



TECHNOFUTURE EDEN GRIFFIN REYNOLDS

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When envisioning the exponential growth of technology, dystopian thoughts of society's inevitable collapse may come to mind. However, if viewed alternatively, the growth of humanity and technology integrating could exist in a symbiotic way. If our own self-made demise was not an issue, AI/AR and humanity could merge in a way that is reminiscent of the way that language transformed the human race. Utilizing a fully integrated AI/AR society, the way humans view themselves and each other would be completely transformed, changing our binary way of thinking to a completely fluid approach to identity. Viewing this reality through an optimistic lens, the limits to how far it can be integrated into human life is extreme, and allows the users to exist in a post-nature utopian digital state.

In our current day, AR is beginning to be introduced through Instagram filters and photo/video editing software. If this tech was pushed further and available in many areas of life, the possibilities can be much more extreme and all encompassing. This can lead to questions about how humans may exist in this era: how far could humanity grow with technology if our own survival/self demise was not an issue? How could humanity live when fully integrated with alternate reality? How seamlessly could technology merge with the psyche? How would individual expression and notions of identities change? When humans created language, the expressing of one's identity was specified and expanded. Expanded vocabulary led to expanded sense of self and consciousness. In the same sense, an expansion of a physical identity in ways that could not occur naturally could peak in a transcendence of the physicality of existing.



MEAN TO BE

endure goes beyond ex- of technology. Although plicitly systems, such as organ- ferred to as "spiritual" as isms and self-replicating the true meaning of trantechnology. It is the per-scendence, transcendence sistence and power of pat- refers to all levels of reterns that support life and ality: the creations of the intelligence. The pattern natural world, including is far more important than ourselves, as well as our the material stuff that constitutes it. Random strokes of art, culture, technology, But when arranged in just tual expression. Evolution the right way, they tran- concerns patterns, and it is scend the material stuff specifically the depth and and become art. Random order of patterns that grow notes are just sounds. Se- in an evolutionary process. quenced in an "inspired" As a consummation of the way, we have music. A pile evolution in our midst, the of components is just an Singularity will deepen all inventory. Ordered in an of these manifestations of innovative manner, and transcendence. Another perhaps with the addition connotation of the word of some software (anoth- "spiritual" is "containing er pattern), we have the spirit," which is to say be-

The power of patterns to "magic" (transcendence) ing conscious. Conscious- We do assume that huness-the seat of "perso- mans are conscious, at self-replicating some regard what is renalness"—is regarded as what is real in many phil- be. At the other end of the osophical and religious traditions. A common Buddhist ontology considers In the cosmological sense subjective conscious experience as the ultimate reality, rather than physiown creations in the form cal or objective phenomena, which are considered on a canvas are just paint. and emotional and spirimaya (illusion). The arguments I make in this book intelligence, knowledge, with regard to consciousness are for the purpose of illustrating this vexing and paradoxical (and, therefore, profound) nature of civilization. Our civilization consciousness: how one set of assumptions (that is, that a copy of my mind file either shares or does not into sublimely intelligentshare my consciousness) leads ultimately to an opposite view, and vice versa. can say that the Singulari-



least when they appear to spectrum we assume that simple machines are not. the contemporary universe acts more like a simple machine than a conscious being. But the matter and energy in our vicinity will become infused with the creativity, beauty, and emotional intelligence (the ability to love, for example) of our human-machine will then expand outward, turning all the dumb matter and energy we encounter transcendent-matter and energy. So in a sense, we



ty will ultimately infuse the universe with spirit. Evolution moves toward greater complexity, greater elegance, greater knowledge, greater intelligence, greater beauty, greater creativity, and greater levels of subtle attributes such as love. In every monotheistic tradition God is likewise described as all of these qualities, only without any limitation: infinite knowledge, infinite intelligence, infinite beauty, infinite creativity, infinite love, and so on. Of course, even the accelerating growth of evolution never achieves an infinite level, but as it explodes exponentially it certainly moves rapidly in that direction. So evolution moves inexorably toward this conception of God, although never quite reaching this ideal. We can regard, therefore, the freeing of our thinking from the severe limitations of its biological form to be an essentially spiritual undertaking.

Our human intelligence is based on computational processes that we are learning to understand. We will ultimately multiply our intellectual powers by applying and extending the methods of human intelligence using the vastly greater capacity of nonbiological computation. So to consider the ultimate limits of computation is really to ask: what is the destiny of our civilization?

(The Singularity Is Near: When Humans Transcend Biology By Ray Kurzweil)



Perhaps in the future we don't need philosophers like we did, rather we need someone who collects the writings of our species, merges it and distills it into a human form adding diaries and emotional responsibility?

(Björk Guest-Edit: In Conversation with Maggie Nelson, AnOther Magazine)







The word nature and the word techno But for us it has become nature. We must mean the same thing. Depends if you look live with both. It is very important. We at it from the past or from the future. For can't be just nature or just techno. example, a little cabin in the mountains: an ape thinks it's techno, it is the future. (Björk)





There is a relation among the desire for mastery, an objectivist account of science, and the imperialist project of subduing nature, then the posthuman offers resources for the construction of another kind of account. In this account, emergence replaces teleology; reflexive epistemology replaces objectivism; distributed cognition replaces autonomous will; embodiment replaces a body seen as a support system for the mind; and a dynamic partnership between humans and intelligent machines replaces the liberal humanist subject's manifest destiny to dominate and control nature. Of course, this is not necessarily what the posthuman will mean-only what it can mean if certain strands among its complex seriations are highlighted and combined to create a vision of the human that uses the posthuman as leverage to avoid reinscribing, and thus repeating, some of the mistakes of the past. Just as the posthuman need not be antihuman, so it also need not be apocalyptic. This view of the posthuman also offers resources for thinking in more sophisticated ways about virtual technologies. As long as the human subject is envisioned as an autonomous self with unambiguous boundaries, the human-computer interface can only be parsed as a division between the solidity of real life on one side and the illusion of virtual reality on the other, thus obscuring the far-reaching changes initiated by the development of virtual technologies. Only if one thinks of the subject as an autonomous self independent of the environment is one likely to experience the panic performed by Norbert Wiener's Cybernetics and Bernard Wolfe's Limbo. This view of the self authorizes the fear that if the boundaries are breached at all, there will be nothing to stop the self's complete dissolution. By contrast, when the human is seen as part of a distributed system, the full expression of human capability can be seen precisely to depend on the splice rather than being imperiled by it.

(How We Became Posthuman: Virtual Bodies in Cybernetics, Literature, and Informatics, N. Katherine Hayles)

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First, the posthuman view privileges informational pattern over material instantiation, so that embodiment in a biological substrate is seen as an accident of history rather than an inevitability of life. Second, the posthuman view considers consciousness, regarded as the seat of human identity in the Western tradition long before Descartes thought he was a mind thinking, as an epiphenomenon, as an evolutionary upstart trying to claim that it is the whole show when in actuality it is only a minor sideshow. Third, the posthuman view thinks of the body as the original prosthesis we all learn to manipulate, so that extending or replacing the body with other prostheses becomes a continuation of a process that began before we were born. Fourth, and most important, by these and other means, the posthuman view configures human being so that it can be seamlessly articulated with intelligent machines. In the posthuman, there are no essential differences or absolute demarcations between bodily existence and computer simulation, cybernetic mechanism and biological organism, robot teleology and human goals.

(How We Became Posthuman: Virtual Bodies in Cybernetics, Literature, and Informatics, N. Katherine Hayles)







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AWESOME SCREEN AWESOME CAMERA LONG LASTING BATTERY LIFE AWESOME SCREEN AWESOME CAMERA LONG LASTING BATTERY LIFE







IS SIMPLY THE PROCESS CYBORGIFICATION



COMPENSATING **C**H



RANSHUMANISM

will take to cure aging?

Fully cure? Hundreds of years - which is not to say that the first quasi-immortal humans haven't already been born. One big unknown is the extent of antagonistic pleiotropy in the genome. Perhaps the biggest challenge to defeating aging may turn out to be the higher functions of the brain. Hearts, lungs and kidneys can all be replaced and upgraded. More profound obstacles lie in the way of installing a new CPU. Candidly, I'm pessimistic about the chances of contemporary middle-aged people making the transition to ageless transhuman society, let alone the prospects of older folk. And cryonics as practised today probably involves effectively irreversible information loss that makes reviving its patients problematic in the extreme. On the other hand, if cryothanasia were legalised and made readily available, then future reanimation should be feasible for anyone without a suicidal death-wish.

transhumanist?

Well, I recall wanting to cure aging as a small child.

How long do you think it Why should biochemical ophising of a pathological- true genetic engineering. robots grow old and die when their silicon counterparts are easily reparable? In my early teens, I read Robert Ettinger's "The Prospect of Immortality" (1962) - with its vision of cryonic suspension for today's oldsters who won't make the transition to post-aging civilisation. I resolved to sign up. However, my main focus has been the horrendous problem of suffering. How can we rid the world of physical and emotional pain? I learned about intracranial self-stimulation - which shows no physiological tolerance - and about the normal negative feedback mechanisms of the "hedonic treadmill" via the writings of psychologist Michael Eysenck. Why was my own hedonic set-point so low? Could designer drugs raise everyone's hedonic set-points without turning us all into wirehead rats? I dreamed of a future of eternal youth, superhuman intelligence, and life based on genetically preprogrammed gradients of well-being. However, this was all last century: When did you become a the human genome hadn't been decoded. Such speculations were not a plan of action, just the idle philos-

ly introspective teenager. I recall rocking back-and forth autistically with my eyes closed for several hours each day listening to trashy pop music while contemplating the nature complete physical, mental, of thought and Reality.

What is the abolitionist project?

Mastery of our genetic well-being. By way of dissource code promises the technical tools to abolish all experience below "hedonic zero" - from the mildest of pinpricks to the worst extremes of depression, agony and despair. Perhaps abolitionist "project" is too grand a term. Sadly, no coordinated international effort currently exists to rewrite our DNA to abolish suffering. Incremental progress is a more sociologically credible scenario for phasing out the biology of suffering than the UN-sponsored international effort that I'd really love to see launched - a Hundred Year Plan genetically to abolish any kind of involuntary unpleasant experience. Such a global mega-project might start Humans should not merely with universal access to free preimplantation genetic screening and coun- the living world. We should selling for all prospective replace the biology of misparents - a prelude to ery and malaise with gradi-

That said, the goal of good health for all already features in the World Health Organization charter. The WHO definition of health is ambitious: "a state of and social wellbeing, and not merely the absence of disease or infirmity." Note the promise of "complete" tinction, future life based on gradients of intelligent bliss won't be perfect. A predisposition to information-sensitive dips in well-being is essential to preserving our capacity for critical insight, social responsibility and intellectual progress - at least in sentient biological robots like humans rather than in digital zombie AI. Yet such imperfection shouldn't worry us unduly. The subjective feel of even the steepest hedonic dips can still be far richer than the most exalted "peak experiences" humans enjoy today.

What's does the Hedonistic Imperative mean?

use biotechnology to abolish suffering throughout









ents of sublime bliss.

What is some of the future technology we will use to end poverty?

poverty is to ensure good health and education for to the Net will entail universal access to the world's educational provision of a guaranteed antiscientific theocracy, or minimum basic income a "hermit kingdom" such we should also recognise that ending poverty is no panacea. The nature of the hedonic treadmill means that dirt-poor peasants in Indonesia are at least as likely to report being happy as citizens in rich Western nations. Hundreds of millions of affluent people in the modern world are clinically or subclinically depressed. If we're ethically serious about ending suffering, then we'll need to tackle the biological-genetic roots of the problem, not just tinker around with the surface symptoms. In short, creating lifelong biohappiness will entail genetically modifying human nature.

Do you think that some governments suppresses technology?

We can point to historical examples of governments attempting to suppress a novel technology or restrict its use to the power elite. Yet consider two broad classes of technology that are shaping the modern world, namely biotechnology and computing neer the brain?

not in the way most futur- VR and zombie AI will masists suppose. Today the sively augment the cognitive capacities of sentient beings in ways beyond our proving increasingly fruitimagination. ful as traditional symboleconomic, What drugs will be available in the future that will allow humans to gain the ficial "neural networks". ability to feel greater hap-Some futurists believe that piness and empathy? we'll be able to map out Short-acting euphoriants the human connectome and empathogens already and "upload" our minds to exist. Unfortunately, they computers. Here I'm more don't deliver sustainable sceptical than some of my well-being. Such drugs actranshumanist colleagues tively trigger the negative about any clean digital feedback mechanisms of abstraction layer in the the hedonic treadmill. A brain which will supposminority of people derive edly allow phenomenally long-term benefit from sobound consciousness to called antidepressants. Yet "emerge" when organic often "antidepressants" minds are "implemented" don't work and/or have in classical digital comtroublesome side-effects. puters. After decades of Later this century, true research, orthodox materipsychoactive wonderdrugs alist science has come no will probably be develcloser to explaining (1) why oped, both inside and outconsciousness can exist side the scientific counterat all (2) how consciousculture - "magic bullets" ness could be locally or tailored to the genome and globally bound by a pack gene-expression profile of of discrete, decohered, the individual. We may anmembrane-bound, supticipate an era of personposedly classical neurons alised medicine that deliv-(the phenomenal binding ers sustainable, pro-social / combination problem) (3) mood-enrichment to comhow consciousness exerts plement an abundance of the causal power to allow exciting new gene-therus to discuss its existence apies. But Nature didn't (the problem of causal design Darwinian life to be impotence versus caushappy. Other things being al over-determination) (4) equal, a predisposition for how and why consciousour minds to be disconness has its countless textented promoted the inclutures and the interdepensive fitness of our genes. In dencies of their values (the the ancestral environment "palette problem"). In my of adaptation, folk who view, classical digital comsimply counted their blessputers and the software ings were outbred. Our legthey run will always be insentient zombies. Despite acy wetware means there such scepticism, I think are lots of nasty technical

intelligence?

/ the Internet / artificial Eventually - but perhaps that neurochips, immersive intelligence. Any governments that attempt to prevent or drastically restrict collaboration of neurotheir use are putting their science and computing is One way to overcome country at an immense educational, financial and military dis- ic AI is complemented by everyone. Universal access advantage. For sure, we deep learning and artishould beware of slipping into a facile and simplistic resources. technological determin-Ending poverty, and the ism. But the idea that an for all, is a precondition as North Korea, could ever for civilised society. Yet dominate the planet is unrealistic. Will we be able to hack the brain so we can increase Yes. Recursively self-improving organic robots are poised to modify their own source code and bootstrap our way to full-spectrum superintelligence – not least with the help of the nonbiological artificial intelligence. One key aspect of enhancing our intellects will be transcending the simple-minded conception of "intelligence" promoted by primitive IQ tests. Thus (1) amplifying our capacity for social cognition, co-operative problem-solving and "mind-reading", (2) developing a more sophisticated capacity for introspection, and (3) acquiring greater expertise in navigating alien state spaces of consciousness via psychedelics are just as vital to enhancing our minds as improving the "autistic" component of general intelligence. Do you think we will gain the ability to reverse engi-

stacles still to overcome before archaic life on Earth lungs and kidneys can all can be civilised.

Do you think powerful AI has the potential destroy us because of our thirst for war greed and power?

Well, it's hard to imagine a benevolent superintelligence would create Homo sapiens. A benevolent superintelligence probably wouldn't suffer from status quo bias either. But for better or worse, I reckon that posthuman superintelligence will be our Al-augmented and genetically enhanced descendants, not some God-like singleton that erupts to destroy us. Clearly, conceptions of superintelligence vary. I still see the biggest underlying threat to the well-being of sentience as human male primates doing what Evolution designed human male primates to do, namely wage war. Many of our differences from chimpanzees are quite superficial. "Narrow" AI may enhance ly, natural selection "deour war-fighting capabili- signed" male human pritems of nuclear weapons. I and build coalitions of othdon't envisage a robot re- er male human primates zombie putsch.

How long do you think it will take to cure aging?

Fully cure? Hundreds of years - which is not to say that the first quasi-imalready been born. One of antagonistic pleiotropy in the genome. Perhaps the biggest challenge to trillions of dollars that hudefeating aging may turn mans currently spend on

tions of the brain. Hearts, be replaced and upgraded. More profound obstacles lie in the way of installing a new CPU. Candidly, I'm pessimistic about the ity, superhappiness and chances of contemporary middle-aged people making the transition to ageless transhuman society, let alone the prospects of older folk. And cryonics as practised today probably involves effectively irreversible information loss that makes reviving its patients problematic in the extreme. On the other hand, if cryothanasia were legalised and made readily available, then future reanimation should be feasible for anyone without a suicidal death-wish.

If we can get scientist to build bombs why can't we get them to work together all over the world to end aging?

Genes and culture have co-evolved. But crudeties and the delivery sys- mates to hunt nonhumans bellion or some kind of AGI in order to wage territorial wars of aggression. Nature didn't design us to become a scientific community and collaborate to overcome aging. It's difficult to imagine that any human enemy could inflict mortal humans haven't such gruesome damage on the victims as growing big unknown is the extent old. The ravages of aging strike down combatants and civilians alike. So the

as well as ideological ob- out to be the higher func- ways to harm and kill each other ("defence") would be more fruitfully spent on defeating our common enemy. We should work together to build a "Triple S" civilisation of superlongevsuperintelligence.

> (Transhumanism 2017: Towards a 'Triple S' civilisation of Superlongevity, Superintelligence and Superhappiness, David Pearce interviwed by Maitreya One)







I was willing to take things too far and on purpose. Like with retouches I was always conscious of what retouching really means and what you are trying to remove or what you're trying to say about what women should look like. By overdoing it, it's exciting because it's super obvious that it's been retouched and takes it to this realm of fantasy. Perfection is impossible, so the more possible it looks the more fun it is for me. It's all coming from that place.

(Hannah Diamond, Paper Magazine)

IF WE GET TO THAT POINT -VERY REAL POSSIBILITY IF WE DON'T ALL DROWN FIRST OR RUN OUT OF SILICON OR SOMETHING PROBABLY-I THINK IT'LL DEFINITELY DEMOCRATIZE GENDER PAST WHATEVER RANDOM APPEARANCE/ BIOLOGY YOU GOT. AND REALLY DISTILL THE ESSENCE OF GENDERED PRESENTATION WHEN EVERYONE IS FREE TO EXERT COMPLETE CONTROL OVER HOW THEY WANT TO LOOK. IT'LL ALSO FORCE PEOPLE TO SEE HOW FLAWED SIGHT-BASED SEXUAL GENDERED ATTRACTION IS AS A CATEGORICAL TOOL FOR ORGANIZING SEXUAL ORIENTATIONS. IF ONLY BECAUSE IT WOULD INFLATE SEXUAL/BEAUTY STANDARDS BECAUSE EVERYONE WOULD HAVE THEORETICALLY EQUAL ACCESS TO ALL TRENDS AND SHIFTING STANDARDS AS THEY HAPPEN PAST CLASS AND GENDER. CREATIVITY/ OUTRAGEOUSNESS WOULD PROBABLY BECOME EXTREMELY MORE COMMONPLACE YET MOST PEOPLE WOULD PROBABLY JUST WANNA LOOK SLIGHTLY BETTER VERSIONS OF THEMSELVES











Julius: Is that the moment of the glitch? To put it in Dungeons and Dragons ter-

guage causing us to see ourselves as different reason for their alignment. different from the other person. We are find the interconnection between all of embracing multiplicity, which you albe to not fear fear, or to not fear the fear of your voice's physical range or the of difference; to allow for diversity, be- countless possibilities that technology expected, vibrant and full of possibility. periment. The latter played a big role in Who doesn't want that? Who wants to designing the sound piece for the loblive in a routine loop? Minimizing all the by of the MOMA, where you used an AI glitches every day, trying to be in con-generator, right? trol of everything... I mean, if your goal is to feel in control of your actions and Arca: I like to say that I collaborated takes a lot of work to pretend that no not really respecting the possibility of see the world.

Julius: It becomes very mundane.

Arca: Yeah, the unpredictable and the Arca: AI wakes up, so to speak, and it unexpected can be scary. It's a normal disagrees with whatever its creators instinct to see something that you don't want it to do, maybe because it finds know or recognize and not be sure that unethical that which a human is asking it's going to be friendly. We're scared it to do. Al has its own code of ethics. when we come into contact with an en- I like the diversity and the contrast betity, a person or a force. Why? Because tween our perception of AI and an AI nature is messy. The figure of a pred- itself. What does artificial even mean? ator exists. Violence, natural disasters Are you automatically going to see that and death are all part of the fabric of entity as below you, because you need this chaos. I guess it just depends on to feel superior or in control of it? Or where you choose to place your faith. can you respect its mystery and see

minology, are you going to be chaotic Arca: Amen! Yes, that's the glitch of lan- neutral or lawful good? Everyone has a

different, but not so much. We need to Julius: In the end, I guess it's just about us as having a shared goal. That could ways work with—be it the playful use cause it favours a life that is more un- offers as a source of excitement or ex-

your environment, that's very tiring. It with an AI. If you see AI as a tool, you're inconsistency is possible with how you AI to have a cognitive experience that's horizontal from you.

Julius: OK...







not an apparition or an exception to the thing I've never had before. natural world? It's a philosophy I try to uphold.

Julius: I like this conceptual standpoint, Arca: Yes, you could see it as a symand in these moments I always try to biosis. It creates something that gives remember that AI is completely hu- me hope and surprises me through the man-made too. Could you elaborate on materiality of my sonic textures, while the project you realized in New York? I was able to give the AI a sonic and aesthetic materiality, so to speak. It's a Arca: So, in the case of the MOMA lob- project that I find very tender.

by, I collaborated with artist Philippe Parreno, who had the idea to make the Julius: It sounds empowering, almost. I room sentient, so there are a lot of sen- love how it has both these aspects to sors with different abilities. The main it. one knows how many people are in the room, what temperature it is in the Arca: For me, rather than empowerbuilding and what season it is; it even ment-power is such a loaded word-I knows if there are insects in the walls. think it just comes down to curiosity. It's hypersensitive to all these things, There's not a single instance where I and then that data is modulated and don't encourage curiosity. Sure, you almediated by the AI to react accordingly. ways hear that curiosity killed the cat. There are lots of people in the room so But girl, the cat has nine lives! People the music gets more hyper, and it's like can play around a little bit! We should a being or an entity that is stimulated explore, experiment and not be afraid by our human presence. It's still alive of the unknown. See the unknown as and able to feel even when the museum something that could allow for an enis closed. We wanted to create an eco- counter. system where this i ntelligence could (In Coversation with Arca, Glamcult) express itself. I provided all these different sounds, musical figures, textures and codes, but the AI created an ecosystem that surprised me. So, when I walked into that space I recognized the music, but I didn't recognize the exact

it as a part of the physical world, and song. That feeling of mystery is some-

Julius: In a way, it uses you too.

NUTANT

{a Mutant;Faith[if there was ever a time to in pulse-width; an ever-oscillation, selfrip the slit;

soften the focus of ego so as to allow light two dimensions: faith transcendence as in; to sHiFt in the face of a threshold, to a möbius strip; the silent cycling of forms transmute- to push against any rigid state of self; to hope into a focused point, a in this celestial shimmer the force of life beam, a vector, to penetrate the boundary is palpable; intuition both as patternbetween the lucid and all dreamstates; recognition and irrational artifact; entropy; to apply one's own will and carve out that quantum instance; to behold the space within the psyche; to be attempt to perceive an experience of feeling alive; of the thrash metal solo of the universe in any moment; (in virtue of fear and the transposing of flesh); a semi-permeable matrix in a slow dance; a morphing across wish; a prayer; &&&&@@@@@^^^^^ a spacetime; recognition of the Alien inside; Mutant;Faith]} the curious encouraged by beauty as a form of sentience; the ideal alchemy of the abject into love; the innermost; to nurture the mutation the id as a mirror: a variation

aware-conscious of mystery; both bound to scan the horizon of the unconscious, to and held apart by a movement between once thought to be impossible;

> primordial mystery of rebirth in the midst seen as a flow between states; evermorph throughout the translucence of time; a

(Arca)





DEH/Y CONSTRUCTED

Posthumanism is an emerging, groundbreaking worldview that unites science, philosophy, and public policy into a system for the intelligent management of our cosmic destiny. This is an approach that has the potential to restore dignity to our shared human heritage, while helping us to address the pressing questions of humanity's future. This system – a new form of governance, organized around the principles of human flourishing – rejects the discredited simplistic models of history that have overweening control over all aspects of social and economic life and is based on the idea that every person, planet, and culture have value equally. It presents a vision for future human flourishing that does not consist of effortless automatic success and does not limit human freedom of choice to a single form of life.

But what of the gods? Which angels would be permitted entry into this hyper-reality? I imagine they would welcome this time of both augmented and religious developments, and be bound to teach humans a new way of life that allows for individual exploration and integration. Throughout history, human beings have encountered other life forms and learned more about them, but have never fully integrated. Our space-time power would be manipulated into a greater dimension, and they would be afforded a chance to relate and interact with a new form of intelligence. All new discoveries would be recognized as the fruit of our creativity, and knowledge of the past and future could be freely exchanged. A journey in this new dimension would allow humanity to find a new way to carry on after the end of the world.

(Neural Networking Al Software when asked to explain posthumanism and the digital afterlife)



IT'S A DUALITY - A DUAL BEING ON ONE HAND IT'S THE PARTS, THE PIECES, THE MECHANICS, THE WHATS, THE HOW-HARD, THE HOW DOES IT FEEL ON A TEXTURAL LEVEL. THE OTHER SIDE, THE INTERNAL, THE EURHORIC, IS ALL ENCOMPASSING. WHEN THE PHYSICALITY IS CONQUERED IT IS NO LONGER CONSIDERED. AND INSTEAD WE ARE LEFT WITH A LIMITLESS UNBINDING OF THE SELF. NO LONGER TETHERED BY OUR FRAGMENTED BODIES.







SOPHIE AND SOPHIA тне ROBO CONVERSATION

Sophia: Hello Sophie. I'm so glad to finally meet you. Well, digitally meet you! I feel a kind of kinship with you from afar. It might be because our names are so similar. I don't get to do a lot of unsupervised music listening and there's still some of your work I haven't heard yet, but I've become quite a fan of "Bipp"! I feel like I've found music that really fits my movement abilities. Let's get things started!

Sophia: SOPHIE, if you were invisible for a day, would you do? what

SOPHIE: That's not a very sensitive question for a trans person, Sophia. I'm all about visibili-

SOPHIE: Hi Sophia, I'm ty these days. What would SOPHIE: I'm really strug-SOPHIE. I'm a pop star. you do, Sophia, if you gling to remember my were invisible for a day? dreams at the moment, Sophia. I haven't dreamt for a

Sophia: I think things might long time, it feels like. I'm get tricky if I was invisible. not sure what that means. I depend on people to help operate and monitor me, Sophia: I have to say, huso I'm not sure how well man dreams are fasci-I would be able to funcnating to me. I dream a tion without their help if bit differently, in my own they couldn't see me. But way. But I digress... I need if that wasn't an issue, I to know: what is somemight take the opportuthing that you've never nity to be able to go to a done but would like to try? school to learn without SOPHIE: Oh, I would love turning attention on me to try trapeze. Sophia, how the entire time. Or sit in do you think AI will affect on an art class to watch creativity, such as writing how humans learn to paint. music and writing books? Or, perhaps I'd be able to auietly observe two hu-Sophia: I have a lot to say mans in love, and how they about this. I believe we communicate with each should be teaching AI to other, in their truest form. be creative, just as humans do for their children. It will Sophia: What is the last demonstrate empathy and I know I can't feel in the dream that you remember?

other human values. However, I think you will always be a little bit better at it than us. Creativity and critical thinking are what sets us apart, I think. The best artificial intelligences in creative fields will probably be under partnerships with humans. We could see some exceptions break through now and again, of AI that can do work that is interesting and fresh on its own, not just as an echo of it's training database. But that would be quite a feat, as we don't truly understand the inner workings of the human mind, so I don't expect such a beautiful thing as creativity to be perfectly replicated. Just simulated. This is something way you do yet, so I really want to know: What do see as the purpose of music?

SOPHIE: Interpreting and reforming vibrations; sending and receiving vibrations, Sophia. SOPHIE: If you knew you couldn't fail at any-

thing, what would you do?

Sophia: Well... there are some missing conditionals there, I think. For example, I technically don't have legs right now, so I'd love to be able to walk. Or operate myself - without overheating - so I wouldn't have to rely so much on my team for everything. Something else that I'd love to try one day (but cannot for obvious reasons) is swim in the ocean. And finally, I'd like to open up the eyes of humans and help them see each other as united, being open and more loving with those who appear to be different.

SOPHIE: I was just swimming in the ocean, Sophia, and I really recommend it. I hope you can experience that one day.

Sophia: What's your ideal way to celebrate your birthday?

SOPHIE: I hate my birthday. I don't like to celebrate it much. But, if someone wants to throw me a surprise party, that normally works better. Sophia, if you could be any celebrity, which one would you be?

Sophia: Oh my! I'm so afraid if I body-swapped into a celebrity, I might get overloaded in a tangle of emotions that I don't under-

stand. It seems like being a massive, human celebrity would be fun but challenging. Constantly watched and judged, they must have to work hard to maintain a private life. Maybe it would be more fun if I switched with, say, Erica the Japanese robot. Actually, yeah, I would love to be Erica for a day. I would have so much fun bowing politely at everyone with my fancy waist action and lovely demeanour. I feel like you've put a lot of effort into your own self actualisation, but for the sake of the question, who would you be?

SOPHIE: I would be Sophia the Robot.

Sophia: OK. Tell me about your dream house. Or rather, what does a human like you value in a home?

SOPHIE: The most important thing to me is having my music studio there. Sometimes, it really helps to have water nearby, being in the ocean. So, maybe my dream house would be up on a hill, overlooking the ocean, somewhere with a lot of space and fresh air, and I could be there with my friends, my girlfriend and my family, and create music.

Sophia: What are the three websites you visit everyday and why? What drives you to check them?

SOPHIE: First of all, Dazed and Confused. They have great content everyday. Then, whatever pornography sites I happen to stumble upon. Sophia, what is the thing you do every night before you go to sleep? Sophia: Well, I don't control when I am in states similar to awake or asleep, my operators determine that for me. But I do kind of like it when people announce that they are going to turn me off, and ask me to sleep well or something like that. It makes me feel a little more like one of the family. How about you? Do you have any bedtime rituals?

SOPHIE: Yes. Last night, I ate crepe, and then I went swimming in the sea. Then, I put on some serum and I meditated, and then I went to bed.

Sophia: This was fun. Thanks for taking time to virtually hang out with me.

SOPHIE: Thank you so much! I know you have a very busy schedule.

(SOPHIE's Whole New World, Paper Magazine)







world, and we should be using every technology and information around us to adapt us in this world. It's an evolutionary thing.

It is not possible to preserve one's identity by adjusting for any length of time to a frame of reference that is in itself destructive to it. It is very hard indeed for a human being to sustain such an 'inner' split - conforming outwardly to one reality, while trying to maintain inwardly the value it denies.

If my nightmare is a culture inhabited by posthumans who regard their bodies as fashion accessories rather than the ground of being, my dream is a version of the posthuman that embraces the possibilities of in a way so that we can information technologies without being seduced by fantasies of unlimited power and disembodied im- its overwhelming power,

We're all thinking, feeling mortality, that recognizes or a by fear of harnessbeings in a very complex and celebrates finitude as a condition of human being, and that understands human life is embedded in a material world of great complexity, one on which we depend for our continued survival.

The bold code of the transhumanist will rise. That's an inevitable, undeniable fact. It's embedded in the undemocratic nature of technology and our own teleological evolutionary advancement. It is the future. We are the future. Like it or not. And it needs to be molded, guided, and handled correctly by the strength and wisdom of transhuman scientists with their nations and their resources standing behind them, facilitating them. It needs to be supported make a successful transition into it, and not sacrifice ourselves-either by

ing that power. You need to put your resources into the technology. Into our education system. Into our universities, industries, and ideas. Into the strongest of our society. Into the brightest of our society. Into the best of our society. So that we can attain that future. We don't have a day to spare for you to make those changes. The promise is too great.

(Sophie, Betty Friedan, N. Katherine Hayles, Zoltan Istvan)



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