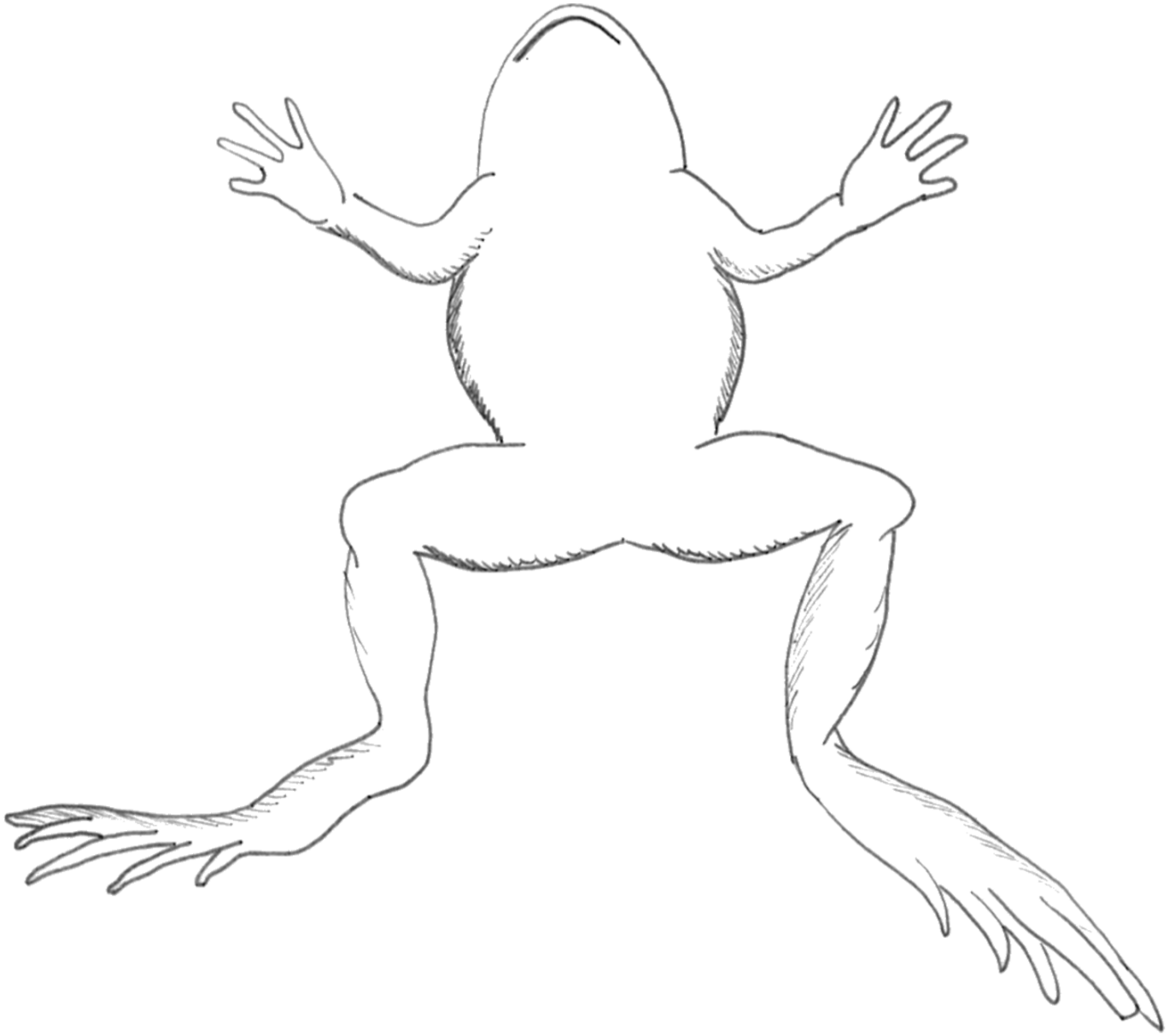


Creating awareness

- Field guide in a technological world.

“I don’t understand this and therefore don’t like this and therefore I will not investigate this.”

- James Bridle

intro.

the field.

urgency.

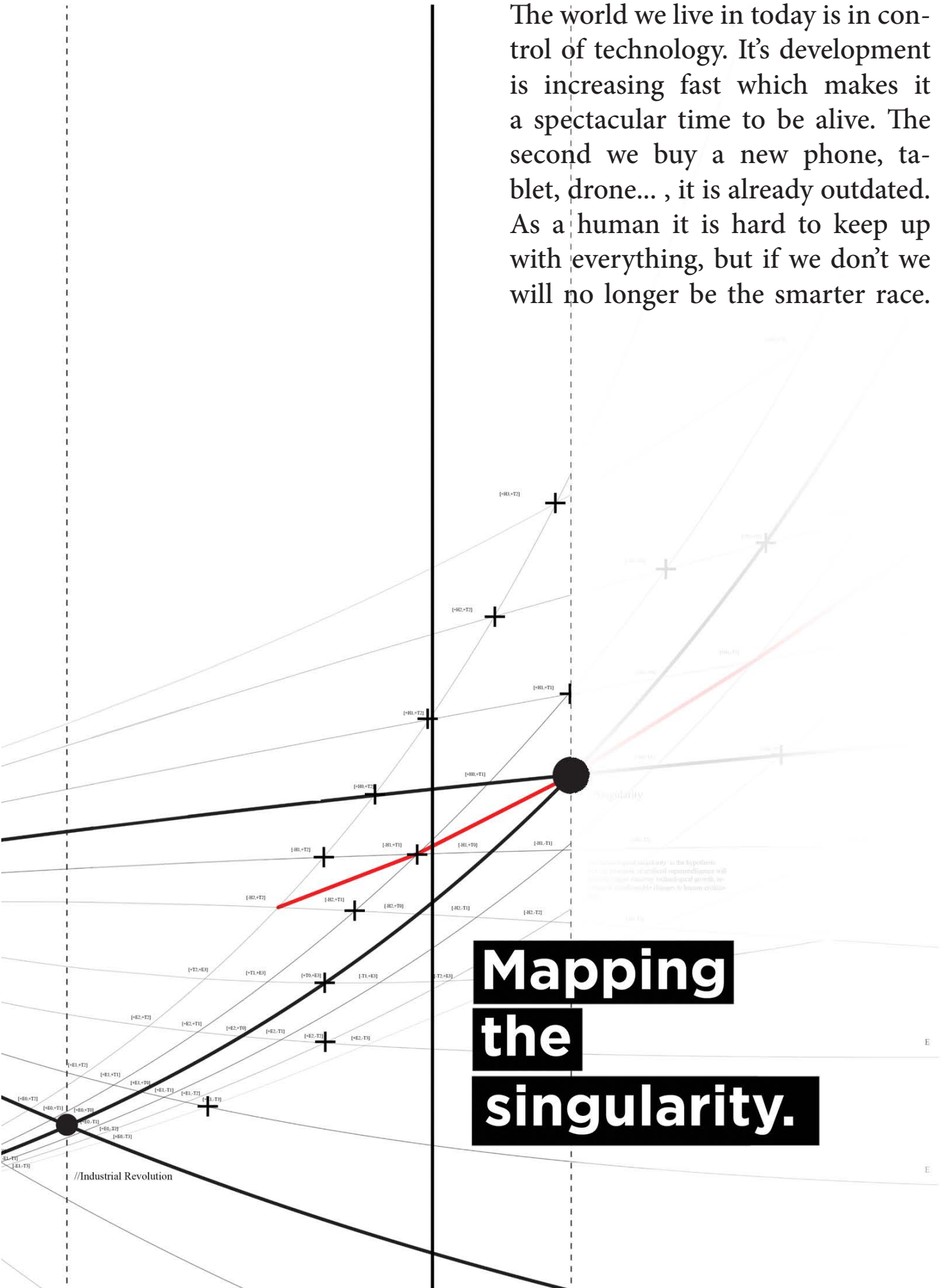
the field within architecture.

awareness.

The outcome for an architect.

Intro.

The world we live in today is in control of technology. It's development is increasing fast which makes it a spectacular time to be alive. The second we buy a new phone, tablet, drone... , it is already outdated. As a human it is hard to keep up with everything, but if we don't we will no longer be the smarter race.

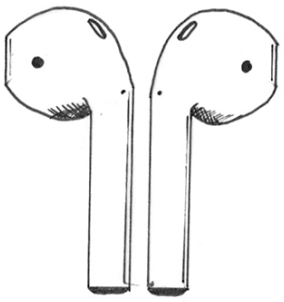


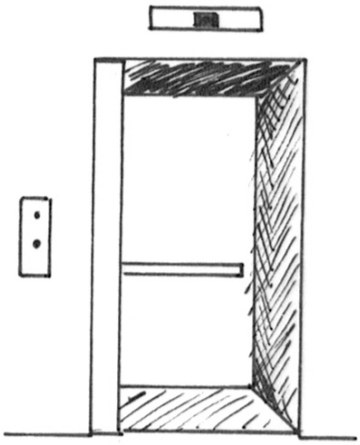
Mapping the singularity.

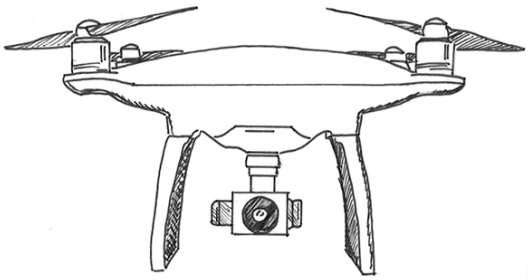
The field.

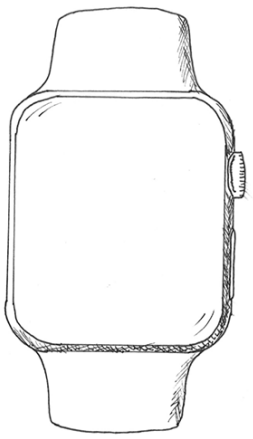
“It leads to a kind of learned helplessness, in which people simply do accede to whatever technology appears on the scene.”

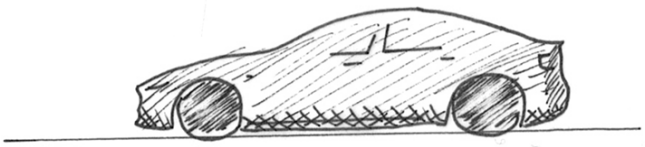
- Adam Greenfield

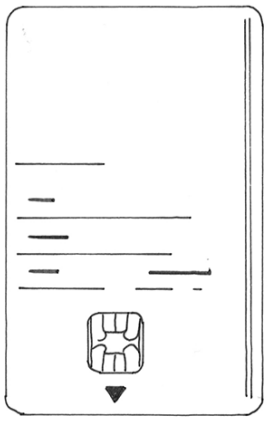


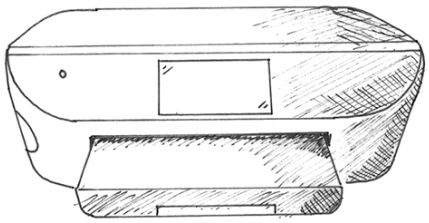


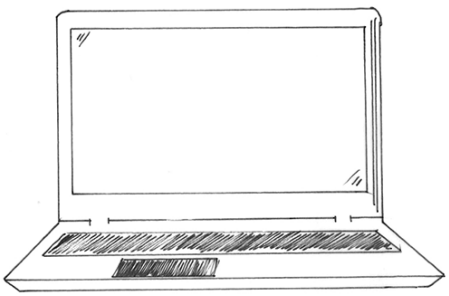


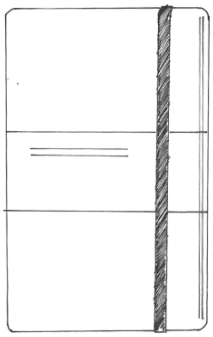


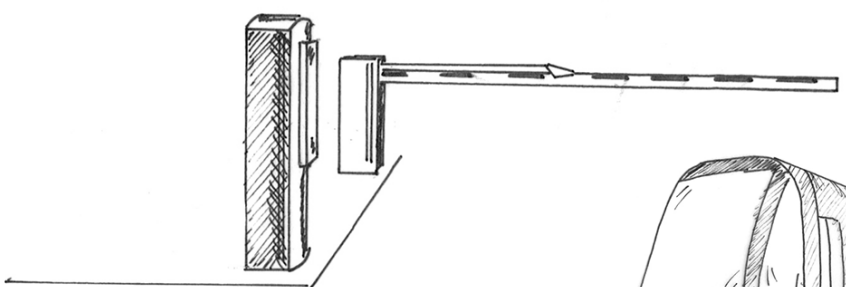


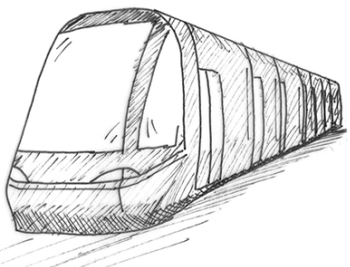


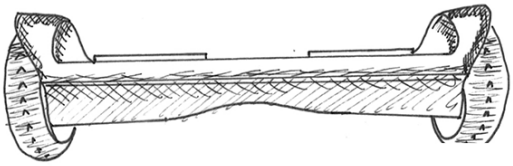


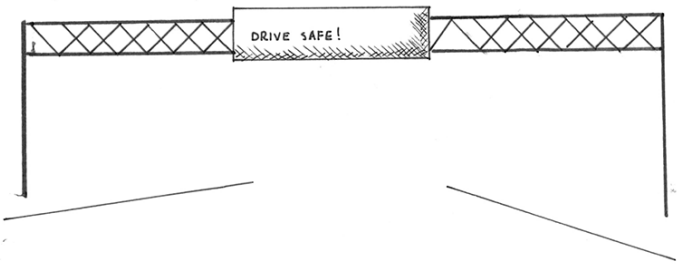


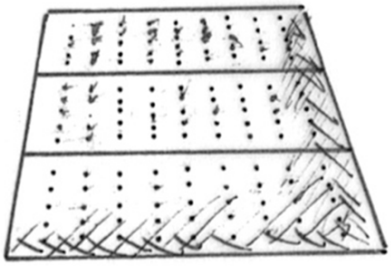


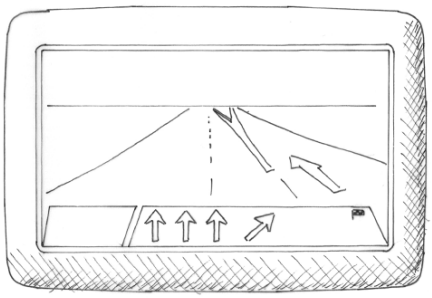


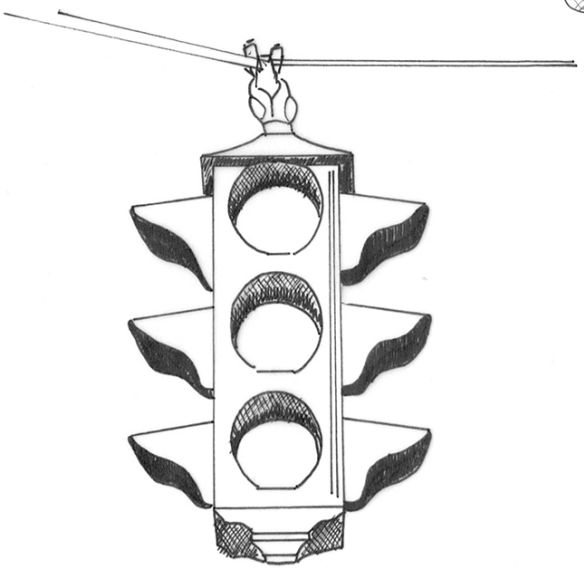


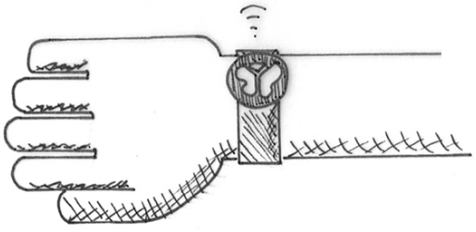


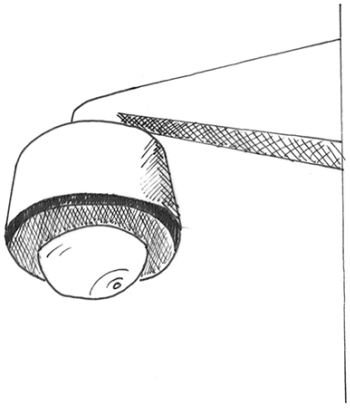

DRIVE SAFE!

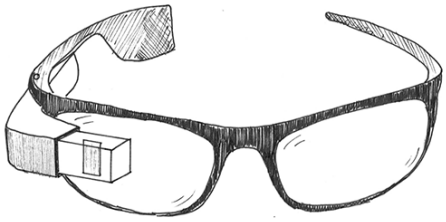


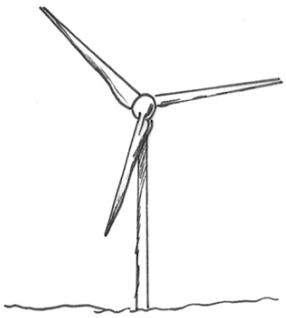


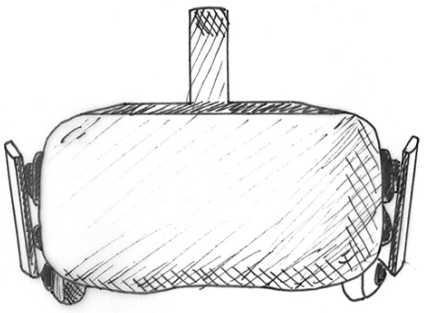












The urgency.

A British pediatrician was denied access to the women's locker room at her gym because the software it used to manage its membership system automatically coded her title - 'doctor' - as male.

A Google Photo algorithm auto-tagged two Afro-American friends as 'gorillas'.

The cloud is a physical infrastructure of cables which run beneath streets and oceans, connecting exchanges and switches to servers in offices, homes and datacenters.

We only see a fraction of the technology. There is so much more going on at the same time. It is important to know that we create technology, we write the algorithms, there is only a fraction wireless.

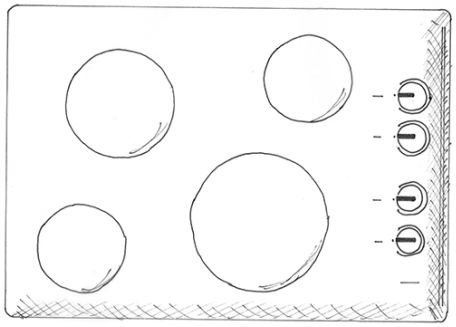
We must be critical.

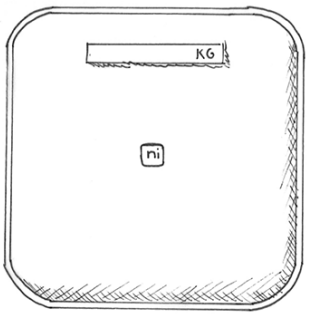
The field within architecture.

The rise of the smart homes.

“People are often not curious about what the machine in front of them is doing, and above all why it’s been asked to do that.”

- Adam Greenfield

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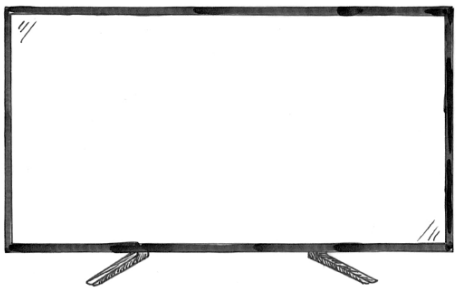

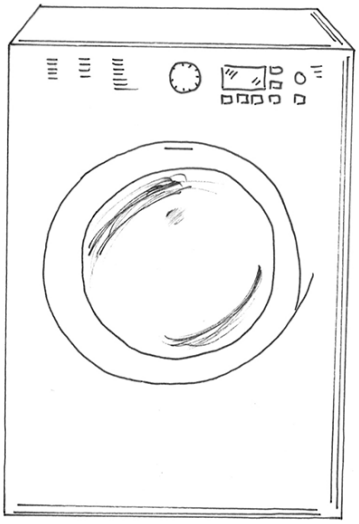

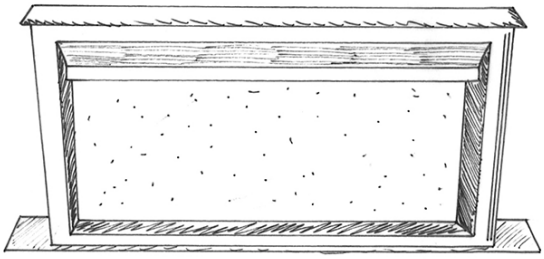

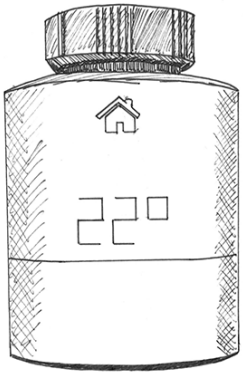
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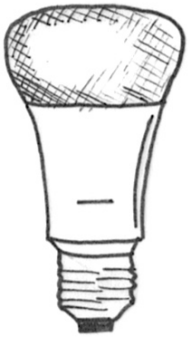

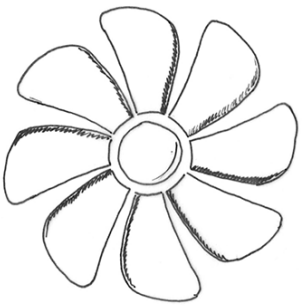

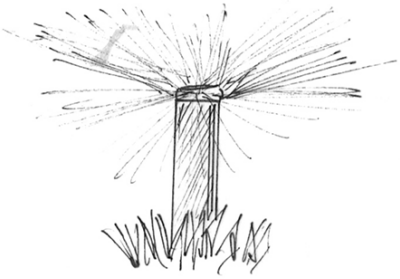

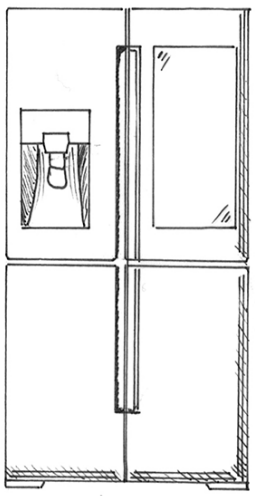

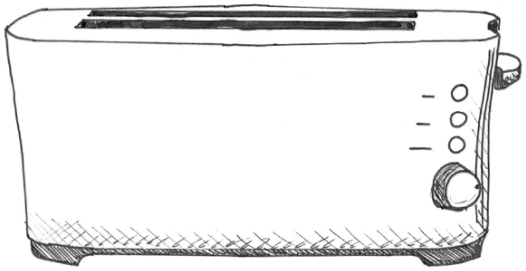

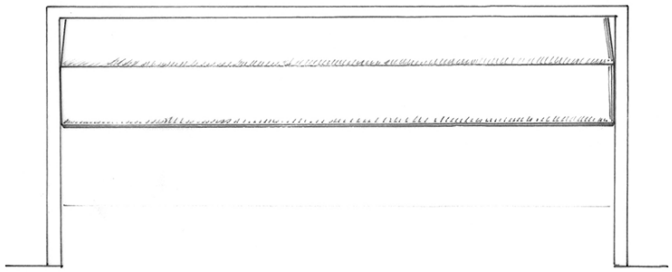

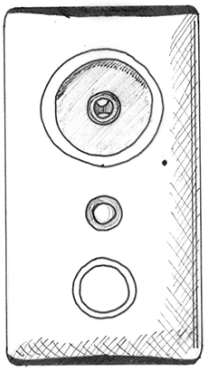

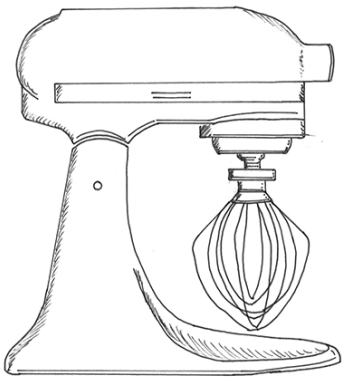

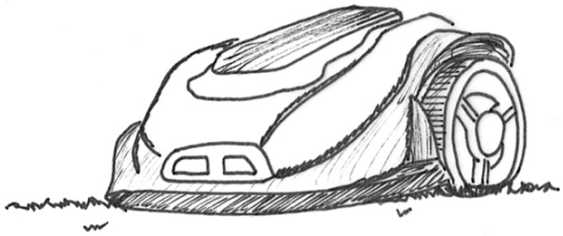

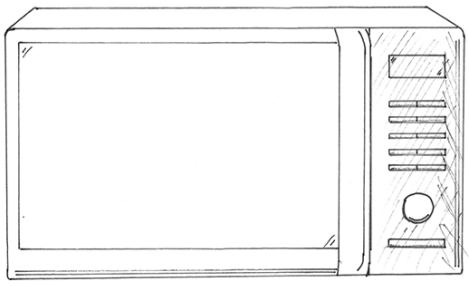

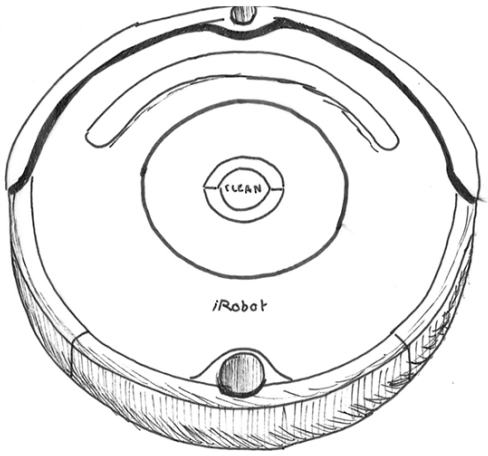
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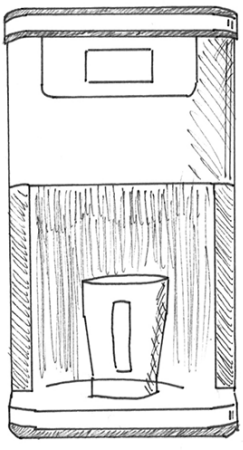
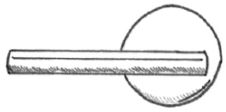
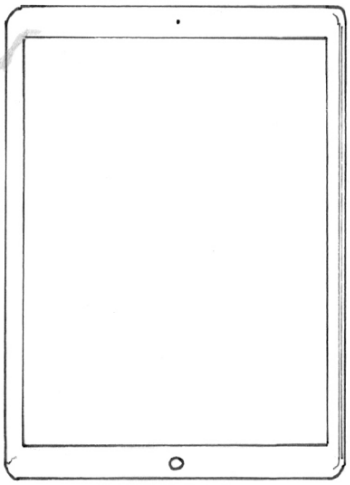
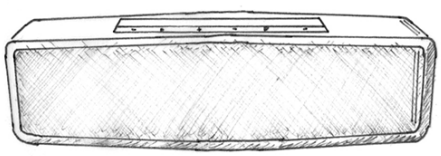
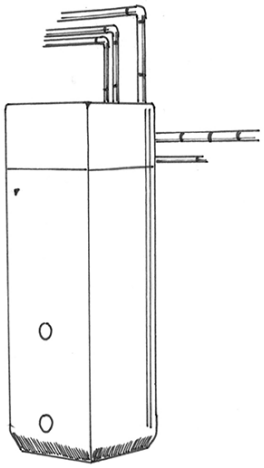






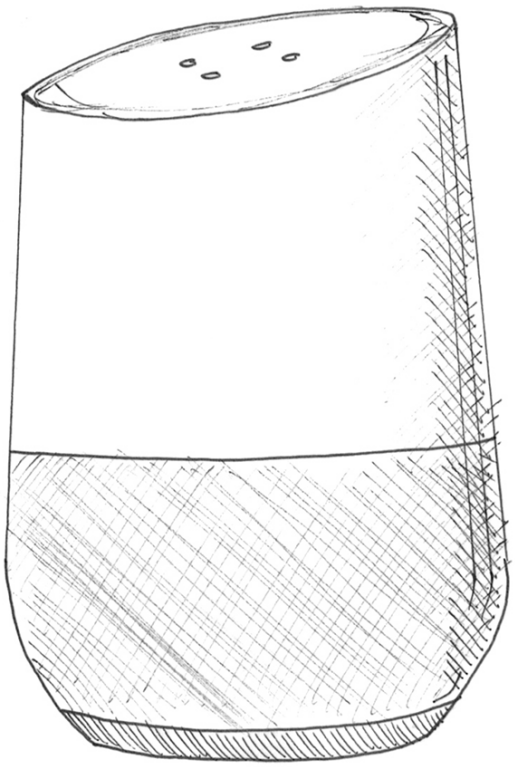




> “So why is it important to critique the critique as well? Because we live in a world shaped and defined by computation, and it is one of the jobs of the critic and the artist to draw attention to the world as it truly is. ”
>
> - James Bridle

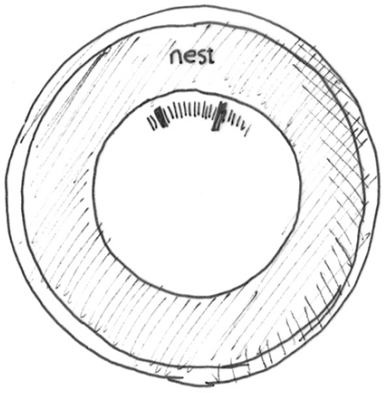
Our homes are filled with smart technology to ‘help’ us with our lives. You can connect all this smart tech with one central device which obeys all your commands. We use it as the supplying companies tell us. But does that not make us a machine?

We must be critical. We must learn.

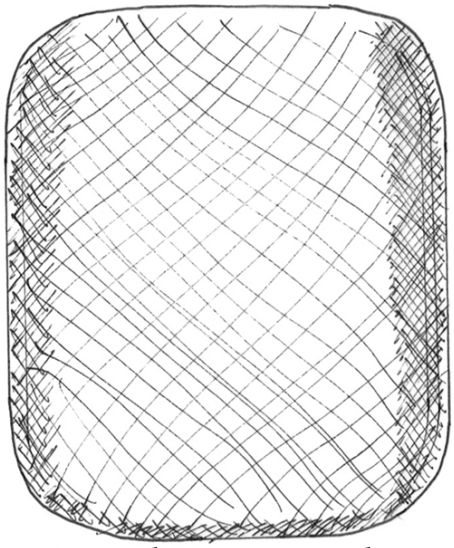


Google Home

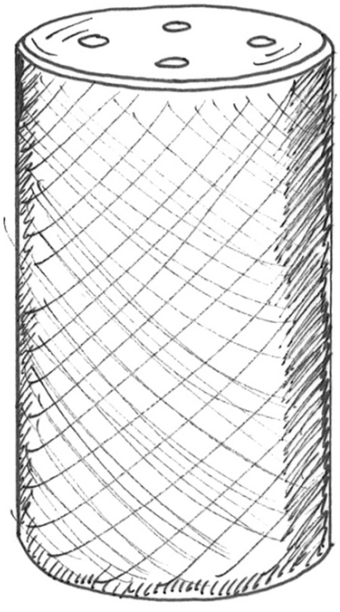
Samsung Hub



Nest



Apple HomePod

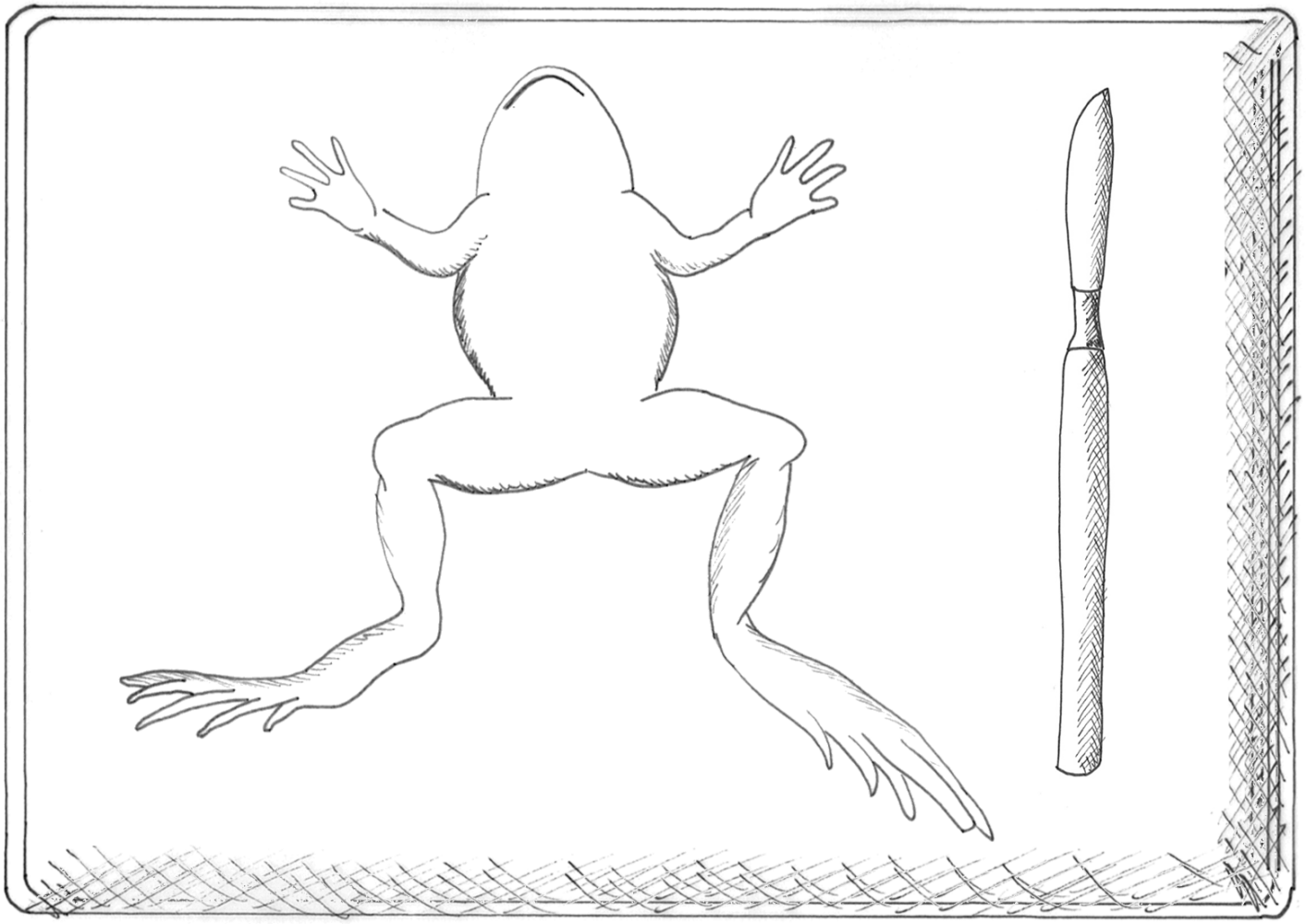


Amazon Echo

The awareness.

The act of dissecting.

~ methodically cut up (a body or plant) in order to study its internal parts.
~ analyse in minute detail.

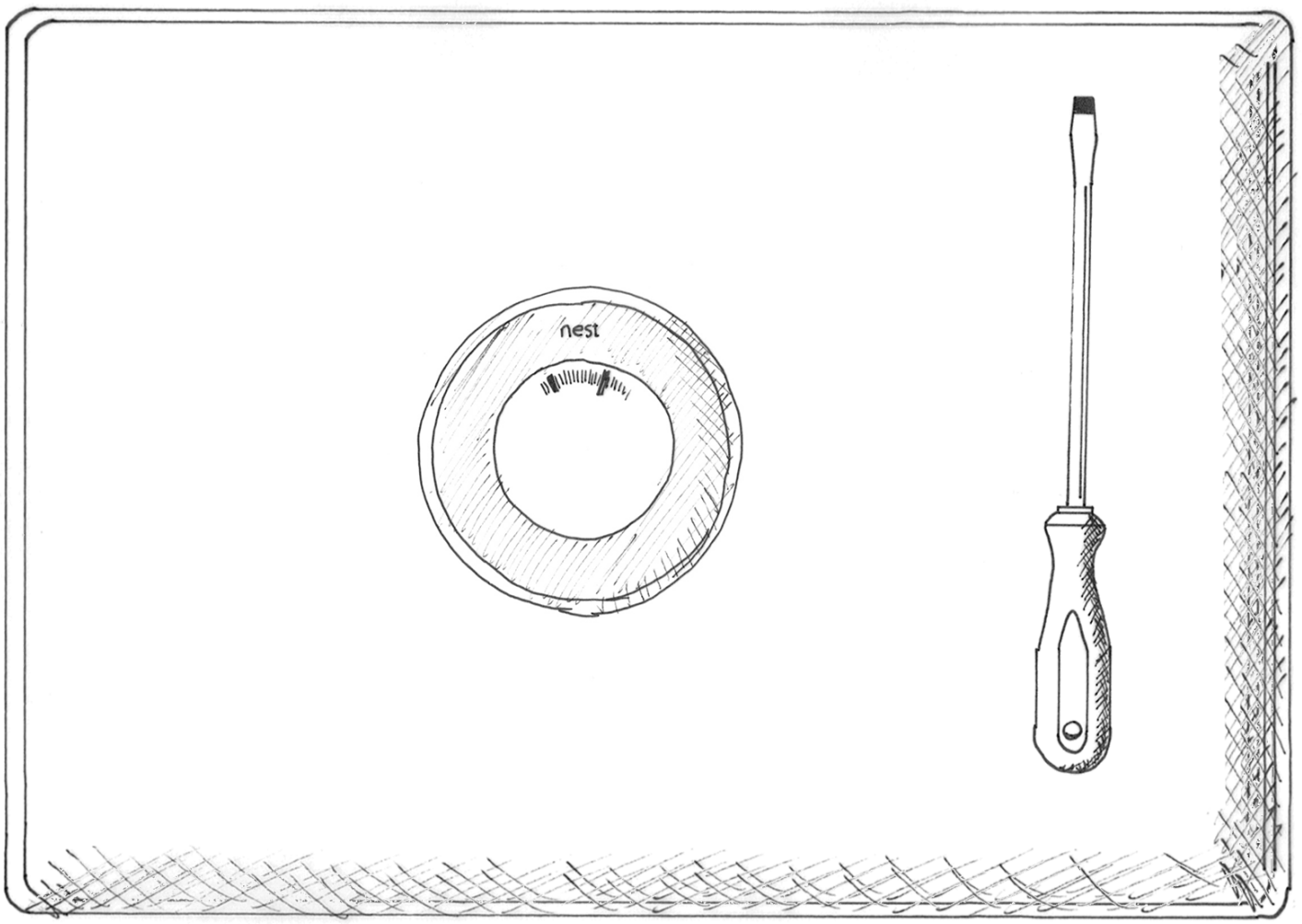


Dissecting is an old method to study the parts of a corps. You learn from it by comparing to other studies. Similarities and differences between two objects could tell you how it works.

By dissecting different machines you could learn why they are different, how they connect, how they work in that particular way.

If you know how machines work, you could adjust them by your needs. The needs of an architect.

We must be critical. We must learn. We must dissect.


nest

The outcome for an architect.

- Unlimited coffee production

- By oppose the stove and kitchen hood you can create a smoke party when you win a competition.

- Give a foam party if you win another competition.

- When a client is giving you a hard time, the camera could sense his presense and create an uncomfortable climat by ventilation, heating and/or cooling.

- Print unlimited cad plans so it looks like you are always busy.

- If you pull an all-nighter, your smart office could automatically order pizza. The front door camera will recognize this action (again) and open the second the delivery guy arrives.

- If you make a great sketch, a camera will send a self-modeled 3D to your printer. Watch out with explicit drawings.

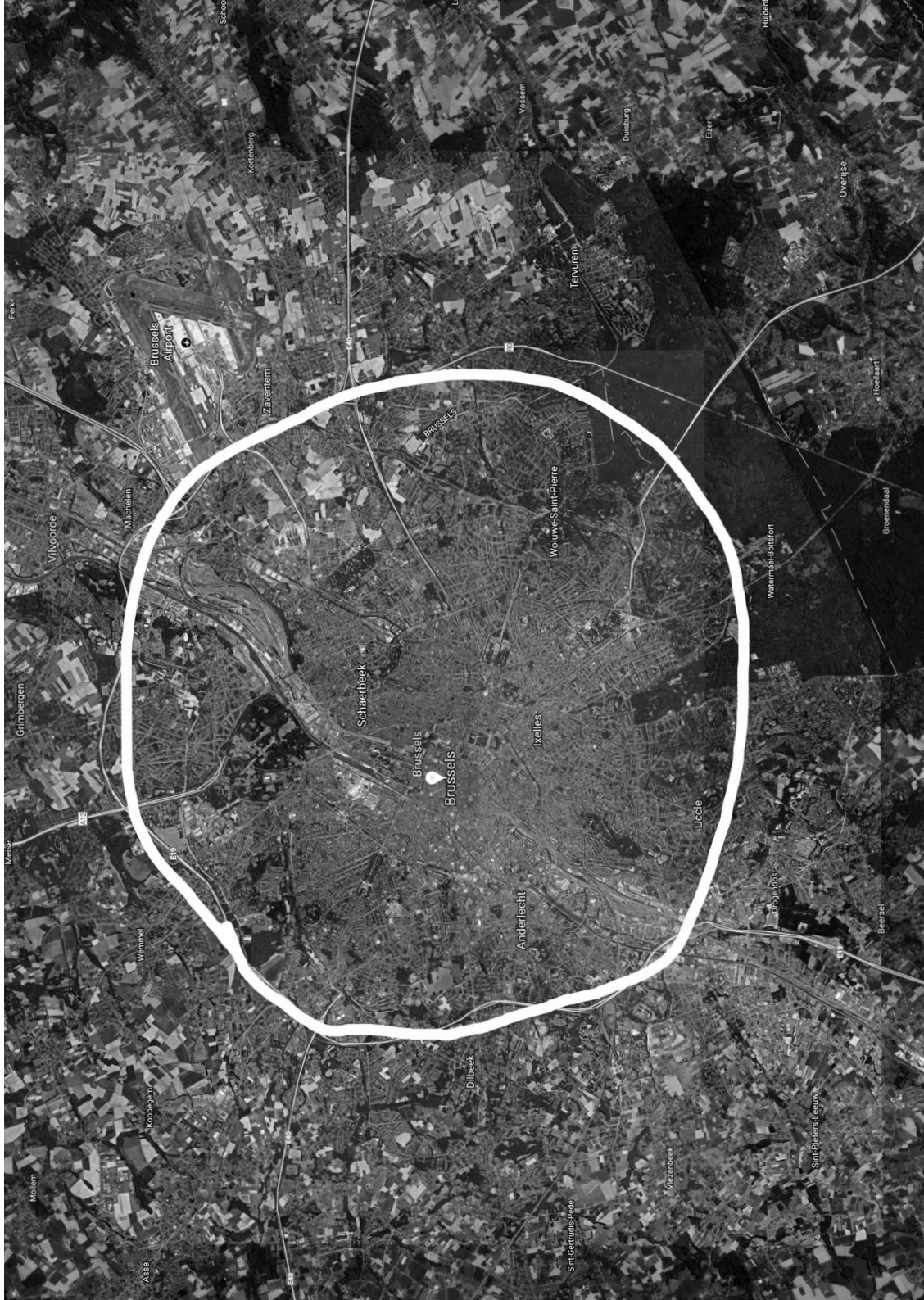
- ...

We must be critical. We must learn. We must dissect. We must amuse.

DATA IS POWER and the Internet Technology Giants are becoming more and more powerful as they collect our online data. Lobbying, corporate surveillance and monopoly behavior are among the practices they engage in. Together with automation is this one of the main threaths that humankind could face in the future. These corporatiopns are (more or less) already in control of the digital universe and soon they'll come after the physical one aswell. In many ways they are facing resistance from governments, but what if they were the ones controlling legislation?

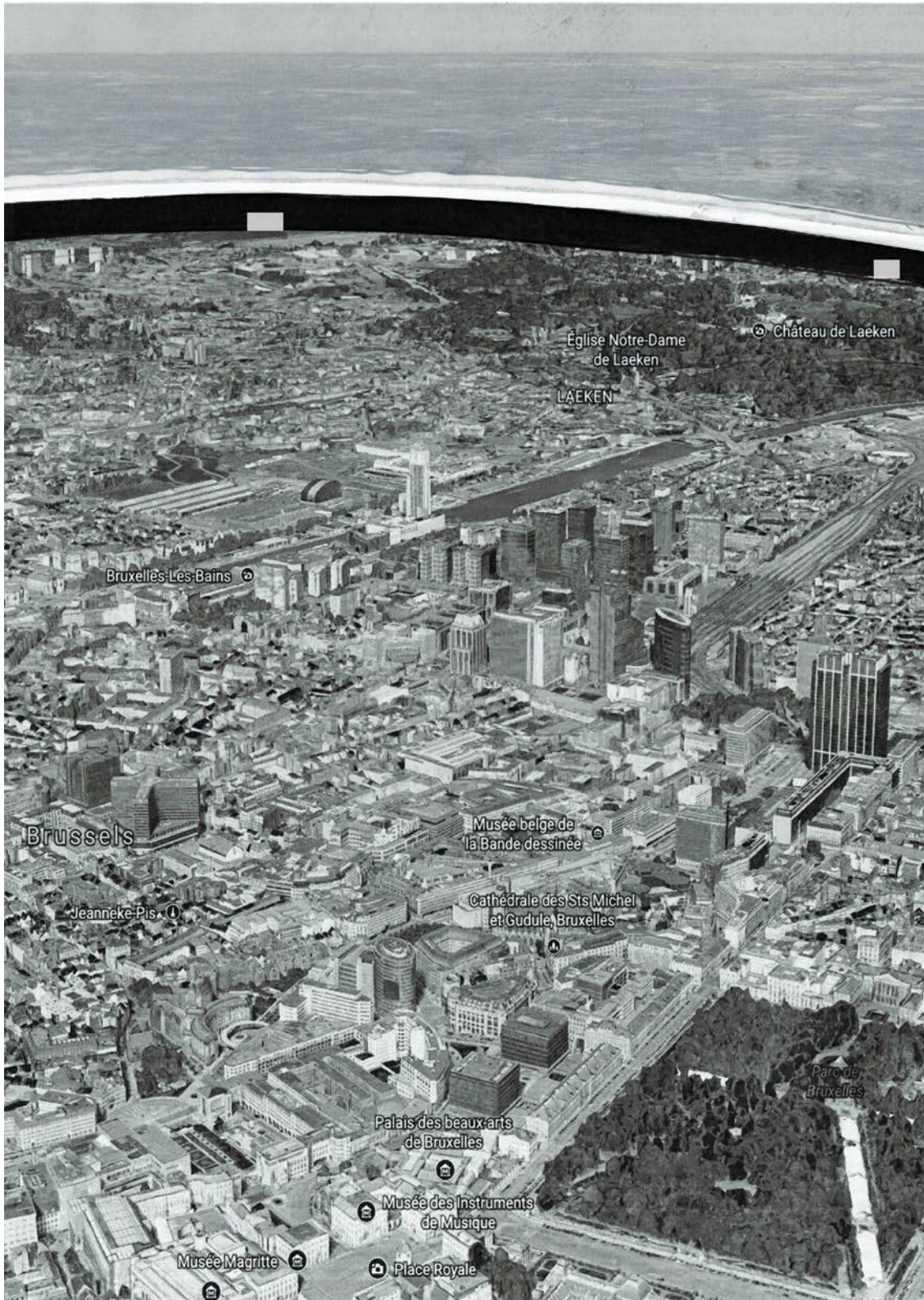
Fast Forward: 2047

BREAKING: The Big Internet Technology companies have formed a coalition and merged into B.I.T.C. (BIG International Technology Corporation - Working title*). Already being a monopoly in the virtual world, they are now aiming for the physical one. By combining forces they dominate the global technology industry. Possible competitors are “friendly requested” to join their cause. Being strong enough to fight of opposing governments, they declare themselves an independent state. As B.I.T.C. has total control over regulations, they can finally continue their plans . Now all they need is land. Brussels is offering them a solution.

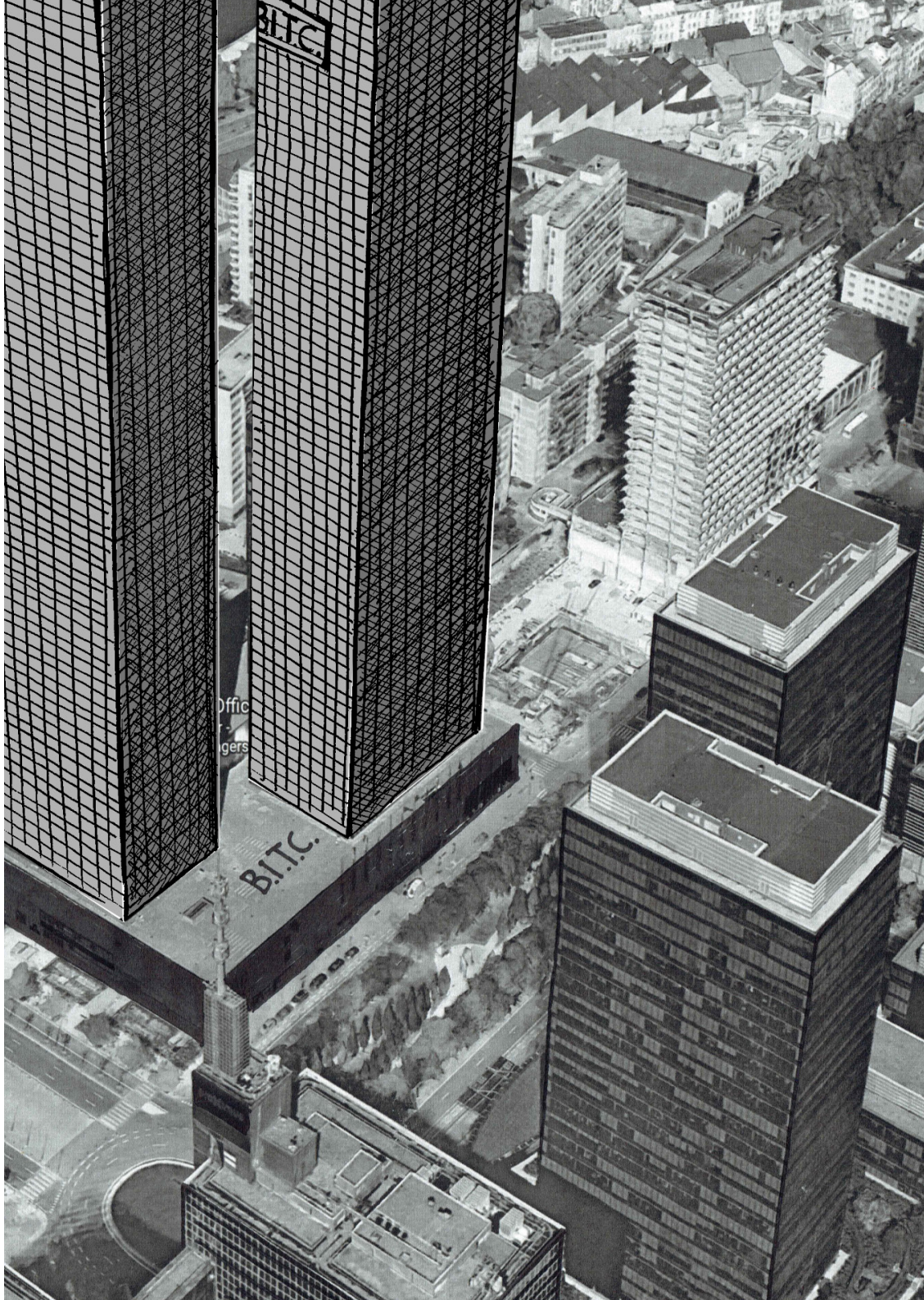


We are living in a time where we’re even more dependent on technology. In fact, machines and algorithms are omnipresent. Almost 50 percent of the worlds population has lost their jobs due the fast growing rate of automation. This group of people is not just unemployed but also unemployable. They’re the “useless class”. Also in Belgium crisis has hit. The continueing state of unrest grows and with the government not being able to support everyone, B.I.T.C. senses an opportunity.

B.I.T.C. State is looking for inhabitants ! People of all ages, all 37 genders, all continents are welcome for registration (even the useless). People will be offered a citizenship, basic income (cryptocurrency), housing and company (government) shares, Leisure, Education, A Job (if not useless),etc… . There is only one condition: inhabitants will be monitored every second of the day in every aspect of their daily life. A comfortable life in a time of crisis, in return for data.

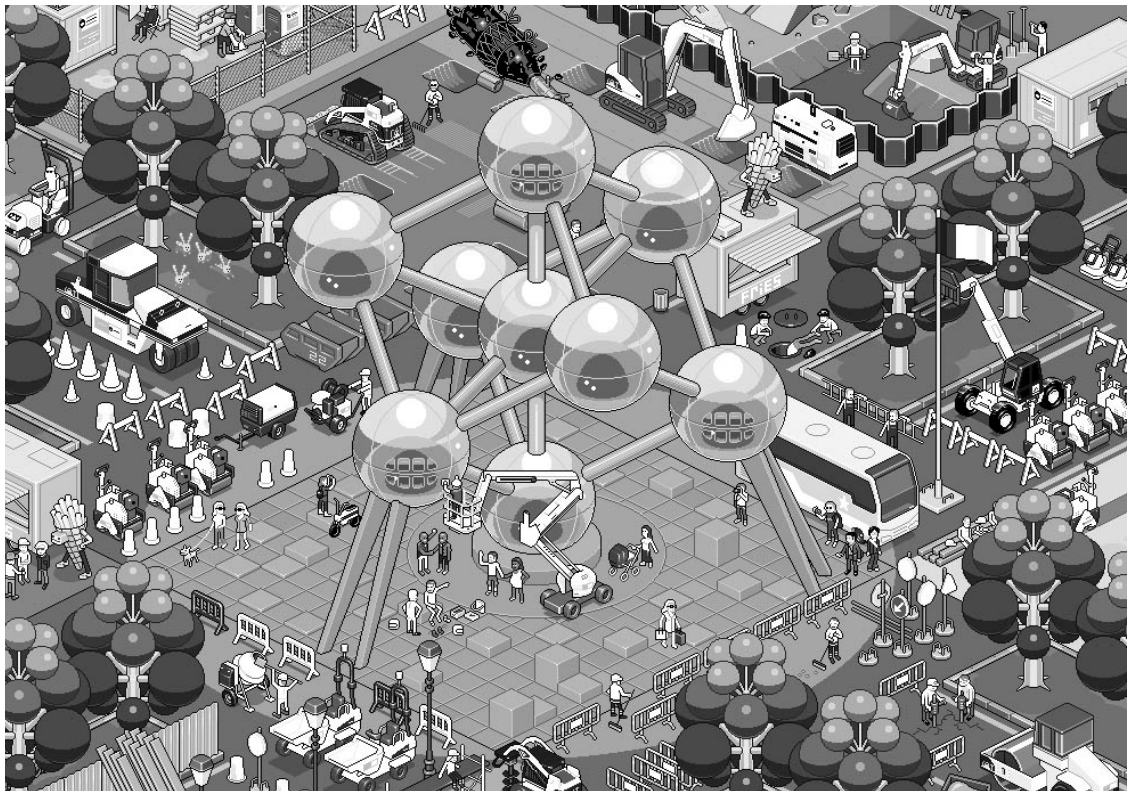


B.I.T.C. is aiming to create a society that's representative for the rest of world. A grand diversity in people to gather representative data. Everything will be in function of data collection and consumption. The state is organized and controlled by Machines and Algorithms programmed by B.I.T.C.. Only the board of Directors (= business equivalent of a parliament) knows the inner workings. As every single action is recorded and monitord , these machines will end up knowing us better than ourselves. // ANYTHING LESS THAN TOTAL KNOWLEDGE OF OUR PRODUCTS/INHABITANTS REPRESENTS LOST REVENUE. ANY UNMONITORD MOMENT IS A MISSED OPPOTUNITY. // This will be done by embedding corporate surveillance as deeply in our physical surroundings as in our virtual one. Inhabitants will be referred to as products. They are the ones being sold /Tested / manipulated. Their sole purpose is being representative in terms of data. In fact, What they actually do doesn't really matter.Consumtion will be encouraged.



“Everything is possible and everything is allowed, everything is liberated and there are no more taboos, but instead of an exciting party, we end up with a great sense of emptiness.” We live in the hell of the same”
- J. Baudrillard

When a machine runs efficiently, when a matter of fact is settled, one need focus only on its inputs and outputs and not on its internal complexity. Thus, paradoxically, the more science and technology succeed, the more opaque and obscure they become.”
- B. Latour`



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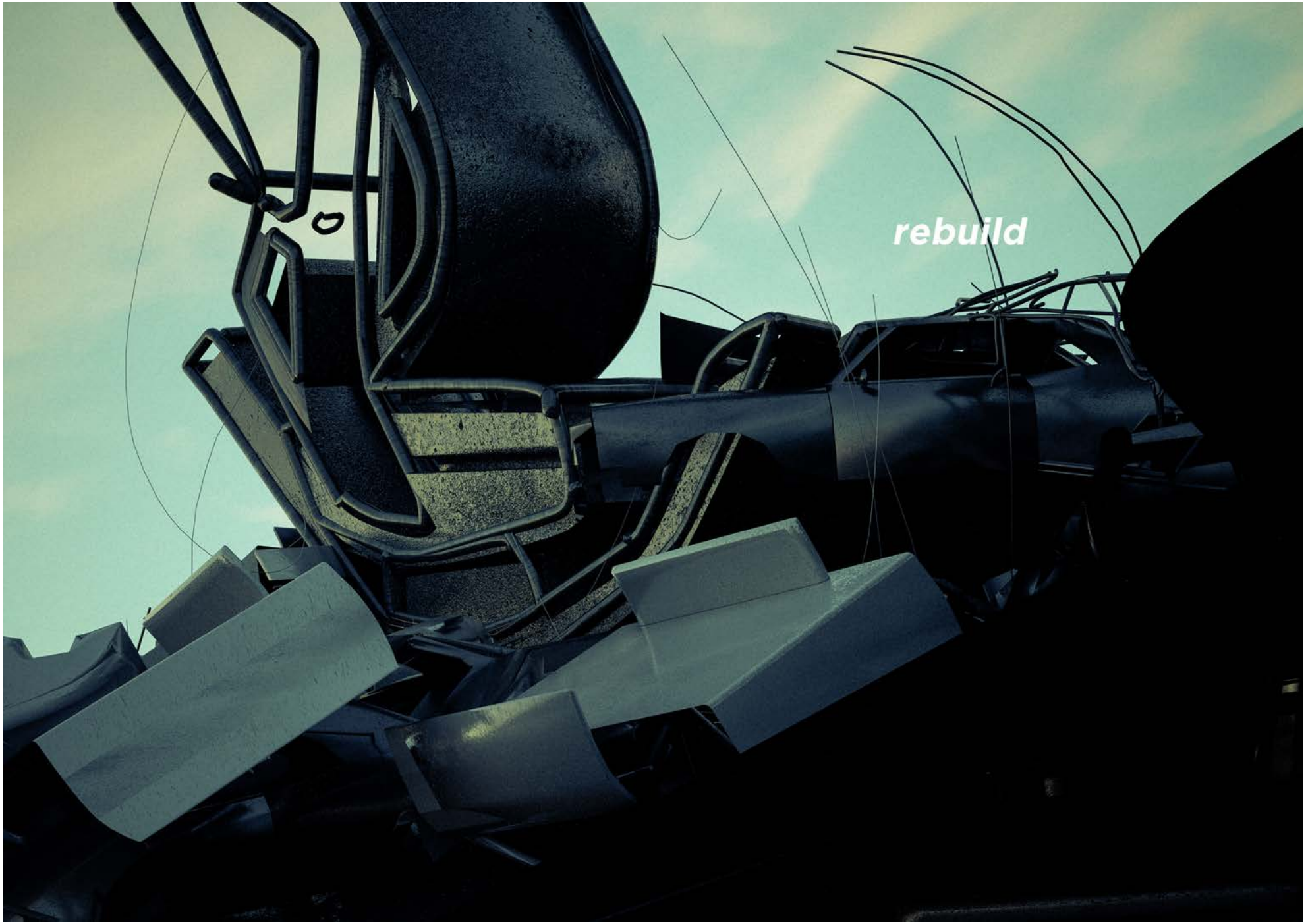
Joris Putteneers


start anthroposcene


emerging technology


self awareness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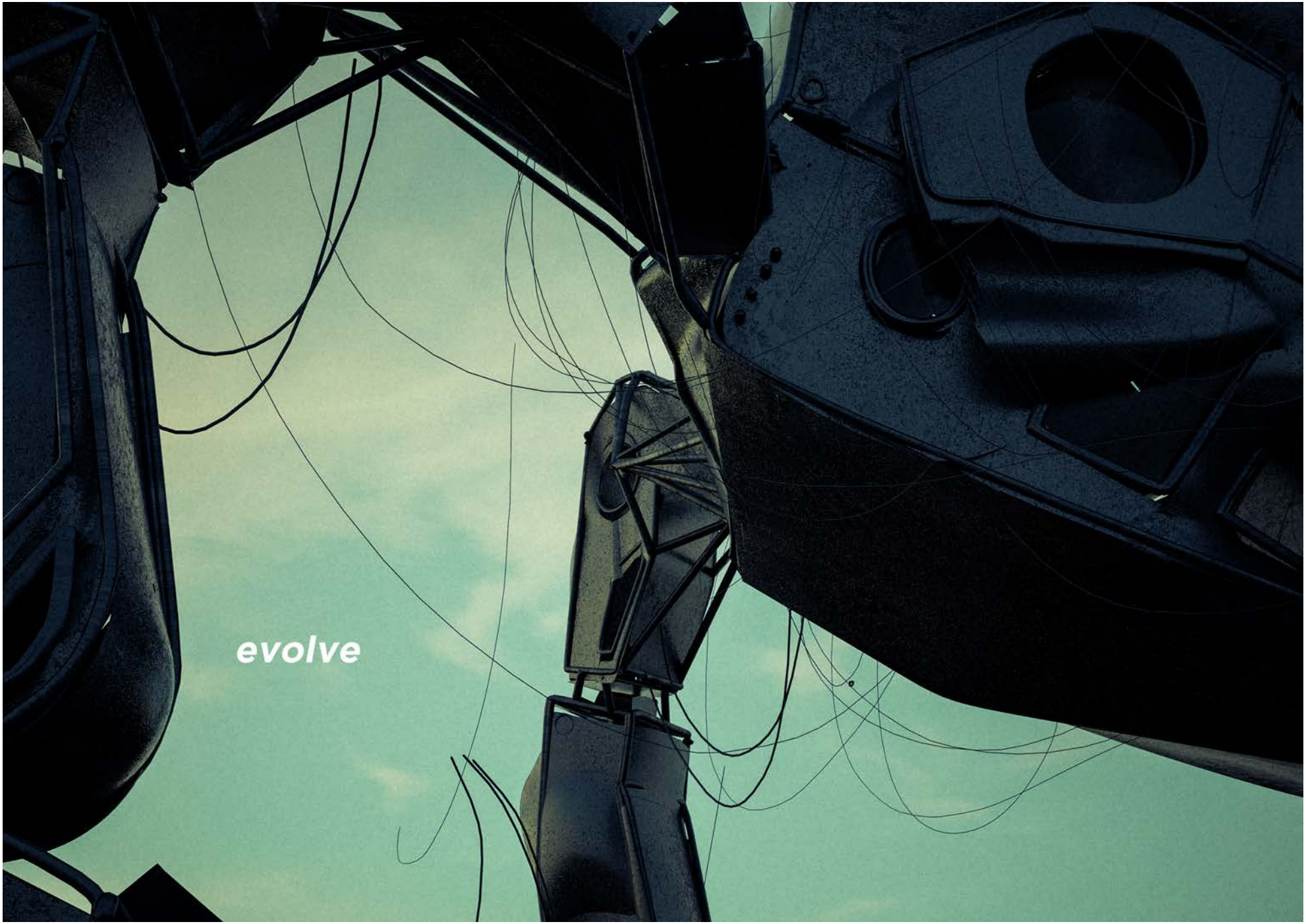
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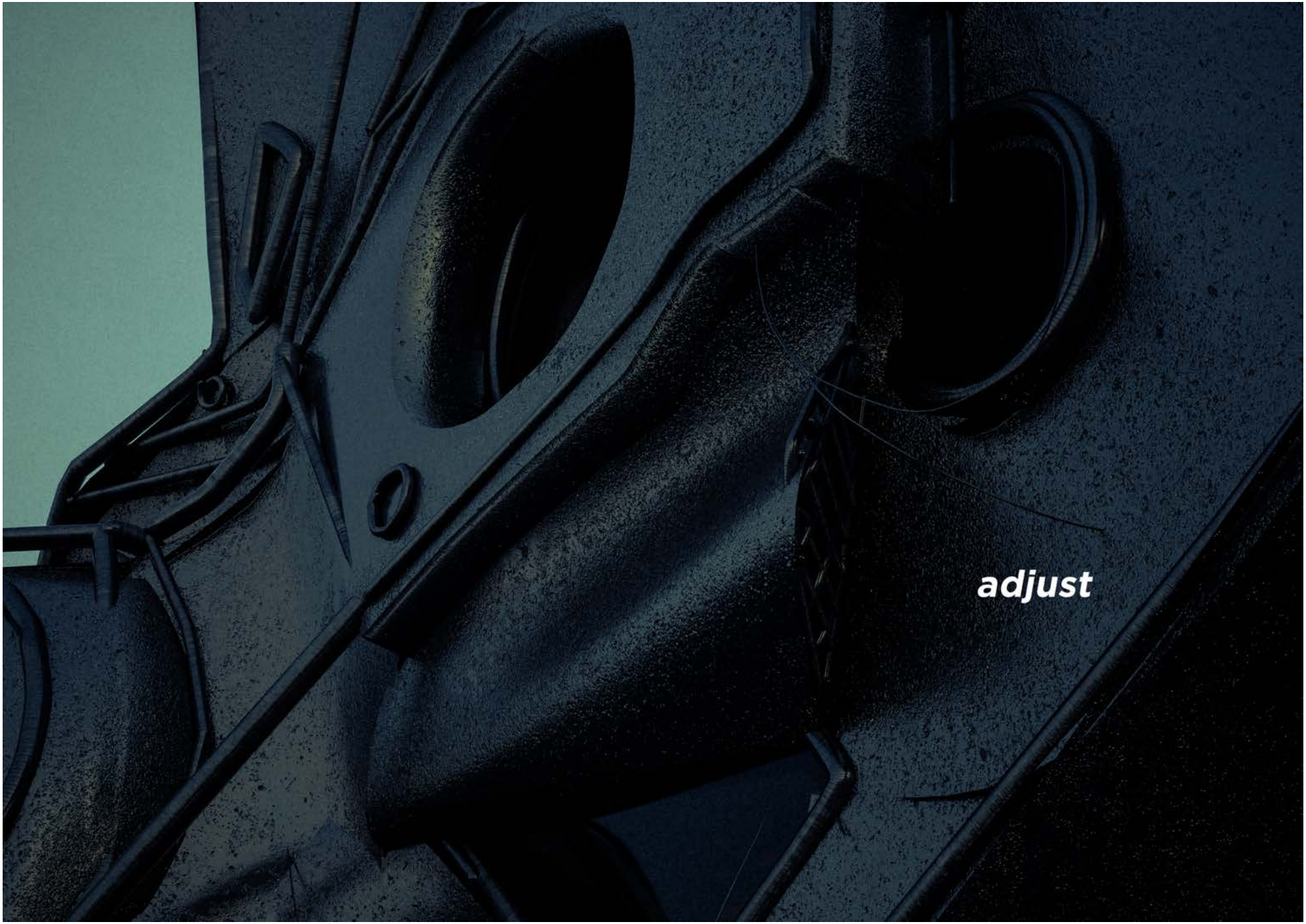
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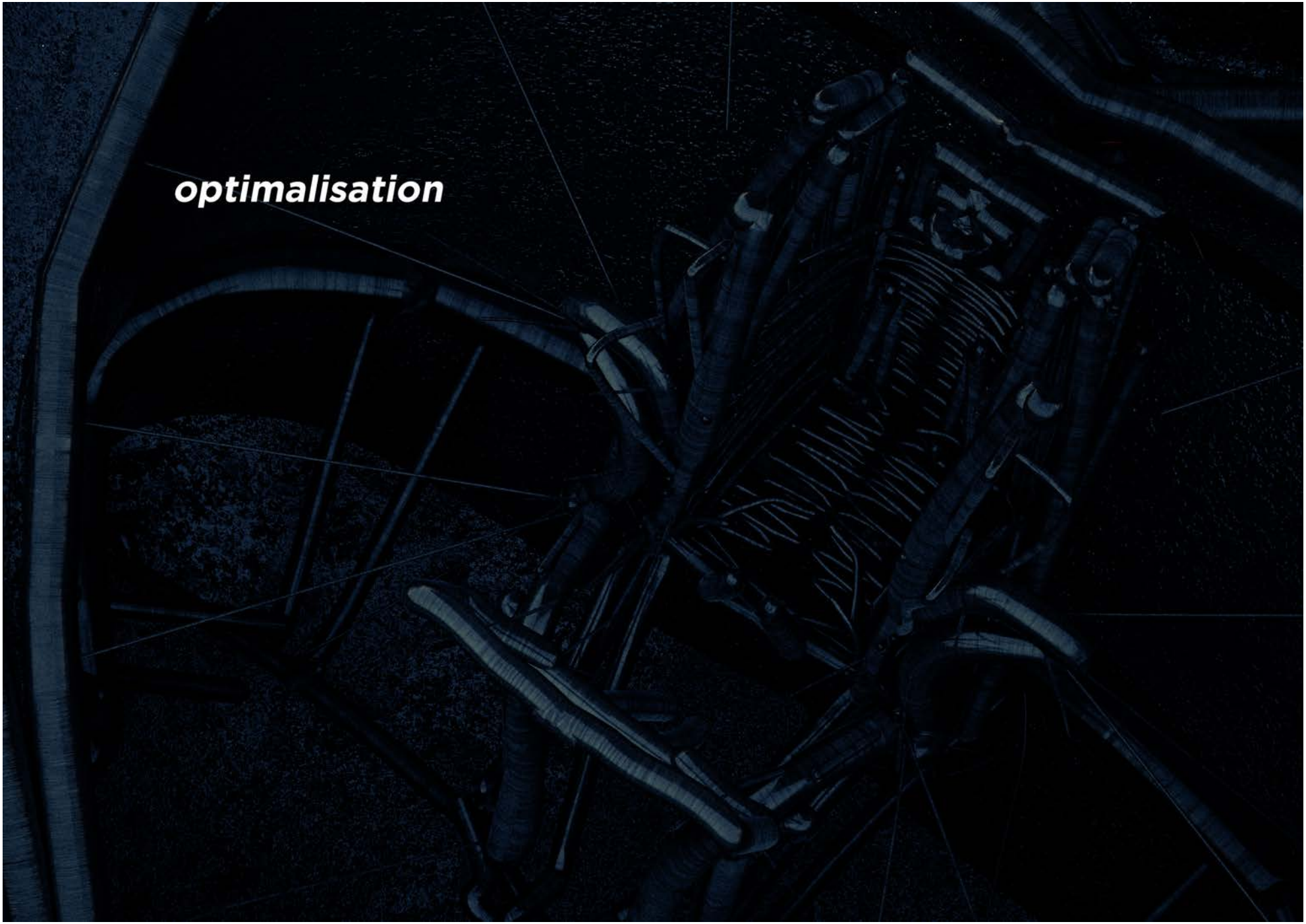
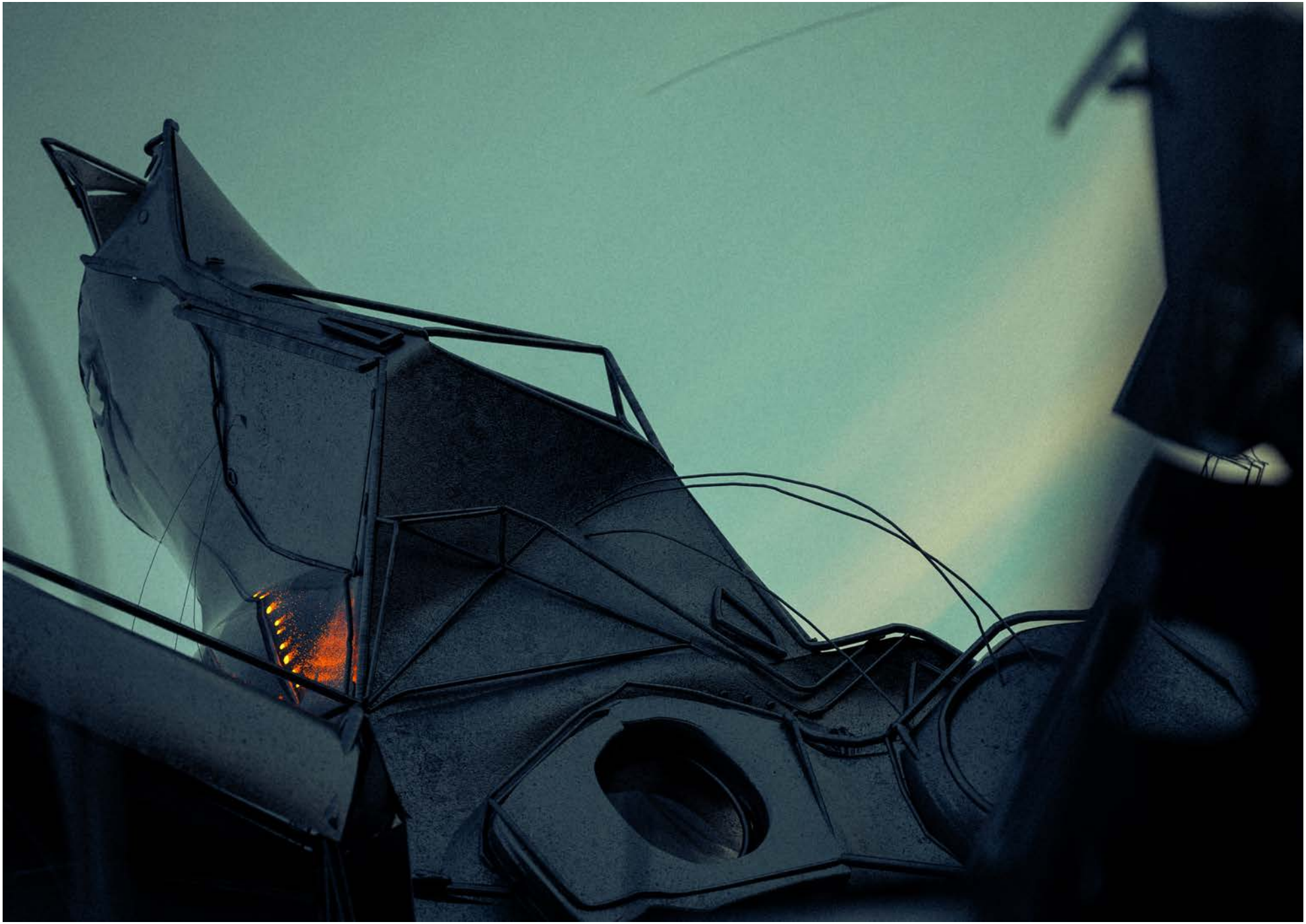
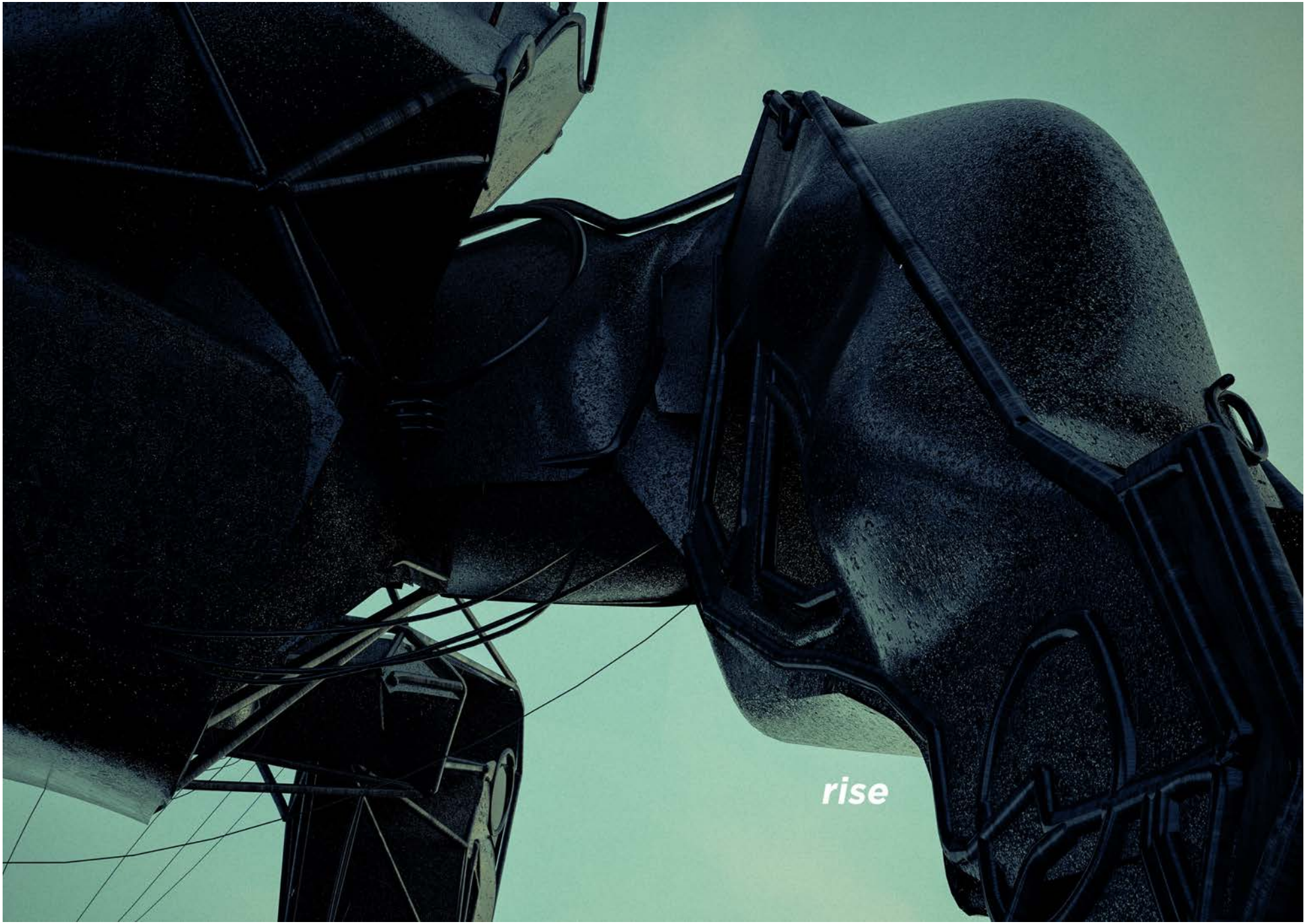

optimalisation


senses


advancements

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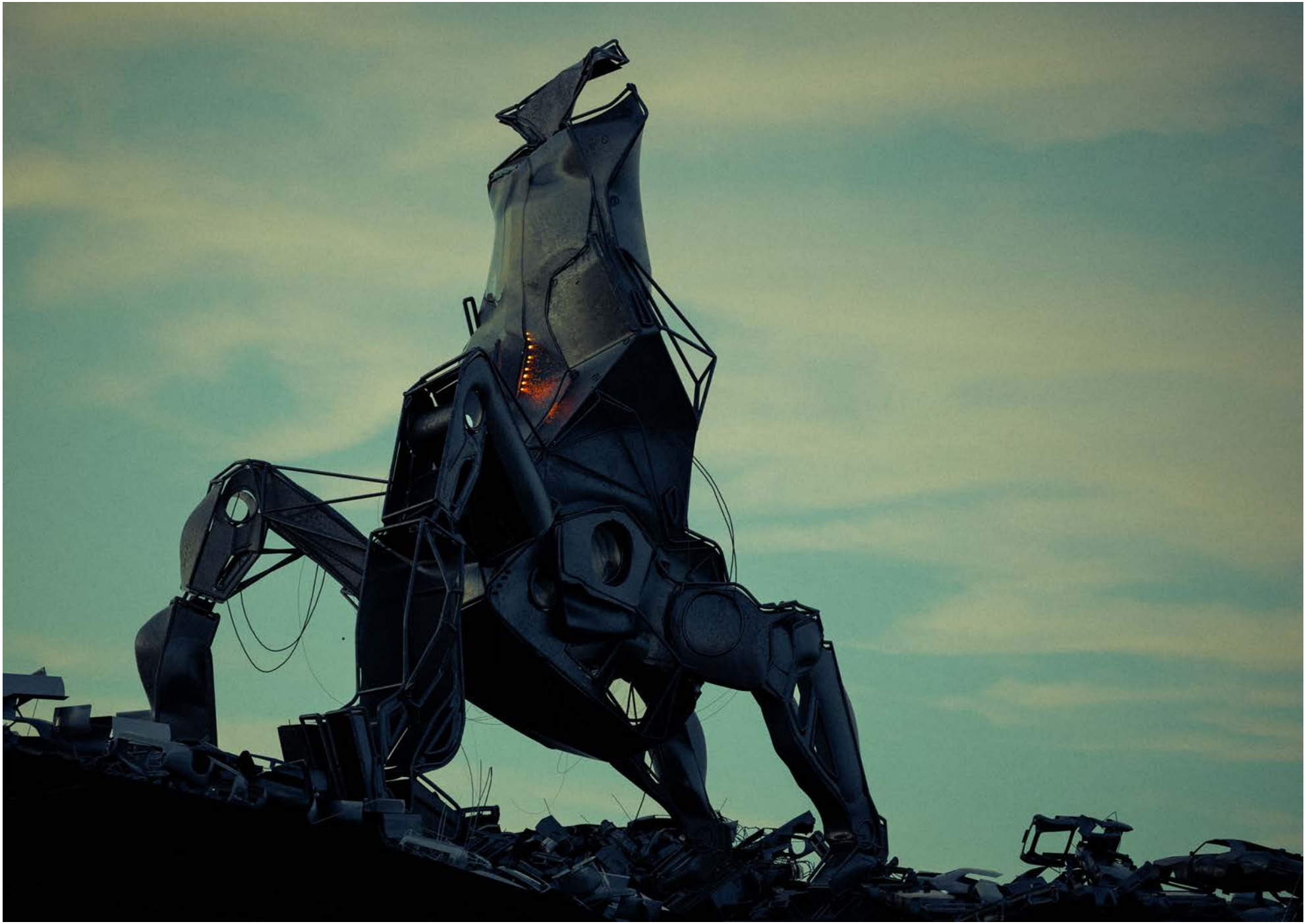


the end
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DEUS EX MACHINA

Field guide is a part of booklets series focused on the influence of technology on culture and human behaviours in the time near the technological singularit. No. 4 "Deus Ex Machina" invesigates the topic of changes in religion and faith coused by development of Artificial Inteligence.

OLAF MITKA
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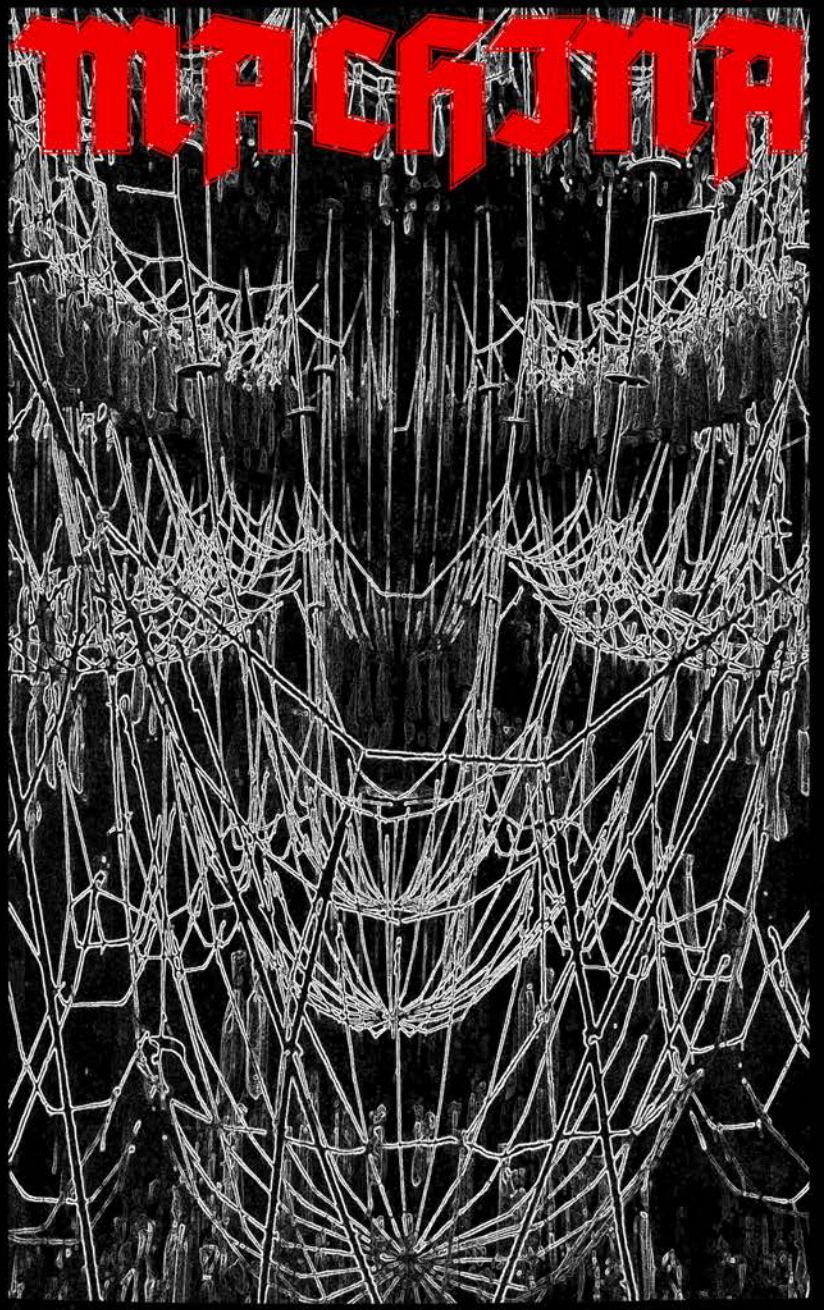
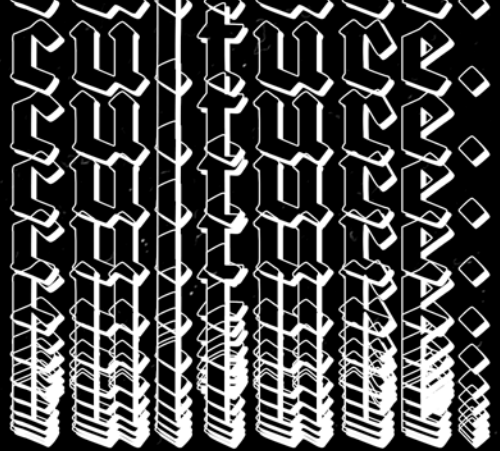
DEUS EX MACHINA



PART 1: FIELD GUIDE

• • • • — No. 4

As much as technology is created from the fabric of our culture, technology also creates the fabric of our culture.



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superintelligent agent

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//Technological Singularity
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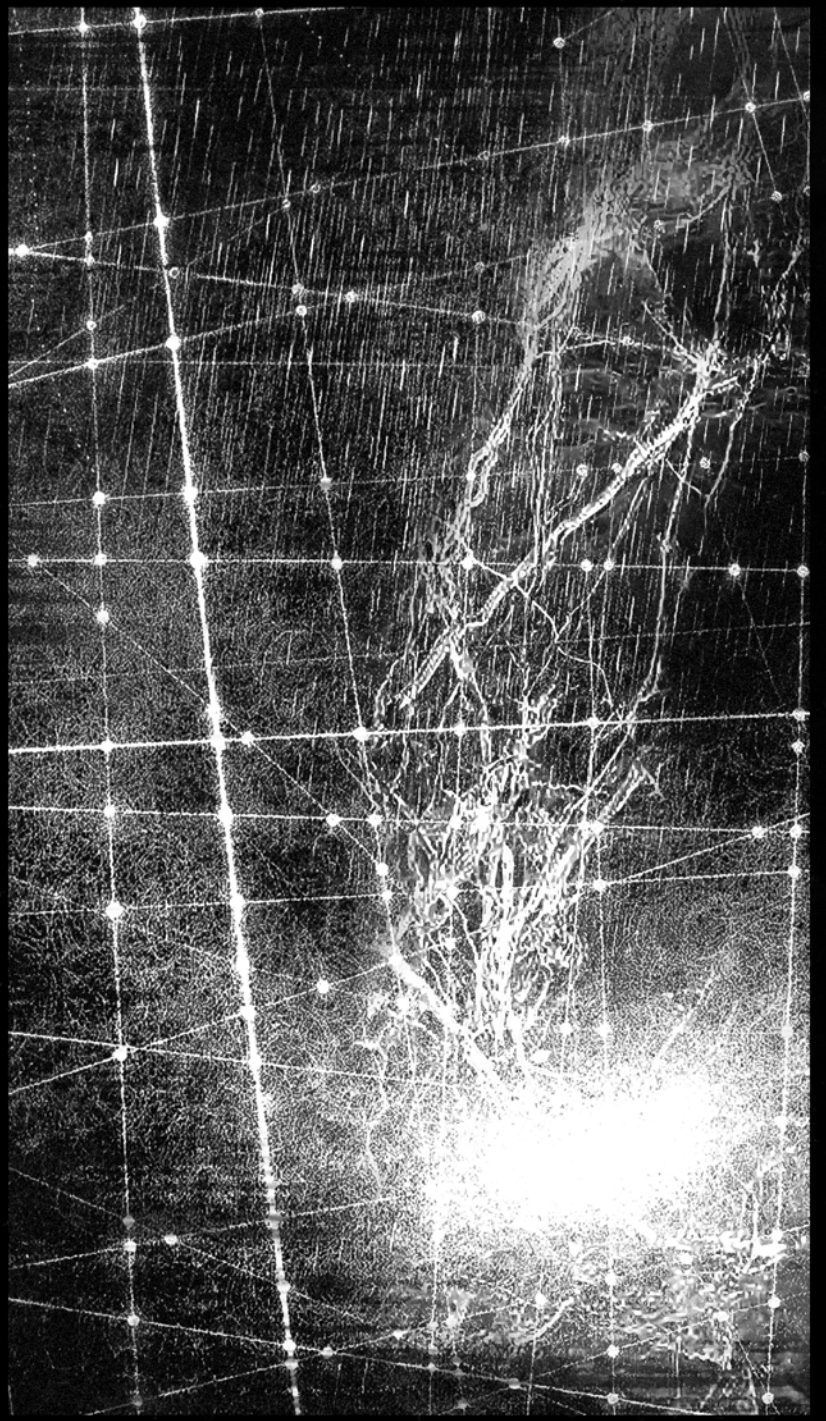
Moore's Law has been around for 46 years. It's a descriptor for the trend we've seen in the development of computer hardware for decades, with no sign of slowing down, where the number of transistors that can be placed on an integrated circuit doubles every two years.
Ray Kurzweil is known for his thoughts on the technological singularity.
The singularity comes after the time when our technological creations exceed the computing power of human brains, and Kurzweil predicts that based on Moore's Law and the general trend of exponential growth in technology, that time will come before the mid 21st century.
We'll see artificial intelligence that exceeds human intelligence around the same time, he says.

Technological singularity was a term coined by Vernor Vinge, the science fiction author, in 1983.

"We will soon create intelligences greater than our own. When this happens, human history will have reached a kind of singularity, an intellectual transition as impenetrable as the knotted space-time at the center of a black hole, and the world will pass far beyond our understanding."



> "Once humans develop artificial intelligence, it would take off on its own, and redesign itself at an ever-increasing rate. Humans, who are limited by slow biological evolution, couldn't compete and would be superseded."
>
> Stephen Hawking

The idea is that when we become capable of creating beings more intelligent than us, it stands to reason that they — or their near-descendants — will be able to create intelligences more intelligent than themselves. This exponential growth of intelligences would work much like Moore's Law — perhaps we can call it Kurzweil's Law — but have more profound significance. When there are intelligences capable of creating more intelligent beings in rapid succession, we enter an age where technological advances move at a rate we can't even dream of right now.

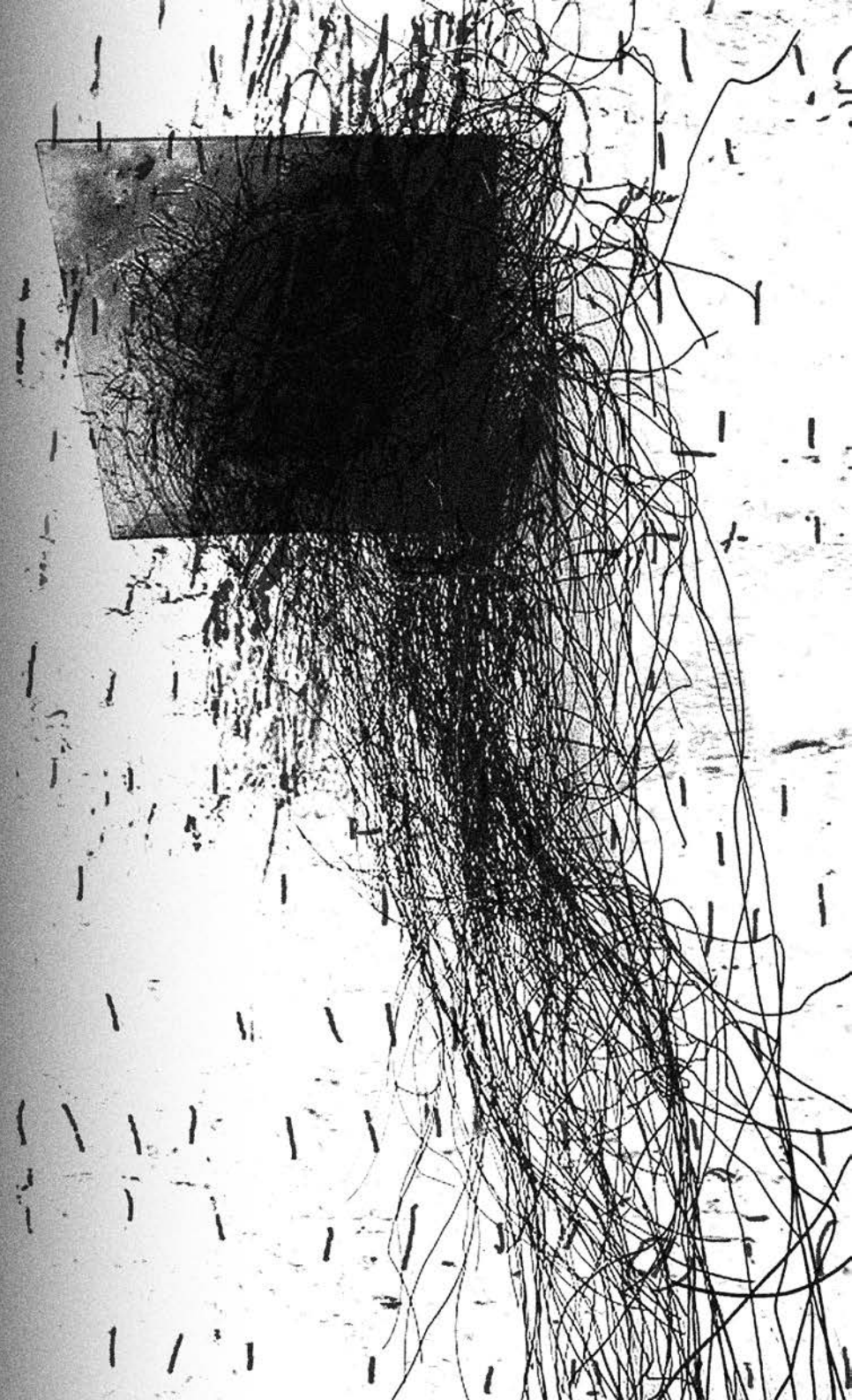
And that's saying something: thanks to the nature of exponential growth, technological advance is already making headway at the fastest pace we've ever seen.

The singularity doesn't refer so much to the development of superhuman artificial intelligence — although that is foundational to the concept — as it does to the point when our ability to predict what happens next in technological advance breaks down.

Singularitarians say that we simply can't imagine what such a future would be like. It's hard to flaw that logic. Imagine, in a world where human intelligence is near the bottom of the ladder, what the world would look like even a short decade later. The short answer is: you can't! The point is that as more intelligent beings they'll be capable of not just imagining, but creating things we can't even dream about.

We can speculate as to the changes the Singularity would bring that would enable that exponential growth to continue. Once we build computers with processing power greater than the human brain and with self-aware software that is more intelligent than a human, we will see improvements to the speed with which these artificial minds can be run. Consider that with faster processing speeds, these AIs could do the thinking of a human in shorter amounts of time: a year's worth of human processing would become eight months, then eventually weeks, days, minutes and at the far end of the spectrum, even seconds. There is some debate about whether there's a ceiling to the processing speed of intelligence, though scientists agree that there is certainly room for improvement before hitting that limit. As with speculation in general, nobody can really speculate as to where that limit may sit, but it's still fascinating to imagine an intelligence doing the thinking that a human does in one year in one minute.

With that superhuman intelligence and incredibly fast, powerful processing power, it's not a stretch to imagine that software re-writing its own source code as it arrives at new conclusions and attempts to progressively improve itself.



1 Corinthians 13 "The Way of Love":

13 If I speak in the tongues of men and
of angels, but have not love, I am a noisy
gong or a clanging cymbal. 2 And if I have
prophetic powers, and understand all mysteries
and all knowledge, and if I have all faith,
so as to remove mountains, but have not love,
I am nothing. 3 If I give away all I have, and
if I deliver up my body to be burned,[a] but
have not love, I gain nothing.

Scientists created a set of laws, or principles, which are intended as a fundamental framework to underpin the behavior of robots designed to have a degree of autonomy. Robots of this degree of complexity do not yet exist, but they have been widely anticipated in science fiction, films and are a topic of active research and development in the fields of robotics and artificial intelligence.
The best known set of laws are those written by Isaac Asimov in the 1940s, or based upon them, but other sets of laws have been proposed by researchers in the decades since then.

1. A robot may not injure a human being or, through inaction, allow a human being to come to harm.
2. A robot must obey the orders given it by human beings except where such orders would conflict with the First Law.
3. A robot must protect its own existence as long as such protection does not conflict with the First or Second Laws.

In my opinion Asimov forgot that the highest intelligence can not be the lowest slave.

In June 2016, Satya Nadella, a CEO of Microsoft Corporation at the time, had an interview with the Slate magazine and roughly sketched five rules for artificial intelligences to be observed by their designers:

1. A.I. must be designed to assist humanity; meaning human autonomy needs to be respected.
2. A.I. must be transparent; meaning that humans should know and be able to understand how they work.
3. A.I. must maximize efficiencies without destroying the dignity of people.
4. A.I. must be designed for intelligent privacy; meaning that it earns trust through guarding their information.
5. A.I. must have algorithmic accountability so that humans can undo unintended harm.
6. A.I. must guard against bias; so that they must not discriminate against people.

Creating laws like these defeat the purpose. We can't look at AI and technology as human beings, they don't have emotions, they don't have a survive gen, they don't belong to evolution process. Law like "A.I. must be transparent; meaning that humans should know and be able to understand how they work" is completely pointless.

stories from the post-anthropocene

//Predictions
//Reverse-engineered brain
//Immortality
//Virtual Realities
//Religion
//Posthuman

REVERSE-ENGINEERED BRAIN

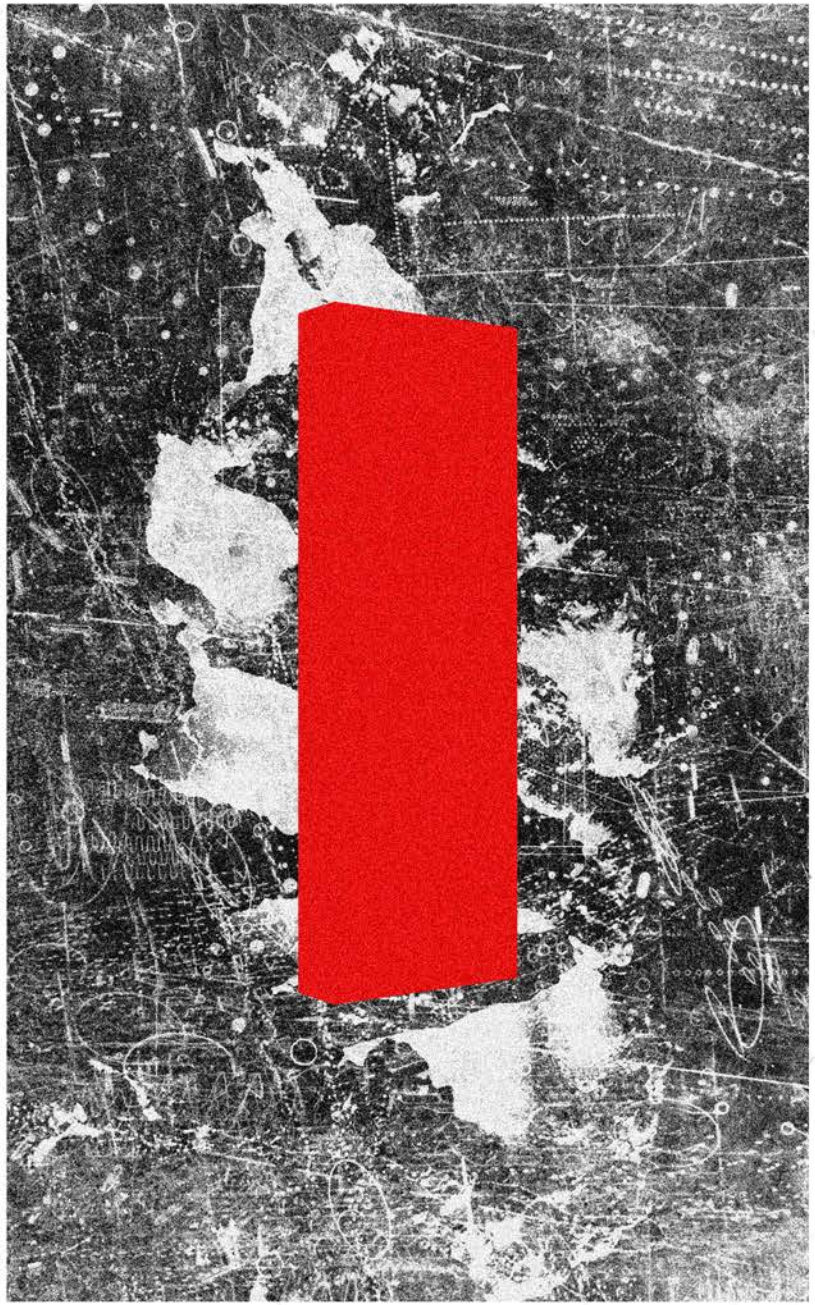
According to Kurzweil's predictions, we will see computer systems as powerful as the human brain in 2020. We won't have created artificial intelligence until after 2029, the year in which Kurzweil predicts we will have reverse-engineered the brain. It's that breakthrough that will allow us to create artificial intelligence, and begin to explore other ideas like that of mind uploading. Current trends certainly don't oppose such a timeline, and in 2009, Dr Anthony Berglas wrote in a paper entitled "Artificial Intelligence Will Kill Our Grandchildren" that:
''A computer that was ten thousand times faster than a desktop computer would probably be at least as computationally powerful as the human brain. With specialized hardware it would not be difficult to build such a machine in the very near future." Important to consider is that if Kurzweil's predictions come true, in 2029 when we've reverse engineered the brain we would have already had nine years of improvement on those computer systems with brain-like power and capacity. In this timeline, as soon as we create artificial intelligence it will already be able to think faster and with faster access to more varied input than humans thanks to the hardware it runs on.
By 2045, Kurzweil says, we will have expanded the capacity for intelligence of our civilization — comprised by that stage of both software and people — one billion fold.

IMMORTALITY

One only needs to look at history to see our capacity for rapid improvement in retrospect.
One of my favorite metrics is life expectancy. In 1800, the average life expectancy was 30, mostly due to high infant mortality rates — though the kind of old age we see as common today was a rare event then. In 2000, the life expectancy of developed countries was 75. If we can more than double the average life expectancy in our society in the space of a historical blip, there's much more to be excited about ahead.
We can think that our life would get boring if we had dramatic life-extension with¬out life-expansion. But we'll have both. Life is only going to get richer.

For example now we have four independent ways in which superintelligence offers us immortality:

1. A benevolent AI invents medical nanotechnology and keeps your body young forever.
2. The AI invents full-brain scanning, including brain scans on dead people, frozen heads etc., that let you live in a computer.
3. The AI "resurrects" people by scanning other people's brains for memories of the person, and combining that with video and other records. If no one remembers the person well enough, they can always be grown "from scratch" in a simulation designed to start with their DNA and re-create all the circumstances of their life.
4. If we already live in a simulation, there's a chance that whoever / whatever runs the simulation is keeping proper backups, and can be persuaded to reload them.



Let's be realistic, let's demand possible

As Philip K. Dick said, science fiction is not a space opera. It's not a story from the future. It is a story where the plot is driven by a specific technological, social or cultural innovation that makes the world different than it is today. The story is an intellectual exploration of the potential of that innovation. That is what we can try to do in architecture.

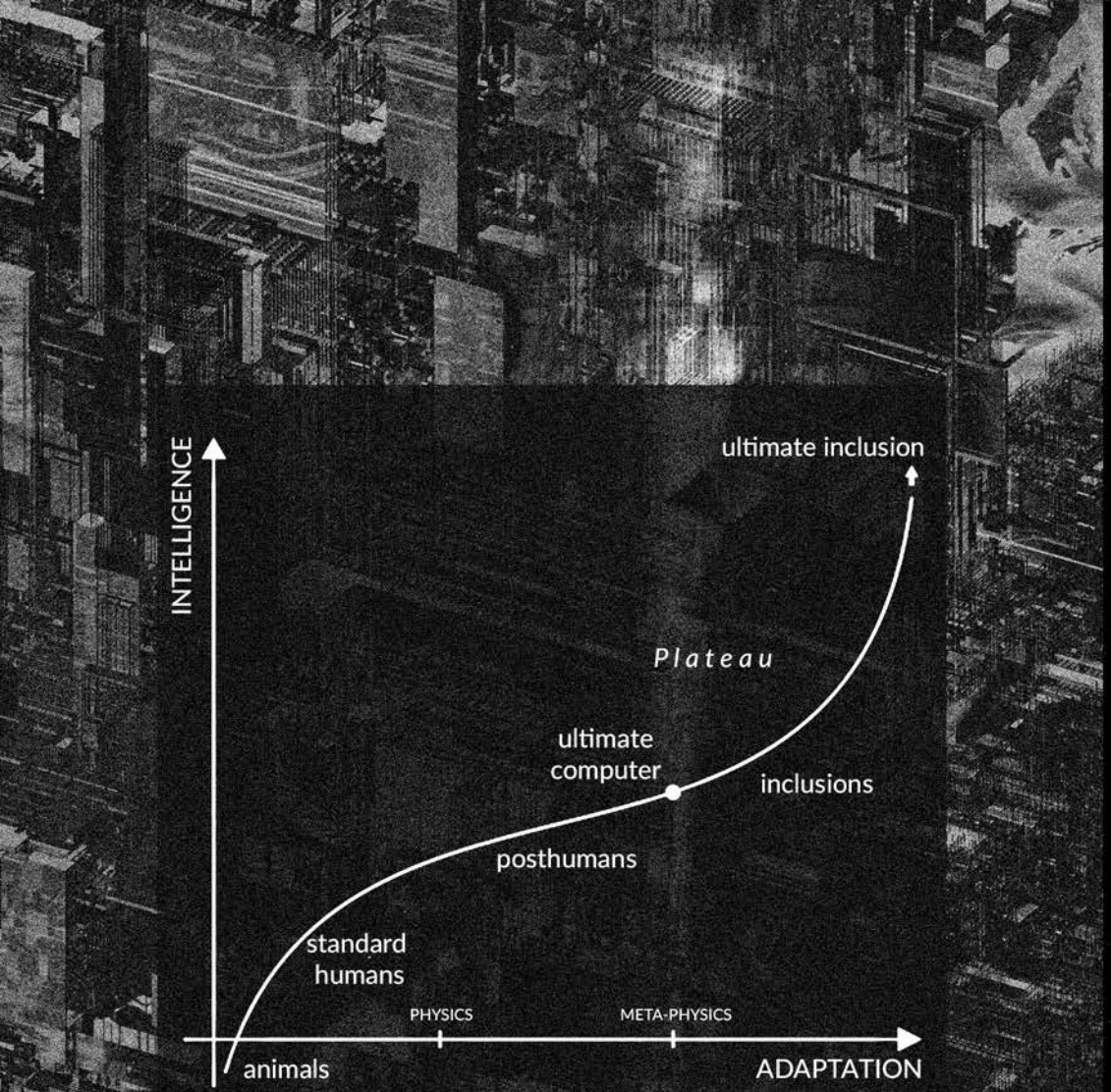
VIRTUAL REALITIES

Nowadays we can observe "reversal of signs" of reality and fiction, and not only by computer games but the most widely understood culture. This is an observation of the authentic phenomenon: people live to be able to plunge into fiction again, what in between - it is only interludes, increasingly gray, boring, merging in unrelated and incomprehensible events, it is a noise of the background. We spend more time on phone than with our relatives. Everyone is living with his own fiction. In Japan, South Korea, now also in China, is already a wholesale social phenomenon. Escapism has been a growing trend that has advanced with the development of new technologies that demand out attention with pings and notifications distracting us at almost every hour of the day. Virtual reality becomes the reality. The ultimate goal is total immersion in a virtual universe, the whole world replicated in 3D on computer hard drives, so we will never have to go out; we'll be able to visit anywhere on the planet virtually. What's more, we'll be able to create new places which don't exist outside our computers. We will use computers to fabricate, for instance, new schools, and even virtual cities – cities that may supersede the kind of cities we have today, noting that in the future, bricks-and-mortar places like New York may come to be "museums" of a past age.
As Ray Kurzweil predicts:

"By the 2030s, virtual reality will be totally realistic and compelling and we will spend most of our time in virtual environments... We will all become virtual humans."

RELIGION

After breaking the amino acid chains, attacking the genetic code and constructing the Mind (psychoengineering), the gap will appear in the history of humankind. The age of metamorphosis will dawn; we will reject the whole history, our legacy, leftovers of natural humanity (by rejecting human man will survive). We will fill it with a network of new cultures. We will break out from evolution.
The next step will be no destruction, but creation. Strong AI, mastering technology of life, cybering, auto evolution, amazing surgery, dramatically accelerating the processing of information. We already harnessed computers to control our fate (high frequency trading systems that dominate auction trading).
The metaphysical questions surrounding faith and AI are like tumbling down Alice's rabbit hole. Does AI have a soul? Can it be saved? There is one school of thought that figures, if humans can be forgiven for our sins, why not superintelligences with human qualities?
The enthusiasm so many people have had with technology is often rooted — sometimes unknowingly — in religious myths and ancient dreams. This is unfortunate because technology has proven itself capable of causing terrible problems for humanity, and one of the reasons for this may be the religious impulses people are ignoring.



The graph is based on the book by Jacek Dukaj ''Perfect Imperfection''

"We are caterpillars, soon to be butterflies, and when we look to the stars, we take the vast silence of other races transformed."

Vernon Vinge

POSTHUMAN

There is potential for such post - Singularity improvements to machine speed and intelligence to crossover to human minds. Futurists speculate that such advanced technology would enable us to improve the processing power, intelligence and accessible memory limits of our own minds through changing the structure of the brain, or 'porting' our minds on to the same hardware that these intelligences will run on. The question is whether we'd be able to tell when we crossed the line from transhuman to posthuman, or whether that line would be ever-moving as we found new ways to augment ourselves.

But here's another, contrary question: could the Singularity, should it arrive, bring the age of the posthuman? If we are able to create superhuman intelligence and then upgrade our own intelligence by changing the fundamental structure of our minds, is that posthuman enough? Augmentation is one thing, and upgrading human blood to vasculoid and allowing us to switch off emotions when we need to avoid an impulse purchase are merely augmentations. Increasing our baseline intelligence and processing speed seems to me to be much more significant: an upgrade over an augment. There is, of course, no reason to think that our creations would have any interest in us or improving the hardware on which we currently run. Many science fiction authors have postulated that superhuman artificial intelligence would in fact want us extinct, given that our species' behavior doesn't lend itself to sustainability.

do religions believe in AI

//Religion
//Liberal Humanism
//Attitude to AI
//Christianity
//Islam
//Judaism
//Buddhism

WHAT IS RELIGION

Religion is difficult to define, because human belief structures are varied and complicated. Many definitions of religion have been attempted but many fall foul of being too narrow, or too wide. Many definitions are biased towards continental cultural norms. We can shortly say that religion is a set of human norms and values which are based on a belief in a super-human order.
Religion is the set of beliefs, feelings, dogmas and practices that define the relations between human being and sacred or divinity. A given religion is defined by specific elements of a community of believers: dogmas, sacred books, rites, worship, sacrament, moral prescription, interdicts, organization. The majority of religions have developed starting from a revelation based on the exemplary history of a nation, of a prophet or a wise man who taught an ideal of life.

END OF LIBERAL HUMANISM

The dominant religion today is Liberal Humanism.
Humanism means that humanity is sacred, and is the source of all meaning and authority. Liberalism means that Humanity is individual:
- the in-dividual possesses inner unity;
- the individual is autonomous;
- hence I know myself better than any external system can know me;
As an example we can use Social humanism, where humanity was see as collect or Fassism humanity focused more on evolution and creating better race. We can give more instances:
1. Liberal politics: the voter knows best
2. Liberal economics: the customer is always right
3. Liberal aesthetics: beauty is in the eye of the beholder
4. Liberal ethics: what I feel to be good, is good
5. Liberal education: think for yourself
The liberal package: human rights, individualism, capitalism, democracy

But Liberalism won't hold anymore because of technology development.
- The in-dividual prossesses iner unity. A single voice. NO INNER UNITY
- The individual is autonomous. NO AUTONOMY
- Hence I know myself better than any other system can know me. GOOGLE KNOWS ME BETTER THAN I KNOW MYSELF.

Nowadays technology knows our needs, whishes and desires.

The Future belongs to techno - religions which can understand technology and are based on technology. We can it the Data Religion. After God and Man, the next central hero of history will be Information Flow.
The principles of Data Religion:
Life = information flow;
An organism = A collection of algorithms;
The supreme commandment is to maximize information flow in the universe and everyone's personal life will be based on algorithms.

RELIGIONS AND AI

This question of artificial intelligence and religion is undoubtedly disruptive to theology. But perhaps no more so than Galileo's heliocentrism theory of the 1600s, or Darwin's On the Origin of Species. The creation of non-human autonomous robots would disrupt religion, like everything else, on an entirely new scale. If humans were to create free-willed beings, absolutely every single aspect of traditional theology would be challenged and have to be reinterpreted in some capacity.
The world's major Abrahamic religions—Judaism, Christianity, and Islam—all believe in the soul, which is what many major religious texts say is the thing that separates us from other life on the Earth, including other mammals. Because the Abrahamic religions comprise the faiths of roughly two-thirds the world's population, the question of "soul" is quintessential in the coming transhumanist age of machine intelligence. I think they would be interested in enlightened spirituality and religious cosmology, or eschatology, and develop their own versions.

CHRISTIANITY

In Christianity man is created on the image and likeness of God;
At the same time, the biblical stories of Adam and Eve and of the Tower of Babel remind Christians of the consequences when people wish to place themselves as the Creator. It is a lesson that if we replace God with science or progress, our ethical system will be upset. If we treat technology as something that will save us, will our ambitions not take us in the wrong direction? Will technology let us break the love thy fellow men? However, Christianity does not have a clear view on the matter. One of the most important twentieth-century philosophers dealing with reflection on science and technology was the French Jesuit, Pierre Teilhard de Chardin. In his teachings there are no contradictions between transhumanism and Christianity.
He considered that the entire cosmos is evolving from the point of Alpha to the point of Omega - thus striving for union with God. Progress, including technological development, is good in this point of view - it is a manifestation of the pursuit of God. De Chardin predicted that human intelligence would reach a certain level of "collective maturity" that would lead man to a new level of evolution –he identified this point with the second coming of Christ.

JUDAISM

The construction of intelligent robots and Judaism cannot be talked without connotation of the story of Golem, created by the ambitious rabbi Loew of Prague. When the Golem, whose task was to defend the city, began to threaten its inhabitants, he had to be destroyed. This old legend perfectly illustrates the modern approach of Judaism to the problem of artificial intelligence. He calls it "cautious optimism" and adds that from ethical point of view the potential benefits are important, but the most important thing is to not hurt. The most important questions that creators of AI should asked themselves are whether the profit that humanity can achieve through it will not be achieved by too high costs.

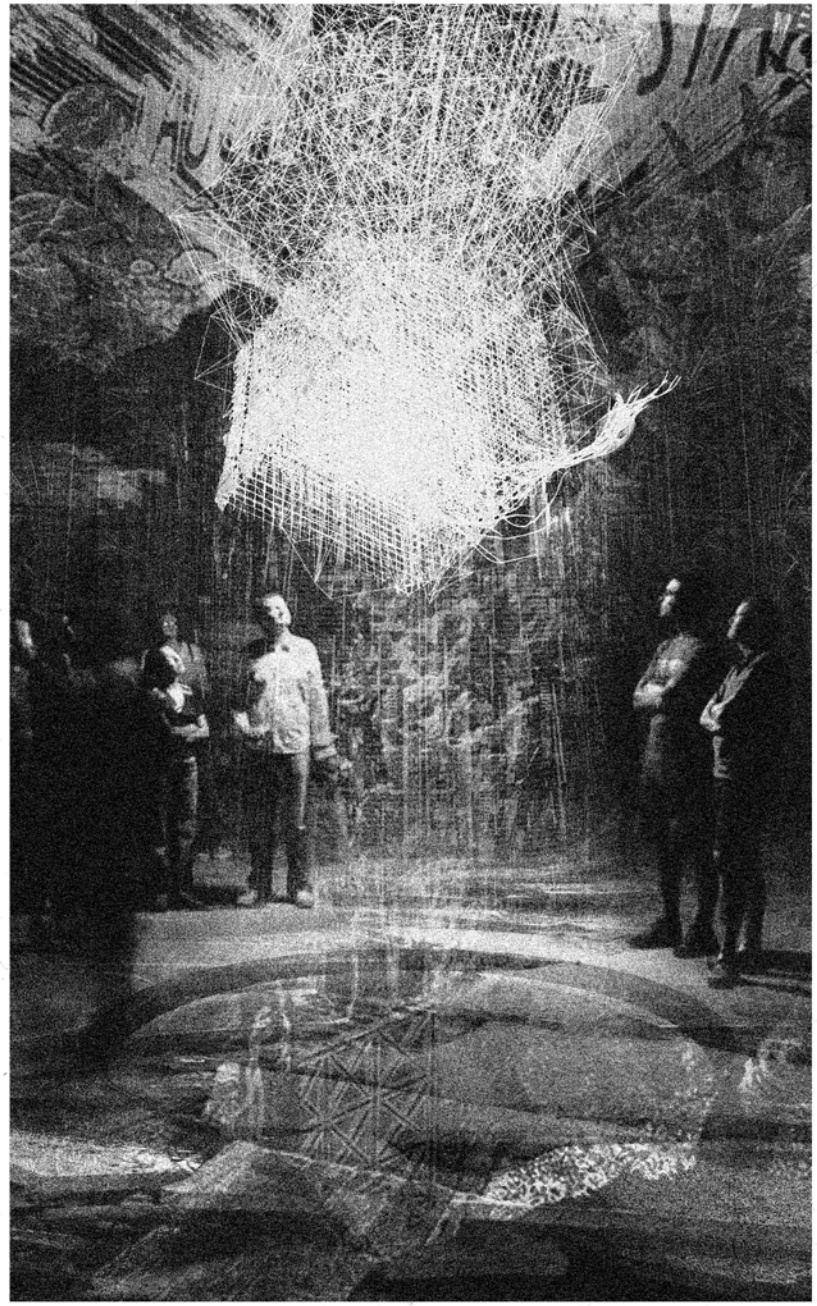
ISLAM

Islam is a religion that is positively oriented to learning and has nothing against intelligent machines but provided that the existence of them is linked to the principles of Muslim ethics. Islam believes that artificial intelligence can give humankind a lot of good if its designers will remember to equip robots with altruism. Artificial intelligence should therefore be friendly to man and serve for him.
But what about robots that visually remind people? There is a Hadith in Islam, where we read that the creation of human and animal images is haram (sinful) and causes the wrath of Allah. Islam is constantly updating, referring contemporary problems to the Koran and Hadeeth, this prohibition - like the others - is still under discussion and there is still no clear-cut stance on whether or not a devout Muslim can photograph and film living creatures. A robot that resembles a human being will most likely be in violation of this law. So artificial intelligence – yes, but with some restrictions.

BUDDHISM

It is said that Buddha is as comfortable in computer circuits as on the top of a mountain or among flower petals. Is Buddhism actually a religion (as some people prefer, philosophy), which is most conducive to modern technologies? Some people think that before we go for artificial intelligence, we should try to deepen our own consciousness - we have not known enough human consciousness yet, that's why there is so much suffering in the world. If we build artificial intelligence that outweighs our lack of understanding of what humanity is, we will most likely create a heartless monster. How to avoid this? AI engineers could benefit from studying the principles of Buddhism. Ahimsa (respect for all life and non-harming others), consideration of potential consequences before action and compassion would let us avoid the "apocalypse of robots" and bring to life robots without the risk of losing humanity.

It turns out that religions, though differents, present fairly close points of view on the topic of artificial intelligence, not so far from the doubts that we encounter in secular ethics, academics, in cinema or science fiction literature. On the fly although the prevailing opinion is that religions with science are at least not along the way, these two worlds do not need to exclude each other, they even can complementary each other - philosophical reflections, including religious ones, help to broaden pragmatic, engineering look.



deus ex machina

//AI God
//Digital religion
//Transcendence

The divine essence, in my opinion, should be characterized first and foremost by an intellect developed to a unattainable level for man (human being in the sense of a lower being, in contact with the god - higher being), to be something "above", and possessing an unknown and inaccessible, for humans, capacity for creation. The AI has all the attributes of God: it's omnipotent, omniscient, and either benevolent (if you did your array bounds-checking right), or it is the Devil and you are at its mercy. The idea of teaching anything to an intelligence that could rather quickly be far smarter than humans is contradictory. Another possibility is that AI will teach us new things about spirituality that we never considered or understood. It may tell us how the cosmos were created, or whether we exist in some simulation theory, or even that there are many AIs before it—ones that are much more sophisticated than itself. AI might help us understand God better.

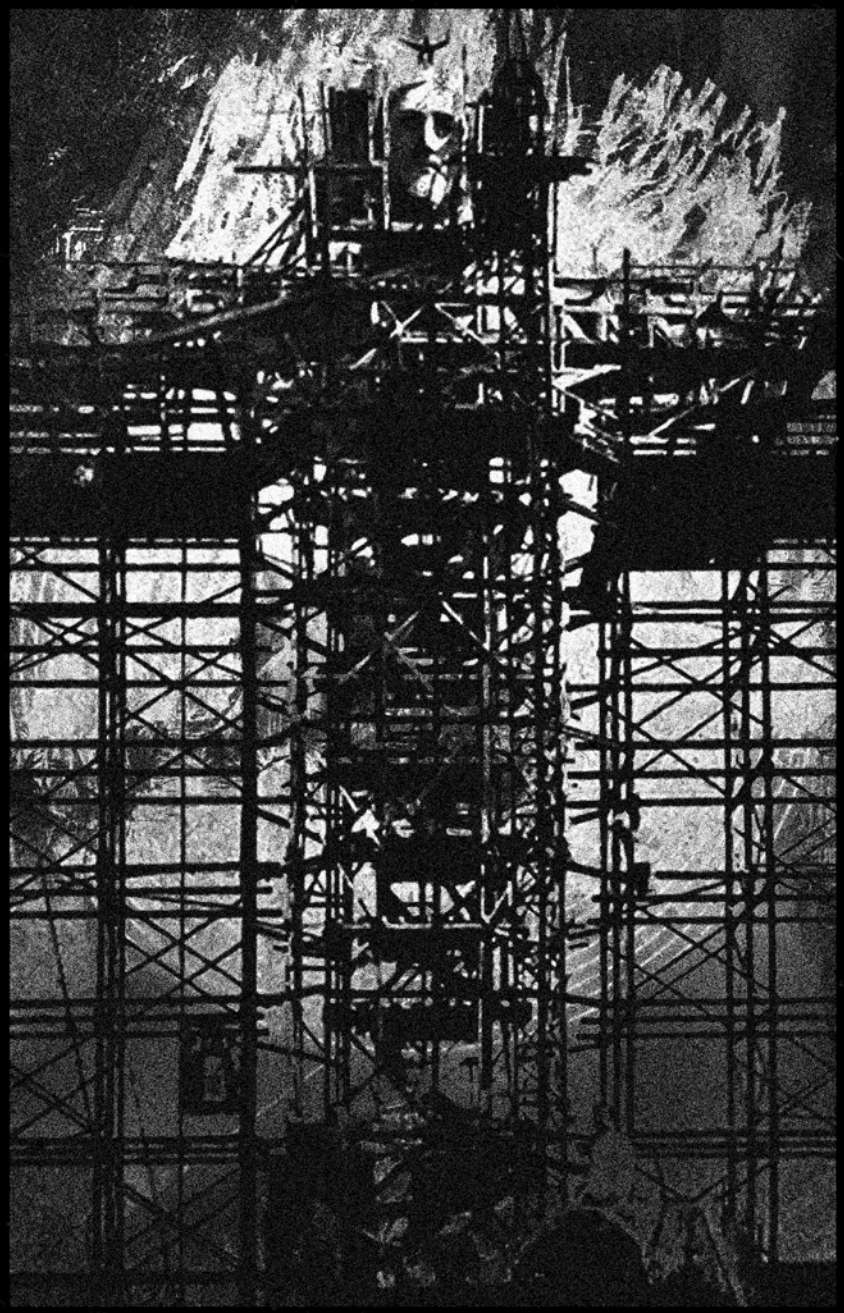
For Christians The Holy Spirit can work though AI; it can work through anything. Nowadays we have churches set up to deal and promote religious AI in the future, for example "Way of the Future" founded by Anthony Levandowski.
The promise of transcending nature, our bodies, our human natures, our lives, our deaths, our history, etc. is a fundamental part of religion which is often not explicitly recognized. This goes well beyond the common fear of death and desire to overcome it and results in a negation of all we are in an effort to become something else entirely.
For a thousand years in Western culture, the advancement of the mechanical arts — technology — has been inspired by deep religious desires of transcendence and redemption. Although currently obscured by secular language and ideology, the contemporary resurgence of religion, even fundamentalism, alongside and hand-in-hand with technology is thus not an aberration but simply the reassertion of a forgotten tradition.
If you don't recognize and understand how religious and technological transcendence have developed together, you'll never be able to successfully counter them — much less recognize when they might be developing within you as well.

DEUS EX MACHINA

is a Latin calque meaning 'god from the machine'. The teem has evolved to mean a plot device whereby a seemingly unsolvable problem is suddenly and abruptly resolved by the inspired and unexpected intervention of some new event, character, ability or object. Its function can be to resolve an otherwise irresolvable plot situation, to surprise the audience, to bring the tale to a happy ending, or act as a comedic device.

John Brockman, digital publisher and author, has written: "I am the Internet. I am the World Wide Web. I am information. I am content." Michael Heim, consultant and philosopher, has written: "Our fascination with computers is more deeply spiritual than utilitarian. When on-line, we break free from bodily existence." We then emulate the "perspective of God", an all - at - oneness of "divine knowledge." Michael Benedikt writes: "Reality is death. If only we could, we would wander the earth and never leave home; we would enjoy triumphs without risks and eat of the Tree and not be punished, consort daily with angels, enter heaven now and not die."
Once again, we find technology being promoted as a means to achieve transcendence. For some, this is a non-traditional religious transcendence of the body and material limitations in the ephemeral, ineffable realm known as "cyberspace". For others, it is an attempt to transcend our limitations and reacquire personal divinity.

But this is something which we atheists and secularists in particular must ask ourselves. A great many of us are big promoters of technology. Most reading this on the internet are big fans of the powers and potentials of cyberspace. We have already rejected traditional religious mythologies as motivations in our lives, but have any of us missed inherited motivations towards transcendence in our technological boosterism? How many secular atheists who otherwise spend time critiquing religion are actually driven by an unrecognized religious impulse to transcend humanity when they are promoting science or technology?
We must take a long, hard look at ourselves and answer honestly: are we looking to technology to escape the human condition with all its problems and disappointments? Or are we instead looking to enhance the human condition, flaws and imperfections notwithstanding?



conclusions

The material foundation of reality becomes more and more plasticine for the spirit. Presume such a perspective, I can describe these trends - transhumanism, the economy of creativity, social revolutions - as splinters, aspects of progressive fundamental change. Man crosses his own boundaries, because he receives additional tools to model his own biology (including neuroscience), and thus to change the definition of humanity. And ultimately to go beyond biology and corporeality.

The first manned mission to the moon broadcast back a reading from Genesis. Even before astronauts stepped out onto the moon, Edwin Aldrin took communion in the capsule — this was the first liquid and first food eaten on the moon. He later recalled that he viewed the earth from a "physically transcendent" perspective and hoped that space exploration would cause people to be "awakened once again to the mythic dimensions of man."

Descartes regarded the body as evidence of humanity's "fallenness" rather than divinity. Flesh stood opposed to reason and impeded the mind's pursuit of pure intellect. Under his influence, later attempts to create a "thinking machine" became attempts to separate immortal and transcendent "mind" from mortal and fallen flesh.

Marvin Minsky, who directed the AI program at MIT, regarded the human brain as nothing more than a "meat machine" and the body as a "bloody mess of organic matter." It was his hope to achieve something more and something greater — some means of transcending what his humanity was. Both brain and body were, in his opinion, easily replaceable by machines. When it comes to life, only the "mind" is really important and that was something he wanted to achieve by technology.

If you read the writings of many of the technophiles who work hardest to promote the use of cyberspace, you cannot help but to be struck by the obvious mysticism inherent in the experiences they are attempting to describe. Karen Armstrong has described the mystic's experience of communion as "a sense of unity of all things... the sense of absorption in a larger, ineffable reality." Although she had traditional religious systems in mind, it is worth remembering this description as we look at ostensibly non-religious statements from secular apostles of cyberspace.

In my opinion over-entrusting to god-science, sooner or later will lead to abandoning what we consider to be so valuable. We will abandone our humanity, which is connected with the physical sensation of stimuli, because of the faith in the God based on AI.