

Lesvos 2024

**3rd
Metahuman
Futures Forum**

¿Ending the Age of Denialism?

**Planetary Holocaust, Human
Supremacism, and Extinction.**

**Towards a Metahuman Justice
and Freedom for all Life Forms.**

**1- 2 June 2024
Mytilene, Lesvos, Greece**

University of the Aegean
Geography Building

<https://metabody.eu/3rd-metahuman-futures-forum/>



**+ METAHUMAN LAB
in Skala Eressou
28-31 May**



Part of the Bodynet-Khorós
EU funded project
BK Forum 6 & Lab 12

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3rd Metahuman Futures Forum – Lesvos – 2024

+ 3rd Metahuman Lab

+ Workshops by Stelarc, Jean-Marc Matos, Jaym* del Val
+ Exhibition by Joan Caronil and performance by Jaym* del Val in collaboration with J. Caronil

¿Ending the Age of Denialism?

**Planetary Holocaust, Human Supremacism, and Extinction.
Towards a Metahuman Justice and Freedom for all Life Forms.**

A Meta-academic Metahumanities Encounter.

Hybrid format: online & in-person – all sessions streamed and recorded

1st & 2nd June 2024, Conference

31st May – workshops by Stelarc and Jean-Marc Matos

+ exhibition by Joan Caronil and metaformace by Jaym*e del Val

In University of the Aegean. Department of Cultural Tecnology and Communication,
Geography Building, **Mytilene, Lesvos, Greece**

+ 28th-30th May – Metahuman Lab in Skala Eressou at the Queer Festival
3rd-4th June other workshops to confirm.

Part of the [TRASH-HUMAN & METAHUMAN STUDIES](#) programme.

Part of the [Metahumanities Network & Metahuman Futures Forum](#) Series,

Part of the [BODYNET-KHORÓS](#) project: **BODYNET-KHORÓS FORUM 6.**

Organising Committee: Jaime del Val (Reverso/Metabody), Joaquín Fernández-Mateo (Universidad Rey Juan Carlos, Madrid), Aleksandra Łukaszewicz (Lodz University, Poland)

Local Organising Committee and Hosting: Evi Sampanikou, Nikolitsa Gourgouli, and the Mytilene Bodynet-Khorós Project Team, University of the Aegean.

Advisory Board of the **Metahumanities Network** (frame for the Metahuman Futures Forum series and for Metahuman Studies): Yunus Tuncel, Cagdas Dedeoglu, Evi Sampanikou, Jan Stasienko, Stefan Lornez Sorgner, Francesca Ferrando, Yvonne Förster, Kevin LaGrandeur, Sacha Kagan, Mark Coeckelbergh – Coordinator: Jaime del Val.

Metahumanities Network: With the support of the [Metabody Network](#) and with the following **Associated networks:** the [Beyond Humanism Network](#), the [World Posthuman Society](#), the [Global Posthuman Network](#), The [Posthuman Lab](#).

30 speakers from 4 continents (Europe, North America, Asia, Australia)
and 13 countries (Greece, Turkey, Spain, France, Italy, Austria,
Germany, Poland, UK, USA, Canada, China, Australia)
- onsite and online, all streamed and recorded
+ 5 workshops, a week-long Lab, an Exhibition and Performance.

Guest Speakers: Stelarc, Patrica MacCormack, Christine Daigle,
Yunus Tuncel, Francesca Ferrando, Mark Coeckelbergh,
Theresa Schubert, Emma Bigé, Agostino Cera, Cagdas Dedeoglu,
Luciano Zubillaga, Pablo Calvo de Castro

3RD MFF PROGRAMME

Tuesday 28th - Thursday 30th May

METAHUMAN LAB at Skala Eressos - Queer festival

- 28th vegan cooking, visit to the Donkey Centre and **evening interactive projections by the sea**
- 29th **morning workshops at Ohana Ranch** + beach session before sunset
- 30th nomadic sessions gathering plants, inhabiting environments from Kroussou to Sigri and the petrified forest, and collaboration with the animal Sanctuary, Donkey Centre

Friday 31st May

10'00am- 4pm - Stelarc - Performance WORKSHOP *From Extreme Bodies To Virtual Selves: Sumo, Butoh, Robots & Avatars*

5'00-6'30pm - Jean-Marc Matos - WORKSHOP - *Focale-Z: Interactive body-image workshop*

7'00-8'30pm - Anthi Kosma - WORKSHOP: *Is it a Monster? Challenging Artistic Habitus, Bias, and Neglect for Metahuman Approaches.*

Saturday 1st June

9'30 - Opening - Welcome by Organisers and host, and introduction to the MFF and the Bodynet- Khorós Project.

10'00

- **Stelarc** - *Excess And Indifference: The Problematics Of Presence*
- **Anna Hatziyiannaki** - *Stelarc: Sculpting the Posthuman Body*
- **Evi Sampanikou** - *Stelarc in Time. Metahumanist Reflections*

12'00

- **Michela Bloisi.** *Beyond the imposition of form: rethinking contact through Contact Improvisation*
- **Jean-Marc Matos.** *Reflections on the future of the "human"*

- **Evi Sampanikou & Anna Markopoulou** - *Le monde sans fin*(A world without ending). A Metahumanist reading of a popular graphic novel

2'00 pm - LUNCH

3'00 pm

- **Theresa Schubert** - *mEat me (on vulnerability and the de-centering of the Human as Material)*
- **Agostino Cera** - *Earthmasters as Caregivers. Theoretical Issues (and ehtical Paradoxes) from the "Terra Incognita"*
- **Emma Bigé in dialogue with Jaym del Val** - *On Mouvementements and Radical Movement Philosophy: moving across dance, activism and transfeminist ecology*-----**ONLINE** ---FRANCE

5'00 pm

- **Christine Daigle** - *Vulner—ability, Affirmative Empathy, and Joyful Extinction*-----**ONLINE**----CANADA
- **Pablo Calvo de Castro** - *Representations of the native peoples as references for contemporary society.* -----**ONLINE**
- **Anastasios Tsakaliades-Sotirakoglou** - *(Un)denying the Death Drive: The language of flowers as critique towards the biopolitical paradigm*

7'00 pm

- **Cagdas Dedeoglu** - *Confronting Transhumanist Colonialism: The Premise of 'Political Posthumanism'* -----**ONLINE**-----CANADA
- **Lake Angela** - *Dance, FSL, and Schizophrenia-Spectrum Language Tributes to "La Louve" and "Savior Hawk"* -----**ONLINE**-----USA
- **Anna Markopoulou - Vivi Zangoyianni –Nikolitsa Gourgouli** - **WORKSHOP:** *The Notion of Digital Wellbeing from a Metahumanist Perspective*

9'30 pm - DINNER - in town - vegan, with local specialities

Sunday 2nd June

9'30 - coffee

10'00

- **Marcus Ten.** *The Compound Effects Of Kindness.*-----**ONLINE**-----AUSTRALIA
- **Luciano Zubillaga** - *Animate and inanimate beings of the planet rise: the age of Expanded Telepathy^[1], Brain-Computer Interface (BCI) and AI* -----**ONLINE**-----CHINA
- **Patricia MacCormack.** *The Difficult Joy of Death Activism: PostHuman Life and Death*

12'00

- **Joaquín Fernández-Mateo** - *Nonanthropocentric responsibilities in the Technocene: the case of wild animal suffering*
- **Jaym*/Jaime del Val** - *Metahuman Justice and Freedom for all life forms*
- **Workshop & Debate:** *Ontological Therapy & Disalignments & Metahuman Futures Debate* - conducted by Jaym del Val

2'00 pm - LUNCH

3'00 pm

- **Evi Stamou** - *Not Unlike a plant: What humans can learn from vegetal observing. Art and embodied practices inspired by floral collectivism.*
- **Ioanna-Maria Stamati** - *4B Movement: The Gap Between the Blame and the Becoming*

- **Nikolitsa Gourgouli.** *The Posthuman and Metahuman post-anthropocene garment: Reflecting new approaches on dressing*
- **Evangelia Kavakli, Evi Sampanikou, Vivi Zangogianni, Despoina Kaviri, Nikolitsa Gourgouli, Anna Markopoulou** - *Reimagining Digital Well-being: Insights from Digital Natives in the Metahuman Era*

5'00 pm

- **Mark Coeckelbergh** - *AI and Democracy* -----**ONLINE**----AUSTRIA
- **Panagiota Georgopoulou** - *The modern dualism of freedom and nature. Tracing its religious and socio-political roots*
- **Yunus Tuncel.** *Affect, Affectivity and the Role of Arts in the Face of Planetary Holocaust* -----
----- **ONLINE**----TURKEY

7'00 pm

- **Francesca Ferrando** - *The Art of Being Posthuman* ----- **ONLINE** - USA
- **Presentation of the book *Ontohackers*** by Jaym del Val - Evi Sampanikou in dialogue with the author
- **Closing Debates, remarks, and announcements**

9'30 pm - Metaformance - Jaym* del Val - *Extinction* - Outdoors, from the amphitheatre to the sea

10'30 pm Informal dinner by the sea

Monday-Tuesday 3rd-4th June

WORKSHOPS on plant gathering in the surroundings, contacts/collaborations with Refugee groups, and other sessions to be announced at the Teriadis Museum.

ONGOING

EXHIBITION by Joan Caronil - *Ocean's soul RECONSTITUTION*

STREAMING LINKS

- **3rd MFF - SESSION 4 - 2nd June Afternoon** <https://youtube.com/live/dMO4fXsGMIY>
- **3rd MFF - SESSION 3 - 2nd June Morning** <https://youtube.com/live/vi5GaH0LZKE>
- **3rd MFF - SESSION 2 - 1st June Afternoon** <https://youtube.com/live/ksg6wraxosg>
- **3rd MFF - SESSION 1 - 1st June Morning** <https://youtube.com/live/o4xKDiEwEmQ>

¿Ending the Age of Denialism?

Planetary Holocaust, Human Supremacism, and Extinction.

Towards a Metahuman Justice and Freedom for all Life Forms.

The most striking fact about the current extinction crisis, whose most imminent but not only threat is Climate Change, besides the crisis itself, is the denialism of it practiced by humanity at large, including most of Academia and critical intellectuals, even in many fields of posthumanist thinking. Anthropocentrism seems to reign supreme, entering through the backdoor even there where beyond humanism discourses are proposed. The challenging of the totality of modes of destructive living enacted by certain dominant strands of the Sapiens since at least the Neolithic seems to be still a taboo, even for critical thinkers and many social, queer, environmental, and animal activists. this includes, of course, the denialism of denialism itself.

Since 2022 the MFF has been proposing an integrative frame for understanding the interrelatedness of all aspects of the crises unleashed by human dominion over the past millennia, and to do so without concessions to the human supremacism that, either bluntly or under cover, still seems to reign supreme in other circles. In this 3rd edition of the MFF we aim to bring the discussion further by focusing on the issue of denialism, including more specifically the mechanisms by which denialism reaffirms itself within circles of supposed critical thinking and in the academia, amongst others.

Reaching out toward meta-academic criticality and transdisciplinary life practices and knowledges, the EU project that serves as frame for the MFF, Bodynet-Khorós, further instigates the activation of techniques of living and thinking that by far exceed any form of eurocentric, logocentric, verbocentric, academic supremacism: from indigenous knowledges to novel embodied choral practices and gathering techniques, for a metahuman mutation and a liveable future.

In words of United Nations Secretary-General AntónioGuterres on Monday 7th November 2022 at COP[1] 27 **“We are on a highway to climate hell with our foot still on the accelerator [...] Humanity has a choice: cooperate or perish.”** In face of the ongoing 6th Great Mass Extinction created by anthropogenic action since the last millennia and exponentially accelerating, threatening all life on earth including “humans”, it is urgent to stop our flight forwards. The challenge is that **all life on earth needs to be equally taken care of. There are no human rights without the rights of all other life forms.**

Human health and rights= Animal health and rights = Planetary health and rights.

[1] See <https://thehill.com/homenews/3723070-un-chief-we-are-on-a-highway-to-climate-hell-with-our-foot-on-the-accelerator/>.

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This year the Metahuman Futures Forum takes further the following previous years' proposals:

- we share the updated version of the [METAHUMAN FUTURES MANIFESTO](#), for further collective discussion
- as well as the [Metahuman Futures Special Issue](#) at the Journal of Posthumanism
- as well as a next turn and take on the [ONTOLOGICAL THERAPY](#) - working together on dismantling our **archi-taboos**.
- and updated definitions on **what is metahumanism**: <https://metabody.eu/metahumanism/>

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It is again a fully VEGAN event.

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We will again do a convivial-experiential METAHUMAN LAB, a workshop at the Queer Festival.

- including on movement, building/dwelling and gathering
 - Learning from gatherer cultures and from non-human: architecture and dance
 - choral practices and the dance of life.

3rd METAHUMAN LAB

Workshop in Skala Eressou, as part of the [Queer Festival](#) hosted by Ohana collective - 28th-30th May

At the **METAHUMAN/METASEXUAL/METABODY LAB** we explore **ways of being/moving/becoming in the world that may help undo the planetary catastrophe that human dominion has created over the past 10 millennia**. Challenging ruthlessly all forms of oppression, non-human and human, their interrelations and underlying concepts (of species, gender, race, ability, etc.) we propose new experiences for regaining a lost sense of symbiosis and becoming, through an original mix of theory and somatic/movement practices (so called Metabody techniques) with and without new media, linked to novel explorations of the world that regain the knowledge of nomad gatherers, under guidance of non-binary non-human artist-philosopher-activist **Jaym* del Val** (Spain), promoter of the metabody techniques and metahumanist philosophy, as well as choreographer Jean-Marc Matos (France), and theorists Patricia MacCormack (UK), Aleksandra Lukaszewicz (Poland), and Michela Bloisi (Italy).

- 28th vegan cooking, visit to the Donkey Centre and **evening interactive projections by the sea**
- 29th **morning workshops at Ohana Ranch** + beach session before sunset
- 30th nomadic sessions gathering plants, inhabiting environments from Kroussou to Sigri and the petrified forest, and collaboration with the animal Sanctuary, Donkey Centre

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FORUM Topics:

- **What is metahumanism.**
 - Metahumanist philosophy, aesthetics and politics.
 - Meta-academic metahumanities.
 - Metahumanist philosophy, aesthetics and politics as opposing transhumanism, hyperhumanism, and all forms of human supremacism and techno-supremacism.
 - Metahumanist philosophy, aesthetics and politics as taking further critical posthumanism.
- **The problem of denialism:**
 - in society,
 - in activism,
 - in academia and critical thinking;
 - the associated problem of human and academic selfreferentiality,
 - and of implicit or explicit human supremacism and academic supremacism;
 - the academy as part of the extinction system and of human supremacist knowledge.
 - How to bring the academy beyond itself towards **meta-academic metahumanities: as symbiotic practices of living.**
 - Challenging academic denialism: Till when are critical intellectuals going to wait to step out of the pedestal of Human Supremacism?
- **Metahuman care, justice, freedom, rights, life, health, and wellbeing for all life forms.**
- **Metahuman care and justice for all life forms as condition for a liveable future.**
- **Towards an integrative frame of justice and care for all life forms.**
- **Interrelation of planetary health, animal health and human health, and of health with freedom and wellbeing.**
- Towards new **metahuman politics** for all life forms.
- Towards new **metahuman aesthetics** for a total art of living and of life transformation.
 - Metahuman metaformance aesthetics.
- **The ignored aspects of the Extinction Crises:**
 - **Human supremacism, dominion and the Planetary Holocaust**
 - **non human animals and other life forms: farm animals, wildlife, plants, ecosystems and all life forms.**
 - the **Planetary Holocaust**, as not only largest killing machine, but the most polluting and devastating one
 - interrelation of **planetary health, wildlife health and farm animal health**, and incompatibility of farms with wellbeing.
 - **Human occupation of the Earth and the excesses of sedentary civilization,**
 - **the environmental and climate crises.**
 - **Human multiplication and the counter-evolutionary nature of heteronormative regimes of reproduction.**
 - **human oppression as effect of dominion over other life forms,**
 - undoing or challenging binary notions,
 - critical approaches to all meanings and nuances of «gender» as well as post-gender and (post-)queer theories.
 - **Exponentiality and imminence of the crises.**
- **Trash-human unhancement, hyperhumanism and the real faces of transhumanist culture as human supremacism and denialism:**
 - The **dominant human** as a menace and virus to the planet and other species.

- Human Supremacism as unacknowledged core problem; the arche-taboos and the needed ontological therapy.
- Are all human rights erected against planetary rights?
- Critical posthumanists as still too humanists?
- Transhumans as Trash-humans?
- Metahumans as symbiotic mutants?
- New technofascisms. Radical challenges of Big data culture and autonomous algorithms.
- Technophilia as supremacism promising solutions to everything hiding business as usual.
- Health and culture as questionable supremacist arguments.
- **The unacknowledged METAHUMAN revolutions:**
 - **Learning from gatherer cultures:** the anthropological revolution of the Original Affluent Society that since the 1960's has dismantled with extensive evidence earlier prejudices and supremacist misconceptions which assumed that gatherers-hunters lived worse than agrarian-urban cultures, exposing that it is the reverse: they have better quality of life, an argument supported by many anthropologists and Historians from Suzman (2017, 2020, 2022) to Harari. From this area arguably comes the deepest posthuman revolution which shows that the entire human and planetary drama comes from accumulation and sedentarism, which was not an evolutionary teleology, but a geologic anomaly and accident that needs to be overcome.
 1. relearning gathering techniques.
 - **The 1 million population revolution:** all estimations show that for 99% of its existence, till around 10,000 years ago, the Sapiens for under 1 million population, a time during which, as said in previous point, quality of life was generally better than with agriculture and no mass extinction was created, we were one of the 8,7 million species, contributing to global biodiversity. But over the past 10,000 years we multiplied by nearly 10,000 and by 2050 we may reach 10,000 million. The greatest challenge is perhaps going back again to what we always were: one million, how?:
 0. Demanding governments to stop promoting families and reproduction, undoing the multiplication thrust of nation states and Growth economy.
 1. Voluntary antinatalism, liberation from oppressive reproduction norms, voluntary suspension of human multiplication.
 2. Denouncing and disaligning from Gender binaries and nuclear families as geologic anomaly that drives us to extinction through overpopulation
 3. Promoting Queer and trans-species kinships.
 - **Choral revolution:** choral dances have been central to all tribal cultures exposing an unacknowledged richness; it is about the rhythmic fields of aesthetic expression, vital rhythmic richness, embedded in all of life, and as highly rich forms of embodied knowledge and memory that exceed semiosis.
 0. **Alternative forms of embodied thinking and thinking as movement, and practices to mobilize it.**
 1. Towards transformative arts of life?
 2. The source of the global crisis is in the impoverished body?
 3. Regaining the dance of life for a planetary regeneration beyond human narratives.
 4. **The Body technologies revolution: only what the body can do**

- **Radical Embodied Cognition revolutions.** Proprioception and BI (Body Intelligence) as shared by all life forms. (Jaime)
 - 0. From consciousness/mind to moving body.
 - 1. Sentience of non-humans.
 - 2. Transspecies kinships.
 - 3. The proprioceptive revolution of BI
- **Learning from nonhumans:** their ethical and kinaesthetic superiority – animals as their movement and the crime to immobilise and enslave them
 - 0. learning **architecture from animals**
- **Evolution as primarily symbiosis** and mutual aid, not as struggle. (Kropotkin, Margulis, Haraway). Dismantling the capitalistic fallacies of Neo-Darwinism.
- **The biosphere as mixture and flow**, and how our devastating occupation of the earth blocks it. The Dynamism of matter (quantum physics and relativity) and the problem of splitting organic and inorganic. Rights of the Earth against homogenisation and blockage of flows, by appropriation and monocultures.
 - 0. Nontoxic architectures: **undo or toxic occupation of the earth – the one half problem**
 - 1. **Relational ethics**
- **The physics and cosmology revolution**
 - 0. the dynamism of matter.
- The other revolutions of (mainly) Industrialised (WEIRD) humans, need to become more transversal, more than intersectional, and avoid any human supremacism:
 - 0. Queer, non binary, transfeminism, polyamory, sex work public sex and public nudity movements,
 - 1. radical vegan and earth liberation movements
 - 2. neurodiverse and crip movements
 - 3. aboriginal and decolonial, and precarious people movements
- **Metahuman Precursors?**
 - 1. From Presocratics and Lucretius through Nietzsche to post-Deleuzians and beyond.

Associated Publication: Journal of Posthumanism - <https://journals.tplondon.com/jp> -
Please send your paper proposals!



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Theresa Schubert - mEat me - performance at Kapelika gallery. Photo by Hana Josic / Kapelika Gallery

ABSTRACTS

30 papers from 30 speakers of 4 continents (Europe, North America, Asia, Australia) - onsite and online, all streamed and recorded + 5 workshops, a week-long Lab, an Exhibition and Performance.

8 Topic Strands:

(The actual presentation panels mix these topics for promoting transversal dialogue)

1. UNDOING HUMAN SUPREMACISM - ECOLOGIES OF BECOMING AND JOYFUL DISAPPEARANCE ACROSS AND BEYOND VEGANTINATALISM

Vulner—ability, Affirmative Empathy, and Joyful Extinction

Christine Daigle. Brock University, Canada.

I will start my presentation by explaining my ontological concept of transjectivity which captures our manifold subjective and material entanglements. Transjective beings are permeated by and permeate the world and the multiple agencies and agentic capacities with which they are in relation. This means that, as transjective beings, we are fundamentally vulnerable. I use a strong hyphen to speak of vulner—ability to mark our individual and collective capacity to wound and connect it to response-ability. As the beings that can know themselves as transjective, vulner—able, and response-able, humans can embrace a new ethos, that of affirmative empathy, and exercise their agentic capacity in the least negative way. The moment of reckoning brought about by the Anthropocene and the 6th mass extinction event

illustrates how humans have existed and acted in the most damaging way. It also makes humans realize their entanglements with the long dead and the future living. It raises the question of how to continue living or whether humans should at all. Faced with the extinction of their own species, and that of many others, humans need to do away with their way of living. A joyful extinction is one that opens up a joyful future, one in which beings and life can thrive and this joyful extinction may require the human species to go extinct if it is unable to radically shift how it sees itself and relates to other beings.

The Difficult Joy of Death Activism: PostHuman Life and Death

[Patricia MacCormack,](#)

Death Activism introduces Death Studies through a queer, posthuman understanding of death in the anthropocene, contextualising death in a highly contemporary ethical way which addresses unjust death, dissymmetrical patterns of death, aesthetics and death, death and waste, nonhuman and environmental death, and the possibility of celebrating death as a posthuman practice, a way to negotiate purely anthropocentric ideas of death. Crucial to the foundation of death activism is the dissymmetry with which different deaths are met. As an ecological project this includes the mass death of nonhuman animals and ecologies. As a feminist, queer, postcolonialist enquiry, the outcomes seek to queer death – making queer our usual familiar death habits and trajectories of thought, toward a jubilant activism that can transform death into a more democratically equal, and a more jubilant force for life.

The Compound Effects Of Kindness

Marcus Ten Low

“Compound interest is the eighth wonder of the world. He who understands it, earns it. He who doesn't, pays it.” - Albert Einstein.

In a metaphorical sense, the growth of different cultures, such as in human societies, is at the mercy of the effects of compounding. The exponential growth of human and domestic populations, the processes that lead into late-stage capitalism, and the growth in society of new and exciting ideas, such as veganism, or even potentially dangerous ideas, such as Artificial Intelligence, are all examples of compounding at work in full force.

In a world that is being strangled by dystopian effects such as animal enslavement and planetary meltdown, the exponential growth of a culture of kindness is the only thing that can save us collectively. For many it will be too late, but there will emerge stories of courage and despair during the next era of the world.

4B Movement: The Gap Between the Blame and the Becoming

Ioanna-Maria Stamati

In recent years, the 4B movement has evolved as a powerful activist force, campaigning for social justice, equality, and systemic change in South Korea. As the movement gains traction and awareness, it faces a number of hurdles, including political division and misinformation on a global level, due to news of this movement created a discussion field in Europe and the Americas. In short, the 4B stands as an abbreviation for the principle of “the four no’s”. These women’s decision not to engage in heterosexual relationships, marriage, dating, or having children is not motivated by homosexual or queer sexual orientation. Rather, it reflects a determined rejection of long-standing patriarchal norms and government policies that perpetuate a destructive cycle.

The Western discussion field, however, portrays the movement as the main factor for the low birth rate in South Korea. There have been conflicted discussions to determine which cultural element is to blame between the interplay of cultural capitalism, the 4B movement, and many more. This paper aims to review the bibliography to map the conflicted areas of this controversy. By looking into these problems, it hopes to contribute to a better understanding of the mechanisms that shape current social

movements and the larger cultural discourse on activism. The projected findings are intended to inform more effective policymaking efforts targeted at correcting cultural disparities. However, one can agree that South Korea may not return to the same position as before as the movement has interacted with various forms of societal discourse.

2. CHALLENGING TECHNO-SUPREMACIST COLONIALISM

AI and Democracy

Mark Coeckelbergh, University of Vienna

As many leading voices in debates about ethics and AI recognize, AI creates risks for democracy and we need to democratize AI. But what, exactly, are these risks, and what does it mean to democratize AI? Drawing on his forthcoming book *Why AI Undermines Democracy And What To Do About It*, Mark Coeckelbergh offers an overview of some of the risks and mobilizes the tradition of political-philosophical republicanism to argue that and why AI should be developed in a more participatory way and serve the common good, enabled by education and regulation that create possibilities for non-domination and communication.

Confronting Transhumanist Colonialism: The Premise of ‘Political Posthumanism’

Cagdas Dedeoglu, PhD

Throughout history, technology has often played a crucial role in enabling colonialism. For example, the 15th-century invention of the caravel, a small, fast, and robust sailing ship, greatly benefited Portuguese colonization efforts in Africa. Later, steam engines and railways became key drivers behind colonial expansion into Asia, Africa, and the inner territories of America. Recent techno-scientific advancements have given rise to new forms of colonialism, not only on Earth but also on other planets. I interpret these contemporary manifestations as instances of transhumanist colonialism.

While scholarly discussions increasingly focus on the political implications of the convergence between humans and technology, using concepts such as digital colonialism, electronic colonialism, or data colonialism, many of these analyses remain heavily influenced by human-centric perspectives. This assumption is based on the idea that these perspectives overlook the plural and complex entanglements of the posthuman condition. To address this gap, I will direct my attention toward the emerging phenomenon of transhumanist colonialism in the age of artificial intelligence, considering it as a prime example of contemporary political-ecological concerns. Here, I aim to answer one question: Can posthuman political inquiry serve as a catalyst or a wellspring of inspiration for the social scientific examination of political-ecological dilemmas?

Through engaging with scholars of posthumanism and postcolonialism and conducting a comprehensive review of relevant documents, including news articles and reports, my objective is to introduce the concept of ‘political posthuman’ as a novel framework for comprehending the intricacies of our political-ecological challenges. These challenges are increasingly assuming an interplanetary dimension, and my work aims to contribute to bridging the gap between philosophical-ethical discussions and the objective of achieving posthuman justice.

Keywords: Artificial Intelligence, Forms of colonialism, Political posthuman, Political Posthumanism, Transhumanist colonialism

Reimagining Digital Well-being: Insights from Digital Natives in the Metahuman Era

Evangelia Kavakli, Evi Sampanikou, Vivi Zangogianni, Despoina Kaviri, Nikolitsa Gourgouli, Anna Markopoulou

Our research endeavors to redefine the concept of digital well-being by transcending market-driven interpretations that drive app launches and market proliferation, often centered around screen time and social media use. Drawing upon grounded theory, we aim to explore how individuals themselves

define this concept. Our chosen methodology involves conducting focus groups to delve deep into the dimensions of this notion.

We present the initial research findings from the first focus group conducted with students of the Department of Cultural Technology and Communication, aged 20-24, for whom digital technology is both a personal and professional choice. Analysis of the interactions reveals that for these young adults, daily life with digital technology is a necessary and desirable reality they are unwilling to alter or relinquish. It signifies a coexistence with digital technology, over which they seek control and choice, balancing necessity, and enjoyment, in alignment with their personal and social value systems within which they have grown and live.

3. JUSTICE AND FREEDOM FOR ALL LIFE FORMS

The modern dualism of freedom and nature. Tracing its religious and socio-political roots

Dr. **Panagiota Georgopoulou**, Department of Sociology, Panteion University of Social and Political Sciences (Athens, Greece) - e-mail: pangeorgop@gmail.com, pgeorgop@panteion.gr

For the political theorist Pierre Charbonnier (2021:263), our strong commitment to the modern ideal of freedom blocks the emergence of a political thought capable of facing the climate crisis. In this sense, tackling climate change also means reinventing the idea of freedom in the age of climate crisis. Similarly, Dipesh Chakrabarty (2009) poses a provocative question: What does it mean to be free in practice on a fragile and finite planet? Rather than understanding freedom as an abstract idea, separate or external to nature and the material world, we need to reflect on the material dimension of freedom. In my view, if the modern dichotomy between freedom and nature is a real obstacle to understanding climate and ecological problems, one way to deconstruct it is to make sense of how this dichotomy has been imposed on modernity. My approach is speculative. Drawing on the work of the philosopher and intellectual historian Panagiotis Kondylis and his book (1981) *European Enlightenment*, I discuss dualism from the perspectives of both the history of ideas and social history. In the context of the ideological and social struggles of groups claiming sovereignty in the formation of modern bourgeois society, the religious and socio-political roots of dualism are revealed.

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Metahuman Justice and Freedom for all lifeforms

Jaym*/Jaime del Val

The ecological crisis poses an unprecedented and imminent existential threat to humans and millions of other species on Earth, due to human expansion since the Neolithic. Human rights exclude the rights of other life forms. Some emergent conceptions of Earth System Justice are promising but limited as they still mostly consider minimising human impact on other life forms to a threshold where human civilization can persist. Here a more radically non-anthropocentric and metahuman proposal is done where conditions for the flourishing of biodiversity are put in the centre. The key role of biodiversity in environmental sciences, and emergent knowledges on the symbiotic architecture of biodiversity and the role of free movement in sound ecosystems can lead to a profound reconceptualisation of life. For this it is necessary to understand the key role of animal exploitation in the extinction crisis and its interrelation with human life and health and with planetary health. Instead, movement, becoming and symbiosis in the biosphere, are ground for a deep redefinition of life, rights, health, and freedom, reconceptualised as relational indeterminacy, beyond the still prevailing anthropocentric and human supremacist

frameworks. A metahuman frame will go beyond existing proposals in undertaking a radically non anthropocentric vision in which the totality of life, as symbiotic network, is put at the centre, and where *relational freedom* of all life forms, as non-determination of ecosystem's movements, lies at the core of a reconceptualisation of health, life, and fundamental rights, for a new, total art of living.

4. RADICAL ECOLOGY - BEYOND THE AGE OF PLANETARY HOLOCAUST

mEat me (on vulnerability and the de-centering of the Human as Material)

Theresa Schubert

This talk focuses on Schuberts controversial project *mEat me* that is grounded in an understanding of the body as an entity embedded in a naturculture continuum and, therefore, inherently open to change. In *mEat me*, by practicing a biotechnologically enabled cannibalism – executed on and with herself – her body becomes a machine for food production. In doing so, the traditional, religious and cultural integrity of the human body is perforated by a removal of human supremacy over other living beings.

Nonanthropocentric responsibilities in the Technocene: the case of wild animal suffering

Joaquín Fernández-Mateo, Rey Juan Carlos University

Industrial and civilizational activities have transformed nature, generating new habitats and increasing the wild animal suffering. Independent nature is losing its stability, biodiversity, and ecosystemic structure. Today we live in a Technocene, a system of transforming machines that require a constant supply of energy and resources. The rupture of Holocene harmonies places us beyond planetary limits, in a great acceleration, an insecure space where a high-entropy system has increased the suffering of wild animals. The problem of wild animal suffering has generated two main strands of argumentation. On the one hand, there are arguments that emphasize the existence of some moral responsibility towards them when their suffering has been caused by us, but weaker or non-existent duties when their suffering is not anthropogenic. On the other hand, there are arguments that defend that we have strong duties of beneficence towards them, regardless of whether humans have any causal responsibility for their suffering. We will defend the first position to affirm that changes generated by human activity compel us to help wild animals. This may involve diverting the immense technological resources used by and for the most privileged in favor of the animals that suffer most from the consequences of our actions.

Keywords: wild animal suffering, animal ethics, nonanthropocentric ethics, environmental ethics.

Earthmasters as Caregivers. Theoretical Issues (and ethical Paradoxes) from the “Terra Incognita”

Agostino Cera. University of Ferrara.

In the frame of an overview of my book *A Philosophical Journey into the Anthropocene: Discovering Terra Incognita*, my presentation aims to highlight an *ethical paradox emerging within the Anthropocene*: the **Paradox of the Omni-responsibility**.

The basic assumption of my argument is that the Anthropocene represents *something more than an aspirant geological epoch*; it is the best candidate for becoming the *métarécit of our age*, the most faithful expression of the current *Zeitgeist*.

Within this unprecedented epochal scenario, human being leaves the role of the lord/subject of a nature understood as object and takes on that of the “*Planetary Manager/Steward*” of a nature understood as living being. Nature becomes a kind of *pet*, i.e. something living but entirely dependent on our capability to take care of it and therefore something for which we (must) feel totally responsible. I define this phenomenon **Pet-ification of Nature**. A concrete example of Pet-ification can be found in the *geoengineering solutions* to the climate change.

The combination between the Pet-ification of Nature and the absolutization of Planetary Manager's responsibility leads to the Ethical **Paradox of Omni-Responsibility**. More precisely, human

duty of total caretaking of its own environment gives birth to a **new form of anthropocentrism**. It is the **Aidosean Prometheanism**, namely the outcome of an Aidosean man (after Aidos, the Greek goddess of humility), who feels itself 'only' the steward/manager of a nature conceived as a living being. However, this living being needs a total/permanent (techno-)care. *Promethean hybris* emerges here as the paradoxical result of human's *hyper-interest and omni-responsibility* towards nature.

Thus, precisely in the name of these noble intentions, the world/nature could be placed completely under our protection and therefore annihilated as such, denied in its being for itself. It is *no longer homo faber at the peak of his Promethean arrogance* who brings about this *integral domestication of nature* (i.e. as subjugation of the nature-object for pure egoism), but rather a **conscientious planetary steward/manager** who acts for the good of nature, in the name of a noble (eco-)altruism. The paradox of omni-responsibility means that we could become **earthmasters** in the form of **caregivers**. That is to say, not by means of "*will to power*" but of "*will to care*".

On the basis of this paradox, our age demands that we become aware of a *brand-new ethical problem*, that is **the potential aporia between the responsibility for the other and the respect of its otherness**, namely that no authentic "*Verantwortung*" (responsibility) is possible without "*Gelassenheit*" (releasement). Awareness of this aporia could also suggest the first stage for its overcoming, the *first philosophical step toward building an ethical/moral paradigm good enough for this brand-new epoch*. It corresponds to an **(re-)encounter between *Verantwortung* and *Gelassenheit***, a *renewed ethical dialogue between Jonas and Heidegger*. In addition to the *imperative of responsibility*, an **imperative of releasement** is needed. In order to preserve nature's otherness within the Anthropocene framework, a ***Prinzip Gelassenheit*** must accompany the *Prinzip Verantwortung*.

5. NEW AND OLD SENSIBILITIES AWAY FROM THE EXTINCTION THRUST

Moving across dance, activism and transfeminist ecology: on *Mouvementements* and Radical Movement Philosophy

Emma Bigé - Dialogue with Jaym* del Val:

In *Mouvementements* (2023) Emma Bigé develops a compelling theory of our entangled becomings with the world through an transfeminist ecopolitics of dance that focuses on how we are moved (*mouvementé*) by the world and others and how this being moved is crucially part of the movements (*mouvements*) that constitute us. This resonates with many of the proposals coming up in Del Val's Radical Movement Philosophy (*Ontohackers*, 2024). The two authors will explore in an open dialogue their mutual interests threading across entangled practices of movement and activism, ecology and transfeminism, and the moving body.

Affect, Affectivity and the Role of Arts in the Face of Planetary Holocaust

Yunus Tuncel, NYU

Since Spinoza presented an affect theory for the first time, his ideas on affect gained momentum and developed in Nietzsche and psychoanalysis. Affect is a change of modality, a change of state of being, a movement from one state to another, as in emotive phenomena. Nietzsche understands affect as power since all affects are expressions of the will to power. However, affects work in their own fields, as they find their reverberations in these fields, producing what may be called 'affectivity.' Art and all creative deeds are active in fields of affect and in force and power relations. Nietzsche introduced a new distinction in this area when he understood power as active and reactive. Those terms can be applied to affect as well and we can approach the aesthetic field as an arena of relationality of forces that are active or reactive. In tandem to this approach, we can also approach the aesthetic field as a field of emotions. What are the kinds of emotions art works invoke in their creators and spectators? In what ways do these affects bring the creator and the spectator together in an active field of affectivity? We will consider the posthumanist artist Jaime del Val's works in this regard, as new affects are created through the digital media of his works. In what ways are robots and AIs 'affective'? Do they have emotions? If so, what kinds of emotions? These are being debated by posthumanists. Recent

posthumanist art, as in Koon's works, for instance, reveals the complexity of affective and emotive phenomena, adding to the postmodern discussion on the subject. All beings produce affects; sentient beings produce affects in their own way, in the form of emotions, for instance. Additionally, humans, as intelligent beings, have their own rational affects, although rationality is a later development, layer in the evolution of sentient beings and is not a primary affect. In this talk, I would like to explore those different competing drives and affects in the psycho-somatic registers and possible venues where human affectivity is not a burden on other beings and the planet but rather a way of co-being, or being-with, while showing the role of new artworks from artists who are present at this event, which can set as creative examples in this new co-existence.

The Art of Being Posthuman

Francesca Ferrando

In this lecture, we will reflect on the existential condition of the 21st century. This posthuman journey of self-inquiry will engage with a wide range of knowledge and wisdom: from the Paleolithic times to the futures of radical life extension, from multi-species evolutions to the rights of Nature, the Anthropocene and the rise of Artificial Intelligence. The manifold paths of posthuman self-realization reveal that we are all co-creators in the existential unfolding: our lives are our ultimate works of art.

Representations of the native peoples as references for contemporary society.

Pablo Calvo de Castro, University of Salamanca, Spain

Abstract: Through experience in documenting indigenous communities in Africa and Latin America for more than 15 years, we analyze the cultural and artistic representations - music, singing, dance, body decoration - of different communities as a reference for our Western societies. We will see how indigenous communities maintain a relationship with the environment and with their peers and with their own body - through their mechanisms of expression - that generates a more harmonious connection with the environment that we are losing in our societies.

Animate and inanimate beings of the planet rise: the age of Expanded Telepathy^[1], Brain-Computer Interface (BCI) and AI

Dr Luciano Zubillaga

Unveiling a world of expanded telepathy, the paper speculates about the existence of life in the planet at a breaking point. It also delves into the evolution or potential disappearance of human critical thinking in a posthuman era, exploring the emergence of a new form of criticality beyond human boundaries. By envisioning a future where telepathy becomes a reality, the paper examines the direct sharing of existential states, bypassing traditional communication methods and raising profound questions about the nature of consciousness and intentionality.

This paper unfolds from my PhD) and long term project entitled ExpandedTelepathy©. I conceived the concept of Expanded Telepathy at the 7th BH-conference entitled "From Humanism to Post- and Transhumanism?" held at EwhaWomans University in Seoul, South Korea, 2015 and presented during that conference on a paper-performance entitled "Expanded Telepathy and Moving Image". One year later, The Church of Expanded Telepathy (TCOET) was set up as a collaborative project with South Korean artist Dew Kim. TCOET remained an active audio-visual research lab until 2018. As a collaborative project TCOET produced around 7 films and some of the work was shown at venues such as, the Biennial of Moving Image in Buenos Aires, Grey Projects, Singapore, Spike Gallery in Berlin and at the post cyber feminist international, curated by Helen Hester at the Institute of Contemporary Arts in London in 2017.

The Posthuman and Metahuman post-anthropocene garment: Reflecting new approaches on dressing

Nikolitsa Gourgouli, Doctoral researcher, University of the Aegean, Lesbos, Greece

The garment changes throughout centuries, or within a few decades and every season of the year. The posthuman era brings transformation, where norms are surpassed and new shapes in fashion emerge. Rethinking the garment means reconfiguring ourselves, and our bodies. At the same time, technology has marked a new age in understanding dressing and its richness in different textures and forms. Within the realm of technology and technological advancement, the ways of using and making clothing change. Both the rise of technology and the discussions about environmental issues and nature have sparked new discussions regarding environmentalism and the use of technology in fashion. Understanding ethics in fashion and the urgency for ecological justice in the fashion industry brings revolution and signifies new ways of sustainable dress. This research aims to analyse fashion from a posthuman and metahuman perspective and reflect on the different possibilities of luxury and fast fashion while discussing ecology, consumerism, retail manufacturing processes, and the turn to new types of dressing that will elevate the transformative nature of the body and largely show its closest roots to nature.

***Le monde sans fin*(A world without ending). A Metahumanist reading of a popular graphic novel**

Evi Sampanikou–Anna Markopoulou

Written by Jean-Marc Jancovici (<https://jancovici.com/>) and designed by Christophe Blain in 2021, this graphic novel attempts to discuss Climate Crisis in philosophical terms. We have used the recent Greek translation of the novel (*Έναγκόσμος χωρίς τέλος*, Kritiki 2024, translated by Fotini Vlachopoulou and edited by Yiannis Zirinis) also dealing with translation issues around the subject. Jean-Marc Jancovici, an expert on energy and climate change issues, interacts with the well-known designer Christophe Blain about humanity's dependence on fossil fuels, and also about the profound changes that human activity has brought to the natural environment and especially to the climate. The climate issue will be crucial for society as a whole during the next years as, without taking action extinction seems not to be very far. Becoming the main characters in the novel, the authors either presented as their alter egos or acquiring imaginary roles, attempt to reconstruct the great adventure of humanity, through the prism of energy and climate.

6. VEGETAL PARADIGM SHIFTS

Not Unlike a plant: What humans can learn from vegetal observing. Art and embodied practices inspired by floral collectivism.

Evi Stamou, filmmaker, video artist, researcher and post graduate student at University of Aegean, Department of Cultural Technology and Communication

Keywords: collective choreographies, videoart, embodied practices, vegetal biodiversity, human-plant relations

Introduction: The rate at which species go extinct is a barometer of the health and stability of Earth Systems. As the environmental writer Elizabeth Kolbert put it in *The Sixth Extinction* “there is a crash and disappearance rates spike, eliminating a significant proportion of existing biota”. This refers to mammals, birds, fish, insects that are disappearing with an unheard rate during the last 50 years, as well as to other lifeforms, that are part of the ecosystems on which planetary wellbeing depends. As Maja and Feuben Fowkes observe “the threat to vegetal biodiversity posed by anthropocentric changes to Earth systems is prompting a renewed alertness towards beings that Western epistemology regularly dismissed as unmoving, inactive, unthinking, unfeeling and inanimate”. Through the 20th century, the work of multiple botanists, observers, artists and neurobiologists proves the opposite: “the plant possesses everything that distinguishes a living creature – movement, sensation, the most violent reaction to abuse and most ardent gratitude for favors”, according to the Austro-Hungarian botanist Raoul Heinrich Francé (1874-1943) and their “chemical language is a complex form of communication, which our human senses are too dull to comprehend”, as the artist-composer Christine Ödlund observed while working on the score of her electro-acoustic piece “Stress Call of the Stinging Nettle” (2010).

Discussion: “Not Unlike a plant” (an on-going research-artistic project I conduct along with artist-curator Pietro Radin) explores the engagement with plants as a way to reconnect with human-plant knowledges and re-establish relations that have been lost through the disembodied rationale of modern science. Collecting writings left by artists and writers of the 20th century, who created and took care of their gardens while facing terminal illnesses or trying to cope with grief, the projects aims, through collaborations with dancers, performers, and people who would like to express themselves through movement, to activate the body as a medium to perceive and learn about the world. By using excerpts from artists’ writings, as well as by observing how plants respond to light and darkness, how they negotiate for space -with patience and dignity-, how they respond to danger or even migrate due to climate change, we draw inspiration for collective video choreographies that reflect on alternative ways of moving and being. The final outcome aims to address issues related to the life and routines of plants, illness as an equally accepted situation as health, the relation between art and the every-day, and the ecologies of care and co-existence. In the frame of 3rd Metahuman Futures Forum, I would like to present, along with the on-going research results, the first video-excerpts of the performances that have so far been recorded.

(Un)denying the Death Drive: The language of flowers as critique towards the biopolitical paradigm

Anastasios Tsakaliades-Sotirakoglou

In “The Language of Flowers”, Georges Bataille attempts to describe the relation between the natural structure of flowers and the anthropocentric semiotic and allegorical features projected upon them by the structures of language and civilisation.

This particular text belongs to a wider selection of interwar essays, which constitute Bataille’s philosophical critique towards the traditional anthropocentric dogma of mind over matter, most commonly seen in his surrealist essay “The Solar Anus”. By replacing rationalist philosophical doctrine with a language of poetic delirium, Bataille attempts to liberate the force of nature as base matter from the scientific pretensions of logocentrism.

However, despite his undeniable influence in the poststructuralist and postmodernist paradigm shifts, Bataille’s use of language retains deeply semiotic and structuralist properties, while his apocalyptic view on history declares the distinctly modernist character of his discourse. Consequently, rather than base my argument on a supposition of a posthumanist reading of Bataille’s *language of flowers*, I will attempt to investigate the modernist roots visible in the postmodern, posthuman and metahuman shifts as evidenced by the re-emergence of the manifesto as a means to express an ontologically holistic -if not totalitarian- vision in our contemporary discourse on radical politics.

Moreover, having acknowledged Freudian psychoanalysis as the common field of inspiration behind the *Solar Anus* as well as the postmodern Deleuze-Guattarian figure of *Anti-Oedipus*, I will refer to the concept of *death drive* as the primary force of nature faced with increasing denial by the contemporary biopolitical doctrine of survivalism. By linking Bataille’s apocalyptic vision as expressed in his poetic *language of flowers* to the concept of *Destruction as the cause of Coming Into Being*, I shall attempt to critically evaluate the increasingly biopolitical character of contemporary post-modernist movements, as well as explore the poetics of destruction as a source of inspiration for artistic production and political action.

7. DANCES FOR PLANETARY HEALTH

Reflections on the future of the “human”

Jean-Marc Matos. Choreographer. K-Danse, Toulouse, France

The human of the future: posthuman, transhuman, metahuman? Will it be a dematerialized figure, a living being “almost human,” or a human-like cyborg, an organorg (Thierry Hoquet “The Almost Humans”)? I lean towards the possibility of the emergence of a new being, an “almost human,” endowed with the ability to create a peaceful and constructive coexistence with everything that pertains to the realm of the living: plants, animals, with the mineral, and with machines as well, both abstract

and concrete, through a possible encounter between bodily intelligence (the dimension of physical reality) and artificial intelligence (the dimension of the digital in its most advanced current form). This AI, which absorbs so much of our thoughts, criticisms, present and future actions, might lead one to think that at some point the body may disappear, through a completed separation between body and mind. But question is: can one truly imagine being able to think without the body? The vision of harmonious coexistence with all life, including machines, questions bodily and artificial intelligence, challenging mind-body separation debates. This is precisely what motivates my current artistic research and creations: The active confrontation between AI and the body, a moving, thinking, expressive body. Dance serves as a medium for exploring this dialogue, inspiring speculative fictions, and addressing political and philosophical implications. Amid techno-liberal narratives, art disrupts machine perfection myths, offering alternative perspectives. Projects like "IMMORTAL(S)" and "F_AI_L" explore immortality and AI fallibility, suggesting the potential for humanizing creation through the dance-body's encounter with artificial intelligence.

Beyond the imposition of form: rethinking contact through Contact Improvisation

Michela Bloisi PhD Student – University of Turin

The aim of the talk is to draw attention to the transformative potential of Contact Improvisation, a practice introduced by choreographer Steve Paxton in the 1970s. Contact Improvisation, as a postmodern practice, offers tools to critically re-examine Western aesthetics and epistemology, deconstructing dance itself as the achievement or imposition of a form. There is only one rule: move while maintaining contact with other bodies. Before asking with words, a body asks with its mere existence. For this very reason, politics, like dance, is first and foremost a relationship between bodies. Contact Improvisation is a space for experimentation, observation and study of the contact between bodies in movement on the same ground. Franz Fanon wrote: "Whoever seeks in my eyes anything other than a perpetual questioning will have to lose his sight". It is a matter of recognising each subject as an otherness irreducible to an imposed form, a manipulation. It is about being open to questioning and listening.

Dance, FSL, and Schizophrenia-Spectrum Language Tributes to “La Louve” and “Savior Hawk”

Lake Angela (Angela Parker/Kaiser), PhD, MFA

Lake Angela and Laëty Tual have embarked upon a creative collaboration that advances nonverbal, associative languages and esteem for nonhuman languages. Lake would like to show two examples from the collaboration in the form of video-dance translations that celebrate nonverbal languages and advocate learning from nonhuman languages through physical and emotional expression.

The first video-dance, “La Louve,” translates a poem by Laëty Tual in tribute to the female wolf who resists the spread of anthropocentric waste and deterioration. Lake Angela employs the intersemiotic methods she has developed since her doctoral research to translate the poetic gestures into dance movement. By performing the dance only shortly after having given birth, she relies on a differently embodied sense of emotive and motive meaning-making informed by the experiences of gestation and labor and also makes use of differences that often cast her out from the logical, ableist standards of Western human society. Laëty does parallel work by further translating her own words as well as Lake’s input into French Sign Language (FSL). She imbues the resulting video with pulses and her creation of sound bars to convey and emphasize rhythm, melody, and sound movement for a Deaf audience, building on FSL for the translation of music into movement.

The second video work is a translation of the nonverbal movement expressions from Lake Angela’s schizophrenia-spectrum research (and her own experiences as a schizoaffective, multiple artist) into the verbal language of poetry and into dance. Laëty also translates Lake Angela’s poem and intersemiotic dance translation into FSL. In this work, we take as a starting point the need for those traditionally denigrated as “less than human” to have the opportunity to express the vivid vocabularies (both verbal and nonverbal) of their own idioms. Lake’s poem, “Savior Hawk,” rises in praise of the idiom of the eponymous hawk and seeks to show that her nonhuman, nonverbal language—similar to those of

schizophrenia-spectrum nonverbal expression and FSL—is not less than human but is in many modes more replete with meaningful motive and emotive expressive possibilities.

Stelarc & Anika Gardner - rockProsthesis (metal, muscles, code), Palmer Sculpture Biennial, Palmer April 2024



8. STELARC, EVOLUTION, AND THE BODY

Excess And Indifference: The Problematics Of Presence

Stelarc

In the liminal spaces of proliferating Partial Life, Synthetic Life and Machine life, the body has become a floating signifier. An empty signifier. The body now is no body at all. Performing remotely and increasingly online, presence becomes problematic. Presence is marked by a double absence. Or perhaps absence is marked by a double presence. We are neither all-here-now, nor there all-of-the-time, but partly here sometimes and partly somewhere else at other times. We continuously slide between offline and online worlds, navigating from physical nano-scales to virtual non-places. The body increasingly inhabits abstract realms of the highly hypothetical and of streaming subjectivity. At a time that the body is threatened existentially by fatally being infected by biological viruses, what becomes apparent now is that the human species is confronted by the more pervasive ontological risk of being invaded by its digital entities and viral algorithms. The individual body achieves planetary escape velocity but the human can no longer achieve escape velocity from the machinic and digital realm.

Stelarc: Sculpting the Posthuman Body

Anna Hatziyiannaki

The paper examines the concept of the posthuman body, through the "alternate anatomical architectures" proposed by Stelarc. The avant garde performance artist, is internationally known for his explorations of human-technology integration, using robotics, medical technology, prosthetics, Virtual Reality, Biotechnology and the Internet.

Stelarc in Time. Metahumanist Reflections

Evi Sampanikou

Stelarc is undoubtedly nowadays one of the most prominent artists of our times. A pioneer to the artistic and also scientific research on the relation between the body and technology and also an artist attempting to explore the limits of the body in a daring and open way, Stelarc deals with very important philosophical issues on the meaning of being human and even the meaning of existence itself. Being the canvas of his own art, Stelarc explores human limits opening a vast field of inclusive possibilities on the “obsolete” human body, revealing a series of sequential Metahumanist reflections I intend to deal with in this paper, following a timeline of the development of his performance and research.

WORKSHOPS & LAB

3rd METAHUMAN LAB IN SKALA ERESSOU - Hoted by Ohana and the [Queer Festival](#) - 28th-30th May

At the **METAHUMAN/METASEXUAL/METABODY LAB** we explore **ways of being/moving/becoming in the world that may help undo the planetary catastrophe that human dominion has created over the past 10 millennia**. Challenging ruthlessly all forms of oppression, non-human and human, their interrelations and underlying concepts (of species, gender, race, ability, etc.) we propose new experiences for regaining a lost sense of symbiosis and becoming, through an original mix of theory and somatic/movement practices (so called Metabody techniques) with and without new media, linked to novel explorations of the world that regain the knowledge of nomad gatherers, under guidance of non-binary non-human artist-philosopher-activist **Jaym* del Val** (Spain), promoter of the metabody techniques and metahumanist philosophy, as well as choreographer Jean-Marc Matos (France), and theorists Patricia MacCormack (UK), Aleksandra Lukaszewicz (Poland), and MichelaBloisi (Italy).

- 28th vegan cooking, visit to the Donkey Centre and **evening interactive projections by the sea**
- 29th **morning workshops at Ohana Ranch** + beach session before sunset
- 30th nomadic sessions gathering plants, inhabiting environments from Kroussou to Sigri and the petrified forest, and collaboration with the animal Sanctuary, Donkey Centre

Performance WORKHOP:

From Extreme Bodies To Virtual Selves: Sumo, Butoh, Robots & Avatars

Stelarc

Bodies are unstable constructs, and in this age of excess, bodies appear as either extreme embodiments or ephemeral selves. And with machine acceleration, sensory extension and intelligent computation, the body is augmented, amplified and extended with its operational and cognitive capabilities. The workshop presents alternative anatomical architectures from hybrid bodies to hyper bodies. Through a discussion of social, cultural and philosophical ideas of the body, issues of awareness, agency and identity are interrogated. What a body is, how a body performs and what it means to be human is exposed. Having discussed these poetic and philosophical notions of bodily action and machine operation a one-minute performance will be realized by participants considering its structure, possible

uses of the body, what kind of illumination and sound is incorporated and also how the performance can be documented.

WORKSHOP: Focal-Z

Jean-Marc Matos

Interactive body-image workshop with choreographer Jean-Marc Matos, <http://www.k-danse.net/en/> and a digital device created by Arnaud Courcelle, digital artist. Focal-Z is a digital poem, which attempts to provide a personal vision on the aesthetic of the disappearance of the body. The project aims to create an artistic space where the disappearance of the body in the digital world is explored in a poetic and reflexive manner on the associated consequences of such transformation.

WORKSHOP & Debate: Ontological Therapy, Disalignments, and Metahuman Futures

Jaym* del Val

[Ontological therapies](#) is a performative critical anti-method that deconstructs the most deeply rooted assumptions of Human Supremacism, such as the notion of human, rationality, gender, or the rights to dominate, fill the earth and multiply indefinitely, as reply to human fanaticism, for undoing the Extinction crisis. It goes along [disalignments](#) techniques that mobilize the body for thinking in novel ways by moving in new ways. It is further linked to the proposals of the [Metahuman Futures Manifesto](#) that was approved in the 1st MFF in Iesvos in 2022 and which will again be brought into discussion.

WORKSHOP: The Notion of Digital Wellbeing from a Metahumanist Perspective

Anna Markopoulou - Vivi Zangoyianni –Nikolitsa Gourgouli

In the context of the post-pandemic era and the Climate Crisis that has risen, new challenges appear. To respond to this situation, the notion of Digital Wellbeing from a Metahumanist Perspective will seek to establish a creative synergy between metahuman thinking and requirements engineering. In this context, wellbeing could be considered as a target for the total transformation and the internal improvement of the human.

However, this improvement cannot be obtained directly since it is the product of a long-time practice of a new metahumanist way of thinking. In this sense, we could say that wellbeing lies to a Metahumanist approach of the notion of life, since it leads to a total internal transformation of the human being. From this point of view, we could seek to establish a creative synergy between wellbeing and Metahuman thinking. Therefore, we can include Metahumanism in the context and scopes of a Practical Philosophy whose knowledge and achievements today require an interdisciplinary approach, since they extend to different and varied scientific fields, whether they are part of the theoretical sciences, such as Philosophy and the Arts, or whether they are part of the positive sciences, such as e.g. Medicine, Engineering or Computer Programming.

Thus, this philosophical definition of wellbeing offers a new meaning, entirely different and much broader than a mere “mode of living” derived from and connected with a philosophy of existence via a non-anthropocentric notion of “self-care”, going beyond the self through the inclusion of non-human entities through the exploration of alternative, non-dominant epistemologies.

NOTE: This workshop takes place in the context of the WELLBEING national research project by ELIDEK and the University of the Aegean

Academic Coordinators: Evi Sampanikou – Evangelia Kavakli:

Hellenic Foundation of Research and Innovation - Basic Research Financing (Horizontal support for all Sciences), National Recovery and Resilience Plan (Greece 2.0)

Project No:15640

Project Title: Digital well-being In the posthuman era: a critical approach

WORKSHOP: Is it a Monster? Challenging Artistic Habitus, Bias, and Neglect for Metahuman Approaches.

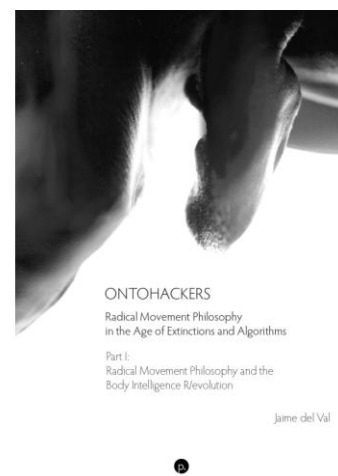
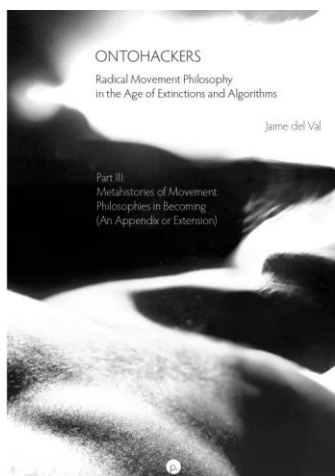
Anthi Kosma, University of Thessaly, Stamatis Tsimpidis, National Kapodistrian University of Athens

Duration: 1 hour and 30 minutes

Description: In a series of actions, metahuman's artistic experience is presented as an uncanny practice that transcends categories, questions habitus, bias, and neglect. In the field of art, metahuman approaches and thinking are often denied, ignored, treated as a separate category, included as an imposed "label" or understood as monsters. Is it a monster? *"We need to recognize and celebrate our own monstrosities"* claims Jack Halberstam. Via texts, drawings, images, sounds, and other media and by using methodologies from a variety of radical creative artistic practices, including surrealist automatic techniques, experimental literature, queer poetry, and transformative visual and sensorial practices, the workshop explores artistic production as a process of monstrosity. By merging matters, performativity, worries, feelings, and thoughts in an experiential intra-action participants are invited to produce their creative "monstrosities". The workshop touches on and questions the categories of traditional artistic practices concerning metahuman experience for all beings and times. Sitting next to one another in a circular arrangement, beginning with individual explorations and gradually progressing to collaborative works and a final collective action the workshop is performed as a ritual. The creative ceremony is structured by continuous artistic initiations and improvisational attempts, with media and thematic approaches proposed by all participants. Each mini-creative exploration produces "monsters" that are accompanied by notes on the creative process. Actions in their totality mark a rhythm in this embodied experience that reconsiders traditional artistic habitus, bias, and neglect for an aesthetic metahuman approach, fostering openness and connection to the body, and others via their performativity.

BOOK LAUNCH

Ontohackers, by Jaym* del Val - three volumes, 1,200 pages - www.ontohackers.com



EXHIBITION & METAFORMANCE

Joan Caronil.

Oceans' soul reconstitution

Artistic exhibition at the University of the Aegean, Mytilene, June 2024 "

Inspired by the Oceans and Seas, through their lavish captivating flowing-waters and waves, that provide an unique biodiversity and goods. Expression of the ideas of movement and survival through the breath-oxygenation by marine phytoplankton, the technological alluring cnidaria, through incommensurable history and evolution. Involving them among recycling and upcycling human wastes, microplastics, and drifted items. All together express an intricate poetry of awareness and the need to change to progress beyond social established limits.

These works are created as eco-friendly as possible, with the aim to inspire and create awareness of what we humans are massively and uncontrolled doing to our oceans and the consequences to the planet and to ourselves. Basic biological chains are being dramatically endangered by human wastes, such as water-pollution by chemicals, the spread of microplastics in the oceans, wastes in the coasts, the bad use of technology, etc..Wanting to provide awareness as a solid basis the idea of the consumption, the use and transformation of goods by humans and their outcomes.

Immersed in a whole Bio-Concept, providing a strong environmental message and also connecting with Oceans protection and sustainable development towards the goal of a better future for all.

METAFORMANCE

Metaformance by Jaym* del Val, in collaboration with Joan Caronil

Extinction - a metaformance for non-humans (and forbidden to humans)

Prelude: Trial against Humanity and Human Supremacy Resign Form - No humans are allowed in the performance.

Metaformance: Nomadically, moving from the University outdoors amphitheatre to the Sea, a body covered in sea trash intra-acts with immersive projections and sounds of mutating sea life. The body mutates itself towards a symbiotic life form for a planetary regeneration, while adapting to an imminent extinction scenario. The audience is no longer such but participates in the nomadic play as a chorus.



Jaym* del Val - Extinction - Metaformance at the P.E.P.A. event in EST_ART Space Gallery, Madrid, April 2023

BIOGRAPHIES

Agostino Cera is an assistant professor of theoretical philosophy at the Dipartimento di Studi Umanistici of the Università di Ferrara (Italy). He works on philosophy of technology, philosophical anthropology, German philosophy between the 19th and 20th century (Löwith, Heidegger, Anders, Nietzsche), philosophy of cinema and, more recently, the Anthropocene. His most recent books are: *A Philosophical Journey into the Anthropocene: Discovering Terra Incognita* (2023); *Nella società pandemica. Prove tecniche di tecnocosmo* (2022). Further information here: <https://ferrara.academia.edu/AgostinoCera>

Anastasios Tsakaliadis-Sotirakoglou was born in 1995 in Thessaloniki, but lives in Athens. He is the owner of a Bachelor's Degree and Master's Degree from the Department of Art Theory and History in the Athens' School of Fine Arts. His academic interests include aesthetic philosophy, psychoanalysis, art theory and critique, as well as digital aesthetics. As of now, he has participated in four academic conferences focusing on digital studies. Apart from his native language, he is fluent in English and French.

Anna Hatziyiannaki is an art historian (DEA Paris I and Paris VIII), and a PhD candidate in the Department of Cultural Technology and Communication at the University of Aegean. She has many written articles and organized art exhibitions, on the topic of New Media Art and the Posthumanist perspective. She lives and works in Lille (France) and Athens (Greece).

Anna Markopoulou studied at the Department of Philosophy, Education and Psychology, University of Ioannina and at the Department of Educational Sciences, University of Sorbonne, Paris V René Descartes, where in 1994 she was awarded her Ph.D. She has taught Philosophy of Education and Pedagogical Theory at the National and Kapodistrian University of Athens and at the School of Pedagogical and Technological Education (ASPETE) in Athens. Since 2008, her research has focused on ancient Greek philosophy with emphasis on Platonic and Neoplatonic philosophy. From 2017 until today, she has taken part in a series of international conferences with the general title "Beyond Humanism Conferences" on topics related to ancient Greek philosophy (for more information:

<http://beyondhumanism.org>). From April 2023 she is a Postdoctoral Researcher in Philosophy at the University of the Aegean (Department of Cultural Technology and Communication).

Anthi Kosma studied architecture (DUTH, 2005) with a DEA-PhD and research related with drawing as exploratory action (School of Architecture of Madrid - UPM, 2014). She is currently giving classes as an external professor at the school of architecture in NTUA and UTH.

Çağdaş Dedeoğlu, PhD (he/him) is the founder of The Posthuman Lab and founding co-editor of the Journal of Posthumanism. Currently, he works as an associate faculty at Yorkville University's General Studies Program. He is also a researcher at the University of Toronto's STREET Lab. Prior to this, he worked as an assistant professor of political science in Istanbul, Turkey, as well as a postdoctoral researcher at the University of Florida. His other affiliations include Ontario Tech University's Digital Life Institute (AI Implications Cluster), Brock University's Posthumanism Research Institute, and the US-based Center for Critical Research on Religion. He has been involved with grassroots ecological movements, as well as research organizations including the Political Ecology Network, the International Society for the Study of Religion, Nature and Culture, Middle East Studies Association, and the International Research Network for the Study of Science & Belief in Society. More information about his research and publications can be found on www.cagdasdedeoglu.com.

Christine Daigle is Director of the Posthumanism Research Institute and Professor of Philosophy at Brock University (Canada). She is the author of *Posthumanist Vulnerability. An Affirmative Ethics* (Bloomsbury 2023). She is Co-Editor of the series *Posthumanism in Practice* at Bloomsbury and co-edited the first volume in the series with Matt Hayler (Bloomsbury 2023). She is currently leading an interdisciplinary research team on "Bomb Pulse: Cultural and Philosophical Readings of Time Signatures in the Anthropocene," funded by the Social Sciences and Humanities Research Council of Canada.

Despoina Kaviri has a BSc in Social Anthropology and History from the University of Aegean, a BSc in Nursing and a Master's degree in Public Health from the National and Kapodistrian University of Athens. She worked as a clinical nurse for several years. She is now working as a social researcher. Her professional obligations have led her to rethink about health, illness and the "bodies" and "selves".

Emma Bigé studies, writes, translates, and improvises between the fields of dance, transfeminist and environmental studies. She curated two dance-exhibition dedicated to Contact Improvisation (Musée de la danse, 2017) and Steve Paxton (Culturgest, 2018) and is the author of *Mouvementements. Écopolitiques de la danse* (La Découverte, 2023). She teaches philosophy and queer theory for artists and dancers (CNDC, Angers/HEAD, Geneva) and is currently preparing two books on ecosex theory and transecofeminism. She lives at the edge of a forest in the Périgord, and whenever she can, she rolls on the ground.

Evangelia Kavakli is an Information Systems Professor at the Department of Cultural Technology and Communication of the University of the Aegean. She has been a faculty member of the Department of Cultural Technology and Communication of the University of the Aegean, since 2002. She holds a PhD in Computation from University of Manchester Institute of Science and Technology, UK. She is in charge of the Cultural Informatics Laboratory of the University of the Aegean. Her research work supported in the context of national and EU funded projects, focuses on the topics of Capability Oriented Requirements Engineering, Enterprise Modelling, Information Systems Privacy and Cultural Informatics. Her current research focuses on the design of Social Cyber Physical Systems. She is the author of over 60 papers and book chapters in the above areas. She is a member of the working group for the International Committee for Documentation Conceptual Reference Model (CIDOC/CRM). She has been actively involved in numerous international conferences in the area of Information Systems. She can be virtually reached at <http://cilab.ct.aegean.gr>.

Evi D. Sampanikou is Professor of Visual Culture and Art History at the Department of Cultural Technology and Communication at the University of the Aegean. She has also studied Archaeology and English Literature. She has previously taught at the University of Thrace – Greece and has been collaborating with the Hellenic Open University for years. She focused her initial research on post-Byzantine painting and Renaissance art theory, and later, on photography, new media art, comics & graphic novels, and, also, issues of cultural management. Her recent years' research focuses on the impact and reflections of modern and contemporary philosophy on art. She is a founding member of the

Beyond Humanism Conference Series and she has for years (since 2009) actively been participating in international research activities related to Posthumanism. Among her recent publications are the books: Evi D. Sampanikou (ed) (2017). *Audiovisual Posthumanism*, Cambridge Scholars Press, Evi D. Sampanikou & Jan Stasienco (eds) (2021), *Posthuman Studies Reader. Core Readings on Transhumanism, Posthumanism and Metahumanism a Reader on Posthumanism*. Schwabe Verlag. Also, Evi D. Sampanikou (2022). "Visual Culture, Posthumanism and the Pythagorean Paradigm. Documentary vs the Politicization of Truth", *Journal of Posthumanism*, Volume: 2, No: 1, pp. 57 – 63, Evi D. Sampanikou (2022). "Art Has Always Been the Product of a Philosophizing Cyborg. Looking Inside Philosophy of Posthuman Art by Stefan Lorenz Sorgner", *Deliberatio. Studies in Contemporary Philosophical Challenges*, Volume: 2, No: 2, pp. 7-18 and Evi D. Sampanikou (2023). "Misunderstandings around Posthumanism. Lost in Translation? Metahumanism and Jaime del Val's "Metahuman Futures Manifesto" (2022)", *Journal of Posthumanism*, June 2023 (forthcoming).

Evi Stamou is an awarded documentary producer, video artist, film curator and researcher based in Athens, Greece. She studied political economy in Athens University of Economics and Business, filmmaking at the Hellenic Cinema Television School Stavrakos, dance at Studio Pleafs and she is currently working on her MA thesis at Cultural Technology and Communication (specializing at Culture and Documentary film Production) at University of the Aegean. In her artistic practice, she studies the relation and aesthetic boundaries between the traditional cinematic forms and the evolving approaches of modern art, focusing on using the new types of media offered by the constantly emerging technologies in the field of video. Her works have been selected to participate in international film festivals, video art festivals and contemporary art exhibitions in Greece and abroad (Cinemed International Mediterranean Film Festival of Montpellier, Strangoscope Experimental Film, Audio & Performance International Festival, Venice International Experimental Art Festival, Athens Digital Arts Festival – ADAF, International Meetings of Video art and Video performance etc.), as well as in independent art spaces and galleries in Greece, USA (New York - Chicago), Brazil, Poland, Ireland, Italy, Spain and China. As a curator/film programmer she has collaborated with institutions and cultural initiatives devoted to the showcasing of independent and experimental cinema, expanded cinema practices and video art, such as Video art Miden, Pugniant Film Series, the Czech Center Athens, Film and Television School Stavrakos, the Department of Photography and Audiovisual Arts of the Technological Educational Institution of Athens, the Greek Film Center and the Creative Europe Media Desk Greece, the online distribution platform for documentary and experimental film dafilms.com and more. In 2021 she founded Maketa Media, a production company focused on production and digital distribution of documentary and hybridic films in order to help Greek independent filmmakers, and in 2022 she co-founded Interferences, a nonprofit cultural organization with the aim to design cultural interventions that explore the interactions between the art of cinema and other arts, science, technology and politics in physical and digital spaces. Since 2023, she is also working as a researcher for the University of the Aegean, collaborating in EU-funded project "BODYNET-KHOROS - Choral Arts and Embodied Media for Social Plurality and Planetary Health", an artistic research project in the intersection of performance culture and the development of applied DIY technologies for practical socio-cultural work with people, especially linguistically and physically disadvantaged groups in Europe.

Francesca Ferrando Dr. Ferrando, Ph.D. (pronouns: they/them) teaches Philosophy at New York University (US), NYU-Program of Liberal Studies. Dr. Ferrando is a leading voice in the field of Posthuman Studies and the author of several publications, including *The Art of Being Posthuman* (Polity) and *Philosophical Posthumanism* (Bloomsbury); their work has been translated into a dozen languages. Dr. Ferrando was awarded the philosophical prize "Sainati" by the President of Italy; named "One of the 100 Top Creatives Making Change in the World" by 'ORIGIN' Magazine, and defined as "the Philosopher Poet of our Times". More info: www.theposthuman.org

Ioanna – Maria Stamati is a Junior Researcher at the University of the Aegean. She is a recent graduate of the Joint M.A. program of "Semiotics, Culture, and Communication" at the Aristotle University of Thessaloniki. She obtained her undergraduate degree from the Department of Cultural Technology and Communication at the University of the Aegean, and she is about to start her PhD journey. Ioanna's academic pursuits extend beyond her studies, as she actively engages in independent research and serves as a teacher on Vocational Training Institutes. Her research interests encompass various areas, including the utilization of audiovisuals as educational and mnemonic tools, Semiotics, Gamification, and the captivating field of Posthumanism. Her commitment is evident through

her recent publications, which include a book review on Stefan Lorenz Sorgner's insightful work, "*We Have Always Been Cyborgs*" in 2023, and contributions of proceedings from the 1st and 2nd Metahuman Futures Forum, the Why Still Education and the 13th Beyond Humanism Conference

Jaym* del Val or or ValJayK is a non-human non-gendered artist-philosopher-activist, ontohacker-metaformer and promoter of [Metabody](#) and [Reverso](#). Since 2001 Jay develops transdisciplinary projects in the convergence of all the arts, old and new technologies, philosophy and activism, which have been presented in more than 30 countries on 4 continents, in prestigious institutions (universities, festivals, museums), as well as in streets, villages, refugee camps, squats, deserts or jungles. Jay promotes the art of [metaformance](#) and the techne of [ontohacking](#). A referent in postqueer [metahumanism](#), Jay has published about [120 essays](#). As a queer and environmental [activist](#) Jay has led international initiatives. As a musician Jay has recorded [13 albums](#), and exhibits work as a visual artist. Jay is promoting two rural environments in [Salamanca](#) and [Almería](#) in preparation of becoming a naked gatherer in a forest, dancing till death arrives. Jay is neurodiverse, mestiza, non-binary microsexual, radical vegan and metaspecies, is neither human nor cyborg, neither man nor woman, and is neither on Facebook nor on Whatsapp. www.jaimedelval.com

Jean-Marc Matos is a dancer, choreographer, and artistic director of the K. Danse Company, is dedicated to bridging two worlds: the physical realm of expressive dance and the digital realm of virtualization through imagery, sound, interactive scenography, robotics, virtual reality, telepresence. Trained at the Cunningham Studio in New York, he has created nearly fifty choreographies performed in France and worldwide. He has also collaborated on various euroregional and European projects such as Dis-TDance, Ada ArtEina, Metabody, WholoDance, and Bodynet-Khoros 2022-2025.

Joaquín Fernández-Mateo is Associate Professor in Applied Ethics and Computing and Society at the Rey Juan Carlos University (Department of Arts and Humanities). His research concerns the Philosophy of Technology and Sustainability. Other research interests include Environmental Ethics and Animal Ethics. He has participated in several conferences such as "EACAS Conference on 'Appraising Critical Animal Studies'" or the "International Animal Futures Conference: Animal Advocacy in the Environmental Crisis". Joaquín is father of nine adopted cats.

Joan Caronil is a multidisciplinary [Artist](#) & Biologist, raised in the Land of Valencia, Spain, and actually living in between Greece and Turkey, whose works focus heavily on inspiration [extending and exploring the sensibility of the actual human perception of nature and biodiversity](#). As such, in an artistic most of his pieces are centred on his concept that "*Nature intrinsically holds the reincarnation of human senses*". Being highly interested in the cultural-folk aesthetics together with the Performance Arts & Digital Research field, helped by mixed-techniques collage and upcycling-reuse of materials. Nowadays furthering his knowledge research in Oceanography and Marine Biology at the University of the Aegean, in Northern Greece.

Lake Angela (Angela Parker/Kaiser) is a poet, translator, and dancer-choreographer who creates at the confluence of verbal language and dance movement. Her books of poetry include *Organblooms* and *Words for the Dead* from FutureCycle Press and *Scivias Choreomaniae* forthcoming from Spuyten Duyvil. She holds a PhD in the intersemiotic translation of Austrian Expressionist poetry into dance and has her MFA in poetry. Lake is an editor for the multilingual arts journal *Punt Volat*. She is a medieval mystic, beguine, and nonhuman. As director of the poetry-dance group Companyia Lake Angela, she presents the value of schizophrenia spectrum creativity. She welcomes visitors and collaborators at www.lakeangeladance.com.

Luciano Zubillaga is a Jiangsu-based artist who creates films and multi-screen audio-visual installations at the meeting point of science, and spirituality (notably expanded telepathy and body intelligence). His work has been exhibited extensively in solo and group exhibitions at international art biennials, film festivals and major museums and galleries around the world, including, the Museum of Modern Art, Buenos Aires, the Louvre Museum and the Institute of Contemporary Art in London. Zubillaga is currently Senior Associate Professor at Xi'an Jiaotong Liverpool University in Suzhou, where he was the founding Programme Director of the BA in Art, Technology and Entertainment. He holds a Ph.D from the University of Kent, UK.

Marcus Ten Low is a small-scale eco-ethicist and animal activist who aspires to be "kind to all beings". Based in Brisbane, Australia, he has no dependants and lives modestly and responsibly as a vegan. He has been published on numerous occasions by the Animal Justice Party Qld, *Quadrant*, and *The Big Issue* (Australia), and his social media @antibreeder1m has almost 2000 followers.

Mark Coeckelbergh is a full Professor of Philosophy of Media and Technology at the Philosophy of Department of the University of Vienna, and until recently Vice Dean of the Faculty of Philosophy and Education. He is also ERA Chair at the Institute of Philosophy of the Czech Academy of Sciences in Prague and Guest Professor at WASP-HS and University of Uppsala. Previously he was the President of the Society for Philosophy and Technology (SPT). His expertise focuses on ethics and technology, in particular robotics and artificial intelligence. He is a member of various entities that support policy building in the area of robotics and artificial intelligence, such as the European Commission's High Level Expert Group on Artificial Intelligence, the Expert Council Ethics of AI of the Austrian UNESCO Commission, the Austrian Council on Robotics and Artificial Intelligence, and the Austrian Advisory Council on Automated Mobility. He is on the advisory board of the University of Milan's Research Center on the Philosophy of Technology (PhilTech@UNIMI). He is the author of 17 philosophy books and numerous articles, and is involved in several national and European research projects on AI and robotics.

Michela Bloisi is a PhD Student in Philosophy, at the University of Turin. Her research interests interweave pragmatist aesthetics, philosophy of dance, phenomenology and theories of embodiment. Her doctoral project is devoted to improvisation in dance and its social and political relevance.

Nikolitsa Gourgouli has a bachelor's degree in History of Art at the Athens School of Fine Arts in Greece. She did her master's at Edinburgh Napier University, at the School of Arts and Creative Industries. She has worked in cultural institutions and organisations in Greece and abroad. Her work and research experience includes screenwriting and storytelling, photography, film directing. Currently, she is a PhD candidate, while also working on film related and other research programs at the University of the Aegean, in Mytilene. Her thesis concentrates on the research of the concept of the figure, as an interface between the human, nature, and the rise of technology, through the posthuman reading.

Pablo Calvo de Castro holds a degree in Audiovisual Communication and a Ph.D. in documentary filmmaking from the Interdisciplinary Studies of Gender and Policies of Equality doctoral program at the University of Salamanca (Spain). Currently, he is an associate professor in the Department of Sociology and Communication at the Faculty of Social Sciences at the University of Salamanca. With over 15 years of experience, he has worked as a filmmaker, producer, editor, and director of photography in the field of documentary television production. In 2020, he directed his inaugural documentary, "Palabras de Luz," analyzing the processes of memory construction through a shared narrative with victims of the armed conflict in Colombia. Additionally, he engages in various documentary and transmedia projects related to collective memory. From 2017 to 2022, he served as a full-time professor at the Faculty of Communication at the University of Medellín (Colombia). At IES, he has been teaching the course "Film Noir and Social Reality" since 2023.

Panagiota Georgopoulou is an Assistant Professor of Contemporary Social Theory in the Department of Sociology at Panteion University of Social and Political Sciences, Athens. Her research interests include posthumanisms, human-technology relationships and, social theory and complexity sciences. She has published many articles in these areas including recently "The Coronavirus Challenge to Modern Anthropocentrism", *Vestnik of Saint Petersburg University. Sociology*, 14(4), 318-329, 2021. She authored *The Complexity Turn in Social Thinking* in Greek. Kritiki: Athens 2010.

Patricia MacCormack is Professor of Continental Philosophy at Anglia Ruskin University Cambridge. She has published extensively on philosophy, feminism, queer and monster theory, animal abolitionist activism, ethics, art, occultism, and horror cinema. She is the author of *Cinesexuality* (Routledge 2008) and *Posthuman Ethics* (Routledge 2012) and the editor of *The Animal Catalyst* (Bloomsbury 2014), *Deleuze and the Animal* (EUP 2017), *Deleuze and the Schizoanalysis of Cinema* (Continuum 2008) and *Ecosophical Aesthetics* (Bloomsbury 2018). Her newest book is *The Ahuman Manifesto: Activisms for the End of the Anthropocene*. She recently completed a Leverhulme Fellowship researching and developing Death Activism. <https://www.aru.ac.uk/people/patricia-maccormack>

Stelarc experiments with alternative anatomical architectures. He has performed with a *Third Hand*, a *Stomach Sculpture* and with *Exoskeleton*, a 6-legged walking robot. *Fractal Flesh*, *Ping Body* and *Parasite* are internet performances that explore remote and involuntary choreography. He has surgically constructed an ear on his arm whose intent was to be electronically augmented and internet enabled. Recent performances include ReWired/ReMixed, that incorporates an outsourcing of his senses and a sharing of agency. Commissioned for the 2020 Adelaide Biennial of Australian Art, *Reclining StickMan* is a 9m long, 4m high robot that is algorithmically actuated by pneumatic rubber muscles and can be remotely choreographed with online interactivity. In 1996 he was made an Honorary Professor of Art and Robotics, Carnegie Mellon University and in 2002 was awarded an Honorary Doctorate of Laws by Monash University. In 2010 he was awarded the Ars Electronica Hybrid Arts Prize. In 2015 he received the Australia Council's Emerging and Experimental Arts Award. In 2016 he was awarded an Honorary Doctorate from the Ionian University, Corfu. In 2023 he was awarded an Honorary Doctorate from the Art Academy in Krakow. His artwork is represented by Scott Livesey Galleries, Melbourne. www.stelarc.org

Theresa Schubert. In an aesthetic between alchemy and science fiction, Theresa Schubert's multiple award-winning works question anthropocentrism and enable alternative visions and/or new sensory experiences. She creates techno-organic installations but also argues for animal ethics and transspecies encounters. Dr. Theresa Schubert is a Berlin-based artist, researcher and curator exploring unconventional visions of nature, technology and the self. She holds a PhD in Media Art from Bauhaus-University Weimar. Her practice combines audiovisual and hybrid media to conceptual and immersive installations or performances. That includes organic matter and living organisms, algorithms and artificial intelligence becoming part of the artwork not just as material but meaningful co-creators. Further, she works with immersive video environments and 3D Laser Scanning to challenge modes of perception and question the human-machine relationship in hypertechnologies where the nature-culture divide seems to dissolve in the digital realm. Her work has been awarded with the Award of Excellence at the Japan Media Arts Festival 2022 (Art Division), a Prix Ars Electronica Honorary Mention (AI & Life Art 2021), a STARTS Prize 2021 Honorary Mention, the NTAA (New Technological Art Award) 2016. She is a Longlist for the Lumen Interactive Art Award 2022, Longlist Aesthetica Art Award 2023 and has been nominated for the GASAG Kunstpreis by Berlinische Galerie 2016 and 2018. She has been awarded with a S+T+ARTS Residency (2019 and 2022) funded by the European Commission and was artist-in-resident at the Group of Applied and Molecular Microbiology at TU Berlin (2018-20). Schubert's work has been exhibited internationally. Venues include: Ars Electronica, Linz, Art Laboratory Berlin, BOZAR Brussels, KW Institute for Contemporary Art Berlin, Newcastle Region Art Gallery, Electro Fringe Festival Australia, Futurium Berlin, Istanbul Biennial, European Media Art Festival, Kapelica Gallery, Museum Villa Rot, MMOMA Moscow, Museum of Contemporary Art Perm, and Zebrstraat Gent. www.theresaschubert.com

Vivi Zangogianni has a BSc in French Literature from the Aristotle University of Thessaloniki, a BSc in Cultural Technology and Communication and MSc in Teaching from the Hellenic Open University. Her PhD research deals with the responsible design of educational software focusing on the notion of digital wellbeing. She has great experience in education and working with different user groups. Her research interests include design and development of educational software, learning experience design, philosophy of technology and education, reflective teacher professional development and identity.

Yunus Tuncel received his Ph.D. in philosophy from the New School for Social Research in Spring 2000 and has been teaching philosophy since then. He is a co-founder of the Nietzsche Circle and the Editor-in-Chief of its electronic journal, *The Agonist*, which is published twice a year. He has published several essays in journals and anthologies and presented papers at conferences locally and internationally. He is the author of *Towards a Genealogy of Spectacle* (Eye Corner Press, 2011), *Agon in Nietzsche* (Marquette University Press, 2013), *Emotion in Sports* (Routledge, 2019), *Nietzsche on Human Emotions* (Schwabe, 2021), *Flames of Passion* (Beadle, 2022) and the editor of *Nietzsche and Transhumanism* (Cambridge Scholars Publishing, 2017) and the co-editor of *Nietzsche and Music* (Cambridge Scholars Publishing, 2022). He was one of the co-organizers of the New York Posthuman Research Group (based at NYU) where he explored, with other posthumanists, art and technology relationship among other philosophical subjects and co-founded *The Journal of Posthumanism* with other scholars in June 2020; its first issue came out in Spring 2021. He is the co-founder of World Posthuman Society and the co-editor of its journal *Infinity*.

Lesvos 2024

**3rd
Metahuman
Futures Forum**

¿Ending the Age of Denialism?

**Planetary Holocaust, Human
Supremacism, and Extinction.**

**Towards a Metahuman Justice
and Freedom for all Life Forms.**

**1- 2 June 2024
Mytilene, Lesvos, Greece**

University of the Aegean
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<https://metabody.eu/3rd-metahuman-futures-forum/>



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