

HOW WILL WE EXIST ON THE FUTURE?

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What are we doing here? And more exactly, why? That's the question that is been giving headache to most humans since we developed self consciousness. Plenty of thinkers, philosophers, scientifics and even religious figures have been trying to answer this question. They have also been trying to find the meaning and purpose of human life in Earth. We refuse the idea that being here is something by chance, and most important, we refuse the idea of a non meaningful existence.

It is important to analyze when and how we first appear into scene to start answering this whys and for what. And once this has been answered, then we can start wondering what to do with such information.

In the following paper, I will do a brief introduction into the origin of life in Earth through the last accepted evolutionary theory, and that's Darwin's Natural Selection (1859). Just after this has been explained, I will talk about how science and technology, not satisfied with this natural process has now taken control on evolution, and this one has become an artificial evolution. Living on the cybernetics era, we are surrounded by the triomf of technology and we have seen the raise of artificial intelligence, getting us into a human versus machine situation. But also, a human versus posthuman situation. Technology also works to enhance the human condition. That is how Transhumanism sees the futures, as it is well explained by Nick Bostrom (2003) in his paper where he discusses some frequent questions and answer in relation to this subject.

What are artificial intelligence and genetic engineering if not a response to this human concern on the search of a meaningful life? Or perhaps, what are either both, but answers to the human concern of aging and dying? As our organic bodies are getting obsolete, and new technologies are designing machines that are faster and better than us in relation of the environment. A new way of approaching the future has been imagined and being executed. How is this new artificial evolution race will end up?

It is of much importance to understand the subject of natural selection, whose author is Charles Darwin and is explained in his work *On the Origin of the Species* (1859), on where he talks about his evolution theory that denied all the previous theories such as Lamarck's or Creationism (this one was supported by religion), in order to understand the importance of today's situation within genetic engineering and how natural evolution has stopped.

When existentialist doubts came to Darwin's mind, or how he called struggle for life, he started his trip into the origin of the species founding out how evolution has work out until that time. In easy words, the way natural selection works is the following; giraffes didn't get a longer neck because they need it so. The species of giraffes that had longer neck and reached the higher tree branches, were more prepared to survive on their medium, unlike the ones with a shorter neck. With that property being heredable, the population of long neck giraffes became bigger while the other became stinguish. The same happened with all the species, even with us, *Homo Sapiens*. And, regarding humans, there is where it stopped. We are evolving no more.

The moment when we started conditioning natural process was when farming was discovered, as discussed in Adam Rutherford book, *Creation* (2013), where Rutherford points how farming is the opposite of natural selection. That was about 10.000 years ago. Until the discovery of farming systems, it would be eaten whatever was found, whereas with farming, it will be selected what seeds they will want to raise, conditioning something that was natural made until then. Technology can be something as simple as a hoe. With the first tools invented by the man, technology was born too. Although, it is been the last century where technology had experimented its highest increased, it has been around forever. It is not something new that humans look for help in technology to make life easier. For many years, tools made by man had existed, but now it has become a time where we want to incorporate this tools into our bodies, going from tools made by humans to humans made with tools. Technology and its progress is something non-stoppable, but, what is real important, agreeing with Yuval Noah, is what to do with such technology, (2015).

Transhumanism studies how this technologies can be applied to enhance human conditions, therefore, to guide the new direction of an artificial evolution. Transhumanism does not only studies the possibility of this enhancement as an option for the future of humanity, but it also studies its negative possible consequences. Such enhancement can be done by genetic engineering, artificial intelligence or even with the incorporation of technology into human bodies, becoming cyborgs. As a result of this practices, we will end up in a posthumanist future.

Machines have been always created to make humans life easier, but what happens when we become the machines? When we go from, designing a hammer to design a new organ for a human body? Neil Harbisson, whose portair is the image 2 on the right, is one of the first cyborgs of this new posthumans generation. He was born with the incapacity of destingue colors, so he decided to implant a third eyed connected to his brain so he can, not see, but hear the colours. In a TED talk he made in 2012 he explains the moment when he realised he was a cyborg. That moment was when he felt like his third eye was no longer a cybernetic device, it was an extension of his body. When Harbisson discovered that he could perceived more colours than the human eye. Was that moment when he conceived the idea of humans becoming cyborgs as a possible future. Why not to use technology to enhances human condition? Instead of designing apps for phone devices, let's create them for human bodies, Harbisson says. That was the time when he created Cyborg Foundation, to encourage humans to, as he has done, expand their senses. Neil Harbisson, with his third eye that can hear colours, more than human eye can see, has win the natural selection, but with the help of an artificial incorporation to his body, let's not forget.

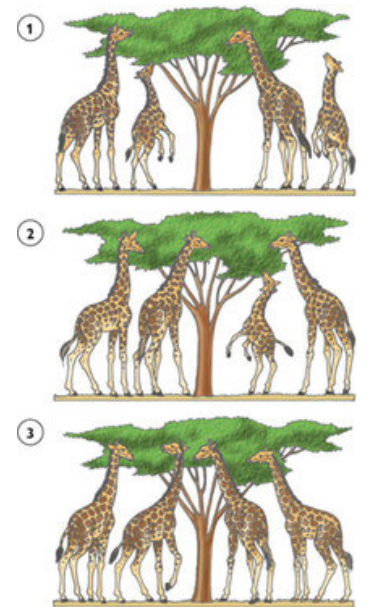


image 1.



image 2.

Whereas the case of Neil Harbisson is a human becoming a machine, on the other hand, Erica, is a machine imitating human. Erica is a Japanese robot whose portrait, figure 3, became known when Maija Tammi submitted it for the 2017 Taylor Wessing Price that the National Portrait Gallery celebrates. The condition for this price is that the portrait has to be from a human being, but the judges decided to accept Erica's portrait. We have already gotten into that point where robots are incorporated into society. They have now the same rights as human does. In his article for The Guardian about this issue, Nigel Warburton (2017) show his concern about a possible reconsideration about human condition now that a robot can be considered a human being. Imitation of life has started. Because, what is artificial intelligence but imitation of life?



image 3.

Our bodies are getting obsolete. We are getting left behind by our own creations, machines. They will adapt better in this future world. Two possible solutions are presented: get rid of our bodies, or as Harbisson has done, and is encouraging people to do, take advantage of cybernetics and become cyborgs.

Michio Kaku, as Harbisson, might see the best option to become robots ourselves. Aging, Kaku affirms in an interview for Big Think (2011), is a genetic and cellular error. In order to participate into the future, you must put your mind into a computer and get rid of your human body. That is the key to survive into this posthuman future. There is no chance for natural humans. The possibility to live better and forever is being offered. If we get to live forever, as Kaku and some transhumanism fields purpose, then where is the point of living? Except for the universe, that we know yet, everything has a beginning and an end, and on that fact, is where the grace of living relies. If everything was infinite, there would be no purpose.

Technology and science had changed the way we see the future. This futures are all responds to the question of what and why here, in the form of how we want to be here.

What can we expect of this future with barely humans left? Life as we know it today is getting over. We have designed a society where we do not feed, therefore we get into a situation where we have to redesign ourselves. Instead of proposing a future where we are not welcome as we are now, why not to change the direction that this artificial evolution is taking us, and just let the natural facts to happen. We would not need posthumans if we did not have to face with the machines rise up.

On the first place, why should I want to design an artificial intelligence that imitates human intelligence, if I already have human intelligence? I agree on the fact that computers can do the same task as a human much faster and with less margin of error, if none. But we are getting into a point where this technology can reverse into weapon. Erica's situation might be seen as an innocent anecdote, but it can become in something dangerous having robots into ours society, because until what extent does the law apply to them? And just as a start. The computational scientific John Koza, wonders how can computers learn to solve problems without being explicitly programmed? (1994). Artificial intelligence can not take over humans, if all of their functions have to be previously programmed. In front of a risk situation, a computer gets hans, but humans react.

The problem is that we have so much time and we have at our fingertips so many resources that we have taken the freedom to betreat nature and give more importance to our lives. What is more important than being alive? Why should I want to see more colours than I already see? I am here, alive, as an Homo Sapiens, after more than two thousand years, we have already succeed in the natural selection. And by incorporating artificial intelligence in our society, we are facing a new enemy to deal with in this artificial selection.

In the book New Media, it is open a discussion about nature and culture citing Karl Marx state "nature builds no machines". Technology does not belongs to nature, but humans, as creators of technology, do belong to nature. Therefore, either technology is not nature in the first instance, is a consequence of it. Is part of the culture. Man has made the machine in response of human lacks, therefore machines are a consequence of human ego. At the end, is the eternal battle between the man and his ego.

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UNDERRATED INFORMATION

What happens when everything becomes affordable for almost everyone? What causes so is the invention of personal computers and the Internet.

Kevin Kelly analyse in his paper, *Better than free* (2008), Internet as a copy machine. It is not something that produces anything, but it just copies, and as a result, copies of everything are floating.

Being available to access to all the information I can find on the Internet, that puts me closer to the big corporations. At least closer than my grandparent were. That also gives me more power.

So now that all this information can be easily reachable, what makes it important? It loses value. Anything that can be copied is important anymore. Does the information want to be free or perhaps it doesn't?

We have two different scenarios in discussion here. One, where information is a valuable resource that only a few can access to, or two, information is free and accessible by the mass. On the first case, there are more distinguish social status where on the second one they start blurring. On the second one power has been given to the people.

BEING ALIVE, AND SHARING A LIVE.

Analyse the word "share" in all the fields that is applicable, and how its meaning changes, like Nicholas Jones invites to do so in his article *Sharing* (2014). I can share in a context where my flatmate is asking me for a piece of cake, by dividing into two a tangible thing. But I can share a picture of the whole piece of cake on social media, on that case, I'm not dividing my cake, I'm sending copies of image to the network. The meaning of the word goes from splitting something into copy it. From having a bit of it, to as many as I want to.

The evolution of a word after social media, is not as fascinating as the evolution of the persona after social media. Social media has become this frame where people is streaming their life. Is a faked mirror of the life you want others to think you are living.

What happens when you choose not to participate into the 21st century way of communicate? Mark Farid has seen the actual societies future as a potential 1984 dystopian kind of, as he explains on his website (2015). It does make sense if you think about the loss of privacy and anonymity we are experiencing with social media. We have lost the control of a part of our lives. All our data can be seen and manipulated. Farid decided to erase his digital footprint for 6 months. What he discovered, not to be surprised, was that is extremely difficult to live in a Western European city like London, being 23 and keep on track with your life.

I'm myself against what social media is doing to my generation, and the use of it as a window to other fake lives. But I think there are always two extremes. Social media can be used as a tool or as a weapon, just as everything else. Of course, you need to protect your privacy, we have to be cautious regarding what we do on the Internet. But at the same time, I like to take advantage of social media by, perhaps, talk with my grandparents who are in Barcelona.

TALKING UTOPIA

Utopia is understood as a perfect vision of the future, almost idealistic. A utopic situation would be that where the subject finds perfection. It's also understood as a non-possible future. Utopia can't exist, agreeing with Thomas Moore. If utopia existed, then it wouldn't be a utopic situation anymore. Because it's described as an idealistic future situation, as something unreachable. Therefore, it's a fish that eats its tale. If it exists, it's not an imaginary ideal situation.

We find utopia everywhere, but, perhaps, is my dream of utopia the same as everyone's? Not at all. If utopia exists is because dystopia exists. Because I see situations I want them to be changed. It's very obvious that my darkest nightmare, the worst kind of dystopia I can imagine, may be someone's ideal utopia. If you think on daily situations, it happens all the time. Things that might be of my interest, probably could bring negative consequences to another person. Utopia and dystopia are coexisting. That's how utopia it's unreachable.

When I imagine the future, and write about it, I can't help thinking about the people of the future reading about it. Would they feel the same as I do when I first saw *Blade Runner*? How I felt that the 2017 future was ages ago from the actual yet to come 2017? Or, perhaps, when Orwell wrote 1984 in 1949. I can imagine how Orwell felt about the future. Two world wars, the cold war to come, civil wars... the future was unclear, and 1984 is a lecture of that imagined future by Orwell, and if you think about the context of that time, it seems natural to think about 1984 how Orwell imagined. Perhaps, if you analyse the society he describes, you can recognize some bits of it in our actual society. Even Huxley's *Brave New World*, is not that far. Aren't we already playing with the human genome? When I first read this two books, I was terrified, and thankful to not live on that world. But then, am I not? In those two novels, only the main character is, perhaps against, perhaps aware of some situations of the society he is living on, the rest of them are happy living their lives. They are not aware of that, I, the reader, see as a terrible dystopia. They are blind. Am I blind? How can I be sure that, everything I know and I do is because I wanted to, instead of "someone" wants me to know it. I know, everyone knows, about CCTVs and that the government can get into my digital devices, social networks and so on. That's basic information. Everyone knows that. There's people that even know darkest secrets. And groups of people who are actively against this events. But, how can we be sure that, a superior entity is in charge to make sure that we know all of this? Maybe is of their interest that we know some of this things, they want people to make some noise, but under control noise, so the real big secrets are kept hidden.

What I see, is a society, let's call it society A, and some people are fighting for a different one, let's call it society B. But, is that thought been imposed, or it's a natural one? Because I haven't seen even a glimpse of this society B. I think I'm more a fan of society C, the one that will be born ones we wake up from the fighting of A and B and the cake gets discovered.

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