The urgency of the question of *technological evolution* is growing insofar as current policy makers (e.g. in the 2021 EU Artificial Intelligence Act)[1] refer to it when writing regulations for robots but it is still not quite clear what they mean by it exactly. The issue that they are trying to address lies in the fast pace of technological development that that is difficult to be regulated by law that is not dynamic. Moreover, the development seems to be not fully reducible to singular innovation centres or technological moguls. Policy makers have recognized the need for regulation of not just the creators or traders of technology but also AI itself. As more and more policy is being drafted for technology, this presentation will discuss how we can conceive of the politics of robots from the perspective of technological evolution.

Firstly, I assume that examining the question of agency-formation is essential to assess the possibility of politicising of non-human beings. I suggest that here it is more useful to go beyond humanist approaches and offer perspectives from "organic thought." I will focus on Bernard Stiegler's *general organology* and Friedrich W. J. Schelling *universal organicism*. In organic philosophy technology is neutral, and is defined from a biological perspective, as a natural and contingent part of evolution. I argue that it is necessary to go beyond humanist approaches because it is no longer useful to refer to theories that treat the technological, natural, and political as separate realms. Organic thought proposes a 'third' perspective when it comes to thinking about agency-formation, as something that is not opposed to nature, either through the sacred or through the technological. Secondly, I claim that organic approaches are useful when addressing the question of technological evolution because they are concerned with the organisation of systems, i.e., how technology, nature, and society co-determine each other. Technological development is assessed through how different types of matter impact the organisation of evolutionary processes in respect to their potency.

These two organic philosophies will be compared by applying them to a concrete robot, named *The Prayer*. It generates original prayers from the database of major religions and sings and recites audio in real time.[2]

The paper argues that the universal organicism proposes a more 'naturalized' approach to agency formation and a more 'organic' approach to technology. In this naturalized approach, the capacity of agency formation and 'existence' is a possibility of any form of being, disregarding their engagement in social and spiritual practices. General organology considers

[1] European Commission, Proposal for a Regulation of the European Parliament and of the Council Laying Down Harmonised Rules on Artificial Intelligence (Artificial Intelligence Act) and Amending Certain Union Legislative Acts, 2021/0106 COD, 2021, p.2
[2] Luke Dormehl, "Because 2020's Is Not Crazy Enough, a Robot Mouth is Singing A.I. Prayers in Paris" *Digital Trends*, March 2020 https://www.digitaltrends.com/cool-tech/the-prayer-ai-voice-algorithmic-prayers/

technological evolution from a human perspective. Universal organicism can accommodate a theory of technological evolution independently from its social dimensions.