

TOPIC

Moonwalking with Einstein

http://www.capitalessence.com/blog/wp-content/uploads/2011/12/Moonwalking_with_Einstein_-_Foer_Joshua.pdf

If memory is our means of preserving that which we consider most valuable, it is also painfully linked to our own transience. When we die, our memories die with us. In a sense, the elaborate system of externalized memory we've created is a way of fending off mortality. It allows ideas to be efficiently passed across time and space, and for one idea to build on another to a degree not possible when a thought has to be passed from brain to brain in order to be sustained. The externalization of memory not only changed how people think; it also led to a profound shift in the very notion of what it means to be intelligent. Internal memory became devalued. Thanks to the plummeting price of digital storage, the increasing ubiquity of digital sensors, and better artificial intelligence to sort through the mess of data we're constantly collecting, it's becoming easier and easier to capture and remember ever more information from the world around us.

MEMEX

<https://www.theatlantic.com/magazine/archive/1945/07/as-we-may-think/303881/>

"Consider a future device ... in which an individual stores all his books, records, and communications, and which is mechanized so that it may be consulted with exceeding speed and flexibility. It is an enlarged intimate supplement to his memory."

Would you take a pill to make you smarter?

<https://www.youtube.com/watch?v=sGeX2P1W7vY&feature=youtu.be>

If you could take a pill to master a new language, would you?

Overriding effort and struggle. Flattening the beauty of being human - making sense of ourselves to one another by telling stories.

Human Enhancement

https://www.ted.com/talks/jennifer_doudna_we_can_now_edit_our_dna_but_let_s_do_it_wisely/transcript

But we have to also consider that the CRISPR technology can be used for things like enhancement. Imagine that we could try to engineer humans that have enhanced properties, such as stronger bones, or less susceptibility to cardiovascular disease or even to have properties that we would consider maybe to be desirable, like a different eye color or to be taller, things like that. "Designer humans," if you will. Right now, the genetic information to understand what types of genes would give rise to these traits is mostly not known. But it's important to

know that the CRISPR technology gives us a tool to make such changes, once that knowledge becomes available.

Morality | Happiness

https://docs.google.com/document/d/1_SVSkIYxEOC6j2KvTBhUKatXEd8OPO0Hy1I4K4M4ba8/edit

Whenever we talk about happiness we also talk about something else: morality. We may not know what happiness itself signifies, but we do know how it has been evoked historically — to set out a template for a moral life. As we rush to make happiness the ultimate aim both for ourselves and society at large, we might want to recall some of the wonderfully rich and depressingly contradictory history of the concept. This might help us better understand our own time and the moral values we subscribe to today.

AS CREATORS:

<https://www.bloomberg.com/opinion/articles/2018-03-15/computer-algorithms-need-to-know-what-fair-means>

<https://www.theatlantic.com/technology/archive/2018/12/your-iphone-selfies-dont-look-like-your-face/578353/>

The stakes can be high: Artificial intelligence makes it easy to synthesize videos into new, fictitious ones often called “deepfakes.” “We’ll shortly live in a world where our eyes routinely deceive us,” [wrote my colleague Franklin Foer](#). “Put differently, we’re not so far from the collapse of reality.” Deepfakes are one way of melting reality; another is changing the simple phone photograph from a decent approximation of the reality we see with our eyes to something much different. It is ubiquitous and low temperature, but no less effective. And probably a lot more important to the future of technology companies.

AI Is Hard to See

<https://medium.com/@katecrawford/artificial-intelligence-is-hard-to-see-a71e74f386db>

How will artificial intelligence systems change the way we live? This is a tough question: on one hand, AI tools are producing compelling advances in complex tasks, with dramatic improvements in [energy consumption](#), [audio processing](#), and [leukemia detection](#). There is extraordinary potential to do much more in the future. On the other hand, AI systems are already making problematic judgements that are producing significant social, cultural, and economic impacts in people’s everyday lives.

AI and decision-support systems are embedded in a wide array of social institutions, from influencing who is released from jail to shaping the news we see. For example, Facebook’s automated content editing system [recently censored](#) the Pulitzer-prize winning image of a

nine-year old girl fleeing napalm bombs during the Vietnam War. The girl is naked; to an image processing algorithm, this might appear as a simple violation of the policy against child nudity. But to human eyes, Nick Ut's photograph, "The Terror of War", means much more: it is an iconic portrait of the indiscriminate horror of conflict, and it has an assured place in the history of photography and international politics. The removal of the image caused an international outcry before Facebook [backed down and restored the image](#). "What they do by removing such images, no matter what good intentions, is to redact our shared history," said the Prime Minister of Norway, Erna Solberg.

What Is Real?

<https://www.youtube.com/watch?v=iT45s4roNME>

How these huge pieces of technology relate to us. How do these crazy-sounding new technologies connect to our real lives?

When we talk about technology, we often talk about ourselves. Talking about science fiction is often actually talking about what is happening right now. We are right on the verge of being completely unable to trust any visual media (deep fakes). These photos were uploaded (on an android phone) on google. Google does cool things with your photos. They had an algorithm / machine learning running on the photos. The algorithms made an entirely new photo out of these where both people are smiling. This made a moment in history that did not exist. Increased complexity that threatens to put us into a weird place. When the computer beats the human at chess: with DeepBlue you could understand how the machine made the decision. With AlphaGo, there is a nonhuman intelligence and we do not have the understanding of how it makes its decisions. We are starting to build machines whose operations and thinking we cannot understand. AlphaGo and GoogleBrain decide what you watch on YouTube. There is a concrete and causal relationship between technology and the society built on top of it. We need to insist on understanding how they are built, making them explicable.

METHODS + INSPIRATION

Ethics

<https://www.virtue-235.com/ethical-approaches>

Matthieu Cherubini and ethical autonomous vehicles

<http://mchrbn.net>

<https://medium.com/@mchrbn/ethical-autonomous-algorithms-5ad07c311bcc>

Michael Sandel

<http://justiceharvard.org/>

Sam Harris' podcast - lots of interesting ethical conversations

<https://samharris.org/podcasts/what-is-technology-doing-to-us/>

Free Will

<https://www.naturalism.org/philosophy/free-will/doubting-free-will-the-argument-from-celebrity-authority>

Technology Creates Walls

<https://www.theatlantic.com/technology/archive/2012/04/why-the-landline-telephone-was-the-perfect-tool/255930/>

To foster convivial tools, Illich proposes a program of research with "two major tasks: to provide guidelines for detecting the incipient stages of murderous logic in a tool; and to devise tools and tool systems that optimize the balance of life, thereby maximizing liberty for all." He also suggests that pioneers of a convivial society work through the legal and political systems and reclaim them for justice. Change is possible, Illich argues. There are decision points. We cannot abdicate our right to self-determination, and to decide how far is far enough. "The crisis I have described," says Illich, "confronts people with a choice between convivial tools and being crushed by machines."

<https://www.youtube.com/watch?v=JJfCin12sxo>

Behind every artefact lurks an ideology

Jaron Lanier: "It is impossible to work with information technology without also engaging with social engineering... a tiny group of engineers can make decisions that affect millions."

The blackberry mobile has the ideology of work comes first and people should be available where and whenever. There was an article in the NYT and a commenter equated non-work time with idle time - something that has a Puritan overtone of a vice.

Facebook's worldview is that popularity = success.

Mitch Kapor: "

<https://anatomyof.ai/img/ai-anatomy-map.pdf>

Moral Fiction

https://archive.org/stream/HarrisonBergeron/Harrison%20Bergeron_djvu.txt

THE YEAR WAS 2081, and everybody was finally equal. They weren't only equal before God and the law. They were equal every which way. Nobody was smarter than anybody else. Nobody was better looking than anybody else. Nobody was stronger or quicker than anybody else. All this equality was due to the 211th, 212th, and 213 th Amendments to the Constitution, and to the unceasing vigilance of agents of the United States Handicapper General. Some things about living still weren't quite right, though. April for instance, still drove people crazy by not being springtime. And it was in that clammy month that the H-G men took George and Hazel Bergeron's fourteen- year-old son, Harrison, away.

Social Norms + Relativism

<https://www.nytimes.com/2015/03/10/opinion/david-brooks-the-cost-of-relativism.html>

But it's increasingly clear that sympathy is not enough. It's not only money and better policy that are missing in these circles; it's norms. The health of society is primarily determined by the habits and virtues of its citizens. In many parts of America there are no minimally agreed upon standards for what it means to be a father. There are no basic codes and rules woven into daily life, which people can absorb unconsciously and follow automatically. Reintroducing norms will require, first, a moral vocabulary. These norms weren't destroyed because of people with bad values. They were destroyed by a plague of nonjudgmentalism, which refused to assert that one way of behaving was better than another. People got out of the habit of setting standards or understanding how they were set.

Futurescaping + Speculative, Critical Design

Future-ing Studios, People

Strelka Institute

<https://strelka.com/en>

<https://thenewnormal.strelka.com/research#projects>

Adam Harvey

<https://ahprojects.com/>

Superflux

<http://superflux.in/#>

<https://vimeo.com/128873380>

Automato

<http://automato.farm>

Luke Sturgeon

<https://vimeo.com/lukesturgeon>

James Auger

<http://www.auger-loizeau.com/>

Tega Brain

<http://tega.brain.com>

Natalie Jeremijenko

https://en.wikipedia.org/wiki/Natalie_Jeremijenko

Laura Watts

<https://sand14.com/>

N.K. Jemisin

<https://www.stitcher.com/podcast/vox/the-ezra-klein-show/e/55964162>

Anab Jain

https://www.ted.com/talks/anab_jain_a_sneak_preview_of_the_future?language=en

Liam Young

https://www.youtube.com/watch?v=rE_c0hmx9Fg

Keller Easterling

https://www.youtube.com/watch?v=_ocLtzCQ2rI

James Dator + Alternative Futures

www.seameo.org/...01.../03_alternative%20futures%20by%20james%20dator.pdf

Eames

<https://www.youtube.com/watch?v=0fKBhvDjuy0>

List of methods

<https://docs.google.com/document/d/1VqiOdeTldMpc2eB2sXSXHxkKi04kFTokNC6OJlw58RM/edit?usp=sharing>

Stories

<https://www.youtube.com/watch?v=oP3c1h8v2ZQ>

A selection of Design Fiction references

<http://maxmollon.com/explorations/?cat=71>

Speculative Design and its Audience

<https://medium.com/@JJCV/speculative-design-and-its-audience-effd3203fb81>

Part 3 – What is Speculative / Critical / Fiction / Design?

<https://elviavasconcelosblog.wordpress.com/2017/07/23/part-3-what-is-speculative-critical-fiction-design/>