

REFERENCES

- Arendt, H. (1998). *The human condition* (pp. 2–3). Chicago, IL: University of Chicago Press.
- Bacon, F. (1989). *New Atlantis and the great instauration* (p. 71), J. Weinberger (Ed.). Wheeling, IL: Michigan State University Press.
- Beall, E. F. (1991). Hesiod's Prometheus and development in myth. *Journal of the History of Ideas*, 52(3), 355–371.
- Bond Myers, C. (2009). Two hundred and fifty pills to immortality. *Forbes*, May 27. Retrieved from <https://www.forbes.com/2009/05/26/ray-kurzweil-immortality-live-forever-opinions-book-review-transcend.html>
- Bostrom, N. (2011). In defense of posthuman dignity. In G. R Hansell & R. Blackford (Eds.), *H+/-: Transhumanism and its critics* (p. 55). Philadelphia, PA: Metanexus.
- Bostrom, N. (2013). Why I want to be a posthuman when I grow up. In M. More & N. Vita-More (Eds.), *The transhumanist reader*. Malden, MA: Wiley-Blackwell.
- Bostrom, N. (2014). *Superintelligence: Paths, dangers, strategies* (p. 26). Oxford: Oxford University Press.

- Bostrom, N., & Savulescu, J. (2009). *Human enhancement* (p. 2), N. Bostrom & J. Savulescu (Eds.). Oxford: Oxford University Press.
- Brassier, R. (2014). Prometheanism and its critics. In R. Mackay & A. Avanessian (Eds.), *Accelerate* (p. 470). Falmouth: Urbanomic.
- Carrico, D. (2005). Technoprogressivism beyond technophilia and technophobia. Retrieved from <https://ieet.org/index.php/IEET2/more/carrico20041222>
- Coady, C. A. J. (2011). Playing god. In N. Bostrom & J. Savulescu (Eds.), *Human enhancement* (pp. 163). Oxford: Oxford University Press.
- Dante Alighieri (1970). *The divine comedy of Dante Alighieri* (pp. 68–70), H. F. Cary (Trans.). New York, NY: Cassell Publishing Company.
- De Grey, A. (2011). SENS statement of principle. In G. R. Hansell & W. Hansell (Eds.), *H+/-: Transhumanism and its critics* (p. 67). Philadelphia, PA: Metanexus.
- De Grey, A., & Rae, M. (2007). *Ending aging* (p. 77). New York, NY: St. Martin's Press.
- Deleuze, G., & Guattari, F. (2009). *Anti-Oedipus: Capitalism and schizophrenia*, R. Hurley, M. Seem, & H. R. Lane (Trans.). New York, NY: Penguin Books.
- Deleuze, G., & Guattari, F. (1994). What is philosophy?, H. Tomlinson & G. Burchell (Trans.). New York, NY: Columbia University Press, 1994).
- Descartes, R. (2007). *Discourse on the method* (p. 49), R. Kennington (Trans.). Newburyport, MA: Focus Publishing.

- Dreyfus, H. L. (1991). *Being-in-the-World*. Cambridge, MA: MIT Press.
- Dreyfus, H. L. (1993). Heidegger on the connection between nihilism, art, technology, and politics. In C. Guignon (Ed.), *The Cambridge companion to Heidegger* (p. 291). Cambridge: Cambridge University Press.
- Dreyfus, H. L. (1994). *What computers still can't do* (p. 59). Cambridge, MA: MIT Press.
- Dreyfus, H. (2009). Heidegger on gaining a free relation to technology. In D. M. Kaplan (Ed.), *Readings in the Philosophy of technology* (pp. 26–27). Lanham: Rowman & Littlefield.
- Federov, N. (2014). The common task. In R. Mackay & A. Avanessian (Eds.), *Accelerate: The accelerationist reader* (pp. 85–87). Falmouth: Urbanomic.
- Finn, E. (2017). *What algorithms want* (p. 132). Cambridge, MA: MIT Press.
- Firestone, S. (2014). The two modes of cultural history. In R. Mackay & A. Avanessian (Eds.), *Accelerate* (p. 111). Falmouth: Urbanomic.
- Freitas, R. A., Jr. (2013). Welcome to the future of medicine. In M. More & N. Vita-More (Eds.), *The transhumanist reader* (p. 71). Malden, MA: Wiley-Blackwell.
- Fukuyama, F. (2002). *Our Posthuman Future*. New York, NY: Picador.
- Fukuyama, F. (2004). Transhumanism: The world's most dangerous idea. *Foreign Policy*, 144, 42–43.
- Fuller, S. (2011). *Humanity 2.0*. Basingstoke: Palgrave Macmillan.

- Fuller, S. (2013). *Preparing for life in humanity 2.0* (p. 2). London: Palgrave Macmillan.
- Fuller, S., & Lipinska, V. (2014). *The proactionary imperative*. Basingstoke: Palgrave Macmillan.
- Gibson, W. (1984). *Neuromancer* (p. 51). New York, NY: Penguin.
- Godwin, R. (2017). Immortality: Silicon Valley's latest obsession ushers in the transhumanist era. *Post Magazine*. Retrieved from <https://www.scmp.com/magazines/post-magazine/long-reads/article/2106070/immortality-silicon-valleys-latest-obsession>. Accessed on August 10, 2017.
- Greenfield, A. (2017). *Radical technologies: The design of everyday life*. London: Verso.
- Haldane, J. B. S. (1924). *Daedalus; or science and the future* (p. 80). New York, NY: E. P. Dutton & Co.
- Harari, Y. N. (2016). Yuval Noah Harari on big data, Google and the end of free will. *Financial Times*. Retrieved from <https://www.ft.com/content/50bb4830-6a4c-11e6-ae5b-a7cc5dd5a28c>. Accessed on August 26, 2016.
- Harari, Y. N. (2017). *Homo deus*. New York, NY: HarperCollins.
- Haraway, D. (1989). *Primate visions: Gender, race, and nature in the world of modern science* (p. 139). New York, NY: Routledge.
- Hughes, J. (2013). Transhumanism and personal identity. In M. More & N. Vita-More (Eds.), *The transhumanist reader*. Malden, MA: Wiley-Blackwell.
- Huntington, C. W., Jr. (1989). *The emptiness of emptiness*. (pp. 116–117). Honolulu: University of Hawaii Press.

- Huxley, J. (1953). *Evolution in action* (p. 132). London: Chatto & Windus.
- Huxley, J. (1957). *New bottles for new wine* (p. 17). London: Chatto & Windus.
- Istvan, Z. (2013). *The transhumanist wager*. Reno, Nevada: Futurity Imagine Media LLC.
- Jefferies, S. (2014). Neil Harbisson: The world's first cyborg artist. *The Guardian*, May 6, Retrieved from <https://www.theguardian.com/artanddesign/2014/may/06/neil-harbisson-worlds-first-cyborg-artist>
- Kass, L. (2002). *Life, liberty, and the defense of dignity: The challenge for bioethics* (p. 48). San Francisco, CA: Encounter Books.
- Kass, L. (2003). Ageless bodies, happy souls. *The New Atlantis*, 1, 9–28.
- Katherine Hayles, N. (2005). *My mother was a computer: Digital subjects and literary texts* (p. 2). Chicago, IL: University of Chicago Press.
- Katherine Hayles, N. (1999). *How we became posthuman* (pp. 36–37). Chicago, IL: University of Chicago Press.
- Katherine Hayles, N. (2011). Wrestling with transhumanism. In G. R. Hansell & W. Grassie (Eds.), *H+/-: Transhumanism and its critics* (p. 216). Philadelphia, PA: Metanexus.
- Kaufmann, W. (1974). *Nietzsche: Philosopher, psychologist, antichrist* (p. 111). Princeton: Princeton University Press.
- Khatchadourian, R. (2015). The doomsday invention: Will artificial intelligence bring us utopia or destruction? *The New Yorker*, November 23. Retrieved from <https://www.newyorker.com/magazine/2015/11/23/doomsday-invention-artificial-intelligence-nick-bostrom>

- Kurzweil, R. (1999). *The age of spiritual machines*. New York, NY: Penguin Putnam.
- Kurzweil, R. (2005). *The singularity is near*. New York, NY: Penguin.
- Kurzweil, R. (2006). *The singularity is near* (pp. 29–30). New York, NY: Penguin.
- Lain, D. (2016). *Advancing conversations: Aubrey de Grey*. Winchester: Zero Books.
- LaTorra, M. (2015). What is Buddhist transhumanism? *Theology and Science*, 13(2), 219–229.
- Leis, M. (2013). The Maitreya and the Cyborg: Connecting East and West for Enriching Transhumanist Philosophy. Available from: <http://indiafuturesociety.org/the-maitreya-and-the-cyborg-connecting-east-and-west-for-enriching-transhumanist-philosophy/>
- More, M. (2013a). The philosophy of transhumanism. In M. More & N. Vita-More (Eds.), *The transhumanist reader*. Malden, MA: Wiley-Blackwell.
- More, M. (2013b). Introduction: Future trajectories singularity. In M. More & N. Vita-More (Eds.), *The transhumanist reader* (p. 362). Malden, MA: Wiley-Blackwell.
- Moreno, J. (2011). *The body politic*. New York, NY: Bellevue Literary Press.
- National Institute on Drug Abuse. (2019). *Which classes of prescription drugs are commonly misused?* National Institute on Drug Abuse. Retrieved from <https://www.drugabuse.gov/publications/research-reports/misuse-prescription-drugs/which-classes-prescription-drugs-are-commonly-misused>
- Nietzsche, F. (1974). *The gay science*, W. Kaufmann (Ed.). New York, NY: Vintage.

- Nietzsche, F. (1989). *Ecce homo* (p. 220), W. Kaufmann (Trans.). New York, NY: Vintage Books.
- Nietzsche, F. (2006). *Thus Spoke Zarathustra*, A. del Caro (Trans.). Cambridge: Cambridge University Press.
- Nishitani, K. (1983). *Religion and nothingness* (pp. 96–97), J. Van Bragt (Trans.). Berkley, IL: University of California Press.
- Noble, D. F. (1999). *The religion of technology* (p. 11). New York, NY: Penguin.
- O’Gieblyn, M. (2017). Ghost in the cloud. *N+1*, (28). Retrieved from <https://nplusonemag.com/issue-28/essays/ghost-in-the-cloud/>
- Pearson, K. A. (1997). *Viroid life: Perspectives on Nietzsche and the transhuman condition*. New York, NY: Routledge.
- Plato *Phaedrus* (p. 96), W. Hamilton (Trans.). London: Penguin (1973).
- Ricoeur, P. (1976). Ideology and utopia as cultural imagination. *Philosophic Exchange*, 7(1), 17–18.
- Riggio, A. (2015). A transhuman remains all too human, or what’s the point of bio-technological enhancement if you’ll still be the same old jerk? Part II. *Social Epistemology Review and Reply Collective*, 4(2), 5–9.
- Sandberg, A. (2013). Morphological freedom – Why we not just want it, but need it. In M. More & N. Vita-More (Eds.), *The transhumanist reader* (pp. 59–60). Malden, MA: Wiley-Blackwell.
- Sandel, M. J. (2011). The case against perfection. In J. Savulescu & N. Bostrom (Eds.), *Human enhancement* (p. 71). Oxford: Oxford University Press.

- Schneider, S. (2009). Future minds: Transhumanism, cognitive enhancement and the nature of persons. In V. Ravitsky, A. Fiester, & A. Caplan (Eds.), *The Penn Center guide to bioethics*. New York, NY: Springer.
- Searle, J. R. (1980). Minds, brains, and programs. *Behavioral and Brain Sciences*, 3, 417–457.
- Siderits, M. (2007). *Buddhism as philosophy*. Indianapolis, IN: Hackett.
- Sorgner, S. L. (2017). Nietzsche, the overhuman, and transhumanism. In S. L. Sorgner & Y. Tuncel (Eds.), *Nietzsche and transhumanism: Precursor or enemy?* (p. 16). Newcastle upon Tyne: Cambridge Scholars Publishing.
- Srnicek, N., & Williams, A. (2015). *Inventing the future* (p. 123). New York, NY: Verso.
- Tassi, P. (2018). Netflix's 'Altered Carbon' is the best hard sci-fi show on TV this side of 'Westworld'. *Forbes*, February 5. Retrieved from <https://www.forbes.com/sites/insertcoin/2018/02/05/netflixs-altered-carbon-is-the-best-hard-sci-fi-show-on-tv-this-side-of-westworld/#2e299066432c>
- Tirosh-Samuelson, H. (2011). Engaging transhumanism. In G. R. Hansell & W. Grassie (Eds.), *H+/-: Transhumanism and its critics*. Philadelphia, PA: Metanexus.
- Tuncel, Y. (2017). Introduction. In S. L. Sorgner & Y. Tuncel (Eds.), *Nietzsche and transhumanism: Precursor or enemy?* (p. 1). Newcastle upon Tyne: Cambridge Scholars Publishing.
- Verbeek, P.-P. (2011). *Moralizing technology: Understanding and designing the morality of things* (p. 144). Chicago, IL: University of Chicago Press.
- Weiner, J. (2010). *Long for this world: The strange science of immortality* (pp. 156–158). New York, NY: HarperCollins.