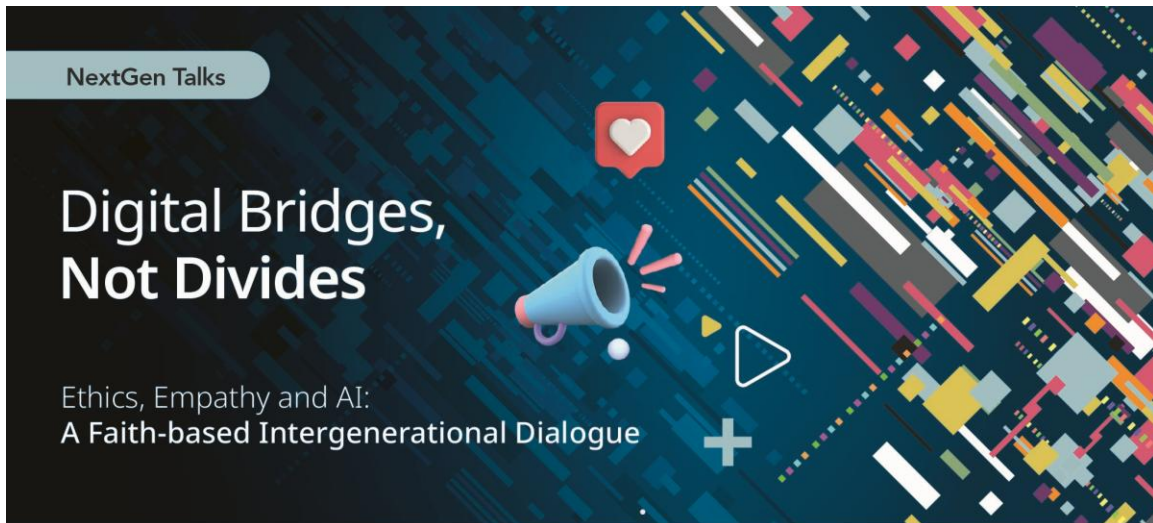




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This summary transcript accompanies the recording of KAICIID’s webinar “Digital Bridges, Not Divides: Ethics, Empathy and AI”, held on 7 May 2026 as part of the NextGen TALKS series.

Framed as a faith-based intergenerational dialogue, the webinar explored how artificial intelligence and digital transformation are reshaping the ways people communicate, learn, make decisions, and relate to one another. Bringing together youth voices, KAICIID Fellows, and dialogue practitioners, the conversation connected ethical reflection with lived experience, asking how values, beliefs, empathy, and shared responsibility can guide more inclusive and human-centred approaches to AI.

Through intergenerational exchange, practical examples, and reflections on both the opportunities and risks of emerging technologies, the webinar highlighted the need to move beyond abstract principles towards accountable, people-centred action. Several priorities emerged clearly: ensuring that AI is shaped by diverse voices and ethical frameworks; strengthening digital literacy and critical thinking; keeping human dignity, empathy, and accountability at the centre of innovation; and creating digital spaces that build bridges rather than deepen divides. Together, these insights point to a shared responsibility: ensuring that technology serves people, communities, and peace; not the other way around.

**“THE FUTURE OF AI IS NOT ONLY A
TECHNOLOGY QUESTION; IT IS ALSO A
DEEPLY HUMAN ONE.”**

Lejla Hasandedic-Dapo, Closing Remarks

Speakers

(in order of appearance in the live webinar)

Elizabeth Perks - Welcome Speaker

E-Learning Unit, KAICIID - Welcome

Lejla Hasandedic-Dapo - Co-Moderator

Psychologist, psychotherapist, lecturer and peacebuilder; United Religions Initiative (URI) network; KAICIID and Peace Practice Alliance Fellow

Ruhi Rusaba Jahwa Jahan - Co-Moderator

Peacebuilding and dialogue practitioner; Project Liaison Ticket to Life Project; KAICIID IRD/ICD E-Learning Champion

Harry Myo Lin - Panellist

Researcher and consultant specialising in interreligious dialogue, ethics and AI; creator of Harmoniq

Taras Dzyubansky - Panellist

Theologian and Interreligious Dialogue Specialist; Acton Institute; KAICIID Fellow - Panellist

Patrick Godi - - Panellist

Peacebuilding and Humanitarian Practitioner; iDove Global Youth Network Member - Panellist

Mohamed Arous – Audience Poll Moderator

Senior Capacity Building Officer, KAICIID

For more information on the speakers, please visit the [KAICIID webinar page](#)

Contents

Why this conversation matters (Opening Reflections).....	4
Faith, Empathy, Ethics and AI	4
Beginning with Humanity: Smarter technologies and Wiser conversations	4
Exploring humanity, responsibility and AI – Panel Dialogue	6
Hope, Possibility and Unease: What excites us; what unsettles us	6
Power, Values and Responsibility: Who Shapes AI?	8
Humanity in an AI-Shaped World: What must we actively protect?.....	12
Culture, Community and Lived Reality: One technology, many realities	14
Applied Practice: AI as a Tool for Dialogue	18
Harmoniq	18
Collective Reflection	20
People, Space, Purpose, Relationship: Before you ask AI	20
Shared questions: Voices from a global community	22
Environmental Impact.....	22
Misinformation and Fact Checking	23
AI Recommendations For Non-Technical Users	24
Carrying the Conversation Forward: From Reflection to co-creation	25
A Deeply Human Question: Technology, empathy, and shared humanity	25
Annex: Resources and Links Shared in the Webinar Chat	28
Global frameworks, principles and reports	28
Tools and live engagement links.....	28
KAICIID dialogue resources	28

Why this conversation matters (Opening Reflections)

Faith, Empathy, Ethics and AI



As artificial intelligence continues to shape how we live, communicate, and relate to one another. We felt it was important to bring this conversation into a space grounded in interreligious and intercultural dialogue. Enriched by voices across generations. Its concept design is guided by important global conversations already underway. From the [Pact for the Future](#) to the [Rome Call for AI Ethics](#). And, coming just after the International Day of Girls in information and communication technologies under the theme [AI for Development, Girls Shaping the Digital Future](#). We feel it's a timely reminder that the digital future must be shaped inclusively and by all generations.

Beginning with Humanity: Smarter technologies and Wiser conversations



It is a real pleasure to join this conversation on Digital Bridges, Not Divides: Ethics, Empathy, and AI; a theme that feels both very timely and deeply necessary in today's world. We are living in a moment where artificial intelligence is no longer something

abstract or distant from us. It is already shaping how we communicate, how we make decisions, and even how we understand one another.

And the question is no longer whether AI will influence our societies, but how, and with which values it will be guided.

What I personally find especially powerful about today's conversation, and this space created by KAICIID, is the focus on dialogue. When we talk about AI ethics, we often focus on policies, regulations, and technological safeguards. But ethics does not emerge only from systems. It also emerges from relationships, from listening, and from our ability to hold space for different perspectives. This is where intergenerational and interreligious dialogue becomes essential. Young people bring urgency, creativity, energy, and lived experience of digital spaces. They understand both the opportunities and the risks of AI in very immediate ways. At the same time, faith traditions and senior leaders bring depth, ethical wisdom, and values of dignity, compassion, and responsibility that have guided humanity for centuries. And when these voices come together, something important happens: we begin moving from abstract principles to human-centred understanding. And perhaps that is what we need most right now:

Not only smarter technologies, but wiser conversations.

Because the real challenge is not only building intelligent systems, but ensuring they reflect our shared humanity.

Do they promote dignity or division?

Do they amplify empathy or polarisation?

Do they create bridges, or deepen existing divides?

From my experience in peacebuilding and interfaith work, I have seen that dialogue has the power to transform tensions into trust. And I believe the same applies in the digital space, and with AI as well. If we approach AI with empathy, inclusion, and shared responsibility, it can become a tool for connection rather than fragmentation.

So today, I hope we can move beyond questions of fear or control, and instead ask:

How can we co-create a digital future that is ethical, inclusive, and deeply human?



I am expecting a lot of interesting and novel concepts and historical aspects to be discussed today, along with our way forward in this. I'm pretty sure the audience is too. In addition to that, we want to hear what the audience wants to share. Therefore, we really encourage interactions, and we will have a Q&A segment at the end of the panel discussion. We also have a demonstration where we will have further opportunities to ask questions, interact, and share. With that in mind, may we request the audience to use the Q&A function throughout the session to ask any questions to be addressed later at the end of the webinar by our wonderful panelists. I hope everyone is ready to dive in.

Exploring humanity, responsibility and AI – Panel Dialogue

Hope, Possibility and Unease: What excites us; what unsettles us

Panelists were asked to share what excites or unsettles them most about AI right now in one or two sentences.



When I came across AI a few years back, it was sometimes exciting, and it also brought a lot of dilemmas about where this is moving. I feel AI is like many of the major turning points in human history. If we look at human history, humanity has gone through so many

moments like that, which completely changed our society. We had the Industrial Revolution. We had the invention of electricity, the invention of the internet, and, in the last decades, the invention of social media. The way news flows, the way information flows, has been completely changed.

So I think AI is also another transformation like that.

And what excites me especially is its potential to improve many aspects of our lives; be it education, accessibility, translation of many cultures and languages, promoting dialogue, and so many other aspects. But there are also a lot of things that unsettle me.

The technological capability is advancing much faster than we can even imagine. You wake up in the morning, and the version of AI you are using is already old. The next day, you might see another AI agent coming out, which is a totally new upgrade.

So the technology is moving really fast, while we as a society are still trying to come up with mature ethical responses. We are always one step behind the technological side. And I think the question here is no longer whether AI will shape our future or not.

The question is: who is going to shape it, who has the power, and which values are shaping this new technological aspect?



What's exciting about AI and technology is that AI has unimaginable power that we are witnessing. I mean, you can have surgery hundreds of miles away, being away from the doctor. We can meet in this room, virtual room today, we are so many people, 50 people from so many countries. Without AI and technology, we wouldn't be able to meet it. What's unsettling is that what kind of implications does AI bring to anthropology? So it's not the question of what AI can do, but what does AI do to us as human beings? So the anthropological question, to me, is a little bit unsettling, and I hope we can discuss it a bit later.



The transformative power of AI has been able to create possibilities, including historically excluded communities in the world, through giving access, whether to information or to education, to tools that previously could have not been imaginable to be accessed, by such groups. And what really unsettles me, (I share this with, Harry) is the pace at which the technology is evolving, and concerns around whether we, as human beings, are keeping pace with its regulation. As it was said before, every now and then you have more and more powerful versions of different AIs, and yet, regulation is not keeping pace with that. So it raises questions about the future of its ethical use, and this is one of the things that continuously worries me, but hopefully, we can find a way to go about it.

Power, Values and Responsibility: Who Shapes AI?

LEJLA HASANDEDIC-DAPO:

AI is very exciting, but it also raises many questions that we would like to address today.

We can all agree that artificial intelligence is moving incredibly fast. It is opening many possibilities, and it is developing at a remarkable pace.

So who is actually shaping it today, and whose values are being embedded in it?

Harry, let me begin with you. From a historical perspective, is this pattern new, or is it something we have seen before with previous technologies? And who is shaping AI today, and whose values are being embedded in it?

HARRY MYO LIN:

I think it is both.

Whenever a new technology emerges, there is always resistance. How do we tackle it? In what ways will we transform it? Are we going to adapt it? How will we adapt it? And then how, as a country, as a state, or as a society, will we use it and how are we going to build governance systems that make the technology more useful and more effective?

So far in AI development, I think some big companies and some governments are many steps ahead in developing the technology. That also gives them leverage to shape governance values and ethical frameworks, and to influence policymaking.

Currently, we can roughly see three main approaches to AI: One is coming from the United States, where the focus is more on libertarian policies, giving more freedom to the market. Another approach comes from China, where things are much more controlled and tightly regulated. And then there is the European approach, which, as Europe often does, goes more in the middle; with strong policy development, more regulation, while at the same time empowering innovation.

So these are the three main approaches we see in AI governance, and in the development of ethical and governance structures around AI.

At the global level, UNESCO has adopted its [*Recommendation on the Ethics of Artificial Intelligence*](#), which offers an important global framework.

There is also the *Rome Call for AI Ethics*, supported by the Holy See.

And there are smaller regional initiatives as well, including in ASEAN in Southeast Asia, and within the African Union, where these conversations are happening.

But so far, there is still no unilateral framework or convention on AI and ethics.

LEJLA HASANDEDIC-DAPO:

Thank you, Harry, for bringing this perspective, and for helping us understand the different ways countries and societies are approaching AI. It also reminds us that, when we look at history, societies often follow familiar patterns when responding to new technologies.

Patrick, coming back to you, because we named this an intergenerational discussion, we also want to understand how this looks within communities, at the grassroots level.

Harry spoke about societies, governments, and countries. But how is this influencing communities, and especially young people within them?

PATRICK GODI:

AI in the communities that I have worked with, especially among youth, has been a game changer in terms of how we relate among ourselves, and how youth leaders go on to mobilise communities around communal, and even national, issues.

I have seen this in my own leadership within South Sudan's youth space, a country that has been going through conflict.

Around the time when there was an opening for a peace process, but even before there was a peace process, it really took the efforts of young people campaigning across the country, and within their neighbourhoods, to exert pressure on the warring parties to see why it was important to have peace in the country, why it was important to have stability that could usher in opportunities for economic development. And some of the issues that really brought young people together, first of all, was the untold suffering that they witnessed in their communities.

While everybody recognised this as an issue, there had not existed a common platform where people could come together to discuss these issues, especially during a period of insecurity.

But thanks to technology, I remember when we started a movement of young people, and what really brought us together from different corners of the country; whether you found yourself in an area controlled by one group, or in an area controlled by the government; technology enabled us to have conversations among ourselves. It allowed us to raise the common issues that affected us, regardless of which part of the country you lived in, and regardless of even which political group controlled that area. And I think being able to have that common platform, discussing issues of common concern, through technology like the internet, provided the first step in raising the consciousness of young people, to even take greater initiative and leadership in shaping the conflict that was going on. This included urging regional countries, and regional bodies like the African Union, to take up the issue and exert pressure to mediate the conflict. And I think that offered us the first opportunity to mobilise across communities, across political groups, around a common agenda for young people. And that really did provide the basis for the current peace agreement that we see in South Sudan.

I remember we launched a highly successful online campaign called South Sudan Is Watching. It decentralised participation and wherever you found yourself, you could write a message, and then hashtag it South Sudan Is Watching. It went all over. It was seen, and listened to, by policymakers and by diplomats. And I think this was a powerful example of how technology provided an opportunity for youth leadership, which continues to evolve even now in terms of relative stability that you see in South Sudan; including campaigning on more substantive issues, such as the electoral process underway, with elections planned for December 2026, and also the constitution-making process, which has really brought together a cohort of young people who are interested to see their views incorporated into the future constitution of the country.

LEJLA HASANDEDIC-DAPO:

Thank you very much for sharing this. I really like the positive perspective you bring; how technology can connect people, open platforms for change, support dialogue, and bring communities together.

I think this is a very important value, despite some of the negative aspects that may also be present.

Taras, going back to you, when we talk from a faith and ethical perspective, where do you see values entering the shaping of AI today? Are they actively influencing it, or are they still mostly on the margins?

TARAS DZYUBANSKY:

AI programmes and programming do not happen in a vacuum. There is always a human person behind AI, behind software, behind a programme, or behind anything that is being developed through AI. So technology always implies anthropology. There is a man or a woman behind the screen. AI can definitely increase our efficiency; the speed at which we receive information, and the amount of information we can receive today. But then the question is: does it make us better humans? Does it actually help us flourish as human beings? Because AI impacts every aspect of human life: education, economy, cross-cultural dialogue, interfaith dialogue. Even religious faiths, or religious believers, are influenced by AI today: what they read, what they see on their screens and on social media. Often, this is algorithm-based. So who decides these algorithms?

The people who are developing AI systems definitely bring their worldview into AI. They bring their stereotypes, their prejudices, and their anthropology; how they see the human person. All of that is wonderful, but we also have to be very careful, especially as believers. We all have our own views, whether as Muslims, Christians, or people of any other faith. We have our religious views and beliefs. So what does AI do to our faith? Does it help us become better believers, or does it shape us in a different way, based on the algorithm? So, these are the questions we need to be mindful of when we talk about AI.

LEJLA HASANDEDIC-DAPO:

Thank you, Taras, for bringing even more questions into the conversation. As you said, there are many questions and many things that still need to be discussed. I am sure Ruhi will now continue in the direction of what you have just started sharing. Ruhi?

Humanity in an AI-Shaped World: What must we actively protect?

RUHI RUSABA JAHWA JAHAN:

Keeping with Taras, and moving to the question of what it means to be human: as AI becomes part of how we think, create, and decide, what do we need to actively protect about being human? And to bring in the faith perspective again, Taras, are we at risk of becoming shaped by what we create? Could you please reflect on that?

TARAS DZYUBANSKY:

This is a wonderful question: an anthropological and theological question.

As I said, technology implies anthropology, and there is always a human person behind these algorithms, deciding patterns. I am speaking now as a Christian. In the Christian view, and also, I would say, in the Judaic and Islamic view, the human person has intrinsic dignity. We are created in the image of God. We are like God, and we are to become like God.

So does AI, as our creation, help us become better? Or is AI created in the image of man? Are we trying to create another kind of superhuman? Because if we look at AI, it is more powerful, it is faster than human beings, and it has so much information.

But it is not a question of competing with AI, because we are not trying to become a machine. That makes no sense.

Are we trying to humanise the machine? Some people would say yes, because we now see emotions, and we have apps that can help people become more spiritual, or more of a believer.

These are great questions, and we do not always have answers to them. But what we have to keep in balance is the anthropological vision of humanity, of man and woman. It has to be solid, and it has to be based on solid principles. Most of the people here in this virtual room are believers. We are doing interfaith dialogue, so these anthropological principles come from the theologies of our faiths. And when we engage on social media, or on different platforms, we have to be mindful of that, because responsibility comes in here as well. We see a lot of polarisation on social media. Why does it happen? What causes this polarisation, if technology is there to help us build communities? How do technology and AI influence the way our communities are being shaped?

We saw this during COVID. We were all on screens, locked in our houses, but thanks to technology, we were able to attend services virtually. We were able to sing even online.

So technology does help us. But again, it has its limits, and we have to be careful how it shapes our thinking, our behaviour, and our understanding of who the human person is.

RUHI RUSABA JAHWA JAHAN:

Yes, exactly. It is up to us how we wish to humanise AI, and how we bring accountability into the decisions we make with it.

Going back to Harry, I would like to ask: is it realistic to slow down ethically, or do we need to learn how to engage AI responsibly while it is already evolving and advancing every day?

HARRY MYO LIN:

It is an interesting question, but I do not think we can slow down a technology that is already evolving. What is really important, especially as peacebuilders, dialogue practitioners, and civil society movements, is that we learn how to adapt to situations that are evolving so fast.

One major challenge we see is that a lot of harmful actors are using AI much faster than peacebuilding communities are using it. We have seen transnational crime groups and scam centres using AI five or six years before we started talking about AI. We have also seen AI being used in military technology, resulting in the loss of many lives.

So the technology is there, and if we do not adopt it fast enough, it will already be adopted by harmful actors, extremist groups, propagandists, and disinformation networks. This is why it is important that we have to adapt the situation, and avoid hesitation to engage with it at all.

I understand the hesitation about adopting AI, but as faith communities that promote an ethical worldview, if we cannot adapt these challenges and engage these spaces, they will be used by other actors who may not be acting in the interest of humanity.

RUHI RUSABA JAHWA JAHAN:

I agree, and I think the question is also whether it is even possible to regulate the continuous advancement of these technologies.

Coming back to what Taras shared, however we decide to humanise AI, it will move in that direction.

Patrick, to bring in the intergenerational perspective: how are young people navigating this situation? Do they feel empowered, or overwhelmed? Or are they using it as an opportunity?

PATRICK GODI:

Yes, I think I highlighted the opportunities that come with it. However, with the pace at which technology evolves, there are also real concerns among young people.

For example, just a few months ago in South Sudan, one of the hotels introduced the first robot as a waitress in a hotel. This is in a context where many young people do not have jobs, and many people are unemployed. Introducing that technology really raised concerns among young people about the future of employment. So if technology is introduced, there is anxiety that, in already bad times, technology might perhaps worsen the situation. I think these are real concerns that should be taken into consideration, and they should form part of continuous dialogue involving governments, technology firms, and communities. There needs to be an understanding of the opportunities, but also of the risks posed, and most importantly in places of the world that are slow to catch up with these technologies.

Another issue that is problematic is the bias that some of these technologies create.

We increasingly see how young people are recruited and manipulated online. Some have gone on to become extremists, causing terror within communities.

These are real issues that definitely need to be discussed, so that these tools do not become powerful enemies against our communities, but rather a source of empowerment, progressing young people; whether through developing their leadership, giving them access to opportunities, or increasing their knowledge.

I think we need to strike that balance, so that the harms we anticipate are matched with ways of mitigating them. And that can only come through understanding, by bringing onboard all the relevant actors into continuous dialogue.

RUHI RUSABA JAHWA JAHAN:

Thank you for sharing, Patrick.

I agree that it comes down to how we safeguard these technologies, how we use them, who we hold accountable, and how we allow AI to influence our decisions and outcomes.

I will now give the floor back to Lejla for the next segment.

Culture, Community and Lived Reality: One technology, many realities

LEJLA HASANDEDIC-DAPO:

Building on what has already been shared, AI is often developed in specific contexts and for specific purposes.

As Harry pointed out, some groups using it for more negative purposes have already been doing so for quite some time, while in peacebuilding work, its use is just emerging.

But we are all using it globally. No matter the context in which it was developed, it has its advantages, and we are all here today because of technology and AI.

So what tensions arise when these technologies meet local cultures, traditions, and realities?

Patrick, going back to your specific context: where do you see AI supporting communities, and where does it risk undermining them, especially among young people and in the communities where you work?

PATRICK GODI:

Examples of where we have had real opportunities to use these technologies are around the dissemination of information, simplifying national frameworks and legislation, and also accessibility.

Where many young people do not have the opportunities, or the chance to convene people together, they can easily send out information through mobile phones.

There was a time when we could not print large numbers of legal documents, for example, so we developed a chatbot that simplified information about the constitutional process and its provisions. You could literally ask a question, such as what the law says about a youth enterprise fund, and it would give you the answer.

We found this important for advocacy, and also for giving young people the opportunity of information at their fingertips. This helps them engage with their local leaders, and it also helps pass on the right information. This is especially important in a society where education has largely been disrupted by conflict. Many people dropped out of school along the way, and formal channels for accessing information, whether through newspapers, news, or meetings; are limited. So we thought this was one great way to use this technology to expand access to information.

I also know of a women's group that developed a similar chatbot to report cases of SGBV. This was a cross-border initiative with colleagues in Nigeria, and it proved very important for sharing good practices and experiences between Nigerians, who are more advanced in using the technology, and South Sudanese women.

So I think opportunities do exist. It is a matter of how they can be used and expanded, so that as many people as possible can access them. Of course, the contention remains that

nowadays, AI gives people the ability to create images or videos. In traditional communities that are not well acquainted with this kind of progress, the room for misinformation is quite high.

We have seen examples where this has nearly caused tensions at the national level, because these technologies allow a single individual, sitting in their living room, to misrepresent events or individuals. This is a problem, because the tools that people need to fact-check these created narratives are not in place. They do not exist. And sometimes, by the time a fact-check happens, a lot of damage has already been created. That is the real fear in my situation here: that a few individuals who are well educated in how to use these technologies can be in a position of so much influence that they mislead entire communities.

This remains a very serious challenge. Even the government, despite introducing cybercrime and computer misuse legislation, I believe has not yet been able to get to the bottom of how this is affecting the way communities perceive what is happening around them.

LEJLA HASANDEDIC-DAPO:

Thank you very much, Patrick, for highlighting these positive examples, as well as some of the downsides.

It was very inspiring to hear how your community is using technology, and how you are also addressing and tackling some of the challenges that come with it.

I saw many positive reactions from the audience, so I think everyone participating really appreciated what you shared.

Moving from your local community, and from the question of how AI is supporting communities, I would like to go back to Harry.

Harry, how do current global frameworks account for these differences? Are they too much of a one-size-fits-all approach, or are there attempts to make them more approachable for different communities?

How do you see this from your experience?

HARRY MYO LIN:

This is also very interesting. I would like to start with a funny experience I had.

I am not very good at cooking, and recently I was trying to make a special kind of rice that my mum used to make. I asked ChatGPT how long I should cook the rice, and it said 10 minutes. So I cooked it for 10 minutes, and it became really hard.

Then I asked my mum how long she cooked it for, and she said 30 minutes. I told her, “I cannot cook it for 30 minutes, because ChatGPT told me 10 minutes.” And she said, “Your ChatGPT does not know that we have different kinds of rice.”

That really made me think about how AI systems are developed in very specific situations, even when we look at this from a political or cultural level. They are often developed globally with one framework, but we have very diverse and complex societies, and it is very difficult to adapt one framework to all of them. If we look at large language models, these systems are primarily trained on dominant languages, like English, dominant histories, and dominant cultural assumptions. So if we bring these models to communities to say Southeast Asia, Africa, the Middle East, or any other region that may have very different ways of understanding identity, religion, and community, the results are very different. We need a lot more work to be done on this.

I would call this inclusion in technology, but it does not mean only providing different communities with access to technology. We need to think about inclusion in a wider sense. That means involving different histories, historical contexts, languages, traditions, and faiths in the development of technology, so that it can really become inclusive, and experiences can be shared throughout the world.

LEJLA HASANDEDIC-DAPO:

Thank you very much, Harry, for this, like, laugh at the beginning, I saw a lot of reaction, and I think this was very... plastic, if I may say, like, that example of how definitely, yes, all these AI are not definitely one size fits all, and there are layers to it, but it is incredible what you managed to address in your response to the question, and to finish this round of, Responding to question, going back to the Taras, I would like to ask, how can faith and ethical tradition help us navigate these cultural tensions and differences that we can experience while we are using AI as a technology?

TARAS DZYUBANSKY:

Before I answer the question, Lejla, I will give another example of using ChatGPT, and how wrong it can be. It is not about rice; it is about the Pope.

A few days ago, somebody asked me how old Pope Leo is, and I was sure he was 70 years old because I commented on his election. So I asked ChatGPT how old Pope Leo is. You can even do it on your phone right now, and I would be interested to see whether ChatGPT gives the right answer.

But do you know what ChatGPT told me? It said, “There is no Pope Leo.”

I was shocked. ChatGPT does not know that we have a new Pope? So we have to be careful when using ChatGPT, whether we are cooking rice or asking questions about the Pope in the Vatican.

But the question about values is extremely important, because we as religious people, and as believers, bring values to society. That is why religion is so important. Religions are about values: the dignity of the human person, the value of human freedom, responsibility, and empathy. You cannot teach a machine to love. You cannot teach a machine to suffer. We as human beings experience that.

That is why faith and spirituality matter.

With the help of machines, with the help of AI, we can become better. But they can never substitute what religion, faith, or spirituality gives us: meaningful relationships and encounters on a human level.

LEJLA HASANDEDIC-DAPO:

Exactly. I think this is a very beautiful message, Taras.

AI is there as a tool. It can be very helpful, with all its positive and negative sides, but it can never replace human beings, or the love, empathy, and all the beautiful things that we bring as humans.

So thank you very much to all our dear panellists for your reflections and for the discussions, including the funny examples that were also very meaningful and helped us think in different directions.

Applied Practice: AI as a Tool for Dialogue

Harmoniq

HARRY MYO LIN:

HARMONIQ is a simple tool that runs on the ChatGPT platform. My intention was to develop an AI system where you can practise dialogue, reflect, and brainstorm.

The goal is to create something like a consultant who can be there for you everywhere, especially when you are working on religious freedom and interreligious dialogue.

I am still developing the AI agent, but this version of HARMONIQ is on ChatGPT, where you can use it to brainstorm and reflect on what you want to do.

In training it, I fed in as much data as I have from my work in Myanmar and Southeast Asia on interreligious dialogue and religious freedom. Some examples may therefore come too much from the Southeast Asian context, but I try as much as possible to keep it neutral.

For today, I would like to try three different questions, so that we can see how it works and how it reacts. You can also try it on your phone or computer. It is on ChatGPT, and you can look for the custom GPT called HARMONIQ. You can then directly chat with it.

I have developed three questions. The first question is about interfaith dialogue. I am asking: how can I organise an interfaith youth workshop between Christian and Muslim students in a polarised environment? This could be a question from a student, an activist, or someone who wants to learn how to organise an interfaith youth workshop, but is running out of ideas or needs more innovative ideas.

The first answer starts with a “do no harm” assessment. I think if you ask a normal GPT, it may not go through that much. But when I trained this GPT, I made sure that do no harm is one of the principles it follows, so that comes first. Then it goes through different stages of how you can organise the interfaith workshop. It also gives exercises you can do. Some of these are probably tools KAICIID uses in its training, because I have also worked with KAICIID for many years. It also proposes practical joint activities, what you can do in difficult moments, and how to respond if you are challenged. It gives an agenda for a one-day workshop: what kind of sessions you can do, what you can cover, and what follow-up activity you can do afterwards.

So if you are writing proposals or brainstorming, you can use it. It is more about developing activities or programmes on interreligious dialogue and religious freedom.

The next question is more about ethics. We will ask HARMONIQ: what risks should peacebuilders consider when using AI-generated content in fragile conflict settings?

This will not present activities. It will present more of a perspective on the topic.

For this question, it came up with key risks, such as deepfakes, hallucination, and false attribution. One important point is reinforcing bias, because AI tends to agree with you, whatever you are saying. These are things to think about when using AI, and when developing proposals, research, or other work.

I also made sure it cites real sources. For example, here it is citing ICRC, which is quite neutral and globally accepted. You can also see it using UNESCO.

For the third question, I will try the one from the audience, about a comparative list of different models of dialogue in Asia and Africa. I will ask it share up to three.

It proposes three different models: dialogue of life, dialogue for joint action, and insider mediation. It looks at the core idea of each model, the best use case, Asian examples, African examples, strengths, and risks. So you can study the models comparatively.

And for fun, I updated it yesterday, so now it can also generate pictures, with the latest version of ChatGPT, which is quite good for image generation.

You can always look for HARMONIQ on the ChatGPT app. It is called HARMONIQ. If you have any feedback, questions, or comments, please feel free to reach out to me. I would be happy to hear from you.

Collective Reflection

People, Space, Purpose, Relationship: Before you ask AI



I will speak very briefly about the considerations when we are designing a dialogue initiative, whether interfaith or intercultural dialogue. I think our panellists have already touched on this. At KAICIID, before any initiative, we check many things. But there are four things for you to consider in this session.

The first is the people in the room. Who is represented? Who is missing?

The second is the space, or your context. Is it safe? Is it inclusive?

The third is the purpose, which is always learning.

And the final thing, which Lejla, Taras, Patrick, Ruhi, and Harry have all touched upon, is the human relationship.

Any dialogue initiative, including an interfaith one, is focused on the human aspect, and on building trust through relationships.

These four things are very important to consider when AI enters the picture. They do not disappear when we use AI. They become more important.

AI can support planning, outreach, decision-making, and looking for funding opportunities. But AI does not have active listening skills. It does not have empathy. It cannot understand the human relationship.

This is where you step in. This is where you fill the gap. You close that gap so that there are no divides, which relates directly to the title of today's session.

So again, four things to consider: the people, the room, the space, and the purpose.

Before we ask AI for many things, we should always step back and consider these four elements.

We now have one question for you:

"If you decide to use AI to build an interfaith initiative, what is the one thing you will prioritise before this?" You have unlimited opportunities, unlimited prompts, unlimited questions, but you need to prioritise. What is the one thing you need to do?

While you are responding, we also invite you to go deeper into the Ten Principles of Dialogue and our full dialogue guidelines on the KAICIID website in the resources section.

We also have another important tool called Dialogo, which makes it easier to practise dialogue and interfaith initiatives, because sometimes it is easier to practise dialogue while we play.

I am seeing a lot of important messages: nuance, complexity, power balance, local context, dynamics, active listening, understanding the context of the people engaged, and empathy.

And all of these look human. They are not AI-focused skills or AI-focused qualities.

That is the thing we need to consider. Always think about AI as a tool, as Taras, Harry, Patrick, Ruhi, and Lejla were saying before. It can help us. It can advance our work. It can make our work better and support informed decisions.

But again, the human relationship comes first: empathy, active listening, and understanding the context.

Empathy is the word that stands out here. Humanity is also very important.

The purpose of this question is to remember the key considerations: the do no harm principle that Harry spoke about earlier, the human relationship, and the local context that Patrick, Ruhi, and Lejla spoke about.

Let us always remember these things when we work with AI, because AI does not have active listening. It does not have empathy, at least for the moment.

Integrity is also very important, as is power balance. We should resist generalisation, better understand the context, and put the human relationship first.

Many strong ideas are coming in: curiosity, personal style of facilitation, and complexity.

So we have three words that stand out today: empathy, integrity, and complexity. Together, they form a kind of frame.

We also have several good responses in the chat. Non-judgement is also very important. Let us remind ourselves: who is in the room? Who is in our community? Are we inclusive? Are we missing someone?

Is our purpose learning about ourselves and about others, not being judgemental or stereotypical?

And finally, let us put the human relationship at the centre of our initiatives.

Thank you so much for these excellent responses. We hope you enjoyed it.

Shared questions: Voices from a global community

Environmental Impact

How we can balance the benefits of AI with its environmental impact, such as energy use and water consumption in data centres, and whether long-term use at this cost is sustainable.

HARRY MYO LIN:

I think it is a very important question.

There is a good side of AI. We talk about innovation, productivity, and being able to do everything at the tip of our fingers. But most of the time, we forget about the physical infrastructure behind it.

We feel like AI is an abstract thing floating in the cloud, something that just shows up on our phone. But in reality, it depends on massive data centres, enormous computing power, and water use.

As someone coming from Myanmar, I also think about rare earth minerals. Myanmar is one of the biggest countries producing rare earth minerals in the world, but also one of the poorest countries. We do not know where these minerals go, and there is a tremendous environmental impact on communities living near rare earth mining areas.

There are civil wars. There are different groups trying to take over land where rare earth minerals are found. I have witnessed this quite a lot. I think this kind of conflict is also increasing around the world, including in Africa and even in conversations around Greenland. So there is a lot of physical and infrastructural reality behind AI that is very challenging.

I do not have a ready-made answer to solve this problem. I can list the problems we have, but the real question is how we move forward while taking advantage of this technology, with all the profit and competition around it, while also asking what long-term responsibility looks like. That is a huge question. I do not think there is a simple answer.

But there needs to be a much more creative and smarter system for developing AI in an energy-efficient way. Governments and companies need to invest in greener infrastructure, and we also need to ask what we can do to protect the environment. There are even conversations happening about moving data centres to space. I do not know how feasible that is, but there are many discussions happening. Sadly, I would say I do not have an answer. Maybe other panellists can come in if they have a solution.

TARAS DZYUBANSKY:

I do not know about moving data centres to space. It sounds crazy to me. But definitely, this is a problem. And I think we as people of faith have to be mindful of it as well. Whenever we send a text, whenever we make a request on ChatGPT, something is being heated up somewhere. So we have to be mindful of that. And that is where our faith comes in.

Misinformation and Fact Checking

Can AI be used to produce make-believe movies, and whether this makes it easier to spread disinformation and misinformation? How can we help people interrogate what they see online, so that they do not simply believe everything?

PATRICK GODI:

One of the ways that, at the local level, we have been able to mitigate some of the misuse around AI and other technologies is by strengthening fact-checking capabilities. This includes strengthening the fact-checking capabilities of institutions, but also increasingly asking people to double-check information before they circulate it widely. I think this also places personal responsibility on users. Instead of sharing every piece of information that we come across, we need to pause and check.

As has been echoed in today's discussion, the line between what is real and what seems real with AI is becoming complicated.

So more and more, personal responsibility needs to be exercised.

At the institutional level, those who are in a position to invest in checking information can also be very helpful in the current situation, where we face all these challenges with misinformation and disinformation.

This becomes even more important around sensitive processes, such as elections, because these tend to be quite polarising events in many parts of the world. That is where institutional support for flagging these narratives and misuse becomes even more important.

TARAS DZYUBANSKY:

Felix mentioned in the comments that technological hygiene is very important, and of course we all agree with that. But this also connects to intergenerational dialogue.

I see my parents, for example, using Facebook and social media, and they tend to believe everything they see there. This makes them more vulnerable to deepfakes and misinformation.

So when we talk about intergenerational dialogue, perhaps we, as younger people, can help them understand how to use social media, so that they do not fall into the trap of being deceived or believing what fake news tells us.

This is again where intergenerational dialogue becomes important in the use of AI and social media.

HARRY MYO LIN:

I think reform of the education system is really important and urgent.

Even in the West, or in more developed countries, the education system itself is two or three decades old. If we go to less developed countries, it is much worse.

So I think it is really important that, even from primary education, we include the new soft skills that are needed for society: how to work with disinformation, and digital education.

I think these are urgent needs for reforming education systems globally.

In every country, we teach mathematics and science. This could be a new subject that should be integrated into the formal education system.

LEJLA HASANDEDIC-DAPO:

This is extremely important. It is probably the next step that governments and societies need to consider when it comes to education.

Ai Recommendations For Non-Technical Users

What recommendations would you give when using AI for people who are not so tech-savvy?

We are also talking about intergenerational dialogue, so we want everyone to be able to use AI responsibly, and we want AI use to be inclusive.

HARRY MYO LIN:

I would not say it is only about being tech-savvy. I would say it is also for tech laypeople, if we can use that term. People like us are not necessarily programmers, engineers, or

technical experts. One of the most important things is to think about where the information we are consuming is coming from. We need to go back to very basic journalistic questions: who created this information? What are the sources? Where is it coming from?

With AI, there are already tools that we can use, especially when it comes to news. They can help us check which publications are being used, where they stand, where they lean on the spectrum, and how reliable the news might be. Some of these tools are quite user-friendly.

Beyond that, I think we need to return to these basic journalistic questions: asking why, asking who, asking where. And we also need to reflect on ourselves. With this overload of information coming to us, which information triggers us to respond? That may be something we need to work on ourselves while we are online: being more mindful in how we engage with the information overload we are facing.

TARAS DZYUBANSKY:

My advice would be: read books. Go back to the sources. These can be digital books as well.

But also, do not treat AI as a human person. AI is not human. It is humanly created, but it can never substitute a human person.

Those are my two pieces of advice.

PATRICK GODI:

It is quite a hard question, but I do associate myself with Harry and Taras. At the end, we need to treat AI and other technologies as tools, and put our humanity at the centre to guide how we use these technologies.

Carrying the Conversation Forward: From Reflection to co-creation

A Deeply Human Question: Technology, empathy, and shared humanity

LEJLA HASANDEDIC-DAPO:

Thank you, everyone. Thank you, Ruhi, thank you to our panellists, and thank you to our amazing audience. There was a very lively discussion in the chat and in the questions.

I hope this is just the starting point, and that we have created a space from which you can take some of these reflections and questions into your communities, your AI spaces, and continue the conversation there.

We did not have enough time to address all the questions, but I would like to share a few closing remarks as we close today's conversation.

I really want to thank you all for being here, and for bringing not only your expertise, but also your community into this space. That was something shared so much during today's discussion.

I hope today's session reminded us that the future of AI is not only a technological question; how fast it is developing, and in which direction. It is also a deeply human one. And that is why intergenerational and interfaith dialogue matters so much.

When young people and young voices, lived experience, ethical reflection, and wisdom from different traditions come together, we create the possibility for technology to serve connection rather than division.

AI will continue to evolve rapidly, but empathy, responsibility, dignity, and dialogue must evolve with it. This is our shared responsibility.

May we all continue building digital bridges rooted in compassion, inclusion, and shared humanity.

And may we all ensure that innovation never moves faster than our commitment to one another.

With these closing words, I really want to thank you all again for being part of this important conversation, and to ask you to take it beyond these digital spaces, into your communities and the environments where you are doing such incredible and important work.

May you continue creating spaces for dialogue, compassion, and action in everyday life.

RUHI RUSABA JAHWA JAHAN:

Thank you so much, Lejla, for summarising this so beautifully.

It was incredible to see such an interactive webinar. I am sure the panellists, as well as the moderators, enjoyed this session very much.

Thank you also to our hosts and to everyone working in the background to make this webinar a success.

I also want to highlight the tools and networks that were mentioned in the chat. Many KAICIID resources were shared there, and I am sure they will support your dialogue journey and make it more enjoyable and easier.

The International Dialogue Centre – KAICIID extends its heartfelt thanks to all speakers and participants who contributed to this NextGen TALKS webinar.

Following this first learning phase, participants will be invited to join a consultative process to co-create: Dialogue-Based Principles for Ethical and Inclusive Digital Engagement.

Annex: Resources and Links Shared in the Webinar Chat

Digital Bridges, Not Divides – Ethics, Empathy and AI

Resources shared in the chat included global AI and digital cooperation frameworks, practical KAICIID dialogue tools, and the HARMONIQ digital companion

Global frameworks, principles and reports

Resource	Context in chat	Link
Pact for the Future, Global Digital Compact and Declaration on Future Generations	Shared during the opening framing of the webinar, linking the discussion to global commitments on digital cooperation and future generations.	https://www.un.org/sites/un2.un.org/files/sotf-pact_for_the_future_adopted.pdf
Rome Call Report	Shared as part of the opening framing on ethics, AI and human-centred digital development.	https://www.romecall.org/wp-content/uploads/2024/02/RomeCall_report-web.pdf
International Girls in ICT Day 2026	Shared in connection with the webinar's intergenerational and youth-sensitive framing, including attention to girls and young women in digital spaces.	https://www.itu.int/women-and-girls/girls-in-ict/international-girls-in-ict-day-2026/overview/
UNESCO Recommendation on the Ethics of Artificial Intelligence	Shared during the discussion on AI ethics, accountability and responsible innovation.	https://unesdoc.unesco.org/ark:/48223/pf0000381137

Tools and live engagement links

Resource	Context in chat	Link
HARMONIQ	Shared following Harry Myo Lin's presentation of HARMONIQ as a digital companion supporting freedom of religion or belief, peacebuilding and dialogue work.	https://chatgpt.com/g/-686465064e5481918f54e1b9ffa42259-harmoniq
Slido audience poll	Live poll asking participants what they would want AI to prioritise when supporting an interfaith initiative, dialogue event, youth project, peacebuilding activity or community campaign.	https://app.sli.do/event/bTx7ss6MtNX3gg3mc2DPtL

KAICIID dialogue resources

Resource	Context in chat	Link
Dialogo! Game: Learning Dialogue	Shared as a KAICIID learning resource connected to dialogue skills and practice.	https://www.kaiciid.org/what-we-do/dialogo-game-learning-dialogue
10 Principles of Dialogue	Shared after Mohamed referred to KAICIID's 10 principles of dialogue.	https://www.kaiciid.org/node/24326
Fellows Interreligious Dialogue Resource Guide	Shared as one of KAICIID's key resources for interreligious dialogue.	https://www.kaiciid.org/resources/publications/fellows-interreligious-dialogue-resource-guide

KAICIID Dialogue Tools	Shared as an additional set of practical dialogue tools.	https://www.kaiciid.org/resources/dialogue-tools
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