join COS, a Home for Reflective Hybrids

The future is an unknown garment that invites us to weave our lives into it. How these garments will fit, cover, colour, connect and suit us lies in our (collective) hands. Many garments from the past have become too tight, too grey, too something...and the call for new shapes and textures is acknowledged by many. Yet changing clothes leaves one naked, half dressed in between. Let's connect in this creative, vulnerable space and cut, weave and stitch together.

Our target group is reflective hybrids – leaders, scientists, consultants, and researchers from all over the world who dare to be and act complex. Multi-layered topics require multidimensional approaches that are, on the one hand, interdisciplinary and, on the other hand, linked to theory and practice, making the various truths and perspectives mutually useful.

If you feel you are a reflective hybrid you are very welcome to join our COS movement, for instance by:

- Visiting our website: www.cos-collective.com
- Getting in touch with COS-Creations. A space for personal & collective development, transformation and learning. Visit our website: www.cos-collective.com
- Following our COS-Conference online: www.cos-collective.com
- Subscribing to our newsletter: see www.cos-collective.com
- Subscribing to the COS Journal: see www.cos-collective.com
- Ordering single articles from the COS Journal: www.cos-collective.com
- Becoming a member of our LinkedIn group: go to www.linkedin.com and type in "Challenging Organisations and Society.reflective hybrids" or contact Tonnie van der Zouwen: office@cos-collective.com

SAVE THE DATE: 9. – 13. November 2020, Venedig

Fokussierte Teamintelligenz erleben Selbstorganisationstraining, 5-tägig

Auf dieser Lernreise zur Quelle der Selbstorganisation schärfen Sie Ihren Kompass für wirksames, co-kreatives Handeln im Team. Sie verfeinern ihr Sensorium für innere und äußere Prozesse und lernen, wie Sie durch fokussierte Aufmerksamkeit Steuerungsimpulse aus der Tiefe ihres Organismus generieren.

Als Teil eines werdenden Teams auf Zeit steigern Sie Ihre Fähigkeiten für kreative high performance und tanken Impulse, wie Sie Teamintelligenz für Wandel und Innovation in Organisationen und größeren Feldern nutzen.

Inhalte

- Bausteine erfolgreicher Teamentwicklung: Intention und Zielfindung in Komplexität und Ungewissheit – common ground und individuelle Freiheit balancieren – Fähigkeiten erkennen & nutzen – aneinander wachsen – Schwellen überwinden – Geschichte schreiben & immer wieder Neuland betreten ...
- Selbstsicher und berührbar im Kontakt die eigene Wirkung erfahren & entfalten
- Konstruktiver, achtsamer Umgang mit Unterschieden und Konflikt
- Geteilte Führung und Einfluss auf Augenhöhe; Vertrauen
- Flow generieren und halten: Engagement, Energiehaushalt und Begeisterung
- Freiraum schaffen wenn sich alles im Kreis dreht: Eigendynamik auflösen oder nutzen? Negative Teamtrancen erkennen und verändern – positive Verstärkung initiieren
- Das Eigene im Ganzen leben
- ...

Zielgruppe

GestalterInnen, Führungskräfte, Kreative aller Felder & Branchen; Menschen, mit Bezug und Interesse für Teams und Selbstorganisation, individuell und kollektiv. Alle, die ihr Repertoire jenseits von und in Ergänzung zu digitaler Fremdsteuerung, Hierarchie, (agiler) Programme ausweiten wollen und notwendigen Wandel, neue Arbeitsformen, Innovation in Organisationen und Gesellschaft – digital und analog – vorantreiben.

Motto: Mehr Maschine braucht mehr Mensch! ... die COS Conference 2019 und dieses COS Journal lassen grüßen! :-)

Termin & Ort

9. – 13. November 2020, Palazzo Contarini della Porta di Ferro, Venedig

Die Geografie von Stadt, Lagune und der Palazzo aus dem 14. Jahrhundert bieten die ideale Lernumgebung: endloser Formenreichtum zwischen fest und flüssig, Verbindung von Tradition und Zukunft und Balance von Verfall, einfachem Leben und Superlativ.

Methodik:

Gruppendynamische Trainingsgruppe; generative Teamdynamik; Reflexions- und Resonanzprozesse; multisensorisches Erfahrungslernen durch Verbindung von Denken, Intuition, Emotion und Körperintelligenz; outdoor & indoor; kreative Medien; 3 D- Modellierung

Arbeitssprache: deutsch (english on request)

Investition:

Early Bird: 1.500,00 + 20% Ust

Regulärer Preis: 1.600,00 + 20% Ust

(Spezialkonditionen für Teams auf Anfrage)

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