

Mantas Valentukonis, *Ghostly Rare*, 2022

Acrylic, oil on canvas, 60 × 77 cm

# The Artificial Mind

Art and Philosophy after AI — a platform of creative exchange between philosophical and artistic interventions on our more-than-human futures.

**24–25 September 2026** NATIONAL GALLERY OF ART · VILNIUS

- AI and the transformation of mind, thought, and cognition
- Post/Phenomenology of AI and the mediation of embodiment
- Art, technics, and creative practices in the age of AI and algorithms
- Agency, subjectivity, and authorship in human-machine assemblages
- Ethical, critical, and political perspectives on AI infrastructures
- Alternative technological imaginaries and technocultures
- Experimental, speculative, and situated approaches to AI

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# The Artificial Mind

Art and Philosophy after AI — an international conference

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## 24–25 September 2026

NATIONAL GALLERY OF ART · 22 KONSTITUCIJOS AVE, VILNIUS, LITHUANIA

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THE  
CONCEPT

What kind of thought is the artificial mind — the engineer’s purpose-built reason, or the bricoleur’s recombination of whatever is at hand?

The title “Artificial Mind” references Claude Lévi-Strauss’ *The Savage Mind* (1962), in which he argues that “savage” and “civilized” thought share the same epistemological architecture — differing not in structure but in mode of operations. While the “civilized” engineer works with purpose-built tools toward a specific end, the “savage” bricoleur thinks with whatever is at hand, constructing new meanings from fragments.

With the advent of AI, we might speak of a new variation of thought — the Artificial Mind — that confounds this distinction. Though AI is typically figured as the apotheosis of engineering, what it actually does resembles bricolage far more closely: repurposing and recombining existing anthropogenetic materials into heterogeneous assemblages rather than engineered constructions. More fundamentally, the Artificial Mind points to the technicality of thought itself — no longer an autonomous, interior human faculty, but an operational process structured by historically and materially situated practices.

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THE  
CONCEPT

CONT.

Unsurprisingly, AI has provoked philosophy — across both its analytic and continental branches — into responses, reflections, and reservations ranging from careful conceptual revision to outright alarm. Perception, judgement, agency — domains previously considered exclusive to human reasoning — are now contested terrain. Phenomenology asks how mediation by artificial neural networks alters the fundamental structures of experience; ethics becomes concerned with the conditions of moral formation when the environments that shape us become generative; while political philosophy delves into what institutional settings are required when the very capacities of judgement become increasingly automated.

The conference invites theoretical and empirical contributions on the tectonic transformations AI has introduced into the conceptual space of the post- — at least insofar as it pertains to the human. Conceptually, this rethinking necessitates a shift from anthropology toward *postanthropology* — at once a postanthropocentric revision of disciplines confronted with a non-human form of thought, and a broader interrogation of the Anthropos as the presumed center of agency, knowledge, and meaning-making.

This rethinking is not without tensions. The apparent radical alterity of the artificial mind remains deeply embedded in all-too-human systems — and is therefore inescapably implicated in their structures and mechanisms of exploitation, extraction, and control: capitalism, patriarchy, and colonialism, among others.

THE  
CONCEPT

CONT.

**AI is haunted by “the paradox of aesthetics and recursive algorithms that sustain the freedom of homo bioeconomicus through the prototype of the slave-machine.”**

– LUCIANA PARISI, 2023

In this sense, AI occupies an ambivalent position: it destabilizes the human/non-human distinction that has historically underpinned oppressive regimes, while simultaneously intensifying and rearticulating them.

At the same time, the notion of the artificial points toward artifice — the domain of art — where meaning has long been produced through practices of bricolage: mediation, staging, and re/composition. AI and algorithmic art render these operations not only explicit but scalable and programmable, thereby problematizing the status of artistic production: what does it mean to make art after AI? Confronted with the automation of its own conditions of possibility, will art remain a privileged site of meaning-making, or become one modality of algorithmic recombination among many?

Rather than a eulogy for the human or for art, the conference is envisioned as a platform of creative exchange between philosophical and artistic interventions — a collective attempt to think our posthuman or more-than-human future(s).

**In line with Yuk Hui’s vision, we foster practices that “maintain and reproduce biodiversity, noodiversity, and technodiversity” under the homogenizing conditions of automation.**

– AFTER YUK HUI, 2023

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**TOPICS**

## Contributions may address, but are not limited to:

- AI and the transformation of mind, thought, and cognition
- Post/Phenomenology of AI and the mediation of embodiment
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# How to take part

## ABSTRACTS

Abstracts of up to **250 words**, sent to Denis Petrina (denis.petrina@lkti.lt) by **10 August 2026**. Please include the speaker's name and institutional affiliation.

## NOTIFICATION

Accepted presenters will be notified by **25 August 2026**.

## PUBLICATION

A thematic issue of **Athena: Philosophical Studies** is planned for 2027. Extended articles based on presentations will be considered. [athena.lt/home](http://athena.lt/home)

## FEE

The conference is free of charge. Travel and accommodation expenses are covered by participants.

## LANGUAGE

English.

## FORMAT

On-site event. National Gallery of Art, 22 Konstitucijos Ave, Vilnius — 24–25 September 2026.

## ORGANIZATION

## ORGANIZER

**Lithuanian Culture Research  
Institute**

## PARTNERS

**National Gallery of Art  
Vytautas Magnus University**

**Organizing committee**

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