The Posthuman Anthropologist: Integrating Ethnography with Artificial Intelligence to Forecast Political Crises in Asia

Paper presented at the
European Association of Social Anthropologists Conference,
Tallinn, Estonia
and

Asian Political and International Studies Association Conference,
Chiang Mai, Thailand

In 2009 I sought to study the North Korean nuclear crisis from an anthropological point of view.

I could not enter North Korea to conduct fieldwork, so I conducted fieldwork among North Korean refugees living in Seoul.



This proved to be of limited use in understanding the political culture of the North. It was necessary to gain more information.

So I started to study all the online pieces of text recounting their actions, published daily around the globe, and in a myriad of different languages.



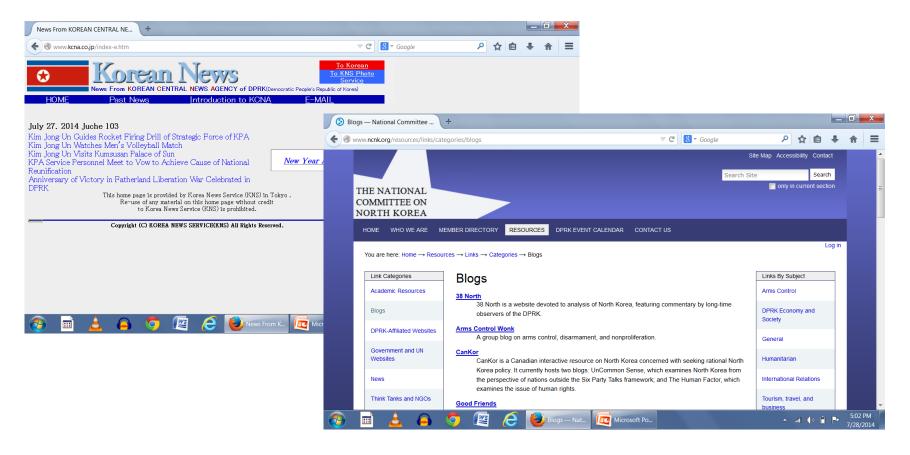
What were governments saying, what was being reported in the mainstream media, or being debated in the expert blogs, on social media, and so forth?

If I could find connections between these many online voices from different countries, I thought, I would be able to better understand the North Korean crisis.



The first step was to identify all the online milieus that talked about the topic of interest, in this case North Korea.

How many government websites, policy blogs, mainstream media outlets were there, in how many different languages, with what frequency was new text up?



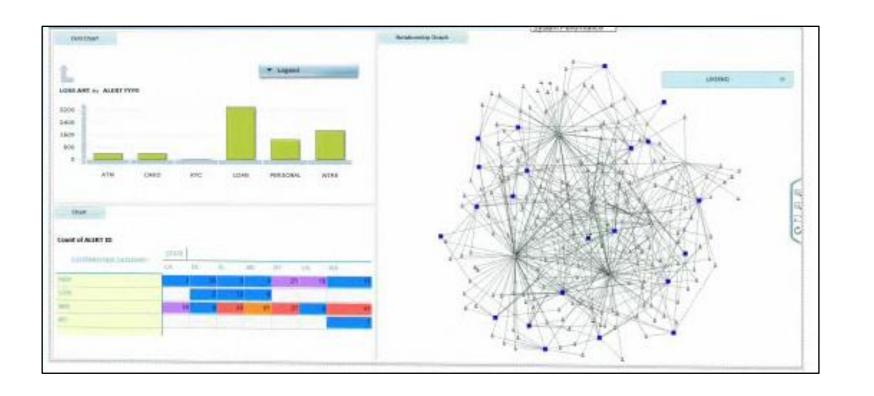
It soon was clear that there was too much data for one person to parse through. So I turned to a provider of "open source intelligence" called Recorded Future.

This company scans the web in various languages using powerful algorithms that work like trawlers.

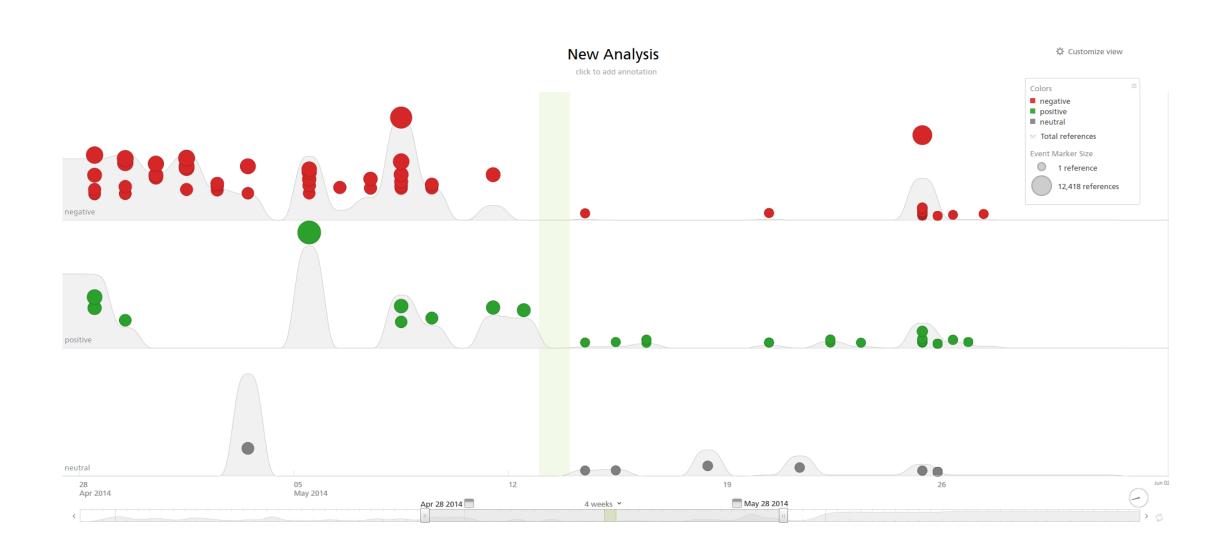


First you provide these with a series of parameters, for example the type of media you wish to cover (i.e. Blogs or Social Media) and a number of other filters.

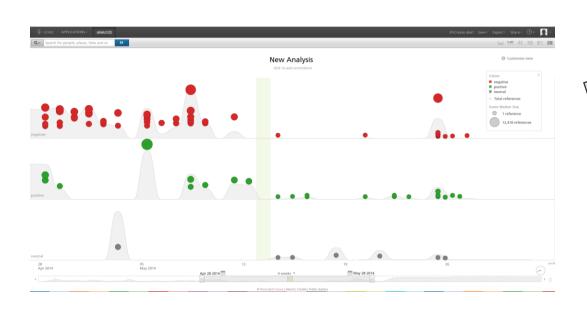
Then the trawlers go out and bounce from website to website returning every bit of text that fits that description.

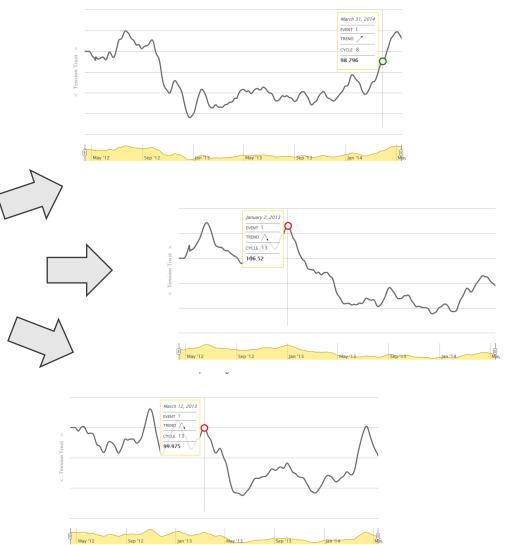


Next, Recorded Future breaks this text down into numerical scores, ranking such measures as positive/negative sentiment, by using "natural language processing."



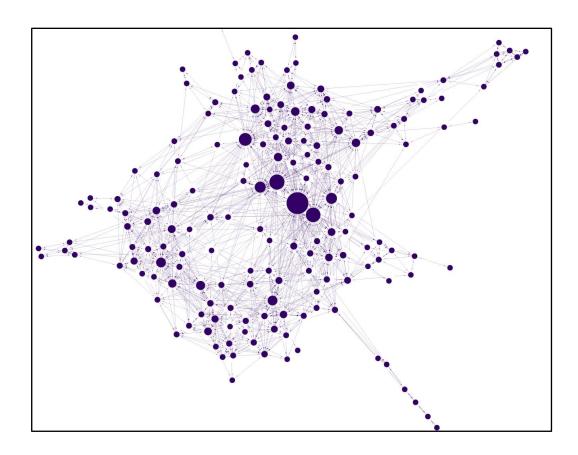
This software can deal with complex, unstructured data found in text form, and organize it over time to map out fluctuating sentiment in a number of different online milieus.





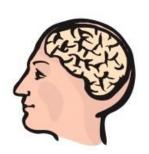
This way, I was able to monitor great amounts of official publications, newspaper articles, blog posts, comments, or tweets, thereby mapping the "online dialogues."

The next step was to look for correlations between these different dialogues, and perhaps glean some insights into the behavior of North Korea in the nuclear crisis.

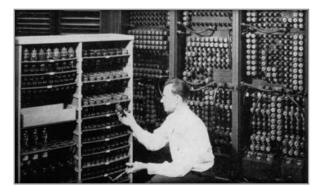


To do this, I developed a series of algorithmic models that could automatically parse through Recorded Future's data and find correlations and recurring patterns.

Lacking programming skills, a series of logical steps were first laid out using Excel, and then transferred to a cloud-based app with the help of a developer.

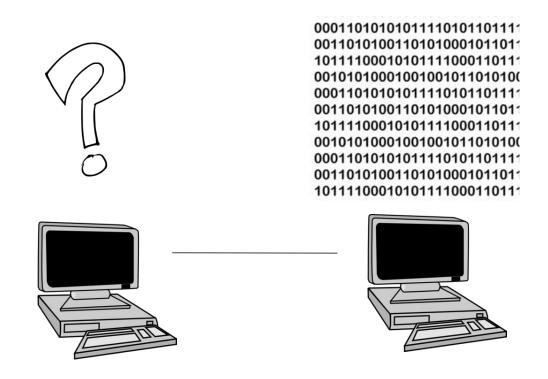






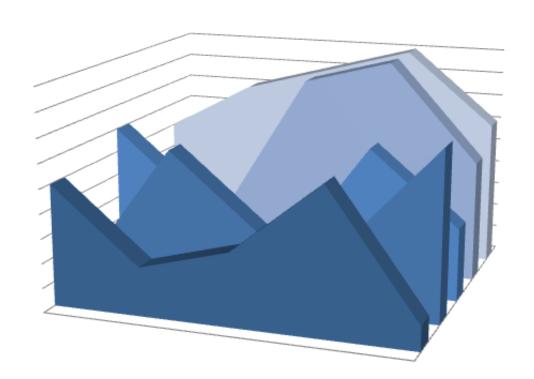


The app then communicates with Recorded Future through an API (Application Programming Interface) that automates all queries for data.



The app, baptized SARA (Social Asset Risk Analysis), started returning recurring patterns in sentiment levels in different combinations of data sets.

These were portrayed through visuals such as line charts, revealing combinations of trends.



These graphs acted as an interface between myself, SARA, and the extended field. A control panel was also added.

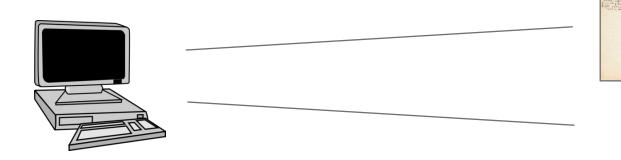
This allowed me to change both the logical steps in the algorithms and the type of queries made to Recorded Future, allowing me to alter the online milieus analyzed.

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The initial algorithms were based on presuppositions extrapolated from two sources:

1) Epistemological frameworks borrowed from anthropology, social psychology, and economic sociology, such as reciprocity, reflexivity, and embeddedness.

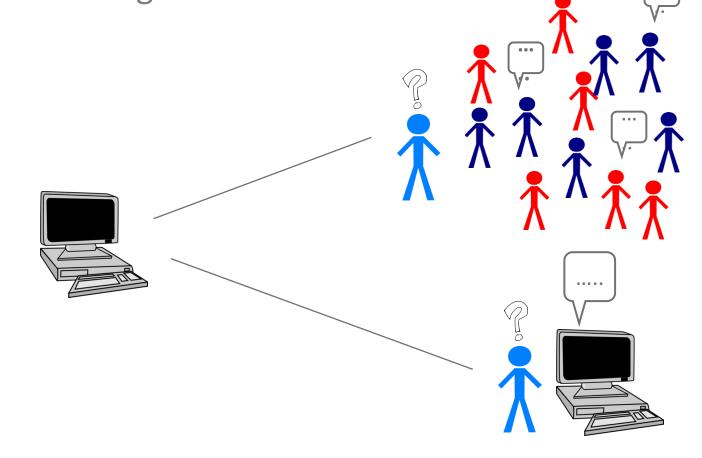
2) Insights concerning North Korea's behavior gleaned from the ethnographic research with North Korean refugees living in Seoul.





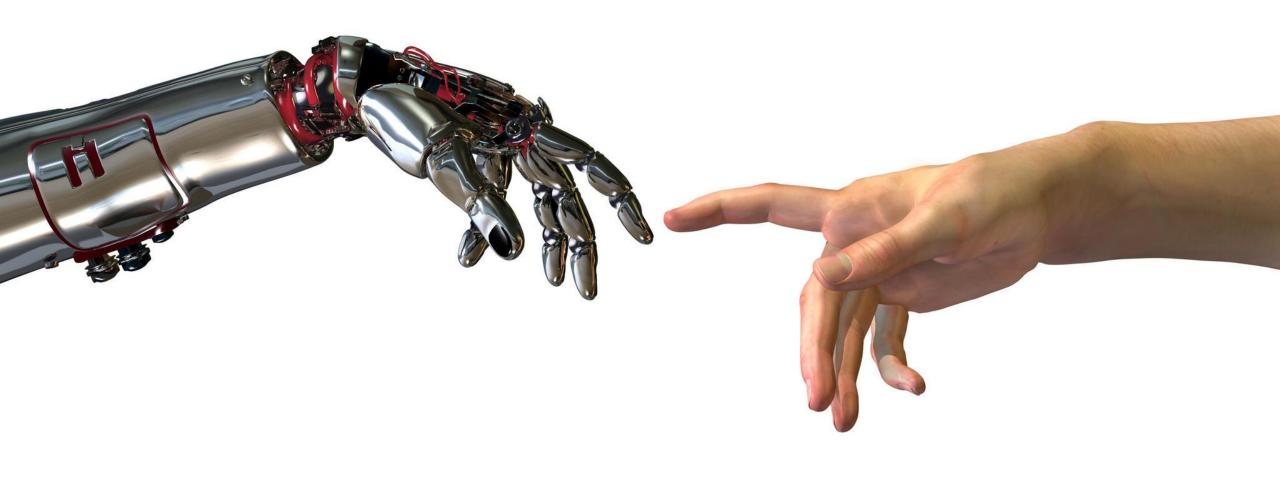
New information learned from the visuals produced by SARA was also used to recalibrate the algorithms and select new online milieus to consider.

In addition, ongoing ethnographic fieldwork was used to fine tune the algorithms, filter out errors, and add contingent information.



In sum, recalibration came from fieldwork and the very output produced by SARA.

This mechanism rejoined AI with ethnography, in what effectively became a human/machine learning process.



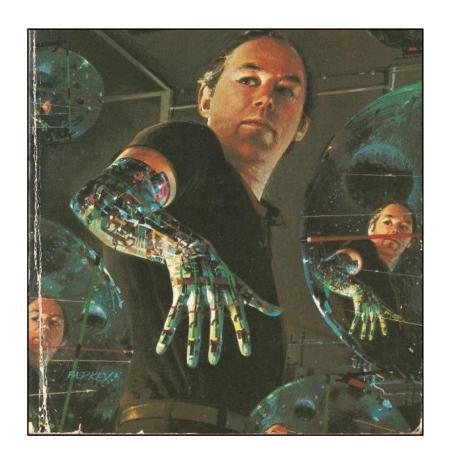
Given the focus on online dialogues, is the project described here not simply another form of cyber ethnography? The main distinction is the difference in scale.

Through the help of a cloud-based app, the researcher can engage with hundreds of online communities, not just one or a few, as has been common practice.



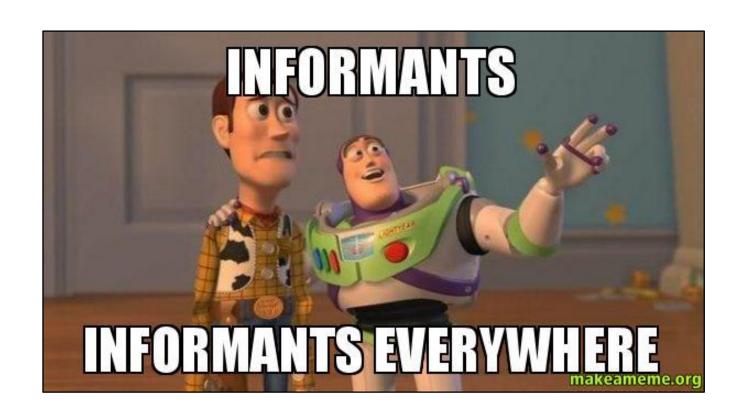
The central role of person to person interaction (either physical or non-physical) in anthropological practice is challenged.

This project proposes a new definition of participant observation that includes something akin to prosthetic-participation.



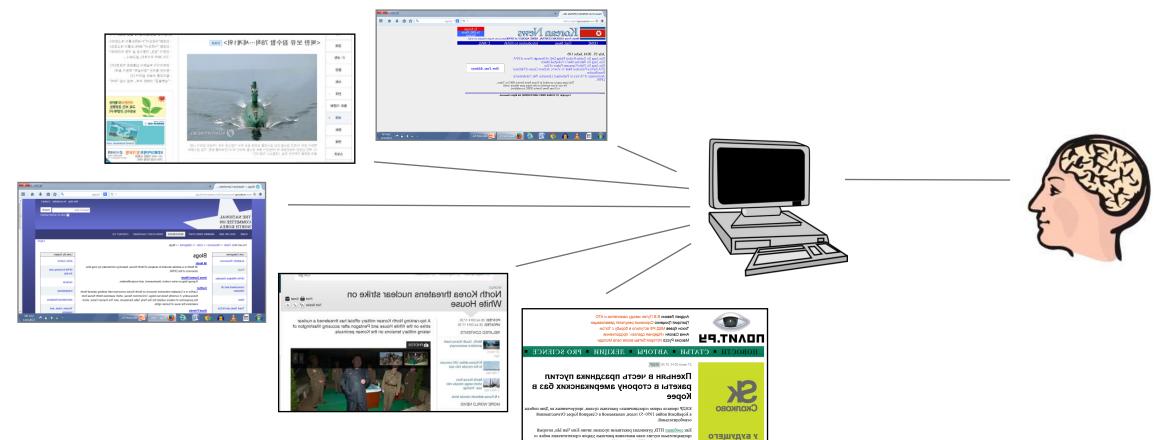
It is now necessary and possible to extend fieldwork beyond traditional boundaries, but to do this we must rely on a machine.

We must allow AI systems to participate *for* and *with* us, as a means to reach higher numbers and more diverse sets of informants.



Like a prosthesis, Al allows an extension of our reach, through which we garner information about, and experience of, different online milieus.

In that process, AI becomes itself a kind of field assistant/informant, a gatekeeper and mediator with which we are in a constant, mutually constitutive, dialogue.



Anthropologists (particularly in applied anthropology) are making more and more use of big data and AI in their work.

Yet, in most cases, it is used is as a sophisticated recording tool in the hands of the anthropologist (see Anderson et. al. 2009), and not to expand the field itself.



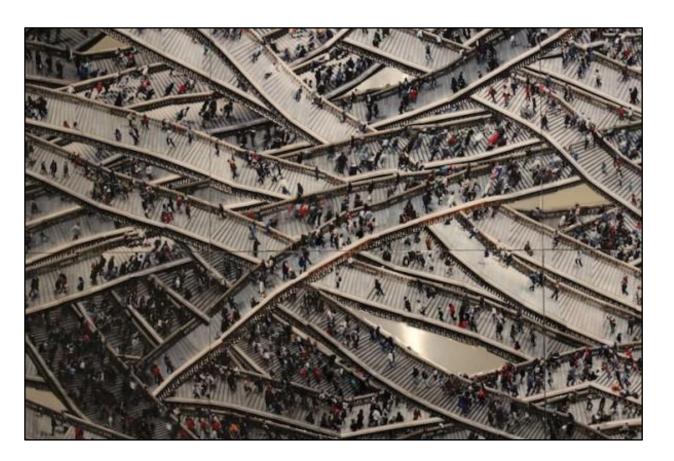
Outside of applied anthropology, the emphasis has been on more critical anthropological approaches to AI itself.

Forsythe and Hess (2001), for example, warned us to be wary of the hidden cultural assumptions programmed into "computerized explanation systems."

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All systems, they find, are not simply technical tools, but are value laden and reflect the reasoning that is embedded in the knowledge systems of which they are a part.

Al, like any technology, is not just a tool or an aide, therefore, but more like an extension of the human mesh out of which it is born.



This brings our attention back to the concept of prosthesis.

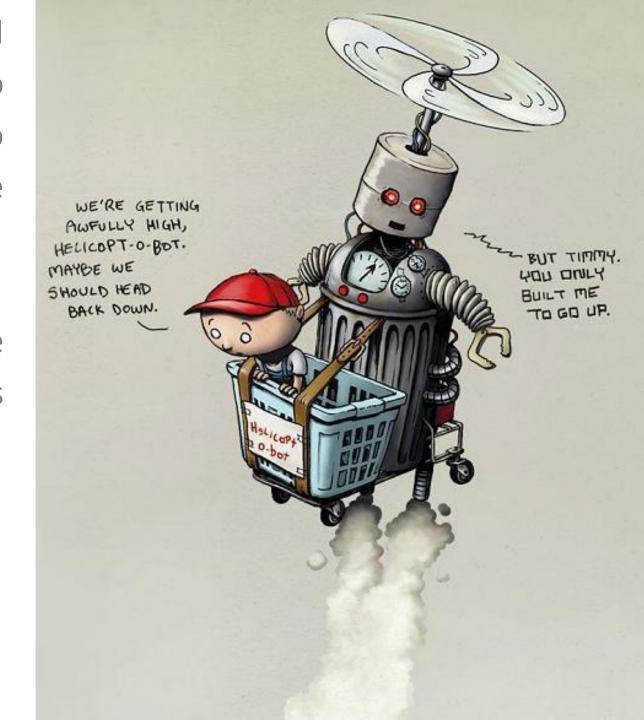
There is something hybrid to AI; not entirely human, not simply a tool, AI is probably best seen as part of the general tendency of our time toward a "prosthetic impulse" (Smith and Morra 2006).





In this project, too, the interactions I experienced with SARA lead me to consider that it is very difficult to pinpoint where the one ends and the other starts.

Al, in its contemporary uses, is not a free standing and competing intelligence; it is not "dangerous because uncontrollable."



SARA is more like a prosthetic intelligence, recalling Turkle's point that "we think with the objects we love" (2007).

An anthropologist can now leverage thinking exponentially, and thus greatly increase the number of people accessed. A new view for a new world?







Hypothesis:

By using SARA, are we are able to obtain accurate predictions on the development of international crises in Asia.



These predictions should be specific and time bound. For example:



Tensions with North Korea have a probability of 95% of becoming even more negative over the next 21 days.

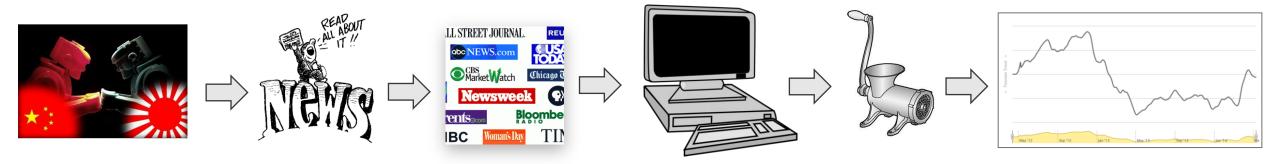


Tensions between **China and Japan** have a probability of **90%** of reversing and becoming more **positive** over the next **13 days.**

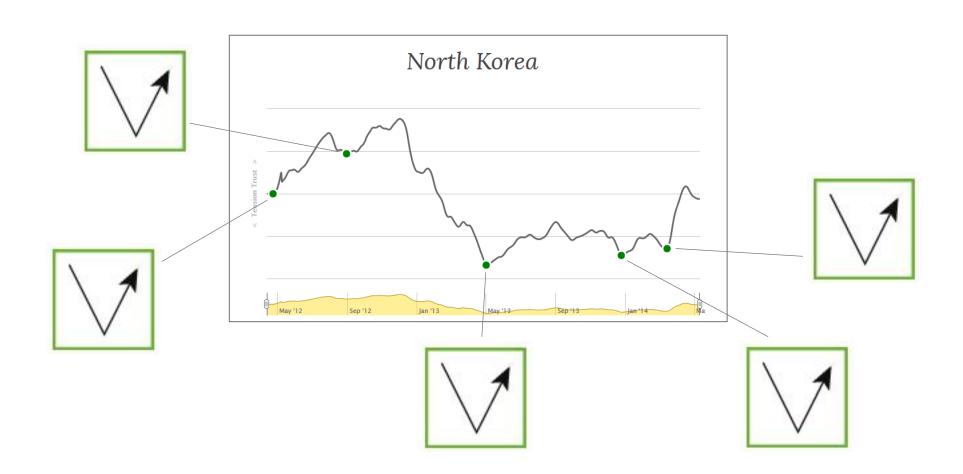
To do this we need something objective to measure the predictions against. How do we measure the existence of more or less tension?



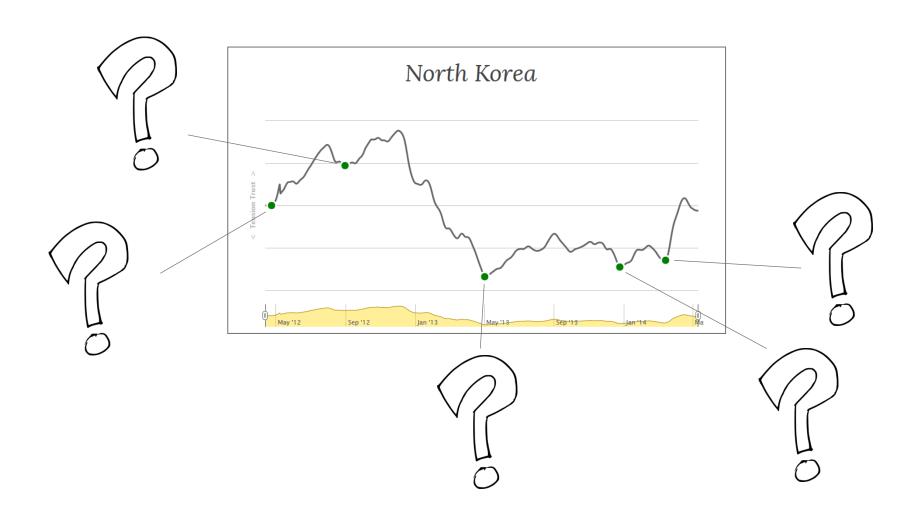
Tensions are reflected in negative sentiment in the news. Sentiment in the online news can be quantified over time using SARA.



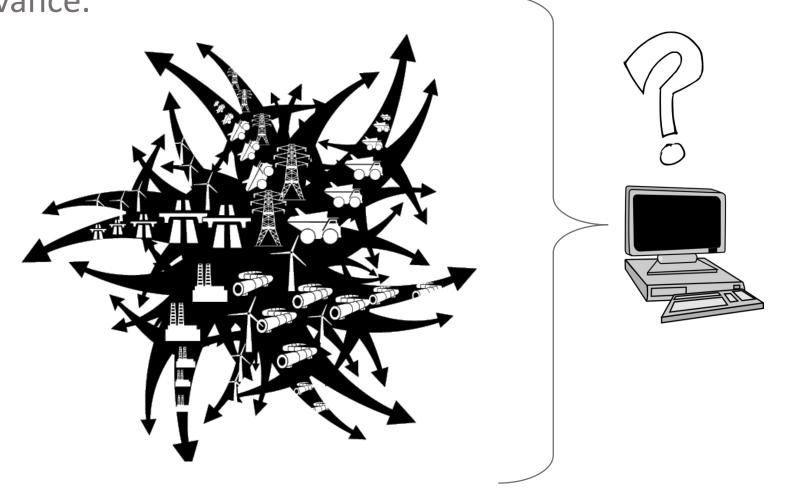
Now that we have a way to objectively measure tensions we may turn our attention to the next question: How do we make a prediction? First, we find recurring patterns in negative sentiment in the news.



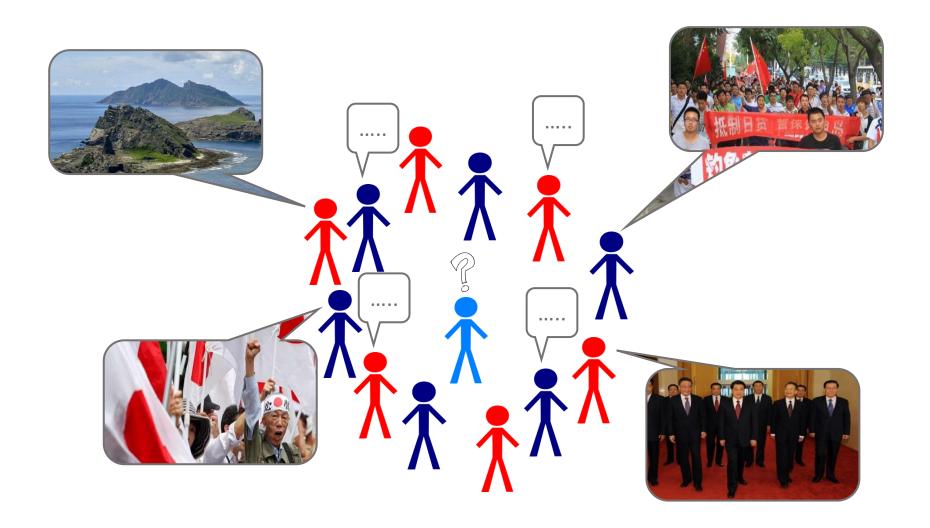
Next, we use SARA to identify what are the common characteristics to all of those events in the past. What was happening in different subtypes of online data (the mainstream media, blogs, search trends...)?



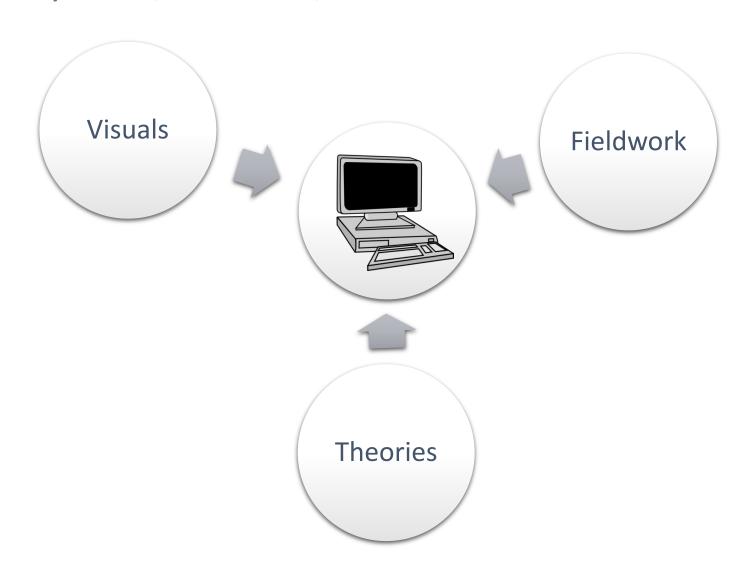
However, algorithms often fail to properly contextualize random or unexpected events. Human perception is necessary to make the connections that machines cannot possibly be programmed to look for in advance.



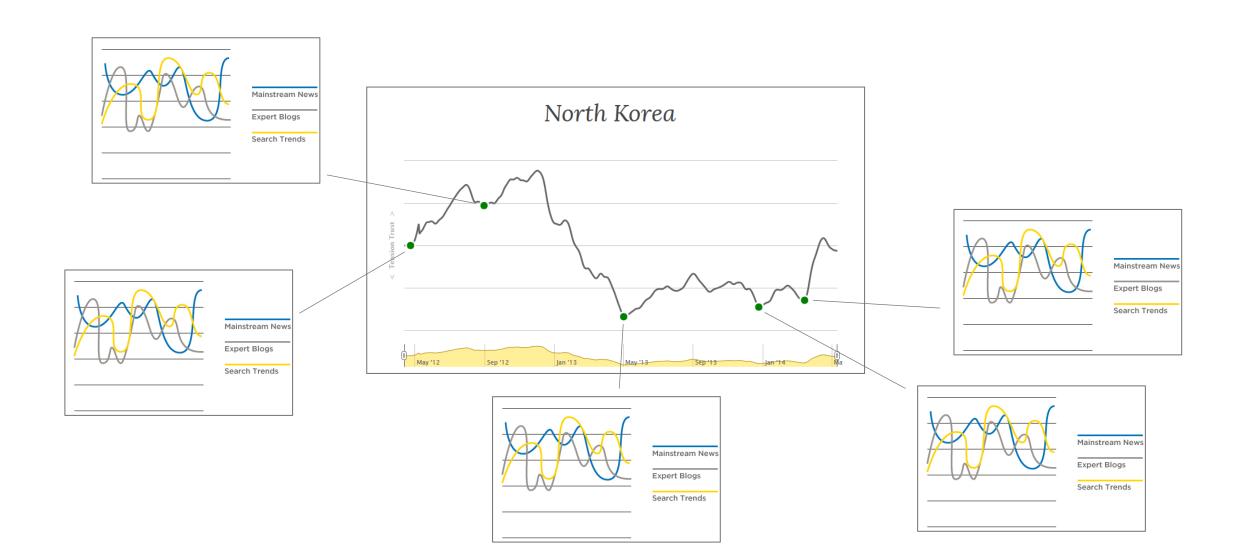
Through fieldwork we get information that we cannot get through data analytics alone. This information is then used to fine tune SARA's algorithms.



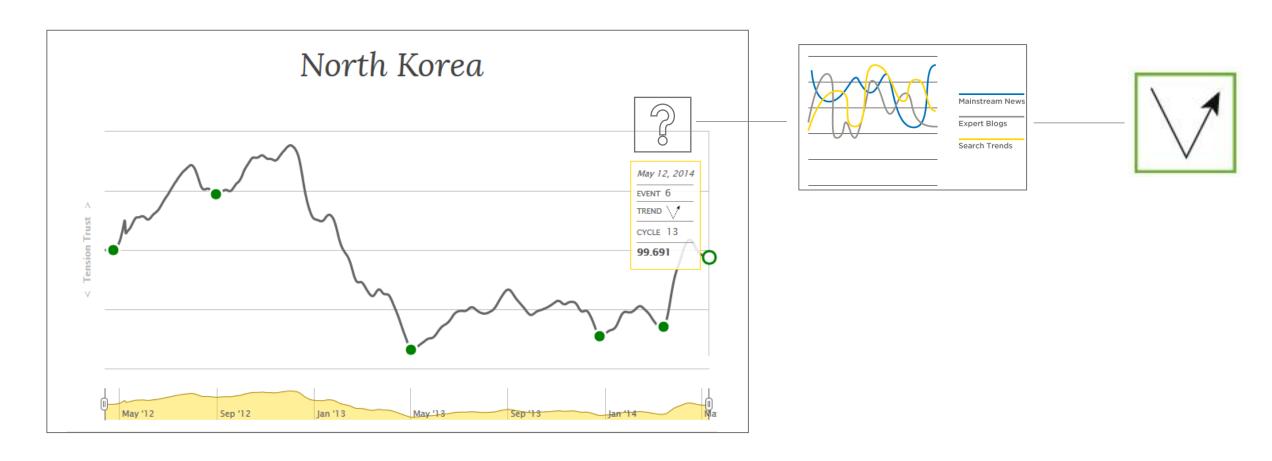
As mentioned above, a continual recalibration of the algorithms used is necessary to keep SARA sharp. Calibration comes from three sources: the visuals produced by SARA, fieldwork, and theoretical considerations.



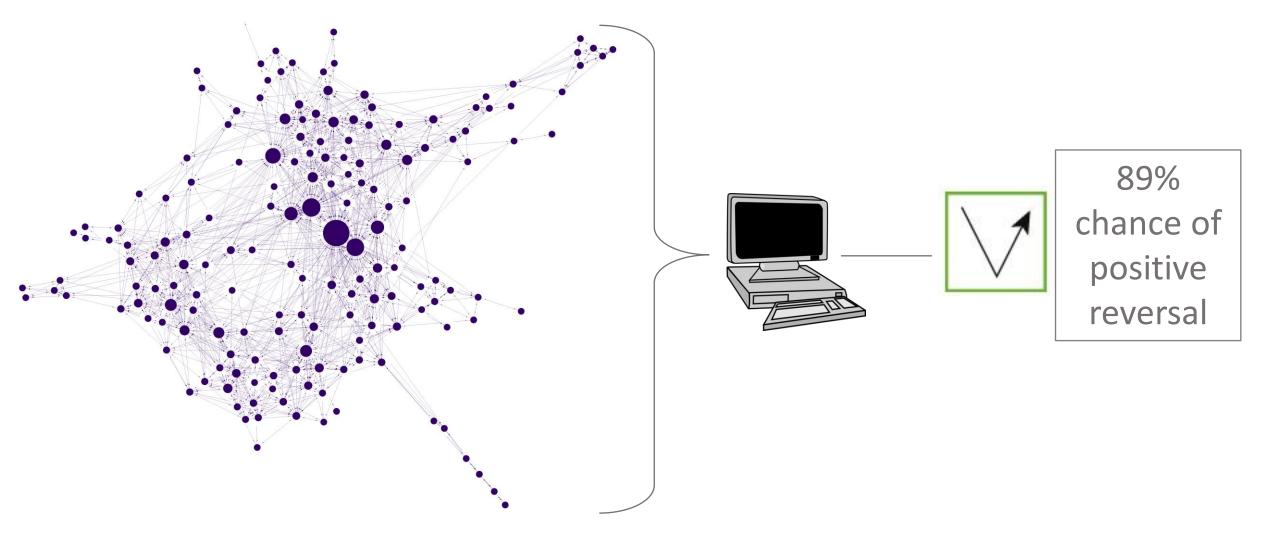
Once recalibrated, SARA can uncover recurring patterns in the subtypes of online data that led to a specific development each time.



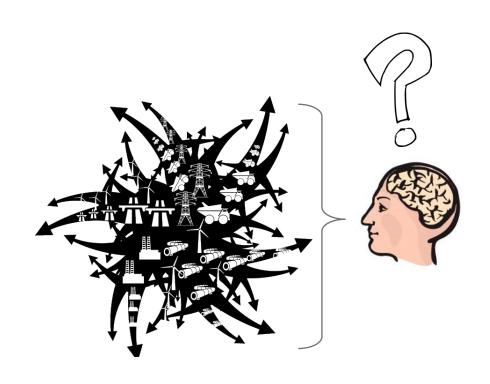
Lastly, SARA looks at what is happening in real time data. If patterns in the subtypes of online data are the same as they were in the past, a signal is made.



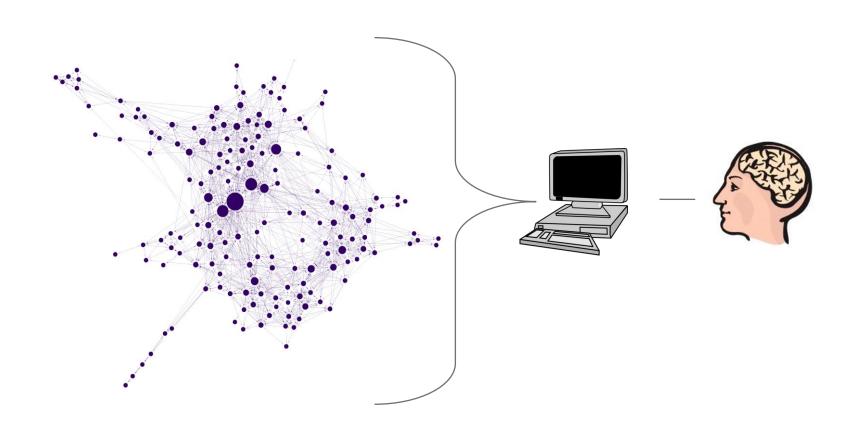
It is called **Social Asset Risk Analysis** (SARA) because it allows us to looks at relations between social phenomena (past behavior) and quantifies risk as a percentage of possibility (in the present).



Artificial Intelligence allows for a prosthetic intelligence which can help clarify political scenarios that are otherwise too complex.

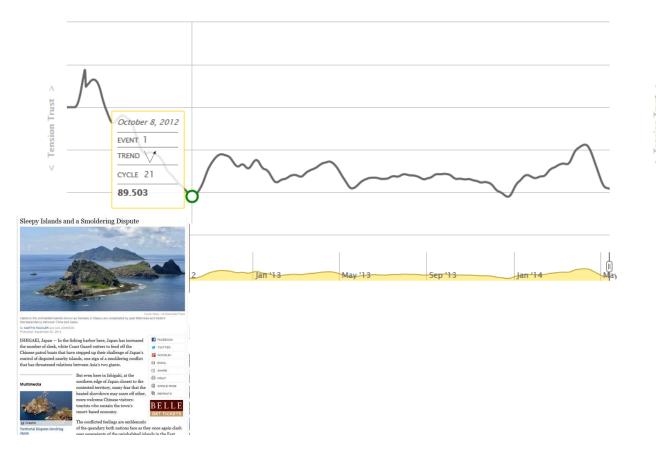


It is thus possible to uncover hidden connection, patterns and correlations.

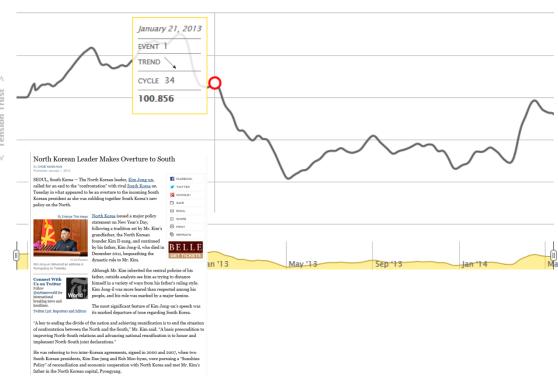


Does this work? Yes, it is possible to obtain accurate predictions on the development of international crises in Asia. Here are some examples. The accuracy rate in all cases exceeded 80% in the past two years.

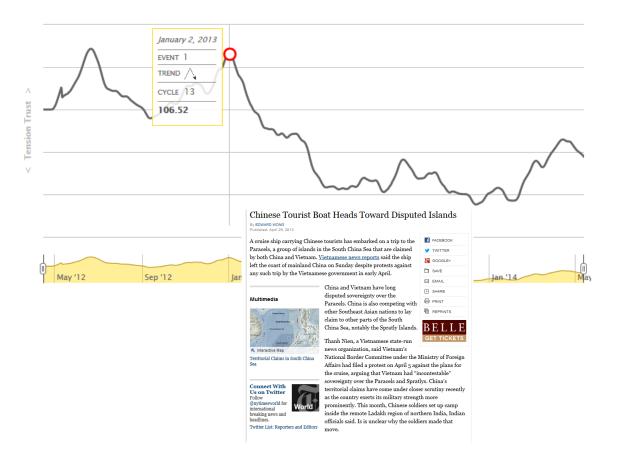
Senkaku/Diaoyu Islands



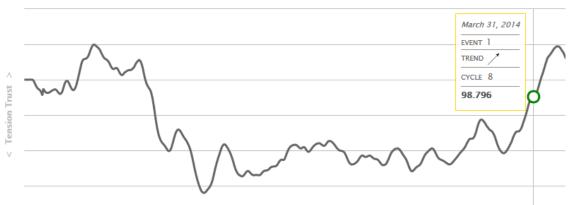
North Korea



Spratly Islands



Mindanao



By May '12 Sep '12

The Philippines: Peace Accord Is Signed

By THE ASSOCIATED PRESS MARCH 27, 2014



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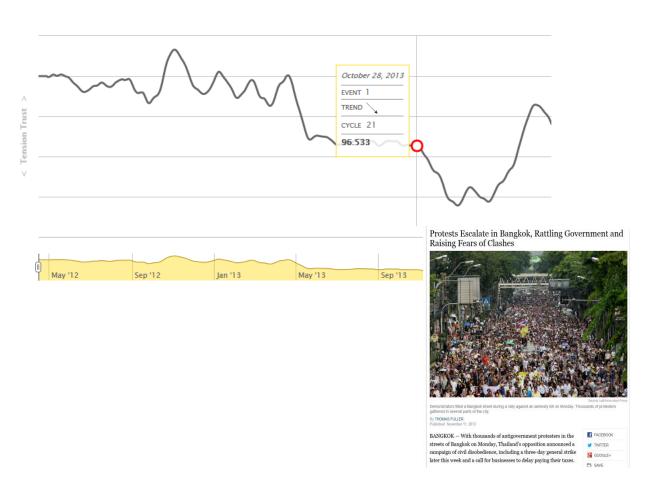
The Philippine government signed a peace accord with the country's largest Muslim rebel group, the Moro Islamic Liberation Front, on Thursday, the culmination of years of negotiations. The deal grants largely Muslim areas of the southern Mindanao region greater political autonomy in exchange for an end to armed rebellion, although other insurgent groups have vowed to keep fighting for full independence. The deal calls for rebel arms to be put "beyond use" by 2016, a government negotiator said. More than 120,000 people have died in separatist violence since the 1970s in Mindanao.



Burma/Myanmar



Thailand



Value added # 1: this type of semi-automated analysis helps avoid emotionality and vagueness (mainstream media) or informing conclusions with a political agenda (think tanks).





Value added # 2: developments concerning international crises can be correlated with the fluctuation in price of particular economic assets.

Thailand

