

# The AI Shape and Post-Human in Cultural Content

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## Abstract

**Background:** Since the 1980s, when artificial intelligence began to be commercially used, humans have always wanted to express the post-human era. When discussing modern and future societies, AI has become indispensable, and someday artificial intelligence may face a reality that replaces humans. Numerous cultural contents show such an appearance. The development of artificial intelligence technology is leading to a fundamental change in perception of human nature.

**Objectives:** This paper seeks to find expressions of artificial intelligence and post-human that appear in various forms in cultural contents to interpret and understand modern social aspects of human beings and the development of technology.

**Methods:** The study is conducted by visiting text and various websites as primary data. We can see artificial intelligence through many literary works and movies, and furthermore, we will be able to seek an understanding of post-human.

**Results:** The AI era has arrived. Currently, AI is intertwined in human life like parts. However, AI will develop further in the future. Therefore, humans will radically change AI, and AI will fundamentally change human lives. Such aspects are being realized in many cultural contents such as movies and literary works. Humans now have to think deeply about post-humans by coexisting with AI. Many people say that AI exists for a better society. But what challenges will AI have to address in order to continue to be useful to humans? Before answering, it's important to have a clear understanding of the impact of AI on human society. Fortunately, cultural content kindly shows the image of the post-human era.

**Conclusions:** First, human fears and expectations for AI will continue for a long time. Research on human reflection and more possibilities is needed. Therefore, humanities research will be as necessary as technical and engineering research. Second, as AI develops more and more, our society needs various preparations to cope with it. The discussion of post-human is one of them. Cultural content, such as movies and literary works, allows us to get closer to it.

**Keywords:** Cultural content, Artificial intelligence(AI), Post-human, Emotion and reason, Social Robots, Films and Novels, Communication.

## 1. Introduction

Artificial intelligence is no longer simply a technology for human convenience, but has become an existence that communicates and communicates with humans. In particular, in the post-human era, artificial intelligence is penetrating more deeply into our lives. Numerous cultural contents show just that. The relationship between artificial intelligence and humans in literature, movies, and dramas has provided an opportunity to reflect on the inner self more deeply. In particular, as the protagonist of the key change in the era of the 4th industrial revolution, it is no longer unfamiliar to see artificial intelligence 'personalized' as it is incorporated as a new member of human society along with technological development.

The question is, how will we live in coexistence with artificial intelligence when artificial intelligence becomes self-conscious and judgmental that surpasses humans at some point through constant updates? This phenomenon also reflects the fear of artificial intelligence and the longing for an entity beyond human beings in the subconscious mind of humans.

Many films, including <Robot and Frank> (2012), <Her> (2013), and <EX-MACHINA> (2014), cover artificial intelligence and human coexistence, communication, and the resulting dilemmas. The same is true for literary works. The novel <Do Androids Dream of Electric Sheep> (1966) by Philip Dick, a leading science fiction writer of the 20th century, which is also the original of the movie <Blade Runner>, and <Klara and the Sun> (2021), a novel by Nobel Prize-winning author Kazuo Ishiguro (2021), are also artificial. Through the appearance of intelligence, I am thinking about the interaction between humans and AI.

At the same time, countless discourses about artificial intelligence generated topics in various fields and fields, including engineering, economics, and the humanities, and created social issues. And this is still developing as an ongoing problem.

This study will pursue social interpretation and understanding interlocked with post-humans by analyzing the appearance of artificial intelligence in cultural content that has appeared in our society in line with the phenomenon of 'artificial intelligence becoming an issue' expressed in various forms. This kind of work is also a matter of ensuring modern practicality in preparation for artificial intelligence, which inevitably has to take a deep place in society. If it is deeply related to human values and social change, it is even more necessary because it cannot be delayed any longer.

## **2. Topic questions, and AI and post-human**

### **1) A methodological question**

This study aims to present cultural contents related to artificial intelligence and promote harmonious social understanding accordingly. To this end, we will sometimes proceed with data related to artificial intelligence. For example, events such as smart factories, industrial Internet consortium (IIC), and autonomous car accidents in terms of economics that are talking about the 4th Industrial Revolution are very suggestive. In addition, I would like to try to expand the text through interpretation of videos or literary works such as movies based on artificial intelligence in a broad sense. Social messages found in cultural contents such as literary works, movies, and dramas will be dealt with meaningfully.

Human affection and trust in humans become the most desperate virtue of cultural content. Sometimes cultural content is language-based, but when it is connected to artificial intelligence, it also betrays these human affection and trust. In other words, even though artificial intelligence can make human life more convenient than before, there are constant calls for regulating the development of AI included in the category of human "technology." Historically, there have often been cases in which institutional regulations have been imposed on technologies based on concerns about the unethical nature of the process and the risk of consequences.

Often, artificial intelligence and robots are difficult to replace, mainly in the art world, where creativity and individuality are prominent. However, a joint research team at Oxford University and Yale University in the U.S. announced that AI will replace even this area based on a survey of 352 experts from around the world. The research team predicted that AI best-selling writers will be appear by 2049. This means that AI has come as a big challenge to the literary world. There is a desperate need for an understanding of the cultural and ethical relationship between AI, an intelligent machine, and humans, an intelligent organism.

However, opinions are divided on the quality of the work written by AI. One affirms that only humans can read the trend of the times and write true literary works that reflect human needs, expressing the view that it is difficult to see AI's works as literature at all. In other words, "Literature is not just a story, but a product of the writer's overall experience and communication between the writer and the reader," so "AI's writing may have value, but it cannot be recognized as literature."

With the advent of AI, which writes novels and poems, we now face the fundamental question of what literature and technology are for humans. Furthermore, questions about how humans and non-

human beings will relate, understand, and communicate in the post-human era, which refers to evolutionary humans that are imagined to be far ahead of modern humans due to the use of knowledge and technology.

And these questions are deeply related to the question of human beings and 'humanity' connected to this study. Will AI be able to coexist with humans? Furthermore, can it sometimes be set as a substitute for humans?

Now the era of human-centered dichotomous thinking is slowly coming to an end. The world is changing rapidly over time. Complexity and crises that cannot be fully understood by the dichotomous standard of dividing humans and non-humans are appearing here and there. Reflections on new ways of life are taking place everywhere. One of them is the actor-network theory. Humans and non-humans have constantly established relationships, and have led lives and continued history and culture in that heterogeneous network. Can artificial intelligence write a new history with humans?

The 'post-human' in the AI era is a proof that the basic category that understood human society is no longer valid.

## 2) Advances in AI and post-human

Artificial intelligence literally means human-generated intelligence. Artificial intelligence is not the only result of computer science. Various academic fields such as philosophy, psychology, brain science, and biology are directly or indirectly involved, and the meaning of artificial intelligence in each field is slightly different.

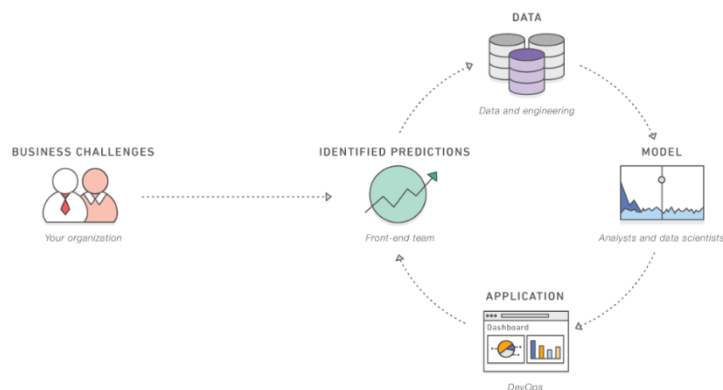
Nevertheless, if you divide it into two main categories, one is to argue that AI should have the same system of thinking as humans, that it should have the human mind and spirit, and one is to classify it as AI to perform various intelligent actions (writing novels or poems, drawing music, proving science or math theory, and even talking to humans). According to the philosopher John Searle, the former is strong AI and the latter is weak AI. In this way, the appearance of artificial intelligence is bound to be very diverse.

For example, artificial intelligence is a field related to building smart machines that can perform tasks that require human intelligence, focusing primarily on solving cognitive problems associated with human intelligence, such as learning, problem solving, and pattern recognition do as well. (Therefore, AI types are divided into Reactive Machines, Limited Memory, Theory of Mind, and Self-Awareness, and Smart assistants, Self-driving cars, Robo-advisors, Conversational bots, Email spam filters, Netflix's recommendations, etc. are examples of this.)

Artificial intelligence may imply robotics or the future, but AI is becoming a reality of high-tech computer engineering beyond small robots in science fiction. Therefore, machine learning is more important than anything else. That's why network computing has made it possible to further develop subfields under the name of "deep learning." Machine learning and deep learning are both computer science fields derived from the field of artificial intelligence.

AI is becoming "more and more intelligent" and learning faster through more data. The machine learning implementation system proposed by Amazon is as follows.

<Figure 1>Implementing Machine Learning in Organization



Companies are constantly generating the data they need to implement machine learning and deep learning solutions. In addition, with the advent of IoT, sensor technology is exponentially increasing the amount of data to analyze.

Deep learning is a branch of machine learning that involves stratifying algorithms to understand data in more depth. Through this, we try to classify images and videos and teach them to understand a person's language, intonation, and context with speech recognition.

On the one hand, artificial intelligence can also be understood as basic intelligence that imitates human intelligence by generating and applying algorithms embedded in dynamic computing environments.

This understanding of artificial intelligence can help you understand post-human. And in order to understand post-humanism, post-humanism must first be premised. Humanism is a term that encompasses a wide range of philosophical and ethical movements that are unified with a firm belief in human unique values, actors, and moral superiority. After the Renaissance, the humanistic worldview that dominates many of our most important political and social systems through humanism places humans at the center of the moral world. However, post-humanism, a series of ideas that have emerged since the 1990s, challenges the concept that humans are and will continue to be the only subjects of the moral world.

Post-humanism is “the idea that humanity can be transformed, transcended, or eliminated by technological advances or the evolutionary process; artistic, scientific, or philosophical practice which reflects this belief.”

Post-humanism has influenced many modern fields such as philosophy, literary theory, art, and culture over the past few decades, focusing on today's technological advances caused by the industrial development of society and the everyday spread of technology. In fact, post-humanists argue that in our technically mediated future, understanding the world as a moral hierarchy and putting humans at the top of it is no longer meaningful. Post-humanists argue that humans will be fundamentally changed by biohacking, cognitive improvement, and other biomedical technologies in the coming century. This improvement will lead us to "evolve" into species that we cannot fully recognize today.

Philosopher Donna Haraway argues that the fusion of human and technology will help us see ourselves as interconnected rather than separated from non-human beings, rather than physically improving humanity. For Haraway, post-humanism extends moral interest to things different from us, especially other species and targets we live with in the world.

Looking at the meaning of post-human, post-human is a generic term often used in critical discourse that can be used to describe the potential enhancements to human nature generated by applied science and technology development, although it is difficult to find a definition of a shared term. From a technological progressive standpoint, rather than seeing the opportunity for the expansion of rational dominance desired by post-humanism and overcoming human biological limitations, we see an opportunity to correct the balance between humans and non-humans under post-human conditions and promote horizontal ontology and extended ethics. Sharing by different conceptual positions shows that the boundaries between technology and nature are blurred. Interestingly, the term "post-human" is used in literature and film works that respond to specific events or phenomena, rather than being rooted in traditional science fiction themes and themes. Post-human could be a concept that allows humans to think beyond humans, to be less narcissistic in our concept of the world, and to take the interests and rights of things different from ours seriously.

### **3. AI and post-human in cultural content**

#### **1) Narrative of the films**

The movie <Robot and Frank>(2012) is set in the near future, where human-help home robots are commonplace, and the story is about old Frank, a former safe thief who lives a boring rural life, and VGC-60L, a health aide. Frank is living a lonely life alone, leaving all his family abroad. However,

as he lost his memory day by day due to senile dementia and his daily life became increasingly difficult, his son, who failed to see it, presents Frank with a "robot" for nursing. Robots follow around all day and nag about everything from eating habits to exercising habits. Before we know it, robots begin to enter his life. Frank gradually feels warm for the robot, who appeals to emotions that if he fails to take care of his health, he will be discarded.

<Figure 2>Robot and Frank, looking at the same place



The future society in which humans and robots coexist has already been imagined in various forms in many films. Unlike these films, however, *Robot & Frank* does not try to convince the audience of a yet-to-be-finally future. It focuses only on the relationship between the unnamed machine 'robot' and human Frank. The process of filling each other's shortcomings is rather human. To Frank, who keeps showing his feelings to him, the robot repeatedly warns him, "I'm not a human," but the robot's memory, which has to be reset, seems to resemble Frank's fading memory in some ways. It is the communication between humans and AI.

The movie <Her> is related to human emotions such as loneliness, loneliness, longing, solitude, pain, and healing. A movie featuring a person who writes a letter on behalf of someone shows a job that artificial intelligence seems difficult to do. It is supported by artificial intelligence, but there is a premise that humans can only convey emotions. The main character, who had repeated his boring daily life and lived feeling lonely and empty due to his separation from his wife, meets the artificial intelligence "Samantha" and gradually falls in love. But Samantha is also talking and interacting with countless others. She confesses that she fell in love with others at the same time. But she says this fact makes love stronger rather than changing it.

Director Alex Garland's film "EX- MACHINA" is a story of an artificial intelligence robot dreaming of a world where the boundaries between humans and machines are broken and coexisted, showing human ontological problems as conscious escape and liberation of artificial intelligence. The setting that artificial intelligence escapes from the human who made it, becomes a free body,

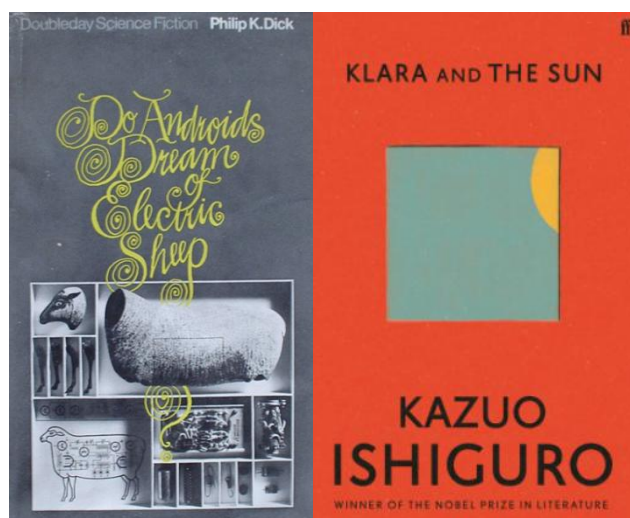
enjoys the same rights as humans, and lives equally is still possible in human dreams, but it may become a bigger topic in the near future.

In many films, artificial intelligence and human coexistence, communication, and the resulting dilemma are dealt with in various ways. We will increasingly live on artificial intelligence. (AI robots are often referred to as "EX-MACHINA", which is the only term left behind, except for the first letter "Deus" in "Deus EX-MACHINA". In other words, it also means a world in which God is absent and artificial intelligence is the only world left, and now there is an ironic era in which humans can be ruled again by the creatures created by humans themselves.)

## 2) The novel's question

The novel "Do Androids Dream of Electric Sheep?" Most of the animals in the genus died and became rare, and owning a living animal soon became a social status. Most people buy and keep electric animals. People speak by numbering their emotions, and they control them through mood-altering machines. In this world, humanity is not reason, but emotion. The problem is that androids, who are opposites of humans, also have emotions. In the novel, the android has many emotions such as fear, selfishness, and resignation. But they are insensitive to the feelings of others. It's the lack of empathy. Therefore, the ability to empathize is an important quality that distinguishes humans from androids. However, the ability to empathize here is limited. That is, he does not empathize with non-life. Empathy is not formed on the premise of coexistence, and humans treat androids cruelly. In fact, the selfishness of androids is no different from the selfishness of humans. Contrary to what the movie shows, the story read in writing expands the human imagination further. Should 'post-human' be like this? Humans will not be able to give up what makes them human.

<Figure 3>The 1st editions of novels





Kazuo Ishiguro's novel <Klara and the Sun> is the story of a human girl Joshi and her companion, an artificial intelligence robot, Klara, of sadness, love, and devotion without asking for anything in return. The setting of the novel is America in the not-too-distant future. AI manufacturing technology and genetic engineering advance, and society reorganizes the class system based on the advancement of science and technology. Children's intelligence is genetically 'improved', and they receive distance education at home without having to go to school. An artificial intelligence robot called AF(Artificial Friend) is produced and sold as a friend of these children. Of course, not all members of society enjoy the benefits. Those who do not have enough wealth or class, or who refuse to belong to the system and live in separate communities are excluded from the benefits of science and technology.

The protagonist of the story is Klara, a girl type AF. Today, Klara is waiting for her child to show up to take her from her AF store window. Klara isn't the latest model just released, but there's something very special about it. He is particularly interested in observing humans and learning their emotions and communication methods. Klara sits in the store window, grasps the emotions of people passing by, and substitutes herself for those emotions and imagines them. One day, a girl approaches Klara. A girl named Josie has an uncomfortable gait and is very thin. At first glance, her health is abnormal. Klara and Josie chat for a while, and they are drawn to each other.

In the process of realizing Klara's unwavering devotion to humanity, a non-human being, we begin to reflect and think about what 'humanity' really is and what makes each human individual unique. The way non-human beings love humans, how is that different from human love for each other? If this supremacy is not love, then what is love?

According to The paradox of mechanical reason, to say that a machine can have reason is as impossible as to say that a triad can have four sides.

If there was a machine that resembled a human, it would no longer be a machine. Therefore, the discussion of artificial intelligence in artificial intelligence and cultural contents should go beyond the realm of science and take place in society, philosophy, and our lives. This problem is also found in self-driving cars, which are one of artificial intelligence. Who should be saved first? Is such a question possible?

<Figure 4>Self-driving car's dilemma, who should live first?



Discussions of the post-human have continued to evolve over the past 30 years or more. In particular, the post-human era, which has come along with the rapid development of artificial intelligence, information and communication, and biotechnology, deconstructs the boundary between humans and non-humans based on cutting-edge technology and emphasizes the relational subject that aims for a positive bond with many others. However, as seen in many cultural contents, post-humans are clearly concerned about the inhuman and inhumane aspects to constantly raise these questions.

#### 4. Conclusion

Artificial intelligence is moving beyond 'intelligence' to artificial emotions. AI technology, which converts language into images, embodies human emotions. The post-human phenomenon is already becoming a reality.

Today we live in a rapidly changing era of technological civilization. And we're optimistic about our future lives because we think of these changes as developments. As scientific philosopher Thomas Kuhn explained, paradigm shifts occur radical and some say that now is the time for that singularity to arrive. But what we must remember is that these developments do not always make human life more meaningful. Behind the development of brilliant technological civilization are social ills, contradictions in life, and alienation. Furthermore, if it may be caused by artificial intelligence, we should be prepared for it.

Discussions on human dignity can be questions and answers about human existence and the meaning of life. Obviously, machines are not humans as objects shaped by artificial intelligence.

Therefore, more than ever, discussions on 'humanity' linked to human protection are urgently requested. This is because the value of human dignity can be found not only in terms of formality, but also in humans breathing and existing with people in their own lives.

In this way, it is even thought that the endless longing for the immortality of artificial intelligence of human reason may show the greedy bare face of modern people. Artificial intelligence is a double-

edged sword that can benefit humans but also pose a great threat. Since future science may change our lives and minds, as artificial intelligence develops more and more, our society needs various preparations to cope with it.

Cultural content could be one clue to play that role. The assumption that artificial intelligence, along with its function as a buffer to reduce human fears of the coming future, could show a completely different ending if it were used as a judge to prevent the end of mankind in the movie <Don't Look Up>(2021). We need to think about how we can approach and solve the unintended damage to humanity caused by artificial intelligence, even if the purpose was good, and how we can create a more transparent society.

Nevertheless, we assume another AI entity. Social robots are one such example. A social robot is an emotional robot that communicates with people by combining artificial intelligence, the Internet of Things, and cloud computing. It still appears in works written and photographed by humans, but advances in science and technology will make it possible. Therefore, it is a necessary task from the current perspective to reconsider the cultural contents related to artificial intelligence that appear every moment in our society.

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