BEYOND CHIPS

Babrak Khan
Thesis VCD-BNU 2020
(master presentation)

Cosmos, Neil deGrasse Tyson

3 Robots, Love Death Robots

T R A N S H U M A N I S M

Understanding, Evaluating and Enhancing the Human Condition and Human Organism by the Advancement of Technology.

T R A N S H U M A N I S M

Understanding, Evaluating and Enhancing the
Human Condition and Human Organism by the
Advancement of Technology.

*Human existence, birth, growth, emotions,
aspiration, conflict and morality.*

T R A N S H U M A N I S M

Understanding, Evaluating and Enhancing the Human Condition and Human Organism by the Advancement of Technology.

Anatomy and Physics

T R A N S H U M A N I S M

Understanding, Evaluating and Enhancing the Human Condition and Human Organism by the Advancement of Technology.

Anatomy and Physics

T R A N S H U M A N I S M

Concerns

Evolution and Work-in-progress
Post Human

Genetic Engineering

Molecular Nano-tech

Artificial Intelligence

Extension of lifespan

Eradication of diseases

Elimination of unnecessary suffering

Augmentation of human capacities
Intellect, Physical and Emotional

T R A N S H U M A N I S M

Outcome

Evolution and Work-in-progress
Post Human

Space Colonisation

Genetic Engineering

Super-Intelligent Machines

Molecular Nano-tech

Artificial Intelligence

Alter Human Condition

Extension of lifespan

Eradication of diseases

Elimination of unnecessary suffering
Gadgets, Medicine, Social,

Augmentation of human capacities
Economic, Institution, Cultural

Intellect, Physical and Emotional

TRANSHUMANISM

To project an alternate universe that works around some important themes of trans-humanism and present it in a utopian light using tools of humour, commenting on the Human Condition and Post Humanism.

T R A N S H U M A N I S M

Narrative and Story telling

Current World events

Life experiences

Humour

Societal Institution X Transhumanism

Political

Educational

Economy

Family

Religion

Societal Institution X Transhumanism

Political

Educational

Economy

Family

Religion

Political Leader

Activist

Analytic

Policy Maker

Societal Institution X Transhumanism

Political   Teachers

Educational   Students

Economy   Curriculum Makers

Family

Religion

Societal Institution X Transhumanism

Political   Businessmen

Educational   Corporate

Economy   Funds

Family

Religion

Societal Institution X Transhumanism

Political   Parents

Educational   Kids

Economy   Partner

Family   Grandparents

Religion   Relatives

Societal Institution X Transhumanism

Political

Educational

Economy

Family

Religion

Molvi

Fundamentalists

Politics

Followers

Preachers

Business

Societal Institution X Transhumanism

Political Leader

Educationist

Businessman

Molvi

Family

Someone who tempts for own personal gains

Societal Institution X Transhumanism

Political Leader

Educationist

Businessman

Molvi

Family

Societal Institution X Transhumanism

Political Leader

Educationist

Businessman

Molvi

Family

Opportunist

Money making

Societal Institution X Transhumanism

Political Leader

Educationist

Businessman

Molvi

Family

Oversmart

Overconfident

Societal Institution X Transhumanism

Political Leader

Educationist

Businessman

Molvi

Family

One of the few places left for love and care

Rafe Johnson

Aidan Walker

Anton Cherevan
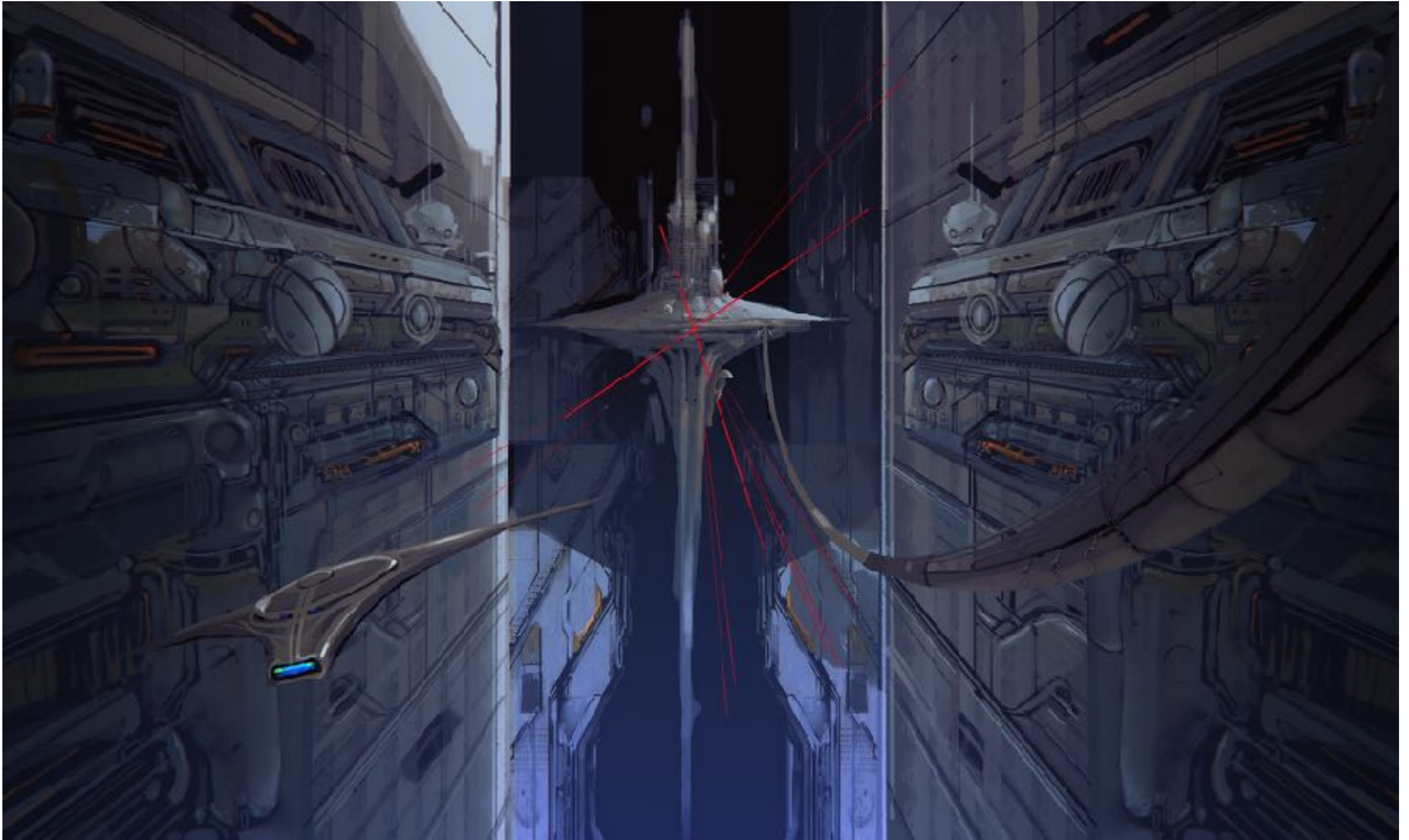
John Stifter

Michael Oberschneider

Oliver Wetter

Valentin Winkelmann

What Is Transhumanism?

We exist in an age in which human futures have radically changed. As the revolutionary energy flickered out at the end of the psychedelic sixties, an organized movement of technologists, philosophers, and scientists calling itself "transhumanism" began to emerge, especially in Western Europe and the United States. First named in its modern incarnation by FM-2030,[1] transhumanism is an increasingly pervasive movement and an important actant, especially in technology policy and bioethics debates, whose members seek, broadly, to hack the human biocomputer to extend life, increase welfare, and enhance the human condition. As Max More, transhuman philosopher and advocate for radical life extension, defined in 1990, "transhumanism is a class of philosophies of life that seek the continuation and acceleration of the evolution of intelligent life beyond its currently human form and human limitations by means of science and technology, guided by life-promoting principles and values."[2] More's revised 1996 version of this definition also clarifies that the movement seeks to use "a rational philosophy and values system" to recognize and anticipate "the radical alterations in the nature and possibilities of our lives resulting from various sciences and technologies such as neuroscience and neuropharmacology, life extension, nanotechnology, artificial ultraintelligence, and space habitation."[3]

Since the 1970s, transhumanism has been gaining speed and influence, particularly among people who work with computers in places such as California's Silicon Valley or New York's Silicon Alley, as the dizzying pace of information technology appears to give increasing credence to the ideas futurists such as FM-2030 and Max More have been documenting for

decades. Inspired by theories of ever-outward technological expansion—such as Moore's Law, which states that computing performance doubles every eighteen months, or George Dyson's observation that "global production of optical fiber reached Mach 20 (15,000 miles per hour) in 2011, barely keeping up with demand"—transhuman philosophy articulates a stance toward communication technology that sees such massive, planetary expansion of humanity's technological reach as suggesting coming mutations in the basic nature of the human condition.[4] Transhumanism, Max More suggests, comes after humanism, which More suggests was "a major step in the right direction" but one that "contains too many outdated values and ideas."[5] Transhumanists, according to More, seek to remix the legacy of humanist thought from a "philosophy of life that rejects deities, faith, and worship, instead basing a view of values and meaningfulness on the nature and potentials of humans within a rational and scientific framework" into one that embraces and anticipates the radical changes brought about by planetary communication technologies and radical technologies of the body.[6]

In More's articulation of the movement's philosophy, which has since

In More's articulation of the movement's philosophy, which has since become *the* reference point for self-definition within the movement, transhumanism represents a new form of the future that emerges in response to these planetary changes. Most of the futures we are used to in popular culture borrow from classical narratives of the American Golden Age of science fiction (SF) and signal their futurity through some kind of new technology external to our bodies (think of the various technological marvels of the *USS Enterprise* on *Star Trek* or the famous Robert A. Heinlein sentence, "the door dilated," in the first paragraph of *Beyond This Horizon* [1942]). In these classical versions of the future, humans are more or less the same and rely on their innate ingenuity, creativity, and new technological tools to solve the various problems posed by whatever new horizon is being explored. In this kind of speculative story, humanity is presented amongst new technologies but is for the most part unchanged. Transhumanism, instead, articulates a new kind of futurity, one in which humans are rendered into a kind of posthumanity[7] through technologies that fundamentally alter basic elements of the human condition: lifespan, morphology, cognition. Rather than evolving our future's mise-en-scène, transhumanism represents a new vision of the future in which we are ourselves being evolved by the futuristic setting we have already created for ourselves.

To recover this core of utopian argumentation, I argue for considering transhumanism from a much longer perspective than the movement itself chooses to acknowledge. Specifically, transhumanism is part of a utopian rhetoric of technology I call evolutionary futurism. Evolutionary futurism, of which transhumanism is one heir in the present, rhetorically situates technology as exerting mutational, evolutionary pressures on the human organism. However, as I argue here and expand on throughout the book, the longer history of evolutionary futurist rhetoric focuses more explicitly on the ways of being—new philosophies, new social orders,

to thinking of it as a religion of technology.

Transhumanism represents a cultural shift in which the technologies changing the horizon of our lives have a significantly more intimate relationship to our bodies. As the transhuman technologies we saw in More's list ("neuroscience and neuropharmacology, life extension, nanotechnology, artificial ultraintelligence, and space habitation") become increasingly a part of our lives, they also become part of our bodies. This internalization of technologies suggests that transhumanism mutates Noble's understanding of the religion of technology in profound ways. Most of the technologies discussed in Noble's book are external to the human body and, importantly, work by analogy in his argument. He cites moments in which the rhetoric of scientists uses metaphors for religious

decay.

By literalizing the metaphoric promise of transcendence inherent in technological striving, transhumanism transitions humanity from tool user to tool imbiber. The body that thus consumes these transhuman technologies becomes a technological body on orders of magnitude previously unimaginable in human history. This technological body not only means an end to the reasonably stable understanding of the biological human but also mandates a rethinking of the core philosophical values of humanism. So, in this way, transhumanism seeks doubly to overturn

Transhumanism developed as a philosophy that became a cultural movement, and now is regarded as a growing field of study. It is often confused with, compared to, and even equated with posthumanism. Transhumanism arrived during what is often referred to as the postmodernist era, although it has only a modest overlap with postmodernism. Ironically, transhumanism shares some postmodernist values, such as a need for change, reevaluating knowledge, recognition of multiple identities, and opposition to sharp classifications of what humans and humanity ought to be. Nevertheless, transhumanism does not throw out the entirety of the past because of a few mistaken ideas. Humanism and scientific knowledge have proven their quality and value. In this way, transhumanism seeks a transmodernity or hypermodernism rather than arguing explicitly against modernism. One aspect of transhumanism that we hope to explore and elucidate throughout this book is the need for inclusivity, plurality, and continuous questioning of our knowledge, as we are a species and a society that is forever changing. The roots and core themes of transhumanism address some of the underlying themes that have formed its philosophical outlook.

The first section of the book presents a definitive overview of transhumanism. Transhumanism is a class of philosophies that seeks the continued evolution of human life beyond its current human form as a result of science and technology guided by life-promoting principles and values. Transhumanism promotes an interdisciplinary approach to understanding and evaluating the opportunities for enhancing the human condition and the human organism opened up by the advancement of technology.

twentieth-century precursors, explains transhumanism's relationship to humanism and to other concepts including extropy and the technological singularity, and then outlines contemporary variations. He concludes by identifying several misconceptions about transhumanism.

Although the philosophical, scientific, technological, and even political aspects of transhumanism have received much attention over the past decades, the aesthetic aspects have often been treated as secondary, especially to technology. Natasha Vita-More fills that gap. Vita-More explores the artistic, design-based approaches to the classical human form stemming from the Renaissance and on to the cyborg and the transhuman and asks: "What might be concerns of artistic works and design-based practices that approach human enhancement and life extension?"

In his essay "Why I Want to be a Posthuman When I Grow Up" philosopher Nick Bostrom

I.   The Philosophy

To write of "the" philosophy of transhumanism is a little daring. The growth of transhumanism as a movement and philosophy means that differing perspectives on it have formed. Despite all the varieties and interpretations we can still identify some central themes, values, and interests that give transhumanism its distinct identity. This coherence is reflected in the large degree of agreement between definitions of the philosophy from multiple sources.

According to my early definition (More 1990), the term refers to:

> Philosophies of life (such as extropian perspectives) that seek the continuation and acceleration of the evolution of intelligent life beyond its currently human form and human limitations by means of science and technology, guided by life-promoting principles and values.

According to the Transhumanist FAQ (Various 2003), transhumanism is:

> The intellectual and cultural movement that affirms the possibility and desirability of fundamentally improving the human condition through applied reason, especially by developing and making widely available technologies to eliminate aging and to greatly enhance human intellectual, physical, and psychological capacities.

A corollary definition (also from the FAQ) focuses on the activity rather than the content of transhumanism:

> The study of the ramifications, promises, and potential dangers of technologies that will enable us to overcome fundamental human limitations, and the related study of the ethical matters involved in developing and using such technologies.

Thus transhumanism is a life philosophy, an intellectual and cultural movement, and an area of study. In referring to it as a life philosophy, the 1990 definition places transhumanism in the company of complex worldviews such as secular humanism and Confucianism that have practical implications for our lives without basing themselves on any supernatural or physically transcendent belief. Transhumanism could be described by the term "eupraxsophy," coined by secular humanist Paul Kurtz, as a type of nonreligious philosophy of life that rejects faith, worship, and the supernatural, instead emphasizing a meaningful and ethical approach to living informed by reason, science, progress, and the value of existence in our current life.

What is the core content of this philosophy? A simple yet helpful way to grasp its nature is to think of transhumanism as "trans-humanism" plus "transhuman-ism." "Trans-humanism" emphasizes the philosophy's roots in Enlightenment humanism. From here comes the emphasis on progress (its possibility and desirability, not its inevitability), on taking personal charge of creating better futures rather than hoping or praying for them to be brought about by supernatural forces, on reason, technology, scientific method, and human creativity rather than faith.

I. Setting the Stage

The term "posthuman" has been used in very different senses by different authors.[2] I am sympathetic to the view that the word often causes more confusion than clarity, and that we might be better off replacing it with some alternative vocabulary. However, as the purpose of this essay is not to propose terminological reform but to argue for certain substantial normative theses (which one would naturally search for in the literature under the label "posthuman"), I will instead attempt to achieve intelligibility by clarifying the meaning that I shall assign to the word. Such terminological clarification is surely a minimum precondition for having a meaningful discussion about whether it might be good for us to become posthuman.

I shall define *a posthuman* as a being that has at least one posthuman capacity. By *a posthuman capacity*, I mean a general central capacity greatly exceeding the maximum attainable by any

current human being without recourse to new technological means. I will use *general central capacity* to refer to the following:

- *healthspan* – the capacity to remain fully healthy, active, and productive, both mentally and physically
- *cognition* – general intellectual capacities, such as memory, deductive and analogical reasoning, and attention, as well as special faculties such as the capacity to understand and appreciate music, humor, eroticism, narration, spirituality, mathematics, etc.
- *emotion* – the capacity to enjoy life and to respond with appropriate affect to life situations and other people.

Project progress Concern

The study aims to explore the endless possibilities of Trans humanism; that is to understand, evaluate and enhance human condition and human organism by the advancement of technology. The purpose of the study is to project an alternate universe that works around some important themes of trans-humanism and present it in a critical light using tools of humour.

A narrative is built by developing a set of stereotypical characters extracted from present societal institutions being used to exercise social control. The characters developed are modified, altered and advanced through mediums of humour to be placed in a post human world in reference to their impact on the passive society.

The project is outlined on the parameters of these stereotypical social controls projected as individuals and also their interaction with each other and the society as a whole.

The project aims to illustrate via narrative development and the language of 3D animation the anticipated future in reference to how and what could be the these trans humanistic measures that can alter the world and project the impact of the new reality altogether. It focuses on how the prospects of improving human organism, by enhancing human physical and intellectual capacities, could have a drastic impact on the structure and social control over the society.

7th Mid-Semester's Infograph
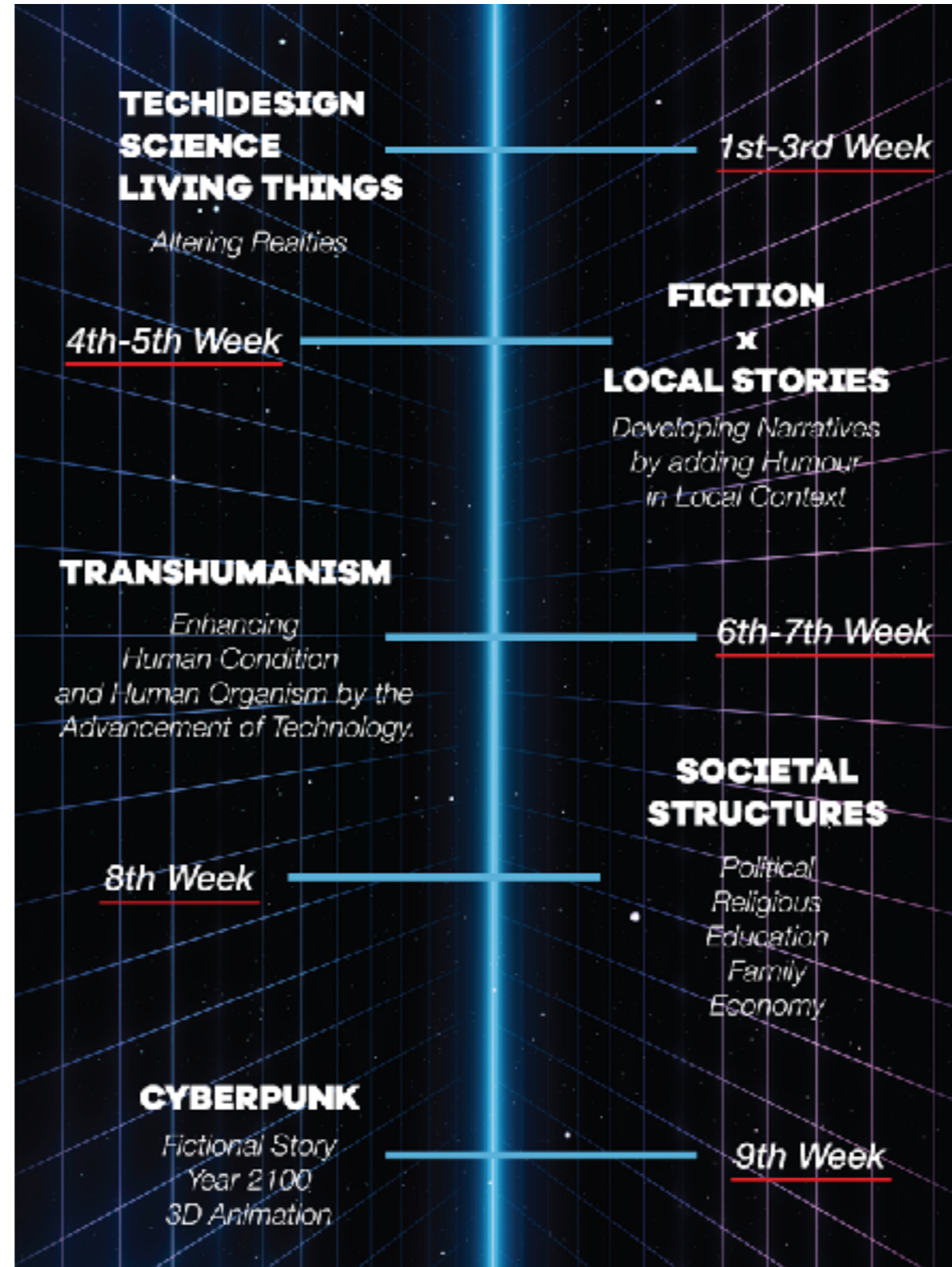
CYBERPUNK

Culture

Crime, Corruption,
Corporates ruling us, Dangers of tech

Poverty, Addiction

HighTechLowLife

MECHANOPHILIA

> *"Being sexually turned on by machines
> is a sexual paraphilia called Mechanophilia.*

*Dr. Anil Aggrawal's 2009: Forensic and Medico-legal Aspects
of Sexual Crimes and Unusual Sexual Practices*

MECHANOPHILIA

*"Being sexually turned on by machines
is a sexual **paraphilia** called Mechanophilia.*

*Dr. Anil Aggrawal's 2009: Forensic and Medico-legal Aspects
of Sexual Crimes and Unusual Sexual Practices*

Abnormal sexual activity
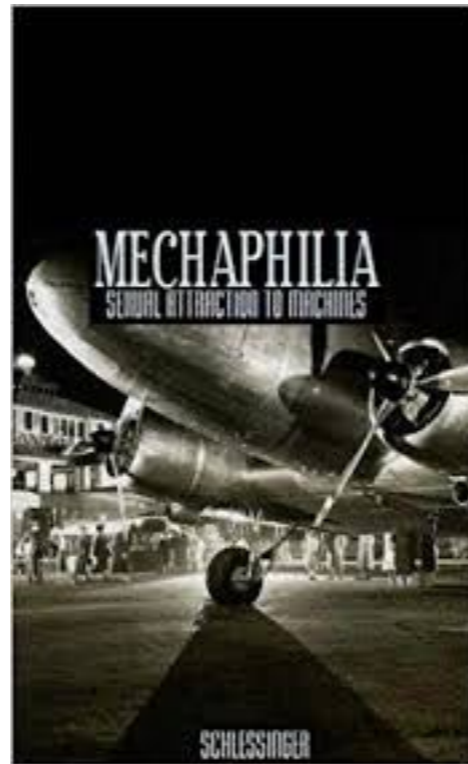
Mechaphilia: Sexual Attraction to Machines

by Schlessinger
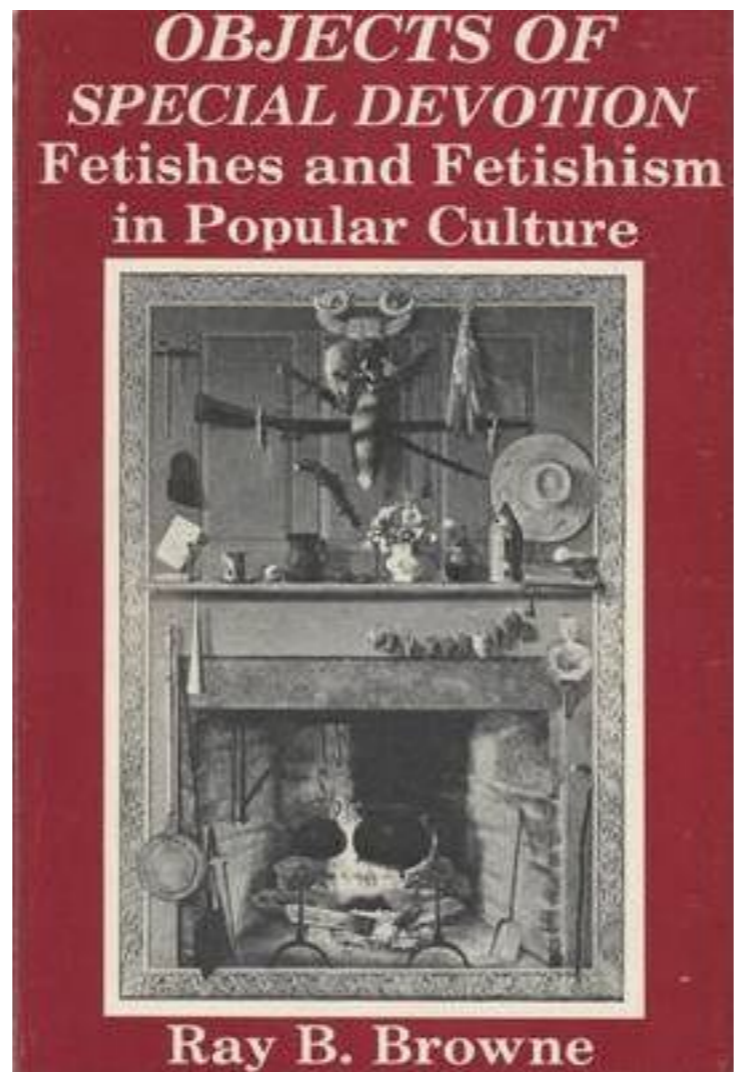
Objects of Special Devotion:
Fetishes and Fetishism in Popular Cultures

by Ray B.Browne
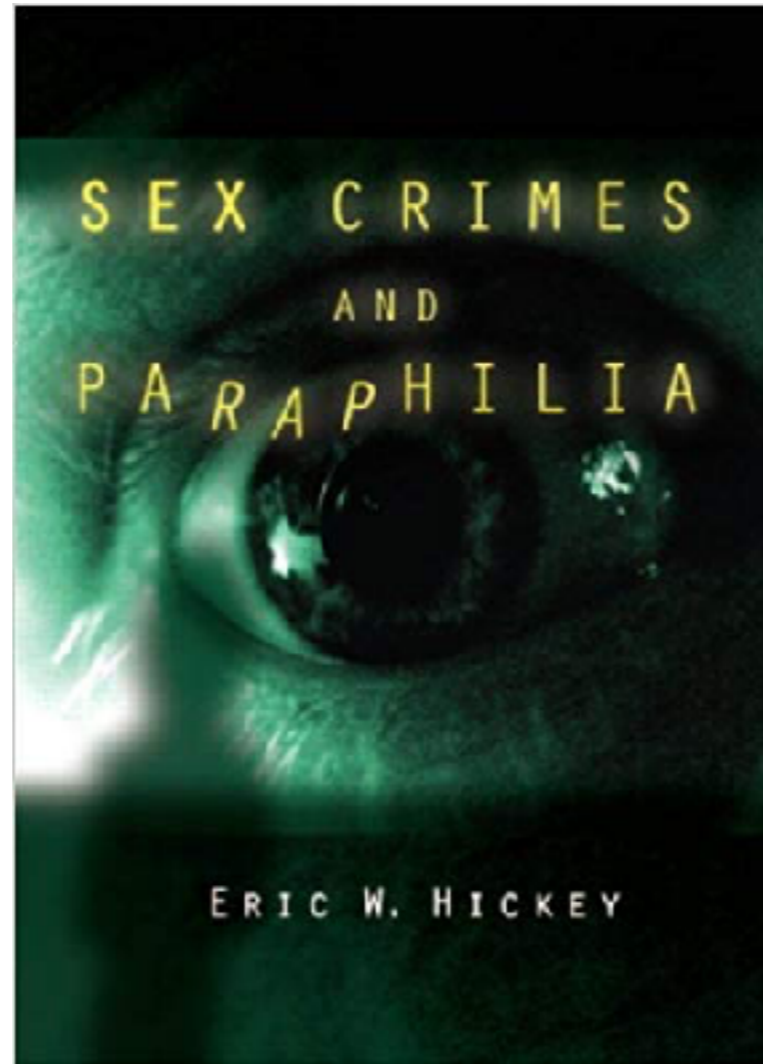
Sex Crimes and Paraphilia

by Eric W.Hickey

Mechaphile

someone sexually attracted to planes, trains and automobiles.

Edward Smith had 1000+ sex partners as cars
Now committed to VW Beetle

**Plastic Prostitutes:
First Sex Doll Brothal in Spain**

Sex Doll sharing service in China
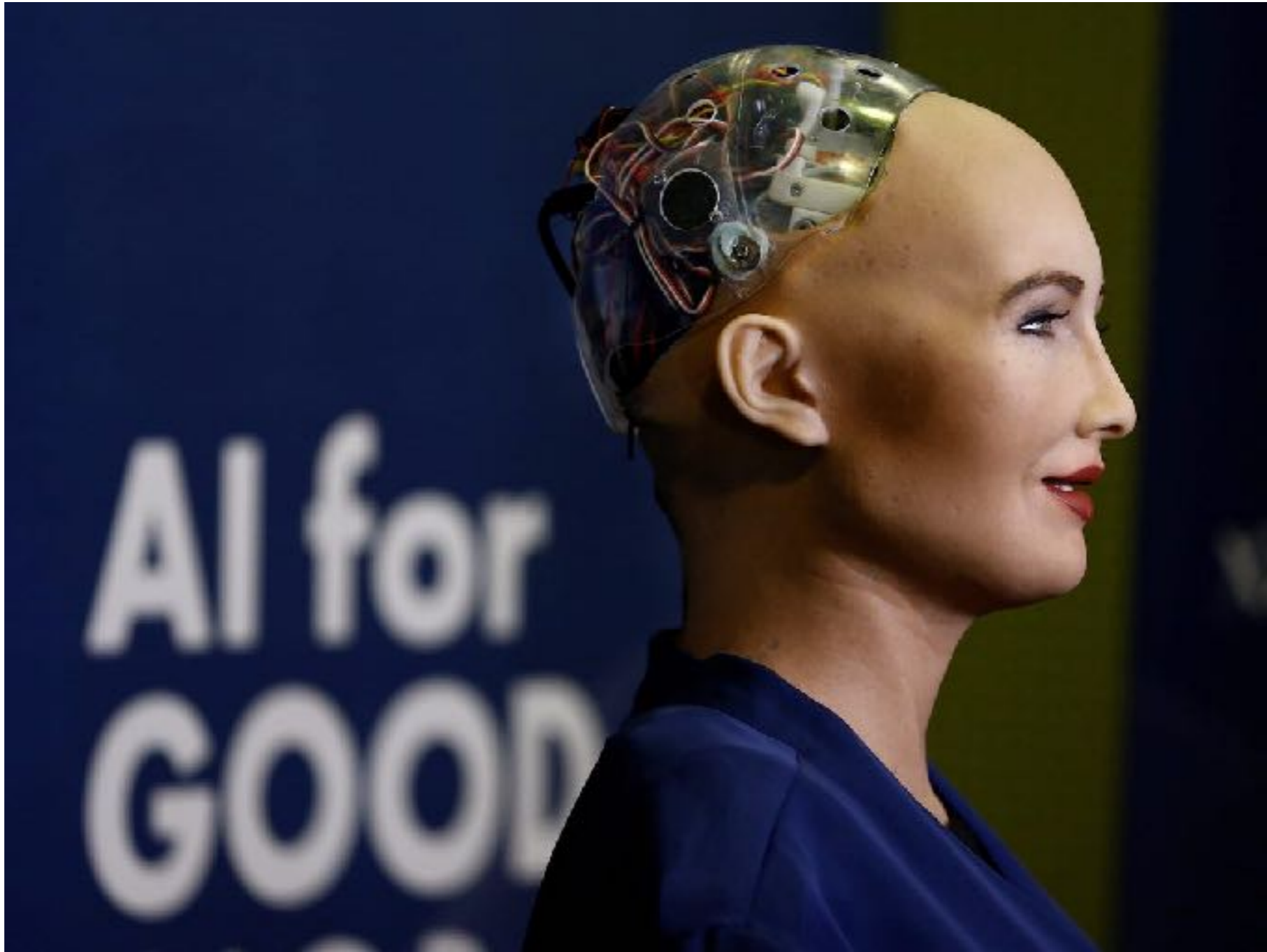
Sophia

My progress 3D Stills Fig 1.1

My progress 3D Stills Fig 1.2

My progress 3D Stills Fig 1.3

My progress 3D Stills Fig 1.4

My progress 3D Stills Fig 1.5

My progress 3D Stills Fig 1.6

7th Semester Final Work, Fig 2.1

7th Semester Final Work, Fig 2.2

7th Semester Final Work, Fig 2.3

Abstract

This study Beyond Chips is focused on exploring the human-machine interaction structured around the themes of Cyberpunk and AI. It deals with ideas of dominance, power dynamics and human nature to exercise authority over all else that exists. The tools of 3D animation have been implemented throughout the project in order to execute a short film. Ideas of cyberpunk have been researched and analysed to be further translated into visuals elaborated into the narrative of human-machine conflict in order exercise dominion. This study aims to debate on the future of the intelligent machines at the hands of humans using formal aspects of animation.

Building a Narrative

- Speculative Design, building a narrative developed in a near future and fictional setting.

- The plot and the setting are inspired from present human conditions. The hierarchal structures and power play amongst human-race

- A world that will be inhabited by both men and machine.

- A narrative of an alternate universe infused with the futurist themes of cyberpunk, human-machine interaction and the human condition that questions and challenges notions of power dynamics in society.

- Through the narrative of the project a question is being posed on the innate nature of dominance.

- Illustrating a near-future where human race turns against its own creation i.e. the artificially intelligent machines.

Research Questions

- Humans have exercised dominion over every other specie throughout the history for the thirst of power, will they continue to do the same with artificially intelligent machines?

- What is it that brings the notion of idea of exertion of dominion amongst the human race and how does the power play establishes a hierarchical structure such as the one between countries and living beings?

- Exploring the innate tendency of humans being towards violence and atrocity in order to remain in power and authority, typically in times of conflicts.

- Investigating the position of artificial intelligent machines in near future and how will we perceive them as friends or a threat?

Storyboarding
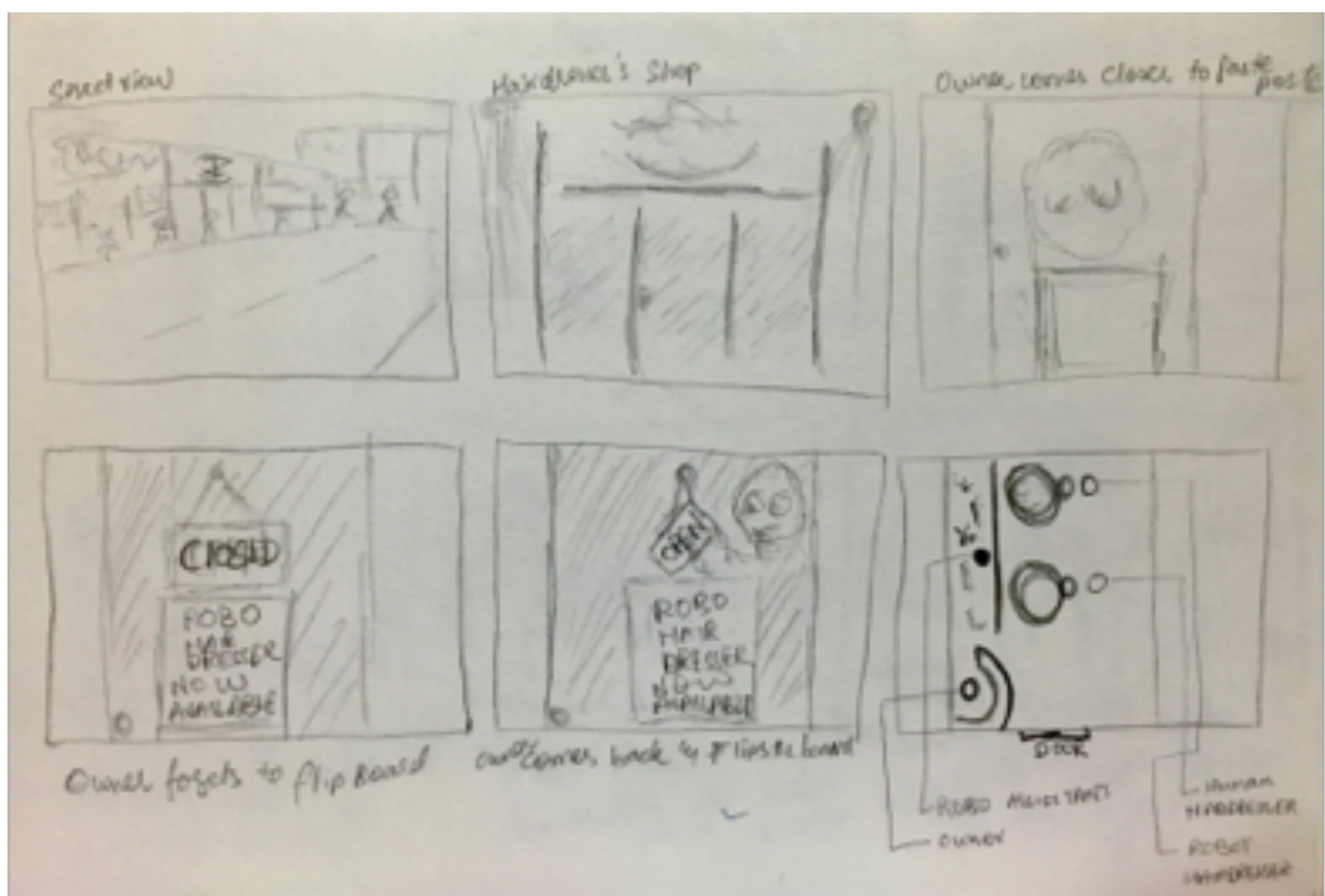
Scenes 1 to 6
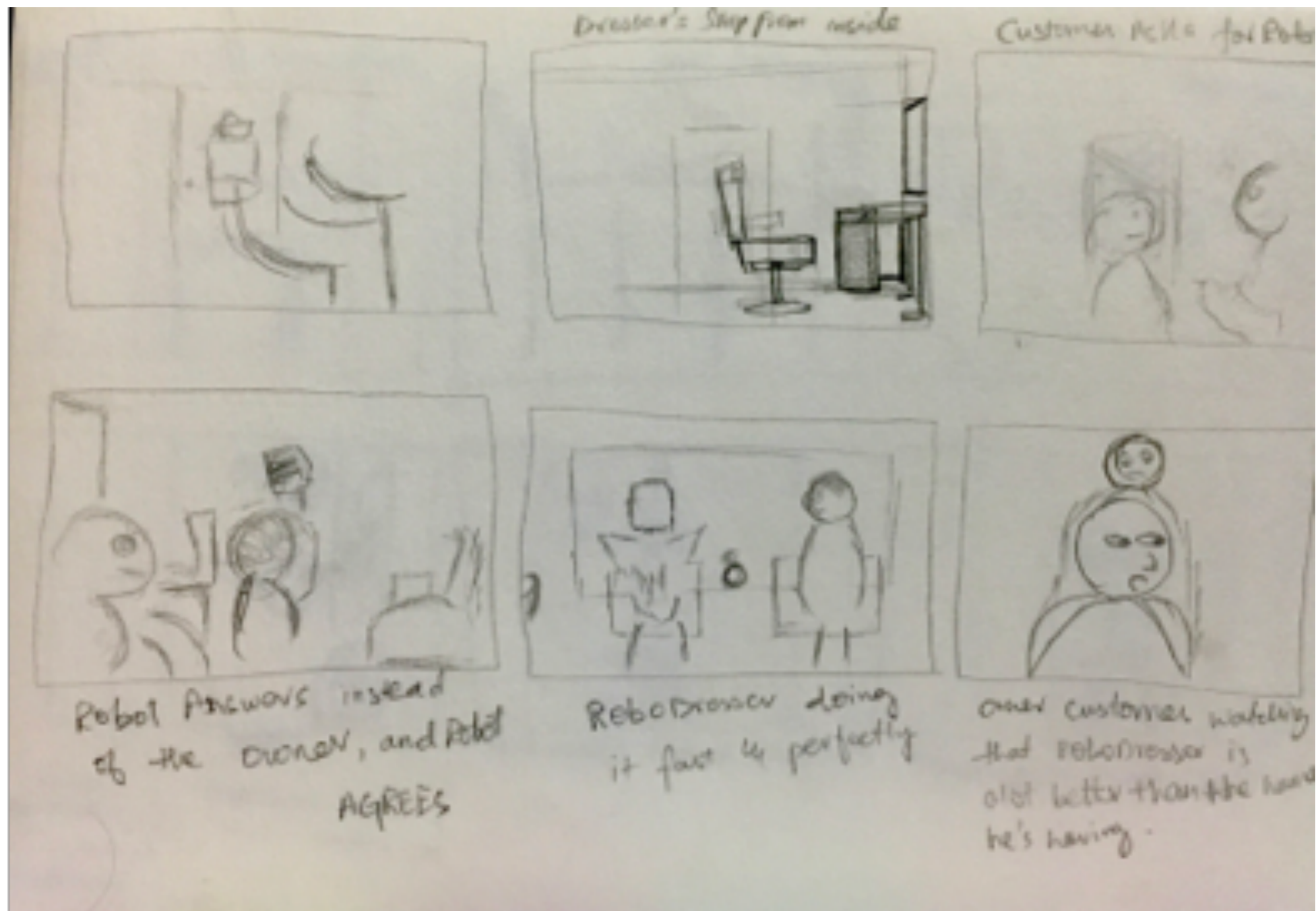
Scenes 7 to 12
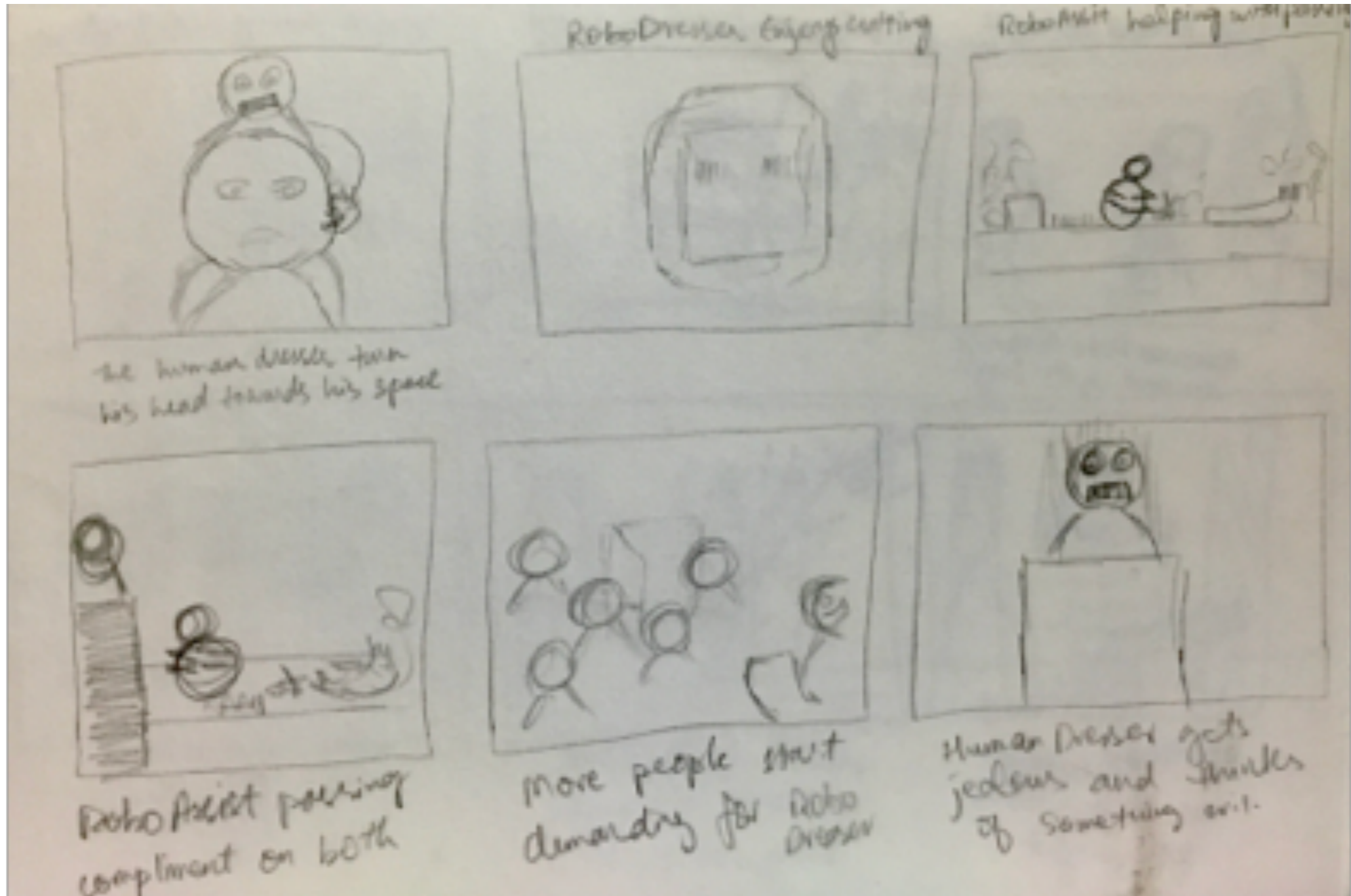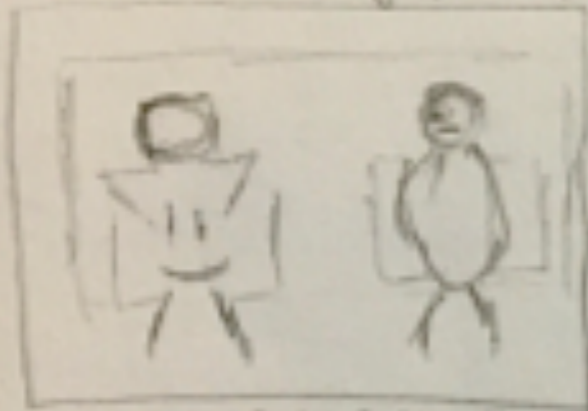
RoboDresser Enjoys cutting

RoboAssit helping with poses

the human dresser turn his head towards his space

RoboAssist passing compliment on both

more people start demanding for Robo Dresser

Human Dresser gets jealous and thinks of something evil.

Scenes 13 to 18
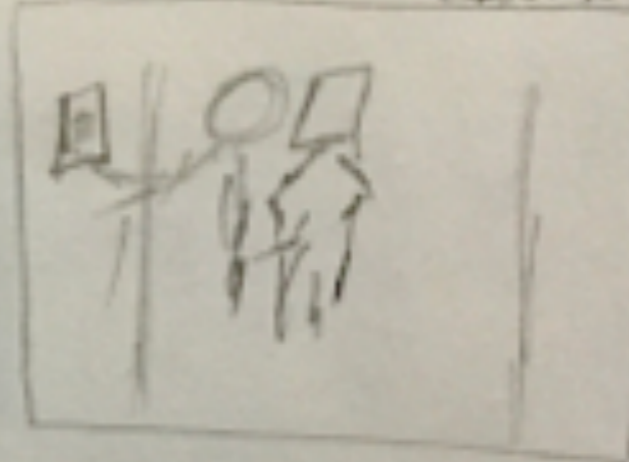
Scenes 19 to 24
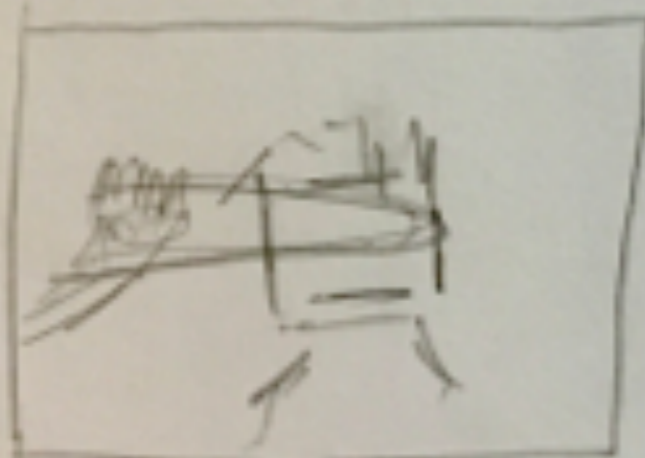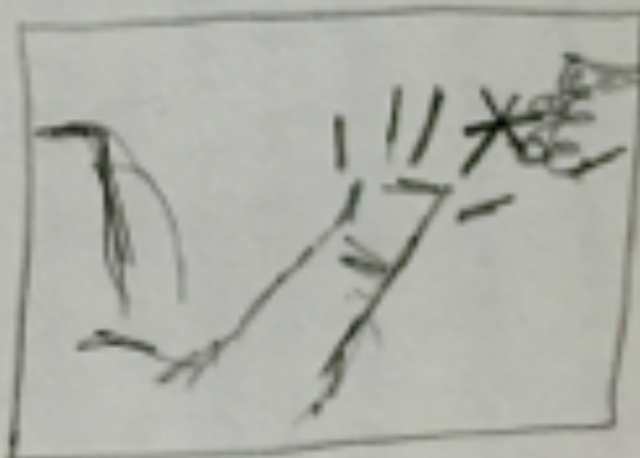
Scenes 25 to 30

Main Characters

DD 4

Main Characters

Main Characters

Rando

Visual References

Figure1: Hard Boiled

Figure2: Transmetropolitan

Visual References

Figure5: Love Death Robots

Figure7: Chappie

Visual References

Figure6: I am Mother
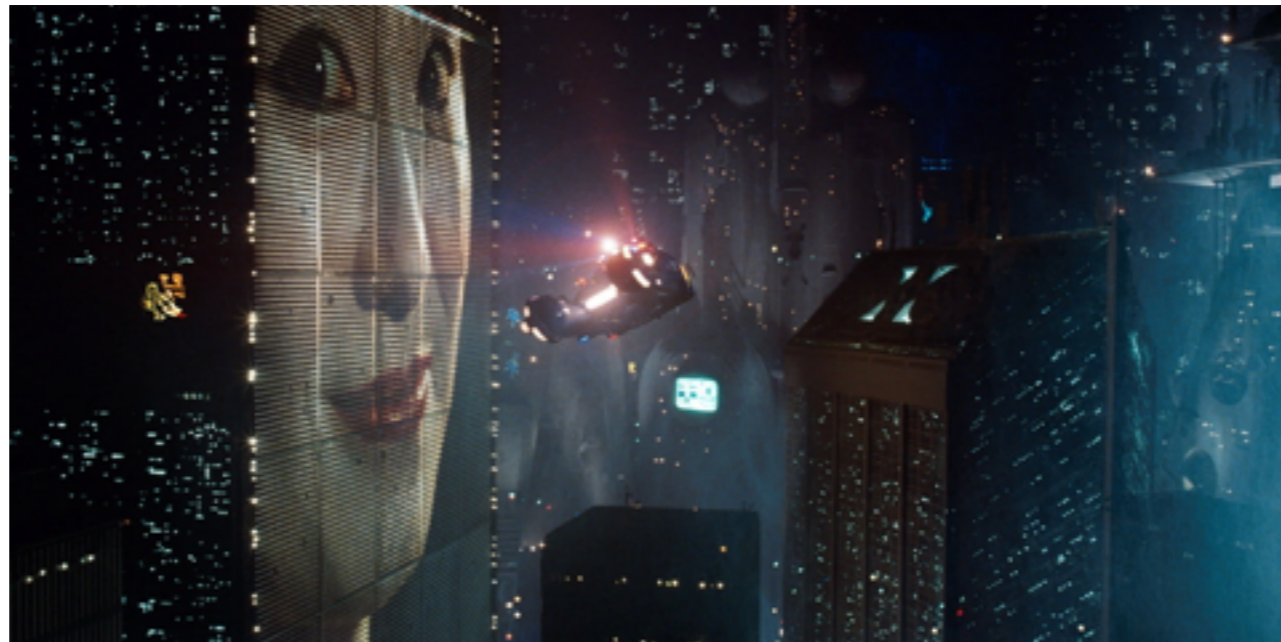
Figure3: Blade Runner
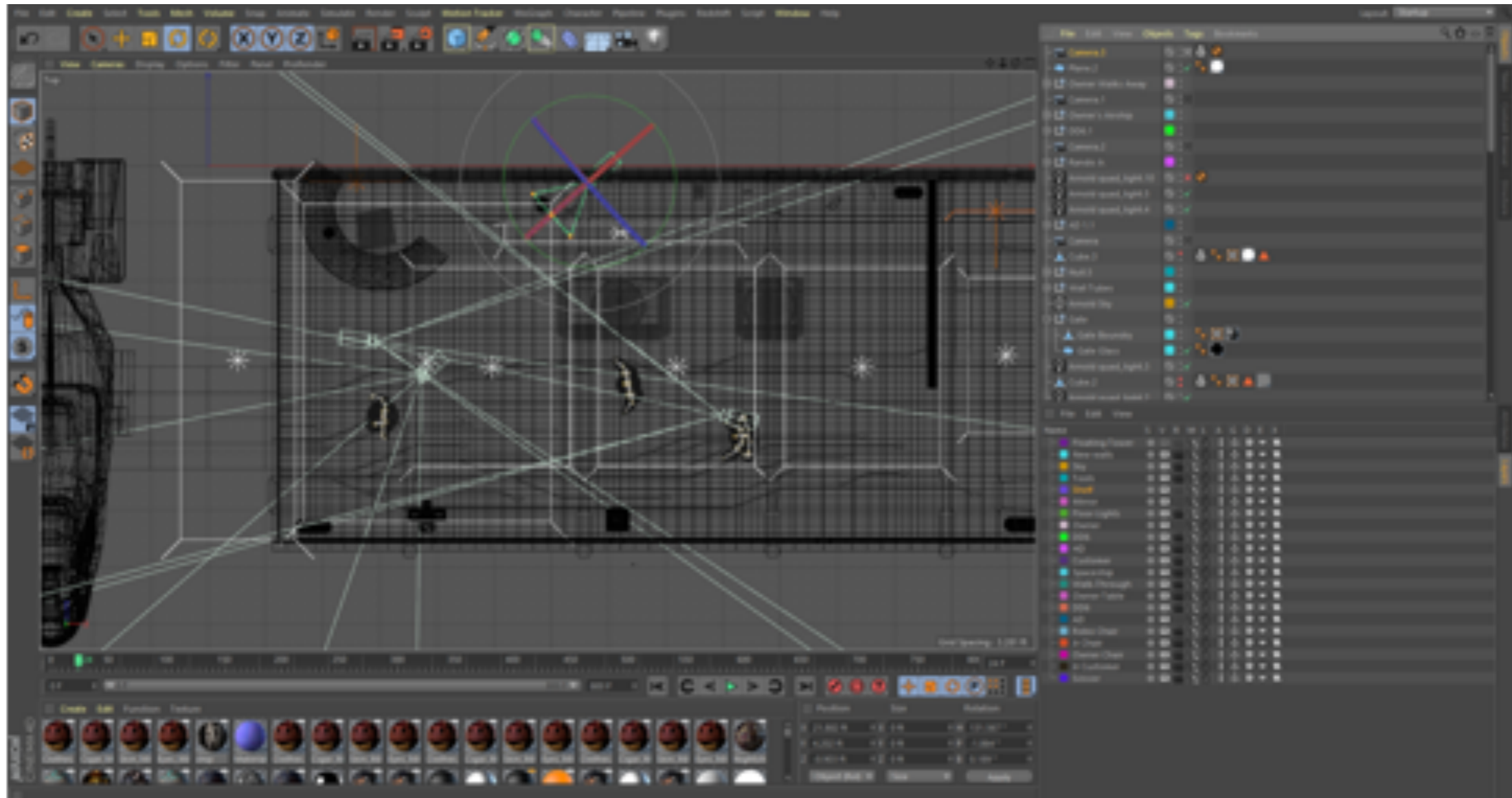
Visual References

Figure8: Black Mirror

Figure4: WestWorld

Making of 3D Animation
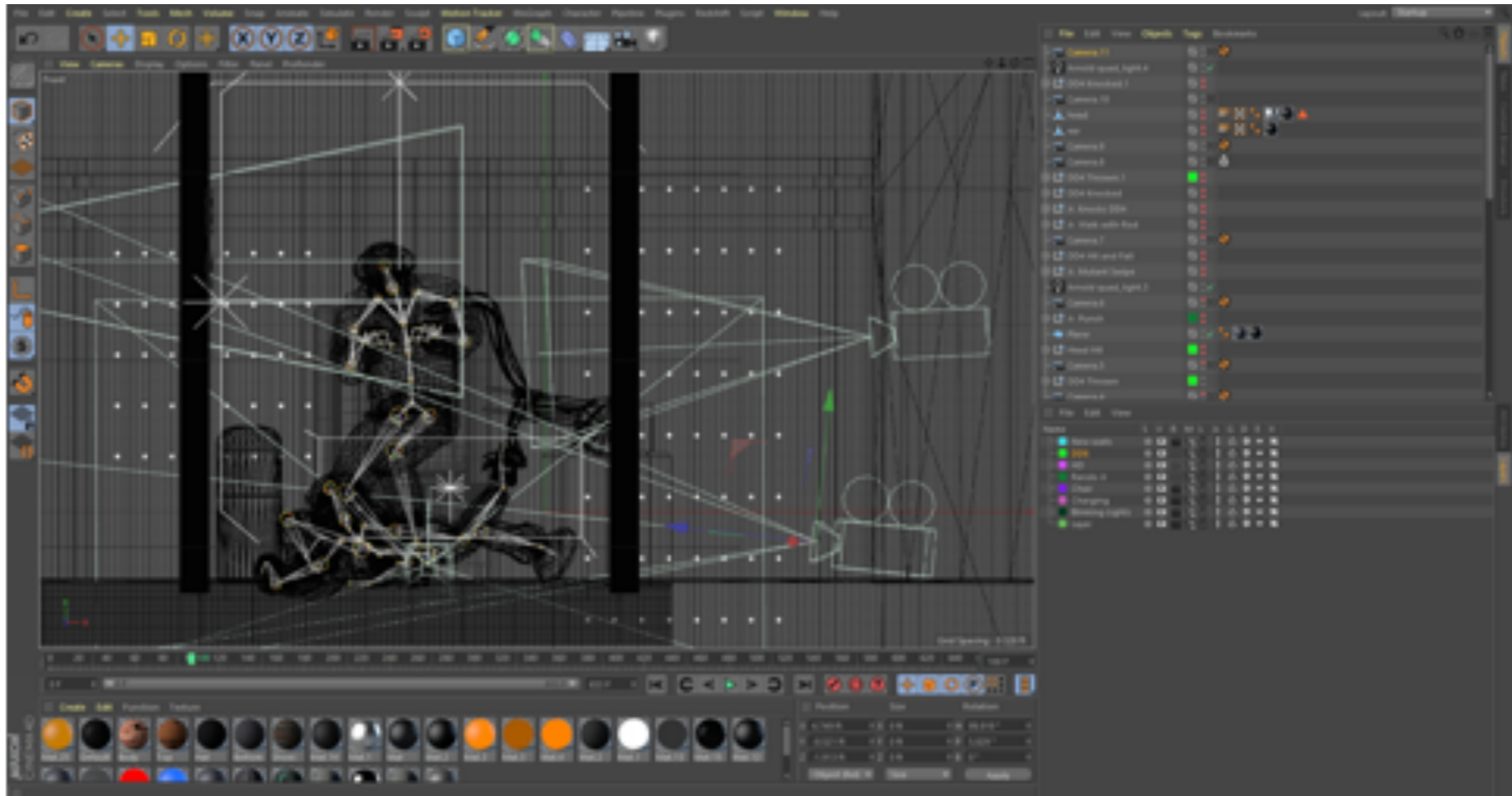
Light and Camera setup of Charging Room in Cinema 4D.

Making of 3D Animation

Light and Camera setup of Salon in Cinema 4D.

Making of 3D Animation
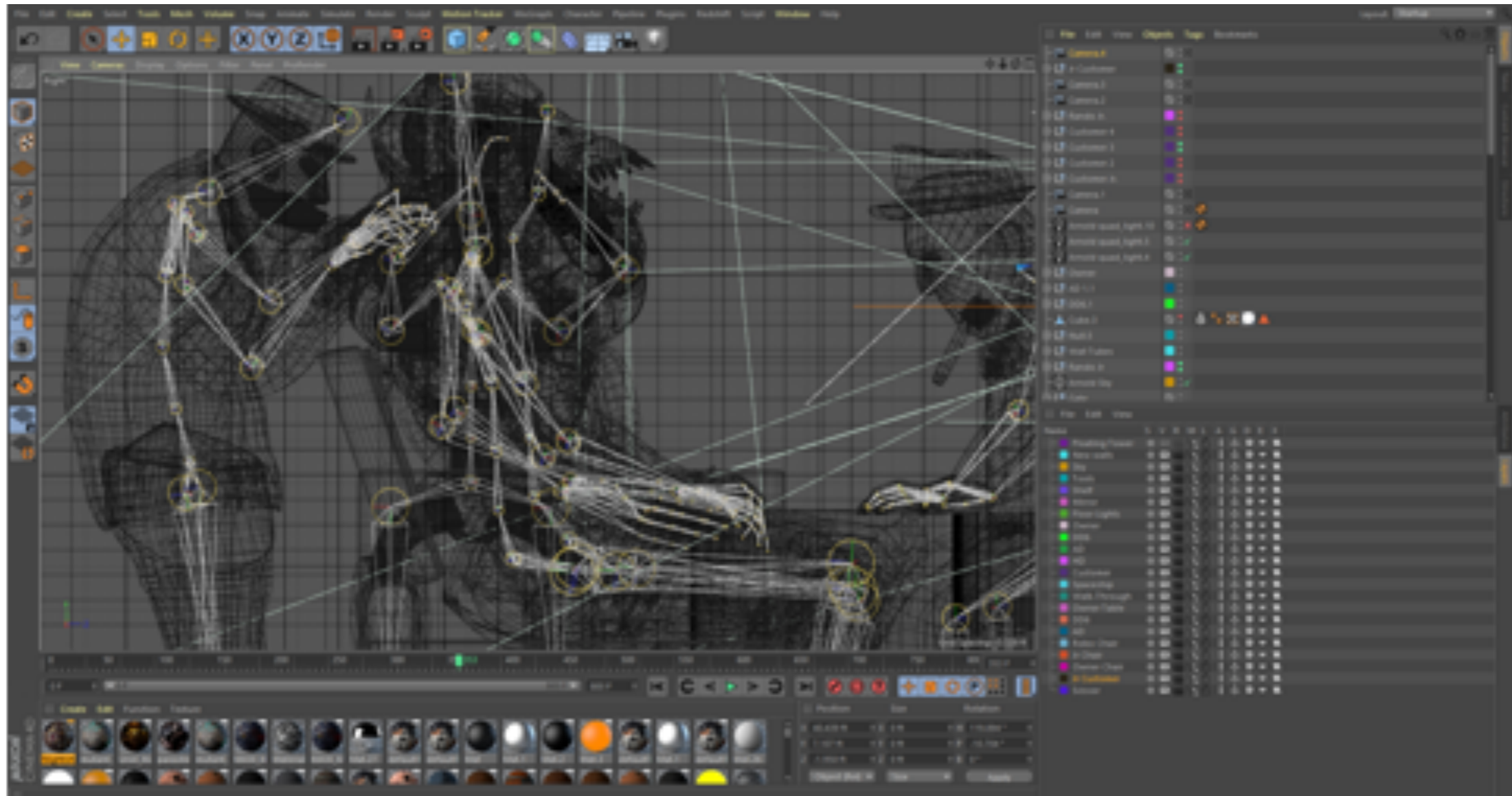
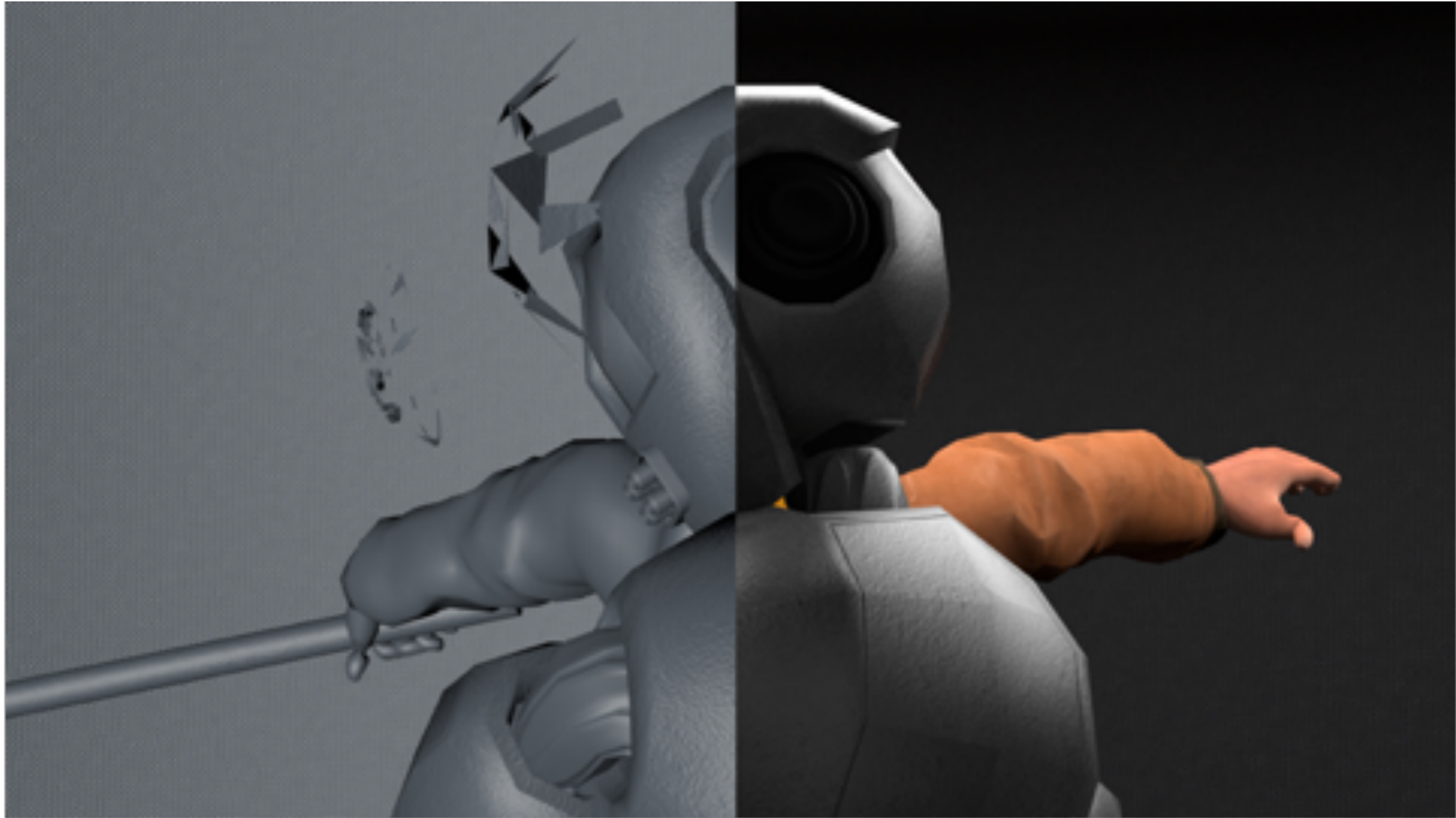Bones and Joints of Characters in Cinema 4D.

Making of 3D Animation

Model and Textured Model of Floating Tower in Cinema 4D.

Making of 3D Animation

Model and Textured Model of Scene 9-3 in Cinema 4D.
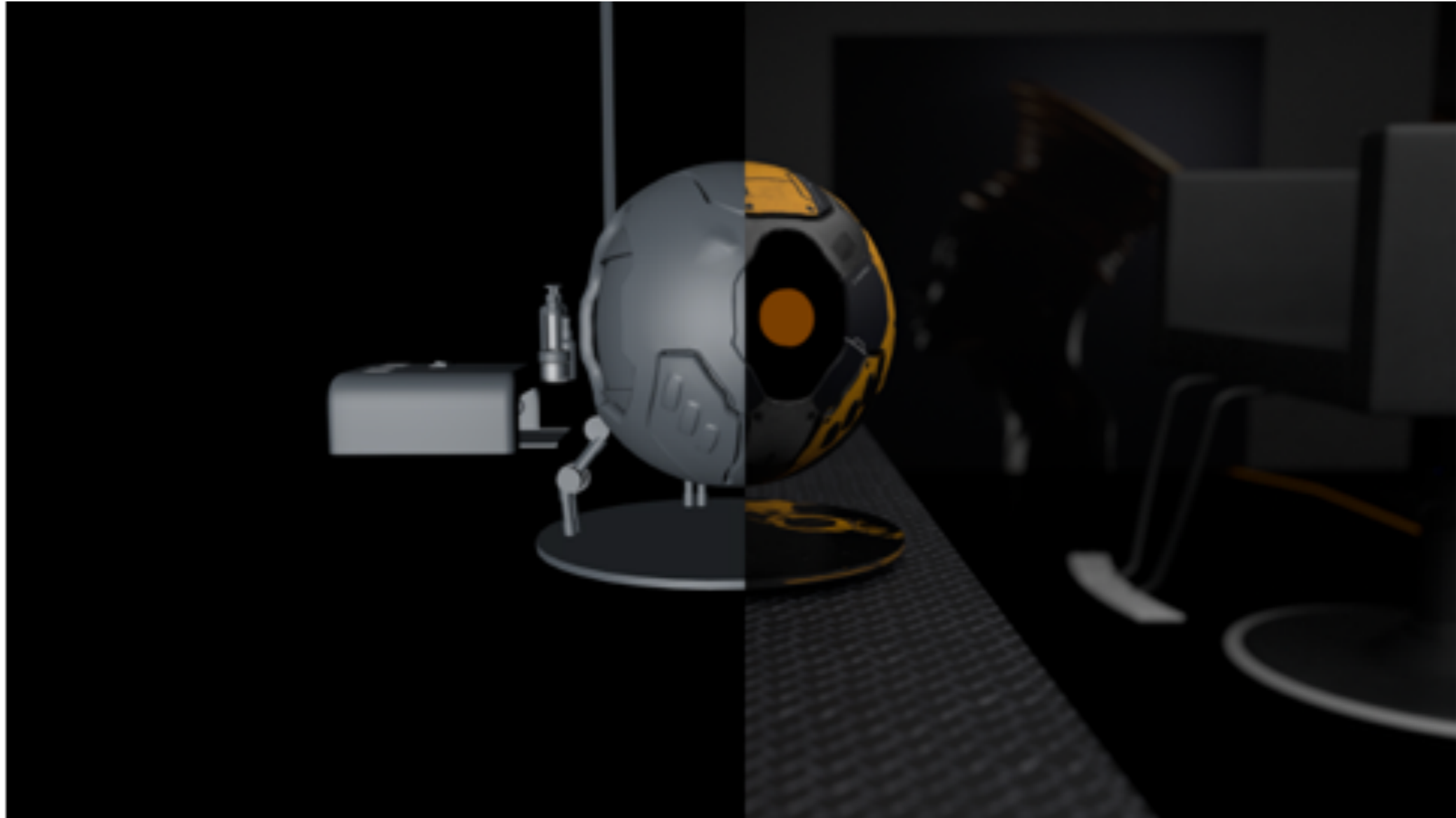
Making of 3D Animation

Model and Textured Model of Scene 17-8 in Cinema 4D.

Making of 3D Animation

Model and Textured Model of Rando in Cinema 4D.

Making of 3D Animation

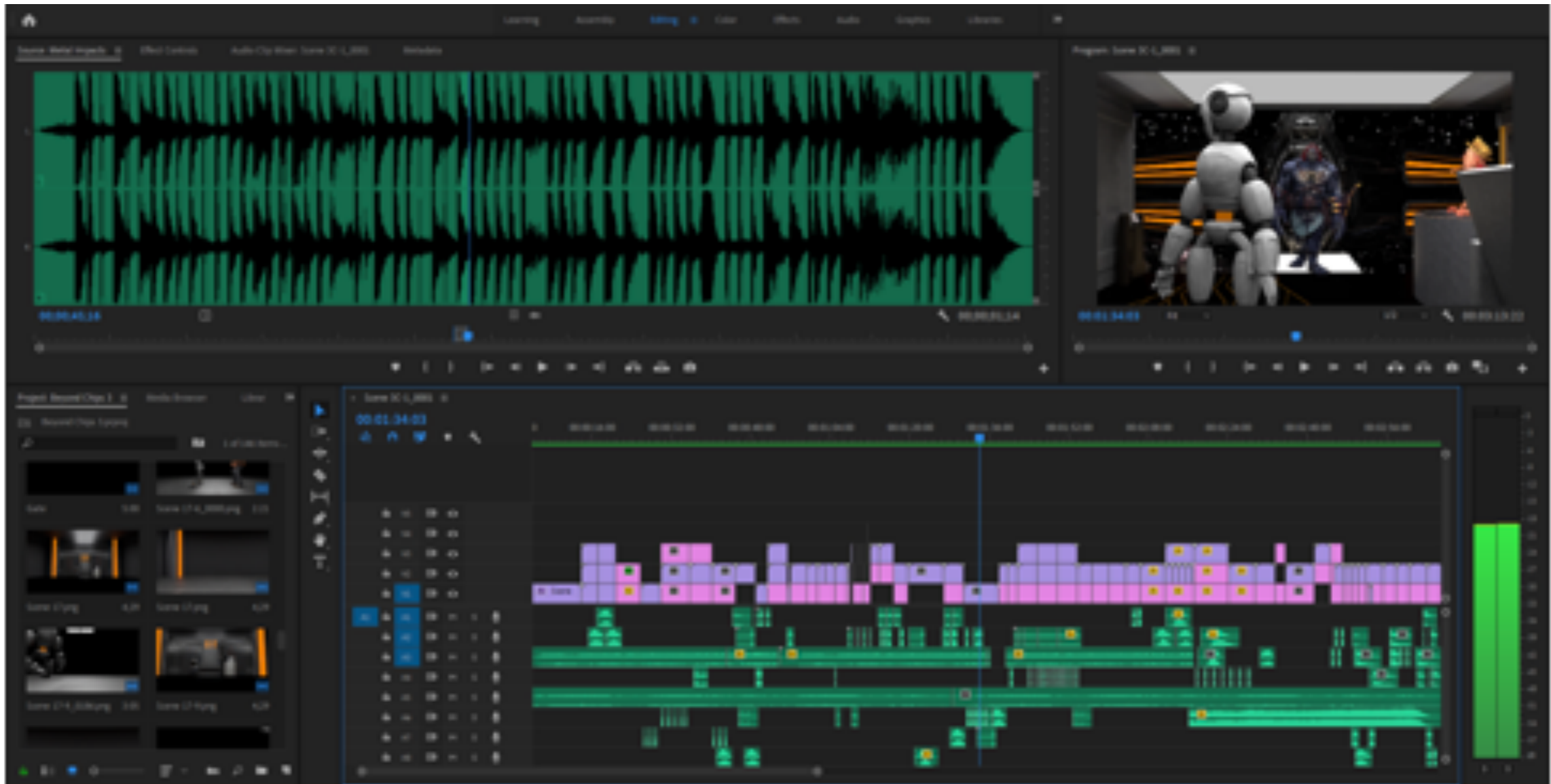Model and Textured Model of AcD 1.2 in Cinema 4D.

Making of 3D Animation

Model and Textured Model of Rando Jr in Cinema 4D.

Making of 3D Animation

Model and Textured Model of DD4 in Cinema 4D.

Making of 3D Animation

Stitching all the scenes and designing Sound in Adobe Premiere Pro.

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