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BOOK OF ABSTRACTS

Ethics of Emerging Technologies

In Between Transhumanism and Critical Posthumanism



UNIVERSITATEA BABEȘ-BOLYAI
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**ETHICS OF EMERGING
TECHNOLOGIES**
*In Between Transhumanism and
Critical Posthumanism*

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Book of Abstracts

Babeş-Bolyai University, Faculty of History and Philosophy,
Department of Philosophy
1 Mihail Kogalniceanu Street, RO-400084,
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➤ **KEYNOTE PRESENTATIONS**

***Vulnerability and Care in Transhumanism:
Toward a Normative Turn***

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Abstract: Transhumanist thought has often understood vulnerability as a limitation to be overcome through technological enhancement, framing it as a sign of fragility and dependence. This view—frequently associated with utilitarian approaches—has been criticized as one of the most problematic aspects of the transhumanist project. However, vulnerability can also be reinterpreted not as a defect, but as a constitutive feature of human (and potentially posthuman) life. Taking vulnerability seriously does not weaken transhumanism; rather, it enriches it by grounding enhancement in our embodied, relational, and interdependent condition. From this perspective, transhumanism can be fruitfully reconnected with an ethics of care, which emphasizes responsibility, relationality, and mutual dependence. Such an approach invites a shift from the ideal of eliminating vulnerability to a more reflective framework that asks which forms of vulnerability should be preserved, which can be transformed, and how vulnerability itself can become a shared and ethically meaningful dimension of human flourishing. In this way, we argue that transhumanism can accommodate a plurality of normative perspectives, including the ethics of care, rather than being exclusively aligned with utilitarian frameworks.

Keywords: ethics of care, vulnerability, human enhancement, utilitarianism, transhumanism.

Author Bio: **Maurizio Balistreri**, Ph.D., is Associate Professor of Moral Philosophy at the University of Tuscia. He directs the Icaro series for the publishing house Fandango (Rome, Italy). His main research interests include transhumanism and posthumanism, space bioethics, environmental ethics and artificial intelligence. His books include *Il futuro della riproduzione umana* (2016), *Superumani. Etica ed enhancement* (2020), and *Sex Robots: Love in the Age of Machines* (Trivent, 2022). He is also a co-author of *Biotecnologie e modificazioni genetiche* (Il Mulino, 2020). Recent publications include: *Space Travel, Non-Reproductive Bodies, and Childless Lives: Why Space is a Moral Issue for the Roman Catholic Church*, in “Global Philosophy”, 2025; *Exploring Space: Ethical Dilemmas for Catholicism*, in “Frontiers in Space Technologies”, 2025; *Animal Cloning and Mind Uploading. Ethics of Creating a Replica of Your Pet*, in “Ethics & Politics”, 2025; (with Tommaso Ropelato) *AI in End-of-Life Decision-Making: Enhancing Participatory Agency through the Perceptor Model*, in “Medicina e Morale”, 2025; *What Is Space Bioethics?*, in “Bioethics”, 2026.

Faster, Higher, Further, Smarter...

Prof. Dr. Stefan Lorenz SORGNER

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Abstract: It is important for all of us to engage with the tension between traditional values and the possibilities of self-determination. This is not only about the ethical and philosophical implications of human enhancement, but also about its social, artistic and cultural dimensions. From the ongoing debates on human dignity and moral responsibility to the recognition of the transformative power of art and music, a holistic perspective should be developed that arises from the following question: What does it mean to be human in the 21st century?

Keywords: classic transhumanism, Euro-transhumanism, Silicon Valley, longevity, liberal values.

Author Bio: Stefan Lorenz Sorgner is a philosophy professor at John Cabot University in Rome, Director and Co-Founder of the Beyond Humanism Network, Fellow at the Institute for Ethics and Emerging Technologies (IIEET), Research Fellow at the Ewha Institute for the Humanities at Ewha Womans University in Seoul, academic Advisor of Humanity+, and Visiting Fellow at the Ethics Centre of the Friedrich-Schiller-University in Jena. He is editor of more than 10 essay collections, and author of the following monographs: *Metaphysics without Truth* (Marquette University Press 2007), *Menschenwürde nach Nietzsche* (WBG 2010), *Transhumanismus* (Herder 2016), *Schöner neuer Mensch* (Nicolai, 2018), *Übermensch* (Schwabe 2019), *On Transhumanism* (Penn State University Press 2020), *We have always been cyborgs* (Bristol University Press 2022), *Philosophy of Posthuman Art* (Schwabe 2022), *Transhumanismus* (mit Philip von Becker, Westendverlag 2023), *Homo ex Machina* (together with Bernd Kleine-Gunk, Goldmann 2023, in German), *Homo ex Machina* (together with Bernd Kleine-Gunk, Mirae N Co, Ltd 2024, in Korean translation), *Philosophy of Posthuman Art* (Epikentro 2024, in Greek translation), *Euro-Transhumanism* (Bristol University Press 2026). In addition, he is Editor-in-Chief and Founding Editor of the “Journal of Posthuman Studies” (a double-blind peer review journal, published by Penn State University Press since 2017). Furthermore, he is in great demand as a speaker in all parts of the world (World Humanities Forum, Global Solutions Taipei Workshop, Biennale Arte Venezia, TEDx, Colours of Ostrava) and a regular contact person of national and international journalists and media representatives (Die Zeit, Cicero, Der Standard; Die Presse am Sonntag, Philosophy Now, Il Sole 24 Ore)

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➤ **INDIVIDUAL PRESENTATIONS**

***Vistas of the Posthuman Paradigm Shift:
Groundwork for a Philosophy of Multihumanism***

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Abstract: Rapid technological advancements, the fast-developing array of human enhancement technologies, ecological disruption, and cultural shifts increasingly impact and are reshaping human lives and futures. As humanity stands at the threshold of a world in transformation, advocates of transhumanism believe several of these developments could permit humans to take actions which may lead to an arrival at the posthuman. In exploring the diversity of human possibilities opened up through vistas of a dawning posthuman paradigm shift, this paper builds upon a previous proposal for conceptual (re-)direction towards not necessarily “post-human”, but “post-Sapiens” *multihuman futures* as an ethical response to prospects presented by emerging technologies. Arguing that the future of humanity must be reimagined— not as a singular path, but as a constellation of many ways and modes of being *human*—and in recognizing the possibility and desirability of the creation of multiple human species along multiple human trajectories (biological, cybernetic, synthetic), the discussion therefore attempts to lay the groundwork for a philosophy of Multihumanism. Capturing a dual vision of human enhancement and plural human futures, the groundwork outlines theoretical foundations and practical pathways for realizing Multihumanism as an ethical vision of the future as plural, participatory and just: diverse human(-like) species or modes (cishumans, bio-engineered humans, cyborgs,

digital/synthetic/hybrid intelligences, AI-integrated humans, climate-adapted subspecies, and off-world colonizing humans) emerging through enhancement and expansion, and which need not be hierarchical but co-evolving and co-ethical, each with dignity and rights. Upon intentions of promoting multihuman flourishing, the paper thus foregrounds innovation, critical reflection, intercultural wisdom, empathy, and collaboration in establishing a philosophical framework that centers on the emergence, ontological and cultural recognition, ethical legitimacy, inclusion, and wellbeing of multiple forms of sentient life across the coming spectrum of the “human” in an age of advanced technology, posthumanism, and biocultural evolution.

Keywords: human, futures, posthuman, plural, multihumanism.

Author Bio: Nigerian scholar, philosopher and futurist with interests in African development, human futures, transhumanism, and multihumanism, Ojochogwu Abdul lectures in Philosophy at the University of Abuja, Nigeria. In line with his concerns for connecting ideas with practice, Abdul engages in series of philosophical and organizational activism to include his roles as Founder, Transhumanists Africa; Co-founder, Enlightenment Transhumanist Forum of Nigeria; Executive Advisor, Humanity+; and Co-Editor, Trivent Transhumanism and Africa Book Series. Abdul has also published on transhumanism in several academic journals, books, and magazines, and presented talks on the subject at a number of conferences and shows.

Necro-Enhancement: Reflections on Human Enhancement and the Politics of Death

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Abstract: This paper aims to explore one fairly crucial question: If human enhancement is supposed to potentially enhance all aspects of human life, and death is taken to be one of the most important of these aspects, what is an enhancement of death going to look like? The 20th century French post-structuralist philosopher Jacques Derrida argued, following Kierkegaard, that any theory that seeks to come up with general rules about death is unavoidably doomed to fall into an aporia: no one can die my death for me, yet cultures and philosophies want to set up general ideals in order to teach me how to die well. This perspective is, in a sense, both challenged and strengthened by Achille Mbembe's concept of *Necropolitics*, according to which societies are not only defined by their regulamentation of life, but by a precise politicization of death. This paper shall use precisely the idea of *Necropolitics* as its point of departure, in order to argue that any form of "death enhancement", be it based on ideas of technological optimization that seek to be universal or not, cannot be restricted to the realm of individual attitudes towards death or self-preservation. At the same time, it will be argued that, if the proponent of death enhancement is to acknowledge the commonal and political nature of death, then they will also remain within Derrida's aporia. In other words, they will end up applying general criteria to something that evades any form of generalization.

Keywords: death, human enhancement, aporia, necropolitics.

Author Bio: Giulio Ardenghi was recently awarded a Master of Arts in Science, Philosophy and Theology of Religions by the University of Italian Switzerland, with a thesis on the concept of Godmanhood in Vl. Soloviev. Previously, he received another Master of Arts from the University of Padua, Italy, graduating with a thesis on Gregory of Nyssa's apophatic theology. His research interests include philosophical and theological anthropology, Orthodox apophatic theology, religious existentialism, and philosophy of technology.

Transhumanist Longevity and Nietzschean Health: How Far Can We go on a Carbon-based Path?

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Abstract: Transhumanism and the Nietzschean spirit converge through the overturning of two idols that heavily burden our definition of health and our medical practices. The first reversal concerns the traditional primacy of disease (as a legitimate object of adversity) over aging. Aging is often viewed as a biological, even metaphysical, "given" the questioning of which is deemed "hubristic". It is suggested that we must accept it, perhaps prevent its symptoms, but only rarely and incidentally combat it. Although this reasoning is historically based on facts - our current inability to neutralize senescence, compared to our clinical successes in pathology - the very nature of this "fact" is transformed as soon as technological means allow us to intervene. From that point forward, "vulnerabilist moralism" can no longer parasitize the field of Nietzschean Amor Fati.

The second reversal addresses the very concept of illness. If we target the male habitus ("bad state"), then aging, rather than disease, emerges as its essential figure. Indeed, aging is the only process that is inherently necessary, irreversible, and debilitating by saturation and rigidification (de Grey, 1999), whereas disease is often contingent, reversible, and potentially a catalyst for vital intensity.

Morphological freedom and the self-determined use of health technologies - the foundations of carbon-based (euro)transhumanism (Sorgner, 2021) - here align with Nietzschean amorality. By initiating an "overhuman" dynamic, this perspective challenges and extends the WHO's definition of health. Beyond a state of complete physical, mental, and social well-being, the transformative dynamic must be emphasized: maintaining capacities for regeneration and enhancement/changes but also the "narrative conservation" of the organism's mutational history. This new health paradigm prioritizes personal agency, existential expansion, and the exuberance of desire.

However, do the radical longevity prospects of transhumanism eventually necessitate a shift toward an entirely silicon-based substrate to avoid

experiential saturation and maintain mind coherence over infinite time? Must we choose voluntary death to "die in good health"? Or are other forms of memory engineering conceivable for personal and transpersonal continuities in the long term?

Keywords: health, longevity, vulnerability, personhood, carbon-based transhumanism.

Author Bio: Graduate in psychology and philosophy, presently Work Inspector at French Ministry of Labour. Speaker and member of AFT-Technoprogram's board I am currently working on theological interpretations of transhumanism, particularly within the framework of Process Theology. I also worked on the political issues of far-right thought, notably naturalism, virilism and transcendence, through the study of the Alain Soral case.

AI-Mediated Public Voice in Post-Democracy: Vulnerability, Discrimination, and Posthuman Ethics

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Abstract: Anglo-American eugenics and transhumanism are two scientific and philosophical movements driven by the ambition to improve humanity. Eugenics sought to erase human imperfections and intellectual shortcomings, while transhumanism envisions the expansion of human abilities beyond our natural limitations. As eugenics faces widespread condemnation for its pseudoscientific and racially charged principles, used to justify forced sterilizations and euthanasia, these historical abuses cast a shadow on transhumanism. The result has been the intense scrutiny in bioethical debates regarding human enhancement. However, disputants agree that the transhumanist principle of morphological freedom—allowing individuals the

liberty to alter themselves and their offspring as they see fit—sets it apart from earlier eugenic projects.

Contrary to this, historians have affirmed that liberal perspectives were prominent in early eugenic thought. Simultaneously, philosophers have revealed shared core principles among eugenics and transhumanism—namely, the deliberate control of our evolution and the enhancement of social and cognitive capacities. Interestingly, Julian Huxley’s transhumanist philosophy not only embraces these principles, but also championed eugenics from a cultural and voluntary approach.

Concerning the question of whether Julian Huxley might be the definitive nexus between Anglo-American eugenics and contemporary transhumanism, this communication pursues two primary objectives: to review the history eugenics and to examine the philosophy of Julian Huxley. The historical evaluation reinforces the links established by scholars, while providing a scientific and philosophical background to Julian Huxley’s ideas concomitantly. The in-depth look of his thought reveals deterministic and ethical implications regarding humanity’s role within his metaphysical view of evolution. This communication concludes that these implications significantly influence how contemporary transhumanists portray human history.

Keywords: post-democracy, vulnerability, AI-driven political discourse, AI-mediated communication, posthuman ethics.

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***An Archaeology of the Biotechnological Age:
Neon Genesis Evangelion and Ethics,
Between Trans- and Post- humanism***

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Abstract: Directed by Hideaki Anno, *Neon Genesis Evangelion* (whose title translates as “the gospel of a new beginning”) is a sci-fi anime series that, after airing on Japanese television in the mid-nineties, immediately became a worldwide cultural phenomenon. Even today, the series remains particularly interesting for its archaeological value, in a Foucauldian sense: *Evangelion* constitutes a document about the historical understanding of the ethical challenges posed by biotechnological sciences at the time these were developing. *Evangelion* presents a complex reflection on the ethical meaning of fostering human evolution through scientific means, an endeavor to which the series refers, in an ambiguous way, as the “Human Instrumentality Project”, and, adopting such an archaeological approach, shows to what extent transhumanism and posthumanism historically share a common origin, because they both derive from different answers to the same problems.

Therefore, my contribution will examine the ethics of *Neon Genesis Evangelion* in order to propose, according to its tenets, an integration of the often antagonistic transhumanist and posthumanist perspectives. On the one hand, the series critically thematizes human enhancement, considering it not in terms of its positive or negative possibility but in terms of its unavoidability, given the historical socio-economic forces that drive humanity. On the other hand, the series plainly affirms human exceptionalism and yet provides an account of what defines humanity that, rather than rationality, assumes affectivity, corporeality, and relationality of self and other. Moreover, imagining the conditions for the next stage of human life, *Evangelion* subverts current transhumanist and posthumanist traditions into one another, as the series represents an apparently paradoxical merging of their aims: future humanity ascends to godhood through a return to nature, with the dissolution of individual selves into a collective otherness.

Keywords: *Neon Genesis Evangelion*, transhumanism, posthumanism, archaeology, science fiction.

Author Bio: **Alessandro Ceccotti** is a PhD student in theoretical philosophy at the University of Macerata, Department of Humanities, in Italy. He was a visiting researcher at the Institute for Cultural Inquiry of Utrecht University, Department of Media and Culture Studies. His doctoral dissertation focuses on the defining relation between contemporary subjectivities and digital technology, with a particular interest in how new media affect the subjectivation processes. His main research areas involve the work of Gilles Deleuze and Félix Guattari, Rosi Braidotti's philosophical posthumanism, and the semiotics of new media.

The Life and Death of Pentelic Marble A Posthuman Material Biography

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Abstract: This paper examines Pentelic marble, the material widely used in classical and modern architecture, not as a passive resource but as a material agent with its own lifecycles, transformations, and entanglements. By tracing the marble from extraction in quarries, to crafting and monumental assembly, through weathering, reuse, and eventual dismantling, the study constructs a material biography that highlights processes of emergence, decay, and reconfiguration. In this perspective, marble participates in worldly events, challenging human centered notions of life and death and illustrating how material agency intersects with labor, technology, and cultural systems. Through the lens of critical and speculative posthumanism, life is understood as distributed across human and non human actors. Death is not conceived as mere cessation but as a transformation, a release from one set of functions and meanings that allows new interactions and emergent forms to arise. The study

emphasises the ways in which material, ecological, and technological entanglements shape the trajectories of both human and non human actors and how these trajectories provoke reflection on ethical responsibility and care beyond the human. By positioning Pentelic marble as a posthuman life form of stone, the paper explores the temporal and spatial distribution of life and death across material, social, and ideological networks. It examines how architecture, labor, and extraction create entangled dynamics of vitality and decay, and how the material transformations of the marble offer insights into philosophical, cultural, and ethical debates about becoming, endurance, and agency. Ultimately, this study provides a materially grounded posthumanist perspective, showing how the lifecycles of stone illuminate the interdependence of humans and materials and invite reflection on how life and death are co constituted in the world.

Keywords: pentelic marble, posthumanism, material agency, life and death.

Author Bio: **Angelos Chiotis** is a PhD candidate in Architecture Philosophy and Theory at the Delft University of Technology. His research investigates Pentelic marble through a genealogical and posthumanist lens, tracing its lifecycles from quarrying to architectural assembly, weathering, and reuse. Combining decolonial theory and new materialist perspectives, he explores how materials act as agents entangled with human labor, technology, and culture. His work situates architectural materials within ethical and philosophical debates about life, death, and agency beyond the human, contributing to critical and speculative posthumanist discussions of materiality, emergence, and the distributed nature of vitality in socio-technical networks.

(Trans)Human Capital in a Posthuman Economy

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Abstract: The concept of *human capital* has been a prominent ideological weapon in the arsenal of neoclassical economics, to the detriment of worker solidarity and planetary well-being. Because human capital is seen as a measure of how education and training provide benefits that adhere to the so-educated individual, the individual is held solely responsible for managing their *own* human capital. Many of today's most exploitative economic practices, especially the platform-based "gig" economy of free agents and independent contractors, can be traced to human capital theory's highly individualistic view of economic relations (Fleming 2017; Auerbach and Green 2025).

This paper argues that a transhumanist emphasis on individual biotechnical enhancements as analogous to educational choice, grounded in morphological freedom, carries with it similar methodological and ideological dangers that haunt human capital theory. So, as human capital is sought as enhancement via education and training, we might describe biotechnical enhancements as *transhuman capital*—a necessary precursor to success in a "posthuman" economy. However, a myopic emphasis on a posthuman economy as one in which humans compete in labour markets with artificially intelligent machines (Dee 2023) creates a kind of *transhuman imperative* by which drives individuals to integrate with technologies with which they must share the economy.

Although neoclassical human capital theory is morally problematic, the capital concept itself is useful for thinking about a genuinely posthuman economy, one that goes beyond anthropocentrism and instrumental technophilia. Viewing capital broadly as "the produced means of production," capital's *value* is produced by and consumed in practices involving "multiple collective agencies" operating via pluralistic rationalities that shape the relevant situation of action (Christoforou 2011). In this more evolutionary approach to economies (see Veblen 1908), technologies are forms of capital (value) that grow out of and ideally *remain vested in* a collective's iterative process of

becoming—avoiding expropriation by those seeking to “privatise” value accumulation.

Keywords: human capital, biotechnology, transhuman imperative, collective agencies.

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Author Bio: Paul Firenze is Associate Professor of Philosophy at Wentworth Institute of Technology in Boston, USA, where he teaches courses with an emphasis on ethics and technologies, including A.I. Ethics, Bioethics, Environmental Ethics, and Science, Technology and Society. His current research program explores how capitalist precarity fuels a “transhuman imperative” to enhance competitiveness in “posthuman” economies.

Emerging Technologies of Legal Subjectivity River Personhood Dispositifs across Courts, Parliaments, and Treaty Arenas

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Abstract: River personhood arrives as justice talk, yet it operates first as an institutional technology of voice. It behaves like an emerging legal technology by reorganising agency, responsibility, and representation through interfaces that produce and maintain legal subjecthood. The ethical question is therefore not whether rivers should count as persons, but how river voice is mediated, authorised, and made workable once recognition is forced to travel through institutions. River personhood is approached as a dispositif in Foucault's sense, a practical arrangement that links discourses, procedures, and roles to specific forms of governability. Attention falls on procedural arenas where personhood is assembled and contested, including courtrooms, parliamentary debates and committees, and treaty venues, as well as on implementation documents that translate recognition into guardianship mandates and administrative routines. Across selected jurisdictions, and across enacted, rejected, and pending initiatives, the analysis traces the interpretive and administrative moves by which ecological relations are translated into legible facts, responsibilities, and authorised representation. The focus is on how concepts travel, where they harden into procedure, and where they fracture under contestation. The core claim is that posthuman ethics is decided in these infrastructures of mediation. River personhood can open space for relational and Indigenous inflected understandings of river worlds that exceed utility and ownership. At the same time, the dispositif can stabilise that opening by converting relations into proxies, where guardianship becomes authorised speech, harm becomes manageable categories, and responsibility becomes procedural compliance. Recognition then becomes legibility, and legibility becomes a substitute for accountability. This dynamic situates river personhood in between transhumanist optimisation, which privileges operational control, and critical posthuman accountability, which insists on relational responsibility and epistemic humility. The contribution is a framework for reading river

personhood as an emerging technology of legal subjectivity. It identifies ethical risk in the formats through which claims become speakable and actionable, and it provides criteria for evaluating whether procedural designs redistribute authority or merely repackage it. By tracking courts, parliaments, and treaty processes together, the paper foregrounds the sites where voice is authorised and where justice is reconstructed as institutional practice rather than as moral declaration in situ.

Keywords: river personhood, rights of nature, posthuman ethics, dispositive, indigenous translation.

Author Bio: **Dominik Gallenberger** is an Austria-based researcher and lecturer at the University of Innsbruck working in climate, environmental, and science diplomacy with a focus on transnational river ecosystems. He first encountered rivers through forensic work on bodies recovered from waterways, which sparked a deeper interest in the river system itself. He moves fluently across the scientific, institutional, legal, and technical languages that shape river basin governance. Grounded in the natural sciences and an integrated social science and humanities perspective, he translates ecological evidence into questions of responsibility, cooperation, and institutional design. Law and engineering serve as applied toolkits for turning knowledge into workable rules, standards, and interventions.

AI-Generated or AI-Assisted Music as a Marker of the Human Enhancement Era: New Technology in the Service of Human Creativity

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Abstract: The rapid integration of Artificial Intelligence (AI) has revolutionised many spheres of human life, and music is no exception. AI has

transformed the music industry, education, and compositional practices, marking the beginning of a new technological singularity in this sphere. The presentations will examine the advantages, risks, and challenges of AI-assisted and AI-generated music.

AI, as a new technological opportunity, offers several advantages to composers and music commissioners that the technological era has offer: AI saves time and human resources in creating music for films, video games, theatre, and other media products; it also reduces recording and performance costs and eliminates the need to rent studio or concert spaces. Wide access to music generation platforms increases opportunities for creative innovation and experimentation in music composition, including by nonmusicians, thus contributing to the greater democratization of the music industry. AI can support innovative technologies such as brain–computer interfaces, augmented instruments, and immersive environments (e.g., AR systems). It also enhances skills and knowledge in education. However, at the present stage, AI still lacks personal experience, intuition, and emotional depth—qualities that remain central to human artistic creation and ensure that humans remain the principal “conductors” in the field of music.

As a theoretical and methodological framework for discussing AI in music, the problem is analysed through the lens of Jean Baudrillard’s theory of simulation, simulacra, and hyperreality. This approach helps explain how digital technologies challenge traditional notions of authenticity, authorship, and emotional expression in music, showing how simulations of human creativity may evolve into simulacra and contribute to hyperreality.

Although AI in the music industry may lead to increased unemployment, quality decline, a reassessment of the value of the creative process, and raise ethical, legal, and intellectual property concerns, this technology represents further evidence of irreversible evolution and a marker of the Human Enhancement Era.

Keywords: AI-assisted and AI-generated music, AI ethics, human–AI synergy, authorship, digital creativity.

Author Bio: **Gvantsa Ghvinjilia** is a musicologist, a member of the Georgian Composer’s Union, Associate Professor, Chair of the Dissertation Board at the Tbilisi State Conservatoire, a guest lecturer at Shota Rustaveli Theatre and Film Georgia State University. She has received scholarships from Z.Paliashvili and the President of Georgia and has participated in Erasmus+ mobility visits to Belgium, France, Poland, and Sweden. She regularly presents

at international conferences and has served as a keynote speaker in Turkey and Ukraine. She is Editor-in-Chief of the *Journal of Music Theory and Transcultural Music Studies* and Chair of the *Rast Music Congress* and the *International Symposium on Interdisciplinary and Progressive Arts & Education*.

Deconstructing the Technocratic Eschatology of the Silicon Valley Singularity

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Abstract: This paper examines the contemporary transhumanist movement not as a departure from religious thought, but as a secularized eschatology—a "technological theology" that rebrands the Judeo-Christian desire for transcendence in the language of cybernetics. Central to our train of thought is Ray Kurzweil's idea of a technological Singularity, which serves as the movement's definitive teleological event. We begin by mapping transhumanist ideas onto traditional apocalyptic structures. If the biological human is "fallen" due to the limitations of entropy and death, the Singularity represents the technological Parousia: a moment of rupture (and rapture) in history wherein the physical laws of the universe are superseded by an infinite intelligence that replaces human sovereignty with a quasi-divine government. We offer a critical deconstruction of Kurzweil's "Law of Accelerating Returns", arguing that Kurzweil engages in digital technognosticism, a belief system that posits the "self" as dematerialized pure information (software) and the physical body as "meat" (disposable hardware). This dualism fails on two fronts, for it ignores the phenomenological necessity of embodiment, assuming in a Cartesian manner that human consciousness can be "extracted" without loss of essence.

Even more seriously, by treating exponential growth as a deterministic law rather than a contingent historical observation, Kurzweil transforms scientific forecasting into a technocratic theodicy, wherein the inevitable arrival of "Superintelligence" justifies any present-day ethical or social disruption. Finally, we analyze the sociological impact of these ideas on the Silicon Valley elite. We observe how a pursuit of "Longtermism" mimics the moral imperatives of religious crusades. This ethos often prioritizes the hypothetical "digital souls" of the future over the material suffering of the present, effectively creating a high-tech "Prosperity Gospel" that rewards the architects of the new heaven. By ignoring the inherent "finitude" of the human condition, Singularitarianism does not save humanity—rather, it seeks to replace it with a digital idol made in the image of its creators' own anxieties. That being said, there are nonetheless certain posthumanist implications of a nonhuman system of Singularitarian sovereignty worth exploring.

Keywords: apocalypse, eschatology, posthumanism, Ray Kurzweil, Singularity, theology, transhumanism.

Author Bio's:

Márk Horváth is a philosopher and art theorist working at the crossroads of posthumanism and post-anthropocentric aesthetics, political and social theory. Along with Lovász and other co-authors, Horváth's work has proven highly influential and widely cited in the Hungarian academic space. Horváth's most notable works to date include the following: *Az antropocén* (2021); *A poszthumanizmus változatai* (2019, with Ádám Lovász and Márió Z. Nemes); *Darkening Places* (2017); *The Isle of Lazaretto* (2016, with Ádám Lovász). Horváth is a respected art critic in the Hungarian art world.

Adam Lovasz is a philosopher and researcher affiliated with Eötvös Loránd University and Ludovika University in Budapest. Lovász's research interests center on posthumanism, post-anthropocentrism, process philosophy, object-oriented philosophy, complexity theory and 21st century approaches to political theory. Among Lovász's most notable works to date are the following monographs: *H. P. Lovecraft. Poszthumanista olvasatok* (2022, with Márk Horváth and Márió Z. Nemes) *Updating Bergson* (2021); *A valóság visszatérése* (2019; with Márk Horváth and Márk Losoncz).

Muslim + Superintelligence = SuperMuslim? Approaches to a Muslim Posthuman Vocabulary

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Abstract: Transhumanists promise the overcoming of mortality, suffering, and finitude through technology. Carried by this promise, we observe the rapid progress in AI research toward superintelligence. Faced with these disruptive developments, Muslim thinkers and intellectuals are confronted with the task of developing their own vocabulary for engaging with the emerging posthuman reality. Drawing on Islamic philosophy, theology (kalām), and ethics, this lecture critically examines Roy Jackson's provocative figure of the "SuperMuslim" (2020), which attempts to reinterpret the Islamic ideal of perfectal-insān al-kāmil as a technologically enhanced being. Through theological-philosophical critique, it is shown why Jackson's proposed "Muslim Transhumanist Creed" fails theologically, ethically, and politically.

In a second step, Stefan Lorenz Sorgner's Euro-Transhumanism is introduced—an explicitly anti-utopian, embodied, and perspectival variant of transhumanism that consciously distances itself from libertarian Silicon Valley ideology and singularity fantasies. While Euro-Transhumanism defuses numerous Muslim objections, it remains incompatible with core Islamic convictions of divine truth and normative universality due to its post-metaphysical nihilism.

The paper argues for neither assimilation nor mere rejection, but for developing an independent Muslim posthuman vocabulary that draws on resources internal to the Islamic tradition and its engagement with human nature and divine agency. Such a vocabulary acknowledges technology as a responsible means of alleviating suffering and promoting justice, without surrendering core theological principles.

Keywords: supermuslim, Euro-Transhumanism, Islamic anthropology, muslim posthuman vocabulary, posthuman ethics.

Author Bio: Hureyre Kam is Senior Researcher in Islamic Philosophy and Ethics at the University of Innsbruck. His work examines the intersections of Islamic philosophical theology, posthumanism, and emerging technologies, with a focus on ethics and epistemology. He is the editor of the special issue *Transhumanism & Islam* (JEET, 2024) and the author of *Das Böse als ein Gottesbeweis* (2019) as well as the forthcoming Cambridge Elements volume *Personhood, Free Will, and Mind–Body Dualism in an AI-Driven World* (2027). Kam previously held fellowships at Yale University and a guest professorship at the University of Zurich.

Disabled or Non-Enabled Persons? A Transhumanist Model of Disability

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Abstract: The aim of this paper is to reflect on the terminology of disability in the context of the cultural and technological transformations that define contemporary society. The paper demonstrates that these transformations, which in the broadest sense enable us to think of the human as a hybrid being (socially, technologically, culturally, etc.), provide the basis for a shift in existing disability terminology, moving from terms dominant in the current disability discourse such as ‘disability’, ‘persons with disabilities’, or ‘disabled persons’ to the adoption of the terms ‘non-enablement’ and ‘non-enabled persons’. Drawing on the assumptions of posthumanist and transhumanist thought, it is argued that the proposed new terms represent both the existential experience of non-enabled people and their social status more adequately than the existing terminology does. The paper also discusses the compatibility of the new terms with the framework of human rights, arguing that these terms more precisely reflect the ideas about the human as well as the aspirations for social development expressed in the United Nations Convention on the Rights of Persons with Disabilities. Finally, the paper introduces a transhumanist

model of disability and discusses its relationship with the prevailing social and human rights models of disability.

Keywords: non-enabled persons, non-enablement, transhumanism, posthumanism, a transhumanist model of disability.

Author Bio: **Marius Markuckas** received his PhD in Philosophy from Vilnius University in 2022 by defending a doctoral dissertation focused on transhumanism. His main research interests include transhumanism, posthumanism, bioethics, philosophy of disability, and social philosophy. He works as a scientific research fellow at Vytautas Magnus University. He is currently conducting a postdoctoral research project funded by the Research Council of Lithuania on the intersections between disability and transhumanism.

Europe's Duty to Federate

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Abstract: This paper argues that European political federation is an ethical imperative in the age of artificial intelligence. As Vaclav Smil observes, foundational technologies demand ever-greater energy and coordination. AI represents the extreme of this trend, its material basis (spanning semiconductor fabrication, rare earth supply chains, and hyperscale data centers) is the most complex and resource-intensive system civilization has ever produced. Currently, only continental-scale polities can compete as producers, leaving Europe trapped as a dependent consumer. European capital flows to American cloud providers, researchers migrate to superior compute environments, and foreign-trained models are sold back to Europe as indispensable infrastructure. Attempts to solve this at the European level, such as the Sovereign Cloud and the European Chips Act, have failed because underlying, fragmented national interests prevent the massive, coordinated investment that true sovereignty demands. Regulation without material capability is mere paperwork.

Grounding my analysis in pragmatic naturalist ethics rooted in the Deweyan tradition, I argue that true ethical agency cannot exist without control over these material preconditions. A loose confederation of competing nation-states cannot secure this control. Therefore, political federation is the minimum condition required for Europe to maintain its ethical agency and remain a sovereign subject, rather than a mere object, of the posthuman transformation.

Keywords: Pragmatic Naturalism, European federation, material sovereignty, AI infrastructure, technological vassalage.

Author Bio: **Dr. Andrei Nutas** is a researcher, philosopher, and AI ethics practitioner based across Europe. He holds a PhD in AI Ethics from West University of Timisoara, where his research focused on value alignment measurement between humans and large language models, and is currently pursuing an Executive Master in Digital Transformation at ESSEC Business School. By day, he works as QA Lead for AI where he works on verification and validation of safety-critical ML systems for defense applications. His theoretical work explores digital sovereignty, procedural-AI dissonance, ethics washing, and the structural blind spots in how AI systems are built and governed. A committed Euro-transhumanist, he is the organizer of the Beyond Humanism Festival 2026 in Timisoara and co-founder of the NGO Quantum Civilisation, both driven by a conviction that the conversation about technological futures must move beyond elite circles and into the broader public sphere. He lives between Timisoara, Berlin, and wherever the next interesting conversation happens to be.

***Why Cannot We rest in Peace?—Narratives of
Unwanted Long Living from the Posthumanism
Perspective.
Case study of Ötzi the Ice Mummy and Lenka the
Giraffe***

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Abstract: Both colonial and Enlightenment discourse provided a framework for treating animals (alive and dead) as well as remains of human bodies as objects having particular importance that call for display. Museum and history as a discipline were both constituted by this strong drive to preserve and present remains of the past as scientific objects as well as keeping divers kinds of animals on permanent display in spaces especially constructed for this purpose. One should not be surprised by the fact that the idea of panopticon so profoundly described by Foucault as a symbol of modern state control has its roots in the first so called zoological garden that was constructed for Louis XIV.

Taking the history of Ötzi and Lenka, a human being and a giraffe – that were both objects of examination, display and desecration in the name of science and cultural heritage – a reflection that I propose for the conference refers to two separate artistic projects one by Levi van Gelder (The Netherlands) and the other by Eva Kot'átkova (Czechia) as endeavors to open framework where silenced voices and multiple, unofficial histories can be heard, as well as tools to let those once living creatures find their way to rest peacefully and to break with the narration of appropriation and conquer that enabled treating their remains as museums' and scientific artifacts.

Framework of posthumanism is able to reopen discussion about human and animal rights that should be regarded no matter how informative for next generations it might be to have their dead bodies on permanent exposure.

Keywords: posthumanism art, postcolonial art, alternate history, fanfiction.

Author Bio: Born in 1979, graduate of art history and cultural studies. PhD in humanities (discipline: art sciences) at the Jagiellonian University. Assistant professor at the Faculty of Graphic Arts Academy of Fine Arts in Krakow. The area of her scientific research includes contemporary artistic printmaking, cultural anthropology and game studies. Art theorist and critic, independent curator. Member of the Management Board of the Polish Cultural Studies Society and member of the Fellowship Fund Committee of the International Association of Art Critics AICA. Author of over 40 articles and over 50 catalog texts on contemporary art, printmaking in the expanded field, film and digital media.

Critical Posthumanism and Euro-Transhumanism Ethics and Principles in Contemporary Art

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Abstract: The aim of this proposal is to highlight the contemporary art from the point of view of a *twist*, that of Critical Posthumanism with Euro-transhumanism. More specifically, we will analyze how ethics and principles of this twist can be traced in contemporary art. From this point of view, we argue that the ethics and principles of this twist require a *posthuman paradigm shift*, according to which beauty becomes a non-anthropocentric, affective, relational and dynamic force which emerges in processes that undermine the anthropocentric perspective of Eurocentric beauty norms. In this regard, posthuman beauty is not supposed to be based on the control of nature but is considered through the lens of coexistence, fragility and sustainability. Furthermore, we argue that the twist of Critical Posthumanism with Euro-

transhumanism requires the *coexistence* of classical beauty -as symmetry and golden ratio-, which is no longer considered from the point of view of an eternal and universal ideal of beauty, with posthuman beauty -as asymmetry and the non-human. In this perspective, we argue that this coexistence of classical aesthetic through the lens of non-universal validity with posthuman aesthetic deals with overcoming binary structures and, mainly, to highlight a culture of *inclusivity*, according to which posthuman beauty can embrace symmetry, proportion and golden ratio as well as monsters, relationality and otherness.

Keywords: critical posthumanism, Euro-Transhumanism, art.

Author Bio's:

Evi Sampanikou is Professor of Visual Culture and Art History at the Department of Cultural Technology and Communication at the University of the Aegean [<https://www.ct.aegean.gr/>]. Her research interests focus on art theory and philosophy, photography, new media art, comics & graphic novels and cultural management. She is a founding member of the *Beyond Humanism Conference Series* and has for years (since 2009) actively been participating in international events, workshops and research activities related to Posthumanism.

About her publications: <https://aegean.academia.edu/EviSampanikou> & <https://www.researchgate.net/profile/Evi-Sampanikou>

Anna Markopoulou studied at the Department of Philosophy, Education and Psychology, University of Ioannina and at the Department of Educational Sciences, University of Sorbonne, Paris V René Descartes, where in 1994 she was awarded her Ph.D. She has taught Philosophy of Education and Pedagogical Theory at the National and Kapodistrian University of Athens and at the School of Pedagogical and Technological Education (ASPETE) in Athens. Since 2008, her research has focused on ancient Greek philosophy with emphasis on Platonic and Neoplatonic philosophy. From 2017 until today, she has taken part in a series of international conferences with the general title "Beyond Humanism Conferences" on topics related to ancient Greek philosophy (for more information: <http://beyondhumanism.org>). From April

2023 she is a Postdoctoral Researcher in Philosophy at the University of the Aegean (Department of Cultural Technology and Communication).
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Reinterpreting Death: A Euro-Transhumanist Critique of Classic Transhumanism

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Abstract: The problem of death has long occupied a central place in human thought and continues to play a significant role in contemporary transhumanist discourses. This paper aims to analyze how death is interpreted within both classic transhumanism and Euro-Transhumanism, with particular attention to their differing approaches to the meaning of life and finitude. While classic transhumanism tends to frame death in techno-utopian terms—as a biological limitation to be overcome—Stefan Sorgner’s Euro-Transhumanism interprets it in hermeneutical, naturalistic, and contingent terms, as an integral aspect of an ongoing process of becoming. The theoretical objective of this paper is to critically examine, from a Euro-Transhumanist perspective, the utopian aspirations of classic transhumanism to overcome death through biomedical interventions and computational technologies such as cryonics and mind uploading. Drawing on the continental philosophical tradition, particularly the thought of Friedrich Nietzsche, Euro-Transhumanism advances a non-dualistic, non-utopian, and non-metaphysical framework that reinterprets death and finitude as conditions for affirming the meaning of life rather than obstacles to be eliminated.

Keywords: death, life, classic transhumanism, Euro-Transhumanism, mind-uploading, cryonics, *amor fati*.

Author Bio: **Dr. Aura-Elena Schussler** is a university lecturer in the Department of Philosophy, Faculty of History and Philosophy, Babes-Bolyai University, Cluj-Napoca, Romania. Her research focuses on transhumanism and posthumanism, posthuman art and aesthetics, as well as philosophical perspectives on eroticism, sexuality, and religion. She is the founder of the Posthuman Studies Research Group and the Transhumanism, Posthumanism, and Metahumanism student circle at Babes-Bolyai University. Schussler is also the founder and director of the Posthuman Studies Association and organizes the international *Posthuman Studies Conference* (PSC) series at the university. She is the author of two monographs in Romanian and serves as series editor of the *Posthuman Studies* book series at Trivent Publishing. She is the lead co-editor of *Metahumanism, Euro-Transhumanism, and Sorgner's Philosophy—Technology, Ethics, Art* (Trivent, 2024) and editor of *Nietzsche, Critical Posthumanism, and Transhumanism* (Posthuman Studies, Vol. 1; Trivent, 2025). Her work has been widely published in double peer-reviewed journals, including the *Journal of Posthuman Studies*, *NanoEthics*, the *Journal for the Study of Religions and Ideologies*, among others.

The Gate to Digital Heaven will be Closed Forever

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Abstract: Classic transhumanism advocates free access to all methods of technical enhancement to enable broad application with assumed huge potentials in e.g. genetic engineering or nanotechnology. However, while all methods are supported in principle, the method of mind uploading stands out as a favorite. The idea of emulating a whole brain on a computer to upload a mind holds a special position within classic transhumanism, as it promises the only possibility of transferring a person into virtual space to reach the state of a digital posthuman.

For this idea to come true, several theoretical assumptions are to be made. But even if you take philosophical positions like strong computer functionalism or reductive patternism for granted and if you be optimistic about practical hurdles of implementation, there remains the problem of personal identity. Taking this problem seriously it leads to the impossibility of transferring a biological person into a computer as the idea of a mind upload falls into the trap of “materialistic dualism”. Only by abstracting from any concrete instantiation a transfer of a person into the virtual realm gets feasible. By doing so the apologists of uploading not only lose sight of what it means to be human but get lost in incoherences.

This paper will discuss the challenges of a mind upload with a focus on personal identity as its core problem. It will show that, even if scanning the neuronal pattern of a specific brain will become possible some day in the future and if this pattern is copied to a computer, the transfer of a person will fail.

Keywords: classic transhumanism, mind upload, patternism, personal identity, materialistic dualism.

Author Bio: Dr. Ralf Stapelfeldt is a German philosopher and author who works on the interfaces between humans, technology and society. As co-editor of the influential anthology “Künstliche Intelligenz – Die große Verheißung“ (Artificial Intelligence: The Great Promise) he helped to bring together a variety of perspectives and scientific contributions on the potentials and challenges of artificial intelligence. In his book „Transhumanismus, Mind Upload, Superintelligenz und Utopia“ he delivers an in-depth critique on Nick Bostroms version of classic transhumanism. Stapelfeldt's work is characterized by its ability to make complex topics understandable to a broad philosophically interested audience. He lives and works in Berlin.

New Frames for an Old Picture: Redefining Ethics in the Era of Ontological Anomalies

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Abstract: The central thesis of this presentation is that concepts such as the “borderline person” or “agency without subjectivity” in the context of AI represent ontological anomalies arising from an obsolete, anthropocentric approach to describing the world. Much of the problems in AI ethics stems from the flawed anthropocentric assumptions. Traditional heuristics – consciousness, intelligence, personality, personhood, and subjectivity – carry a profound anthropocentric bias, thereby hindering our understanding of phenomena like artificial and animal intelligence. Humans possess an innate tendency to describe other entities by analogy to themselves, which leads to numerous errors – particularly the misidentification of the ontologies of the synthetic.

The author argues that contemporary AI ethics is bogged down in pseudo-problems generated by outdated theoretical foundations (Turing, Searle, Chalmers). Adherence to obsolete functionalist assumptions leads to thinking of machines as “artificial humans” and humans as “more advanced machines”. By examining Putnam’s “Brain in a Vat” thought experiment alongside contemporary experiments involving biological neurons in computational systems (wetware), the author demonstrates that the classical natural-artificial dichotomy is useless for the construction of AI ethics.

Although current AI systems function primarily within the category of the “zombie” they are increasingly treated as participants in social life due to a kind of self-fulfilling prophecy (hyperstition). Regardless of their actual ontological structure, they are being regarded as quasi-persons, at least on a performative level. Consequently, AGI ceases to be a product or a milestone of technological development; instead, it becomes a process of societal reconfiguration. The human being is often relegated to a supplement of the machine – an outsourcer for the decisions it makes.

In this light, the core challenge for trans- and posthumanism becomes the redefinition of human status and the demystification of technology. We need new frameworks to interpret the “old” concepts. These frameworks would be a basis for the construction of a new relational ethics grounded in the pragmatics of responsibility (safety and liability), which constitutes one of the primary issues addressed by AI ethics. We must redefine our relationship both with technology and with ourselves; otherwise, we will remain entangled in pseudo-theoretical ruminations on quasi-problems.

Keywords: AI hyperstition, borderline person, agency without subjectivity, zombie AI, relational ethics.

Author Bio: **Damian Szczęch** is a PhD candidate in philosophy, preparing dissertation in AI Ethics at the Department of Methodology of Science at Catholic University of Lublin, Poland. His work examines how different conceptions of humans and technology inform ethical and political debates. He focuses on the values that should guide AI systems and their creators. His broader research interests include transhumanism, technology governance, and cybersecurity. Beyond academia, he engages in public outreach by hosting a blog and podcast on intersection of technology and society. Integrates AI into his technical projects and workflows, bridging the gap between abstract philosophy and technical reality.

***Re-queering the Death Drive:
An Ethical Re-evaluation of Death Activism within
the Posthuman Paradigm Shift***

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Abstract: As the interests of posthuman theory encompass all facets of living, it would be disingenuous not to focus on the concept of death as one of life’s most integral aspects. Indeed, despite not mentioned very frequently in

posthuman discourse, death retains such an integral place in posthuman studies, that a network of *Queer Death Studies* (QDS) has emerged within contemporary academia, largely connected to the Posthuman community. Critical Posthuman theorists, having noticed how our understanding and dealing with the matter of death has traditionally resulted from religious or secular preconceptions that usually betray a significantly anthropocentric bias, have sought to reevaluate it from a post-anthropocentric outlook, which may unlock new capabilities of understanding and acting upon it, as well as managing its political implications. The latter, commonly understood within the context of the terms “necropolitics” or “thanatopolitics”, is a particularly integral subject, involving not only an effort to understand death in relation to biopolitical powers, but also proposals to actively combat its status quo by re-evaluating and re-appropriating its affects in what is understood as “death activism”.

However, it may be quite surprising that little to no attention has been given to the psychoanalytical concept of the death drive in relation to these issues, let alone to its massive capacity to become the basis for the enforcement of thanatopolitical action. As the concept of “queer” in the context of QDS does not limit itself in its relation to queer identities, I will attempt to re-evaluate the political implications of the death drive’s marginalised status both in anthropocentric and post-anthropocentric discourse. In particular, the purpose of this paper is to explore the capabilities of the death drive in enhancing our consciousness towards the necessity of death activism in moments of biopolitical crisis, using the example of the recent global pandemic.

Keywords: death, posthumanism, biopolitics, activism, pandemic.

Author Bio: **Anastasios Tsakaliadis-Sotirakoglou** was born in 1995 in Thessaloniki, but lives in Athens. He is the owner of a Bachelor’s Degree and Master’s Degree from the Department of Art Theory and History in the Athens’ School of Fine Arts, and currently a PhD candidate at the Department of Cultural Technology and Communication in the University of the Aegean. His academic interests include aesthetic philosophy, psychoanalysis, art theory and critique, as well as digital aesthetics. As of now, he has participated in multiple academic conferences related to posthuman or digital studies. Apart from his native language, he is fluent in English and French.

Possible Legal Concepts of the Person—Between Transhumanism and Critical Posthumanism

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Abstract: Contemporary reflection on emerging technologies increasingly unfolds between the poles of transhumanism and critical posthumanism. These currents differ not only in their normative orientations, but more fundamentally in their anthropological presuppositions and axiological commitments, as well as in their diagnoses of the tempo, direction, and consequences of technological development. Both positions remain internally diverse and historically dynamic, continually reconfigured in response to technological innovation, shifting philosophical paradigms, socio-political transformations, and ecological pressures.

Within this context, the ethical choice between competing conceptualizations of emerging technologies—particularly when crystallized in political and legislative decisions—cannot be treated as normatively neutral. Beyond questions of criminal or administrative regulation concerning the permissibility and limits of human enhancement, a deeper theoretical issue comes into view: the status of the legal concept of the person, especially as articulated within the tradition of private law and grounded in modern humanist anthropology.

Against the conviction popular among conservative legal scholars that the concept of legal person should remain unaffected, this paper argues that its stability is increasingly untenable. The emergence of enhancement technologies, hybrid forms of agency, and technologically mediated embodiment challenges the humanist figure of the legal subject as autonomous, unified, and biologically bounded. At the same time, critical posthumanism calls into question the very universality and neutrality of this figure, exposing its historical and exclusionary dimensions.

The paper proposes several model-based reconstructions of legal personhood that seek to navigate between transhumanist enhancement narratives and posthumanist critiques of the humanist subject. While explicitly theoretical in character, these models aim to contribute to a broader philosophical and legal debate on how law might rearticulate its foundational concepts in the face of emerging technologies.

Keywords: transhumanism; critical posthumanism; legal personhood; philosophy of law; private law theory.

Author Bio's:

Sylwia Wojtczak, PhD, habilitation, full professor, is a legal theorist and philosopher. Her research focuses on the axiology of law, legal language, the cognitive mechanisms underlying legal reasoning and the impact of artificial intelligence and emerging technologies on law. She is the author of the monographs *Niewspółmierność wartości i jej konsekwencje dla stosowania prawa [Incommensurability of Values and Its Consequences for the Application of Law]* (University of Łódź Press, 2010), *The Metaphorical Engine of Legal Reasoning and Legal Interpretation* (C.H. Beck, 2017), and, co-authored with P. Księżak, *Toward a Conceptual Network for the Private Law of Artificial Intelligence* (Springer, 2023).

Paweł Księżak, PhD, habilitation, full professor, is a specialist in private law. In addition to classical civil law institutions, his main areas of research include changes in civil law in the context of artificial intelligence and technological enhancement of humans. He published four scientific monographs and dozens of scientific papers on civil law and a futuristic essay *Artificial Intelligence and the Dawn of Cyborg Law Key Legal Challenges for Private Law in the Era of Human Augmentation*, Allerhand Publishing 2024.

Thanshumanism and Equal Opportunity Society

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Abstract: In this paper I take up the issue of foreseeable future relationships of transhumanism and the process of the evolution of the model of social relations with regard to the access of the society to the information on that along with the role played in this sphere by Non-governmental organizations. Therefore, I base my approach on the simulation of predictable solutions, in this case concerning the possibilities and threats to the realization of the idea of "equal social opportunities" in the coming era of transhumanist society. I start with explanation of the concept of "equal social opportunity" by tracing the historical development of the ideas that contributed to it. Then, I focus on presenting the possibilities for positive transformations of social systems in the era of transhumanism, as models of social relations would evolve toward more just, efficient, predictable, and better managed systems. Next, I turn to the potential threats transhumanism poses to the maintenance of social order. In this case, I'm referring to the potential collapse of the idea of social agreement, deep social stratification resulting from unequal access to technology, and the predicted collapse of the social security system. In conclusion, on the basis of constructed knowledge, I formulate reflections on the role of the third sector and non-governmental organizations in disseminating information on the foreseeable impact of the possible transhumanist transformation on social relations in the (near) future.

Keywords: transhumanism, social equality, NGO, social agreement.

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The main area of my interest pertains to the issue of the sociology of culture with special emphasis on culture-based identity creations. I am also interested in an application of ethics into research on the development of new technologies. Professionally, I am actively involved in the realization of various social projects as a coordinator of social programs in one of the Kraków based NGO. I cooperate with various educational and social institutions, including the Faculty of Philosophy of the Jagiellonian University,

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AI and Subjectivity

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Abstract: My paper pivots on the (endangered) spaces of subjectivity in a possible or likely transhuman society increasingly determined by (G)AI. The question is whether we want an objectivized and constructivist society or still a subjectivist world of self-efficacy. My empirical starting point is the growing anthropomorphization of AI in a psychological and (less so) material manner. Large Language Models (such as Chat GPT) or AI-Chatbots (Character AI, replika) are trained to communicatively adjust to the user and establish a personal and emotional relationship. Humanoid robots are furnished with facial features and (technically useless) eyes. Making machines humanlike is done, of course, to create a certain closeness and dependence to increase the sales and subscription figures. It works, since humans are evolutionarily shaped to respond to human morphology and voice, looks and language, especially if it comes along nicely. However, ‘what goes around, comes around’ – if I tell the machine that I am feeling bad, the empty answer is ‘I am sorry,’ which is based on a stochastic process operation. I have, in other words, handed over a subjective emotion to an objectivized machine. In addition, users transfer more and more cognitive evaluation and judgement (‘emotional slacking’) to chatbots. My thesis is, the more we deliver parts of our personality to machine intelligence and the more we enter into a relationship of dependence the more our scopes of action become limited.

In the first part of my paper I will explain that LLMs (and by inference humanoid robots) only interpolate, they do not extrapolate, they only process within a normed vector space, in which data are distributed according to their frequency. All my personal prompts are determined within a given data frame,

they never transcend this frame. What we get is a simulation of the intersection of what there is generally anyway.

In the second part of my paper I will argue in favor of experiences which may still convey the feeling of subjective self-efficacy, the authentic feeling that one exists for oneself and not as the effect of a simulation - doing it off one's own bat. As a literary scholar I do encourage writing as a process of self-experience as well as the reading of metatextual texts, and, surely, (creative) art. Computer games, for example, with semantic gaps or indeterminacies and open decision-making options may also be expedient. Eventually, I will take recourse to the anthropology of Friedrich Schiller ('humans are fully human only, when they (freely) play'). A transhumanist society will have to rely on AI, but likewise open up subjective latitudes of behavior.

Keywords: AI, LLM, humanoid robots, subjectivity.

Author Bio: Philipp Wolf is an adjunct professor of English and American literature at the University of Giessen in Germany (Hesse). He has published widely on early modern literature, modernist and postmodernist literature, as well as on aesthetics, ethics, memory, politics, or neuroscience. His recent book "Death, Time and Mortality in the later Novels of Don DeLillo" was published in 2022 by Routledge. Currently he is working on an essay on DeLillo's later style and a monograph on Don DeLillo and mimesis. Another current focus is on transhumanism and literature.