



Our Death and Artificial Intelligence. Towards Amortality

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Mini Review

« (...) If I was told that the end of the world is tomorrow, I would still plant an apple tree (...)»¹

Martin Luther

This text takes online studies "Ethics of the entry of Artificial Intelligences in End-of- Life Sciences for a Programmed Death". All inter human encounters belong to the medical field of sensory physics. It is defined from the sensory spheres, sensitive beings crossing other sensitive humans, both being intuitive: hearing, sight, touch and finally smell (olfaction, cf: Alain Corbin) and taste. With DATAS and all A.I. where the «encounter effect» does not give rise to apparent changes, the field of modifying effects is almost real. The fact remains that any perception - regardless of its space-time - gives rise to impressions recorded somewhere in a body schema. And this is what we need to overcome by moving from the «biological body» to a «virtual body» in order to establish reliable data. The concept of corporal and sensitive attachment between each person, forming family, community group... What do we know about it? That this organo-psychic concept of genitive symbols is the producer of all effusions. New relationships have been established which bring together by feeling the patient/dying person and the entourage: at least two, the family and the medical group. Since then in the exercise of a relationship that lasts the powers have disappeared from the patient/dying's environment with the difference that a new power would be to know and impose

- if necessary - the date and the moment of extinction forever. In the Mortalities, the federative symbols, originating in the European Middle Ages in the West yesterday and now everywhere on Earth, space-time and space-movement appear in the last quarter of the twentieth century, supplemented by cognitive clues. The knowledge of death, the consciousness of one's own death that the only living Being, man, possesses, has given rise since prehistory to incredibly diverse representations and practices.

In public or private hospitals, in general health services, and in so-called palliative care, it is elementary to analyze and define with precision the passages of life to death without falling into morbidity. The ambiances and disorders around such or such pathologies determine in which physical states humans find themselves (men, women, children) even if their mental state is still functioning. Such a definition of behavior cannot be only isolated and, in our contemporary times, focuses us to detect in this field a collective hyperesthesia. Death is announced because it is expected, and this «physical effect on the individual of the idea of death suggested by the community»² seems to refer us to all the epidemics historically recorded and documented in medical or social annals. The difference is that, henceforth, it is the entire.

Earth that is caught in the whirlwind of this health hazard. We have experienced what seems to be a first - that of the Spanish flu, closer to that of AIDS and others such as SARS³ - where, depending on

¹Remarks attributed to Martin Luther (1423/1546), a monk excommunicated by the Pope; and the same remarks were attributed in 2018 to Martin Luther King Jr. during a celebration of the anniversary of his father's death.

²The central idea of this essay by Marcel Mauss is that moral and religious intentions can bring about death by "suggestion": These are real cases of brutal death caused in many people by the fact that they know or believe (which is the same thing) that they are going to die. In these tragic cases, it is events, of magical or religious origin, that suggest to the individual this dominant and fatal idea "that he is going to die". Mauss refers to the case of a young Australian aborigine from the Wakelbure tribe who, having eaten a forbidden game, fell ill and died within a few days while uttering the cries of the taboo animal for consumption. Marcel Mauss, *Sociology and Anthropology*, 1950, Paris.

³April 11, 2003: One Month into the Global SARS Epidemic: Status of the Epidemic and Lessons for the Immediate Future; And, one month after declaring SARS to be a global health threat, Dr. David L. Heymann, Executive Director of Communicable Diseases Programs at WHO, presents an overview of the status of the epidemic - what is known about this emerging disease and the single virus that causes it, and how the epidemic is evolving in the world's "hot spots". A reminder of mortality from global pandemics. https://www.who.int/csr/sars/2003_04_11french/en/

the political states and their religions, pandemics and social effects, important auxiliaries have appeared as such: Artificial Intelligence. We are at the point of accurate collective representations of Death leading to the perception of our own Death: The cognition of being able to die and having to die. Our sensations govern themselves: Let us recall that only the human being is the living Being to possess this faculty of representation of his end of life with surprising otherness. However, this is a dangerous illusion, insofar as it misleads us as to the real place that general knowledge of all current civilizations occupies in our vision.

From then on, A.I. will favor the almost immediate recognition of the cultural and technical diversities on diseases, care and finality assimilating Death. Would this be a possibility of a new anthropology of our Death, now qualified as incontestable? With this «virtual material» increasingly close to our cognitions and understandings, the worldwide observation of the anthropologies of Death allows these study hypotheses to be rapidly confirmed by the collective and individual practices associated with the end of life. Anguish would no longer be an evidence to deal with this subject by transforming this last rite of passage (cf. A. Van Gennep 1909). The last passage from one state to another should never have been anxiety-provoking if alienation to a possible afterlife, which is always an unknown, did not persist. The anxieties come from what we must understand: the designation of any death, in whatever way, is for the moment neither a science apart nor a new science contingent on sociology, anthropology and finally medicine. This way of saying and warning will necessarily come from A.I., the only competent A.I. in our space-time to logically characterize and produce the precision of date, of calendar. It is not the classical object of an anthropology or sociology, even ordinary and contemporary. Artificial Intelligences will immediately take into account the historicity but above all the possible result with all the historicity's throughout the world. The «whys» and «hows» are accumulated and analyzed in order to establish sums of possible truths [1]. The computational elements will be rationally aligned by the will of the mathematical developers and their programming⁴. I have to quote Michel Maffesoli on a point that he developed in «*La connaissance ordinaire*» (1985 p.121): «The means of knowing dead forms is the mathematical law. The means of understanding

living forms is analogy»[2]. An analogy being one of the principles of comparisons of all A.I. Another forecast dating from 2004 and issued by Régis Debray brings to light the problem of aging, of the old and of age with the old: «How can we reduce 'misery and mistreatment' if death continues to recede at the same time, if the growth rate of the 'inactive elderly' continues to be double that of the 'active' (...)»[3].

Nowadays, the faces of all sciences are changed, sciences where scientific instruments (materials) are no longer (or almost no longer) directly used, looked at⁵ Today science is undergoing important changes. In contributions to research and expected results, data - from all perspectives - are becoming increasingly compact and important in volume. The rational use of this data is becoming the fourth scientific paradigm for all science⁶. For the active sciences, what we see in sequence comes from this computational physics, referring me to the work of Francesco Andriulli, it is stated: «It is a multidisciplinary field, both theoretical and in the fields of applied physics and mathematics, advanced engineering, and high-performance computing. «⁷The only differences between classical culture and sociological (anthropological) culture lie in the dimensions of the known world in the respective eras. We know that no fraction of humanity can aspire to understand itself except by reference to all the others.

This is what the open door of A.I. has been able to change in the general understanding: it is not useful to reside in a specific place to understand what is going on around the planet. In the spirit of research, the problem of interest - it may be the solution to the dating of the next death - to this day of the last civilizational data still disregarded will make the socio-medical (humanism and neurosciences) without doubt the last phase where humans will have to discover, so to speak, of themselves only the various functions and interactions of their bodies.

To reorient oneself towards explanations about these explored themes (medical ethics and cognitive sciences, end-of-life sciences) and to make people admit that «the closed circle in any discipline whatsoever» is definitively abolished. Answers can be added to complete requests and new requests will have their reactions in all their complexities. The experiments and the components of

⁴In recent years and under the impetus of Jim Gray, database researcher and 1998 Turing Prize winner, the scientific community has perceived in the deluge of data surrounding us a major paradigm shift for its practice. Three main paradigms have indeed animated science since its origins, the most recent not replacing the oldest, but complementing them.

<https://www.imt.fr/les-sciences-computationnelles-les-mathematiques-font-difference/>

⁵These material elements are those obligatorily present in all laboratories and which are used, usable in the same way as eraser, pencil, and other writing or photographic devices.

⁶Ay Poulain-Maubant : Jim Gray, Mathematician: "Data mining is the last paradigm of scientific exploration. Reading note: the text that follows is taken from a warning note on data economics that I wrote for the Technopôle Brest-Iroise in 2013, and which therefore funded this "research". I would like to thank him for it. The article that motivated me to publish this note: 10 Simple Rules for the Care and Feeding of Scientific Data <https://medium.com/@AymericPM/data-exploration-is-the-last-paradigm-scientific-exploration-paradigm-eb878e951ece>

⁷Francesco Andriulli, in Francesco Andriulli research': Computational Electromagnetics Research Laboratory IMT Atlantic <http://recherche.telecom-bretagne.eu/cerl/>

the requests of original direction of study are part of the advanced technologies where mathematics has this real function of resolution to constitute. For medical and end-of-life sciences, the theory is to state the impossibility of an imminent determination of an outcome but simply the issue of the appropriate probabilities towards such and such a consequence.

Among all the medical consequences in these human complexities, even with an apriorism, a path will be selected implied by a form of chance and by a form of measurement, a form of instinct and intuition. The latter will lead to the reduction of the possibilities arising from a telescoping of ideas and a random execution or a collusion between idea and possible execution. Solutions will be ratified and brought to research and this faster in response times than science has ever known⁸. These fields of the socio-medical field consist of reference points for new civilizations, including the problem of dating at the end of life, thus posing new ethical problems. As these theories are without too many written archives, A.I. will provide mathematical documents reduced to binary theories or digital applications. Still below and beyond this humanist position, which medical ethics has the greatest care and need, the question of amortality and mortality presents facts in every sense. The field encompasses the totality of our inhabited worlds, while the method will bring together processes from all forms of knowledge: humanities and natural sciences of knowledge.

In medical research - clinical or ethical - the importance is given to international data acquisition, then to selection and finally, after the choice has been made, we will be in the power of analysis. These three essential activities - in data-intensive research - will deal with what comes from inventories, simulations carried out virtually or effectively, instruments and known developments. Made available - open-data - these elements of study are open forever and everywhere for the purpose of continuous exploration to support on-do-not-know-what in what circumstances and by whom. All of them will be brought in an obvious transdisciplinarity to circumstantiate old and current scientific (not only medical) problems with a different fresh look. Research in these sciences that we can think, as in sociology, to be determined towards this formism «(...) which can integrate in the research parameters traditionally discarded. Everything is important, the anecdotal, where the event-driven have their place in the configurations that can be identified (...) the form of agglomeration, budding, gives rise to a multiplicity of rootstocks which in turn swarm to infinity. «(M. Maffesoli, 1985, p106) In addition, this reflection should be completed with a beginning of a text by Bertrand Saint-Sernin on the

«Extensive Continuum». I say: The process of creation of all things and all ideas encounters limits, in the sense that we must take into account, in order to introduce the unpublished, the present and past state of the subjects in the World. The term «potentiality» has, therefore, two meanings: a) a general meaning, which designates the armful of possibilities that are provided by the multiplicity of eternal objects; b) a more restricted meaning, which designates the «real» potentiality, dependent on what the present World provides. » [4].

In the case of end-of-life sciences, the anthropological study of death must involve the age groups from the youngest living to the oldest, keeping the proportions according to the data from medical or forensic findings. However, each research identity or entity present in the intervention or involved in the programming will be considered a «specific member» of either an introductory kinship, an initiated or uninitiated group, or more specifically a group that has assembled for any reason. In the case of any Death, the individual of a community becomes the individual himself. His lack will figure the being in the foundation of his individuality - a- temporal individual - to consider him as a human being in the dynamics of what he was⁹ [5]. Not all ways of dying are culturally equivalent, but the corruption or decomposition of the body is always conceived as a stain, and there are many purification rites to which the relatives of the deceased must submit because death is radically polluting. For a very long period of time, the theoretical model was ahead of the observations, which on the whole confirmed it. But in recent years we have entered into a cosmology of amortality: scientific measurements, psychological measurements, physical measurements are becoming more and more precise. This leads and induces more and more strong constraints on the standard model of our end of life, such as this tension around the constant of dying and letting die without any choice.

To the satisfaction of letting our gaze shift to the constructed situations of societies, come the sensation of the purity of life in a community with the apprehension of inhaling the miasmas of the city. Since the study of Jean-Noël Hallé [6], something has changed in the way of feeling, understanding and analyzing approaches to all mortification.

Conclusion

In conclusion, I make these proximities to our dead in three questions:

- a) What can this underlining of (olfactory) receptivity towards the decline of a body that has become material?

⁸The developed electromagnetic and digital techniques solutions will be applied to several industrial arrangements and industrial difficulties such as the pure creation and electromagnetic definition of peripherals, metamaterials, very high-speed wave sensors, as well as the determination of the electromagnetic physics of the brain, body-brain, brain-machine interfaces and brain (nuclear technique) imaging in particular.

⁹In this regard, please refer to Anne-Marie Peatrick's article on her work in East Africa.

- b) How did this mysterious and disturbing (deodorization) dehumanization take place that makes us intolerant to anything that breaks the (olfactory) silences of our environment?
- c) What were the stages of this profound anthropological modification? What social stakes are hidden behind this mutation of appreciation patterns and symbolic systems?
- d) We therefore come to these proposals of a society that is individualized and individualistic, but which demands that we «gather» together in the face of all conditions of death.
2. Oswald Spengler (1948) *The Decline of the West*, a sketch of a morphology of universal history, t1/ form and reality, trans. Gallimard, Paris p. 16.
 3. Régis Debray *Le Plan Vermeil*, Modeste proposition. Les Problèmes, Gallimard, Paris p.11
 4. Bertrand Saint-Serain (2000) *Whitehead, Un univers en essai*. Vrin, Paris pp. 110-111
 5. Anne-Marie Peatrik (2003) *The Ocean of Ages, Mankind: Transitions to manhood*. pp. 167-168.
 6. Jean-Noël Hallé (1837) *Textual Works, General Hygiene and Medicine*.

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