

Post humanist textuality: Theoretical foundation and development

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Abstract - Posthumanism has emerged as a critical theoretical framework that challenges anthropocentric assumptions and redefines the understanding of subjectivity, agency, and textual interpretation in contemporary literary and cultural studies. By interrogating the traditional privileging of the human subject, post-humanist theory reconfigures the relationship between humans, technology, machines, animals, and material environments, thereby reshaping the concept of textuality. This paper examines posthuman textuality through major theoretical perspectives and influential theorists, emphasizing the transformation of texts from stable, author-centred entities into dynamic, interconnected, and technologically mediated sites of meaning production. Drawing on the contributions of Michel Foucault, Jacques Derrida, Donna Haraway, N. Katherine Hayles, Rosi Braidotti, Bruno Latour, and Cary Wolfe, the study investigates how posthumanism expands textual interpretation beyond human-centred epistemologies toward hybrid, relational, and multispecies frameworks. It further explores the role of digital technologies, artificial intelligence, cybernetics, and networked systems in redefining textual meaning and authorship. The paper argues that posthuman textuality destabilizes fixed meanings and singular interpretative authority by foregrounding the interaction between human and nonhuman agencies. Ultimately, the study highlights the significance of posthuman textuality in broadening literary criticism and cultural analysis within technologically evolving societies.

Keywords: artificial intelligence, contemporary literary criticism, cultural theory, digital textuality, literary theory, human-machine interaction, posthuman textuality

1. Introduction

The emergence of posthumanism marks a significant intellectual shift in contemporary philosophy, literary studies, cultural theory, and critical discourse. As a theoretical framework, posthumanism challenges the human-centred assumptions that have traditionally governed Western thought and reconsiders the position of the human subject in relation to technology, ecology, machines, animals, and material systems. Unlike humanism, which privileges rationality, autonomy, and human exceptionalism, posthumanism emphasizes interconnectedness, hybridity, and relationality. It questions the fixed boundaries between the human and the nonhuman, thereby opening new possibilities for understanding identity, agency, culture, and textual meaning. The concept of textuality, traditionally associated with language, structure, meaning, and interpretation, has undergone considerable transformation in contemporary literary criticism. Earlier literary theories often conceived texts as stable and coherent entities shaped by authorial intention and linguistic organization.

Structuralist and poststructuralist approaches later destabilized these assumptions by emphasizing the fluidity of meaning, the role of discourse, and the active participation of readers in interpretation.



Within this intellectual evolution, posthumanism extends the concept of textuality beyond anthropocentric limitations by viewing texts as dynamic systems produced through interactions among human, technological, biological, and material agencies. mPosthuman textuality therefore challenges conventional notions of authorship, representation, and meaning production. In a technologically mediated world shaped by digital media, artificial intelligence, algorithmic communication, cybernetics, and virtual networks, texts no longer exist merely as written linguistic objects but emerge as interactive, mutable, and interconnected formations. Meaning is increasingly generated through collaborative exchanges between human cognition and technological systems, creating new interpretative possibilities that transcend traditional literary boundaries. mFurthermore, posthumanism redefines textuality through an emphasis on materiality and embodiment. Texts are not viewed solely as linguistic structures but as material and technological assemblages embedded within ecological, digital, and cultural networks.

Such an approach destabilizes hierarchical distinctions between author and reader, human and machine, organic and artificial, while encouraging broader interpretative frameworks that recognize multiple forms of agency and knowledge production. The relationship between posthumanism and textuality has gained growing relevance in literary and cultural studies due to rapid technological transformations and expanding digital environments. Contemporary literature increasingly reflects concerns related to artificial intelligence, cyborg identities, biotechnology, ecological crises, and virtual realities, all of which complicate traditional understandings of textual production and reception. Consequently, posthuman textuality offers an important framework for rethinking literature and discourse in ways that foreground multiplicity, interdependence, and technological mediation. This paper examines the theoretical foundations of posthuman textuality and explores the contributions of major theorists who have influenced its conceptual development. By analysing the intersections between posthumanism, language, technology, and interpretation, the study seeks to demonstrate how textuality evolves in response to changing philosophical, technological, and cultural conditions, ultimately reshaping the understanding of texts and meaning in contemporary society.

Posthumanist scholarship offers a broad theoretical framework for reconsidering the relationship between humans, technology, materiality, language, and the nonhuman world. Rather than positioning humans as autonomous and superior subjects, posthumanism emphasizes relationality, interconnectedness, and the agency of human and nonhuman entities. This perspective provides an important foundation for examining contemporary social, cultural, literary, and educational phenomena beyond traditional anthropocentric assumptions (Braidotti, 2017; Wilson & Jeevaraj, 2023).

In literary and cultural studies, posthumanism challenges conventional understandings of authorship, textuality, character, and meaning-making. Texts can be understood as products of complex interactions among writers, readers, technologies, material environments, and other forms of agency. Such an approach expands literary interpretation by recognizing that meaning is not produced exclusively by human intention but emerges through dynamic relationships between human and nonhuman actors (Gourlay, 2019; Lovell, 2018; Hennessy, 2021).

Posthumanist approaches have also become increasingly relevant to language and discourse studies. Researchers argue that language should not be treated as an exclusively human capacity detached from material environments and technological systems. Posthumanist discourse analysis therefore considers how bodies, objects, technologies, environments, and linguistic practices interact in the production of meaning (Lamb & Higgins, 2020; O'Halloran, 2023; Schneider & Heyd, 2024).

The emergence of artificial intelligence further strengthens the relevance of post-humanist literacy. Everyday AI technologies complicate traditional distinctions between human authorship, machine production, reading, and writing. Critical post-humanist literacy consequently encourages individuals to consider ethical relationships with AI while questioning conventional assumptions about agency, knowledge, and responsibility in literacy practices (Burriss & Leander, 2024; Elstermann, 2020).



Posthumanism has also been developed as a methodological perspective rather than merely a philosophical position. As a research methodology, it encourages scholars to investigate phenomena through relational, material, and more-than-human perspectives. This methodological orientation is particularly useful for qualitative research because it enables researchers to examine how humans, environments, objects, technologies, and discourses become entangled in particular contexts (Ulmer, 2017; Kuby, 2017).

The framework has been applied across diverse disciplines, including education, design, archaeology, geography, media studies, and sustainability. These applications demonstrate that posthumanism is not limited to literary or philosophical inquiry but can provide a flexible framework for understanding complex relationships between humans and their material and technological environments (Forlano, 2017; Fernández-Götz et al., 2021; Falcon, 2022; Dedeoğlu & Zampaki, 2023).

Recent scholarship further develops posthumanism through ecological and interdisciplinary perspectives. Ecological posthumanism emphasizes the interconnectedness of humans with animals, environments, technologies, and other forms of life, while interdisciplinary approaches demonstrate the usefulness of post-humanist concepts for addressing contemporary challenges such as sustainability, digitalization, and technological transformation (Ağın & Yılmaz, 2025; Cord, 2022; Govinden, 2021).

Overall, the reviewed studies indicate that posthumanism provides a valuable conceptual and methodological framework for moving beyond human-centred interpretations. Its emphasis on relationality, materiality, technological agency, ethical responsibility, and more-than-human perspectives makes it particularly relevant for contemporary studies of literature, language, education, digital technology, and culture (Braidotti, 2019; Wilson & Jeevaraj, 2023).

2. Theoretical Foundations of Textuality:

Structuralism → Poststructuralism → Posthuman Turn

The concept of textuality has undergone a significant transformation across different intellectual movements in literary and cultural theory. From the formal structures emphasized in structuralism to the instability of meaning proposed by poststructuralism and the expanded relational frameworks of posthumanism, textuality has evolved into a complex theoretical domain. Understanding posthuman textuality requires tracing this intellectual progression, particularly the transition from structuralist approaches to poststructuralist critiques and finally to the posthuman turn (Braidotti, 2013; Wolfe, 2010).

2.1 Structuralism and the Foundation of Textuality

Structuralism emerged during the twentieth century as an influential theoretical movement in linguistics, anthropology, and literary criticism. Rooted in the linguistic theories of Ferdinand de Saussure, structuralism proposed that meaning is generated not through isolated words or individual intentions but through systems of relations and differences within language (Saussure, 1916/1983). According to structuralist thought, language functions as a structured system in which signs derive meaning from their relationship with other signs rather than from inherent or natural connections. Textuality within structuralism was therefore understood as a system governed by internal rules, patterns, and linguistic structures. A literary text was treated as an organized arrangement of signs whose meanings could be systematically analysed. Structuralist critics focused on identifying recurring patterns, narrative structures, symbols, and binary oppositions embedded in texts.

Literature was interpreted not as a reflection of personal experience or authorial emotion but as a system of codes operating within broader cultural and linguistic frameworks (Lévi-Strauss, 1963). Saussure emphasized the distinction between the signifier and signified, laying the foundation for textual analysis based on linguistic structures (Saussure, 1916/1983). Similarly, Roland Barthes examined how literary and cultural texts function through systems of signs, myths, and symbolic codes, contributing significantly to textual interpretation (Barthes, 1975). Claude Lévi-Strauss further extended structural analysis to myths and cultural narratives, arguing that universal structures shape cultural meaning (Lévi-Strauss, 1963). In



this framework, textuality remained relatively stable, structured, and analysable through formal methods. However, structuralism was criticized for treating language and meaning as overly systematic and stable, leaving limited room for ambiguity, plurality, historical context, or interpretative flexibility.

2.2 Poststructuralism and the Instability of Meaning

Poststructuralism emerged in the late twentieth century as a critical response to structuralist assumptions. Rather than viewing language as a stable system capable of producing fixed meanings, poststructuralist thinkers argued that meaning is fluid, unstable, and constantly deferred (Derrida, 1976). Texts were no longer understood as closed systems but as open sites of interpretation characterized by ambiguity and multiplicity. A central contribution of poststructuralism to textuality was the rejection of authorial authority. Roland Barthes famously proposed the idea of the “death of the author,” arguing that meaning resides not in the intentions of the author but in the interpretative engagement of readers (Barthes, 1977). This perspective shifted textuality from author-centred certainty to reader-centred plurality. Jacques Derrida developed the concept of deconstruction, emphasizing that language operates through difference and deferral, making complete or final meaning impossible (Derrida, 1976).

According to Derrida, texts are inherently unstable because signs continuously refer to other signs in an endless chain of meaning production. Textuality thus became associated with fragmentation, ambiguity, contradiction, and interpretative openness. Similarly, Michel Foucault challenged traditional notions of authorship and discourse by examining how systems of knowledge and power shape meaning (Foucault, 1972). In his influential essay “What Is an Author?,” Foucault questioned the authority of the author and explored the role of discourse in textual production (Foucault, 1977). Rather than treating texts as autonomous entities, poststructuralist thinkers highlighted their historical, ideological, and discursive conditions of production. Through poststructuralism, textuality evolved into a dynamic process in which meaning emerged through interpretation, discourse, and intertextual relations rather than through fixed structural organization alone.

2.3 The Posthuman Turn and Expanded Textuality

The posthuman turn represents a further transformation in the understanding of textuality by moving beyond human-centred frameworks of meaning production. While poststructuralism destabilized fixed meanings and challenged authorial control, posthumanism expands textuality by reconsidering the role of technology, materiality, ecology, and nonhuman agency in textual creation and interpretation (Braidotti, 2013; Wolfe, 2010). Posthuman textuality argues that meaning is not generated exclusively through human language or interpretation but emerges through interactions among humans, machines, technological systems, environments, and biological processes. In digital cultures shaped by artificial intelligence, cybernetics, algorithmic communication, and networked media, texts increasingly exist as fluid, interactive, and technologically mediated entities (Hayles, 1999). Donna Haraway’s concept of the cyborg challenged rigid distinctions between humans and machines, thereby transforming understandings of identity and textual agency (Haraway, 1991).

Similarly, N. Katherine Hayles examined how digital technologies redefine embodiment, cognition, and textual interaction in electronic environments (Hayles, 1999). Braidotti emphasized relational and nomadic subjectivity, arguing that identity and meaning emerge through interconnected systems rather than isolated individuals (Braidotti, 2013). In posthuman thought, textuality becomes materially and technologically embedded. Texts are viewed not merely as linguistic objects but as assemblages shaped by digital interfaces, media infrastructures, artificial intelligence, ecological systems, and collaborative networks of human and nonhuman actors (Wolfe, 2010). Reading and interpretation increasingly involve algorithmic processes, machine-generated content, multimedia interaction, and distributed forms of authorship. Thus, the movement from structuralism to poststructuralism and finally to posthumanism reflects an expanding understanding of textuality – from structured linguistic systems to unstable interpretative processes and ultimately to technologically mediated, relational, and post-anthropocentric formations of meaning. This theoretical evolution highlights how texts continue to



transform alongside changing intellectual, technological, and cultural conditions (Braidotti, 2013; Wolfe, 2010).

2.4 Posthuman Textuality: Concept and Characteristics

Posthuman textuality refers to a transformed understanding of texts, meaning, authorship, and interpretation within the framework of posthuman theory. Unlike traditional literary models that treat texts as stable linguistic structures produced primarily by human authors and interpreted by human readers, posthuman textuality recognizes the role of technological systems, nonhuman entities, material environments, and networked agencies in shaping textual production and interpretation (Braidotti, 2013; Wolfe, 2010). It challenges anthropocentric assumptions by questioning the exclusive authority of the human subject in meaning-making processes and proposes that textuality emerges through dynamic interactions among humans, machines, environments, and digital systems. At its core, posthuman textuality extends the understanding of texts beyond written language or printed literature. In contemporary technological societies, texts increasingly exist in digital, interactive, multimedia, and algorithmic forms, thereby altering traditional concepts of reading, writing, and authorship (Hayles, 1999).

Texts are no longer fixed entities but fluid assemblages shaped by networks of communication, artificial intelligence, virtual interfaces, databases, and collaborative systems. Meaning emerges not solely from linguistic interpretation but from the interaction between technological mediation and human engagement. One of the defining characteristics of posthuman textuality is the **decentring of the human subject**. Humanism traditionally positioned humans as rational, autonomous creators and interpreters of meaning. Posthumanism, however, questions this centrality by recognizing that technological systems, ecological environments, animals, algorithms, and material agencies also influence cultural production and textual interpretation (Braidotti, 2013). This perspective suggests that meaning is distributed rather than exclusively human-centred. Another important characteristic is **hybridity and interconnectedness**. Posthuman textuality rejects rigid distinctions between humans and nonhumans, nature and technology, or body and machine. Instead, it foregrounds relational networks in which texts emerge through interactions among multiple actors.

Donna Haraway's cyborg theory, for example, demonstrates how identities and representations increasingly operate through human-machine assemblages, thereby destabilizing traditional boundaries between organic and artificial systems (Haraway, 1991). Consequently, textuality becomes a site of hybridity where technological and biological elements intersect. A further feature of posthuman textuality is fluidity and instability of meaning. Building upon poststructuralist insights, posthuman theory rejects the notion of singular, stable interpretations. Texts remain open, mutable, and continuously reconstructed through technological environments and interpretative participation (Derrida, 1976). Digital platforms, hypertexts, algorithmic recommendations, and multimedia narratives further complicate textual meaning by enabling interactive and constantly evolving forms of communication (Hayles, 1999). Technological mediation also serves as a central characteristic of posthuman textuality.

Contemporary texts increasingly depend upon digital infrastructures such as computational systems, artificial intelligence, virtual reality, machine learning, and internet networks for their creation, dissemination, and reception (Hayles, 1999; Wolfe, 2010). As a result, authorship itself becomes distributed, collaborative, and technologically assisted. Textual production often emerges through interactions among programmers, digital systems, platforms, users, and automated processes. Additionally, posthuman textuality emphasizes materiality and embodiment. Rather than treating texts as purely abstract linguistic constructs, posthumanism recognizes their material existence within ecological, technological, and bodily contexts. Texts are embedded in infrastructures such as screens, devices, databases, algorithms, and sensory interfaces that influence interpretation and experience (Hayles, 1999). Reading, therefore, becomes both an intellectual and embodied activity shaped by material conditions. Another significant feature is multiplicity and relationality. Posthuman textuality encourages plural forms of interpretation by acknowledging diverse agencies, identities, and systems of interaction.



Rather than privileging one authoritative meaning, it foregrounds multiplicity, contingency, and interdependence (Braidotti, 2013).

Textual interpretation becomes an open-ended process involving human cognition, technological systems, environmental contexts, and cultural networks. Moreover, posthuman textuality redefines authorship and agency. Traditional literary criticism often regarded authors as sole creators responsible for meaning production. Posthumanism destabilizes this assumption by emphasizing distributed agency across human and nonhuman actors (Foucault, 1977). Artificial intelligence, collaborative software, algorithmic systems, and participatory media increasingly contribute to textual production, complicating ideas of originality, authority, and ownership. Finally, posthuman textuality highlights the importance of ethical and ecological consciousness. Since posthumanism emphasizes interconnectedness among species, technologies, and environments, texts increasingly reflect ecological awareness, technological ethics, and multispecies relationships (Braidotti, 2013). Literary and cultural representations are therefore interpreted within broader systems of environmental and technological interdependence. In conclusion, posthuman textuality represents a profound transformation in the understanding of literature, language, and interpretation. By emphasizing hybridity, technological mediation, multiplicity, distributed agency, materiality, and ecological interconnectedness, it expands the scope of textual studies beyond anthropocentric assumptions. Posthuman textuality therefore provides an essential framework for understanding texts within increasingly digital, interconnected, and technologically mediated societies.

2.5 Major Theorists and Their Contributions

The development of posthuman textuality is deeply influenced by several major theorists whose contributions transformed understandings of discourse, subjectivity, authorship, technology, and interpretation. Although some of these thinkers are not explicitly post-humanist, their theoretical interventions laid important foundations for posthuman approaches to textuality. Their work collectively challenges fixed meanings, anthropocentric assumptions, and stable notions of textual production, thereby reshaping literary and cultural criticism.

The literature portrays posthumanism as a critical framework that questions human exceptionalism and reconsiders the boundaries between humans, technology, nonhuman entities, and material environments. Rather than simply rejecting humanism, posthumanism seeks to expand its ethical and philosophical scope by challenging anthropocentric assumptions and recognizing the interconnectedness of human and nonhuman agencies (Veljović, 2019). This perspective emphasizes the instability of conventional boundaries and highlights how literary narratives can represent realities in which human identity, technology, materiality, and other forms of existence become increasingly interwoven (Karthiyayini & Pavithra, 2025).

In literary studies, posthumanism has also stimulated reconsideration of authorship, textual production, and interpretation. The emergence of artificial intelligence complicates the traditional notion of the autonomous human author by introducing technological agents into creative processes and raising questions about agency, originality, and authorship (S. S. & Dharani, 2026). Similarly, critical posthumanist literacy encourages readers and writers to examine how everyday artificial intelligence reshapes ethical relationships among humans, technologies, and knowledge practices (Burris & Leander, 2024). From this perspective, writing and reading can be understood as distributed practices involving multiple human and nonhuman participants rather than as activities exclusively controlled by human subjects (Allen, 2019).

The post-humanist perspective further extends to language and literary style by questioning assumptions that language is solely a human capacity. A post-humanist approach to language encourages scholars to reconsider communication as an assemblage involving bodies, technologies, environments, and other material agencies (Schneider & Heyd, 2024). In literary analysis, post-humanist stylistics therefore provides a means of examining how textual forms represent distributed agency, nonhuman perspectives, technological mediation, and challenges to anthropocentric modes of meaning-making (O'Halloran, 2023). These developments correspond with broader transformations in literary studies, where digital and post-



digital conditions require scholars to reconsider the relationships among texts, technologies, readers, and material infrastructures (Abblitt, 2019).

Recent scholarship also demonstrates that posthumanism has become increasingly relevant to contemporary art, literature, and cultural studies. Post-humanist approaches to visual culture seek to reassemble anthropocentric discourse by foregrounding relationships among humans, technologies, objects, and other forms of material existence (Kriman, 2023). Studies of contemporary American literature similarly indicate that the posthuman condition provides a productive framework for examining changing conceptions of identity, embodiment, technology, and human-nonhuman relations (Ferrández-Sanmiguel et al., 2024). In French and Francophone literary contexts, post-humanist writing likewise challenges conventional understandings of human subjectivity and explores forms of existence that emerge beyond established definitions of the human (Kim, 2020).

The scope of posthumanism has consequently expanded beyond literary texts to encompass broader institutional, educational, and digital environments. The digital university, for example, can be examined through the relationships among texts, bodies, technologies, and material infrastructures, demonstrating that digital transformation affects not only educational practices but also conceptions of human agency and embodiment (Noteboom, 2021). Posthumanism has also undergone significant conceptual development, with scholarship emphasizing transformation, relationality, and the reconfiguration of human identity rather than treating the human as a fixed and autonomous category (Clarke, 2022). At the same time, critical reviews point out that posthumanism remains contested, requiring careful consideration of both its theoretical possibilities and its philosophical limitations (Dydrov, 2024).

Recent bibliometric evidence further suggests that posthumanism has evolved into a multidisciplinary field increasingly connected with artificial intelligence, technology, ethics, literature, and changing conceptions of humanity. The growing prominence of AI-related themes indicates that contemporary post-humanist inquiry is moving toward questions concerning what it means to be human in technologically mediated environments (Panigrahi & Padhi, 2026). Overall, the literature establishes posthumanism as a productive theoretical perspective for examining the dissolution of human-nonhuman boundaries, distributed agency, technological mediation, and the transformation of human subjectivity in contemporary literary and cultural contexts (Gumanay, 2023).

2.6 Michel Foucault: Discourse and Subjectivity

Michel Foucault's contribution to textuality lies primarily in his theory of discourse, power, and subjectivity. Foucault challenged traditional understandings of the autonomous individual by arguing that human subjects are produced through discursive systems rather than existing as independent or self-determining entities (Foucault, 1972). In this sense, meaning does not emerge solely from individual intention but through networks of institutional, historical, and ideological practices. Foucault's understanding of discourse significantly transformed literary criticism and textual interpretation. He proposed that knowledge and meaning are produced within systems of power that regulate what can be said, thought, or represented (Foucault, 1972).

Texts therefore cannot be understood as isolated linguistic objects but must be interpreted within broader structures of discourse and institutional control. In his influential essay "What Is an Author?", Foucault questioned traditional assumptions regarding authorship and introduced the concept of the "author function," suggesting that the author operates as a cultural and institutional category rather than a singular origin of meaning (Foucault, 1977). This perspective destabilized author-centred criticism and anticipated posthuman understandings of distributed textual agency, where meaning emerges through interactions among discursive, technological, and institutional forces.

2.7 Jacques Derrida: Deconstruction and Textual Instability

Jacques Derrida made one of the most significant contributions to textual theory through the concept of deconstruction. Derrida challenged structuralist assumptions regarding linguistic stability and argued that language functions through endless differences and deferred meanings (Derrida, 1976). According to his



theory, texts do not possess fixed or final meanings because every sign refers to other signs in an infinite chain of interpretation. The concept of textual instability occupies a central place in Derrida's philosophy. Meaning, according to Derrida, is never complete, stable, or fully present; instead, it remains fragmented, contradictory, and continuously shifting (Derrida, 1976). This destabilization of meaning laid an important foundation for posthuman textuality by rejecting singular interpretations and emphasizing relational processes of signification. Derrida also questioned binary oppositions such as speech/writing, presence/absence, and human/nonhuman, which later influenced posthuman theorists seeking to dismantle anthropocentric hierarchies. In posthuman textuality, Derrida's insights help explain how texts remain open, fluid, and technologically mediated rather than fixed objects of interpretation.

2.8 Donna Haraway: Cyborg Theory

Donna Haraway's theoretical intervention is central to posthumanism, particularly through her influential concept of the cyborg. In "A Cyborg Manifesto," Haraway proposed the cyborg as a hybrid figure that dissolves traditional boundaries between human and machine, nature and culture, organic and artificial (Haraway, 1991). This framework fundamentally transformed understandings of identity, embodiment, and textual representation. Haraway challenged humanist assumptions that privilege purity, autonomy, and essential identity. Instead, she emphasized hybridity, interdependence, and technological interconnectedness. From the perspective of posthuman textuality, the cyborg becomes a metaphor for the production of meaning within technologically mediated societies where texts emerge through human-machine collaboration. Her theory also expands textual interpretation by encouraging readers to consider technological systems, media infrastructures, and nonhuman agencies as active participants in meaning production. Consequently, textuality becomes increasingly hybrid, interactive, and networked rather than exclusively human-centred (Haraway, 1991).

2.9 N. Katherine Hayles: Posthuman Embodiment and Digital Textuality

N. Katherine Hayles made a substantial contribution to posthuman studies through her exploration of embodiment, cybernetics, and digital textuality. In *How We Became Posthuman*, Hayles examined how technological developments reshape understandings of human consciousness, information, and textual production (Hayles, 1999). Hayles argued against the separation of mind from body and emphasized embodied subjectivity within technological systems. Rather than viewing humans as disembodied information processors, she highlighted the interconnected relationship between embodiment, materiality, and digital environments (Hayles, 1999). This insight has important implications for textuality because digital texts increasingly rely on interfaces, screens, databases, hypertextual structures, and computational systems. Her work contributed significantly to the concept of digital textuality, where texts are fluid, interactive, multimedia-based, and technologically mediated. Unlike traditional print texts, digital texts invite participation, interactivity, and collaborative meaning-making, thereby transforming reading and authorship into dynamic processes.

2.10 Rosi Braidotti: Nomadic Posthuman Subject

Rosi Braidotti developed one of the most influential philosophical accounts of posthuman subjectivity through the concept of the nomadic subject. She rejected the humanist notion of a stable, rational, and autonomous individual and instead proposed subjectivity as relational, fluid, and interconnected (Braidotti, 2013). For Braidotti, the posthuman subject exists within networks of technological, ecological, social, and biological relationships. Human identity is not fixed but constantly formed through interactions with nonhuman systems and material environments (Braidotti, 2013). This perspective strongly influences posthuman textuality by redefining meaning as relational and distributed rather than centralized and individualistic. Braidotti also emphasized ethical responsibility toward nonhuman life, technological systems, and ecological interconnectedness. Consequently, posthuman textuality incorporates concerns related to environmental ethics, multispecies coexistence, and technological mediation in literary and cultural interpretation.

2.11 Cary Wolfe: Posthumanism and Literary Criticism



Cary Wolfe made an important contribution to literary criticism by systematically applying post-humanist thought to cultural and textual studies. Wolfe criticized traditional humanism for privileging human exceptionalism and argued for interpretative frameworks that recognize nonhuman agencies and systems of interaction (Wolfe, 2010). Wolfe expanded literary criticism by encouraging scholars to rethink texts through ecological, technological, animal, and multispecies perspectives. He argued that literature and cultural representation should not be interpreted solely through human-centred assumptions but through complex interrelations among humans, technologies, animals, and material systems (Wolfe, 2010). His work significantly contributes to posthuman textuality by emphasizing distributed cognition, embodied interpretation, and relational meaning-making. Through Wolfe's perspective, texts are understood as interactive systems shaped by multiple agencies rather than static literary objects governed exclusively by human intention. In conclusion, the contributions of Michel Foucault, Jacques Derrida, Donna Haraway, N. Katherine Hayles, Rosi Braidotti, and Cary Wolfe collectively establish the theoretical foundations of posthuman textuality. Their theories challenge fixed meanings, stable identities, singular authorship, and anthropocentric assumptions while emphasizing discourse, hybridity, technological mediation, embodiment, relationality, and distributed agency. Together, these thinkers redefine textuality as a dynamic, interconnected, and post-anthropocentric process of meaning production suited to contemporary technological and cultural realities.

2.12 Posthumanism and Digital/AI Textuality

The rapid expansion of digital technologies and artificial intelligence has significantly transformed the ways texts are created, interpreted, circulated, and experienced in contemporary societies. Within posthuman theory, digital and AI textuality represent a shift from traditional, human-centred understandings of authorship and interpretation toward technologically mediated, collaborative, and distributed forms of meaning production. Posthumanism challenges the assumption that textuality emerges solely through human cognition and instead recognizes the active role of computational systems, digital infrastructures, algorithms, and machine intelligence in shaping textual experiences (Braidotti, 2013; Wolfe, 2010). Traditional literary criticism generally viewed texts as stable products of human creativity authored by individuals and interpreted by readers. However, digital culture has destabilized these assumptions by introducing hypertextual structures, multimedia communication, algorithmic writing systems, and interactive digital platforms (Hayles, 1999).

Texts are increasingly produced and circulated through technological networks, where meaning emerges through interactions among human users, digital interfaces, software systems, databases, and machine-generated processes. A major feature of digital textuality is interactivity. Unlike print texts, which generally present a fixed narrative structure, digital texts often enable user participation, hyperlink navigation, multimedia engagement, and dynamic interpretation. Hypertexts, online archives, interactive fiction, digital storytelling, and multimedia literature demonstrate how textuality becomes nonlinear, participatory, and networked (Hayles, 1999). Readers are transformed into active participants who shape textual meaning through engagement with technological systems. Artificial intelligence further complicates traditional notions of textuality by challenging assumptions concerning creativity, authorship, and interpretation. AI technologies increasingly generate written content, translate texts, summarize information, recommend narratives, and participate in conversational communication. Machine learning systems and generative AI models contribute to textual production through algorithmic prediction, linguistic modelling, and automated composition, thereby redefining what constitutes authorship and originality (Wolfe, 2010).

From a posthuman perspective, AI textuality illustrates the decentralization of human agency. Meaning production becomes distributed across humans and machines rather than originating exclusively from individual authors (Braidotti, 2013). This development echoes Michel Foucault's critique of authorship, particularly his argument that meaning cannot be reduced to the intentions of a singular author but emerges through discursive systems and institutional frameworks (Foucault, 1977). In digital



environments, algorithms increasingly participate in textual selection, recommendation, editing, and generation, thereby complicating traditional literary assumptions. Posthumanism also highlights the importance of embodiment and materiality in digital textuality. N. Katherine Hayles argued that digital information should not be understood as disembodied data separated from material existence; rather, digital systems remain dependent upon physical infrastructures, interfaces, computational networks, and embodied interaction (Hayles, 1999).

Reading and writing in digital contexts involve screens, keyboards, software architectures, servers, sensory engagement, and technological mediation, making textuality both material and experiential. Another defining feature of AI textuality is algorithmic mediation. Algorithms shape textual experiences through recommendation systems, predictive search engines, social media feeds, automated translations, and content personalization. Readers encounter texts not solely through intentional selection but through computational filtering systems that influence visibility, interpretation, and accessibility (Hayles, 1999). Consequently, textual meaning increasingly emerges through interactions among users, algorithms, and digital platforms. Posthuman theory also encourages ethical reflection regarding digital and AI textuality. The rise of machine-generated texts raises questions concerning intellectual ownership, creativity, bias, authorship, misinformation, surveillance, and technological dependence (Braidotti, 2013).

Since AI systems are trained on human-generated data and shaped by institutional structures, textuality becomes embedded within larger ethical, political, and technological frameworks. Posthuman criticism therefore examines not only how texts are created but also the power structures governing their production and circulation. Moreover, digital and AI textuality transform literary representation itself. Contemporary literature increasingly explores themes such as artificial intelligence, cybernetic identity, virtual consciousness, biotechnology, algorithmic control, ecological crisis, and human-machine relationships. These literary developments reflect a posthuman condition in which distinctions between human cognition and machine intelligence become increasingly fluid (Haraway, 1991). The boundaries between creator, reader, and technological system are consequently blurred.

From a posthuman perspective, digital textuality ultimately destabilizes conventional binaries such as author/reader, human/machine, original/copy, and natural/artificial. Instead, textuality becomes relational, networked, and collaborative, involving human and nonhuman agencies in continuous interaction (Derrida, 1976; Wolfe, 2010). AI-generated texts, digital literature, interactive platforms, and computational storytelling illustrate how meaning is constantly negotiated rather than fixed. In conclusion, posthumanism provides an essential framework for understanding digital and AI textuality in technologically mediated societies. By emphasizing interactivity, algorithmic mediation, distributed agency, embodiment, and ethical complexity, posthuman theory expands traditional understandings of textual production and interpretation. Digital and AI textuality therefore represent a new phase in literary and cultural studies where meaning emerges through collaborative interactions between human intelligence, technological systems, and material infrastructures, reflecting the evolving relationship between humanity and technology in contemporary culture.

3. Limitations

Despite its growing influence in literary, cultural, and philosophical studies, posthumanism has been subject to significant criticism and theoretical limitations. While posthuman textuality expands traditional understandings of meaning, authorship, and interpretation, scholars have questioned its conceptual ambiguity, technological determinism, ethical implications, and practical applicability in literary criticism. One major criticism concerns the conceptual ambiguity of posthumanism. Since posthumanism incorporates perspectives from philosophy, literary theory, science and technology studies, feminism, ecology, cybernetics, and digital humanities, its boundaries often remain unclear (Wolfe, 2010). Critics



argue that posthumanism functions as an overly broad intellectual category that sometimes lacks theoretical precision, making it difficult to establish clear methodological approaches to textual interpretation. The concept of posthuman textuality, therefore, may appear excessively abstract or difficult to apply consistently within literary studies. Another criticism relates to technological determinism. Posthumanism often emphasizes the transformative role of digital technologies, artificial intelligence, and cybernetic systems in reshaping human identity and textual production (Hayles, 1999).

However, critics argue that excessive attention to technology risks overstating its influence while underestimating human agency, social structures, and historical conditions. In emphasizing technological mediation, posthuman textuality may unintentionally reduce literature and culture to technological processes rather than recognizing the continued importance of human experience and interpretation. The decentring of the human subject also remains controversial. Humanist critics argue that posthumanism weakens ethical responsibility by diminishing the importance of human rationality, individuality, and agency (Braidotti, 2013). Since posthuman textuality emphasizes distributed meaning across human and nonhuman actors, some scholars question whether such frameworks undermine accountability in authorship, interpretation, and cultural production. For example, in AI-generated textual systems, questions concerning responsibility, ownership, and authenticity become increasingly difficult to resolve. A related criticism concerns authorship and originality in digital and AI textuality. Traditional literary criticism privileges creativity, originality, and intentionality, whereas posthuman approaches often challenge singular notions of authorship (Foucault, 1977).

Critics argue that machine-generated texts complicate intellectual ownership and aesthetic value because computational systems do not possess consciousness, emotional experience, or intentional creativity in the same sense as human authors. Consequently, debates continue regarding whether AI-assisted texts should be regarded as genuinely creative literary products. Posthumanism has also been criticized for its limited accessibility and theoretical complexity. Much of posthuman theory relies on interdisciplinary terminology drawn from philosophy, cybernetics, technological studies, and poststructuralism, which may make it inaccessible to general readers and students (Haraway, 1991; Wolfe, 2010). The highly abstract language of posthuman discourse can sometimes distance literary criticism from practical textual analysis. Another important limitation concerns ethical and political concerns surrounding technology. Although posthumanism promotes interconnectedness between humans and nonhuman systems, critics argue that it occasionally underestimates the inequalities embedded in technological infrastructures (Braidotti, 2013).

Access to digital technologies, artificial intelligence, and information systems remains uneven across societies, raising concerns about technological privilege, surveillance, algorithmic bias, and digital exclusion. AI-generated textual systems may reproduce cultural stereotypes and biases embedded within training data, thereby reinforcing existing power structures rather than dismantling them. Environmental scholars have additionally criticized some strands of posthumanism for insufficiently addressing ecological crises despite emphasizing interdependence between humans and nonhuman systems. While posthuman textuality highlights relationality and multispecies ethics, critics contend that theoretical discussions occasionally remain detached from urgent environmental realities and material inequalities (Wolfe, 2010). Furthermore, posthuman textuality faces limitations regarding interpretative uncertainty. Since posthumanism rejects fixed meanings and stable interpretative authority, literary interpretation may become excessively fragmented or relativistic (Derrida, 1976). Critics argue that if all meanings remain fluid and distributed across technological systems, establishing interpretative coherence or evaluative criteria for literary analysis becomes increasingly difficult. Nevertheless, despite these criticisms and limitations, posthumanism continues to offer important theoretical insights into contemporary textuality, particularly within technologically evolving societies. Rather than replacing traditional literary criticism, posthuman textuality can be understood as an expanded interpretative framework that complements existing theories by addressing emerging relationships among literature, technology, embodiment, and nonhuman agency.



4. Conclusion

Post humanism represents a major intellectual transformation in contemporary literary, philosophical, and cultural studies by challenging anthropocentric assumptions and redefining traditional understandings of subjectivity, meaning, authorship, and interpretation. The emergence of posthuman textuality reflects an important shift from stable, human-centred literary models toward dynamic, technologically mediated, and relational forms of textual production and analysis (Braidotti, 2013; Wolfe, 2010). Through this theoretical transition, textuality expands beyond linguistic structures and authorial intention to encompass interactions among humans, machines, technologies, ecological systems, and material environments. The theoretical development of textuality from structuralism to post structuralism and finally to the posthuman turn demonstrates a progressive transformation in literary criticism. Structuralism emphasized linguistic systems and formal organization, whereas post structuralism destabilized fixed meanings and questioned authorial authority through concepts such as deconstruction and discourse (Derrida, 1976; Foucault, 1972). post humanism further extends these insights by incorporating technological mediation, hybridity, embodiment, and distributed agency into textual interpretation.

The contributions of theorists such as Michel Foucault, Jacques Derrida, Donna Haraway, N. Katherine Hayles, Rosi Braidotti, and Cary Wolfe collectively establish the conceptual foundation of post human textuality. Their theories challenge singular interpretations, autonomous subjectivity, and fixed boundaries between human and nonhuman systems while emphasizing discourse, hybridity, digital embodiment, relationality, and technological interconnectedness (Haraway, 1991; Hayles, 1999; Wolfe, 2010). These perspectives broaden literary criticism and encourage more inclusive approaches to textual meaning. The rise of digital media and artificial intelligence has further intensified the relevance of post human textuality. Digital platforms, algorithmic systems, hypertexts, and AI-generated writing have transformed the ways texts are produced, circulated, and interpreted, challenging conventional assumptions regarding originality, creativity, and human authorship (Hayles, 1999).

Post human theory offers an essential framework for understanding these developments by recognizing the collaborative and distributed nature of meaning-making in technologically mediated environments. At the same time, posthumanism faces important criticisms concerning conceptual ambiguity, technological determinism, interpretative instability, ethical accountability, and unequal access to technological systems. Questions regarding authorship, algorithmic bias, ecological ethics, and the role of human agency continue to generate significant scholarly debate (Braidotti, 2013). These critiques indicate that posthuman textuality remains an evolving and contested field requiring continued theoretical engagement. In conclusion, posthuman textuality provides a powerful framework for rethinking literature, language, and interpretation within contemporary technological societies. By moving beyond anthropocentric assumptions and embracing hybridity, relationality, technological mediation, and distributed agency, posthumanism expands the possibilities of textual analysis and literary criticism. As digital technologies and artificial intelligence continue to shape cultural production, posthuman textuality will remain increasingly relevant for understanding how meaning is negotiated in an interconnected and rapidly transforming world.

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