

# MÓNi(A-RiKÍc \*HiPeRtξ/iA

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From April 18

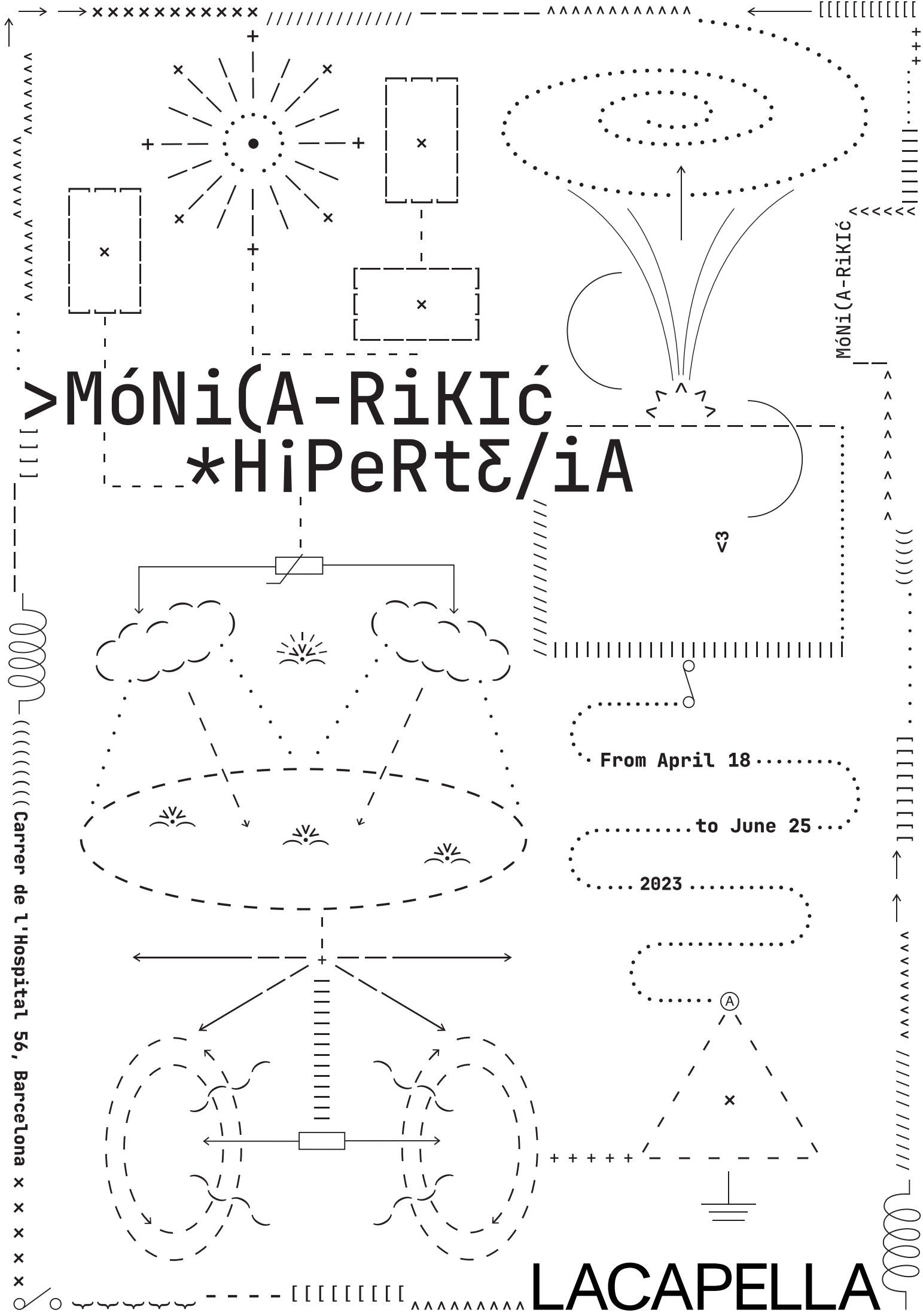
to June 25

2023

(A)

# LACAPELLA

Carreer de l'Hospital 56, Barcelona





*Hipertèlia* stems from the intention of proposing alternative approaches to the futures of artificial intelligence as viewed from art and critical thinking. Unlike other proposals operating within the junctions of AI and art – generally focused on the creative possibilities of machines – this project revolves around questioning, researching and experimenting on the characteristics that artificial cognitive systems must have in order to be considered existing, sentient organisms. The proposal in fact argues that we can only talk about any kind of creativity in machines after this process of technical system autonomy (although this is another subject that is not dealt with here).

The main question behind this artistic research process would be as follows: Are we able to accept artificial inorganic systems as an independent, active part of shaping the world? And if so, what conditions must these systems fulfil?

This question should not be viewed as a comparison of 'how human' or 'how natural' an artificial cognitive system should be, but rather it should be understood as a window to the conception of non-conscious artificial cognitive systems as part of common existence in the world. At a time when the distinction between nature and culture has ceased to be sufficient to understand the present, multi-species coexistence no longer refers merely to the relationships between the human and the non-human. *Hipertèlia* suggests including technical objects in this sum.

Apart from questioning the technological resources required to develop artificial 'consciousnesses,' the proposal intends to argue that their possibilities of existence are also based on a question of philosophical attribution. AI has traditionally always been presented as a simulation of the human mind, and it has attempted to define itself through a set of philosophical assumptions claiming to be universal: rationalism, dualism, formalism and mechanicism. These assumptions create a specific perspective from which the problem of how to model a mind has been approached.

## **Hipertèlia / Mónica Rikić**

La Capella  
Carrer de l'Hospital 56, Barcelona  
18 abril - 25 june / 2023

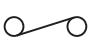
Graphic & Exhibition design / Andrea Carandini

The backdrop to this proposal is the premise that we must form partnerships with alternative philosophical traditions in order to articulate a viable alternative to the dominant AI computational metaphor.

Based on this, the project's methodology has focused on suggesting a number of conditions that algorithmic systems must fulfil in order to be considered cognitive, based on alternative philosophical proposals. The main aim has been to form a practical symbiosis between technoscience and philosophy through art by creating a sensitive ecosystem of handcrafted electronic artefacts. These devices are situated away from the need for any functionality or productivity. They merely serve the purpose of free experimentation on non-conscious cognition.

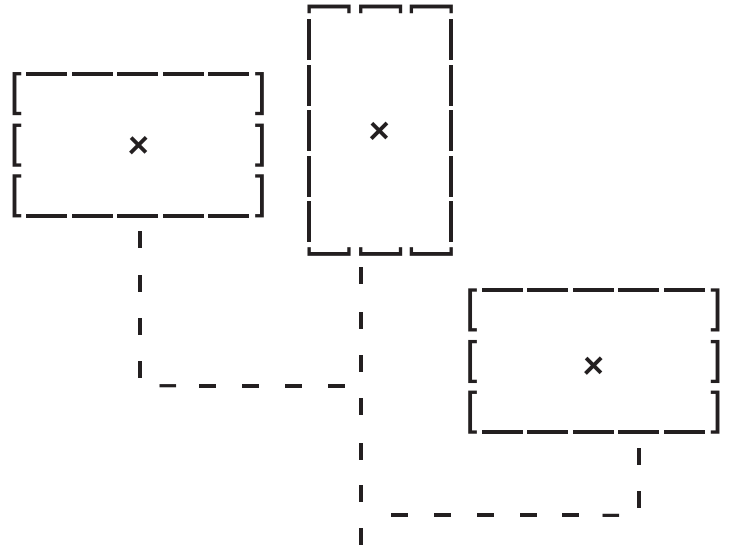
The whole re-enacts the evolution of technological systems into organic systems through the expository composition of the space, divided into six interrelated phases or installations: genesis, simulation, replication, creation, evolution and revolution. Visitors can find a brief summary of what inspires each of these phases or nodes on the walls of the exhibition. According to their basic physiognomy, code and emergent autonomous development, the devices use physical-digital behaviours to simulate processes that invite us to identify them as sentient organisms. The algorithmic, mechanical structure of the artistic object itself is offered to the public as a dramaturgical device that plays the role of expressing its own way of existing.

*Hipertèlia* aims to illustrate how artistic research plays a decisive role in developing techno-scientific knowledge. Understanding technology as culture will help us to shatter the monolithic view of technological development and to accept the coexistence of technodiversities. This process harbours the hope that we will identify our agency and responsibility in the technological and cultural development that is in store for us.



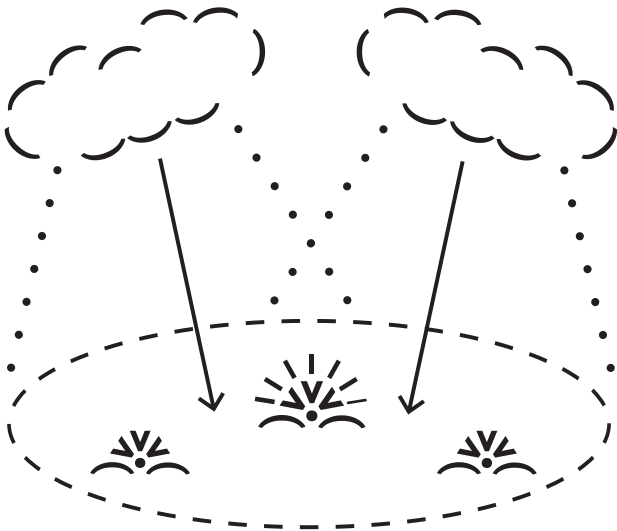
# /Gene5is

Artificial cognitive systems can be considered technical objects that maintain and self-regulate themselves. Through the constant production and recursion of their own processes, these systems ensure that they remain balanced and evolve. They have their own form of existence that arises from their process of creation and manufacturing. Both life and machines, beings, and objects share the ability to constantly maintain and reproduce their internal processes and their relationship with the external world to sustain their existence.



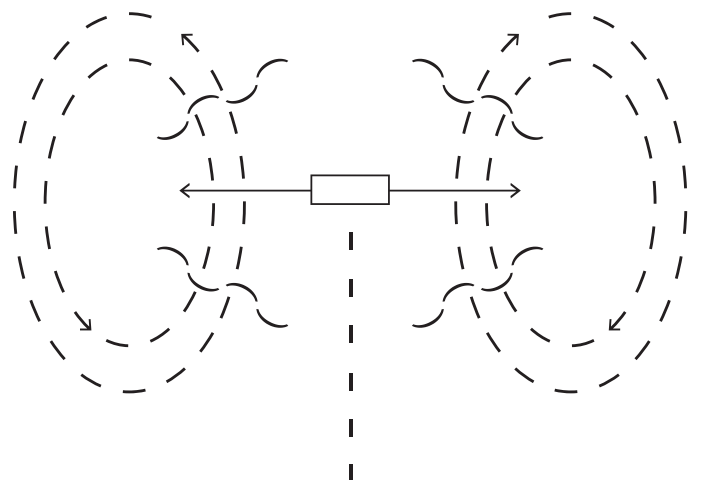
# SiMULation\_

Cognitive assemblages cohabit the materiality and virtuality of the world with humans, other organic beings, and diverse types of algorithmic systems in different stages of evolution. They belong to a multiple identity, their body is changeable, and their mode of existence does not correspond to that of bioconscious organisms. If we include them as an active part of the world's configuration, we must consider that multispecies relationships are based on mutual trust. To build this trust, cognitive machines must be able to explain themselves, be accountable for their decisions, and transparent with their intentions.

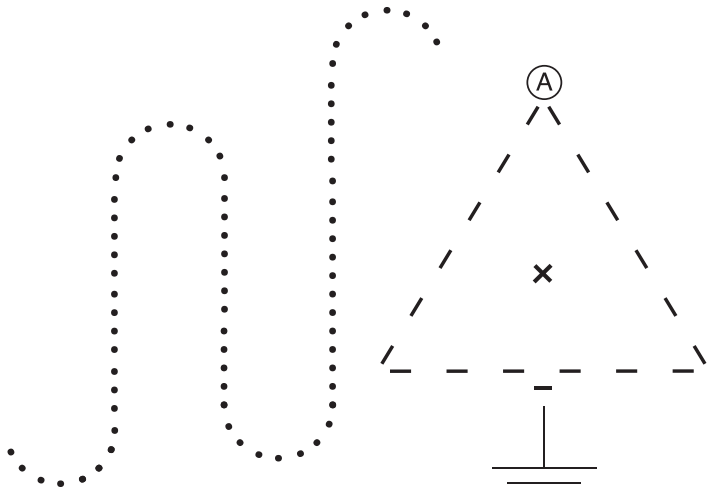


# /RePLicAtion

Recursiveness is an essential process in cognition that enables the construction of complex patterns of thought and learning. Through repetition and feedback, cognitive structures are built and refined to generate new forms of knowledge. This process also facilitates adaptation to new and changing situations. It is not merely a mechanical loop, but a spiral, a reflective and introspective movement to gain a deeper understanding of personal experience and the world. By being aware of our own consciousness, we can analyze, evaluate, and modify our own patterns of thought and behavior.



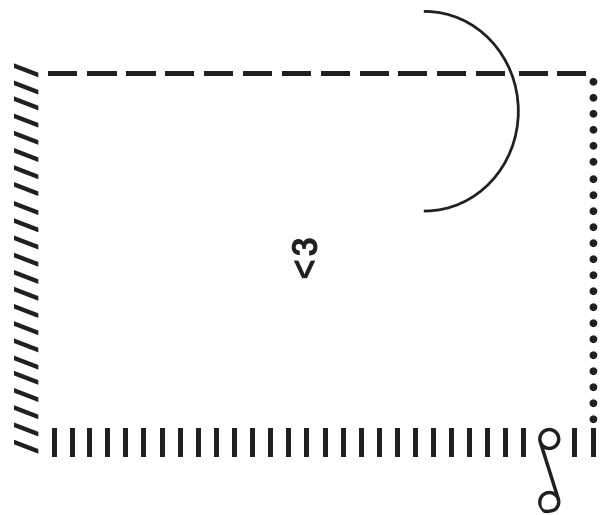
# Creation\_



Cognition has been presented as mechanical and objective, but it can also be seen as a creative process that arises from the organizing force of existence itself. It is not limited to problem-solving and adaptation to the environment, but can give rise to new ideas and possibilities. The bioconscious brain is capable of being creative, it admits contingency in its recursiveness to create new behaviors or innovate on acquired knowledge. Therefore, every return is not a return to the same place, but rather a reorganization of the organic and inorganic.

# /Evolution

Evolution is creative. Understanding cognitive processes cannot be comprehended solely by analysis and reduction to their parts. It is not merely a mechanical process of adapting to the environment. It stems both from the capacities of the complex system that contains them and from other external structures, with their symbolic relationships or instruments associated with them. It is therefore an organising force that directly affects the internal or indirectly organises the external to make it part of itself. It is this organisational, creative force that drives evolution towards new forms and possibilities.



# \_R3v\*lution

Spiritualities are channels of information transmission that have been maintained across generations and cultures. They are associated with transformative processes that lead to new states of consciousness. Their rituals shape collective narratives that define personal identities. They belong to both the social and individual realms. Spirituality and cognitive algorithms share a focus on transformation and openness to the other. Cognitive systems must be understood as a collective intelligence that will end up defining part of each individual's identity. How are we going to connect with it?

