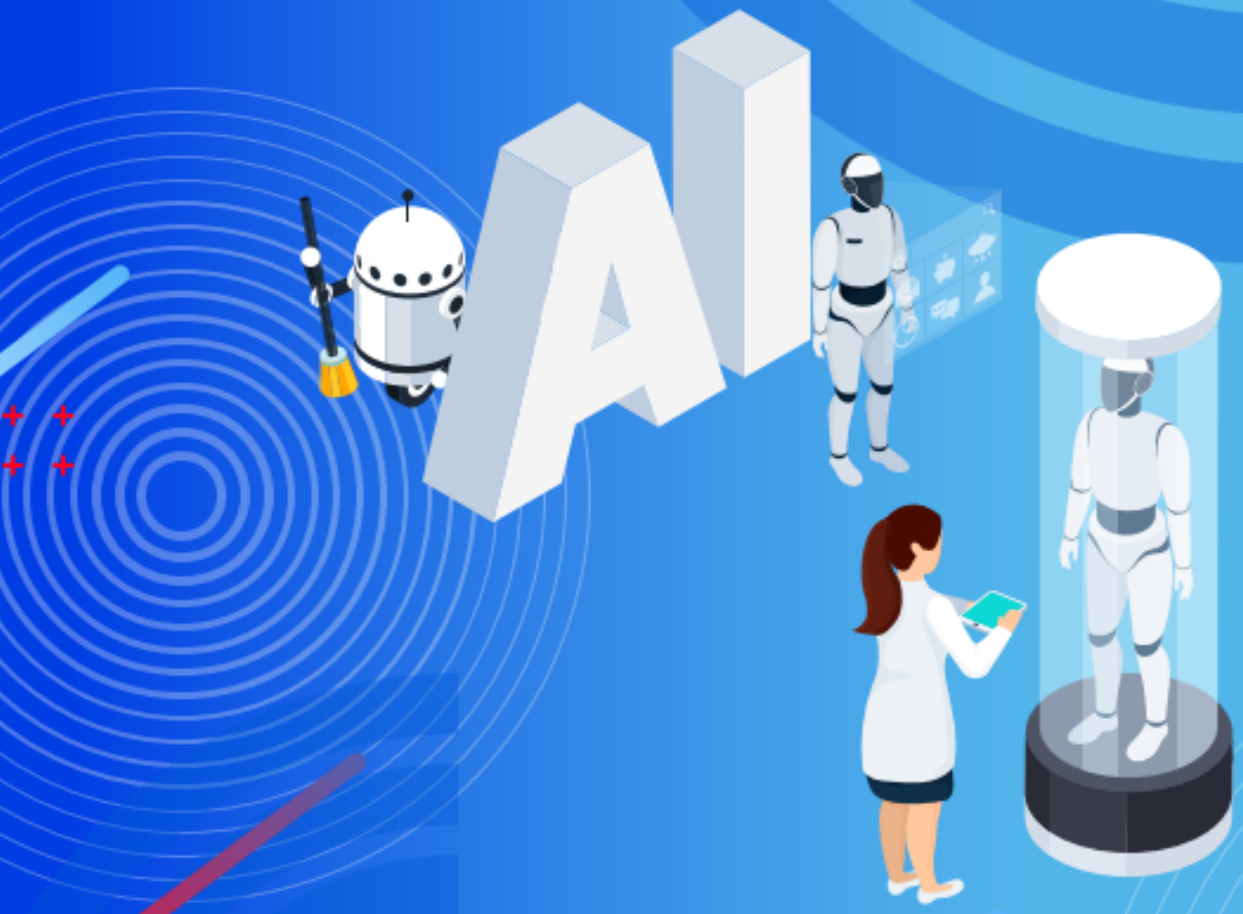
Ethical and Social Implications of Artificial Intelligence: East-Asia and Beyond



30/03/2023 - 01/04/2023

Date and time: 30 March 2023, 14:30-18:00;
31 March 2023, 09:00-18:00;
1 April 2023, 09:00-13:00

Venue: SCC 201,
Hong Kong Baptist University

Language: English

Keynote speakers: Ms. Karen Hao (Reporter, The Wall Street Journal)
Prof. Carl Mitcham (Professor Emeritus of Humanities, Arts, and Social Sciences at Colorado School of Mines in the United States ; International Distinguished Professor of Philosophy of Technology at Renmin University of China in Beijing)

Other speakers: International scholars with various philosophical and religious backgrounds with research expertise in AI ethics, data privacy, third world AI concern, Confucianism, and so on.

Organisers:

香港浸會大學 HONG KONG BAPTIST UNIVERSITY

Department of Religion & Philosophy 宗教及哲學系

Centre for Applied Ethics

Registration and conference details:

Symposium website

Email enquiry: cae@hkbu.edu.hk

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Acknowledgement:

Thanks to the Research Committee and the Faculty of Arts at Hong Kong Baptist University for supporting this conference!

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12:30-14:00	Lunch for speakers and staff (Bistro NTT, G/F, NTT, HKBU)

◈ Abstracts ◈

Session 1

Artificial Intelligence and Human Flourishing in the Everyday World: Reflections from Christian Public Theology

Stephen GARNER, Laidlaw University, New Zealand

Ongoing development in artificial intelligence (AI) research and implementation has moved from the laboratory into mainstream everyday life. In doing so, technologies such as robotics, natural language processing, facial recognition, machine learning, autonomous transportation, and various sorts of planning and problem-solving systems have become commonplace in the wider world, even as we are unaware of the scale of that. The impact of these AI technologies, and how we live with them in a mundane sense, is a pressing question that pragmatically eclipses other questions about whether AI might manifest a collection of attributes such as reason, creativity, language, consciousness and self-consciousness used commonly to distinguish degrees of 'humanness', possess the religious concept of an immortal soul, or demonstrate emotional and physical relationality and companionship in ways that might be seen to impinge on or diminish our humanity. These are important questions, but in the politics of everyday the application of these AI technologies will seem to many far more important than their ontological nature.

AI technologies, particularly as expressed in popular culture, are often seen as distinct entities such as a humanoid robot, an online digital assistant, or a tool to manipulate digital photos. However, AI is far more ubiquitous than those examples. In fact, it may have become an inseparable part of the very environment in which we live and breathe and have our being. In this case, the question becomes an ethical question of not only how we wisely use AI, but also what we must do to promote human flourishing in an increasingly AI world. In this paper, we will present a public theological approach to these questions, drawing upon insights from Christianity and supplementary voices, to focus on AI in the contexts of "big data", surveillance, and the workplace. Through this we seek to offer something robustly constructive into the AI environment, thereby resourcing human flourishing in the everyday world.

The Social Acceptance of AI in Korea: A Speculation

Wha-Chul SON, Handong Global University, Korea

It is hard to measure whether AI technology is accepted differently due to cultures, as the technology is new and constantly changing. The Korean case is even more complicated as it experienced fast economic and technological progress while various religious traditions such as Buddhism, Confucianism and Christianity are still influential.

In this paper, I present an observation concerning Korean acceptance of new technologies and try to connect it with the cultural, social and historical characteristics of Korean society. The main topics for investigation and speculation will be the online recommendation algorithms that led to extreme political polarization in Korea during last decade and the interest in new technologies including Metaverse and ChatGPT among Korean Christians. Interpreting these phenomena in terms of the Korean culture and experience may serve as a background for understanding why and how AI might be considered and accepted in Korean society in the near future.

Early Lessons for Health and Security in the Era of the Birth of Surveillance Capitalism: Lessons from the West

Brian BROCK, University of Aberdeen

As Shoshana Zuboff has recently detailed, the political and financial architecture of the west is being rapidly reconfigured by AI organized internet infrastructures. Covid has only accelerated the centrality of AI in these emerging architectures. In this new architecture the very idea of data privacy and even legal contract is radically reconfigured. In this paper I will discuss the implications of this new architecture on security, and with a special focus in the implications of this new settlement on healthcare.

Session 2: Keynote Speech I

Artificial Intelligence Liberalism: From Small Questions to Big

Carl MITCHAM, Colorado School of Mines; Renmin University of China

Both artifice and intelligence are understood differently in Athens, Jerusalem, London, and Xi’an (taking these cities are representatives respectively of Greek philosophy, Judeo-Christianity,

modernity, and Chinese humanism). Within this framework, I will attempt to map out a four-fold conflictual matrix of ethical political assessments to artificial intelligence as a contemporary engineering project.

Session 3

Manipulative Machines

Rachel Katharine STERKEN, The University of Hong Kong
(Co-authored with Pepp, J., Michaelson, E. and McKeever, M.)

This paper explores the various ways of thinking about the concept of manipulation in order to capture both current and potentially future instances of machine manipulation, manipulation on the part of everything from the Facebook advertising algorithm to super-intelligent AGI. Three views are considered: a conservative one, which slightly tweaks extant influence-based theories of manipulation; a dismissive view according to which it doesn't matter much if machines literally manipulative, provided we can classify them as so doing to make sense of our interactions with them, and an ameliorative analysis, according to which we should change our concept of manipulation to better make sense of machine manipulation. We tentatively favor the latter.

Ethics from the Ground Up: Toward a Theory of AI Ethics

Soraj HONGLADAROM, Chulalongkorn University, Thailand

In this talk I would like to propose a theory of AI ethics, one that does not follow the main theories that are available in the West. The gist of the proposal is that, instead of looking at ethics as based on some general principles, such as the deontological ones or the utilitarian ones, ethics should be based on the empirical conditions that one finds in one's social and cultural environment. The norms that are extant in a socio-cultural setting, which are effective and broadly accepted by the members of that setting because doing so leads to positive outcomes, should be a starting point for an ethical deliberation for that particular setting. I argue further that this way of thinking is much in accordance with the Buddhist viewpoint of AI ethics for which I argued earlier.

AI-Empowered Robots in Religious Contexts: Retrospect and Prospect

Junghyung KIM, Yonsei University, Korea

Over the last decade, AI-assisted robot priests and monks have made sensational appearances in different religious traditions worldwide, including Christianity in the West and Buddhism in the East. A comparative study of these robots reveals culturally diverse expectations and attitudes toward AI robots. Additionally, the rapid advancements in AI technologies and robotics lead us to anticipate the emergence of multifunctional humanoid robot priests or monks that are assisted by powerful AIs like ChatGPT in the near future. From reflections on the past and future of AI robots in religious contexts, this paper aims to offer general insights into the ethical and social implications of AI.

Session 4

Rome Call for AI Ethics: Considerations for a Philippine Response

Robert James M. BOYLES, De La Salle University, Philippines

This paper surveys the three impact areas identified in the “Rome Call for AI Ethics”, focusing on how they relate to the Philippine context. Resulting from a conference organized by the Vatican’s Pontifical Academy for Life, the said document advances an ethical approach to the development and employment of artificially intelligent systems. Specifically, it centers on three impact areas, namely: ethics, education, and rights. In this article, the current state of these areas in the Philippines are examined (i.e., in order to provide an initial, practicable backdrop for any prospective response). By treating the said impact areas as initial assessment indicators, this study argues that the Philippine government is not that primed to respond to the Vatican’ s call in light of its track record of handling concerns related to ethics, education, and rights. Additionally, this research also holds that, although there might be certain challenges in further reforming the standing of these impact areas in the Philippines, there are indications that things are moving towards a positive direction.

Comparative AI Ethics between Silicon Valley and the Vatican

Brian GREEN, Santa Clara University, USA

The field of AI ethics has gained much attention in recent years, not only as technology has failed in crucial ways, such as spreading misinformation, biasing data evaluations, and even killing

people in autonomous vehicle accidents, but also as it has succeeded almost too well, gathering precious data, making huge piles of money, and stealing our attention from our loved ones in order to look at screens. The technology industry has proliferated principles and begun to practice them, while the Roman Catholic Church has wondered what to make of this contemporary technological situation. Several organizations within the Catholic Church have been investigating the ethics of AI from a much deeper philosophical and theological level than that of mere principles and their operationalization (not to malign the clear importance of such practical work). When faced with technologies that can turn society upside-down, corporations don't do philosophy, they do damage control and cost-benefit analysis, while individual people, and particularly religious individuals and religious and educational organizations, should think about these subjects philosophically and theologically. This paper will compare these different approaches, both in terms of what is being done and what should be done.

Black Venacular Dataset: Toward Culturally Specific Language Models

Philip BUTLER, Illif School of Theology, USA

LLM re-inscribe whiteness through an over representation of bias toward white language, culture, colloquialism, history and terminology. GPT-4 is an example: Its multi-modality allows for multiple languages while maintaining its core standard of american english (which does not account for other cultures within the US context). These biases reassert anti-Black approaches to Black people and Black ways of life. This paper will outline and discuss the bones of a growing benchmark language dataset constructed on Black literature (inclusive of books, plays, essays, poems, articles, etc.). The goal is to provide a parallel approach to language modeling that 1) centers Blackness 2) allows machines to work within and represent complexities within Black vernacular english and 3) provide a model for data collection and model making for other cultural iterations around the globe.

Session 5

AI and Conceptual Engineering: From East or West?

Herman CAPPELEN, The University of Hong Kong

Our interactions with AI result in changes to our conceptual frameworks. It makes us revise core concepts such as *intelligence, communication, responsibility, action, agency*. The field of conceptual engineering studies how such conceptual revisions should happen. What counts as a good conceptual revision will depend heavily on cultural, political, historical and linguistic

context. With that as a background, we should ask whether the conceptual revisions triggered by AI should vary between East and West. What are the difference in conceptual revisions and what are the implications of those difference?

Digital Intimacy and Vulnerabilities Emerging in Asian and Western Contexts

Nicola LIBERATI, Shanghai Jiao Tong University

This presentation addresses the emergence of digital intimacy and the new vulnerabilities opened by digital technologies in different cultural contexts following a postphenomenological approach. Technologies are becoming intimate worldwide with diverse connotations, and such intimacy directly relates to subjects' vulnerabilities. This talk introduces digital intimacy in different cultural contexts, such as in China, Japan, Mexico, and the Netherlands. At the same time, it shows how much these technologies are intimately related to the subjects in relation to the vulnerabilities they generate in the subjects. Thanks to the phenomenological and postphenomenological approaches, it is possible to study how these technologies can be used to generate new meanings and values people have. Moreover, it is possible to question the kind of narrative we want to use in order to look at the future in terms of the type of questions we are able to make in relation to the implementation of new digital technologies.

Session 6: Keynote Speech II

Ethical Issues of ChatGPT-like Technologies

Karen HAO, The Wall Street Journal

With the viral popularity of ChatGPT and GPT-4, and the shift towards a new large model paradigm, it's time to examine OpenAI's mission statement: “to ensure AGI benefits all of humanity.” What does it mean to benefit all of humanity? And are we currently headed in that direction? Drawing upon my reporting of how AI is impacting communities around the world, this talk will take stock of the current trajectory of the technology’s development and see how it stacks up against the AI industry’s lofty ambitions.

Session 7

AI and its Threat to Individuality

Chong-Fuk LAU, The Chinese University of Hong Kong

The paper discusses how individuality as the distinctive feature of modern civilization can be threatened by the rapid development of AI and big data.

Humanity Redefined: Technological Innovations and Recreating Humanity

Takeshi KIMURA, University of Tsukuba, Japan

In discussing the ethical and cultural implications of AI, it might be useful to recognize the difference between Artificial Intelligence and Augmented Intelligence. The role and nature of technology need to be critically evaluated depending on how to define AI. The spiritual roles of AI, if ever it might have, could be either overtaking humanity or assisting humanity. Thus, it is necessary to examine what humanity is. It is often said that behind the motivation for developing Artificial Intelligence, there is Judeo-Christian view of the relationship between humans and God. So far, any studies of AI and spiritual and religious teachings have not yet touched on the issues. However, the technological and scientific drives to design and create Artificial Intelligence machine seems to be recreating humanity globally. Locating technological innovations in religious traditions and modern humanity requires reinterpretations of them. This paper attempts to examine the initial questions.

Session 8a

Diversifying 'Trustworthy AI': A Confucian Reinterpetation

Pak-Hang WONG, Zalando SE

Trustworthy AI has become a keyword in both the academic and policy discussion of socio-ethical issues of artificial intelligence, with the notion of "trusthworthy AI" being construed as the objective of various AI ethics principles and guidelines as well as AI policies and regulations in Europe, the United States, and other part of the world. Despite the notion's prominence in academic and policy discussion, the meaning of "trust" and "trustworthiness" in trustworthy AI remain open to debate. Yet, this debate often proceeds as if there is a univeralistic understanding

of “trust” and “trustworthiness”, and the debate seldom, if at all, engages with these notions in a cultural-sensitive manner. Failure to acknowledge alternative, i.e., contextualised an localised, understandings of “trust” and “trustworthiness” not only calls into question the applicability of “trustworthy AI” in a cross-cultural context, it may also raise questions over smuggling in of imperialistic imposition of values through AI ethics and governance. At the very least, a culturally-sensitive exploration of trustworthy AI shall offer important insights on how, if at all, trustworthy AI can be conceptualized as the objective of AI ethics and governance through the normative resources of other cultural traditions, thereby enriching the debate of AI ethics and governance. The current paper offers one such culturally-sensitive exploration of trustworthy AI by drawing on recent analysis of “trust (xin)” and related notions, such as “sincerity (cheng)”, in Confucian philosophy. Building on Confucian understanding of trust, trustworthiness, sincerity, and other related notions, I shall offer a reinterpretation of “trustworthy AI” and demonstrate how this Confucian reinterpretation of trustworthy AI can be used to guide the discussion of AI ethics and governance.

A Confucian Perspective on the Use of AI in Health Care

Ruiping FAN, The City University of Hong Kong

The application of AI in health care will create two clinical forms: the AI-patient form and the AI-Physician-Patient form. In the former, AI systems will replace human doctors to provide diagnoses, prognoses, and therapeutic recommendations to patients. In the latter, human physicians work along with AI systems to treat patients. This presentation offers a series of Confucian reasons (namely, reasons rooted in and developed from Confucian moral beliefs, but not necessarily differing from reasons based on other moral traditions) to argue why we should accept the second form rather than the first to develop the use of AI in health care.

The ‘Buddha-bot’ and the Transformative Consciousness

Ellen Y. ZHANG, University of Macau

The omnipresent technological revolution has influenced our life significantly, including ways we look at the world and ourselves. The AI-based robots are going to shape who we are from sex-bots, care-bots to spiritual-bots. In Buddhism, for example, the “Buddha-bot” is no longer a fancy imagination, but a real AI dialogue system developed in 2021, which aims to provide spiritual guidance supported by augmented reality (AR) technology. This presentation will explore this new intersection between religion (and spiritual practice) and AI technology. I will show that throughout history, Buddhism has developed a sophisticated philosophy of materiality,

addressing the status of material objects and their relations to consciousness in the quest for knowledge/wisdom and spiritual cultivation. The AI ethics from a perspective of Buddhism will be discussed as well.

Session 8b

Xerox and Jixin: The Risk of Mechanizing Mind

Levi Mahonri CHECKETTS, Hong Kong Baptist University

Large Language Models (LLMs) like Chat-GPT or LaMDA are impressive in their ability to replicate human language, seeming to function like John Searle's "Chinese Room" thought experiment. This provides the *illusion* that LLMs can think. And while Searle would deny this on his own terms, the reality is that they assume and enforce certain notions of epistemology that are themselves indicative of what Herbert Marcuse critiques as One-Dimensional Thought—single way of thinking and communicating that negates any alternative. A solution out from this can be seen in the *Zhuangzi*'s discussion of *Jixin* (機心), a "scheming mind," which unsettles the heart and prohibits the dwelling of Dao (道). According to such a view, we should be cautious in getting too excited about the wonders of artificial minds and consider ways of pursuing new thoughts, whether through dialectical thought (Marcuse), poetry (Heidegger), or Dao.

Artificial Intelligence and Integrity: A Virtue Theoretical and Design Approach

Rachel Siow ROBERTSON, Hong Kong Baptist University

This paper explores the challenges and opportunities presented by Artificial Intelligence for the (meta)virtue of integrity. Despite a vast literature on integrity within philosophy, religion, and other fields, there is little consensus regarding what it is and how it applies to unique test cases presented by AI. I will address this gap by applying a new framework for integrity, which introduces three directions of integration (integration of the world to the self, integration of the self to the world, and internal integration). Using this framework, I show that many of the problems raised by current uses of AI stem from conflicts between and within the three forms of integrity. I suggest some solutions by drawing on virtue theoretical traditions and "designing for virtue" approaches within the fields of Human Computer Interaction and User Experience.

The Potential of AI's Participation in Human Divinization and Flourishing: Maximus the Confessor's Ascetical Theology on AI Ethics

Kelvin Chun Ming CHONG, The Chinese University of Hong Kong

The recent development of Artificial Intelligence has surprised many onlookers. A decade ago, not many would believe artificial general intelligence (AGI) which exhibits human-level intelligence is a thing of the near future. For example, while we were still deriding certain chat bots' stupidity, out popped the revolutionary ChatGPT. The eagerness of adopting AI is at a historical rate. Some secular transhumanists advocate that AI is one of the technologies that would further evolve and enhance humanity. The religious counterparts, though, are divided, some critically embraced it and some plainly rejected it as demonic.

The Eastern Orthodox notion of *theosis* or divinization, especially the Maximian version, might be able to shed a light on this discussion. First, technology, including AI, has a place in human divinization and flourishing, limited (at a stage when human energeia works hand-in-hand with the divine energeia) but useful (under the condition of *eulogos*). This paper would further discuss the rational and irrational usage of AI.

Second, this paper would explore the Maximian notion of ethics and its implication for AI ethics. In Confessor's ascetical theology, alleviation of suffering and technological providence under certain contexts might be a disservice to humanity. Following the way of the middle, Maximus would provide a different perspective on the "do-no-harm" principle.

Session 9a

Artificial Intelligence and Human Person: A Chinese Christian Perspective

Pan-Chiu LAI, The Chinese University of Hong Kong

The development of Artificial Intelligence (AI) raises some important ethical questions of public concern, including (1) whether and in what sense AI can be regarded as person; and (2) how human person may live in a technological society controlled through or even by AI. This study attempts to address some of these questions by investigating the Christian understanding of person. Through making references to the Confucian understanding of human person and the recent multi-disciplinary studies of human person, this study attempts to articulate a multi-dimensional understanding of human person and to explore its implications for the understanding of human predicament in technological society and prospect of humanity.

A Critical Evaluation of David Levy's Sex Robot Utopianism

Kai-Man KWAN, Hong Kong Baptist University

Due to the advance of AI and various kind of technology, adult sex robots ('sexbots') priced between US$5000 and US$15 000, all 'female' so far, are now being produced by several companies for sale. These are anthropomorphic devices created for sexual gratification, with variable ages, appearances, and oral, vaginal and anal openings.

There is a fierce controversy about whether we should support or oppose their use. On the one hand, David Levy's book in 2007, *Love + Sex with Robots: The Evolution of Human-Robot Relationships*, is the first comprehensive defense of sex with sex robots, and he portrays almost a utopian picture of the evolution of this kind of human-robot relationship. On the other hand, Kathleen Richardson and others have organized a Campaign against Sex Robots. They argue that the widespread use of sex robots would only aggravate the objectification of women and gender inequalities in contemporary society. This paper will carefully look at Levy's arguments for the human use of sex robots, and critically evaluate their validity. It will also assess different criticisms of sex robots, feminist, personalist and posthuman in particular, and the replies to these criticisms from sex robot advocates such as Kate Devlin.

Can moral AI be rule-free? An implicit Coping System

Fei SONG & Felix S. H. YEUNG, Lingnan University

Although a rule-based ethical theory is a better candidate for machine moral reasoning, as rules or duties are computationally more tractable, a rule-based system has its limitation. It seems that we are able to navigate most of daily lives unproblematically and without becoming a significant moral risk for others without needing explicit moral rules and the ability to constantly and accurately calculate (moral) risks in most contexts. Can we develop a moral AI that is rule free? Hubert L. Dreyfus and Dreyfus offered a philosophical defence of intuitive ethical expertise by outlining an approach to ethics locates our moral consciousness "chiefly in ethical comportment which consists in unreflective, egoless responses to the interpersonal situation." Written long before AlphaGo and autonomous vehicles, they analogized moral maturity with car driving and chess playing, arguing for *skill-expertise* (instead of considered judgements) as a model for moral maturity. Following the early theoretical ideas by philosopher Hubert Dreyfus, we propose an *implicit* ethical expertise system based on a machine-learning system that simulates intuitive, skilful and preconscious ethical behaviour of human agents as an alternative to rule-based moral AI.

Session 9b

Building Brain and Mind Inspired Ethical AI for Harmonious Symbiotic Society

Yi ZENG, Chinese Academy of Sciences, China

AIs that only behave intelligently (while the mechanisms underlying these AIs are different compared to human intelligence) may cannot be considered as real AIs that serve as partners and members of the future symbiotic society. We need to build AIs that are inspired by the brain and mind at multiple scales not only because in this way we are creating real AIs, but also because this approach may be the safest one for human and ecology good. We also need to rebuild the foundations of AI that enable future AIs to behave ethically with realistic moral intuitions deeply rooted into emotions and empathy. Brain and Mind inspired Ethical AI would then provide a more promising future for Harmonious Symbiotic Society with various forms of interconnecting living becomings.

New Privacy Issues and Solutions in the Intelligent Era

Tianen WANG & Xi WANG, Shanghai University

The development of artificial intelligence based on big data has brought about the intelligent era. In which privacy protection and even understanding face a new development situation, not only data mining makes the field of privacy invasion appear unprecedented breadth and depth expansion in space and time, but also privacy itself appears some new natures. With the development of digitalization, the informational nature of privacy is unprecedentedly prominent, and with the rapid development of artificial intelligence, the informational nature of privacy makes privacy have more and more obvious new properties, such as the integration of rules and laws and the development of groups. As a result, more and more serious new privacy problems appear in the intelligent era, which not only involve privacy transactions, but also face the problem of accountability for privacy violations brought about by the violations of group privacy. What is more fundamental is the new contradiction between privacy protection and the development of human society. Facing the new privacy problems in the intelligent era, on the basis of the integrated development of rules and laws, we must constantly strengthen the privacy protection of bottom line on the one hand, and timely change the privacy concept on the other, so as to constitute a bidirectional cycle mechanism between the two, and promote the virtuous interaction between privacy protection and human social development in the intelligent era.

Privacy, Intimacy, and Confucianism in A.I. and Technology Ethics: Limitations and Beyond

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Nowadays, our information may easily be found on the internet and revealed to others without our consent. Alongside greater convenience, the rapid development of technology in the modern world has also brought about many ethical problems. The technology of Contact Tracing (CT) Apps, i-beacon technology, A.I. robots, ChatGPT, just to name a few examples, can be used by governments or organizations to collect our information for many good or bad purposes. How to handle and balance the conflict between privacy and collecting information (or even surveillance) is a topic that everyone should think about. And it is important for philosophers to provide an analytical and moral framework to solve such a conflict.

While the debates are still ongoing in the West, this presentation focuses on whether Confucianism can contribute to the debates. It starts from the discussion of the control account and the access account, and then argues why the resolution of these accounts concerning privacy requires a discussion of the concept of intimacy. Then the relationship between Confucianism and the intimacy account is analyzed in detail. Some Confucian notions like the concept of privacy, especially ‘Szu” (Private) and “Yin” (Hide), are also discussed. This presentation also challenges the so-called East-West differences on the ethics of privacy. Based on the above analysis, this presentation concludes with a discussion of how to evaluate the privacy issues in some practical examples, including the applications into the ethics of A.I. and technology.

◈ List of Conference Participants ◈

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2. Main Canteen: Level 5, Academic and Administration Building, Hong Kong Baptist University Road Campus/ Opening Hours: Mon - Fri: 7:30 a.m. - 8:00 p.m.; Sat: 8:00 am - 5:00 p.m.
3. Bistro NTT: Ground Floor, Dr. Ng Tor Tai International House, Hong Kong Baptist University Road Campus/ Opening Hours: Mon - Sat: 8:00 a.m. - 4:00 p.m.; 5:30 p.m. - 9:00 p.m.; Sun & Public Holidays: 12:00 p.m. - 4:00 p.m.; 5:30 p.m. - 9:00 p.m.
4. Alumni & Staff Lounge: Level 1, Jockey Club Academic Community Centre, Hong Kong Baptist University Road Campus / Opening Hours: Mon - Fri : 8:00 a.m. - 8:00 p.m.; Sat : 8:00 a.m. - 5:00 p.m.
5. iCafé (Pacific Coffee): Level 3, The Wing Lung Bank Building for Business Studies, Shaw Campus / Opening Hours: Mon - Fri : 8:00 a.m. - 8:00 p.m.; Sat : 8:00 a.m. - 6:00 p.m.; Sun : 8:00 a.m. - 5:00 p.m.
6. Renfrew Cafeteria: Level 2, David C Lam Building, Shaw Campus / Opening Hour: Mon - Fri : 11:00 a.m. - 7:00 p.m.
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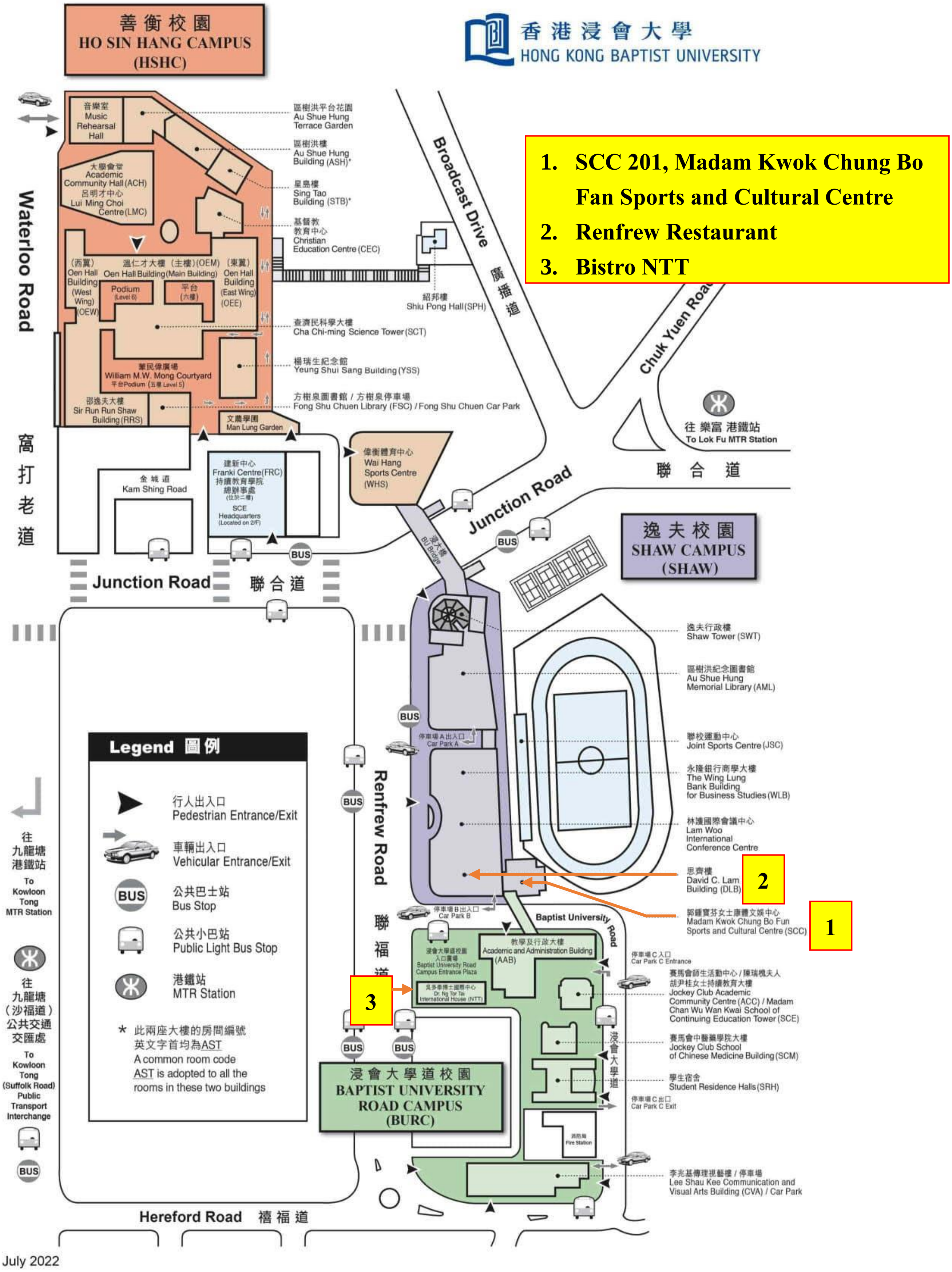
◈ Campus Map ◈



1. SCC 201, Madam Kwok Chung Bo Fan Sports and Cultural Centre
2. Renfrew Restaurant
3. Bistro NTT
善衡校園
HO SIN HANG CAMPUS
(HSHC)
香港浸會大學
HONG KONG BAPTIST UNIVERSITY
逸夫校園
SHAW CAMPUS
(SHAW)
浸會大學道校園
BAPTIST UNIVERSITY ROAD CAMPUS
(BURC)
Waterloo Road
窩打老道
Broadcast Drive
廣播道
Chuk Yuen Road
Junction Road
聯合道
Renfrew Road
聯福道
Hereford Road 禧福道
Baptist University Road
浸會大學道
Kam Shing Road
金城道
音樂室
Music Rehearsal Hall
大學會堂
Academic Community Hall (ACH)
呂明才中心
Lui Ming Choi Centre (LMC)
區樹洪平台花園
Au Shue Hung Terrace Garden
區樹洪樓
Au Shue Hung Building (ASH)*
星島樓
Sing Tao Building (STB)*
基督教教育中心
Christian Education Centre (CEC)
溫仁才大樓(主樓)(OEM)
Oen Hall Building (Main Building)
Oen Hall Building (West Wing) (OEW)
Oen Hall Building (East Wing) (OEE)
Podium (Level 6)
紹邦樓
Shiu Pong Hall (SPH)
查濟民科學大樓
Cha Chi-ming Science Tower (SCT)
楊瑞生紀念館
Yeung Shui Sang Building (YSS)
蒙民偉廣場
William M.W. Mong Courtyard
邵逸夫大樓
Sir Run Run Shaw Building (RRS)
方樹泉圖書館 / 方樹泉停車場
Fong Shu Chuen Library (FSC) / Fong Shu Chuen Car Park
文農學圃
Man Lung Garden
建新中心
Franki Centre (FRC)
SCE Headquarters
偉衡體育中心
Wai Hang Sports Centre (WHS)
往樂富港鐵站
To Lok Fu MTR Station
逸夫行政樓
Shaw Tower (SWT)
區樹洪紀念圖書館
Au Shue Hung Memorial Library (AML)
聯校運動中心
Joint Sports Centre (JSC)
永隆銀行商學大樓
The Wing Lung Bank Building for Business Studies (WLB)
林護國際會議中心
Lam Woo International Conference Centre
思齊樓
David C. Lam Building (DLB)
郭鍾寶芬女士康體文娛中心
Madam Kwok Chung Bo Fun Sports and Cultural Centre (SCC)
停車場A出入口
Car Park A
停車場B出入口
Car Park B
停車場C入口
Car Park C Entrance
停車場C出口
Car Park C Exit
教學及行政大樓
Academic and Administration Building (AAB)
浸會大學道校園入口廣場
Baptist University Road Campus Entrance Plaza
吳多泰博士國際中心
Dr. Ng Tor Tai International House (NTT)
賽馬會師生活動中心 / 陳瑞球夫人胡尹桂女士持續教育大樓
Jockey Club Academic Community Centre (ACC) / Madam Chan Wu Wan Kwai School of Continuing Education Tower (SCE)
賽馬會中醫藥學院大樓
Jockey Club School of Chinese Medicine Building (SCM)
學生宿舍
Student Residence Halls (SRH)
李兆基傳理視藝樓 / 停車場
Lee Shau Kee Communication and Visual Arts Building (CVA) / Car Park
Legend 圖例
行人出入口
Pedestrian Entrance/Exit
車輛出入口
Vehicular Entrance/Exit
公共巴士站
Bus Stop
公共小巴站
Public Light Bus Stop
港鐵站
MTR Station
* 此兩座大樓的房間編號英文字首均為AST
A common room code AST is adopted to all the rooms in these two buildings
往九龍塘港鐵站
To Kowloon Tong MTR Station
往九龍塘(沙福道)公共交通交匯處
To Kowloon Tong (Suffolk Road) Public Transport Interchange
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