

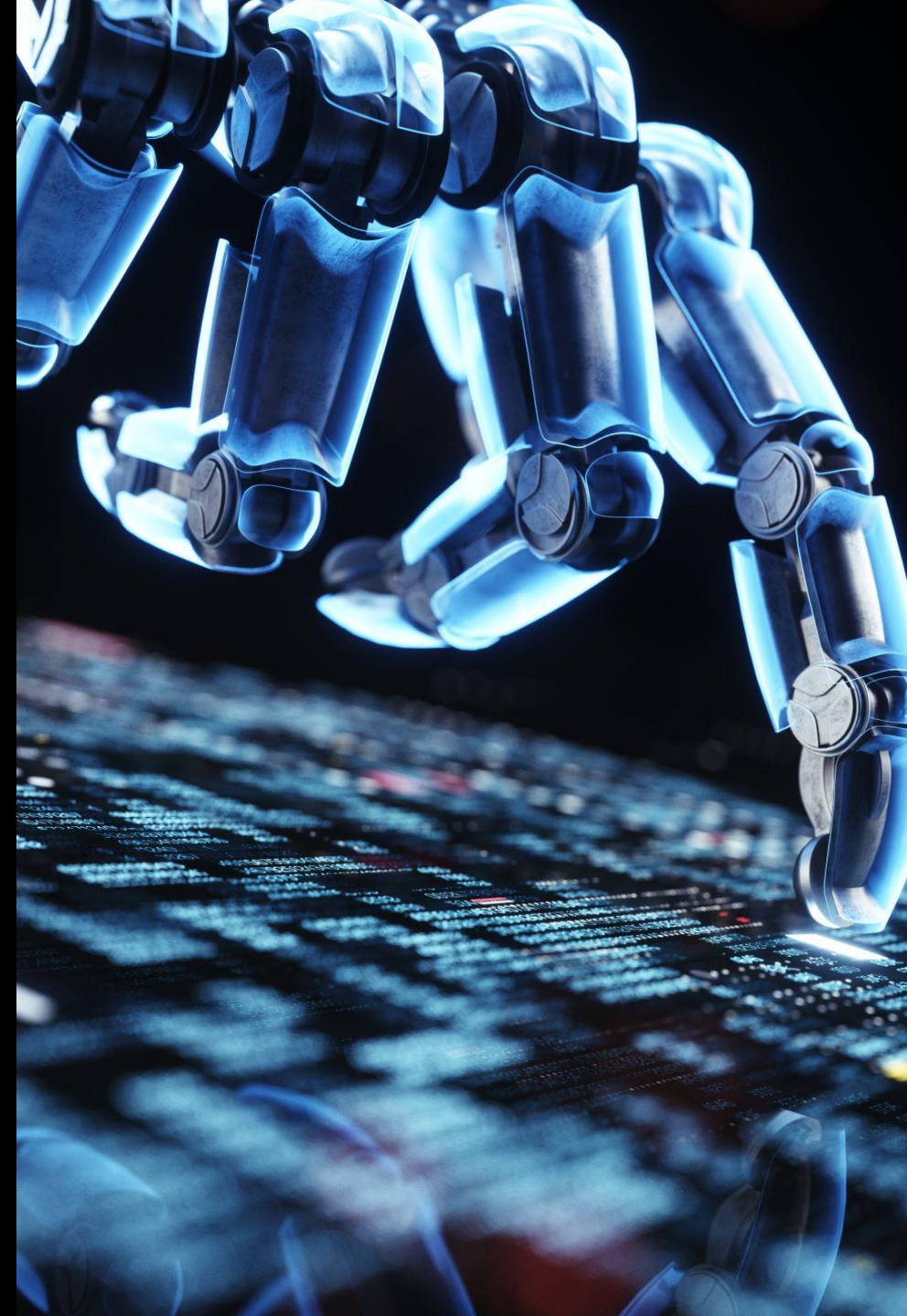


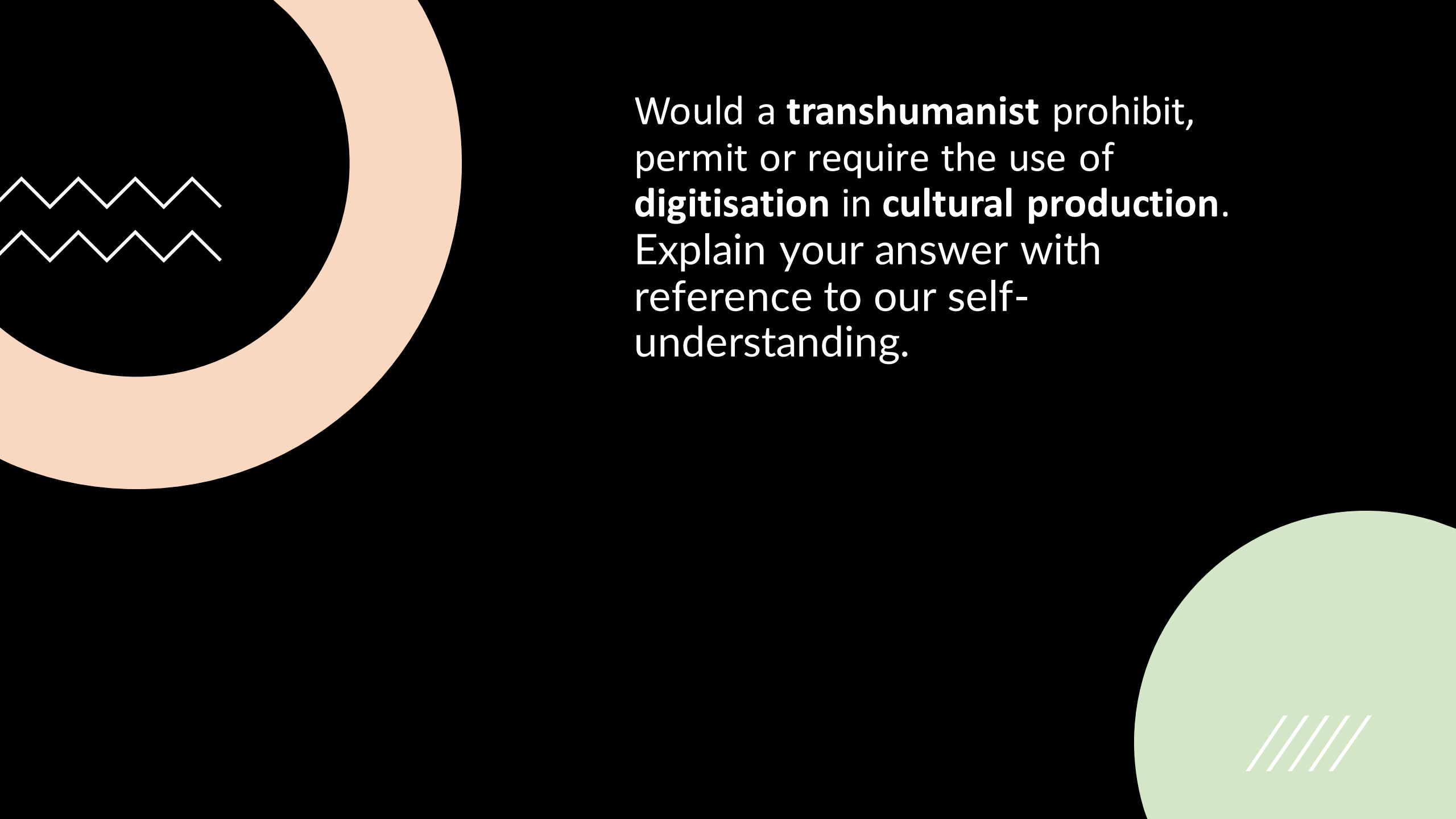
Posthumanism and cultural industries



Technologies

- Holographic and CGI replacing “real” actors
- Immersive video games – interactive fiction
- Whole virtual worlds
- AI scriptwriting programs





Would a **transhumanist** prohibit, permit or require the use of **digitisation in cultural production**. Explain your answer with reference to our self-understanding.

Taylor Swift

Our activity is
what makes us, us
(self-
understanding)

This is best
expressed through
products.



Posthumanism

General processes of digitalisation of production and digitisation of products

The historical epoch is when cognition is no longer centred on the human being but distributed through production and consumption systems

Fridge example



Position	Example of Thinker	Aim	Ethical foundation	Normative claim
Humanist	Pico della Mirandola, Kant, Mill <i>et cetera</i> .	Self-determination	Various	Human being is central value of all ethical systems
Religious bioLudditism	Kass	Prohibition of reproductive technologies	Religious edicts, Natural Law, Conventional attitudes	Human modifying technology (HMT) must be prohibited
Conservative bioLudditism	Fukuyama, Habermas	Prohibition of reproductive technologies	Kantian liberal commitment to autonomy	HMT is permitted so long as it does not reduce humans to "means merely"
Anti-humanist posthumanism	Wolfe, Hayles	To give a voice to the others excluded from humanist discourse	Post-structuralism and ideological critique, systems theory/deconstruction	The human being and subject are ideologically corrupt construction which oppress minorities and silence difference
Technological utopianism	Kurzweil, Bostrom	Overcome human limitations (transcendence); Achieve immortality (uploading),	Darwinist Naturalism	Ride the wave baby! Accelerate because it's coming anyway!
Liberal transhumanist	Bostrom, Hughes	To improve welfare measured along the metrics of longevity, health and cognitive, emotional and moral faculties; upscaling other species	Welfarist with liberal values	Access to HMT needs to be regulated by a socially democratic distribution plan
Libertarian transhumanism	Max Moore, Kurzweil	Acceleration and change – to go beyond singularity and create new ways of valuable living	Darwinism or Nietzschean overcoming of ideologically corrupt system of values.	Free access to technologies based on personal preferences with no state regulation.

Why the liberal transhumanist approach as a starting point?

Bioluddites (extreme 1): any technology that undermines human exceptionalism is to be prohibited (it is unnatural, attacks our autonomy, or undermines scientific rationality and economic competition).

Libertarian post/transhumanists (extreme 2): promote and require its use – new forms of creativity will unlock new possibilities, so what is the human as now understand it, is lost. (However, we still watch the Olympics rather than watching robots race, don't we?)

Between these the **liberal transhumanist** who believes its use should be restricted to those cases of enhancement of the human condition.



Liberal transhumanist

Definition of position: Human modifying technology is required if it improves welfare measured along the metrics of longevity, health and **cognitive, emotional and moral** faculties or supports **free equal moral respect**. It is permissible so long as it does not violate norms of justice (Liberty and equality). in a plural society we also run the risk of those who choose not to being “Left behind” or those who have greater resources leaving them behind and violating equal moral respect.

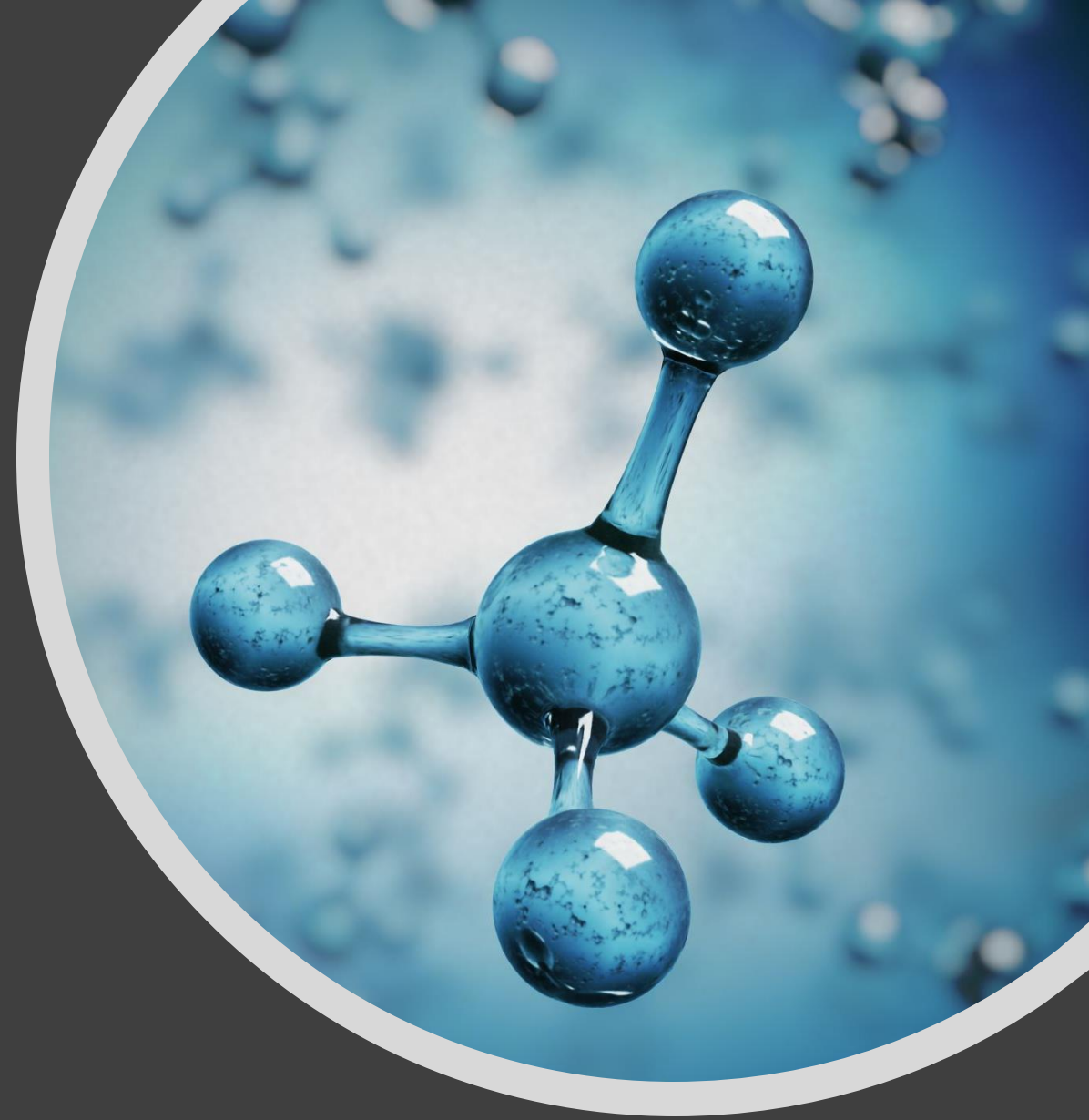
Intellectual property allows me to gain recognition amongst others as an individual.

As a process, it should not hinder my free and reciprocal recognition of others nor theirs of me (assumption that only a certain group are “artistic” or “intelligent” and so on).

The rewards of intellectual property should be distributed justly and participation in such activities should be a right.

Why property?

- Why artistic property? It is those productions I freely and autonomously produce as opposed to those I produce at the behest of the other
- Washing machine robot versus hiking robot
- Artistic property is a species of intellectual property
- Intellectual property or those products you create with your mind, such as novels, music, inventions, designs and so on



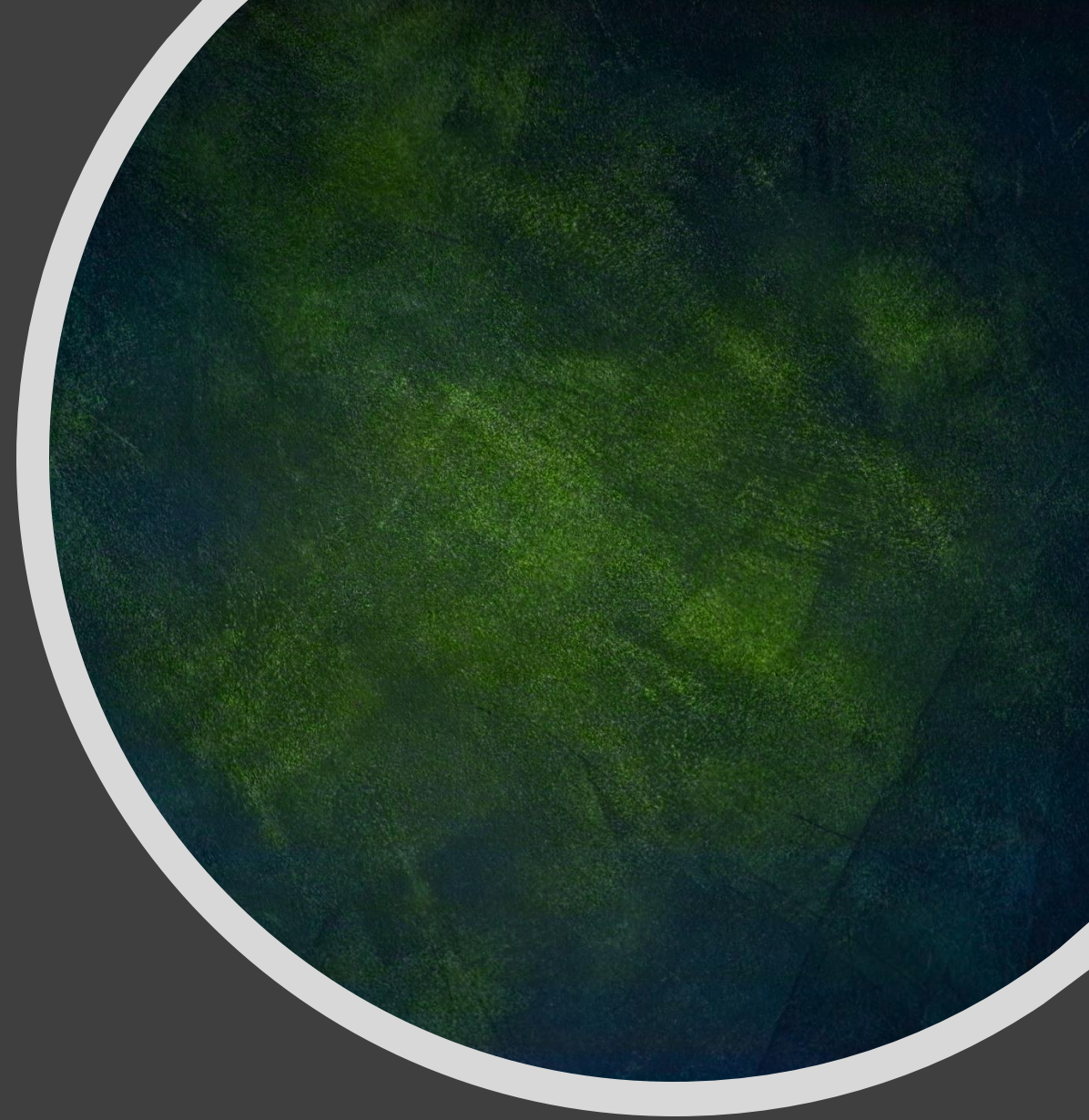
Justifications of private property

(1) it promotes most overall welfare with equal consideration of interests (welfarism: Hume, Smith, Bentham, Mill and Singer);

(2) it secures and maintains those values (liberty, equality) which best promote most overall welfare with equal consideration of interests (indirect welfarism: all the above again);

(3) it protects the moral status of individuals in that it expresses the individual distinctiveness of persons (Kant, Hegel)

(4) it enshrines the political liberty of the individual and limits interference by marking the private versus public border (liberalism/libertarianism: Locke, Nozick);



Why distributed cognition, digitization and digitalization raise problems

- Minimization of production costs (film, music making)
- No scarcity in resources of products (copying a file leaves as much and of same quality as before)
- The distribution of decision-making and emergence of new minimal agents



Utilitarianism

- Welfare maximized by free distribution
- But, free-riders will undermine production
 - (Is this even true? Production as a social collective activity?)
- So, move from 1 to 2 or indirect welfarism, paradigm example: medicine patents. (2) they secure and maintain those values (liberty, equality) which best promote most overall welfare with equal consideration of interests.
 - (Again, seems ideological – to protect those who are lucky enough to have resources at the time of birth)
 - Real issue: efficiency and benefit

- (3) it protects the moral status of individuals in that it expresses the individual distinctiveness of persons
- (4) it enshrines the political liberty of the individual and limits interference by marking the private versus public border;
- Locke and Hegel

Alienation

- I can alienate individual products of my particular physical and mental skills and active capabilities to someone else and allow him to use them for a limited period, because, provided they are subject to this limitation, they acquire an external relationship to my totality and universality. By alienating the whole of my time, as made concrete through work, and the totality of my production, I would be making the substantial quality of the latter, i.e. my universal activity and actuality or my personality itself, into someone else's property. (Hegel 1991a: §67)

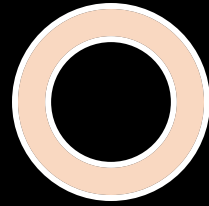


- So, the reason why the author has rights to her work is because she deserves to be recognised as such (production) and that other individuals, through choosing to purchase such work, express their individuality to others (consumption).
- Only the ideal of the individual producing in isolation is a metaphysical idealisation that limits the sphere of free activity to those that were lucky enough to have before they were born and the liberty of the subject to express themselves individually in consumption is inhibited and not promoted by a free market controlled by distributed cognition.

Posthuman examples

- Lecturing in HE: no need for presence in space or time. AI can "become" famous thinkers.
- Hypertext writing where notes on Kindle books are shared (one reads a book collectively).
- AI and artistic production, essay writing,
- Drug enhancement of one's creativity – deconstructs talent?
- Subscription data services: one does not own the Amazon book or Apple music, one rents it for a limited time.





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Reminder of normative framework

- Natural animal will: my body is the tool of my desires
- Ethical slave will: authority/custom uses me as tool, a means
- Personal will: the contents of the will are my own, they come from my desires , my body my values and not from outwith
- Moral subjective will: I negate the immediate contents of my will, I am not identical with them and am able to decide what is good and right independently
- Self-determining will: I am at home with the social determinations of my will, I find myself in the meanings and values of my social existence



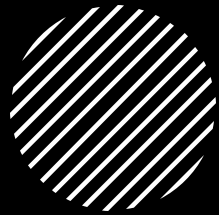
Despair

- No more human
- Undermines the very value of cultural production (like getting robot to do your hike for you!)
- We are nothing but the consumption element in systems of value reproduction.





Hope



- Collectivized network selves
- Individualism may hold back new experimental writing – back to Homers and away from Homer. (But could a transhumanist give up the individual human?)

