The 7th Beyond Humanism Conference
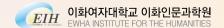
From Humanism to Post- and Transhumanism?

휴머니즘에서 포스트-, 트랜스휴머니즘으로?

September 15-18, 2015
10:00~21:00

**LG Convention Hall &
Inmunkwan (Rms.108, 109, 110, 111)
Ewha Womans University, Seoul, Korea**

EIH 이화여자대학교 이화인문과학원
EWHA INSTITUTE FOR THE HUMANITIES

From Humanism to Post- and Transhumanism?

Welcome to the 7th Conference of the Beyond Humanism Conference Series: "From Humanism to Post- and Transhumanism?" The first BHN conference took place in 2009 at the University of Belgrade, and the BHN conference series were held in different universities in Europe. The 7th conference is held in Ewha Womans University, Seoul, Korea.

The relationship between humanism, posthumanism and transhumanism is one of the most pressing issues concerning many current cultural, social, political, ethical and individual contemporary challenges. There have been a great amount of uses of the various terms in historical and contemporary discourses. The goal of the conference "From Humanism to Post- and Transhumanism?" is to investigate the relationship between the various beyond humanism movements by means of getting a multifaceted survey of the concepts, the relationship of the various concepts and their ethical, social and cultural advantages and disadvantages.

Organizers

Sangkyu Shin (Ewha Womans University)
Hyesook Jeon (Ewha Womans University)
Stefan Lorenz Sorgner (Beyond Humanism Network, University of Erfurt)
Evi Sampanikou (University of the Aegean)
James Hughes (IEET, Trinity College)
Jaime del Val (Reverso Institute of Metahuman Technologies)

Hosted by

Ewha Institute for the Humanities, Ewha Womans University

Ewha Institute for the Humanities(EIH) has been established as a research institute at Ewha Womans University to deal with the changes in knowledge, technology, and culture in the 21st century. The EIH has worked on the Humanities Korea (HK) Project under the heading "Trans-Humanities: Reimagining and Reconstructing the Human Sciences" supported by the National Research Foundation of Korea since 2007. The research have focused on posthumanism and the trans-boundary knowledge with the aim of devising a new paradigm for humanities research.

http://eiheng.ewha.ac.kr

Conference Schedule (15-18 September 2015)

15th of September Tuesday

10:00-10:30 10:30-11:00	Registration Opening of the Conference	LG Convention Hall
11:00-12:00	**Keynote Speech** Chair: Jeon **Stelarc, Uncanny Desires / Liminal Spaces:** **Zombies, Cyborgs, Hybrids & Humanoids**	
12:00-13:30	Lunch Break / Move to Humanities Building	

Room 111, Room 109 and Room 108 are all located in Humanities Building

		Room 111 Chair: Ferrando	**Room 109** Chair: Kyung-Ran Lee	**Room 108** Chair: Beuthan
A	13:30-14:00	**Jeffrey White,** Simulation, Statesmanship, and the Role of Philosophy in Securing a Posthuman Future	**Sara Touiza-Ambroggia,** Post- and Transhumanisms as a Natural Consequence of Humanism	**Jaime del Val,** Comparative Posthumanisms: Post- Trans- and Metahumanism and the Wars of Indeterminacy and Control
	14:00-14:30	**Marcin Woźniak,** Can We Negotiate with Superintelligence?	**Roberto Marchesini,** Roots and Future Duty	**Elaine Després,** A Posthumanist Ethic for the first *Homo gestalt*: Theodore Sturgeon's *More Than Human*
	14:30-15:00	**Hyundeuk Cheon,** What Human Nature informs in the Posthuman Era?	**Dooho Shin,** Business as Usual? Humanities' Question of 'Human Species' in the Anthropocene Narrative	**Jason Leung,** Representing the Posthuman Body in Science Fiction: From Technophobia to the Embodiment of the Non-human

15:00-15:30	Break / Move to LG Convention Hall	

15:30-18:00	**Post- and Transhumanism in East-Asia** Chair: Shin
	    Sungook Hong, Who Is Afraid of the Human/Machine Assemblage in Korea?
	    Yuko Hasegawa, Transformation: Re-investigating Human/Non-human
	                   Boundary from a Non-Western Perspective
	Wong Kin Yuen, From the Posthuman to Non-Humanism: The Embodied
	               Structural Coupling (Heteropoiesis) between
	               Action and Technics in Chinese Kung-Fu Films
		LG Convention Hall

18:00-19:00	**Special Beyond Humanism Presentation** Chair: Sorgner **Dale Herigstad, Information in Space: Seeing Things with No Devices**	
19:00-21:00	**Welcome Dinner** (Jinseonmi-gwan)	

16th of September Wednesday

		Room 111 Chair: Shin	Room 109 Chair : del Val	Room 108 Chair: : Ferrando
B	10:30-11:00	**Wha-Chul Son,** Autonomous Technology and Transhumanism	**Jens De Vleminck,** Man, 50 Years After The End of Man: Michel Foucault and the Future of A Post-Human Philosophical Anthropology	**Amy K. S. Chan,** Chinese Goddesses as Symbols of Posthumanism
	11:00-11:30	**Shubha Gokhale,** Transhumanist Implications of Etherium	**Chan Woong Lee,** Deleuze and the Non-Human	**Kyung-Ran Lee,** "Becoming Waves" in-between Writing and Reading: Ruth Ozeki's *A Tale for the Time Being*
	11:30-12:00	**Hema Gokhale,** Blockchain Technology - Opportunities and Challenges for Korea	**Charles Ramond**, After Humanism: Politics of Nature and Parliament of Things in Bruno Latour	**Junghye Sung,** Searching for a Posthuman in Salman Rushdie's Antihuman Characters
12:00-13:30		Lunch Break		

13:30-14:30	**Keynote Speech** Chair: Regnauld **Mark Hansen, We Have Always Been Posthuman,** **or Towards a Cosmological Humanism**	Room 111

14:30-15:00		Break		

		Room 111 Chair: Sorgner	Room 109 Chair: Ramond	Room 108 Chair: White
C	15:00-15:30	**Didier Coeurnelle,** Consequences of a Life (almost) without Ageing. The Right to Life Extension Considered a Chance for a Better, Safer and More Peaceful Environment	**Jae-Hee Kim,** Individual, Dividual, Transindividual: from Deleuze to Simondon	**Francesca Ferrando**, Towards a Posthuman Education
	15:30-16:00	**Anya Bernstein,** Freeze, Die, Come to Life: The Many Paths to Immortality in Contemporary Russia	**Ae-Ryung Kim,** A Letter on Posthumanism: After Derrida's "The Ends of Man"	**Yvonne Förster-Beuthan,** Cinema of Transcendence: The End of the World as We Know it?
	16:00-16:30	**Suan Lee,** Cyborg and Corporeality: the Dissonant Existence in the Case of *Her*	**Joff P. N. Bradley,** Runaway from Hell or Despair Not: Post-1989 Philosophy and Beyond	**Hyesook Jeon,** Skin. Where Boundaries Are Crumbling

16:30-18:00	**Contemporary Audiovisual Arts and Posthumanism (Greece)** Chair: del Val, Evi Sampanikou **Yiannis Scarpelos**, Power, Art and Communication in a Posthumanist Environment. **Evi Sampanikou**, From 'Lazarus' to 'Humans': Notes on Posthumanist Attitudes in Contemporary Graphic Novels and T.V. Series **Marios Giakalars**, Posthumanism, Avatars and Videogames **Irini Stathi**, Contemporary Cinema and Posthumanism **George Gantzias**, Information Society and Posthumanism	Room 111
18:00-20:00	Dinner (own arrangements) / Move to Kim Young-ui Hall	
20:00-22:00	**Special Performance** Chair: Jeon **Stelarc, Organs Without Bodies: Improvised / Involuntary / Automated**	Kim Young-ui Hall

17th of September Thursday

		Room 111 Chair: Shubha Gokhale	Room 109 Chair: Sorgner	Room 108 Chair: Kyung-Ran Lee
D	10:30-11:00	**Taesuk Oh & Jeffery White,** Establishing Concrete Definition of Information Using Mind Uploading Technology	**Thomas Steinbuch,** Epigenetic Memory and the Unscathed Life: A Reading of "On Redemption" from Nietzsche's *Thus Spoke Zarathustra*	**Arnaud Regnauld,** The Limits of My Interface Are the Limits of My World
	11:00-11:30	**Daniel Han,** The Informational Nature of Selves: Moral Problems Due Practical Implications of Mind Uploading	**David Edward Rose**, Hegel, Self-Understanding and Post-Enlightenment Objective Freedom	**Luciano Zubillaga,** Approaching Telepathy from a Decolonial and Posthuman Perspective: Moving Image as Direct Theory
	11:30-12:00	**So Jung Kim,** A Critical Reappraisal of the Posthumanist Project— Eliminating Side Effects	**Kyoo Lee,** If China Travelled to Descartes: Cartesianism in Transit—with a Franco-Sino Twist	**Maciej Czeniakowski,** The Evolution of the Image of Man from Realism to Posthumanism

| 12:00-14:00 | Lunch Break |

		Room 111 Chair: Cheon	Room 109 Chair: Jeon	Room 108 Chair: Regnauld
E	14:00-14:30	**Carmel Vaisman,** "Forget What You Know about Disability": A Critical Trans/Posthuman Reading of Emergent Disability Discourses	**Youngju Oh,** A Critical Approach to "Enhancement" : From the Perspective of Subjectivation	**Bert Olivier,** Beyond Humanism: The Ecological Crisis, Capitalism and the "Space of Flows"
	14:30-15:00	**Jan Stasieńko,** Disability and Monstrosity— Motion Capture System as a Tool for Posthuman Research	**Sangkyu Shin,** Human Enhancement and Argument from Autonomy	**Eduardo Trajano Gadret,** Technoprogressivism and Convergence in the World Trading System
	15:00-15:30	**Ralf Beuthan,** After the Gattaca-Argument: "Gattaca" Revised	**Stefan Sorgner,** Moving Away from Humanism	**Nicoletta Lacobacci,** Virtual Presence

| 15:30-16:00 | Break |

| 16:00-18:00 | **Metabody Panel : Postgender, Non-Duality and the Arts** Jaime del Val, Ralf Beuthan, Evi Sampanikou, Francesca Ferrando, Yvonne Förster, Stefan Lorenz Sorgner and Stelarc | **Room 111** |

| Move to Jinseonmi-gwan |

| 18:00-20:00 | **Main Conference Dinner (Jinseonmi-gwan)** |

| 20:00-21:00 | **Special Performance**   Chair: Chan Woong Lee **Jaime del Val** : **Amorphogenesis/Microsexes/Metabodies:** **a Metahuman Metaformance for Postanatomical Body** |

18th of September Friday

| 10:00-14:00 | **Guided Tour in Seoul** (reservation required) |

Uncanny Desires / Liminal Spaces:
Zombies, Cyborgs, Hybrids & Humanoids

STELARC

In this age of body hacking, gene mapping, prosthetic augmentation, organ swapping, face transplants and gender reassignments, what it means to be other and what generates aliveness and affect is examined and interrogated. As interface, the skin is obsolete. The significance of the cyber may well reside in the act of the body shedding its skin. Subjectively, the body experiences itself as a more extruded system, rather than an enclosed structure. The self becomes situated beyond the skin. It is partly through this extrusion that the body becomes empty. But this radical emptiness is not through a lack but rather through excess - from the extrusion and extension of its capabilities, its proliferating sensory antennae and its increasingly remote functioning. This is the age of Circulating Flesh, Fractal Flesh and Phantom Flesh. A time of extreme absence and alien experience. Of bodies performing in remote spaces with split physiologies and multiple agencies, where bodies are simultaneously possessed and performing. Bodies are inadequate, empty, involuntary, absent and obsolete. We are living in an age of excess and indifference. Of prosthetic augmentation and extended operational systems. An age of Organs Without Bodies, of organs awaiting bodies. Cadavers can be preserved forever with plastination whilst comatose bodies can be sustained indefinitely on life-support systems. Whilst cryogenically suspended bodies await reanimation at some imagined future. The dead, the near-dead, the un-dead and the yet to be born now exist simultaneously. This is the age of the Cadaver, the Comatose and the Chimera. Of Zombies, Cyborgs and Humanoids. Being neither one nor the other, being neither here nor there, but partly present and mostly absent.

Organs Without Bodies:
Improvised / Involuntary / Automated

An actual-virtual performance of improvised, involuntary and automated movements with actuated sounds. A choreography of a physical body with its avatar and three virtual automatons in Second Life. A performance of skin, screen and code. A performance of rotating organs without bodies. Simulating, animating, extrapolating and interacting with physical and virtual anatomies.

Stelarc explores alternate anatomical architectures. He has performed with a THIRD HAND, a STOMACH SCULPTURE and EXOSKELETON, a 6-legged robot. FRACTAL FLESH remotely actuates the body with electrical stimulation. PING BODY and PARASITE are internet muscle actuation systems. PROSTHETIC HEAD is an embodied conversational agent that speaks to the person who interrogates it. EAR ON ARM is a surgical and cell-grown construct that will be internet-enabled for people in other places. Publications include STELARC: THE MONOGRAPH, Edited by Marqand Smith, Forward by William Gibson (MIT Press). In 1996 he was made an Honorary Professor of Art and Robotics at Carnegie Mellon University, Pittsburgh and in 2002 was awarded an Honorary Doctorate of Laws by Monash University, Melbourne. In 2010 was awarded the Ars Electronica Hybrid Arts Prize. In 2015 he received the Australia Council's Emerging and Experimental Arts Award. Stelarc is currently a Distinguished Research Fellow and Director of the Alternate Anatomies Lab, School of Design and Art (SODA) at Curtin University. His artwork is represented by the Scott Livesey Galleries, Melbourne. URL – www.stelarc.org

We Have Always Been Posthuman, or Towards a Cosmological Humanism

Mark B. N. Hansen

In my talk, I will present my recent research on what I have called "21st-Century Media" and its implications for rethinking the relationship between humans and our highly mediated lifeworlds. I will argue that the shift from the great recording media of the 19th and 20th centuries to contemporary media involves a fundamental modification of the vocation of media: if 19th and 20th century technical media – notably, phonography and cinematography – functioned to inscribe, store and transmit humanly accessible experience for human consumption, 21st century media most frequently involve machine-to-machine communication without any necessary interface onto human modes of experience. As I understand it, this modification in the vocation of media furnishes an opportunity to rethink the status and operationality of the human in a fundamental way. As the latest stage in what I have called the "technogenesis" of the human (meaning the coupled- or co-evolution of humans and technics), human interaction with 21st century media is necessarily indirect, which is to say that it is mediated by data and the technical operations that allow for the gathering and analysis of data. To develop this opportunity for rethinking the human, I turn to process philosopher, Alfred North Whitehead, whose aim in his 1929 masterwork, *Process and Reality*, was to reembed the human, and specifically human consciousness, in the "totality of things" with which it is related but which its "selective character" obscures. "Consciousness," writes Whitehead, "is only the last and greatest of such elements by which the selective character of the individual obscures the external totality from which it originates and which it embodies." To do so, Whitehead develops an expanded account of perception that supplements sense perception (the mode of perception repeatedly thematized by Western philosophy) with an account of bodily and environmental perception (what he calls "perception in the mode of causal efficacy"). Extending Whitehead's own concept of "symbolic reference," which names the coupling or coordination of these two

modes of perception, I introduce a concept of "machinic reference," through which technical operations of data gathering and analysis substitute for human sense perception as a means of access and a correlate to the bodily and environmental mode of perception. Faced with the lifeworlds of 21st century media, we literally lack access to a large share of bodily and environmental experience as well as to the technical processes that are operative in and that provide the infrastructure for such experience; data provides such access and in so doing dethrones human consciousness from its place of mastery as the "witness" to its own experience (think of Husserl's dream of consciousness coinciding with its own constitution). Dependent on data for access to the present of sensibility, consciousness always comes after-the-fact, and takes the form of a coming-to-perceptual-awareness of data concerning its own causal background from which it is perceptually shielded. This situation calls on us to rethink the human in ways that diverge radically from the pride of place it is accorded by Western philosophical modernity: rather than a subject or consciousness that stands against a world which it experiences as its correlate, the human is itself implicated in larger environmental processes, many of which are intensively technically-mediated, to which it lacks any means of perceptual access. I shall conclude my talk by reflecting on the significance of this understanding of the human for debates concerning the posthuman. For me, the posthuman cannot signify a merger of man and machine. Rather it demarcates a process that has been in effect since the origin of the human (hence my title) and that is predicated on the mutual quasi-autonomy of both the human and the technical. Put another way, the first principle for understanding the originary posthumanity of the human is the reality that humans and machines possess fundamentally different modes of embodiment that prevent their material merger. Hence my version of the posthuman is a picture of the human as fundamentally technically-distributed: as increasingly dependent on data (and the procedures for gathering and analysis of data) for its access to the ever increasingly technically-mediated domain of sensibility, including the sensibility that animates its own bodily life.

Mark Hansen teaches in the Literature Program and in Media Arts & Sciences at Duke University. His work focuses on the experiential and nonrepresentational effects of technologies. Hansen is author of *Embodying Technesis: Technology Beyond Writing, New Philosophy for New Media,* and *Bodies in Code,* as well as numerous essays on cultural theory, contemporary literature, and media. He has co-edited *The Cambridge*

Companion to Merleau-Ponty, Emergence and Embodiment: New Essays on Second-Order Systems Theory, and *Critical Terms for Media Studies*. His book, *Feed-Forward: the Future of Twenty-First-Century Media,* was published by Chicago in 2015. His current projects include *Designing Consciousness, Logics of Futurity,* and *Topology of Sensibility: Towards a Speculative Phenomenology.*

SPECIAL BEYOND HUMANISM PRESENTATION

Information in Space:
Seeing Things with No Devices

<div align="right">Dale Herigstad</div>

Augmented Reality and Virtual Reality: we are now witnessing a movement in which information, as text graphics and moving images, is migrating from screen surfaces to the environment in front of us. Information and media are moving "off screen". The digital devices that present this visual information are closer and closer to us, and will eventually be inside us.

As humans, we can browse, select, organise and interact with this information, in concert with our surrounding context. Buttons have given way to gestures and other forms of input.

We will look at these trajectories as a way to see where we are headed, with examples from television, games, automobiles, and mobile devices. A key factor in design for this new information world is SPACE. Designers who have spent their careers carefully laying out web pages on flat screens will be faced with graphics that must be placed in Z- space. And simple tasks like SELECTION become quite abstract and difficult.

Input devices will disappear over time, leaving very human methods like touch, gesture, audio, and even brain waves as a means of input. We will look at these changes from the viewpoint of movies, as well as projects completed over the last 20 years. We will also see a current technology example that simulates AR for screens, viewing this example in stereo 3D.

Dale Herigstad spent 30 years in Hollywood as a Creative Director for motion graphics in TV and film. His mission has been to apply the principles of rich media design to interactive experiences. He began designing interfaces for Television more than 20 years ago, and was a founder of Schematic, which grew and merged with other digital agencies to form the global agency POSSIBLE. Dale has developed a unique spatial approach to designing navigation systems for various screen contexts. He was a part of the research team that conceptualised digital experiences in the film "Minority Report," and is now leading development in gestural navigation for screens at a distance. And as screens begin to disappear, Dale is focusing on navigation and

display of information and graphics that are "off screen." Virtual space and place are new frontiers of design.

He has an MFA from California Institute of the Arts, where in 1981 he taught the first course in Motion Graphics to be offered to designers in the United States. He served on the founding advisory board of the digital content direction at the American Film Institute in Los Angeles, and also was an active participant in the development of advanced prototypes for Enhanced TV at the American Film Institute for many years. Dale has 4 Emmy awards. More recently, Dale co-founded SeeSpace, which recently delivered its first product. InAiR places dynamic Web content in the space in front of the Television, perhaps the first Augmented Television experience. And Dale is now researching and developing the design methodology for navigating virtual information for AR and VR.

Who Is Afraid of the Human/Machine Assemblage in Korea?

Sungook Hong

Sungook Hong is a historian of technoscience and STS (Science & Technology Studies) scholar, interested in the interaction between technoscience and art, the relationship between science and religion, as well as the mutual influence of neuroscience and law. He has written *The Secret History of Science Seen through Images and Pictures* (2012) and *Science with a Human Face* (2008) and edited *Neuro-Humanities* (2012) and *Humans, Objects, and Alliance* (2008). He has explored how the new assemblage of humans and nonhumans creates new post-human conditions in which the ideas of subject and subjectivity are reformulated. In his talk, Hong takes some examples from his studies into the co-constructive interaction between technoscience, art, religions, and law to illuminate current posthuman and transhuman dreams and anxieties in Korea.

POST- AND TRANSHUMANISM IN EAST-ASIA

Transformation:
Re–investigating the Human/Non–human Boundary from a Non–Western Perspective

Yuko Hasegawa

This paper examines the non-Western perspective of the trans-human, post-human concept seen in South and East Asian contemporary art that address the theme of "transformation".

This involves two issues. First, advances in technology have changed our sense and awareness of the human body. Second, concepts in Asia that view the human and the non-human (animals, machines, etc.) as equal are clearly part of a process that is searching for a new, post-human concept of the body.

When we look back at the history of art in the late 20th century, the Post Human exhibition of 1992 curated by Jeffrey Deitch is especially significant. The exhibition cast doubt on past concepts of the individual and of human nature and looked optimistically to a future that is fusing natural evolution and artificial evolution. The Transformation exhibition that I curated in 2010 sought to rethink the traditional Asian concept of primitivism in which all things possess a spirit by stressing the idea that it has the potential to generate diverse solutions to the modern condition in this era of information technology, rapidly growing economies, and terror and conflict in which human nature is undergoing a transformation driven by digitalization and management and under the name of "humanism".

Lee Bul takes up the theme of robot, cyborgs, and other human-machine hybrids. Cyborgs are examples of successful evolution, while cyborg-monster hybrids, or "cymonsters", are evolutionary failures. An area of critical design creating a different future is represented by Sputniko!, whose themes include male-female physiology and genetic modification. Unlike Western sculpture, the multi-level work created by these artists takes the Asian perspective of human-ness in which all kinds of spirits dwell in an empty "doll-like" body. Ghost in the

Shell and Combined robot can be seen as examples of how subcultures have progressively inherited this unique Asian perspective of human nature. The transformation to animal and ultimately to written script, incantations, and other non-animal forms is a very common theme in the culture of "symmetry" of the mutual cycle between human and animal. Bharti Kher, Shazia Sikander, and other South Asian artists are producing this kind of art.

Applying the post-human concept in both the practical and metaphorical sense, the work of these artists can be seen be seen as an experiment in deconstructing phallocentric Western modernism from an Asian perspective.

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Yuko Hasegawa is Chief Curator of the Museum of Contemporary Art, Tokyo (2006~present) and is also a Professor at Tama Art University, Tokyo, where she teaches curatorial and art theory. Previously, she was Chief Curator and Founding Artistic Director of the 21st Century Museum of Contemporary Art, Kanazawa (1999~2006). She has worked on many international biennials, and has held such positions as: Artistic Advisor of the 12th Venice Architectural Biennale (2010), Co-Curator of the 29th Sao Paulo Biennale (2010), and Co-Curator of the 4th Seoul International Media Art Biennale (2006). She has curated major thematic group exhibitions, and solo exhibitions by such artists as Matthew Barney, Marlene Dumas, Rebecca Horn, and Atsuko Tanaka. She has served on advisory boards for the Guggenheim Museum and the Venice Biennale, and has authored curatorial essays in publications for museums including The Museum of Modern Art (MoMA).

From the Posthuman to Non–Humanism:
The Embodied Structural Coupling (Heteropoiesis) Between Action and Technics in Chinese *Kung–Fu* Films

Wong Kin Yuen

This paper argues that the Chinese *kung-fu* films, particularly those in Hong Kong style, provide an exemplary case study for an illustration of the contemporary technical intensification of complexity, from which posthuman forms of human energy are emerging. As a film genre adapted from the Chinese martial arts discourse, *kung-fu* films aptly demonstrate an aesthetics of "complex visuality" which throws figure-and-ground into question (Iva Livingston). Emphasizing its form-event feedback loop through improvisation, the genre materializes an embodied structural coupling, a process of recursivity between bodily movement and the ever self-modifying technicity of the world. In parallel with Deleuze's notion of "biotechnogenesis," *kung-fu* films at one point started out from the transhumanist ideal of "humanization of machine" (Pramod K. Nayar) where human bodily capability is fantastically enhanced. The genre then moves on to a cultural position of critical posthumanism or posthumanist posthumanism (Cary Wolfe) which places embodiment within a "new materialist" notion of life (Rosi Braidotti). By a display of what human bodies can do, these productions no longer dwell on the conservative aspects of transhumanism, but instead, venture into an arena which leads to our acknowledgment that we have been prosthetic creatures, coevolved with various forms of technicity and materiality which are radically non-human, yet have rendered the human possible.

The concept of embodiment can be placed alongside a number of topics in *kung-fu* films, all of which become the integral parts of the contemporary culture of technical hyperacceleration. These include the physical show-case of actions and movements, forces and energies as displayed by the human body. Here two series of specific actions are brought forth: first, the pattern of pause-burst-pause (David Bordwell) during combats, and second the acrobatic feats of running, both being pertinent to the Daosit idea of *shi* 勢 (tendencies)

and *yin-yang* 陰陽 alterity. Beyond the human proper but as an extension of the human, weapons such as swords become the technological unconscious dating back to traditional practice of metallurgy, and the Daoist ideal of "one's ability to move in" astriding the human action and machinic divide. The narrative of posthuman metamorphosis (Bruce Clarke) as heterogenesis intercrossing action and technics will then be adumbrated through Deleuze's movement-image and time-image in his two cinema books. Meanwhile, the whole leitmotif of technicity – from Chinese martial arts to posthuman neocybernetics or second-order systems theory (von Foerster, Niklas Luhmann) – plus the apparatus of digital composite special effects and the illusion of film reality as the selected films form (John Mullarkey), will be explored through close readings of several important and popular films in this genre. The paper concludes by focusing on one recent production *Kung Fu Jungle* (played by Donnie Yen) as the exemplar of this genre set in an environment where individuation (the man, the person, the real) as a process is juxtaposed with the *kung-fu* jungle world (the community, the different schools) within the parameter of system-environment hybrid (Mark Hansen).

My argument, however, concludes with a twist, and that is, at the end of the day we may loop back to the human-in-person by experimenting with Francois Laruelle's non-philosophy to bear on the "non-" human in my title. Without it, we humans may have to beg the question: after poshumanism, what next?

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Wong Kin Yuen is a professor and the head of department of English language and literature at Shue Yan University in Hong Kong. He is also performing the director of Technoscience Culture Research and Development Center. His research interests consist in intercultural studies, technoscience culture and ecology. He coedited *Science Fiction and the Prediction of the Future* (2011) and *World Weavers: Globalization, Science Fiction, and the Cybernetic Revolution* (2005). His articles include "Intercultural and Interface: Kung Fu as Absract Machine" (2011) and "Buddhist Consciousness, Deleuzian Ecoethics, and the Case with Wang Wei's Poetry" (2009).

Postgender, Non–Duality and the Arts

Metabody is a european project that enacts metahumanist philosophy by experimenting with embodied, relational nondualistic technologies of perception understood as politics of movement that challenge current paradigms of control in information society as well as longstanding humanistic constructs of the autonomous individual and the dualistic splits between subject-object, nature-culture, human-nonhuman, and man-woman.

The panel, conformed by members of the Metabody Project (the coordinator, Jaime del Val, an associated partner from Korea, Ralf Beuthan, and 5 members of the advisory board, Francesca Ferrando, Yvonne Förster, Evi Sampanikou, Stefan Lorenz Sorgner and Stelarc), will discuss transdisicplinary approaches to metahumanism questioning binary gender and other dualistic categories through arts practices that experiment new non-dualistic and embodied perceptions and enact postgender bodies.

Jaime del Val, Ralf Beuthan, Evi Sampanikou, Francesca Ferrando, Yvonne Förster, Stefan Lorenz Sorgner and Stelarc

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Hypercyborg: a new life–form.
Big Data Brother, New Realisms, Object Oriented Ontology and
postcybernetic ontologies of control. A Metahumanist critique
for an ecology of indeterminate distributed agencies.

Jaime del Val

The paper will address the onset of a new life form –a planetary hypercyborg- in the era of Big Data, as constitutive of a novel ontology of control. It will also critically outline the

relation of some philosophical currents such as new realism and object oriented ontology, with Big Bata and the Internet of Things as foundational frameworks for this novel control ontology. Finally it will propose a metahumanist critique and countermovement that proposes ecologies of indeterminate distributed agencies as substrate for a counter-control culture of resistance and reinvention for a social ecology to come.

Bioart in the Context of Posthumanism: the body as avatar and medium

Evi Sampanikou

The paper discusses the evolution of the so-called Bioart, developed by artists as Edouardo Cac, Orlan and Stelarc from a Posthumanist perspective. The focus is on the notion of the 'body' as a dual experience, from the aspect of 'reality' and also the aspect of 'reality-to-be', in ways previously discussed or foretold in science fiction texts and visualized in Science fiction comics and graphic novels or emblematic cinema pieces.

Contemporary Audiovisual Arts and Posthumanism

The session explores the development of contemporary audiovisual arts in the context of Posthumanism. The first paper (Yiannis Scarpelos) examines the notion of communication in a Posthuman cultural content, focusing on the artistic presence and work, while the second paper (Evi Sampanikou) focuses on two case studies, the recent graphic novel "Lazarus" series and the British TV series "Humans" attempting Posthumanist interpretations and tracing their deeper meaning for contemporary theory and philosophical thought. The third paper (Marios Giakalaras) focuses on videogames, 3D graphics and the relation between avatar roles and posthumanist thought. The forth paper (Irini Stathi) examines the role, presence and influence of Posthumanism in contemporary cinema, while the last paper (George Gantzias) focuses on the issue of Information Society as a Posthumanist phenomenon and the relation between the Information Society and artistic experience.

Participants and Paper Titles (in order of speaking):

Yiannis Scarpelos, "Power, Art and Communication in a Posthumanist Environment"
Professor (Visual Culture), Mass Media and Communication Department, Panteion University, Athens (Greece)

Evi Sampanikou, "From 'Lazarus' to 'Humans': Notes on Posthumanist Attitudes in Contemporary Graphic Novels and T.V. Series"
Assoc. Professor (Art History and Visual Culture), Department of Cultural Technology and Communication, University of the Aegean, Mytilini-Lesvos (Greece)

Marios Giakalars, "Posthumanism, Avatars and Videogames"
PhD candidate (3D grahics theory and research), Department of Cultural Technology and Communication, University of the Aegean, Mytilini-Lesvos (Greece)

Irini Stathi, "Contemporary Cinema and Posthumanism"

Assoc. Professor (Cinema Studies), Department of Cultural Technology and Communication, University of the Aegean, Mytilini-Lesvos (Greece)

George Gantzias, "Information Society and Posthumanism"

(Communication Studies), Cultural Administration Programme, Open University, Patras (Greece)

Contributed Papers

- in alphabetical order by last name

Freeze, Die, Come to Life:
The Many Paths to Immortality in Contemporary Russia

Anna Bernstein

Drawing on an ethnography of the Russian transhumanist movement, in this paper, I consider competing practices of immortality amidst robust contemporary debates over fundamental understandings of bodies and persons in Russia today. Referring to practices such as cryonics and plans to build robotic bodies for future "consciousness transfer," I explore controversies around religion and secularism within the movement, as well as the debates between transhumanists and the Russian Orthodox Church. In this context, struggles over secularism and religious life hinge now, as they have long before, on defining "the human." As the he briefest of historical surveys show, from prerevolutionary Russian esoteric futurist movements through the Soviet emancipatory secularist project and into the present day, "the human" has been and remains a profoundly plastic project. Contemporary Russian transhumanists thus draw on deep conceptual programs borne out of both revolution and socialism as well as in more recent postsocialist transformations. Using transhumanist perspectives as a microcosm for the larger Russian debates, I examine the attitudes, concepts, and sensibilities underlying emergent notions of the human, showing how shifts in the meaning of that construct are crucial for people's understandings of the distinction between the religious and the secular.

Anna Bernstein is Assistant Professor of Anthropology at Harvard University, working on the intersection of the anthropology of religion and science. Her current project explores the interplay between questions of immortality and life extension industries across the Soviet Union and postsocialist Russia, drawing on archival and ethnographic methods to investigate these technoscientific and religious futurisms. Bernstein holds a BS in Linguistics from Georgetown University, an MA in Visual Anthropology from the University of Manchester, and a PhD in Anthropology from New York University. From 2010 to 2012 she was a Postdoctoral Fellow at the Michigan Society of Fellows.

After the Gattaca–Argument:
"Gattaca" Revised

Ralf Beuthan

Based on the popular dystopian sci-fi movie "Gattaca" (1997) from Andrew Niccols the Gattaca-Argument that genetic engineering will lead to vast social inequalities became a standard argument in the debate between humanists, transhumanists and posthumanists. And it supposed to be easily disproved. At this talk I will do both revise the argument, and prove the counter arguments in terms of the movie. The Gattaca-Argument displayed by the movie covers different aspects which are still questioning contemporary counter arguments. However, we even can find some hints which lead us beyond the pattern of the debate between humanists and transhumanists. During my presentation I will analyze the different aspects of the "Gattaca-Argument" and point out a basically *inhuman* strand which goes beyond the humanist as well as beyond the transhumanist point of view. Finally I will consider the *metahuman approach* as a reasonable alternative for the discussion of the involved issues such as "genetic enhancement", "social justice" and "freedom".

Ralf Beuthan, Ph.D.
Associate Professor
Department of Philosophy
Myongji University

Runaway from Hell or Despair Not:
Post–1989 Philosophy and Beyond

Joff P. N. Bradley

This paper contrasts two seemingly contrary approaches to thinking and contesting 'the human' and its alien offspring. Both came to prominence in the 90s - one developed by Dr Nick Land, the other by the late Prof Gillian Rose - both Warwick University scholars. The question to be confronted in this paper will be one of differentiating the affirmation of pure unfettered processes of capital or negation and critique as such, between difference and acceleration contra conservative system dynamics, between black, blacker, blackest chaos or rigid order for any absurd purpose, between French or German thought, Deleuze or Hegel, Bataille or Adorno. I shall reflect on what it felt like to be young and at odds with the world in post-1989 Britain, to be incensed with the Fukuyama paradigm of slap-happy affirmation of the world market and crony democracy. While I now criticise the former Landian approach for its infantile disorder and abstract for abstract's sake indulgences and the latter - *severely* - for its collusion with the transcendent, I shall nevertheless highlight the fecundity of both approaches and offer some thoughts of how to juggle the two [not least to affirm the lasting import of Hegelian thought], in order to show how a schizoanalytic reading of them may act as a prolegomena and renewed critique of our indifference to the world and present as such. My conclusion will critique forms of blind, unthinking 'intoxication' with the post-human, that is to say, enthralldom with 'objects' (OOO) and the inaccessibly non-human, by way of a 'dialectic of humanism' that registers the necessity to 'keep our minds in hell and to despair not.'

Joff P. N. Bradley
Faculty of Foreign Languages
Teikyo University, Hachioji Campus

Chinese Goddesses as Symbols of Posthumanism

Amy K.S. Chan

Humanism, that has it roots in Renaissance, puts human beings in the centre of the stage and alienates us from all the other living and non-living things in the universe. Posthumanism, on the other hand, is an attempt to reconnect us to what Cary Wolfe calls "nonhuman subjects." (*What is Posthumanism?)* He explains that "posthumanism means not the triumphal surpassing or unmasking of something but an increase in the vigilance, responsibility, and humility that accompany living in a world so newly, and differently, inhabited." (*ibid.*) Rosi Braidotti in her book *The Posthuman* writes that "A posthuman ethics for a non-unitary subject proposes an enlarged sense of inter-connection between self and others, including the non-human or "earth" others, by removing the obstacle of self-centred individualism." Braidotti sums up the three directions of how we can remove the obstacle – becoming-animal, becoming-earth and becoming-machine.

In this paper, I will propose two Chinese goddesses, Avalokiteśvara and the Queen Mother of the West, as symbols of posthumanism and how their stories shed light on the way we can recreate the interconnection between human and animals and human and environment. Bodhisattva Avalokiteśvara can provide the "gentle bridge" for a syncretism between Donna Haraway's cyborgs (becoming-machine) in the posthuman world.

According to the Mahayana doctrine, Avalokiteśvara is the bodhisattva who postpones his own Buddhahood until he has assisted all beings on earth to achieve nirvana. He is also the one who has made a great vow to listen to the prayers of all sentient beings in times of difficulty. It is said that Bodhisattva Avalokiteśvara is able to manifest himself in many forms, be it a Buddha body, King Brahma, a rich man, a monk, a nun a young boy or a young girl, a dragon, a yaksha, an asura, a human or a non-human to relieve suffering and help people in need. That explains why there are so many different manifestations of Avalokiteśvara in sculptures and paintings. Though representations of the bodhisattva in China prior to the Song Dynasty were masculine in appearance, Kuan Yin is usually considered as a female form

since she is also known as the Chinese Goddess of Compassion. However, in Tibetan tradition, representations of Avalokiteśvara remain to be male.

The Queen Mother of the West is half-human, half animal and she embodies the forces of yin and yang, creator and destroyer, death and immortality. By examining her images in paintings and drawings and by analyzing the description of her in written texts, we could see that she is a figure of transgressiveness and also a symbol of Deleuze's becoming-animal. Moreover, both the Queen Mother of the West and Bodhisattva Avalokiteśvara are looking after the animals, insects, trees, fruits and every living creature on earth. Therefore, both goddesses are symbols of becoming-earth.

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Amy K.S. Chan
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Director, M.A. Programme in Interdisciplinary Cultural Studies
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Contributed Papers

What Human Nature Informs in the Posthuman Era

Hyundeuk Cheon

Critics of human enhancement tend to appeal to human nature. They argue that we ought to resist any attempt to enhance human beings because human enhancement involves altering human nature, which would in turn undermine what we value. Some philosophers and bioethicists, however, have suggested that we would be better off abandoning the notion of human nature out of ethical discussion altogether since the appeal to human nature obscures rather than illuminates. In this paper, two major challenges are identified: (1) whether there is a scientifically respectable conception of human nature, and (2) what such a conception can do in the ethical debate over human enhancement. After scrutinizing the essentialist conception and its alternatives, it is then argued that human nature, properly understood, plays important roles in debates by informing which traits are unmalleable or difficult to change.

Hyundeuk Cheon is Assistant Professor in the Institute for the Humanities at Ewha Womans University, Seoul, South Korea. His research interests include philosophy of science and technology, philosophy of cognitive science, and posthumanism. He is currently working on how robotics and neuroscience affect on our understanding of human beings. Cheon received a Ph.D. in history and philosophy of science from Seoul National University and worked as a research fellow in the Institute for Cognitive Science. He was formerly a visiting scholar at the University of Pittsburgh.

Consequences of a Life (Almost) Without Ageing.
The Right to Life Extension Considered a Chance for a Better, Safer and More Peaceful Environment.

Didier Coeurnelle

A longer and healthier life is enjoyed by most of the citizens who can benefit from it. This evolution is also positive for the whole society. We are entering the Anthropocene. One of the main risks of this period could be the destruction of the environment where we can survive. However, people who know they will have to handle with it for a very long time will be more careful not to spoil it.

Longevity enhancement can be considered the source of most other enhancements. It is the great-grandmother of them. The Epic of Gilgamesh was one of the first (written) dreams of mankind to surpass himself and this story was about longevity without limit.

The following aspects concerning life extension will be approached:

- Environmental consequences: question of overpopulation, pattern of consumption of people advancing in age, growing respect for the environment.
- Economic consequences: lower health costs, questions related to pensions, attitudes concerning savings and sharing.
- Harmonious society: ethical questions, lower rate of crime, higher rate of happiness and a higher level of resilience.
- Existential risks: risks related to weapons, artificial intelligence and other risks, lowering of these risks.

All transhumanists and most posthumanists agree that life extension is a possible and even a probable positive future. Since a few years, this perception is not anymore only the dream of a few, but largely seen as a potential positive perspective by big private companies (Google, Apple,...) and by influential individuals (Ray Kurzweil, Elon Musk,...). The prospect of life extension seems far less perceived by public institutions who seem only interested in small progress concerning health care.

Most transhumanists and most posthumanists agree as well that general artificial intelligence is a possible and even a probable future that could be awful or beautiful. How

could we combine both perspectives with a higher probability of life extension and a lower probability of malevolent A.I.?

The proposed solution is to explicitly concentrate efforts related to scientific and political research to everything making a longer and healthier life possible (for those who want it). It concerns not only medical research.

In order to reach this global goal, artificial intelligence can be important. Since most experts agree that artificial intelligence could be very dangerous, to decide that the main goal of artificial intelligence is the prolongation of human life could greatly mitigate the risks related to these new technologies. It is an application of a general "proactive principle" going further than the "precautionary principle."

The question of the ethical necessity of health research funding in general will also be discussed. Should the States and International organizations subsidize life extension and artificial intelligence related to life extension? We could consider scientific research for a longer life as a moral obligation, a duty to rescue and a way to lower existential risks.

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Didier Coeurnelle is spokesperson of the Association Française Transhumaniste Technoprog and co-chair of Heales (Healthy Life Extension Society). Both associations organize international conferences (the last ones being Eurosymposium 2014 and Transvision 2014). He also publishes a monthly newsletter of information: "La mort de la mort" (The Death of the Death). In 2013, Didier Coeurnelle published a book: *Et si on arrêtait de vieillir ! : Réalité, enjeux et perspectives d'une vie en bonne santé beaucoup plus longue* (Dedicated website). He was born in 1962, lives in Brussels (Belgium), works as a civil servant in a Federal Institution related to social security and studied law. He is also a member of green movements.

The Evolution of the Image of Man from Realism to Posthumanism

Maciej Czerniakowski

One of the distinctive features of humanity is certainly its ability to take a self-reflexive stand. Literature has ever since its rise been an outstandingly useful means of self-analysis, which could take different forms and one of them has been the presentation of the image of man in a given time. From époque to époque, this image has varied depending on what people believed in, how they understood the world, what they actually could say about the world and which aspect of human existence they were concerned with. The present essay offers a study of the image of man in the most contemporary periods in the development of human culture and the ones which had the greatest influence on the image of man in modern culture.

If one treats literature as a means of communication, it seems legitimate to assume that there must be some channels which the author uses to convey his/her message. To provide the most general division, one could enumerate three major ways which may serve this purpose. Firstly, some ideas can be expressed in a very direct fashion by the words spoken by the characters, the narrators or the lyrical subjects (Teske 22). In her study, Joanna Teske mentions also the implied author as an entity whose statements the author may use to communicate his/her message (22). This one will be excluded since as Shlomith Rimmon-Kenan quotes after Seymour Chatman, "[u]nlike the narrator, the implied author can tell us nothing. He, or better, it has no voice, no direct means of communication. It instructs us silently, through the design of the whole, with all the voices, by all the means it has chosen to let us learn" (87). Secondly, the author may convey his/her message through the presented world, which may serve as the model of the world and "which interprets the real world by means of imitation and distortion" (Teske 22). Thirdly, the author may use formal means of expression to communicate his/her message to the readers. In this category, one can find metafiction, stream of consciousness technique or unreliability of the narrator,

to give just a few examples.

Certainly, the author may use the above channels to convey all kinds of ideas. In the present study, however, I will try to recover the image of man which is conveyed via the above channels. Even though, all of them will be taken into account, my attention will focus mainly on the formal means of expression which are used to present the image of man in realism, modernism, postmodernism, historiographic metafiction and finally in posthumanism which relativizes a human being by redrawing the borders between man and animal, man and machine, man and the world. To some extent, this approach is the heritage of postmodernism which also tried to deconstruct man. The difference here, though, is that posthumanism in a fairly open way calls for the redefinition of man. That seems to be an interesting stage of man's development. Realism helped define man as an individual. Modernism took it to a more advanced stage and put much more emphasis on individual thought processes. Postmodernism saw man as an entity barely capable of any internal coherence. Historiographic metafiction, in turn, tried to discuss man in the historical context. What posthumanism seems to draw the attention to is, first, irrelevance of previous definitions of man and, second, an attempt to give man new meaning.

Maciej Czerniakowski is a doctoral student at John Paul II Catholic University of Lublin, Poland. His research focuses on areas such as melancholy in culture, neobaroque, the history of automatons and posthumanism. Currently, his interests concentrate more on mutual influences between Gender Studies and Posthumanism since it is precisely the context in which he would like to analyze Octavia Butler's *Lilith's Brood* in his doctoral dissertation.

Man, 50 Years After The End of Man:
Michel Foucault and the Future of A Post–Humanist Philosophical Anthropology

Jens De Vleminck

2016 will be the 50th anniversary of the release of Michel Foucault's monumental study *Les mots et choses: Une archéologie des sciences humaines* (1966). Immediately selling like hot-cakes in France, the book was translated in English as 'The Order of Things: An Archeology of the Human Sciences' for the first time in 1970. Ever since, Foucault's *magnum opus* not only became a standard work in philosophy, but also was extremely influential in many other fields of the humanities.

This paper aims to revisit Foucault's seminal text in the light of the past half century of thinking about the post-humanist condition in the lead of the enigmatic last part of Foucault's book. The central question thus will be: what is the condition of man, 50 years after the 'end of man'? In order to develop an answer to this question, the philosophical debate which is underlying Foucault's critique of humanism – referring to both Foucault's reading of the critical tradition (Kant and Hegel) and the specific position he articulated in French intellectual debate at that time – is briefly reconstructed. For, although the central thesis of the 'end of man' is an obligatory reference in studies on post-humanism, the specific presuppositions and implications of Foucault's so-called anti-humanism very often remain unexplored.

What humanism is targeted by Foucault's critique? What are the specific aspirations of Foucault's so-called 'anti-humanism'? And, what is the latter's critical potential for the development of a post-humanist philosophical anthropology understanding post-humanism as a continuation-through-transformation of humanism? Further expanding on the fore-mentioned questions, this paper explores the conditions of a post-humanist 'historical ontology' of man as the basis for a philosophical anthropology for the 21st century.

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Jens De Vleminck is a BOF Postdoctoral Fellow at the Department of Philosophy and Moral Sciences, Faculty of Arts and Philosophy, Ghent University (Belgium, Europe). He is currently working on a research project, entitled 'Is There a Future for Philosophical Anthropology? Historical Ontology as A Critical Project.'

Comparative Posthumanisms:
Post– Trans– and Metahumanism and the Wars of Indeterminacy and Control

Jaime del Val

The paper will outline ontological and political differences between trans-, post- and metahumanism, focusing on the alignment of transhumanism with a capitalistic culture of quantification and disembodiment, vs. the critical posthumanist approach that questions dualistic, disembodied, individualistic and anthropocentric traditions. Metahumanism takes the latter further by proposing an ontology of becoming that radically undermines the foundations of control.

Jaime del Val is metahumanist philosopher and activist, metamedia metaformance artist, coordinator of the METABODY project, director of Reverso Institute of metahuman technologies and promotor of metahumanism, co-author of the Metahumanist Manifesto and co-organiser of the beyond humanism network and conference. www.metabody.eu, www.reverso.org, www.metahumanism.eu

A Posthumanist Ethic for the First *Homo gestalt*: Theodore Sturgeon's *More Than Human*

Elaine Després

In his novel *More Than Human,* published in 1953 – three years after *The Human Use of Human Beings* by Norbert Wiener –, Theodore Sturgeon is one of the first and many novelists to propose a posthuman and posthumanist fiction (decades before the word was coined). He explores the painful birth of *Homo gestalt,* a natural being composed of multiple human individuals with special communication and computation skills that interact in symbiosis. An idiot savant baby described as the computer and children with telekinetic, telepathic and teleportation capabilities form an entity that represent a new step in human evolution, especially as a network of connected individuals that turns out to be more than the sum of its components. The problem is that this new posthuman species struggles with ethics. It exists in a humanist society that fails to provide it with relevant moral guidelines. In the third and last part of the novel, entitled "Morality", Hip Barrows, a new character, is introduced as an amnesic who is imprisoned for a small felony and does not remember his own identity. As it turns out, he was manipulated by the *Homo gestalt,* but one of its members helps him remember who he is and what happened, in order to offer him a place in the collective: the *ethos,* the bearer of a posthumanist ethic. From this moment on, the *Homo gestalt* becomes a fully formed immortal being (since the individuals can always be replaced), the first member of a new species.

In this novel, Sturgeon imagines the impact of connected existences on the future of humanity and the evolution that morality will have to do accordingly. Even though he does not use a technological solution to connect individuals but rather natural (biological) means, his approach is decidedly cybernetic and posthuman. In this paper, I will explore how connected minds considered as a whole being is explored and linked to fundamental and new moral issues in the novel, issues that are especially relevant today as technology has made possible a networked existence.

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Towards a Posthuman Education

Francesca Ferrando

My proposal endeavors to develop a posthuman educational curriculum based on a global approach. On one side, a posthumanist education takes into consideration human knowledge in a de-centralized manner, offering a comprehensive view in which different Western traditions coexist with non-Western perspectives. Such a curriculum must acknowledge human differences without placing them in a hierarchical order: no human is "more human" than others, as no specific tradition should be granted any epistemological primacy. On the other side, a posthuman education highlights the human in relation to non-human animals, the environment, and space. In the era of the Anthropocene, we have to teach our students that the anthropocentric premises of our current life styles are leading to a point of no-return in ecological terms. How can we still think in geo-political terms when the implications of pollution and waste disposal on the environment, human health and non-human animals' survival go well beyond those borders? How can we think in terms of national identities when current space exploration may soon evolve into space migration, developing the conditions for human habitation outside Earth? A posthuman education expands the notion of Humanities into Posthumanities, thus taking into consideration Environmental Studies, Space Migration and Cyborg Studies as defining terms of the human.

Dr. Francesca Ferrando, Ph.D in Philosophy, M.A. in Gender Studies, is a philosopher of the posthuman. She teaches Philosophy at NYU, as an Adjunct Faculty Member at the Program of Liberal Studies. Dr. Ferrando has published extensively on the topic of Posthumanism; she was awarded the Philosophical Prize "Vittorio Sainati" (2014) with the Acknowledgment of the President of the Italian Republic. Dr. Ferrando is a TEDx Speaker and one of the founders of the NY Posthuman Research Group. She is actively involved in the posthuman scene as a visionary thinker and organizer. For more info: www.theposthuman.org

Cinema of Transcendence:
The End of the World as We Know it?

Yvonne Förster-Beuthan

In my talk I am going to analyze images of transcending the human in recent movies. I will focus on *how* movies like *Her* (Spike Jonze, 2013) or *Transcendence* (Wally Pfister, 2014) invent and use images of human and artificial life. In my talk I will analyze these images, how they are connected and which underlying ontological assumptions can be found. I take cinematic narratives as indicators of human self-understanding. In my talk I will have a closer look at the philosophical underpinnings of these images.

My main focus will be on the concept of the body (reference authors will be Andy Clark, Evan Thompson, Shaun Gallagher) and figures of disembodied intelligence. Especially in *Her* the body and embodied cognition play a central role for the whole plot. Just like bodily experience is vital for human ontogenesis, the movie *Her* imagines embodiment as one step in the development of artificial life. My aim is to discuss the concept of embodiment from philosophical point of view as a theory that can be applied in post-, trans- or metahumanistic frameworks.

In the current debate around neuroscience and its cultural and sociological impacts the question of reducing persons to brains (Fernando Vidal or Patricia Churchland) is central. Today it is not so much the infamous brain-in-the-vat that fuels the fantasies of philosophers and movie directors. It is the (artificial) neural net, which can be implanted anywhere and which will exhibit emergent qualities when it is complex enough. In the cinematic images, the internet is imagined as a form of neural net. The internet as a complex data net is imagined as becoming self aware, as developing its own life-forms (just as in 1995 the movie *Ghost in the Shell* envisioned it).

In my talk I will analyze cinematic images of artificial intelligences or life-forms (that transcend the human) and their relation to embodied forms of cognition. I will argue that concepts of embodiment do not entail dualisms that are problematic in historic concepts of

humanism. On the contrary, concepts of embodied cognition are anti-dualistic in their ontological as well as phenomenological aspects. I take the cinematic examples as indicators that embodiment plays a fundamental role within our search for new ways of computation (e.g. Neurobotics or Neuromorphic Computing) as well as in the conception of interactive environments. The body, I will argue does not define what is human, it enables cognition in various and not foreseen settings.

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Germany

Technoprogressivism and Convergence in the World Trading System

Eduardo Trajano Gadret

It is interesting that both proponents and opponents identify the same set of social conditions that favor innovative processes and technological progress. Top on the list is nation-state competition. The current international world order contains inherently competitive relations among nation-states subject to the constraints imposed by the balance of power. Cutting-edge science and engineering programs raise the cachet of countries and, more importantly, nations build such programs to promote economic and military interests. In this dynamic, a technological imperative must be considered as an inevitable and seriously thesis. Technoprogressivism is an ideological stance with roots in Enlightenment thought which focuses on how human flourishing is advanced by the convergence of technological progress and democratic social change. Specific interest in "converging technologies" and "technology convergence" has been recently recognized not only by scientific and technological communities but also in policy circles, such as the contemporary developed countries around the Organisation for Economic Co-operation and Development (OECD). The formal recognition in a forum where governments can work together to share experiences and seek solutions to common problems sets an international standard to identify the concept of convergence and its meaning, showing an explicitly rhetorical agreement to a contemporary philosophy. In this context, the term convergence can be routinely used in policy circles when discussing future options and priorities, during the formulation of policies and implementing new support programmes. It can include more disciplines and consider the issues of convergence on much greater scales than research or technological development alone. It confirms that convergence is not limited to futuristic visions of technologies for enhancing human performance (the original promise of the early 2000s), but can be observed today in current general instances of international affairs. In the realm of the global trading system, the term regulatory convergence appeared firstly in the initial

European Union (EU) position paper for Trade Cross-cutting disciplines and Institutional provisions to the EU – US (United States) Transatlantic Trade and Investment Partnership (TTIP). Elimination, reduction and prevention of unnecessary regulatory barriers are expected to provide the biggest benefit for the TTIP partners. According to the same document, far beyond the positive effects on bilateral trade the TTIP offers a unique chance to give new momentum to the development and implementation of international regulations and standards. One substantial element is that regulatory compatibility and convergence of regulations could be enhanced through the collection and use by the parties of the same or similar data and methodologies of specific problems potentially warranting regulatory action. Particularly in the EU and in the US, regulators often pursue similar objectives and aim at similar levels of protection. But because they do this in parallel, with little interaction, they end up with technically different ways to achieve the same objective. The harmonization of these technical differences and the avoidance of duplicated efforts is the core of the bilateral US-EU trading partnership. Regarding internationally recognized standards, it is worth remarking that the US and the EU have a historical positional disagreement in the world trading system. With the objective to create a predictable trading environment through its transparency requirements, the WTO (World Trade Organization) Agreement on Technical Barriers to Trade (TBT) strongly encourages the use of international standards as a basis for regulation. Yet, it leaves a degree of flexibility with respect to the choice of standard, and the manner of its use. While the flexibility that exists regarding the use of international standards is an essential part of the equilibrium, it is also at the root of many trade issues. The TBT Agreement does not explicitly *name* any international standardizing body as "relevant" body for the purposes of implementing the Agreement's provisions. Indeed, WTO Members have the choice when regulating to decide which international standard (if any) may be relevant in a given situation. Because of the different national standardization systems of the US and the EU, they tend to disagree on which bodies set standards that are "relevant" for the purposes of the WTO TBT Agreement. Although the US do not call so much attention to this fact in the TBT Committee of the WTO, the divergence between Americans and Europeans raises every time a global negotiation round is launched, as it was the case of the Doha Round. Finding ways to promote the use of international standards is also the subject of negotiations under the Doha Development Agenda, particularly under the Non-Agricultural Market Access discussions of non-tariff barriers. In short, I claim that the convergence of regulations proposed in the TTIP agreement in ongoing

negotiation process is a joint EU-US leadership to conduct the evolutionary process of science and its emerging technologies in the West. This can be done by the standardization of new scientific-philosophical categories that are developed as information-based meaningfully data by human knowledge. In this context, I argue that the expression regulatory convergence is being used in a necessarily vague meaning for pragmatic reasons in the EU-US negotiation circumstance. Regarding the evolutionary scientific progress, the term "information technology" encompasses an increasingly broad class of phenomena and will ultimately include a wide range of economic activity and cultural endeavor. Essential to what I call new scientific categories is an understanding of the discursive symbolism, which is the vehicle of propositional thinking. Without it there could be no literal meaning, and therefore no scientific knowledge. The standardization of new scientific concepts in the partnership between the US and the EU allows them to lead and control the symbolic transformation through the harmonization of elementary process of rationality under the umbrella of new international trade rules. Ultimately, it paves the way for exercising a powerful technoprogressist ideological agenda at global level.

Eduardo Trajano Gadret is a Research-Scientist on Metrology and Quality of Inmetro/Brazil. Develops research to support international affairs of Inmetro, proposing solutions to negotiations on technical barriers to trade, having being a representative of the institution in many missions in Brazil and at international organizations such as the WTO, the UN and the OECD. The professional performance unfolds in cooperation with the private sector, supporting innovative initiatives. The academic background is a degree as a Chemical Engineer, a Master degree in Management Systems and an ongoing graduation in Philosophy in the State University of Rio de Janeiro (UERJ).

Blockchain Technology:
Opportunities and Challenges for Korea

Hema Gokhale

The 2008 financial crisis led to a prominent global consumer demand for a decentralized and transparent financial transactions platform. Blockchain technologies such as Bitcoin and Ethereum were in part created in response to these consumer needs. Both technologies have been popular among its end users since their early days of inception and have slowly gained wider industry acceptance. Despite the decentralization and anonymity elements of the two technologies, governments and private sector industries are actively evaluating investment opportunities in such blockchain technologies. Blockchain technology can be highly lucrative. Besides immediate benefits such as faster transactions, low transaction costs, easy connectivity and ledger transparency; blockchain technology also carries potential for broader benefits and applications beyond the finance industry. While still in early stages of development, blockchain technology shows great potential to foster new creative businesses ('Internet of Things' (IoT) industry.) IoT products, also called 'Smart products', leverage blockchain technology to enhance machine-to-machine connectivity, automate low risk decision-making and enhance productivity. Investments in blockchain technology are therefore being actively sought. However blockchain technological innovations such as Bitcoin and Ethereum, primarily have their roots in libertarian causes. As increased number of governments and market-makers move towards active investment in blockchain technologies, it will be important to note if the blockchain technologies will retain their decentralization element in the long run. In this paper, we look at the case of South Korea and conglomerate firm, Samsung, to evaluate the balance achieved between centralization and decentralization when investing in blockchain technology supported IoT industry.

Hema Gokhale is a Masters student in International Commerce at Seoul National University, Seoul, South

Korea. Hema's academic research interests are tied to the commercial and social implications of integrating emerging technologies in our society. Prior to her life in Korea, Hema worked at a multinational bank in New York. She received her Bachelor of Science in Finance from Rutgers University, New Jersey.

Transhumanist Implications of Etherium

Shubha Gokhale

Etherium, a decentralized digital publishing platform, with its own payment unit, Ether, has the potential capacity to create self-executing digital contracts or "smart" contracts. Etherium is built on block chain technology (a digital decentralized public ledger that records transactions) that is also used by emerging technologies like Bitcoin (an emerging digital currency.) Etherium's decentralized nature is being touted as having the potential to change the current status quo of contract law, where the legislature, lawyers, the judicial system, and a police force is crucial to creating, conforming to, and enforcing agreements that require monetary compensation, like business contracts. If effective, etherium has the ability to not only disrupt the current status quo of the legal system but also change the hierarchical nature of a state's power. From a transhumanist perspective, technologies like etherium that promote decentralization denote a trend towards a future diffusion of centralized political power. This paper analyzes the technical aspects of etherium and its potential purported effectiveness in contributing to such a trend.

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The Informational Nature of Selves:
Moral Problems Due Practical Implications of Mind Uploading

Daniel Han

The ultimate goal of transhumanism is to enhance the natural capabilities of human beings through technological means, in order to transcend inherited limitations, thereby transforming humanity as a whole. This paper begins by examining Floridi's "3C model" in which he sets out the "informational nature" of the self. Floridi describes the process of self formation through the incremental detachment of a series of membranes from the physical reality constrained by physical entropy. These membranes selectively isolate the informational organism from the external environment, first corporeally, then cognitively, then consciously, in an increasing virtualization contents, with the last membrane permitting the detachment of the self from "reality" as it becomes governed by Shannon entropy rather than physical entropy. At this stage, the self can - in principle - be detached from its physical vehicle, and given certain technological advances potentially uploaded to a virtual information environment. Such "Whole Brain Emulation", i.e.. mind-uploading, however, faces serious moral difficulties given practical limitations, and the paper then turns to examine three particularly troubling sets of problems: polarization, security and quantified morality. Polarization comes from the fact - given market pressures alongside practical system requirements - that a substantial number of people must be "left behind," thereby casting a shadow on the promise of transhumanist ideals: transforming humanity *as a whole*. Security issues arise from the danger of possible cyber-attacks on uploaded, fully virtualized selves and communities, as these issues are already being witnessed today, in forms of unwarranted manipulation of digital data unique to personal identities, in which such data would be analogous to fully virtualized selves. The quantified morality follows naturally from the fact that the virtualized selves and communities will be digitized as complex series of 1s and 0s. Thus, any event that occurs within the virtualized communities involving virtualized selves should be available to quantitative analysis. Likewise, events with numerous possible

moral consequences, e.g.. any case of interpersonal conflict, are also analytic, which the morality surrounding the said events also becomes analytic. Here, it may be expedient to introduce a new concept of *information virtue*, which quantitatively defines moral within the virtualized universe. With this, the paper concludes with a call for a standardized ethics around a quantifiable conception of information virtue by way of which difficult moral choices, including which selves are to be virtualized and which not, may be systematically and fairly made

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Daniel Han is an undergraduate student of physics and computer science at the Korea Advanced Institute of Science and Technology and an avid semi-professional video-gamer. He is interested in understanding the physical models that underpin human understanding of the natural and virtual worlds.

Skin, Where Boundaries are Crumbling

Hyesook Jeon

This study delves into the kinds of biological, medical and socio-cultural meanings that are created in the posthuman body point of view in the art works that cultivates skin tissues. The artists who deal with tissue (skin) samples use them strategically and politically by deconstructing the function and connotations of skin as exterior boundary and by cultivating and hybridization of skin tissues. In such works the skin does not remain as a surface that comes in contact with the outer world but became the space where the boundary is destroyed. Skin has broken away from being something that can envelope the self, a protective layer, and a connotation of a boundary but has become a medium that can be cultivated and be raised into something that can be designed. These artworks are on one hand an extension to post-human bodies in the 21st century where the boundary between the outer world is destroyed, and on the other make us ponder on the use of the various bio-technologies we have ready in our hands.

Hyesook Jeon is Professor of Ewha Institute for the Humanities at Ewha Womans University. She received her Ph.D. in art history in 1996 from Ewha Womans University. Her research interests include Conceptual Art, Postmodern Art, New Media Art, Body-Transformation Art, and Bioart in the posthuman era. She has been the Chief Editor of KAHOMA (Korea Association for History of Modern Art) since 2012. Author of *Art of Late 20th Century*, *The Space of Everyday Life and the Reconstruction of Media* (2013) and translator of *Conceptual Art* (Tony Godfrey, 2002), *Abstract Art* (Anna Mozynska, 1998), *Piet Mondrian's Writings* (Piet Mondrian, 2008), and *The Great Russian Experiment in Art 1863-1922* (Camilla Gray, 2001) into Korean.

A Letter on Posthumanism:
After Derrida's "The Ends of Man"

Ae-Ryung Kim

This study begins with a question about the "end of Man" or the "end of humanism," which was predicted and declared by many philosophers but not ultimately completed. In "The Ends of Man" (*Les fins de l'homme*; 1968), Jacques Derrida points out that the philosophy of Georg Hegel, Edmund Husserl, and Martin Heidegger, which was embraced in postwar France from the perspective of philosophical anthropology, fundamentally started from a critique of anthropology. What, then, is the significance of this refraction, or the anthropologically motivated French reception of anti-anthropological German philosophy? In Derrida's view, it is not merely a matter of mistranslation or misreading. Rather, he interprets this as showing the idea of "man as an aim" that the declaration of the "end of man" or of the "end of humanism" had failed to overcome.

Heidegger's "Letter on Humanism" (*Brief über den »Humanismus«*; 1949) has been evaluated as a declaration of a break and a turn (*Kehre*) from philosophical anthropology and accepted as having affected the posthumanist discourse considerably. With Derrida's reading of Heidegger as an axis, this paper will compare Jean-Paul Sartre's (anti-)humanism and Heidegger's (anti-)humanism. Through such a task, I will shed light on the fact that, notwithstanding the arguments presented, just as Sartre's humanism was anti-humanism, Heidegger's anti-humanism likewise failed to be a complete break from humanism. Such a reading will provide one implication to the intensification of the posthumanist discussion. In other words, as long as the end of man or of humanism does not completely discard the idea of "human aim," posthumanism will remain in the long shadow of humanism.

Ae-Ryung Kim is Professor at Ewha Institute for the Humanities (EIH) of Ewha Womans University in Seoul, Korea. She completed Dr. Phil. degree at Freie Universität Berlin, Germany. Her main research area is

hermeneutics and feminist philosophy. Currently she is interested in the discourses about 'the ends of Man' from the perspective of critical posthumasnism. She published books titled *Metapher und Mimesis: Über das Lesen des geschriebenen Textes* (2002, in German), *Woman. Metaphor of the Other* (2012), and *Library of Metaphor: Metaphors in Philosophy* (2013) Her published articles are "Resisting the Power of the Gendered Gaze: Metonymic Self-Description through Digital Photography" (2012, in English), "The Cyborg and Her Sisters: Rhetorical Strategy of Donna Haraway" (2014), "Writing Machine and Gender: Rereading Kittler's 'Discours Network'" (2015).

Individual, Dividual, Transindividual:
From Deleuze to Simondon

Jae-Hee Kim

"Any Time Connection, Any Place Connection, [and] Any Thing Connection"; the Hyper Connected Society is on its way. Digital Codes of Computing Technology turn the universal communication network that makes possible the production, the exchange and the utilization of the information between human and human, humans and things, and between things and things into reality. However, under the control of decoding-deterritorializing and recoding-reterritorializing movement of Capitalism, the technological condition has contributed to reinforce a feeling of alienation and isolation among the individuals despite its amazing capacity of connectivity and communication.

According to Deleuze, the machinic mechanism of social assemblages has changed from 'discipline' to 'control'. Foucault's Disciplinary Society molded self-disciplined 'Individuals' by panoptic enclosure coding of visible spaces for systematic training and making a fixed recording on our bodies and thoughts. In contrast, Control Society modulates de-individualized 'Dividuals' through keeping control of information flux and communication over distributed networks which are decoded and deterritorialized—in conformity with the change of social organization model from the 'factory' of a rigid enclosure coding to the 'corporation' of a fluid format of decoding codes, the social machine produces Dividuals as abstract digital products of data-mining instead of docile Individuals.

Is this Control Society, based on digital connectivity, the form of Society in the age of Post-Human? Is this social machine a form of post-human society created after 'the death of human,' as did the disciplinary society's individual humanism emerged after 'the death of God' of the society of sovereignty? What kind of form of Human Being will come true after 'Dividual' if and when the Control Society undergoes a crisis? For Deleuze, the key focus was on the transition from the crisis of Disciplinary Society with Modern Humanism to the New Control Society, and not on the prediction of the later future—he did not look deeper into the

capacity of digital technology as an essential component and a danger factor of the Control Society.

The possibility of the Post-Human Society may be found at the leakage points that go towards Outside of Control Society, and in the technological condition that makes possible the control mechanism. Simondon presents a non-cybernetics and ontogenetic explanation of the 'Information', which is missing from Deleuze, and a positive possibility of becoming of the trans-individual collectivity based on the pre-individual potential and technical objects. I think that the affectivo-emotional connected 'Transindividual' Collectivity is able to show the form of the new social assemblage that the de-individual Dividuals will have to move towards. I will try to find the possibilities of the invention of the lines of flight from the Control Society that move towards the Post-Human Society in the techno-political thinking of Simondon beyond the utopian fantasies based on hyper-connectivity of digital technology.

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Jae-Hee Kim is Research Professor at the Ewha Institute for the Humanities (EIH) of Ewha Womans University in Seoul, Korea. She received a Ph.D in Philosophy from Seoul National University in Seoul. Her research interests are the 20th-century French philosophy, philosophy of technology, and Posthumanism. She translated Gilbert Simondon's *Du mode d'existence des objets techniques* (2011) into Korean, and published the book titled *Henri Bergson's Conception of Virtual Unconscious* (2010) in Korean. Her published articles include "Matter and Becoming in Gilbert Simondon's Theory of Individuation" (2011), "Deleuze's Expressive Materialism" (2012), "Technology and Existence on Gilbert Simondon" (2013), "A Blueprint for Thinking upon the Posthuman Society: Gilbert Simondon's Techno-Politics" (2014), "How Can We Become Posthuman Subject?" (2014), and "Technology and Politics on Gilbert Simondon" (2015), among others (in Korean).

A Critical Reappraisal of the Posthumanist Project: Eliminating Side Effects

So Jung Kim

From the Neolithic times when humanity utilized stone tools for agricultural purposes, to the Middle Ages when intricate weaponry was developed, technology has always been at the very center of human life. In contemporary society, the human condition is no longer merely passed on, but is increasingly augmented and redefined by technologies. For Heidegger, technology is a "monolithic force with a distinctive vector of influence, one that tends to constrain or impoverish the human experience of reality." In this general way, we may understand technology to be the ubiquitous collection of constructed artifacts and evolving methods aimed to enhance and to modify any facet of human life. Accordingly, Heidegger's view establishes the extreme side effects of technology in general, but as our unique and individual companionship with specific technologies is also inevitable, it is important to analyze side effects attached to specific technologies and to come up with relief plans.

Many new and emerging technologies present us with ethical quandaries, including technologically enabled extended lifetimes and potential immortality, digitized minds, long-distance telecommunication of pre-verbal embodied experience, virtual economies replacing natural economies, fully autonomous artificial agents as replacements for human beings in the roles of teachers, pets and even romantic companions, and human enhanced perceptual, cognitive and motor capacities. Moreover, the purposeful engineering of political economies increasingly dependent on technologically managed infrastructure (e.g. critical energy systems) and services (e.g. law enforcement) opens human beings to obvious and explicit risks, inviting easily identifiable consequences.

That said, however, many consequences of human codependency on technology are much less obvious, and rather present themselves as more insidious side effects the consequences of which are much less easily accommodated. Consider for instance that, in the past, we have been the masters of mechanism of our own making, and so stood clearly higher on the

hierarchy in the machine-human relationship. But, increasingly, this is no longer the case. It is not that machines are now at the helm, but that they are both undeniably and substantially influencing our lives on every possible level - cognitive, social and physiological. We are in many ways servants to our machines. Given everything from simple home testing kits for genetically determined disease and the impacts on life plans and expectations as a result, to mind-bogglingly accurate facial recognition software and the loss of any presumed anonymity resulting in an inescapable, permanent and unforgotten personal history and thus a personal identity made rigid and unchanging in the space of a human lifetime, to the development of commercial space travel and the anticipation that this earth is not the ultimate home of humanity, side effects of technology include the tacit reconceptualization of what it means to exist as a human being on the planet Earth. Such side effects are especially difficult to pin down as these influence every aspect of life, rather than causing characteristically identifying diseases or injuries as in the case of tainted vaccines or malfunctioning industrial robots.

We must also consider side effects due to technologies that are less flashy than genetic testing and space travel, but that are much equally as potent in determining not only who we are, but who we aim to be through lives of purposeful action. Take for instance information technology and social networking services (SNS), a ubiquitous aspect of every day life for most of us, the side effects of which are hardly ever identified as negative. However, SNS technologies not only empower people and hold communities together over vast distances regardless of busy schedules. They often enough render people restless, and even more dependent and even addicted, leaving "normal" people somehow incapable of leading a technology-free social life. According to a November 2012 Pew Internet Research survey, for instance, 29 percent of portable phone users claimed that their phones were "something they can't imagine living without". The question that we need to ask, then, is this: as much as we yearned for technology, in this case our phones, to provide us with a constant and continuous connection with the farthest reaches of the human world - from streaming entertainment, to 24/7 personal communication, real-time news and other information - is it actually dumbing us down and detaching us from our local physical and social environment? And, if so, what can be done about it?

In the face of such questions, Sherry Turkle has expressed concern for the growing openness and acceptance of the sociological conundrum of being "alone together". Social networking changes the epistemological nature of the human being - short, summarized and

truncated information is often featured on our Facebook "feeds" or Instagram "hashtags" allowing us to see the tree but never the forest – hence denying us the possibility for contextualization and subtext, further exacerbating the isolation of over-connectivity. As if blinded in a blizzard of sound-bite sized snowflakes passing in a violent flurry of information, the immediacy of social networking makes us anxious beings, and even the relative transparency and openness of the medium of communication only adds to the problem. And, unintended side effects of over-connectivity do not stop there.

Consider for example the following. How does a passive encounter between a person and a screen display change mental acuity and sharpness in judgment and creative spirit? One may be surprised enough by the question to answer simply that it doesn't, at least not negatively. Technological windows on the world only add to available information, enhancing judgment and creativity – this is the reflexive answer. After all, social networking is often conceived as optimizing human sociality by creating a bubble of extended personal identity, expanding opportunities to enhance self-esteem and popularity through connectivity. On the other hand, however, social networking opens equal opportunities for existential social crises non-existent without dependency on the technology. Moreover, the hidden presence of such a dark side to apparently benign technology is not limited to SNS. In another study, for example, it was found that though over 80 percent of people surveyed acknowledged increased efficiency at the workplace with the implementation of newer, better (communications) technology, 53 percent also made note that it gave them higher stress levels, so confirming that (networking) technology presents mounting emotional and psychological side effects.

Now, let's consider how some especially insidious side effects of SNS technologies can be mitigated. For instance, in terms of preserving one's individuality instead of being swept away by the swarm of the number of likes on a Facebook post, one might involve oneself in self-esteem building exercises completely detached from the use of social networking. In order to effectively address side effects such as shorter attention span and rendering of knowledge into truncated pieces of unedited information as a result of spending too much time glued to cell phone screens (some studies demonstrate negative consequences in as few as two hours!), one might simply turn the phone off, and return to an "analog" existence in order to (re)learn how to be comfortable with the slower entry of stimuli to our brains. Essentially, a considerate mitigation plan involves "unplugging" from social networking and portable devices.

All in all, as much as technologies remain a great gift for obtaining information and for reinforcing human connections, they can sometimes pose threats that expand co-dependencies that threaten to take over human lives rather than to enhance them. These are the side effects that we should focus on mitigating. If used wisely, technology is a phenomenal aid, helping us maintain a healthy social and cognitive life, but when the codependency becomes unhealthy for the human being in the posthuman future, the place for humanity in the future, at all, comes into question. In the end, these are not easy problems to solve, and in this presentation I do not intend to solve them. It has been my purpose only to bring some of the hidden side effects into the light of discourse so that, in their anticipation, the posthuman future remains a human future, determined by human needs, rather than a future determined solely by the extreme side effects of emerging technologies.

So Jung Kim is a student at KAIST in Daejeon, South Korea, set to study Aerospace Engineering. Her interests include the hidden risks of emerging technologies to healthy social and political systems. In her spare time, she enjoys cycling, running, traveling and writing on her food blog.

Virtual Presence

Nicoletta Lacobacci

Simulations are becoming the preferred environments for first-hand experiences creating a sprint track of individual empowerment. How can Transhumanism benefit from VR to obtain a better phisycal world? The one complication to having a truly immersive experience with Virtual Reality is still the discomfort (similar to motion sickness) that generally occurs when practicing stereoscopic content. VR malaise (usually nausea) can be compared to sensory sickness, a condition in which perceptions obtained through the senses of spatial orientation are incompatible. One of the antidotes could be Kinesthetic communication, or haptics, a somatosensory technology which recreates the sense of touch by applying different sensations to the user, like vibrations, or different tactile tricks. 2015 will be the year in which we will enter an entirely new realm. As Peter Rothman affirmed, a world today known as Mixed Reality, where real and virtual objects co-exist and can causally influence each other.

My intervention will include in the following topics:

· Immersion Media - How technology triggers user's satisfaction

· Multisensory integration – How information from the different sensory systems, such as sight, sound, touch, smell, self-motion and taste might guarantee the next generation of telepresence

· Serious Gaming – How VR could improve wellbeing, education and the overall the quality of life

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Nicoletta Lacobacci
Ambassador for Switzerland, Singularity University
Curator, TEDxTransmedia

Deleuze and the Non-Human

Chan−Woong Lee

Deleuze proposes the affect as a capital concept of his practical philosophy. Making a triple synthesis of Spinoza, psychanalysis and ethology, his original conception develops a new plane. On this immanent plane, the human beings exchange affects with animals. The deleuzian conception of affect allows us to think Life without a detour to the dualism of the modern philosophy. For life is composed of affects. The "affectology" offers us an immanent critere on our new condition of hybridity. What is important is not to worship the assemblage human/machine, but to multiply and intensify affects by such an assemblage.

Chan-Woong Lee is presently an assistant Professor of Philosophy at Ewha Institute for the Humanities, Ewha Womans University, Seoul. His research interests are the Contemporary French Philosophy, the relation between image and thought, and the Posthumanism. He published several articles in Korean and French, including "Le concept de plateau chez Deleuze et Guattari: ses implications épistemologique et éthique", *Kriterion* (2014). He translated *Deleuze's Le pli: Leibniz et le baroque* into Korean (2004), and wrote his doctoral thesis entitled "Corps, signe et affect dans la pensée de Deleuze" at ENS-Lyon, France (2010).

Contributed Papers

If China Travelled to Descartes:
Cartesianism in Transit—with a Franco–Sino Twist

Kyoo Lee

What was "China" for Descartes, literally or figuratively? What was this, then budding, modern French philosopher thinking when he entertained "··· the same mind this individual would have possessed had he lived always among the Chinese or with savages ···" (*Discourse on Method*)? Indeed, how & why should one mind that intimate distance between Descartes and China, then and now, whatever is shuttling between and across the two? Taking the cue from "China" or "Chinese" passages in the *Discours de la méthode* (1637), where metonymy dis/orients metered cogitation, this talk sets out to explore some other, more schizoid dimensions of Cartesian cogitation in motion, along with its implications for theorizing posthumanism or transhumanism today: an underexplored, alternative Cartesianism today, as it were, that would transcend & transform its own geo-historical limitations & applications.

Kyoo Lee, Professor of Philosophy at The City University of New York (CUNY), is the author of *Reading Descartes Otherwise: Blind, Mad, Dreamy, and Bad* (2012) and the co-editor of *Women's Studies Quarterly Issue on "Safe"* (2011) and *Critical Philosophy of Race* Issue on "Xenophobia & Racism" (2014). Trained nomadically in European philosophy and literary theory, she works widely in the interwoven fields of the Arts & the Humanities. Some of her recent academic recognitions include resident fellowships from the Mellon Foundation, Korea Institute for Advanced Study (KIAS) and The CUNY Graduate Center, along with John Jay Faculty Research Excellence Award. Since 2014, she has also been on the summer visiting faculty of Jack Kerouac School of Disembodied Poetics at Naropa, teaching workshops on philopoetics.

"Becoming Waves" in–between Writing and Reading:
Ruth Ozeki's *A Tale for the Time Being*

Kyung-Ran Lee

What is the condition of the living for the human beings in the first decade of the 21th century? The earthquake and the tsunami caused thousands of people simply vanished, buried alive or sucked back out to sea by the outflow of the waves; the catastrophic meltdown of the nuclear power station of Fukushima caused by the very earthquake and tsunami polluted not only the surrounding lands and people but also fishes and food chains of the Pacific Ocean; the Ocean garbage patches, the size of its being Texas and half the size of the continental USA, are being converged at the southern tip of Hawaii, mostly plastic such as freezer bag, Soda bottles, styrofoam, take-out food containers, disposable razors, industrial waste, anything we throw away that floats in a gyre; Civil airplanes full of innocent people are used as terrorist suicide bombers against Twin Towers of New York full of innocent civil people; Interface developments that make computer game addictive and entertaining have the potential for applications in semi-autonomous weapons technology to make it easy and fun to carry out a massively destructive bombing mission; Guantanamo and Abu Ghraib epitomize a bully culture in which politicians, corporations, the banks and the military, and even middle school students torture and bully people. This is the harsh reality of the contemporary world which boasts of its advanced technological and scientific developments. Ruth Ozeki in her recent novel *A Tale for the Time Being* (2013) draws our attention to the pains and sufferings of human beings inhabiting this harsh reality, attempting to explore the meaning and definition of human beings with which we might face and overcome the pains and suicidal helplessness. I want to discuss the ways in which she employs basic Buddhist principles of interdependence, impermanence and interconnectedness as well as enigmatic worldviews of quantum physics to explore alternative definition of human beings. I especially want to show how her definition of human beings as 'time beings' may provide us with thoughtful and powerful resources for posthuman narratives which experimently

attempt to represent the world beyond humanism which takes the human to be exceptional.

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Kyung-Ran Lee is Research Professor at the Ewha Institute for the Humanities (EIH) of Ewha Womans University in Seoul, Korea. Her recent interests are gender, postcolonial and minority literature, and the posthumanism. She published books titled *Gender and Literature* (2010) and *Transnational Dynamics of American Immigrant Novels* (2011, Co-authored) in Korean. Her recent articles are "The Technocultural Posthuman Condition and Speculative Fiction: Kazuo Ishguro's *Never Let Me Go* and William Gibson's *Pattern Recognition*" (2015) and "Transnational Media and Its Representations and Knowledge in the Age of Information: Luth L. Ozeki's *My Year of Meats*" (2015). She translated Rosi Braidotti's *The Posthuman* into Korean in 2015.

Cyborg and Corporeality:
The Dissonant Existence in the Case of *Her*

Suan Lee

This paper examines the seemingly ambivalent relation between two concepts, cyborg and corporeality through an analysis of the movie *Her*. Moravec's proposition that human identity is essentially an informational pattern rather than an embodied enaction is realized in the movie through a non-material being: cyborg Samantha. Corporeality, which is the core concept of corporeal feminism succeeded to cyberfeminism, has been regarded to be incompatible with cyborg. The argument about the future between Haraway and Balsamo concerning with virtual reality is helpful to construct the critical perspective for this paper. In this study, the following theses are questioned; whether gender identity still remains even after the material body vanished; whether the theory of post-gender can be the alternative and utopian prospect for the future beyond gender binary as Donna Haraway expected in *Cyborg Manifesto*; and whether gender inequality would be removed when all human beings become posthuman as Catherine Hayles defined. As a result, the analysis demonstrates that gender binary and the concept of corporeal body exist persistent through cyborg beings.

Suan Lee is Associate professor of EIH at Ewha Womans University in Korea. She took her Ph. D. in Sociology at Johann Wolfgang Goethe University in Frankfurt a. M. in Germany in 1996. She published recently *Cultural Sociology of Image* (2012) and *Culturescape of Korean Society* (2013). Her articles such as "Sense-concentrated Digital Culture and the Advent of Homo Sensus as Posthuman Symptom" (2015) and "Conceptual Shift of 'Human' as Agent: from Weber's anthropocentrical Kulturmensch to 'non-human' in Latour's Posthumanism" (2015) represent her academic interest in posthuman study.

Representing the Posthuman Body in Science Fiction:
From Technophobia to the Embodiment of the Non-human

Jason Cham Sum Leung

The human desire to transcend human limitations is always part of the changing human condition. In order to free ourselves from the boundaries of our very own existence, be it geographical, social or physical constraints, we have sought for ways to mobilize ourselves and even modify our body and social reality. The ambition to go beyond human limitations is very often reflected in technologies we created or invented. From transhumanism to posthumanism, science fiction takes the human condition into consideration and investigate human transformations in relation to technology through narratives and discourses. When we look into the narratives of science fiction in representing the posthuman, be it literary texts or cultural texts, it is not difficult to find dominant and recurrent representations or images of the posthuman particularly centered on the transforming human body. The portrayal and visualization of the posthuman body in science fiction works draw our attention to the fragile and malleable boundaries of the organic and artificial as well as the human and non-human. By examining these representations and images of the posthuman in sci-fi narratives, we question and explore the human desires and anxieties toward technology. What can we tell about the constantly changing human condition through sci-fi stories? How is the relationship between human and technology being perceived? Why are some of the popular imagery and themes so recurrent in sci-fi texts? What are the functions of the cultural imagination of the posthuman?

By telling and reading stories about technoscience and the posthuman condition, we can have a deeper understanding of humanity in the technologically mediated world. In my paper, I shall examine some of the representative posthuman figures in the works of science fiction. The selected sci-fi works include Mary Shelley's *Frankenstein* in 1818 and the movie *Frankenstein* (1931), *Bicentennial Man* (1999), William Gibson's classic science fiction *Neuromancer*, *eXistenZ* (1999), and Robert J. Sawyer's The WWW Trilogy: *Wake*, *Watch*, and

Wonder, published in 2009, 2010, and 2011 respectively. I attempt to classify the different representations of the posthuman body into four main types of imaginations: (1) the technologically-made monster, (2) the metallic body turned organic, (3) plugging one's body into the digital realm, and (4) the embodiment of the augmented reality. Each of the categories reflects a particular perception of the relationship between human and technology as well as the human body itself. By investigating the human desire and anxieties in relation to technology as reflected in the literary and visual representations of the posthuman body in sci-fi narratives, I wish to propose a direction for science fiction in envisioning the future of the posthuman.

Jason Cham Sum Leung is a Ph.D Candidate in the Department of Humanities and Creative Writing at Hong Kong Baptist University. He had his bachelor's degree in English Language and Literature at Hong Kong Shue Yan University and a master's degree in Intercultural Studies at The Chinese University of Hong Kong. His research interests include Science Fiction Studies, Posthuman Theory, Technoscience Culture and Intercultural Studies. His Ph.D thesis examines Posthumanism and Singularity in Science Fiction.

Roots and Future Duty

Roberto Marchesini

The post-humanistic philosophy represents a paradigmatic event in the Western culture, since it is able to change deeply the way to consider human ontology and, broadly, the human relationships with non-human alterities. In doing so, the post-humanistic philosophy introduces a hybrid conception of identity (relational ontology) instead of the traditional autarchic and self-poietic conception, typical of the humanistic thought (reflexive ontology) as we can see, for example, in Descartes. This shift determines the overcoming of several dichotomies still in force, as nature/culture, human/non-human, conscious/unconscious. This revolution has been launched, since the second half of 19th century, by the work of some authors who put into question the ground of humanistic thought. Among them, we should quote first Charles Darwin, not only for having mined the disjunctive conceptions of Essentialism, but also for highlighting the "bottom-up cause" in the evolution, which widens the status of artefact to the human identity. Then we must remember Freud who, through an initial and coherent wording of the concept of "unconscious", showed the inconsistency of the rational domain over the individual behaviour, transforming the identity into a field where different forces operate from the outside. A substantial contribution was given by the phenomenology—from Bretano to Merleau-Ponty—regarding the "principle of intentionality" that is the external reference that lies at the base of being. Lastly, we cannot ignore Nietzsche, who remarked the Dionysian coordinate of fluidity of the human being, based on an on-going overcoming. This paper aims to show the conceptual shifts brought by these authors and therefore the debts and the roots of post-humanistic philosophy. Moreover, the paper shows the changes and the cultural storm occurred in the 21st century, which has influenced art, literature, ethic, aesthetic, anthropology and techno-science: a deep metamorphosis which cannot be reduced or trivialized to a futuristic kaleidoscope with morpho-poietic outcomes on the human being.

Roberto Marchesini

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Establishing Concrete Definition of Information Using Mind Uploading Technology

Taesuk Oh, Jeffery White

Humans have generated much more data in the last few decades than during the entire human history preceding. As a result, human society is facing a problem due to the abundance of data. As storage requirements outstrip sustainable storage capacity, and as people increasingly depend on stored data for daily life, and indeed for personal identity, a consistent means for the evaluation of the quality of information becomes increasingly important. What should be saved, and what should be deleted? These are the questions. In this paper, we propose that this problem may be addressed through a fundamental rethinking of the definition of "information". Currently, researchers employ several definitions of information. Some of these are briefly reviewed, and all are shown independently inadequate. Then, we propose an analysis of information on the model of currently emerging "mind-uploading" technology. In 2014, the OpenWorm project completely mapped the connections between the 302 neurons of *C. elegans* and was able to dynamically simulate their proper function in the recreation of typical *C. elegans* behaviors in a simulated environment. In the future, this technology may extend to human neural systems. With such simulations, we should be able to monitor the effects of incoming information on the human neural system. Therefore, we propose a formal expression representing the quantity and quality of information as the dimensionalized sum of the differences between resting state conditions of neural systems before and after input information using divergence theorem. The implications of this account of information on the questions – What should be saved and what should be deleted, including especially "uploaded minds" – are then briefly assessed.

Taesuk Oh was born at December 18th 1995, Seoul, Republic of Korea. He started his research on

'Measuring the electron temperature and density in KSTAR using Thomson scattering diagnostic' from June 2014 under professor Youngchul Ghim. He is currently a member of KAIST department of Nuclear and Quantum engineering and also researches grounds for information theory in the physical sciences. In his spare time, he enjoys working out and cooking.

A Critical Approach to "Enhancement":
From the Perspective of Subjectivation

Youngju Oh

To run the risk of simplification, the debate on "human enhancement" between transhumanists and critical inheritors of the Enlightenment boils down to one on whether or not there are differences between selectively giving birth to children through genetic modification and designing children based on a fierce zeal for their education. The arguments against transhumanists presented by critical inheritors of the Enlightenment using the ideas of "human nature", nature/artifice distinction, treatment/enhancement distinction, and meritocracy always hit a dead end before the transhumanist logic of "the Enlightenment on steroids". The danger that human enhancement technology (HET) may well serve the interests of capital and political power cannot be stressed enough. However, if we were to argue that science must be restricted because scientific discoveries threaten our (dominant ideas about) autonomy and freedom, it would be to bury even the positive legacies of the Enlightenment.

In the course of following the debate on human enhancement, we are prompted to ask the following question: What is the nature of this fervent desire to design our children, whether through genetic engineering or education? Starting from this simple question, this presentation will seek to explain why the human enhancement model is inappropriate as a blue print for the posthuman subject. My presentation will consist of two parts. The first part will provide an overview of the desire of our times as revealed by the current practice of using HET (specifically, nootropics). To say the least, HET today is used to create such human beings as demanded by a society that stresses performance and competition. Because I think that the fact that what we are witnessing in HET is the arrival of "adapted humans" is not a coincidence but is intimately related to the conception of body in the idea of human enhancement, I will examine human enhancement from the perspective of subjectivation in the second part. If the modern subject established on mind-body dualism sought to control

and repress others within, human enhancement seeks to eradicate them. Will such eradication indeed result in "our aspirations and ideals, . . . the kinds of lives [that] we [seek to] lead," as stated in "The Transhumanist FAQ"? What kinds of communities will be possible as a result?

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Beyond Humanism:
The Ecological Crisis, Capitalism and the "Space of Flows"

Bert Olivier

In Naomi Klein's recent book, *This Changes Everything – Capitalism vs The Climate* (2014), she tracks the trajectory of capitalism beyond what she earlier (2007) called "disaster capitalism", in the face of a process which affects people's social and economic living conditions, and, more importantly, their and their descendants' future existence: anthropogenic climate change. The proposed paper is less aimed at reporting Klein's disturbing findings, than at exploring the need for conceptualizing a movement beyond the kind of ego-centric humanism that has led to this sorry pass, where humans stand accused of having set in motion a process through which humans' interconnectedness with an encompassing ecosystem has been obscured and "forgotten", with far-reaching, deleterious consequences for humans and non-humans alike. The "posthumanism" in question here therefore concerns the urgent need to conceive of a future where humans are capable of situating themselves in a context where their economic well-being, which is intimately connected with what Manuel Castells calls the "space of flows", is relativized in favour of a more encompassing, de-centred posthumanism that considers this well-being as dependent on ecological *interconnectedness*. It will also briefly look at political options open to democratic activists in light of Klein's argument that the only thing which can save life as we know it is massive democratic action. The question raised by her claim is: how can one contribute, with others, to such mass-democratic action, conceived of as the precondition for entering a posthumanist future? In addition to the work of Klein and Castells, the philosophical work of Gilles Deleuze, Felix Guattari and Jacques Ranciére will be enlisted for important suggestions concerning the answer to this question, including Deleuze and Guattari's notion of the rhizome, smooth and striated space, and what Ranciére sees as the gist of democracy, namely "equality", manifested in moments of "dissensus".

Bert Olivier works as Senior Research Fellow in Philosophy at the University of the Free State, South Africa, and is also an adjunct professor in the School of Education, of the University of KwaZulu-Natal. His work is interdisciplinary and he has published academic articles and books across a wide variety of disciplines such as philosophy, architecture, literature, psychoanalysis, cinema and social theory, although his home discipline is philosophy. Bert was awarded the Stals Prize for Philosophy by the South African Akademie vir Kuns en Wetenskap in 2004, and a Distinguished Professorship by the Nelson Mandela Metropolitan University, South Africa, in 2012.

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After Humanism:
Politics of Nature and Parliament of Things in Bruno Latour

Charles Ramond

Bruno Latour has proposed the concepts of "politics of nature" and "parliament of things" to characterize the new relationship between humanity and nature "after humanism" and the modern era. We demonstrate the consistency and plausibility of this program, beyond its provocative appearance.

Charles Ramond is Professor of Philosophy at the University of Paris 8 Vincennes Saint-Denis, France. A specialist of both early modern and contemporary philosophy, his work is concerned with 17th century ontology, logic, and political thought, as well as contemporary French philosophy, ordinary language philosophy, anthropology, and theories of recognition and of moral sentiments. Professional page : http://www.llcp.univ-paris8.fr/spip.php?article1235

The Limits of My Interface Are the Limits of My World

Arnaud Regnauld

In communications sciences, the translation of the world into a problem in coding can be illustrated by looking at cybernetic (feedback-controlled) systems theories applied to telephone technology, computer design, weapons deployment, or data base construction an maintenance. In each case, solution to the key questions rests on a theory of language and control; the key operation is determining the rates, directions, and probabilities of flow of a quantity called information. The world is subdivided by boundaries differentially permeable to information. Information is just that kind of quantifiable element (unit, basis of unity) which allows universal translation, and so unhindered instrumental power (called effective communication). The biggest threat to such power is interruption of communication.

- Donna Haraway, *Simians, Cyborgs, and Women: The Reinvention of Nature*, Routledge, 1991, p.163.

In the age of digital reproduction each work is meant to be literally translated onto various interfaces be it through a common structuring language such as XML or emulated, and therefore transcoded, which may affect its instantiation. Code always casts a long shadow on the observer as it cannot be observed in the here and now of its performance. It lines the visible and readable surface of the work while remaining at a distance, withdrawn from the reader's gaze by an invisible interface meant to mediate it as a system of signs. Hence Haraway's appeal to the figure of what I will redefine as the oppositional *translating* cyborg who seizes upon the encoding tools that mark the world to write her own hybrid or creolized version, undermining the metaphysical fantasy of a universal language, interrupting communication by drawing our attention to the interface effect. To quote Alexander Galloway, "The interface effect is perched there, on the mediating thresholds of self and world."(*The Interface Effect*, Kindle edition, 2012, np) And he adds that "an interface is not a thing, an interface is always an effect. It is always a process or a translation." It appears that technological modes of mediation or interfacing as forms of translation

paradoxically become the only modes through which distance may manifest itself as a spectral haunting pertaining to aura. Walter Benjamin's definition of experience (*Erfahrung*) understood here as the elaboration of a narrative outside any technological mediation must be therefore reexamined. The interface, as a buffer, or a translating device between two informational systems has become the prevalent paradigm for the delineation of the limits of our world. In other words, rewriting Wittgenstein's aphorism, one may make the following statement: the limits of *my interface* are the limits of my world. I will address these questions focusing on the metaphysics of interface and its relationship to natural language, computer code and prosthetic data bodies in Illya Szilak's "Internet novel of the future" entitled *Reconstructing Mayakovsky* (2008) and Ben Marcus's print novel entitled *The Flame Alphabet* (2012).

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Arnaud Regnauld is a graduate of the École Normale Supérieure LSH. He currently holds the position of Professor of American Literature and Translation Studies at the University of Paris 8 where he is head of the T3L Master's in Translation Studies, co-head of the PTN Master's in Digital Textualities and co-head of the research lab in anglophone studies. After writing extensively on John Hawkes's later works, he has conducted research on Carter Scholz, Gary Lutz, Diane Williams, Matthew Derby and Ben Marcus's novels and short-stories. His most recent research focuses on hypertext theory and fiction, including Jim Rosenberg's electronic poetry and the cyberfiction of Michael Joyce, Shelley Jackson, Mark Amerika and Ilya Szilak. He has co-edited and co-prefaced two works this year : a collection of essays entitled *The Digital Subject* as well as the French version of *Speech, Writing, Code* by N. K. Hayles, with a postface by Charles Ramond.

Hegel, Self–Understanding and Post–Enlightenment Objective Freedom

David Edward Rose

Hegel has an interesting story to tell about the formation of modern identity and its connection to the institutions of justice and property. The modern, Enlightenment self is formed through a need for the rationalization of institutions of punishment and the economic material institutions of private property and capitalism. Such institutions form what he calls the *objective freedom* of a social fabric, or those institutions which ground and make intelligible the subjective self-understandings of the individuals. The modern subject understands itself as an intentional agent with individual and distinct wants, preferences and goals atomistically existing within society not because such an understanding is the best representation of an individual, but because the objective freedom of the society makes it necessarily so that the individual is constructed as an intentional agent and thus becomes one.

Of course, for Hegel, the immediate post-Enlightenment social world is more or less the fully rational one and its institutions will not undergo further change. However, technologies and the economic, global structures of late capitalism did not stop developing and are themselves forms of objective freedom. The aim of this paper is to explore and present Hegel's dual concepts of objective and subjective freedom, to argue that the self is a constructivist, irreal object and, finally to show that the Enlightenment self-understanding of an intentional agent is, due to the effects of specific technologies, undergoing a fundamental transformation. The notion of distance, both moral and spatial, and action effect is changing fundamentally due to telecommunications, as well as the idea of community and family with the advent of social media and immediacy of interest groups rather than geographical and class based communities. The attempt will be to sketch out the delineations and understandings of this new subject given the requirements of a changing structure of objective freedom.

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Business as Usual?:
Humanities' Question of 'Human Species' in the Anthropocene Narrative

Dooho Shin

Among many current cultural, socio-political, and ethical challenges to humanism, the concept of 'human species' suggested by the Anthropocene narrative is the most recent and perplexing one. As a new geological epoch demarcated from the Holocene, the Anthropocene idea was formulated by Nobel Prize winning atmospheric chemist Paul Crutzen in an article entitled "Geology of Mankind" published in the influential scientific journal *Nature* (2002). In that article he states that "it seems appropriate to assign the term 'Anthropocene' to the present, in many ways human-dominated, geological epoch supplementing the Holocene." Through rigorous examination by other individual scientists and a scientific task group, Crutzen's postulation received official recognition as self-evident in 2011. Subsequently, major mass media outlets around the world published cover stories headlined "Welcome to the Anthropocene."

The growing recognition and acceptance of the Anthropocene idea (that humans have unprecedentedly emerged as a geological force in both speed and intensity) have not only posed fundamental thematic questions to the Humanities with regard to the concept of humanism and nature, respectively, and human-nature relations; they have also required the Humanities to come up with novel ways of conversing and engaging with other disciplines on environmental issues. It is the Anthropocene narrative that indeed puts the Humanities into perspective from both thematic and interdisciplinary matter.

The most characteristic aspect of the Anthropocene narrative is its tendency to portray humanity as a species-being. Crutzen, the architect and inventor of the Anthropocene narrative, identifies humans as a collective group called 'mankind' that, as a geological force, has been altering Earth's biosphere. Even though Crutzen does not use the term 'species', it can be argued that his adoption of the term 'mankind' clearly reflects this tendency. He

states that "unless there is a global catastrophe—a meteorite impact, a world war, or a pandemic—mankind will remain a major environmental force for many millennia." Some proponents of the Anthropocene notion describe humanity as a species with the urgent and important message that all human beings are in the same sinking ship, that humanity as a species now faces extinction. In his book *Common Wealth* (2008), the developmental economist Jeffrey Sachs contends that the defining challenge of the twenty-first century is to face "the reality that humanity shares a *common fate*." (3; italics original) In the forward to *Common Wealth,* the eminent Harvard biologist E. O. Wilson puts humanity in a species category with an emphasis on the wisdom of the human species as a means of rescuing itself from extinction. He states that "humanity has consumed or transformed enough of earth's irreplaceable resources to be in better shape than ever before. We are smart enough and now, one hopes, well informed enough to achieve self-understanding as a *unified species*" adding that "we will be wise to look at ourselves *as a species*." ("Forward" xii; italics added).

As might well be expected by humanist academics, this Anthropocene narrative of the 'human species' has attracted fundamental questions and criticism from two directions within the humanities and the social sciences: a question of generalization in which all humans are equally blamed for today's environmental problems; and a question of anthropocentrism in which the world is viewed purely from a human point of view with affirmation of technocratic advance. These questions which have dominated environmental discourse among humanist academics are still right and proper in the sense that the Anthropocene notion itself is seemingly deficient in elaborating issues of class-based environmental justice and posthumanist existential interconnectedness with non-human nature. At the same time, however, the Anthropocene narrative of a human species should not be limited within the traditional premise of a Humanities discipline that has the tendency of dealing critically with the terminology and anthropocentrism, because the Anthropocene idea demands a broader perspective and interdisciplinary approach with regard to nature, humans, and environmental issues, as is well demonstrated by the recent emergence of what is called the environmental humanities. The Anthropocene narrative of the human species should be understood and examined within such inclusive perspectives and angles, and should not be business-as-usual practice of humanist academics.

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Human Enhancement and Argument from Autonomy

Sangkyu Shin

Several criticisms have been put forward against human enhancement. Among them, there are various arguments saying that human enhancement would undermines the autonomy of individuals, including that of our descendent. For example, Habermas claims that genetic intervention[human enhancement] to select or improve children violates the liberal principles of autonomy and equality. In this paper, I will try to elucidate how the concept of autonomy is deployed in various arguments against human enhancement. For that purpose, I will discern two senses of the concept of autonomy, the autonomy as a (negative) right and the autonomy as a value to be promoted. Based on that distinction, I will examine how human enhancement affects the autonomy of individuals and the total level of autonomy in a society as a whole. In particular, widening our perspective to include social factors, I will look at two ways that the widespread use of enhancement technologies have negative overall consequences on people's autonomy.

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Autonomous Technology and Transhumanism

Wha-Chul Son

It is alarming to realize how completely philosophy of technology is ignored in transhumanist (and/or posthumanist) discourse. While the main claims of transhumanism are not very different from the hymns of pre-World War techno-enthusiasts, the recent re-make singers do not seem to care the criticism raised against the original and the subsequent debates. We could have spared a lot of time and effort, which is precious in this era of fast-changing technologies, if they had paid a little attention to the existing academic discourse. In this papers, I will attempt to evaluate and examine transhumanism from the viewpoint of philosophy of technology.

First, I will compare transhumanism with Jacques Ellul's thesis of "autonomous technology," representing the classical philosophers of technology, in order to highlight their positions concerning the modern technological development. What Ellul viewed as most problematic was not technology *per se*, but techno-logical bluff that promotes mindless faith in technology. In order to insist their general optimism concerning the future of technology, transhumanists need to provide convincing argument. Their response is rather weak and superficial, even when compared with the empirical turn approach which accused Ellul for being pessimistic. Many of the fundamental issues raised in philosophy of technology, such as the concept of man, political and social control of technology, and the future of technological society, are not even touched upon.

After showing that transhumanism ignores or avoids relevance discourses in the big trends of philosophy of technology, I will present the twofold cost of this negligence. First, the idea that new technology brings about fundamental changes in the essential aspects of human, nature, and society is unevenly accepted in transhumanism. While the concept of 'transhumanism' suggests a fundamental change in human nature, their anticipation for the future still encompass conventional virtues such as freedom, fairness and care. Second, the inevitability of technological progress is emphasized too much and too often by

transhumanists, while the context of such progress is often ignored. This leads to the superficial concern and quick answers for ethical, legal, social, and political implications of future technologies. The effort to guide technological development, the risk and danger of unknown consequences of new technologies, and the apparent danger of class struggle between those who own technology and the have-not are dealt with only in meaningless lip-service.

Finally, I will argue that the prediction and description of future technological society should be subject to the prescription of what to do about it, rather than justification of it. What is at stake is not whether we should ban technological development altogether, but which direction it should take or how to control it. This is the path philosophy of technology has and transhumanists have not taken. If it is impossible to control the development of technology, then one must evaluate the situation first. Starting a discourse with the assumption that future technology or currently changing human nature is desirable is interesting, but not orderly. We are doing philosophy, after all, not making advertisement.

Wha-Chul Son is Associate Professor at Handong Global University in Pohang, Korea, teaching philosophy. His main research area is philosophy of technology dealing with topics such as technology and democracy, classical philosophy of technology, technology and media, and engineering ethics. His recent research interest is big data, media ecology and propaganda in digital era. He authored *Light and Shadow of Modern Technology: Toffler and Ellul* (2006) and co-authored several books on philosophy of technology. He also translated *Landon Winner's The Whale and the Reactor* into Korean. Son earned a BA from Seoul National University, Korea, and his MA and PhD from the Catholic University of Leuven, Belgium.

Moving Away from Humanism.

Stefan Sorgner

I will describe the paradigm shift away from a dualist understanding of humanism towards posthuman perspectives by considering changes which have taken place concerning anthropology, personhood, the right and the good. Thereby, some radical consequences are being revealed which go along with the paradigm shift away from humanism.

Dr. Stefan Lorenz Sorgner is director and co-founder of the Beyond Humanism Network, Fellow at the Institute for Ethics and Emerging Technologies (IEET) and teaches philosophy at the University of Erfurt. He studied philosophy at King's College/University of London (BA), the University of Durham (MA by thesis; examiners: David E. Cooper, Durham ; David Owen, Southampton), the University of Giessen and the University of Jena (Dr. phil.; examiners: Wolfgang Welsch, Jena; Gianni Vattimo, Turin). In recent years, he taught at the Universities of Jena (Germany), Erfurt (Germany), Klagenfurt (Austria) and Erlangen-Nürnberg (Germany). His main fields of research are Nietzsche, the philosophy of music, bioethics and meta-, post- and transhumanism.

Disability and Monstrosity:
Motion Capture System as a Tool for Posthuman Research

Jan Stasieńko

Disabilities studies are located within trans/posthuman field of research mainly because of the will to help people with disabilities to overcome their limits through technological solutions. Disabled are in this perspective people that has to be improved and enhanced even to the state of overhuman as in examples of Hugh Herr prosthetic feet. However it might be also valuable to connect posthuman perspective with disabilities through the idea of a difference. This way the disability is not something to correct but something different, something non-human if human means white western abled man. Sometimes even something better as in the plot of "Limbo" novel by Bernard Wolfe in which limbs amputations are the symbol of social position. In this point of view disability can be considered a new kind of competence not an obstacle. But at the same time disability seems very close to the idea of monstrosity since both are some sort of an otherness.

This closeness is a part of our exploration in the project "People with disabilities as actors in motion capture sessions" sponsored by Polish Ministry of Science and Innovative Economy European Union Programme. Performing non-human entities has been a part of activities our subjects was asked to undertake. Working with young people visually impaired, in a wheelchairs and with the deaf ones we were able to examine all kinds of posthuman shades in their movements and behaviors mapped into virtual creatures and personas. Motion capture system turned out to be a magical technology that brings together abled and disabled, virtual and real, humans and monsters.

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Epigenetic Memory and the Unscathed Life:
A Reading of "On Redemption" from Nietzsche's
Thus Spoke Zarathustra

Thomas Steinbuch

Nietzsche insisted that humanity is not progressing and he made the subject of human progress, the lack of it and the potential for it, the subject of his philosophy. In his sketches for *The Will to Power* he wrote one of its subtitles as "Attempt At a New Interpretation of Evolution," an alternative to the "will to survive." This shows that at one time he thought of his *magnum opus* as addressing the problem of our development as a species as over and against mere Darwinian self-preservation. The Will to Power becomes gracious and enters the sensible, leading the reclining Over-Hero to rest from self-overcoming, as we learn in the chapter "On the Sublime Ones" from *Thus Spoke Zarathustra*. We insist that there is a literal meaning behind this image and we reject the growing consensus that Nietzsche was a literary genius only. What does Nietzsche think the Will to Power does that in true heroic manner takes us beyond being human? The answer can be found in another of Zarathustra's speeches, in the chapter titled "On Redemption."

In all six sketches we have for the planned four-volume *Revaluation of All Values*, the last book was to deal with the Eternal Recurrence, so it is a fair assumption to say that the analysis of the problem to which Nietzsche thought the Eternal Recurrence was the answer would have been reintroduced in the series as well. *The Revaluation of All Values* did not appear as first planned, but Nietzsche wrote *Ecce Homo* as an introduction to it. His major final revision to *Ecce Homo* included a significant autobiographical confession about not being able to let go of the past, of poor treatment (from his mother and sister) even up to the moment of his writing, so that he cannot help but object to the Eternal Recurrence. I believe the problem which the Eternal Recurrence addresses was on his mind until the very end of his creative life. We can safely draw some conclusions about Nietzsche's meaning in "On Redemption," but other aspects are unclear.

This much can be said with some confidence. The Will to Power encounters a bottleneck in that the agency of willing is locked out by the pastness of the past. Because its effort to change the past was futile, the will became vengeful and thereafter sought to keep life weakened and crippled. But "On Redemption" is silent on the question of why the will came to seek agency in the past to begin with.　Just to change the past? What is in the past that the will seeks so desperately to change? True, the suffering of the world, as Schopenhauer laments in his essay of that title, is suffering only because it is unchangeable, but what of the unscathed life? Schopenhauer's analysis would turn the will into a petulant malcontent. The will came to suffer from the past only because it weakened by trying to change it.　It weakened, and forgetfulness of the past became impossible. It is only in states of decadence that the memory becomes a "festering wound," as Nietzsche describes the effect of memory in weakness in *Ecce Homo.* Suffering from sickly inability to turn away from the past could not have been the original, non-decadent, condition of the will. What then would make a healthy will turn to the past?

Let us begin afresh by asking what the will seeks when it wills forward. The Will to Power is intentional. It intention is to strengthen life against its intimate weaknesses by mastering what is weakening life. The will is future oriented. As Zarathustra says, the will seeks to bring into One what is "fragment, riddle and dreadful accident" in the past.　The setting of "On Redemption" is humanity crippled by the past – not crippled individual lives – and a future humanity made whole by a unity in the many paths of self-overcoming. But if that is so the question becomes: How has it come to pass that what was fragment, riddle and dreadful accident in our pasts, collectively and severally, is still with us today? Epigenetics is the subject area that explores the effects of trauma and the heritability of those effects and the memory of them. The circularity problem noted above of the will suffering from memory before its actual weakening by trying to change the past is solved here in the idea that it was not until inherited trauma and the memory of it reached so critical a point in weakening *life* in us that the will turned to the past in an effort to strengthen life from trauma's weakening effects.　Alas, it was only to find that was ill-equipped for the task!

The weakening that comes to us from the past need not be in our contemporaneous past. Memory can reach back beyond the contemporary past. We know that epigenetic regulation is involved in memory encoding and consolidation, and that epigenetic regulation of memory survives through cell division (one kind of heritability) and passes transgenerationally (another kind of heritability). To what extent we inherit memory is unknown. I suggest that

the Will to Power did not always seek agency in the past but began to do so only when inherited trauma passing along a weakening epigenetic pathway reached an historically critical point and began to take a serious toll on life in us, bringing memory of trauma with it. The solution to the problem of the unscathed life is just that there is no such life. Even in the unscathed life, the will is preoccupied with memory of past weakening to life as inherited memory underlying conscious memory of contemporary life. Something like this scenario seems then to have been what was on Nietzsche's mind: a past history in the race of fragment, riddle and dreadful accident collectively and severally carrying forward and accumulating along epigenetic pathways together with memory until life was so weakened that the will turned itself toward it and tried to undo the weakening.

Nietzsche's great discovery was that epigenetic development can resume if we force the will to first set the suffering of the past before itself as what it wills. By this cognitive exercise, the will undermines the foundation of its vengefulness by denying its presumption of changeability to the past. In willing the Eternal Recurrence of the past the will becomes agent in mastering vengefulness, and once the will has strengthened itself against vengefulness it is free to strengthen life against the inherited trauma that afflicts life. The extraordinary challenge in the opening of *Thus Spoke Zarathustra*: "man is something that should be overcome, what have you done to overcome him?" is unintelligible if evolution is by mutation of underlying DNA alone but quite intelligible if we consider the Over-Person in terms of the evolution of the epigenome. On that foundation, can we build ourselves into Posthumans.

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Thomas Steinbuch received his PhD in Philosophy from the University of Massachusetts at Amherst in 1981. His is the author of *A Commentary on Nietzsche's Ecce Homo*, published by the University Press of America, 1994. Some of the conferences at which he has recently presented have been: The Society for Phenomenology and Existential Philosophy, The American Philosophical Association, The World Congress of Philosophy, The 6th Beyond Humanism Conference, University of the Aegean, and The II Sadykov Conference, University of Kazan, RU. A major forthcoming publication is "A Critique of Nicholas D. More on the Riddle of Nietzsche's Existence as Treated in his *Nietzsche's Last Laugh: Ecce Homo as Satire*." He is currently Lecturer in Rhetoric at Zhejiang University of Science and Technology in Hangzhou City, P.R. China.

Contributed Papers

Searching for a Posthuman in Salman Rushdie's Antihuman Characters

Junghye Sung

It has become a more and more complicated and challenging task to define the concept of "human" since different philosophical theories have been adding new meanings to or altering the existing concept of the word. The boundaries between human and non/inhuman beings are being continuously blurred and repositioned due to the rapid development of science and technology. As a consequence of these changes a more specific or proper definition of the concept "human" has become necessary.

This presentation will address the question of how one of Rushdie's novels, released in the 20th century but not regarded as a Science Fiction, sees a human after Michel Foucault asserted "the death of man" and how the antihuman aspects and the current social discourses in the novel can be regarded as already being involved with an idea beyond humanism. In *The Satanic Verses*, Salman Rushdie questioned the fundamental ways of looking at human beings, which eventually revealed its antihuman prospective such as forcefully homogenized subjects, socially discriminated and oppressed minorities, ideologies of the privileged, and so on. In this presentation, however, these issues and ethical concerns about relations between various species, life and death, and body and soul in the novel are critically examined to demonstrate how our attitude and recognition has been connected to posthuman discourses.

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Post–humanism and Trans–humanism as a Natural Consequence of Humanism

Sara Touiza–Ambroggiani

Contemporary thinkers naturally tend to contrast the concept of humanism to the concepts of post- and trans-humanism. In this essay, I propose to go beyond this opposition, and focus instead on what might explain the continuity between these three terms. Given that both post-*humanism* and trans-*humanism* rely on *humanism* in some way, to what extent is it different or altered? Is there a similarity of views shared amongst humanism and its last two *avatars*? I argue that post- and trans-humanism are "natural" consequences of humanism, that is, they result from the radicalization and the extension of the founding principles of humanism.

In her discussion of Norbert Wiener (mathematician, founding father of *cybernetics* and spiritual father of our hyperconnected contemporary world), Katherine Hayles (1999; *How We Became Posthumans*) argues that while Wiener aims in his writings (*Cybernetics*, 1948 ; *The Human Use of Human Beings*, 1950) to describe the world in terms of machines processing information (whether this machine is human, animal, or electronic), it is not because he rejects man's specificity or singular character, but rather because he wants to extend liberal humanism beyond human beings to include metal machines. That is, his intent, according to Hayles, is to humanize the machine and not to mechanize human beings. I will draw on this thesis and try to show that it is more fruitful to consider post- and trans-humanism in terms of continuity with humanism than to seek a moment of rupture or revolution.

Humanistic philosophy, as defined in Europe during the Renaissance, consists of placing human beings at the heart of one's intellectual, ethical, and political concerns. *Man* is seen as a rational being, able to understand the world around him, make choices knowingly, and be responsible for his actions. The main driver of humanism is respect for the value of human dignity.

This philosophy, which is an *ethic*, commands altruism, open-mindedness, and, to use Christian terminology, love for our fellow human beings. However, the concept of *human being* in itself has not remained static, but has evolved since the days of the early humanistic philosophers to today. The original Renaissance concept, literally limited to *Man*, but more so, white, privileged, wealthy and Christian, has been extended nowadays to include women and children, and not limited by race, ethnicity, faith, class or health—different groups of people who have experienced dark times when the defense and respect of *Man* did not leave room for their own defense and respect.

Could this evolution keep up, and allow us to extend the group to include enhanced or genetically modified humans, robots, artificial intelligence, post- and trans-humans? It seems that the emergence in the 1970s of the demand for Animal Rights (1978) and the "rights" of Nature (The *Gaia Hypothesis*, Lovelock, 1972; the concept of *Deep Ecology* in Arne Næss, 1973) can be interpreted as an extension of altruism and respect to other species, other life forms.

I will begin with an historical background of the current debate between the three movements, starting with the birth of humanism, and moving to the progressive extension of the "reference group". I will then show the similarities between the different streams, mainly concerning their core—their radical materialism. I will defend the idea that the rise of Cybernetics is the key-moment in which humanism intertwined with mechanism and gave birth to a posthuman yearning. The third section of this article will lead us beyond a sterile opposition (humans vs. post-humans). Relying on the works of contemporary thinkers (Haraway, Michaud, Sloterdijk, Dupuy, Latour), I will replace the philosophical question that underlies this opposition—*Who is human?*—with another—*What does it mean to act humanly?*—thereby transposing the discussion from Metaphysics to Ethics, and so to Politics.

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Sara Touiza-Ambroggiani is assistant teacher and PhD student at the University Paris 8 under the direction of Pierre Cassou-Nogues. She works on the genesis and development of the concept of *communication* since its birth in the mid 40s around Norbert Wiener until its release in many disciplinary fields and especially its conceptualization by Jürgen Habermas in his theory of communicative action. She has published many articles on Cybernetics, Perdrizet (a French artist) and A.I. She is the co-director of a collective work published in 2015: *The Digital Subject* (2015, Les Presses du réel).

Contributed Papers

"Forget What You Know about Disability":
A Critical Trans/Posthuman Reading of
Emergent Disability Discourses

Carmel Lydia Vaisman

This paper identifies an emergent reconfiguration of disability discourse against the backdrop of the posthumanist challenge to the humanist subject as a creature of "abilities" and "capabilities", alongside the transhumanist discourse of medical technologies as fashionable enhancements. It relies on contemporary media discourses, popular culture and science fiction narratives, to speculate on the future relationship between posthumanism and disability.

In his seminal book "what is posthumanism?" Cary Wolfe (2010) marks animal studies and disability studies as two of the most philosophically ambitious and ethically challenging chapters that fundamentally reshaped the study of society and culture. Animal studies has fueled the discourse on posthumanism from its inception, posing fundamental challenges to the model of subjectivity as it is modeled in liberal humanism. Wolfe attempts to extend this argument to disability studies, intersecting the fields through case studies of authors with disabilities, such as Temple Grandin, who claim that their condition has enabled for them a unique understanding of nonhuman animals and how they experience the world. Wolfe uses Grandin's example of the relationship between disability and trans-species affinity for a critique of the "able" humanist subject.

I propose that disability studies are more closely linked to posthumanism through transhuman technology discourses of prosthesis and cyborgs. Although transhumanism is defined as the evolutionary link to posthumainsm (Esfandiary 1970), it is not shy about its humanistic enlightenment roots ((Bostrom, 2005), and its attempt to enhance that same humanist subject that posthumanism rejects (Sandberg, 2011). However, I argue that in the case of disabilities, transhuman technologies indeed facilitate posthumanism in a way that revolutionizes disability discourses.

Media representations of people with disabilities tend to be polarized: they are either more than human, superheroes that overcame impossible circumstances, or less than human, victimized, miserable, and bitter; a burden on society (Oliver, 1990). The history of disability studies stresses a desire for normativity and acceptance of the disabled as part of human society, and the history of disability technology is one of normalization, cure and rehabilitation (Goodley, 2011).

Against this backdrop, transhumanism is interpreted as a rejection of the body and especially the disabled body (Hall, 2013; Pottle, 2013), and the obligation to enhance is viewed with suspicion as a form of negative eugenics (Bradshaw and Meulen, 2010). However, transhumanism bypasses some of the scrutiny of its libertarianism by resorting to the medical path of helping people with disabilities, and recent years have given rise to new celebrity role models with disabilities - such as athlete Oscar Pistorius, pop star Viktoria Modesta, psychologist Dr. Bertolt Meyer and artist Neil Harbisson - that reject human normativity, frame their prosthesis as sexy accessories/gadgets stressing their beyond-human capabilities, and take pride in being the pioneering cyborgs or "bionic" people.

In a critical reading of these emergent discourses, I rely on mass media, popular culture and science fiction narratives, to articulate three scenarios that reconfigure disabilities in a posthuman society while exposing human subjects, with and without disabilities, to new risks that could only be postulated from this trans/posthuman critical perspective.

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Carmel Lydia Vaisman is an associate lecturer in the multidisciplinary program in the Humanities and the Cohen Institute for The History and Philosophy of Sciences and Ideas at Tel Aviv University, pursuing ethnographic research of digital cultures and has the organizer of an international conference on the politics and aesthetics of pothumianism (http://oh-man-oh-machine.com/). She co-authored the book *Hebrew On-Line* and published in journals such as *Language & Communication* and the *Journal of Children and Media* as well as edited volumes such as *Digital Discourse* (Oxford University Press), *Mediated Youth and International Blogging* (Peter Lang). She earned her PhD from the Hebrew University in Jerusalem in 2010.

Simulation, Statesmanship, and the Role of Philosophy in Securing a Posthuman Future

Jeffrey White

Nick Bostrom's recently patched "simulation argument" (Bostrom, 2003, Bostrom and Kulczycki, 2011) purports to demonstrate the probability that we "live" now in an "ancestor simulation" – as a simulation of a period prior to that in which a civilization more advanced than our own, "posthuman", becomes able to simulate such a state of affairs as ours. Importantly, Bostrom defines "posthuman" as having overcome self-extinction level threats, e.g. global thermonuclear war, planet-killing pollution, genetically engineered disease, and so on. On Bostrom's estimate, most civilizations fail before reaching a posthuman condition. And we, also having not overcome such threats, are understood to be ancestors of posthumans so understood. The significance of this pre-posthuman condition, and the promise of simulation technologies in helping us to overcome self-extinction level obstacles to a posthuman condition, is the focus of this presentation and an issue to be recalled in force as this presentation closes.

First, I confront two types of objections to Bostrom's simulation argument. For one, I recall Putnam's arguments against brain-in-a-vat type cases and the radical skepticism that appears to result once such cases are taken seriously. In response, I argue that exactly the opposite is the case for simulations. For one thing, objections like Putnam's presume a certain, deceptive motivation behind the creation of envatted brains and by extension simulations like Bostrom's. I reject this presumption and provide grounds for this rejection in the review of the motivations driving contemporary work in this area, the construction of such large-scale physical-psycho-social simulations as those posited by Bostrom. In ongoing work from Ron Sun, for example, in developing the field from which such simulations as Bostrom's might emerge, the "cognitive social sciences", we find that the main reason for pursuing this technology is not "ancestor simulation" but for use as a predictive tool. Sun's interest is in the development of psychologically realistic simulations for the purposes of

unraveling the mysteries of social and moral cognition, as well as in the production of tools for the management of social transitions whether planned or otherwise. Ideally, these simulation technologies are used as a means for the cooperative, nonviolent transition of unsustainable social-political-economic arrangements such as those in which most of us are currently embedded, to sustainable and more equitable arrangements without violence, war, and top-down deception. In other words, through these technologies, a global ideal democracy effected through open information is within grasp.

The other family of objections to be confronted involves the computational cognitivism that might seem necessary for a proposed simulated existence. Objections to computational cognitivism focus on the reduction of cognition and consciousness to discrete symbolic representations and all that comes with such a move, including the symbol-grounding problem and the impossibility of such discrete symbol systems being productive of the apparently fluid and continuous phenomenal nature of the conscious, affect-rich life as experienced. The trouble with these sorts of objections is that they attach only to one approach in cognitive modeling, not anticipating ongoing research and emerging technologies that articulate cognition in different ways. Indeed, once alternative approaches are considered, objections to computational cognitivism are overcome because the object of their criticisms is avoided. Here, I briefly review advances in dynamic complex systems models of general intelligence emerging in contemporary robotics research, programs that do not involve discrete representations within the embodied cognitive system. On these programs, symbols remain important, but are recognized as artifacts of distributed cognition that ultimately refer back to action routines as commonly embodied, experienced and enacted. Moreover, this line of research is dissolving the so-called "hard problem" of consciousness as well. Though conscious, authentically moral robots remain objects of future research, objections to a proposed simulated condition on the basis of computational cognitivism can be avoided in principle.

With these hurdles rapidly cleared, the purpose for simulations of the sort that Bostrom proposes is restated. They are products of posthuman civilizations, as Bostrom speculates, this much can be assumed. But more importantly, psychologically realistic simulations on the scale of entire civilizations afford the potential to avoid self-extinction through nonviolent cooperative social engineering and as such are first of all the product of pre-posthuman civilizations developed for the purpose of both graduating to posthuman status and only then are they maintained for the purpose of remaining in this condition. So described, it is

important to note the accord of this purposeful construction of simulations with long-standing philosophical interest in tools of this nature – empowering "prescience", the ability to "see" the future - useful in a special industry, that of Aristotle's "statesman" and recalled by E.O. Wilson in the 1990s. In this context, the paper closes by suggesting that philosophy may find its future at least in part in the direct development of technological tools for the eradication of self-extinction level threats to human civilization, thereby securing the "posthuman" potential forecast by Bostrom. And finally, contrary to Putnam-style objections, rather than driving radical skepticism and all that comes with them including presumed moral nihilism, I argue that a simulated condition signifies that what we do with our lives—as simulations—is in fact more meaningful than otherwise. With this reaffirmation of the meaningful life bent on solving the most difficult problems confronting us today, global long-term social coordination problems, towards sustainable and lasting peace effected without violence and deception—indeed, the philosophical life as the life worth living towards a world worth living in— the presentation closes.

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Jeffrey White took his doctorate from the University of Missouri – Columbia in 2006 having developed an information processing model of moral cognition, the ACTWith model, and began leading courses including Philosophy of Mind, Minds and Machines, Robot Ethics, and Philosophy of Information at KAIST in Daejeon in 2010. In fact, three of his former students are participating in this conference. In the past few years, he has published a number of articles and book chapters mainly on moral agency and autonomy in artificial, natural and collective agency. He currently has two books mostly completed, one under contract, and two long articles in various stages of revision and under review at top-tier journals in AI. Very recently, he has helped a friend edit a text for Oxford on neurorobotics, and in May, 2015, his 2014 project, an edited volume entitled "Rethinking Machine Ethics in the Age of Ubiquitous Technology" has finally appeared in print (IGI Global, with assistant editor Rick Searle). Jeff lives happily with his wife Jin and their two dogs HaeChoo and Olson, and together they are building a house in Geumsan where they hope to retire and raise a child. Besides reading, writing, and editing, he is an avid Warhammer hobbyist, enjoys high intensity interval training, and aims to have a microbrewery – Gold Mountain Microbrewery – up and running sometime late in 2016/early in 2017.

Can We Negotiate with Superintelligence?

Marcin Woźniak

Strong artificial intelligence or future posthumans, by definition will be different than what we are used to as humans, and likely from each other, in a way we can only speculate about. If that is true, is it possible to develop some kind of non-antrophocentric framework for describing their judgments or perhaps moral decisions? If action can be justified by argumentation than to effectively discuss about them, and persuade our ideas to any other intelligent entity, we have to find common system of values that objectively support those arguments. To construct argument in some non-anthropocentric moral system we must look beyond human-oriented or culture-oriented meta-ethical framework. It is necessary to start thinking about origins of our human values. Describing evolution of life in terms of information processing might be helpful to understand why our morals increased our fitness for living in society and develop common framework for posthumans. During evolution data are storage, processed and transmitted. Those three aspects and their relations are seen in thermodynamical, biological, and cultural environment as put together by information theory. Such an approach to the system of values not only creates field for rational argument, but also explains the existence of conflicts and resolve them efficiently. In this perspective, the key issue is ability to distinguish oneself from the world, as an individual taking actions and to identify broad group of moral agents, which together form a larger entity with common interests. Without the meta-ethical basis, artificial intelligence can treat us as a collection of atoms that can be used for something else. The process of expanding circle of perception of moral agents has occurred for long time in the history, and therefore, its extension to non-human intelligence seems likely in the future. Reflections on scenarios for collision between super-intelligence and our intelligence allow for better understanding of human nature and development of morality in naturalistic terms.

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Approaching Telepathy
from a Decolonial and Posthuman Perspective:
Moving Image as Direct Theory

Luciano Zubillaga

The notion of telepathy within moving image practice derived from my work *Alien Cartography*, a series of films that engage with posthuman objects, automated montage and telepathic voices of murdered political dissidents. My film, *Things to Come,* with German star Hanna Schygulla, was screened at the Buenos Aires Biennale of Moving Image (BIM) and at the Oberhausen Film Festival. Often triggered by sounds, voices and telepathic texting simultaneously, the narrator and performers in the film search for an alternative logic.

Within avant garde traditions the notion that experimental film can bypass the regimented possibilities of verbal language and dualistic logic has been a recurrent idea. I will recontextualise this idea within current debates on decolonial media at the "end of semiotics" (Leone, 2015). Within media philosophy, Luciana Parisi (2012) has incorporated the notion of objects (algorithms) operating at the heart of cybernetic architectures, which generate a logic that is abstract and infinite, and lie beyond direct human cognition and control. This therefore destabilizes rational orders of cognition.

I intend to create a space of conceptual possibility for experimental moving image practice as a complex speculative mode of thinking that goes beyond the essay film into an abstract post-positivist future. This paper is also contextualized within peripheral epistemologies of Eurocentric and logocentric discourses, including, Walter Mignolo's decolonial critique of visual hegemony (1995) and Maurizio Lazzarato's "Video philosophy" (1996).

Luciano Zubillaga works with sound, moving image, text and performance. His work combines transdisciplinary research in the margins of philosophy, science, and collaborative art practice. He recently

exhibited work at Image Movement, Berlin, The Museum of Modern Art, Buenos Aires, The Whitechapel Art Gallery, London, IMT Gallery, London and at Ann Arbor Film Festival. He was born in Argentina and lives and works in London. Luciano Zubillaga is Subject Leader of Experimental Film and Video at London School of Film, Media and Design, University of West London (UWL).