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UNIVERSITATEA BABEȘ-BOLYAI CLUJ-NAPOCA
FACULTATEA DE ISTORIE ȘI FILOSOFIE
DEPARTAMENTUL DE FILOSOFIE

BOOK OF ABSTRACTS



International Conference
1st POSTHUMAN STUDIES CONFERENCE (PSC)

PHILOSOPHIES OF TRANSHUMANISM

Original Transhumanism
Classic Transhumanism
and Euro-Transhumanism

Human Enhancement, Technology, Ecology, and Co-Evolution

20-21 JUNE 2025



Babeș-Bolyai University, Faculty of History and Philosophy, Department of Philosophy
1 Mihail Kogalniceanu Street, RO-400084, Cluj-Napoca, Romania



DEPARTAMENTUL DE FILOSOFIE &
CENTRUL DE FILOSOFIE APLICATĂ



POSTHUMAN
STUDIES
RESEARCH
GROUP
(PSRG)
Grupul de Cercetare a Studier Postumane



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For each section in this book of abstracts—from keynote to individual presentations—speakers are presented in alphabetical order based on their last name

➤ **KEYNOTE PRESENTATIONS**

Evolving Minds: Coherence Amid Complexity

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Abstract: Ancient philosophical insights of Stoicism and other practices are being reinterpreted in modern contexts—pointing to a need for coherence not through simplification, but through inner synthesis. Our dynamically growing awareness and understanding of the circumstances that surround us affords a striving for integration and meaning in an increasingly complex world. Most philosophical frameworks are built upon consistent principles regarding humanity's technological evolution and what we might become in the future. Today, many of us are compelled to engage with transformative technologies—from AI tools that externalize cognition to biomedical interventions targeting cellular mechanisms and influencing epigenetic expression.

Despite a coherent integrative, cross-sector approach to studying the profound opportunities and serious risks these technologies present, widespread misconceptions and biases about human futures often cloud public perceptions and understanding.

The world is changing at an unprecedented pace. Society has long grappled with technology and the future of humanity, questioning the exponential implications and potential. Now more than ever, we need a worldview that

fosters critical thinking and a bold, coherent vision for the deeper aspirations of humanity's future.

Keywords: philosophy, AI, human enhancement, cognition, evolution.

Author Bio: Natasha Vita-More, PhD, MPhil, MSc, is an Award-Winning Creative whose works have been honored at Women in Video, Moscow Film Festival, Telluride Film Festival, London Museum, Vigeland Museet, Louvre Museum, and Brooks Memorial Museum. Natasha achieved a scientific discovery on Long-term memory in the field of cryobiology. Former Department Chair of Graduate studies at UAT, she is currently Faculty at GCLS and Distinguished Senior Fellow Center for Future Mind (FAU). Natasha is featured in New York Times, Vogue, Politico, Forbes, and Wired, magazines, over 2 dozen televised documentaries, and named one of the Top 50 Women in longevity.

Varieties of Transhumanism

Prof. Dr. Stefan Lorenz SORGNER

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Abstract: This talk addresses the importance of distinguishing the plurality within transhumanism. I will show that it is central to at least distinguish the foundational transhumanism by Julian Huxley, the original transhumanism by Max More, the classic transhumanism, by Nick Bostrom and my own euro-transhumanism. While More's and my own approach have been strongly influenced by Nietzsche, Huxley, and Bostrom clearly position themselves within the Enlightenment tradition. More and I also share a strong anti-utopian stance. Huxley, too, does not affirm a static utopia, while Bostrom defends utopias as a valuable and viable concept. More and I also agree in so far as we reject the notion of perfection. In contrast to Bostrom, who is a utilitarian ethicist, Huxley, More, and I affirm alternative ethical theories. However, concerning mind-uploading the situation is different. Both More and

Bostrom are supportive of the concept of mind-uploading, Huxley does not address this issue, and I am rather sceptical concerning its feasibility. However, we all share the relevance of an extended healthspan as well as the relevance of moving beyond our current boundaries for increasing the quality of life, which goes along with an affirmation of technologies, and a rejection of a stable human nature.

Keywords: foundational transhumanism, original transhumanism, classic transhumanism, Euro-transhumanism, philosophy, ethics, health.

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 (IET), 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). 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

Dissolution of the Natural-Artificial Distinction in Humans and Implications for Future Multihuman Societies

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Abstract: The natural-artificial dichotomy concerning humans features a tendency to distinguish between biological humans (or modern *Homo sapiens*) considered “natural” humans, and other emerging entities of enhanced humans, androids, cyborgs, and digital humans, all undergoing broad classification as artificial humans. Upholding this distinction might however prove difficult and over time untenable given the historical complexity of the term “nature” itself and the ambiguity as well of the word “artificial”. Among transhumanists, the very concept of the specifically “natural” is regarded as nebulous and some argue that it is “natural” to manipulate life according to its laws (for example, synthetic genetics) following Mills’ “everything which is artificial is natural”. Alongside ideas of human-technology co-evolution and challenges levelled against *Homo sapiens*’ exclusivist conceptions and claims of human essentialism and exceptionalism, such radical notions within transhumanism point to potential scenarios in which the natural-artificial distinction regarding “humans” eventually dissolves, thereby opening possibilities for conceiving augmented humans and other synthetic human intelligences and lifeforms as all “natural” and continuations of the “human” phenomenon, albeit as varying human species. This paper aims to examine prospects of the collapse in the natural-artificial dichotomy regarding humans and to make projections on its implications as manifesting in the rise of future multihuman societies wherein different species of humans including and

beyond modern Homo sapiens co-exist. The paper ultimately shall propose multihumanism as a philosophy which disrupts traditional ideas of human exceptionalism, envisions an inclusive future, and sets a condition for the celebration of diversity and promotion of mutual understanding, ethical living, equity, and respect for the rights, freedoms, dignity, and flourishing among different human species co-existing in future societies.

Keywords: natural, artificial, human, transhumanism, multihumanism.

Author Bio: Nigerian scholar, philosopher and futurist with interests in transhumanism, African development, globalization, and human futures, 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.

Death, Orthodoxy and Human Enhancement: the Case of Nikolai Fyodorov

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Abstract: Nikolai Fyodorovich Fyodorov (1829-1903) is considered one of Russia's most original philosophers. A devout Orthodox Christian and father of the Russian Cosmism movement, Fyodorov presents a unique vision of technology, Christianity and the future of mankind. His futuristic project, aptly called philosophy of the Common Task, advocates for the use of all realms of human knowledge in order to bring about human immortality and the colonization of space, and to physically raise the dead.

Fyodorov's desire to overcome mankind's biological limitation through technology can doubtlessly resonate with the goals of what S.L. Sorgner calls post-human philosophies, which is proven by the fact that the Russian Transhumanist Association (founded in 2003) notoriously considers him a primary source of inspiration. However, Fyodorov's vision presents significant challenge for the trans- and post-humanist narratives. My paper shall argue that, despite his original and eccentric vision, Fyodorov is best understood as an Eastern Orthodox thinker first and foremost. This matters not only because the post-human philosophies tend to be overwhelmingly secular, but also because Fyodorov's ideas can, in some sense, provide an alternative to them. Being steeped in an anthropocentric view which is nevertheless not a bio-conservative, Fyodorov is not a forerunner for the post-human philosophies in general or for trans-humanism in particular, but rather an author who provides a rival view of human enhancement and immortality that Christians can, if they wish, more easily subscribe to.

Keywords: Fyodorov, Orthodox Christianity, death, transhumanism.

Author Bio: My name is Giulio Ardenghi and I am a graduate student in Theology and Religious Studies at the University of Italian Switzerland, currently working on a thesis focusing on the Russian philosopher Vladimir Soloviev. Before, I obtained another MA from the University of Padua, Italy, graduating with a thesis on the 4th century Church Father Gregory of Nyssa. My research interests include theological and philosophical anthropology, the philosophy of social media and technology, religious existentialism and Orthodox apophatic theology. I currently live in Padua, work with the social services and am on the lookout for PhD opportunities.

SENS vs. the Hallmarks of Aging: Competing Visions, Shared Challenges

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Abstract: Throughout history, aging was explained through philosophical and mystical frameworks, often attributed to supernatural causes or a “vital disorder”. Over time, this perspective shifted to monocausal theories, such as oxidative stress (Harman, 1956). However, current research recognizes aging as a multifactorial process driven by interconnected biological mechanisms (Okholm, 2024). Two pluralistic models address this complexity: SENS (Strategies for Engineered Negligible Senescence) (de Grey et al, 2002) and the Hallmarks of Aging (HoA) (López-Otín et al, 2013). SENS advocates for interventions to reverse damage accumulation, whereas HoA identifies key biological processes, such as cellular senescence and mitochondrial dysfunction. Despite their shared goal, both models face criticism regarding their scientific and clinical applicability.

SENS has been challenged for lacking empirical validation in complex organisms (Le Bourg, 2022) and for potential biological constraints limiting its feasibility (Rattan, 2020). HoA, while widely accepted, has been criticized for not providing a prioritization framework for clinical applications (Keshavarz et al, 2023) and for the possibility that aging is not solely driven by cellular damage (Gems & de Magalhães, 2021).

Given the significant impact of both models, we argue that key methodological and philosophical aspects remain underexplored. This talk aims to deepen the discussion by analyzing their core premises and underlying assumptions. We will begin by outlining their scope and objectives, followed by a critical examination of their conceptualization of aging. We will then explore the relationship between aging, health, and disease, addressing the debate on

whether aging should be pathologized. Finally, we will assess how each framework engages with scientific evidence and how their ideas are communicated within scientific and public discourse.

Keywords: aging, biological mechanisms, hallmarks of aging, interventions, SENS.

Author Bio: Pablo García-Barranquero is an Assistant Professor in Logic and Philosophy of Science at the University of Málaga, Spain. He has conducted research at various international institutions, including in New Zealand, the United States, and Italy. His work focuses on biological aging from an onto-epistemological and ethical perspective. Additionally, he is concerned with the future of humanity and the human of the future, examining these topics through the lenses of longtermism, transhumanism, and existential risks.

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The Cosmist and Transhumanist Human: Between Mystical-Philosophical Visions and Techno-Utopian Horizons

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Abstract: This paper investigates how two distinct yet deeply interconnected philosophical currents—cosmism and transhumanism—contribute to shaping humanity’s future at the confluence of mystical-philosophical visions and

techno-utopian horizons. The cosmist perspective foregrounds a spiritual and cosmic dimension of human evolution, grounded in transcendental explorations of immortality, planetary consciousness, and universal unity. By contrast, the transhumanist approach underscores the potential of advanced technologies to transform the human being, envisioning a post-biological future defined by artificial intelligence, enhanced cognition, and radical longevity. Although these two philosophical directions differ in methodology and emphasis, both seek the transcendence of human limitations. Through an analysis of the conceptual, ethical, and metaphysical dimensions associated with these orientations, the present study offers an integrative perspective on how humanity might reconcile its aspiration toward cosmic communion and metaphysical depth with the imperative of cutting-edge technological innovation.

Keywords: cosmism, transhumanism, techno-utopia, humanity, evolution.

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Julian Huxley at the Crossroads of Eugenics and Transhumanism

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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 of 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: eugenics, biology, transhumanism, history.

Author Bio: Agustin Sanchez-Cotta is a PhD candidate at University of Cordoba (Spain). Specialized in the philosophy of technology, he conducts critical and political analysis on contemporary human enhancement discourses. He has previously researched on philosophy of religion and theories of truth. He has obtained a five-year humanities with philosophy degree from the University of Cordoba, and a master's degree in contemporary philosophy from the University of Granada (Spain). He has also studied at the University of Ferrara and the University of Sassari (Italy), and more recently at Oxford University and University College London through student exchange programmes.

Human, too Human, Transhuman: the Tech Paradox of Cybernetic Surgery

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Abstract: Advances in robotics, computing and artificial intelligence in recent years are permeating all aspects of human life. Applied to surgery, these technological revolutions are opening up new scenarios. Cybernetic technologies make it possible to enhance the surgeon's brain, hands and eyes. We are moving towards true precision medicine, where the entire patient journey is digital and controlled by automated approaches, from screening and diagnosis through to treatment and follow-up. Today surgeons still have the primary decision-making role, supported by technology. In the future, during the transition towards automated precision medicine, we will have to overcome major technical, legal and ethical obstacles.

A single patient represents an enormous amount of data (biochemical, genomic, proteomic, metabolomic and radiomic). Such data represents the

essential fuel to feed artificial intelligence algorithms, but their value is expressed only when they are correctly processed and organized on a large scale by cognitive technologies. Both academia and industry are making enormous efforts to harmonize robotics, artificial intelligence, data management, advanced imaging systems, nanotechnologies in a transdisciplinary way.

The key element towards safer and more effective precision surgery is represented by the new image systems since the augmented surgical eye is the wide-open window to look positively at the future. The purpose of this reading is to provide information on current and future developments in surgery powered by artificial intelligence and, inductively, to produce a message of optimism about the future of work in general. The technological paradox will be discussed in light of data published by the World Health Organization: 5 billion people do not have access to medical imaging technologies and 2.5 billion people do not have access to the most basic surgical therapies... Where are we going? Do we need the human or the transhuman?

Keywords: cybernetics, artificial intelligence, cognitive mechatronic, mage-guided therapies, surgical robotics.

Author Bio: Prof. Michele Diana, MD, Ph.D, EMBA, obtained the Medical Degree in Rome, Italy, and specialized in General Surgery in Switzerland. He obtained a Ph.D in Medical Sciences and received the *Venia Legendi* at the University of Strasbourg (France). Additionally, he holds an Executive Master in Business Administration from INSEAD Business School. He is faculty member of leading scholar surgical societies, including the SAGES, the European Association of Endoscopic Surgery (EAES), the International Society of Fluorescence Guided Surgery (ISFGS) and the International Society of Medical Innovation and Technology (iSMIT). His main translational research interests include image-guided surgery, surgical robotics and surgical applications of machine and deep learning. He has authored more than 250 peer-reviewed papers and book chapters (h-index 49).

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Can "Human Dignity" Be Updated?

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Abstract: Article 7 of the Transhumanist Declaration published in 2012, stated that "the well-being of all sentience, including humans, non-human animals, and any future artificial intellects, modified life forms, or other intelligences" should be upheld. Rephrasing this sentence, it seems to advocate for the necessity of a concept such as "the dignity of sentient beings." When future humans modify their own bodies, why would such a new concept be necessary?

The concept of dignity is used quite differently in continental Europe and the Anglo-American sphere. The idea of dignity in continental Europe emerged from the Judeo-Christian tradition, which includes the idea that humans possess a special value among all beings (Dignity 1). In contrast, the concept of dignity in the Anglo-American sphere originates from the thoughts of Locke and Mill, placing the highest value on an individual's right to self-determination (Dignity 2). Kant prohibited suicide on the grounds that humans possess dignity, whereas Oregon's Death with Dignity Act (1997) asserted that humans, because they possess dignity, have the right to shorten their own lives. The fact that entirely opposite claims can be made using the same notion of dignity has made discussions on this topic difficult for non-Europeans to grasp, but by distinguishing between Dignity 1 and Dignity 2, we can finally make sense of it.

Article 8 of the Transhumanist Declaration advocates for the guarantee of "morphological freedom." This concept refers to the right of individuals to modify or not modify their bodies based on self-determination, which seems to be naturally grounded in Dignity 2. However, as we have seen, the "dignity

of sentient beings" in Article 7 appears to be an extension of Dignity 1, arguing that not only humans but also all sentient beings have inherent value. In other words, the Transhumanist Declaration incorporates both Dignity 1 and Dignity 2, which are typically considered to be in opposition.

In this presentation, I will examine whether Articles 7 and 8 of the Transhumanist Declaration can coexist without contradiction. The concept of "the dignity of sentient beings" applies to humans, animals, artificial intelligences, and modified life forms. However, does expanding the concept of dignity in this way lead to any problems? I intend to explore this question.

Keywords: human dignity, transhumanism, medical ethics, philosophy of technology, theology.

Author Bio: Kojiro Honda, Professor (Medical Humanitie), Kanazawa Medical University.

He began his academic career in polymer engineering before shifting to philosophy, where he studied phenomenology and the philosophy of technology. Since 2011, he has been interested in ethical issues related to robotics and artificial intelligence, eventually making the ethical problems of transhumanism the central focus of his research. In 2019, the theme of the Pontifical Academy for Life's conference was "robot ethics," where Honda gave a presentation grounding Japanese robot culture in the theological theories of ancient Shinto.

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The Varieties of Transhumanist Experience: Technognostic Religion in the Early 21st Century

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Abstract: In our presentation, we advance a case for considering transhumanism as a religion. Following William James, we define „religion” minimally as a set of extraordinary experiences that define and shape one’s identity. These may include peak experiences, the feeling of transcendence, and also access to previously hidden knowledge, or gnosis. In James’ view, mystical experiences—the most privileged forms of religious experience—include feelings of ineffability (partial or complete incommunicability), noesis (secret knowledge), transience and passivity (subordination to a higher power). To James’ considerations, we may also add theologian Rudolf Otto’s definition of religion as the experience of the „Holy,” the terror of a powerful sublime Other which inspires both dread and respect in the believer. Using a religious studies framework gleaned from James and Otto, we critically examine transhumanism, with an eye towards answering the question of how transhumanism generally may be considered a form of religion. Specifically, we are interested in how transhumanists themselves describe their experiences through the lens of their diverse, often (but not always) explicitly secularist belief systems. Building on cultural anthropologist Jon Bialecki’s work on Mormon Transhumanism, we argue that the complex technological circumstances of the early 21st century have resulted more broadly in a technognostic form of religiosity that blends a belief in human technological prowess with the fear of an eschatological superhuman Other that may one day replace us.

Keywords: anthropology of religion, religious experience, technognosticism, transhumanism.

Author's Bio:

Márk Horváth

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.

Ádám Lovász

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).

The Nietzschean Overman vs the Transhuman: a Critical Approach to Transhumanism

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Abstract: This paper examines the relationship between the Nietzschean Overman and the concept of “Transhumanism”, and the extent to which the latter is an evolution or a distortion of the former. Transhumanism suggests the biotechnological overcoming of human limits which can easily be misunderstood as a Nietzschean concept of overcoming. For Nietzsche, human stagnation, trapped into comfort and safety, leads away from a creative struggle. This is the work of “the Last Man”. Transhumanism, by promising the eradication of degeneration and human limitations, comes closer to this Last Man who is just prolonging his/her life without attributing meaning to it. There is also the issue of biological and technological dependency. Human evolution, for Nietzsche, is a process of self-overcoming, whereas the transhuman dependency on AI and genetics may undermine this Nietzschean self-overcoming and self-creation. If human evolution is not a product of human will but that of technological determinism, this may signify a new species of technologically dependent entities, rather than the Overman. The paper will conclude with some relevant political and existentialist overtones. The former concerns the power of technology and the Nietzschean critique of Morality, elaborating on Transhumanism as a tool of social distinction and wondering about who controls Transhumanism. The latter examines the man of the future, the man as creator or a passive recipient, in the context of the will to overcome and the will to power.

Keywords: Nietzsche, Overman, transvaluation of values, will to power, transhuman.

Author Bio: Dr. Christos Iliopoulos has received his PhD from Loughborough University (UK). His academic interests include philosophy of science, political theology, as well as the resignification of philosophical concepts through the practices of social movements. He has also participated in

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The Idea of a Hedonistic Transhumanism

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Abstract: According to the evolutionary biologist Julian Huxley, usually regarded as the spiritual father of transhumanism, the transhumanist project works towards “the fullest realization of man’s possibilities” (1968, p. 73). In my talk, I would like to introduce the idea of a new form of transhumanism that embraces Huxley’s goal and develops it in a hedonistic direction. I propose to call this new form, which builds on Aristippus of Kyrene, Eudoxus of Cnidos, Theodorus, and Epicurus, a “hedonistic transhumanism”. This form of transhumanism conceives of itself as an ally of original transhumanism, classic transhumanism, and Euro-Transhumanism. Hedonism holds that pleasure is good and that pain and suffering are bad. As a philosophy of life, hedonism aims at both maximizing pleasure and at reducing pain and suffering as much as possible. Advanced technologies and scientific progress can make a significant contribution to this goal. Antidepressants often greatly reduce suffering, Viagra and similar products usually considerably increase sexual pleasure for couples, and by extending life span, health and pleasure span are frequently extended as well. At the level of values and society, hedonistic transhumanism argues that work is often overrated today and that societies should aim to reduce the amount of work humans do as much as possible and increase the amount of leisure and pleasure. Hedonistic transhumanism asserts

that human well-being and a good life require plenty of leisure and free time to experience a substantial amount of pleasure and to explore new sources of pleasure. Hedonistic transhumanism aims to find ways to continually increase and actualize the human potential for physical and mental pleasure. The pursuit of pleasure must be guided by reason, which can anticipate undesirable consequences such as pain, disease, and suffering. To a certain extent, reason is capable of analyzing the consequences of various pleasures and displeasures and calculating whether the overall balance of pleasure and pain in our lives is positive. Pleasures that cause more pain than pleasure should usually be avoided. Some displeasures, such as those associated with regular physical activity, should be pursued, as they are outweighed by the pleasures that can be experienced as a healthy individual. Hedonistic transhumanism faces several difficult questions: Is it true that all pleasure is good, as most hedonists claim? Are all other goods, such as knowledge, friendship, and beauty, good and valuable only because they bring us pleasure or satisfaction? Are these other goods only derived from pleasure as the highest value? Are all pleasures just subjective and relativistic experiences, or is it possible to establish a rank order of pleasures that could be based on human nature? In my talk, I will address some of these questions and present my idea of a hedonistic transhumanism.

Keywords: good life, pleasure, pain, work, leisure.

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***Navigating the Anthropocene: Navigating the
Anthropocene: Islamic Responsibility Ethics,
Euro-transhumanism, and the Quest for a Balanced
Future***

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Abstract: This paper explores the intersection of Islamic ethics, the Anthropocene, and transhumanism, with a particular focus on integrating a responsibility ethics framework into Islamic thought. It argues that while traditional frameworks of deontological, intentional, and virtue ethics remain foundational, they are insufficient to address the complex ethical dilemmas posed by globalization, environmental crises, and rapid technological advancements. Drawing on Al-Māturīdī's theological insights—especially his defense of free will and the concept of the "moment of inner resistance"—the study proposes an ethics framework that not only reinforces human autonomy and the rejection of blind imitation (taqlīd) but also mandates a critical evaluation of long-term consequences.

A significant aspect of this paper is the investigation into whether Euro-transhumanism offers a more tangible and pragmatically grounded vision of transhumanism that can foster productive dialogue with Muslim ethical discourse. Euro-transhumanism distinguishes itself by rejecting utopian excesses and neo-colonial overtones often associated with other transhumanist narratives. Its emphasis on responsibility in the face of emerging technologies, along with a commitment to sustainable progress, positions it as a promising approach for integrating technological innovation with Islamic ethical imperatives.

By reimagining ethical decision-making within this dual framework, the paper highlights the potential for Islamic theology to engage constructively with contemporary challenges. It envisions a balanced coexistence where technological and spiritual progress mutually reinforce each other, ensuring that advancements serve not only individual empowerment but also collective welfare and environmental stewardship.

Keywords: Islamic Theology, Islamic Ethics, al-Māturīdī, responsibility ethics, anthropocene, free will, transhumanism, Euro-transhumanism.

Author Bio: Hureyre Kam studied philosophy and Islamic studies at the Technical and Free University of Berlin and received his doctorate from Goethe University Frankfurt. His dissertation, "Evil as Proof of God," which examines al-Maturidi's approach to the problem of theodicy, was published in 2019. Hureyre's research focuses on the interdependence between epistemology and ethics. After completing his doctorate, he worked as a lecturer at the Swiss Institute for Islam and Society at the University of Fribourg, where he led numerous workshops on Islamic pastoral care, among other things. From 2018 to 2021, he taught as a visiting professor at the Academy of World Religions at the University of Hamburg. In 2021, Hureyre was awarded the Feodor Lynen Research Fellowship from the Alexander von Humboldt Foundation to conduct research at Yale University. Since 2023, he has been a research associate at the University of Innsbruck. He is currently conducting postdoc research at the Institute for Islamic Theology and Religious Education at the University of Innsbruck on the complex interplay between theology and science, with a particular focus on post- and transhumanist ethical discourses.

Jan Patočka and his Interpretation of Transcendence: Towards an Early Approach of Euro-transhumanism

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Abstract: The aim of this proposal is to highlight the way in which the Czech philosopher Jan Patočka's interpretation of *transcendence* constitutes an early approach of Euro-transhumanism. In particular, I will show how *transcendence*—understood by Patočka as human's transcendence to the world—becomes the primary characteristic of life and, more importantly, a fundamental attribute of existence. From this point of view, transcendence is not the activity of the mind and of reason, but it embraces all existence and highlights its *openness* through a *negative freedom*. Patočka interprets this *negative freedom* as a *negative experience*, because by maintaining distance from things, it is *beyond* any finite being; in other words, it is nothing but the experience of transcendence, which, in its turn, constitutes an *open relation* to the world as a whole. From this point of view, according to Patočka, freedom is essentially *negative*, because it is not a thing to be possessed or acquired but rather a continuous struggle and *openness*. In this sense, a free being becomes a permanent *being-on-the-border* which constitutes what Patočka describes as the basis of an *active life*, that is, the basis of both our *freedom* and *responsibility*, provided that we transcend the subjectively-centred view of the world. In this regard, Patočka explores an *a-subjective* perspective of being, which is grounded on a *non-anthropocentric* view of the world. In this context, Patočka claims that the world is not only autonomous but also radically *other* and *indifferent* to us. This indifferent *otherness* of the world forms the condition for our existence in it, since, we are beings in permanent *becoming*, that is, in permanent *movement*, conceived as a process of an endless evolution of life in a world without an ultimate intention.

Keywords: Jan Patočka, transcendence, Euro-transhumanism, negative freedom, openness.

Author Bio: 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://beyonddhumanism.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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***The Representation of the Phenomenon of Disability
in the Transhumanist Paradigm of Thought:
The Controversy Between Classic and
Euro-Transhumanism***

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Abstract: The phenomenon of disability is often contrasted with the transhumanist project, sometimes even being presented as a new form of eugenics. This opposition arises from the fact that within the framework of transhumanist thought the primary focus is the enhancement of human capabilities, while human limitations (physical, mental, moral, etc.) are respectively regarded as obstacles to the achievement of the full existential potential of the human. However, although transhumanist thought is indeed characterized by an emphasis on the expansion of human capabilities, this does not necessarily mean that all proponents of transhumanism view disability as

a negative state that needs to be eradicated. This paper examines the intersections between transhumanist thought and the phenomenon of disability, demonstrating, first, that the transhumanist paradigm itself is not homogeneous (by analytically focusing on the distinction between classic transhumanism and Euro-transhumanism), and second, that within this paradigm, contrary to common assumptions, there exist conceptual premises for a positive approach toward disability. Accordingly, the paper also questions whether the presentation of transhumanism as a new form of eugenics, found in theoretical discussions, is justified.

Keywords: transhumanism, Euro-transhumanism, classic transhumanism, disability, eugenics.

Author Bio: Marius Markuckas completed his doctoral studies in Philosophy, defended his doctoral dissertation on transhumanism, and obtained his PhD at Vilnius University in 2022. His main research interests include transhumanism, posthumanism, bioethics, disability studies, and social and political philosophy. He currently works at Vytautas Magnus University, where he conducts postdoctoral research on the intersections of transhumanism and disability.

From Organism to Environment—the Changing Role of Humans in Evolution

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Abstract: Artificial intelligence with agentic properties is driving a significant change in the relationship between humans and technology. While humans have always functioned as selectors of technology, the emergence of AI systems capable of perceiving, learning, adapting, and making decisions autonomously establishes humans in a fundamentally new role: as the environmental context in which a new form of intelligence evolves. This shift manifests through several key mechanisms. AI systems demonstrate adaptive

learning by modifying their functionality based on human interactions without explicit reprogramming. They exhibit goal-directed behavior within defined parameters, incorporating both explicit feedback (corrections, ratings) and implicit feedback (usage patterns, engagement metrics) to refine their operations. Advanced systems perceive and respond to their environment—particularly human reactions—creating responsive feedback loops that accelerate both technological development and changes in human behavior. Unlike traditional tools that remained passive instruments requiring direct human guidance, agentic AI systems actively adapt to maximize alignment with human preferences while simultaneously influencing those preferences through personalization algorithms, recommendation systems, and other mechanisms. This creates a complex selective environment where human choices, behaviors, and values directly shape AI development trajectories, while AI systems increasingly shape human experiences and decision contexts. This transformation suggests a future where humans function as both creators and selective environments for artificial intelligence. My aim here is to I examine this emergent evolutionary dynamic.

Keywords: Artificial Intelligence, Agency, environment, natural selection, technological evolution.

Author Bio: Dr. Andrei Nuțaș is a research fellow at the Institute of Advanced Environmental Research belonging to the West University of Timisoara. His work engages with ethics, technology and sustainability through an euro-transhumanist lense. Nutaș has recently published his first book “Artificial Morality: An Exploration of Moral Machine Machines”. Some other recently published papers of his are “AI solutionism as a barrier to sustainability transformations in research and innovation” with *Gaia* and “Space Junk Ethics” with the *Journal of Posthuman Studies*. In addition, Nutaș is the head organizer of the *Transhumanist Summer Festival* which will take place in August 16-25, 2026 in Timisoara, Romania. The festival will host a transhumanist summer school, a transhumanist summit as well as various expos that aim to structure a vision of how humanity can develop a “sane” transhumanist future.

***From the ‘End of man’ to the ‘Posthuman’:
a Foucauldian Assessment of
(Classical) Transhumanism and Posthumanism as
Contemporary Projects of Overcoming of the Human***

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Abstract: Philosopher and ‘historian of ideas’ Michel Foucault is remembered among other things for having stated that what we call ‘man’ or ‘the human’ today is an ‘invention of recent date’, and one that is bound to disappear ‘like a face drawn in sand at the edge of the sea.’¹ Thus, he tells us that ‘the trajectory of the question ‘*Was ist der Mensch?*’ [What is man?] in the field of philosophy finds its answer in the affirmation which both challenges and disarms it: *der Übermensch*.’² We can see here that he follows on the footsteps of his philosophical ‘mentor’ Friedrich Nietzsche, who had announced nearly a century before him the death of God and the need for humanity to overcome its limits as a result. Fast-forward to this day, forty years after Foucault’s death, the rise in popularity and prevalence of philosophical movements such as Transhumanism and Posthumanism which challenge the present conception of the human and see it as something to be surpassed, seems if anything to confirm the prophecy Foucault had formulated back in the 1960s. However, one could wonder if they really correspond to what Foucault had envisioned by the ‘death of man’ [*la mort de l’homme*]*—and if yes how so?* The goal of this paper will thus be to assess (classical) Transhumanism and Posthumanism from a Foucauldian lens, identifying potential shortcomings in both (for instance in terms of how they deal with the question of the ‘self’ or the ‘subject’ today), and see if some recent alternatives like Sorgner’s Euro-Transhumanism can provide a conception of the human and its overcoming that would be more aligned with Foucault’s (and Nietzsche’s) perspectives.

¹ See *The Order of Things: An Archaeology of the Human sciences*, trans. by A. M. Sheridan Smith (London: Routledge, 2002), p. 422.

² See *Introduction to Kant’s Anthropology*, ed. by Roberto Nigro and trans. by Roberto Nigro and Kate Briggs (Los Angeles: Semiotext(e), 2007), p. 124.

Keywords: Nietzsche, Foucault, Sorgner, transhumanism, posthumanism.

Author Bio: (born in Lyon, France, 1996). After completing a bachelor's degree in Sociology at the Université Lumière Lyon II (2014-2017), I have pursued a taught master's degree in philosophy at Maynooth University in Ireland (2018-2019), writing a thesis on Foucault's conception of the human and social sciences in his 1966 book *The Order of Things* (obtaining first-class honours). I am currently undergoing a PhD degree in philosophy in the same institution, investigating the question of 'man' or 'the human' and its (potential) overcoming from a historical perspective through an Foucauldian 'archaeological' lens, with a particular interest for Transhumanism and Posthumanism.

De-Extinction and the Moral Cognitive Enhancement Paradox

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Abstract: De-extinction has incited controversy in both public discourse and animal research. In this paper, I argue for human moral cognitive enhancement (MCE) as a necessary condition for pursuing de-extinction. MCE is a response to the moral dilemmas surrounding species resurrection. It aims to improve decision-making, reduce bias, and enhance our ability to predict the consequences of our actions. The technology may be unnecessary insofar as, and when, a clear and convincing response to the moral problems of de-extinction can be made. However, the technology argument presents a paradox. The need for MCE assumes that human moral faculties are currently inadequate for making sound ethical judgments. Yet, if this is true, the decision to implement MCE would be made by individuals with deficient moral cognition, creating a circular lock-in problem. The paradox becomes even more pronounced when viewed through a longtermist lens: premature enhancement risks institutionalizing flawed moral principles, while delaying it may prolong ethical failures and hinder progress. A possible resolution lies in

Metz's relational ethics, a non-Western moral theory that grounds moral obligations in relationships. Since this framework rejects the exploitation of non-human animals for trivial human interests, MCE could help determine whether de-extinction genuinely serves animal well-being or merely advances human ends. While moral uncertainty persists due to cognitive limitations, the risks associated with MCE are significantly lower than those of pursuing de-extinction. Given the historical suffering of non-human animals, it is imperative to ensure they are not further subjected to exploitation under the guise of ecological balance. If climate change and biodiversity loss are primary motivations for de-extinction, then enhancing moral cognition should take precedence to prevent the reinforcement of biased, anthropocentric reasoning. In this way, MCE functions as a safeguard—helping to align de-extinction efforts with ethically sound, relational obligations rather than human-centered utility.

Keywords: moral cognitive enhancement; de-extinction; relational ethics; non-human animals.

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The Arts in the Context of Euro-Transhumanism

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Abstract: Euro-Transhumanism is a recent Philosophical path within the whole range of theories related to the Posthuman (Posthumanism & Critical Posthumanism, Transhumanism, Metahumanism, Ecohumanism...) created by Stefan Sorgner who has so far developed in several texts its basic Principles, Aphorisms and Ontologies. Euro-Transhumanism has appeared in a rather dystopic period of awkward politics based on oppressive regimes, nationalisms of several types, ethnic cleansing on several regions, wars and various fundamentalisms. This is also a period of social discomfort, unemployment, poverty, suspension of human rights and citizenship, that is leading humanity back to the Middle Ages. All forms of literature and artistic creation had predicted (or rather warned us about) the result of technological advance in a world of less democracy, less ethics, less ecology and bioethics. During all this period, several art forms have expressed the agony and denial of the present state of human condition. In this paper, I will mainly focus on contemporary performance and new media art.

The reason for presenting, in this paper, performance and new media arts case studies, lies in the fact of their subversive accordance and communication with Sorgner's principles of Euro-Transhumanism, not because the artists follow the same path but in a rather underground way, due to the spirit of our times and the subversive nature of the arts. We must not on the other hand forget that Euro-Transhumanism is formed after Sorgner's close encounter with the arts in "Philosophy of Posthuman Art". It is exactly this accordance that will be discussed in the paper.

Keywords: Critical Posthumanism, Euro-Transhumanism, Art.

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Euro-transhumanism, Classic Transhumanism, and Dukkha—Should we Choose Between Embracing Suffering or Let It Go?

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Abstract: Suffering is one of the main existential challenges for humans. It was, and continues to be, a topic of debate in philosophical, scientific, and religious frameworks. Nowadays, within the broad context of transhumanist philosophies and of rapid technological and scientific developments, suffering is not only an existential reality but also a problem that can, and perhaps should be, solved or overcome. The general objective of this paper is to approach the theme of suffering in a Euro-transhumanist and classic transhumanist paradigm, drawing on the Buddhist notion of dukkha and Nietzsche's philosophy. The objective from a theoretical point of view is to bring a critical analysis from a Euro-transhumanist perspective to the classic transhumanist dream of abolishing suffering, as envisioned in David Pearce's abolitionist project. Alternatively, classic transhumanists such as James Hughes, who proposed a fusion of transhumanism and Buddhism in what he calls Buddhist transhumanism, advocated, through a combination of technological innovation and Buddhist practices, not for the total elimination of suffering via technology but for its alleviation. Contrary to these positions, a Euro-transhumanist

approach follows the Nietzschean affirmation of life and suffering through amor fati. In this context, rather than relying on the antagonisms and convergences between Nietzsche's philosophy and Dukkha, a Euro-transhumanist approach promotes a dynamic interplay as an existential dance between embracing suffering and letting it go, through both technological and philosophical means.

Keywords: Euro-transhumanism, classic transhumanism, dukkha, Buddhism, abolitionist project.

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Foucault and Transhumanism: A Critical Examination of Power, Technology, and Social Inequality

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Abstract: Michel Foucault contended that human nature is not an immutable essence but is instead constituted through historical processes, systems of knowledge, and power relations. In *The Order of Things*, he posited that the concept of "the human" is a historically contingent construct that may eventually dissolve as epistemic frameworks evolve. According to Foucault, each historical epoch produces distinct modes of understanding humanity, reflecting the prevailing configurations of knowledge and power. Transhumanism is a philosophical and technological movement advocating for the enhancement of human capabilities through advanced scientific interventions. It aspires to transcend the biological limitations of the human condition, envisioning a "post-human" future characterized by increased physical strength, cognitive augmentation, and extended life spans. At the core of transhumanist thought is the belief that technological progress holds the potential to liberate individuals from the inherent constraints of their biological existence. Foucault's theoretical insights provide a critical framework for interrogating the assumptions and implications of transhumanism. His concept of biopolitics—the mechanisms through which modern institutions regulate and exert control over human life—is particularly salient in this context. From a Foucauldian perspective, the proliferation of transhumanist technologies may not necessarily engender human emancipation but could instead intensify mechanisms of social regulation and control. If access to these transformative technologies remains restricted to socioeconomically privileged groups, their implementation could exacerbate existing inequalities. Rather than facilitating individual autonomy, such technological advancements may reinforce the hegemonic

power structures that govern contemporary society. Moreover, Foucault's notion of the "death of man" underscores the historical contingency of anthropological categories, suggesting that the conceptual boundaries defining humanity are neither fixed nor immutable. This perspective resonates with transhumanism's ambition to transcend the human condition, yet Foucault cautioned that such transformations are invariably entangled with power relations. While transhumanism purports to offer new forms of freedom and human flourishing, a Foucauldian critique compels us to question who wields authority over these technological changes and who is rendered vulnerable or marginalized in the process.

In conclusion, Foucault's philosophical framework offers a nuanced critique of the transhumanist vision by highlighting the interrelations between knowledge, technology, and power. His work suggests that technological advancements, far from being inherently emancipatory, are embedded within broader regimes of control and governance. Thus, a critical engagement with transhumanism through a Foucauldian lens reveals the potential for these technologies to deepen existing social hierarchies and raises profound questions about the distribution of power and the future of human subjectivity.

Keywords: transhumanism, technology, Foucault, human, freedom.

Author Bio: Turan Shenlik is a Ph.D. candidate in Political Science and Public Administration at Bursa Uludag University in Turkey. Her research focuses on gender studies, biopolitics, and the intersection of technology and social inequality, exploring how power structures shape societal transformations and human experiences.

Understanding and Exercising Autonomy in Clinical Practice Amid a Transhumanist Society. Toward a Balanced Ethical Approach to Next-Generation Biomedical Technologies

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Abstract: The advancements in biomedical technologies over recent decades have made possible organ transplantation, the prolongation of life for terminally ill patients through life-support interventions, and even the creation of artificial organs. These possibilities give rise to a range of ethical controversies and dilemmas for medical professionals, patients, and society. Their ethical challenges concern the allocation of resources, the personal moral values of those involved, the professional ethics of medical practice, and the broader implications for society and human nature. To address these pressing issues in modern clinical practice, the renowned bioethicists Beauchamp and Childress have defined four fundamental principles for biomedical practice and research: autonomy, nonmaleficence, beneficence, and justice. Recent medical technologies that push humanity toward transhumanism pose serious challenges concerning each of these principles, significantly impacting clinical practice by requiring a delicate ethical balance in their simultaneous observance. However, the most subtle yet profound ethical challenges, with significant individual consequences, concern the suppression of autonomy in clinical practice within a transhumanist society, thereby affecting the principle of medical conscience. This study examines the case of modern medical interventions aimed at life extension, analysing how the clinical implementation of next-generation biotechnologies may exert pressure on medical professionals, potentially conflicting with their personal moral values. Such tensions may create a slippery slope toward moral devaluation, a characteristic of post-moralist societies. The argument developed in this study advocates for an education that fosters a realistic and ethically balanced perspective on cutting-edge biomedical technologies—one that avoids both the

ecstatic embrace of transhumanism and the dystopian fears promoted in contemporary media, literature, and cinema.

Keywords: transhumanism, ethical balance, autonomy, medical conscience, next-generation biomedical technologies.

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Methodology: Mixed-methods and phenomenological approaches.

Current Work: Ethical issues in medical refusal and noncompliance, clinical nanotechnology, and microbiome ethics.

The Transcendence of Genders in Origen of Alexandria

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Abstract: Origen of Alexandria, a third century prolific Christian platonizing philosopher-theologian developed an interesting anthropology regarding genders in the frame of his allegorical interpretation of the Bible. According to his exegesis of the Genesis, the primordial humans were created in a spiritual

state that transcended the dichotomy of genders ('male' and 'female' merely correspond to the allegorical syzygy of the spirit with the soul which is necessary for a perfect human-being). The formation of the material body and all its subsequent physical functions and features were inflicted as a sort of punishment after the Fall and so was sexuality and the splitting-up into the two sexes. Origen calls Christians for a constant effort to practice chastity and promotes an ascetic ideal so that the human-nature is eventually perfected. In his eschatological vision, humans will become God's image anew and become like angels as far as their ethereal bodies are concerned in the final resurrection. They will have transcended all limitations that biology or sexuality impose on our freedom of existence. They will have perfected their nature so that God will eventually allow them to return to their initial state that is transcendent of all physical bonds and corruptibility including the distinction into man and woman. There will be no notion of genders when they are united with the Christ in the end-times. This, in my opinion, is a sort of transhumanist approach that abolishes all material limitations but on a clearly theological basis. The vehicle towards this transformation of the human-nature according to Origen's anthropology is a virtuous and deeply spiritual life that would lead to the union with the Christ. Therefore, in a way, Origen's ideal is a posthumanist ideal the originality of which is the transcendence of materiality.

Keywords: Origen, Christianity, genderless, exegesis, anthropology.

Author Bio: My name is Vasileios Stratis and I come from Athens, Greece. I am a PhD candidate in Philosophy in the Athens National and Capodistrian University under the supervision of George Steiris (my PhD topic is the anthropology in Early Christianity and the Early Middle Ages in relation with gender theory and Posthumanism). I have a degree in History and Archaeology, English Literature and a Master's degree in Philosophy. I speak Greek, English, French, German and Italian fluently. I am working as a secondary school teacher of Classics, Philosophy and History and I have worked as an English teacher too. I am also a Theology student. I am interested in philosophy, Christian theology and generally the history of ideas as well as gender theory and Posthumanist-Transhumanist ideas.

The Strange Results of Total Utilitarianism Against a Technological-posthuman Background

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Abstract: Transhumanism advocates the optimization of humans by technical means. Some transhumanists hope that by this humanity will reach the state of digital posthumanity. This orientation towards an assumed life in virtual worlds, into which we as human individuals could enter through the method of mind uploading, is evident in the writings of many transhumanists like Nick Bostrom, Ray Kurzweil or Max More. This idea of a technological posthuman state in which uncounted numbers of digital posthumans are populating a huge cyberspace can be combined with moral theories based on total utilitarianism to create an extremely questionable ethic. This can be found in the more widely discussed school of 'Longtermism'. It is assumed that morally correct action should pursue the quantitative maximization of happiness or hedonistically valuable states in the long-term future. In a radical version all possible sentient beings are treated as subjects with moral status and so speculative virtual consciousness is also to be considered. Since the technological posthuman vision of the future, with its enormous number of digital posthumans, grotesquely maximizes utility in this kind of utilitarian calculation, it imposes a moral obligation on today's humanity to do everything possible to make this utopia come true. Against the background of technological posthumanism, total utilitarianism loses sight of the necessities and moral urgencies of the present in favor of a speculated and inflated posthuman society. In this line of reasoning there are digital entities that could be created by us, as hedonistically optimized beings they should be created in accordance with the underlying ethics and, due to their imagined sheer immeasurable number, they produce a moral weight so heavy that they actually must be created. It is this kind of drift into absurdity that impressively discredits this form of utilitarian thinking.

Keywords: classic transhumanism, technological posthumanism, total utilitarianism, longtermism, digital consciousness.

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 latest book „Transhumanismus, Mind Upload, Superintelligenz und Utopia“ he delivers an in-depth critique on Nick Bostroms version of 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.

***Filling Ontological Gaps: why Mind Uploading is
Self-contradictory on the Grounds of Classic
Transhumanism; Comparing Ontologies of
Transhumanism and Euro-Transhumanism***

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Abstract: This talk will present the concept of mind uploading as proposed by Classic Transhumanism (CTH), namely: Bostrom, Sanders and Kurzweil. Then, the ontological assumptions of this idea will be extracted to show the implications of its “peculiar dualistic” consequences arising from the unclear ontological status of “information” and “information pattern”. Author argues that for the uploading to work as promised, the person’s identity would have to be tied to a kind of essence, pattern, or soul, i.e. a discrete, transferable media that can be moved and reinstantiated on another substrate. But this contradicts the reductionist assumptions of CTH, and further undermines the possibility of achieving digital immortality. CTH assumes the idea of never-ending growth, which means one that has no limits. In result, growth and human enhancement create the ontological gap between humans and posthumans that may be

regarded as constituting separate species despite having common ancestors, like contemporary humans and other primates. Sorgner's Euro-Transhumanism (ETH), on the other hand, adopts the concept of "twist" and ontology of processual becoming, which can ensure continuity between humans and post-humans. If classic humanism is wrong and We have always been cyborgs, then we will stay cyborgs, even after radical enhancement. The linguistic analysis of the "mind uploading" and "digital immortality" clearly shows utopian provenance of these ideas. The Author will propose weaker version of the project of mind uploading, which would remain compatible with ontologies similar to the one assumed by Sorgner's ETH, but will not lead to realization of the dream of digital immortality in its literal sense.

Keywords: mind uploading, digital immortality, ontology of transhumanism.

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In Search of a Posthuman Anthropology

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Abstract: Foucault's declaration of the death of Man challenges us to face the possibility of a *post-mortem* anthropology, especially in light of recent proposals that rethink the subject beyond the human. Classic transhumanism, led by Nick Bostrom, defines its object of study as "beings whose capacities radically exceed those of present humans" (Bostrom, 2003, p.5), eliminating human limitations through biotechnology. Critical posthumanism, on the other hand, as described by Rosi Braidotti (2013; 2018), includes those historically excluded from the notion of humanity: women, migrants and non-European individuals. Francesca Ferrando (2019), however, expands the concept by

proposing the posthuman as an umbrella term that encompasses divergent perspectives, including both Bostrom's and Braidotti's posthuman.

To analyze this issue, it is crucial to reconsider the notion of anthropology in light of Foucault, who, in the recently published *La Question Anthropologique*, argues that anthropology is linked to a humanism where “the advent of man is the end of philosophy” (2024, p.181). In *The Order of Things*, Foucault situates the birth of man within Kantian critique, where self-experience underpins reason and judgement. According to Foucault this idea of Man is finite, raising questions about a posthumanist anthropology: Is it viable? What would it look like after the end of philosophy? Could it be reconciled with it?

To raise the question for a posthuman anthropology is (1) an attempt to conceptualize what kind of posthumanity we want to be and (2) if any of these so called posthumanities are able to pose an anthropology given the Foucauldian critique, or if these attempts at anthropology should be abandoned.

Keywords: anthropology, critique, posthumanism, subjectivity.

Author Bio: Juan received his Bachelor of Arts in Philosophy at the University of Chile. His research interests are transhumanism, critical posthumanism, and the history of philosophy with a particular focus on the philosophy of Friedrich Nietzsche, Martin Heidegger and Michel Foucault.

Euro-Transhumanism Ethics

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Abstract: My paper proposes an ethics of euro-transhumanism, both in theoretical and practical terms. Any version of transhumanism is, of course, future-oriented and technologically open. This is necessarily so, since the path

to a transhuman or even posthuman entity has not been sorted out yet (is it genetic-based, or an AI, a man-machine-amalgam, nano-, carbon-or silicium-based, or a compound of these methods?). There is auspicious evidence for a transformational potential, and the prospect of a considerably increased health-span and longevity (possibly with Nietzschean virtues) will promote further research efforts and funds. It may well relieve us from the deepest fear of all, namely the fear of death. But the socio-economic and political framework conditions and, more so, the (material, cognitive and moral) structure and make-up of the future overman are far from settled. We can even assume that scientific research will in principle never come to an end (as in particle physics, virology or medicine). The future, in other words, is not only contingent, it is also adventurous and dangerous. For example, CRISPR-Cas 9 (the most advanced method of human genome editing within the germ line) presents a highly risky method. A genetic misdirection with irreversible off-target-effects (over generations) cannot be ruled out. Analog concerns may hold for (autonomous) Artificial General Intelligence (AGI) or Artificial Superintelligence (ASI). These uncertainties are a matter of practical philosophy and science policy, but I will also plead for precautions or moratoria based on more abstract philosophical reservations.

In most theoretical approaches to transhumanism one finds a problematic relationship between an autonomous individualism, a plurality of life designs, and, on the other hand, the implementation of a rather unitary conception of the trans-or posthuman entity along with a singular good which amounts to (mental and physical) enhancement and longevity. The socio-cultural good becomes a normative value, which puts pressure on my autonomy (one may be a pessimist disciple of Schopenhauer who praised the brevity of life). Given the existential impact and the technological uncertainties of the transhuman (morphological, reproductive etc.) intervention into my human form, or that of my children, I will, moreover, find it highly precarious to come to an autonomous decision. If I decide upon an editing of the germline of my children, which goes beyond the genetic constellation of my and my partner's genes, I do of course heavily interfere with their autonomy, even if this is to their cognitive or physical advantage later on. (Schooling, by the way, is a very different method of cultural enhancement.)

I will therefore propose a weak – euro-transhumanist – concept of autonomy, namely a relational autonomy. A relational autonomy corresponds with the open and tentative nature of technological transhumanism, but does not take

an individual inner act as the starting point for a decision or external act. Relational autonomy understands autonomy as a formative and continuous process, mediated by others, embedded into a net of social agents. A decision to undergo an incisive treatment such as a supplantation of parts of my brain or the (non-therapeutic) manipulation of germlines should be accompanied by medical, philosophical, civic and state agencies with a counseling or deliberative function. This does not completely exclude a weak Kantian concept of autonomy. For Kant autonomy is not, after all, a matter of causes, but of deliberate reasons, which may well contradict my individual interests or lifestyle. Whether these reasons can or should be universalizable is surely a questionable matter. Finally, a Rawlsian plea: The transhumanist project is susceptible to producing social inequality (the pertinent technological interventions are highly complex and costly, only a few will be able to afford them). A euro-transhumanist social-democratic society should make sure that the less or least advantaged as well as those who refuse the transformation will nevertheless benefit from the pertinent technological advancement (in terms of general health and social well-being). Rather than a supplementary multi-sensory memory module, the less advantaged may then have a therapeutic single-sensory module replacing their deficient eyes. As far as funding is concerned, public money should also go to smaller start-ups, and not disproportionately to those who have got it anyway.

Keywords: transhumanism, Euro-transhumanism, ethics.

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 posthuman perception and a monograph on Don DeLillo and mimesis.

Transhumanist Long-Termism and Effective Altruism: Perspectives on Existential Risk, Mass Extinction, and the Posthuman Future

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Abstract: Humanity faces unprecedented existential risks as technological advancements converge with ecological collapse. This paper explores two influential philosophical responses—classic transhumanist long-termism and effective altruism (EA)—and their interpretations of existential threats, particularly the sixth mass extinction. While both frameworks prioritize safeguarding the long-term future of sentient life, they diverge in approach: transhumanism emphasizes technological enhancement and posthuman evolution, whereas EA advocates evidence-based cause prioritization and risk mitigation.

Classic transhumanism views the environment largely through the lens of technological progress, positioning ecological degradation as a constraint on civilizational development and the emergence of posthuman life. Critics warn that this instrumental view risks marginalizing the intrinsic value of nature. However, emerging strands such as democratic transhumanism attempt to integrate ecological sustainability within their vision of the future.

In contrast, effective altruism—grounded in utilitarian ethics and empirical reasoning—frames biodiversity loss and climate change as direct contributors to existential fragility. By incorporating systemic risk assessments, EA broadens the moral circle to include nonhuman animals, digital minds, and future artificial sentience. This creates philosophical tensions with anthropocentric or techno-optimistic variants of transhumanism.

The paper argues for a more integrative, ecologically grounded longtermism that recognizes planetary stewardship as essential to any viable future. It critiques the epistemic hubris embedded in both frameworks and calls for moral humility, acknowledging that the posthuman future may be radically discontinuous with present-day values. Ultimately, the convergence of ecological insight and ethical foresight is necessary to responsibly navigate the

Anthropocene and ensure the flourishing of life—human, nonhuman, and posthuman alike.

Keywords: transhumanism, effective altruism, existential risk, posthumanism, ecological ethics.

Author Bio: Dr. Rossitsa Yalamova is an Associate Professor of Finance at the University of Lethbridge, Canada. Her interdisciplinary research spans complex systems, sustainability, financial modeling, and posthuman ethics. With a PhD in Finance and an MBA, she brings a unique blend of quantitative expertise and philosophical inquiry to global issues such as climate change, technological risk, and economic resilience. She has presented her work internationally and participated in research collaborations across Asia, Europe, and the South Pacific. Dr. Yalamova's current focus includes the intersection of environmental ethics, emerging technologies, and the future of humanity.