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PROTOANTHROPOID – COAGULATION OF CONSCIOUSNESS

Coagulation – the process of combining particles of the dispersed colloid phase into larger aggregates creating a continuous phase with an irregular structure. There is reversible and irreversible coagulation, as well as spontaneous and forced. As a result of coagulation, the phenomenon of gelling, formation of pastes and solids, sedimentation or covering the surface of the mixture with a layer of dispersed phase may occur;

Anthropoid – an English term for a representative of the ape's infrade;

Protology – a branch of dogmatic theology dealing with the issues of the beginning of the existence of the world and man. The name of this field is derived by analogy with eschatology dealing with the ultimate things.¹

In this article, I would like to refer to a few problems that arise in the context of the Festival of Naked Forms and the trans-species politics. Here we have the problem of understanding the phenomenon of nudity, the problem of the existence of form, the problem of the specificity of the human constitution in the context of transspecies politics.

I

The problem of nudity

The first association in the subject of nudity is not an act in representational painting, not body art, but publications in the field of anthropology. «»Something« arose because conditions allow it.»²

Humans, one of the primates, are distinguished by the absence of hair on most of their body surfaces.³ For 6 million years of separate evolution, humans and chimpanzees have accumulated about 20 million genetic mutations. This is a 1% difference in the structure of the DNA of the two species. We are the product of evolution that goes back to the origins of life on earth.⁴

Atoms of iron arose as a product of supernovae. And the Fe particle – the hemoglobin particle – a single iron atom, is the 'heart of the heart' of the human blood system, which enables oxygen exchange in the body. Three billion years ago, there was no oxygen on earth. It was only over time that cyanobacteria / appeared – and

photosynthesis took place. The carbon dioxide turned into oxygen created the atmosphere. 600 million years ago, the ozone layer was formed and multicellular organisms, to which we humans are also included, could develop. There was a Cambrian explosion, the plants ‘came out’ onto the land. These cyanobacteria are now chloroplasts in plants. They enable photosynthesis, which enables the storage of energy in plants, muscles, etc., and is a condition for metabolism and energy in the life processes of complex organisms.⁵

The naked body is still present in our lives (under clothes), but our thoughts can be somewhere else, penetrating the worlds of thoughts, abstractions and concepts. According to the cognitive scientist Joshua Bach:

The environment and the body can also be mental. Even when carrying out mathematical operations, you must see their results and thus come to the concept of your own agency and type of intelligence. We are distinguished by the ability to conceptualize (as an agent embedded in the Universe. (...)) Perception is that part of the mind that integrates information in a non-linguistic (conceptual) way – it runs in many areas in an irreducible way – in a way we don’t know yet.⁶

The problem of gaining feedback is related to the action but also the process of organizing a performative situation – especially in the reality of the post-art world. The interpretative horizon is located in the area of concepts related to the functioning of cognitive phenomena and the creation of a consensus towards artistic propositions.

It is a problem of creating practical tools through which this information can be obtained and at the same time embodied in a way. The sense and importance of aesthetics associated with artistic activity has also evolved in favour of an approach that, in the general current of the new humanities science, emphasizes the primacy

of performative experience.⁷ The approaches can be different; it does not necessarily mean biotechnological coupling, because the illusion of neutrality is brought about by the informational and descriptive research process itself and in fact can also be perceived as an element of the evaluation system, backed by *a priori* assumptions. This problem also applies to the exact sciences: mathematics, physics. Axioms, assumptions are something that will not be explained. Talking about axioms requires the creation of a metalanguage that enables operating with concepts. These concepts in turn justify and ‘explain’ a new level of reference.

In this context, it is worth to realize that objectively there is no such thing as a naked body. Like the concepts of subject, art and other concepts, it is a theoretical construct created for the model of the world that we use in social life.

The ‘naked body’ consists of two concepts that exist in the mental space: the concept of the body and the concept of nudity.

As Bach points out:

From the perspective of a awareness of ‘here and now’ – the physical universe does not exist ‘here and now’. And it can’t be, because we often construct conscious experience after fact or by anticipation. This means that the physical ‘here and now’ is blurred. (...) So basically the content of our consciousness depends on axioms which creates a model useful to control the environment but not depends on that, what is physically possible and what is physically happening.⁸

The use of the concepts of body and nudity is an example of how, by means of the concepts, ‘we cope’ with the enormity of information that is available in the process of experiencing life. This kind of simplifications becomes routine over time and tends to be self-evident. As social beings, we share certain common ideas. This also applies to how we perceive our own body or a body that belongs to someone else. According to Antonio Damasio:

(...) each person has a complicated neural surrogate of his own organism (the image of the body that exists in the mind) to which sensory information is directed. When we talk about ourselves, it is more than a mental organization which led our needs to regulating process of life (homeostasis). It also includes our past and anticipation, ideas about our future. It is a factor complex that culminates in the phenomenon of personality and identity.⁹

According to Damasio, it is a complex process based on the autobiographic self mode that integrates the proto-self and core-self into a more powerful narration – the life story from which we generate most of the things endearing to our humanity.

Proto-self is the taste of being, the awareness that the living body is your organism through which you experience pleasure and pain – and it is re-represented at the level of the cerebral cortex. (...) Every thing you hear and see, the process that gave rise to an idea, the emotional component that influenced your feelings, the relationship with the object – in this relationship you establish yourself as a representation in the *core-self*.¹⁰

The body may be covered or exposed. But exposed does not mean naked. The constitution of the state of nudity is already a cultural problem – it is a problem of cognitive phenomena, mental representations. This means that the problem of nudity is in fact part of a larger problem of self-awareness and the individual's relationship to the environment. Cultural effects change our genes; the immune system constantly recognizes what is one's 'own' and what is not; the mind struggles to organize the sensory stimuli and give them some meaning. The social level is generated from multiple autobiographical self (although it has been observed that groups of bacteria can also behave socially). How we perceive the body and nudity largely depends on the 'functional framework' for the manifestation of consciousness

(will) in the environment.¹¹ These are concepts that are autonomous as such themselves. Gender can be both bodily and psychological importance. Self-understanding and identifications has influence to the choice the social roles.¹²

Again Bach:

We discover our body through the motor aspect. We discover the architecture of control, and that there is a relationship between certain states of the environment and intentional states and the body, which is a tool for translating intentional states into changes in the environment. This means controlling the hierarchy of intentions, their formation: motivations and needs. (...) We would not discover our body apart from volitional states and the environment in the absence of the body.¹³

Form and exposure

The body can be alive and it can be dead. In both cases we can talk about some form. The animate body seems to be self-steering in accordance with the intentions of the subject – as long as the individual is not in a dream state, his body is the vehicle and instrument of conscious, volitional and intentional acts. The body and mind need sleep, regeneration – the state of nudity has to be realized in awareness. During sleep, we lose touch with our senses and withdraw from this world, as it were. A dead body is immobile, and unless it is preserved, the process of disintegration will take place.¹⁴ Animated bodies interact within the social system.¹⁵

What is the essence of the act of exposure?

We can assume that the concept of nudity and the state of feeling naked is an expression of the awareness that something (in this case the human body) is being observed and that this

observation is made in a specific context. It can have an emotional, sexual or intimate signature. Above all, it is realizing that we are participating in a cultural process by which we are perceived by others and ourselves as naked. We are aware that others look at the body which is not so much devoid of a covering, a protective barrier – but which takes on the dimension of nudity, because the cultural context forces (or allows – depending on the adopted interpretative perspective) the perception of something – in this case the body – as naked.¹⁶

The awareness that we are perceived in the bodily aspect as ‘naked’ is the recognition and identification of the difference – in other words, it is the capture of information saturated with a specific context.¹⁷ The tone may vary depending on the context – but its essence is a certain state of consciousness achieved in relation to a given cultural matrix.

Since it is the cultural matrix that influences our sense of nudity, it means that the problem of being exposed may not only concern material, bodily forms – having a physical structure, but also forms of social relations and relations as well as cultural necessities.

Therefore, the question arises whether we can treat a given problem (e.g. a social one) as a form? Can the problem be a form?

In Polish we say “to formulate a problem.” We are also talking about “exposing a problem.” And the problem may have an intellectual, abstract dimension and character. It may be, for example, the problem of the existence of artificial intelligence or the problem of understanding one’s own ignorance.

The current state of knowledge about the perception of reality indicates that we do not perceive the world directly. The picture of the world is constructed only in the brain. Mental representations that arise in the mind are part of the process of acquiring experience, the ability to predict, recognize and interpret sensual data that concern only a fragment of reality. Actually we have access to various theories of consciousness, of which my particular interest was aroused by the works of Donald Hoffman, Joshua Bach, and Dan Dennett.

It should be noted that the application of the concept of consciousness is ambiguous and functions differently in different theories of consciousness. Starting with the works of Gottfried W. Leibniz and Artur Schopenhauer.¹⁸ For example, Monism, understood as a theory, presupposes that consciousness comes first. Conception postulates the primacy of consciousness and not the primacy of matter (the role of the observer in physics); Panpsychism – the doctrine of space–time reality assumes that consciousness is inseparable from matter as the background of the universe, therefore it must be an intrinsic property of matter itself. For Donald Hoffman, consciousness is the first thing – time and space emerge emergently (space–time is not fundamental). The interface theory of perception is based on the so–called Bayesian’s decision theories and Andrey Markovian’s models of perception and dynamics of consciousness. It is a so–called dynamic system of conscious agents; For Douglas Hofstetter, consciousness creates self–referential systems that can operate with logical reference loops. For Bach, awareness is the expression of mindfulness, but the mind is the whole containing awareness.¹⁹

II

Trans–Species Politics

/ Consciousness Coagulation

Currently, there is a geopolitical, technological, social, behavioral, commercial, technological, media and space revolution taking place in the world; in general – a broadly understood change in the model of societies. Dematerialisation of information, new competences, shaping new habits based on previously unknown and now widely available technologies. Status, technological and structural conditions have an impact on the development of various civilization models (management and distribution of goods). The modernization effort and the pragmatism of competitiveness are related to the ability to create and implement cultural models.

From Bruno Latour's *Nature politics*²⁰ expressed in posthumanist thought up to transhumanism, we learn about a number of issues related to the trans-species problem. Obviously, this problem has been present since the dawn of time. Microscopic organisms and bacterial flora make up a sizeable set that forms the image of a complex multicellular entity – such as a human being. Many diseases are also caused by microorganisms, viruses and complex parasites that sometimes live with us throughout our lives.

In order to assimilate food in the form of, for example, meat, there must be basic DNA compatibility between the predator and the prey. Transplantation of replacement animal organs into the human body in the 20th century began a new era in understanding the relationship between genetics and organism functionality.

Aesthetics of accessibility

Differentiation takes place at the level of individual perception, therefore, interesting are the situations where individuals combine into larger teams during the undertaken action, when they are focusing on a specific goal which formats the manner and choice of means of such action. The aesthetics of accessibility²¹ is therefore a problem primarily of awareness of using conceptual models of social imagination, it is a problem of what the world around us really is, what features of the environment we bring out through the acts of perception and with whom and how we decide to communicate.

Currently, due to technological progress, we better understand the problem of hybridization, cyborgization, the relationship of the human body with various types of machines, artificial intelligence, and the environment of high technology. According to Damasio:

Machines can have a proto self and something like core-self – but they don't have bodies – so their primal feelings will be of a different kind. Each of the billions of cells that make up our body has its own

genome, its cycle of life, disease and death. This is not in the robot.²²

Technological progress does not solve problems related to the functioning of consciousness (the theory of consciousness) and issues such as the sense of intimacy, the concept of self-agency, free will, but also the problem of compulsions, for example physiological or psychological compulsions.

So when we consider the problem of trans-speciesism, one should ask whether it is only about improving the physical body or transhumanist cyborgization. It could be used for the efficiency and control of, for example, the work of the brain. (Memory prostheses such as smartphones are already part of our everyday life).

We are different from the computer by understanding. Man not only executes the program but understands its meaning. On the other hand, AI has a greater ability to process enormous amounts of data instantly. Digital psychography, persuasion management, and behavioral analysis are used extensively. Technologies such as the DLN network use photos of people to assess personality, intellectual capacity and sexual preferences. Can AI artificial intelligence be treated as a separate species?

Meanwhile, there is a 'structural' problem of how we humans perceive the world and how we relate to it – in a psychological sense – and with what models of reality we are able to operate?

Ethics is about negotiating between contexts, but all are dictated by the necessity to make choices (for example, the welfare of one's own children or the welfare of the planet Earth's ecology). Some of the 'choices' are the legacy of evolution, embedded in our interactions with society. A thesis could be put forward: that life is a choice between less evil and greater evil.

The answer to this problem may depend on the system, for example, the system of social values with which the individual identifies or the system of technological improvement with which the individual is connected, e.g. connected with the Internet machine, computer).

Various worldview points of reference are possible and available: ego-; ethno-; world-centric; finally cosmocentric.²³ They are therefore

the domains of the value world. Even the perception of the human body depends on what concept of time we use in a given culture. It depends on the adopted model of reality whether the set goals are long-term – and there is a postponement of gratification, refraining from immediate actions or short-term – then more instinctive. The cyclical time of hunting and harvesting communities and later coupled with the agrarian economy is being replaced by the next generation of the race of the era of post-industrial civilizations.

Each form of time allows for a specific transcendence of the limitations of the body, but on the other hand, with the increasing complexity, the problem of denial (in the psychoanalytical sense) and losing contact with the body, as well as compulsive accentuation of the sense of corporeality, grows.²⁴ Hiding certain aspects of corporeality and character of personality may be useful due to the need for complex social interactions understood as a higher-order good.

The costs of maintaining a complex social structure and a network of complex multi-dimensional relationships are very demanding. Stress, the psychological pressure of information violence, and the flood of information and knowledge make the body and psyche an object of sensory deprivation.

The trans-species body of the god – Protoanthropoid

The problem of the existence of hybrids is discussed in the new humanities mainly in the context of biotechnology.²⁵ However, the idea of transspecies life has been present in culture for a long time.

In our culture, for centuries, people believed in demonic or angelic beings with whom one could interact physically and beget offspring (succubus, incubes, nymphs, huldas, hybrids, giants, etc.). Such beliefs were an integral part of the worldview. Let's also mention vampires and the transformation into a werewolf, or the modern version of transformation into a bloodthirsty zombie.

Perhaps the most important idea was (is) the belief in the possibility of communing with divine beings. And again in our cultural circle it is enough to recall the sacrament of the Eucharist present in Christianity – eating the body and blood of the Savior, a divine being.

So here we have an existential problem as well as the problem of the desire for sanctification, improvement, transformation.

So, on the one hand, flesh, and on the other hand, the body of a god. Likewise: decay / sanctification.

Thus, we touch upon another important aspect of the problem of transspecies.

What can this transspecificity mean for us?

There are other intelligent life forms on earth. “Birds are able to plan future behavior by imagining invisible objects and making inferences about cause-and-effect relationships between observed events.”²⁶ However, the human ability to think abstractly is very specific. Therefore, it is worth considering what we expect from biotechnology.²⁷ We probably mean medical, health and fitness benefits, such as resistance to diseases, increased efficiency, perhaps better adaptation to the conditions of being in outer space, and maybe the exchange of genetic material with aliens from other solar systems?

It has been assumed that in art trans-genre is crossing the boundaries of genres, art and life. In everyday life, these are virtual game worlds, Avatars, sims, the problem of immersion. It is a phenomenon of self-organization of the internet, but also of securing structures against hacker attacks.²⁸

We may also not have the full area of today – perhaps we only provide data for processing in an artificial intelligence matrix.²⁹ Democracy becomes functionally redundant when algorithms are more efficient than the ‘supercomputer’ of the old days – ‘democracy and free market.’ Centralized information processing is already

more effective and rational (there are no other rationalities) and technological supremacy gives advantages.³⁰

Therefore, it is worth asking about the psychological and identity dimension of this problem and, at the same time, about the possible scope of transformation of the human cognitive system.

This again leads to questions about the nature of consciousness, about states of higher emergence, about experiences of a spiritual nature, models of reality, and ways of shaping the efficient will of an intelligent agent. We have, for example, the problem of free will, self-awareness, compulsion or compulsion that affect human behavior. "To feel any meaning, awareness is essential – to feel it. Feeling means you need something and you are aware of it, but most activities in the brain are unconscious. The conscious part is information only given when you need to know, because consciousness is costly to the brain and it is slower than unconscious decisions, it can only do one thing at a time. So consciousness exists for special purposes. You can talk about the existence of 'mood modules': about the positive or negative aspects of the feeling."³¹

In the context above, "turning back to the naked body" could be considered a vivid memory of a somewhat mundane reality, but one accessible to our senses. A return to reality or a 'approximation' that 'naturally' suits us as organisms that have been evolving for millions of years on planet earth. Focusing on the experiences of the body, understanding how it functions in the motor aspect, but also as the interface of homeostasis (states of spirit, mind, emotions and feelings) – and seems to be healing. Again, however, one has to ask about the state of knowledge. It is impossible to ignore the awareness that in some sense this bodily experience – it would seem real – can be an illusion. An illusion, useful in the process of survival and species reproduction, but not in the process of understanding and seeing the nature of reality.³²

The thought process allows us to become aware of these limitations and also to consider other variants of reality. Perhaps we will look

at the human body in a way that is currently unavailable to us. The concepts developed so far in the esoteric dimension are intriguing, as they allow us to view the human body as an emanation of bodies of a more subtle nature, closely coupled with it. This brings us to consider the energetic nature of reality / theory of consciousness. Perhaps, also through the human body, we will be able to reach layers of energy (consciousness) that are indescribable in a linguistic way. Maybe we will find a new level of interpretation and the efficiency of "being in the world."

Notes

- ¹ Source: „Coagulation,” Wikipedia entry, <https://pl.wikipedia.org/wiki/Koagulacja>; „Anthropoid,” Wikipedia entry, <https://pl.wikipedia.org/wiki/Anthropoid>; „Protology,” Wikipedia entry, <https://pl.wikipedia.org/wiki/Protologia>. All translations by Marek Rogulski.
- ² Brian Greene, “Why is our universe fine-tuned for life?,” <https://www.youtube.com/watch?v=bf7BXwVeyWw>.
- ³ Desmond Morris, *The Naked Ape* (London: Jonathan Doyle, Ltd, 1974).
- ⁴ “The oldest organism that we can reproduce well by analyzing the genes of modern cells is the last universal common ancestor, that is, the last common ancestor of all terrestrial organisms, called LUCA. It is a very complex cell - it had genetic material in the form of RNA and DNA.” Quoted from: https://pl.wikipedia.org/wiki/Historia_%C5%BCycia_na_Ziemi.
- ⁵ Tom Chi, *Everything is Connected - Here's How*, TEDxTaipei, <https://www.youtube.com/watch?v=rPh3c8Sa37M>.
- ⁶ Joscha Bach, “Can only a simulation be aware of ...?” quoted from: *Joscha Bach on Intelligence, Consciousness, the Nature of Time, and Existence*, <https://youtu.be/3MNBxfmfmI>.
- ⁷ Irena Chawrilka, *Hybrids and hybrids from the border of literature and visual arts*, <https://depot.ceon.pl/bitstream/handle/123456789/19628/I.Chawrilka%20Hybrydy%20i%20hybrydycznosci.pdf?sequence=1>.
- ⁸ Joscha Bach, *Can only a simulation be aware of ...?* quoted from: *Joscha Bach on Intelligence, Consciousness, the Nature of Time, and Existence*; <https://youtu.be/3MNBxfmfmI>
- ⁹ Antonio Damasio, *The brain is a servant of the body - Antonio Damasio about feelings as the origin of brain*, quoted from: <https://youtu.be/LS-mNJ5Zilg>.
- ¹⁰ Ibidem.
- ¹¹ Artur Schopenhauer, *Świat jako wola i przedstawienie*, quoted from: <https://docer.pl/doc/s10vosn>.
- ¹² Nature is very complex because information is encoded multiple times. We humans try to read its information as ‘something’ (find meaning) but it is only a ‘micro layer’ of reality. For example, amino acids and nucleotides existed in meteors billions of years ago, but on earth they found the conditions for complex life forms to arise from them. The given piece of information means ‘something’, but thousands of other possible readings and “metabolic reactions” are possible. Both in the literal sense and in the interpretative process.
- ¹³ Bach, *Joscha Bach on Intelligence, Consciousness, the Nature of Time, and Existence*; <https://youtu.be/3MNBxfmfmI>.
- ¹⁴ According to Wikipedia, definitions of “Life” can be classified according to the level: “highest - defining life as a global phenomenon, lower - defining a living individual; and the lowest - the distinction between a living and dead unit.” One can also speak of “a continuum of self-sustaining information for life as a phenomenon, as a continuum of self-sustaining information for a living organism, and a functional, separate element of a continuum of self-sustaining information to distinguish between life and death.” Source: entry “Life,” Wikipedia.
- ¹⁵ See: Jonathan Turner, *Struktura teorii socjologicznej = The Structure of Sociological Theory* (Warszawa: PWN, 2004).
- ¹⁶ In some cultures the naked body is visible every day, in others its discovery is a social taboo. Also in European culture (for example due to winter cold) we assume by default that it is obvious (or should be) a situation in which it is largely hidden.
- ¹⁷ As a digression, let us add that nudity does not have to be tantamount to a humanistic return to nature, as a revival of contact with one’s own sensuality, body language and sexuality; Nudity can also be asexual, and it can also be perceived as an element of objectification, stripping from human dignity, an example of which is the treatment of prisoners or prisoners of war. Nudity is then the exposure of a defenseless victim, whose intimate areas of the body are exposed to humiliate the individual. The meaning of this behavior is that in conditions of stress, discomfort and external violence, showing an individual as naked, without covering is a demonstration of depriving this individual of the right to decide about himself. In addition, nudity then exposes sensitive areas of the body and exposes the body to ill-treatment, torture, harsh living conditions, heat or cold, injury and finally death. The naked body has nothing to hide behind.
- ¹⁸ See: Schopenhauer, *Świat jako wola i przedstawienie*.
- ¹⁹ Most physicists are cautious about the concept of the ‘jump’ from space-time straight to consciousness as fundamental. They are more likely to use concepts such as quantum bits. In my 2015 diagrams for the *Beyond Postmodern* project, I used the concept of consciousness as the environmental background of the proposed map of interpretations of art phenomena.
- ²⁰ Bruno Latour, *Polityka natury = Politics of Nature. Science enters democracy* (Warszawa: Wydawnictwo Krytyki Politycznej, 2009).
- ²¹ The Aesthetics of accessibility is a concept proposed by me for the exhibition prepared together with Mateusz Pęk and Paulina Grosz at Galeria XXI, Warszawa.
- ²² Damasio, *The brain is a servant of the body - Antonio Damasio about feelings as the origin of brain*.
- ²³ Ken Wilber, *Eksploracja świadomości = Explosion of consciousness* (Warszawa: Wydawnictwo Abraxas, 1997); Marek Rogulski, projekt *Poza Postmodernizm*.
- ²⁴ The porn industry functions as an industrial structure based on the principle of specialized lust.
- ²⁵ Chawrilka, *Hybrids and hybrids from the border of literature and visual arts*.
- ²⁶ Omur Gunlurkinj, “The astonishing world of the birds brains,” *Scientific American*, no. 2 (February 2020): 51. Polish edition published by Prószyński Media Sp. z o o., Warszawa.

- ²⁷ "With the latest technological advances in which we can 'read' and 'write' DNA, scientists are trying to apply this ancient molecule to gathering new kinds of information." - use as a hard disk - although reading takes time – sequencing. DNA barcoding is currently used to radically accelerate the pace of research in areas such as chemical engineering, materials science, nanotechnology," Sang Yup Lee, "DNA as a data carrier," *Scientific American* no. 1 (January 2020): 32. Polish edition published by Prószyński Media Sp. z o o., Warszawa.
- ²⁸ Thomas A. Campbell, Skylar Tibbils and Banning Garreit, "Programmable world," *Scientific American* no. 12 (December 2014). Polish edition published by Prószyński Media Sp. z o o., Warszawa.
- ²⁹ Sophie Bushwick, "Artificial intelligence systems already allow drones to distinguish between the living and the dead," *Scientific American* no. 3 (March 2020): 10. Polish edition published by Prószyński Media Sp. z o o., Warszawa.
- ³⁰ Andrzej Zybortowicz, *Recursive self - improvement – AI – samozwrotne samodoskonalenie*, Salon Dyskusyjny NK: Cyfryzacja – główny obszar rywalizacji geopolitycznej? <https://www.youtube.com/watch?v=NoOyLr8ytao>.
- ³¹ Bjorn Grinde, *Why evolution invented consciousness (and how to make the most of it)*, TEDxLS, <https://www.youtube.com/watch?v=LUXsOgXjqUs>.
- ³² Donald Hoffman quoted from: Michael Shermer with Dr. Donald Hoffman, *The Case Against Reality*, SCIENCE SALON # 78, <https://youtu.be/vfMCn42RRfw>.

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