

**5th Metahuman Futures Forum**

**Decelerating Extinction:**

# **Pathways to Liveable & Flourishing Metahuman Futures**

**24-25  
MAY  
2025**

**Mytilene  
Lesvos  
Greece**

University of the Aegean  
Geography Building

Part of the BODYNET-KHORÓS project:  
BODYNET-KHORÓS LAB 18



<https://metabody.eu/5th-metahuman-futures-forum/>



**METAHUMAN LAB  
in Eressos &  
Workshops with  
the Refugee  
community  
26-28 May**

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5<sup>th</sup> Metahuman Futures Forum – Lesvos – 2025

# ***Decelerating Extinction:***

## ***Pathways to Liveable & Flourishing Metahuman Futures***

*A Meta-academic Metahumanities Encounter.*

**24th-25th May 2025, in Mytilene, Lesvos, Greece**

University of the Aegean. Department of Cultural Technology and Communication,  
Geography Building.

+ **Metasexual Lab** at the Queer Ranch festival in Sakala Eressou, 28<sup>th</sup> May

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

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

Part of the [BODYNET-KHORÓS](#) project: **BODYNET-KHORÓS LAB 18**

**Organising Committee:** Jaime del Val (Reverso/Metabody), Aleksandra Lukaszewicz (Polish Society for Aesthetics, Poland), Joaquín Fernández Mateo (Universidad Rey Juan Carlos, Madrid).

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

## **Programme and Abstracts**

### **Guest Speakers:**

John Zerzan, Dr. Pierre Jouventin, Dr. Émile P. Torres, Sophie Gosselin & David G. Bartoli, Rimona Afana.

### **Streamign links for the audience:**

- Session 1 - 24th May - Morning: <https://youtube.com/live/mro7RHnZW7A>
- Session 2 - 24th May - Afternoon: <https://youtube.com/live/ZhPQbZjDzcY>
- Session 3 - 25th May - Morning: <https://youtube.com/live/0-iPdnPdu2s>
- Session 4 - 25th May - Afternoon: <https://youtube.com/live/Zl6gl79rWXY>

Updated infos in:

<https://metabody.eu/5th-metahuman-futures-forum/>

## Presentation

In the words of United Nations Secretary-General António Guterres on Monday, 7th November 2022 at [COP27](#), “We are on a highway to climate hell with our foot still on the accelerator. [...] Humanity has a choice: cooperate or perish.” In times when all of humanity would be expected to be desperately working together to avoid collapse what we have is instead a generalised denial: people in universities keep working on abstract topics, governments of all signs keep fanatically promoting the “progress” that is paving our way to extinction, and even environmental organisations ignore and silence the core issues: shift to plant-based diets, deep degrowth and addressing overpopulation as the unavoidable but ignored problems.

On the one hand, we have the radical dystopia of Trump-Musk supremacist fascism accelerating our way to collapse dramatically; on the other, we have a global left, including activists and intellectuals, that represent just a milder version of the same fanatic human supremacism and belief in human progress and expansion. How can we exit this loop? Or are we to merely assume our imminent extinction, once we disavow false trash-human beliefs in digital immortality and cosmic flight?

What are the mechanisms, besides disinformation promoted by the super-rich, leading to this fanatical denialism? How can we address the hidden human supremacism in all of us, starting with academia, critical intellectuals, activists, and artists from the global north, who pertain to the 10% of the global privileged population and don't want to lose their privileges? And how can we extend our networks of cooperation beyond these circles, encompassing more and more different others, from different cultures of the Global South, different social strata, and other species?

Already in 2003, the documentary *The Corporation* was exposing how current societies have an intrinsically psychopathic profile. In the new Trump-Musk Era, this seems to rise to new unimaginable heights, while Silicon Valley shows the intrinsic neofascism it always had, disguised till now behind fallacies of liberation and emancipation, as in all techno-optimisms. Is there a way out of that psychopathy, other than a quick extinction? What are the deep roots of this situation? Could they be in millennia of sensorimotor alienation in sedentary societies, that have resulted in an egocentric, self-obsessed individual?

This forum aims at addressing the radical crisis of the present without palliatives, putting at the centre the elephant in the room: the denialism going on in supposedly critical milieus of the global north. Exposing the dead ends and fallacies of a hidden supremacism philosophy, the forum aims to break through the global wall of silence and denialism for an eventual deceleration on the Highway to Extinction.

The Metahuman lens will be once more the field proposed for addressing both a deeper self-critique than is mostly present in critical posthumanism, ontologically hacking the hidden supremacism in us, and a broader vision for potential transformations beyond the cultures of dominion that, since 10,000 years approx. have unleashed the quickest mass extinction on Earth. Outlining a potential metahuman mutation implies undoing the dead ends and fallacies of false criticality and supremacist denialism.



# Programme

## Saturday 24<sup>th</sup> May

9'30

- On site Welcome

10'00

- Streaming start and brief introduction
- Aleksandra Łukaszewicz - *The Importance of Indigenous Knowledge in Times of Climate Crisis*

11'00

- Sophie Gosselin & David G. Bartoli - *Knowledges and practices of terreerial communities against the techniques of dominion of the state-capital / Savoirs et pratiques des communautés terrestres contre les techniques de domination de l'Etat-Capital* (Conversation with Jaime del Val - Bilingual in English and French) - ONLINE from France

12'00

- Małgorzata Kowalcze - *We Have Never Been Neanderthal. Alas!* - ONLINE from Poland
- Pierre Jouventin - *The species against nature.* - ONLINE from France

14'00 - vegan lunch time

16'00

- Ioanna-Maria Stamati - *K-Dramas and Horror Fiction as Lenses for Climate Collapse and Techno-Dystopia*
- Rimona Afana - *Individuals vs. Species: A Critique of Environmental Law's Focus on Biodiversity.* - ONLINE from Romania
- Joaquín Fernández-Mateo - *Aligning the Technosphere: Towards Compassionate Technologies in a Posthuman World* - ONLINE from Spain
- Jaym\*/Jaime del Val - *Our gatherer-only future and the hidden traps of Human Supremacism*

18'30

- Émile P. Torres - *Longtermism and the Sixth Mass Extinction Event* - ONLINE from the USA
- Ontotherapy/Debate: *Challenging Human Supremacist assumptions, part 1: The utopia is that "this" has any future?:* Why do we tend to assume that things like AI or sedentary and industrial civilization have a future in spite of the evidences? Why do nearly all of us (critical intellectuals and activists) practise the denialism of the crisis?

20'30 - Vegan dinner at the port

## Sunday 25<sup>th</sup> May

10'00

- Nefeli Katsarou and Nikolitsa Gourgouli - *Reading and dressing the body in the posthuman era; A posthuman project*
- Jean-Marc Matos - *Technological Failures and the Poetics of the Error.*
- Jaym\*/Jaime del Val - *The Taming of Dionysus and the Extinction of Dance.*

12'30

- Evi Sampanikou - *Reflections upon Jaime del Val's Ontohackers, I. An alternative reading and review*
- **Book presentation: *Ontohackers Part II* - Presentation** with Evi Sampanikou, Joaquín Fernández-Mateo, Aleksandra Lukaszewicz and Jaime del Val.

14'00 - vegan lunch time

16'00

- Anastasia Zoi Souliotou - *Meta- / Post-human surrealism & art technologies: fusion of art media and forms.* - ONLINE from Greece
- Philip Reed-Butler: *The Meta- nature of Blackness in Post-/Transhumanism*

18'00

- John Zerzan - *Origins of the Technosphere: Our Cyborg Future* - ONLINE from the USA
- **Ontotherapy/Debate: *Challenging Human Supremacist assumptions, part 2: The illusion is that "this" is desirable and defensible?*** Why do we tend to assume that things like AI or sedentary and industrial civilization are desirable and should be preserved, and what new emancipatory discourse do we need instead? Why hold onto something so dreadful and which seems to have no future? What alternative knowledges and ways of living are there, that we need in order to look beyond this black hole?

20'00

- Mia Makela - *Anthropobee & Into the Wild* (Video screenings)
- Closure and optional vegan dinner at port

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## Wednesday 28<sup>th</sup> May

at 3pm in Skala Eressou

**Metasexual Lab**

by Jaym\* del Val

at the Queer Ranch Festival - at Ohana Ranch

<https://www.queerranchfestival.com/event-details/metasexual-lab>

(see info after abstracts)

# Abstracts

## **Rimona Afana - *Individuals vs. Species: A Critique of Environmental Law's Focus on Biodiversity***

Environmental law disproportionately focuses on species conservation while disregarding the suffering of individual animals. Crimes against individuals are not prohibited under the Convention on International Trade in Endangered Species of Wild Fauna and Flora if their species is not endangered. A species-centric approach also defines the Kunming-Montreal Global Biodiversity Framework and the Biodiversity of Areas Beyond National Jurisdiction Agreement. Regional frameworks such as the Bern Convention and the Endangered Species Act are similarly deficient in rights/welfare provisions. This fixation on species obscures crimes against billions of sentient individuals.

While, amid the current extinction crisis, protecting species may seem more pressing than valuing individuals, nonhuman animals are not primarily species, but individuals seeking to survive, with distinct needs, and a moral (alas, not legal) right to not be harmed. Yet, as long as species are conserved, individuals can be legally displaced, abducted, confined, tortured, killed. That happens to the victims of industrial animal farming, a legal anomaly, and to the victims of wildlife trade, legal and artificially distinguished from wildlife trafficking. Only extreme forms of animal abuse are outlawed; most others are allowed, culturally and legally.

My research documents the tension in environmental law between conserving species and protecting individuals: I show how environmental conventions embrace the species-centric approach, how necropolitics shapes biodiversity, and why an individual-centred framework is preferable but challenging, practically and ethically. Taking a victim-centred perspective, my hope is to identify how environmental law can adopt a more compassionate approach, particularly to sentient wild animals. Part of my aim is also to explore how animal rights law, centred on the micro (individual animals) can be reconciled with environmental law, centred on the macro (ecosystems).

## **Jaym\*/Jaime del Val - *Our gatherer-only future and the hidden traps of Human Supremacism: towards a new emancipatory narrative and the VegAnarQueer principles***

The talk will expose the evidences on how sedentary exploitative civilizations should not be preserved and have no future, and on how we should embrace a much deeper transformation towards a regaining of symbiotic coevolution in the Biosphere. We will see how the onset of monocultures and splits since the Neolithic is the reversal of diversification and symbiosis as core principles of life in the Biosphere, and will look onto a broad range of alternatives for a profound transformation during the upcoming collapse, towards a new emancipatory discourse for the totality of the living, exposing the VegAnarQueer principles, while denouncing resilient forms of denialism and Human Supremacism and academia and activism.

## **Jaym\*/Jaime del Val - *The Taming of Dionysus and the Extinction of Dance.***

The talk will expose the research done during the Bodynet-Khorós project on the centrality of disaligned choral dances to human (and nonhuman) societies and on how since the Neolithic aligned kinds of choral dances emerged, linked to a new form of homogenous sociality, where disaligned dances got tamed (the "taming of Dionysus") while dances lost their core role for societies, in a gradual extinction both of dances and of life, till the current society where machines and algorithms choreograph us while unleashing the quickest mass extinction in the history of the Earth. A return of the disaligned chorus will be vindicated as aesthetico-politics of planetary regeneration during the upcoming collapse of exploitative civilizations.

## **Joaquín Fernández-Mateo - *Aligning the Technosphere: Towards Compassionate Technologies in a Posthuman World***

This communication reconsiders Anthropocene studies by reframing them within the concept of the Technocene, arguing that significant biogeological changes breaching planetary boundaries result from

an increasingly autonomous technosphere. In this context, we must acknowledge that human reality is technomediated; however, this does not entail an uncritical acceptance of technology, nor a wholesale rejection of it. Instead, adopting a posthumanist perspective, it promotes a nuanced, critical alignment with technology—one sensitive to the value of non-human entities, including both sentient beings and natural systems. Decentering human perspectives in the Technocene involves creating novel technological arrangements that challenge current exploitative and reductive practices. In a world where ecological crisis renders us increasingly vulnerable, attention must be directed toward sentient beings whose conditions have deteriorated due to the technological processes of planetary transformation. A suDering-focused ethics in the Technocene implies that technological eDorts should shift from predominantly enhancing the comfort of the least vulnerable towards actively mitigating harm to the most vulnerable populations. This ethical shift necessitates the pursuit of compassionate technological assemblages, although this ambition brings inherent tensions and complexities. Key ethical questions emerge: What principles should guide our decisions to discard or adopt specific technologies? Which technologies have harmful biophysical consequences that amplify suDering? Ultimately, what technologies should we pursue to support the well-being and flourishing of all beings within Earth's interconnected web of life?

**Sophie Gosselin & David G.Bartoli - *Knowledges and practices of terrestrial communities against the techniques of dominion of the state-capital / Savoirs et pratiques des communautés terrestres contre les techniques de domination de l'Etat-Capital*** (Conversation with Jaime del Val - Bilingual in English and French)

Conversation around three hot spots: (1) On the one hand, we will delve into the hot spots of the \*false ontologies of domination\* that need to be dismantled, for example, in the transition from ontic to pathic, and the importance of this transition to transforming the ontologies of domination and extinction. (2) On the other hand, at the forum, we talk a lot about generalized negationism in critical intellectuality and activism when it comes to undertaking profound systemic changes, for example, in relation to indigenous ontologies and knowledge, which are often cited but rarely discussed as a way to pursue a total dismantling of societies of domination and extinction. So a point of debate can be quite practical and political, in the sense of what knowledges can inspire a profound change in relation to the current drift, and how far it should be taken, and how, to truly reach the point of ceasing to be a devastating force in the biosphere and rediscovering a symbiotic coevolution with the rest of life, for true terrestrial communities. Since we are accelerating towards the abyss, the realistic proposal of the Forum (mine, at least) is: "how to activate these practices of transformation during the coming collapse. Or, with whom, how." For three years, the forum has been discussing three major taboos of human supremacy: (1) the urgent shift in diets away from animal exploitation, recognized by science as the most urgent issue in relation to the ecological crisis, in addition to being the most urgent ethical issue in relation to the rest of life, but silenced by everyone, even in environmentalism and the "left"; (2) profound degrowth toward indigenous modes of emptiness as the only true way to eliminate not only fossil fuels but the rest of our planetary devastation, and (3) addressing the taboo of overpopulation in a radically democratic, transfeminist, and anti-racist manner. The question being, "how far can we take it and how?" considering that current degrowth movements generally have cosmetic approaches that reproduce the ontologies of human supremacy. (3) Central to the forum is also the inseparability of aesthetics, politics, and technology. This will provide a third thread for discussion.

**Pierre Jouventin - *The species against nature***

*Sapiens* is really unique among animals because he threatens wild fauna and nature, modifying the climatic equilibrium and consequently himself.

**Nefeli Katsarou and Nikolitsa Gourgouli - *Reading and dressing the body in the posthuman era; A posthuman project***

In the light of posthuman, critical posthuman, metahuman and transhuman discussions about life, embodiment, and what lies beyond humanity and the anthropocene, we propose the concept of the 'dolls' to show the blurring of strict lines between pre-established notions about existence, the animate and inanimate, as well as the possibility of a 'posthuman other'. This 'posthuman other' will challenge our knowledge about posthuman art, and new directions of representation. It will bring forth ideas

about the 'figure', the understanding of shapes and forms, movement and fashioning the body. This current research aims to discuss what we name as 'posthuman entities' with readings of the posthuman and metahuman while studying both in theory and in practice. In a world of radical changes, and environmental unconsciousness, but also thinking of possible futures and interpretations, this study will manifest different versions of embodiment and dressing the body in complicated and transgressed reality (and fantasy). Art is a multidimensional process of creating shells, waiting to be filled with the emotions and thoughts of their creator and audience. In this sense, art serves as the garment that dresses our ideas—these thought-forms that have accompanied us all our lives. Part of our artistic practice and theory involves crafting, such as shells with a hybrid aesthetic, blending animalistic and biological forms. Using a variety of soft materials, both natural and man-made, such as paper, threads, and fabric scraps, these empty garments exist as vessels, invite us to imbue them with our essence.

**Małgorzata Kowalcze - *We Have Never Been Neanderthal. Alas!***

William Golding's novel *The Inheritors* depicts the moment in human evolution when Neanderthals are displaced by Cro-Magnons, the first representatives of Homo sapiens. The reader observes that moment from the point of view of the poetically recreated unique 'bodymentality' of Neanderthals, portrayed through behavioral narrative that focuses on abundant sensory imagery. Perceiving the world as a living, constantly fluctuating entity that they are "immersed" in and belong to, Neanderthals have a sense of profound connection with their surroundings. Their bodies are endowed with an understanding of their own, and bypassing mental mediation, they interact with the world in an immediate way. Characterized by a profound *somatognosia* – bodily wisdom – and non-linguistic communication based on participation rather than rational interpretation, Neanderthals consider themselves components of the 'body' of nature, rather than as independent individuals. They do not stand much chance when confronted with "the new people," Cro-Magnons, with their advanced technological skills, greater manual and mental dexterity, developed linguistic competence, and above all, the unquenchable thirst for dominance. Cro-Magnons perceive themselves as fundamentally different from other living forms, far superior to them, and thus entitled to use their intellectual and physical abilities to brutally change their environment for their own benefit and convenience. Their appropriative attitude stands in stark contrast to the approach of Neanderthals, for whom both animate and inanimate elements of their surroundings are endowed with agency and subjectivity. They themselves are not subjects in the eyes of Cro-Magnons and thus are ruthlessly slaughtered. Neanderthals, who, due to their animalistic appearance, corporeal sensibilities, and intellectual shortcomings, represent the very opposite of humanistic ideals, prove morally superior to the species that are supposed to embody enlightenment, if only because their intellectual and communication capabilities are better developed. Or so we tend to believe. The novel is a critical response to *The History of the World* by H.G. Wells, who presents the displacement of Neanderthals by "the reasonable man" positively, as a step towards the development of civilization, *ergo* the enlightenment of the human race. Golding is openly skeptical of Wells's enthusiastic portrayal and speaks with nostalgia of the human 'prelapsarian' state that Neanderthals personify. My paper is going to explore the components of that state and try to imagine how good it would feel to be 'primitive'.

**Aleksandra Łukaszewicz - *The Importance of Indigenous Knowledge in Times of Climate Crisis***

The Anthropocene has brought humanity to a life-threatening situation, contributing to climate change, depleting natural resources, and eroding the survival skills that sustained humans for millennia. Contemporary life, particularly in developed countries of the Global North, is heavily dependent on energy supplies, ready-to-consume food, medicine, and manufactured goods. Fundamental skills such as growing one's own food, identifying edible resources in nature, processing them into nutritious meals, self-healing, building shelters, and making clothing have not only evolved due to cultural development but have also been largely outsourced to specialists and machines powered by electricity. At first glance, this may seem like a utopian future; however, such a perspective ignores the looming risk of civilizational collapse due to the overexploitation of Earth's resources. In a catastrophic scenario—which we must seriously consider as at least possible—only those who can adapt to new environmental conditions will survive. This adaptation may take two forms: on one hand, the appropriation of others' resources, as history has shown that conflict often accompanies human crises; on the other, the cultivation of ecological and environmental skills essential for survival. Indigenous cultures, deeply



intertwined with nature, possess these critical skills. Rather than seeing themselves as separate from the environment, Indigenous peoples engage in reciprocal relationships with it. From this perspective, I argue for two key points: (1) We should follow the United Nations' recommendation to preserve Indigenous traditional knowledge. (2) Instead of merely replicating Indigenous lifestyles—given that conditions are changing—we should adopt their relational approach to the environment, recognizing our interdependence with nature. Even if the future proves challenging, survival will require the creation of new, albeit temporary, ecological balances. This perspective underscores the significance of Indigenous knowledge in the climate crisis, both in its content and structure, highlighting the urgent need to protect epistemic diversity.

## **Mia Makela**

**Brief artist statement:** I am a research-based media artist and cultural historian specializing in environmental history within the framework of critical animal studies. My deep concern for nonhuman rights has shaped my worldview since childhood. Even then, I was troubled by the mistreatment of other beings—I rescued dogs, soothed horses, and later, at 17, stopped consuming meat after uncovering the realities of the meat industry. That moment shattered the illusion that human rights could be upheld while other species remained exploited. Through my video work *Anthropobee*, I continue to lift the veil of ignorance, exposing the hidden realities of the honey industry and its impact on honeybees. While terms like “fair honey” suggest ethical sourcing, they rarely consider what is fair to the true producer—the honeybee itself. By bearing witness to these overlooked injustices, my work challenges the dominant narratives of human exceptionalism and invites a more just coexistence with the nonhuman world. In the video *Into the wild* I travel back in time in search for the moment when the interspecific relationship between human and the honey bee got out of balance and turned towards the anthropocenic future we are living in now. *Into the Wild* is also a reflection on decolonisation and the ways of natural bee keeping. *Into the Wild* video takes us back in time, to a remote corner of a natural park in Southern Lithuania. By documenting ancient beekeeping activities, Makela tracks down key moments in the relationship between two species, and how this affected the process of subjugating the honey bee into a condition of exploitable natural resource. These kinds of processes eventually led us towards the anthropocene we know today. But what do we see in the future? Links to the work: *Anthropobee – A critical exploration of contemporary beekeeping practices.* <https://www.miamakela.net/anthropobee> - *Into the Wild - Honeybee's journey into the heart of anthropocene.* <https://www.miamakela.net/into-the-wild>.

## **Jean-Marc Matos - Technological Failures and the Poetics of the Error. Feeling vs. Thinking and Embodied Knowledge: artistic and philosophical dimensions examined in two K. Danse's projects, FAIL and ETERNITE**

This presentation examines the artistic and philosophical dimensions of technological failure and embodied knowledge through K. Danse's FAIL and ETERNITE projects. FAIL explores the poetics of error by engaging participants in a performative dialogue with an AI trained on dance movements, revealing how misinterpretation and deviation from norms generate new creative possibilities. It highlights the instability of AI perception, where confidence leads to oversimplification, and uncertainty fosters complexity, questioning digital determinism. ETERNITE, in contrast, envisions a speculative future where near-human, immortal creatures interact with audiences through dance, haptic sensors, and scenographic technologies, probing the boundaries between physicality and digital existence. By drawing on 4E cognition, phenomenology, and somaesthetic experience, this talk explores how these projects challenge normative representations of the body, offering new, relational modes of interaction between movement, perception, and technology. This presentation explores the dynamic interplay between dance, AI, and audience interaction through K. Danse's FAIL and ETERNITE projects. FAIL interrogates the poetics of error by engaging participants in an evolving dialogue with an AI trained on dance movements. As the AI attempts to recognize gestures, it oscillates between simplification and misinterpretation—exposing the limits of algorithmic perception while inviting participants to step beyond habitual movement patterns. It embraces AI limitations in the triangle Interpretation / Confidence / Perception as creative catalysts that challenge the illusion of digital perfection and control. ETERNITE, in contrast, envisions a speculative future where hybrid, near-human creatures navigate the boundaries between mortality and digital immortality. Through interactive choreography, haptic

technology, and audience participation, the project questions the nature of embodied presence and affect in technologically mediated spaces. It investigates embodied epistemologies, demonstrating how dance generates knowledge beyond linguistic and computational frameworks. Together, these works reveal how AI-driven performance challenges normative representations of the body, potentially fostering another fluid, relational, and exploratory engagement with movement and perception. Drawing on the poetics of error, 4E cognition (embodied, embedded, extended, enactive), and phenomenology, this talk highlights how these projects subvert technological determinism and propose new, affective, and relational modes of interaction between bodies and machines. FAIL: [https://www.k-danse.net/en/portfolio/f\\_ai\\_lle/](https://www.k-danse.net/en/portfolio/f_ai_lle/) - ETERNITE: <https://www.k-danse.net/en/portfolio/eternite/>.

### **Philip Reed-Butler: The Meta- nature of Blackness in Post-/Transhumanism**

The construction of Black transhumanism (Butler 2019) relied heavily on a conceptual foundation of Black posthumanism. Black posthumanism has 12 essential tenets/ principles: 1. Complex knowledge is paradoxical[, local] and nonlinear. 2. Vital energy underlies life and is nondeterministic. 3. Relativity of the subject is not unsubstantial. It is everything. 4. All matter is interconnected due to blurry interdependence. 5. Nondeterminism does not negate super nature, that is, God, gods, [monsters, spectres, shadows,] immateriality, and so on are substantive, valuable. 6. The world is a dynamic amalgamation of uncertainty and disorder. 7. Language is [among the most] powerful technological [prosthetics. Its ability to access emotionality to bolster its reach adds to the potential/danger of its reproducibility.] 8. The human is [a facade], an extension of linguistic technology used to extract, stratify and destroy people. 9. [People are not limited to hairless bipedal beings. Personhood extends beyond the boundaries of these onto-material conceptualizations. 10. Vitality determines personhood. So, all that can be is a person and deserves the rights, privileges and responsibility of its ensuing relationality.] (forgive this one for its lasting anthropocentric sensibilities) 11. Whatever happens to [existence] also happens to [people]. 12. Everything is [unfolding]. There is no final theory (Butler 2022). Further, Blackness as potentiality/possibility (Wehiliye 2014), and Black bodies—in the variability of their material manifestations—have always functioned as nodal points (del Val and Sorgner 2010) with shifting layers of meaning attached to them. This has especially been the case in the historical relationship between Blackness and Western European colonialism and its descendants. A Metahuman metabody, “deepens the view of the body as field of relational forces in motion and of reality as an immanent embodied process of becoming that does not necessarily end up in defined forms or identities, but may unfold into endless amorphogenesis. Monsters are promising strategies for performing this development away from humanism (de Val and Sorgner 2010).” This is nothing new. Black studies have always sought to navigate the waters of non-being, or, infinite potential being (Wynter, Fanon, Césaire, Jackson, etc). The histories of Black bodies/people existing as monstrosity, Other, object and subject-object speak to the manifold relationality of Blackness to the infinitely variable nature of environment(s)—as complexes of relationality influencing and exchanging with one another (at fluctuating levels of power). To speak squarely to the call of the conference this paper is intended to explore the internal nodes of intrapersonal identity as an extension of the Haitian Vodou multi-soul complex. In doing so, it unpacks the transfinite (or near infinite) internal constellations of identity and embodiment as a means to offer a framework for better understanding of Black metabody configurations. As a move toward flourishing; acceptance and curiosity around one’s transfinite internal landscape allows for a proliferation of a particular amorphogenesis that engages in the type of violence which “avoid[s] the permanent superiority of a force over others,” and leads to “a certain nonviolent equilibrium [that] is reinstated over and over again (de Val and Sorgner 2010).” All of which point to the intersecting, interwoven, and overlapping ways that Black transhumanism and Black posthumanism converge upon metahumanism and Black flourishing.

### **Evi Sampanikou - *Reflections upon Jaime del Val's Ontohackers, I. An alternative reading and review***

*Ontohackers, I* by Jaym\*/Jaime del Val is the first volume of a long-expected book that has recently been published (May 2024). It had been developing since 2012, first written in Spanish (2016) and then re-written in English (2017). Parts of this monumental work had previously been presented, re-shaped and evolved in a series of forums and conferences, a series of metaformances, a series of workshops on

proprioception and movement philosophy, including body and mind disalignment exercises, and during herb gathering sessions. The book thus offers a deep immersion in Jaime del Val's combination of art and practical philosophy of being, in the context of a new ecological r/evolution. Reading *Ontohackers*, I is mainly a scholarly practice however, as it is the essence of Jaime del Val's theory of Metahumanism, a separate path among the theories of Posthumanism, focusing on a clearly ecological, non-binary and vegan approach exploring not exactly new, but deeply rooted in the prehistory, practices, based on movement and the natural abilities of the body. It is a system of ethical philosophical values related to an immense respect for all forms of life on a sustainable planet, based on original sources and bodily capabilities, that hopefully will be discussed in the forum, in parallel with the presentation of the second volume that is now published.

**Ioanna-Maria Stamati - *K-Dramas and Horror Fiction as Lenses for Climate Collapse and Techno-Dystopia***

In an era of rapid climatic collapse and technological dystopia, K-Dramas have evolved as a dynamic cultural innovation hub, fusing horror, speculative fiction, and sociopolitical critique. The presentation explores how K-Dramas deal with topics such as environmental catastrophe, AI-driven concerns, and the fragility of human existence, establishing them as an important field for critical analysis. Rather than simply reflecting dystopian worries, K-Dramas weave intricate stories that analyze and rethink humanity's place in a constantly changing world. They address themes like as ecological catastrophe, computational injustice, and digital capitalism, opposing dominant myths of progress and human domination. By blurring the lines between horror and futurism, these stories provide a window into the continuous tensions between technology, nature, and posthuman possibilities. This talk investigates whether K-Dramas encourage anxiety of posthuman futures or provide alternative imaginaries to anthropocentric crisis narratives. Can these stories serve as a warning against human supremacism, or do they unintentionally reinforce it? Furthermore, how can these narratives assist people in processing trauma, adjusting, and healing in the face of existential threats? This analysis seeks to discover K-Dramas' potential to shape new kinds of speculative thought in the "Trash-Human Age".

**Émile P. Torres - *Longtermism and the Sixth Mass Extinction Event***

In this talk, I will explore how the longtermist ideology could seriously exacerbate the sixth major mass extinction event in life's 3.8-billion-year history on Earth. According to longtermism, what matters is the very long-term future of *humanity*. Since climate change, biodiversity loss, and the sixth extinction do not directly threaten this future, they should not be one of our top "global priorities" this century. Some longtermists even argue that our systematic obliteration of the biosphere may be net positive, because fewer wild animals means less wild-animal suffering. Even more, I will argue that longtermism is indifferent about the extinction of not just other species, but our own species, *Homo sapiens*. Longtermism is, in other words, a pro-extinctionist ideology that aims to create a "superior" new posthuman species to rule the world. Is there any point in preserving *Homo sapiens* once posthumans have arrived? No. This answer is becoming increasingly popular within tech circles, and hence I will argue that this pro-extinctionist ideology poses a threat to our collective survival no less urgent than nuclear war or artificial intelligence.

**John Zerzan - *Origins of the Technosphere: Our Cyborg Future***

As the crisis, a civilizational crisis, deepens and the order begins to crumble, a critique of civilization and of technology, its dominant form, is urgently needed. Anarcho-primitivism or green anarchy is a response that operates at the level required. Zerzan's several books, starting with *Future Primitive* are part of this.

**Anastasia Zoi Souliotou - *Meta- / Post-human surrealism & art technologies: fusion of art media and forms.***

Surrealism and post-humanism, as well as the radical new philosophy of metahumanism, are highly influential movements and theories which promote creativity beyond the human-centered approach and diverted from the technology per se trash-humanist turn. They produce hybrid and composite forms in many ways: through worldmaking, assemblage, disembodiment, reality questioning and production of new kinds of realities. Contemporary art and technology offer a wide range of media which become catalysts and multipliers of the above practices. This presentation investigates the fusion of art media and forms in surrealism, posthumanism and metahumanism through examples of artworks and seeks to unveil their inner structure, composition and *modus operandi*. Metahuman and posthuman surrealism is a term proposed as a synthesis of surrealism with posthumanism and metahumanism. The quintessence of these theories is found in the creative interconnection of things, architectures, forms and art media which leads to the production of meaning related to surrealist, metahuman and posthuman figures. Art technologies have been proven to enrich the design, processing and animation tools and augment, thus, the experience of those figures and their further-than-human potential.

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## **METASEXUAL LAB** in Skala Eressou - by Jaym\* del Val

### **(Post-)queer sexualities and kinships in the age of extinctions and algorithms**

What if all the conceptions around sex that we have inherited are intrinsically wrong? What if sex never had anything to do with reproduction but with collective mutation? How can we reinvent our sexualities and kinships beyond the wrong inherited paradigms? The Lab will propose both a deconstruction of all these inherited conceptions and a reinvention of sex beyond these wrong conceptions: as qualities of experience and as forms of personal and collective mutation that we will redefine beyond all binary categories. This will include a rediscovery of the body's sensory capacities, through subtle improvisation techniques.

Sex has nothing to do with reproduction, only with mutation, so says the great biologist Lynn Margulis, for whom bacterial sex is the spine of evolution on earth and has given birth to millions of different kind of sex, as a sort of matrix of permanent genetic exchange and mutation (*microsex*). Similarly Marco Vassi proposed in his 1973 *Metasexual Manifesto* that there are endless modes of sex that need to be stripped of the misconstrual of sex-as-reproduction. Vassi's Metasexuality proposed a visionary approach that has been ignored in queer theory circles, which proposes to rethink sex in terms of qualities of experience, and beyond every binary category that has undepinned the misconstrual of sex-as-reproduction.

In the Lab we will explore this possibility to reinvent our experience in searching for deep qualities while deconstructing oppressive binaries, and will invite the participants to diagramme their own experience through the metasexual lense, while considering sex as a force of individual and collective mutation and the most powerful form of symbiosis.

Ultimately metasex/*microsex* proposes to regain an orgiastic sense of symbiosis with the world that will also be proposed as necessary response to the current ecological crisis and to alienation in algorithmic societies. At the same time it is an invitation to reinvent our kinships beyond a reproductivist heteronormative regime that drives us to extinction through overpopulation, reconsidering queer, polyamorous and even transspecies kinships as new networks of radical care that may heal a disrupted biosphere and counteract supremacist dominion in the climate chaos to come.

# Biographies

**Rimona Afana** - Rimona Afana is a Romanian–Palestinian researcher, lecturer, activist, and multimedia artist. Her research on war crimes, crimes against humanity, crimes against nature and against nonhuman animals is published in leading law and criminology journals and books, and her artwork appears in literature journals, arts magazines, festivals and exhibitions. Over the past twenty years she has also created/contributed to many civic projects on human and nonhuman rights, in different countries. [www.linkedin.com/in/rimonaafana](http://www.linkedin.com/in/rimonaafana)

**Jaym\*/Jaime del Val** in is an artist-philosopher-activist, promoter of Metabody, Reverso the Metahuman Futures Forum and the Metabody Forum, through which they have organised over 70 events in 30 countries. Since 2001 they develops transdisciplinary projects in the convergence of all the arts, old and new technologies, philosophy and activism, which have been presented in over 30 countries on 4 continents. Jaym\* promotes the art of metaformance, the technes of ontohacking, is the promoter of metahumanist philosophy, has published over 120 essays and is author of the book trilogy ***Ontohackers: Radical Movement Philosophy in the age of Extinctions and algorithms***. As a postqueer, environmental, and animal activist Jaym\* has led international initiatives. As a musician Jaym\* has recorded 13 albums, and exhibits work as a visual artist. They are promoting a rural metahuman space in Salamanca while preparing to become a nomad naked gatherer in the desert of Almeria, dancing till death arrives. Jaym\* is a non-human animal, non-binary gendered, radical vegan, neurodivergent, mestiza, is neither human nor cyborg, neither man nor woman, and is not on "social media". <http://jaimedelval.com>

**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.

**David gé Bartoli** is a philosopher and author of performance-rituals ; he teaches at the University of Tours and is a research associate at CITERES - UMR 7324 and at the International Observatory for the Rights of Nature (OIDN, Montreal). He is a member of the collective "Towards a Loire parliament" (Tours, France) and initiated the "Diplomatic watershed council" in Geneva (Switzerland), a potential institution. He is a founding member of the Dehors publishing house and the online magazine Terrestres.org.

**Sophie Gosselin** holds a doctorate in philosophy from the University of Strasbourg. She teaches philosophy and human sciences in the 'Environmental Studies' Master's programme at EHESS (Paris) and is a research associate at CITERES (Univ. Tours). Her research focuses on the philosophical consequences of the ecological crisis, the anthropocene and the rights of Nature through a philosophy field approach. She is co-founder and member of the editorial board of the online journal Terrestres.org and member of the collective "Towards a Loire parliament". She is vice-president of the Loire-Brittany Basin Scientific Council.

**Sophie Gosselin and David gé Bartoli** co-wrote the book *La condition terrestre, habiter la Terre en communs* (Seuil ed., 2022), which won the Prix du livre Environnement 2023 and *Le Toucher du monde, techniques du naturer* (Dehors ed., 2019).

**Nikolitsa Gourgouli** is an academic researcher specialising in visual arts and fashion, with a focus on both theoretical and practical aspects of the field. With a background in fine arts and humanities studies, her work explores the evolving role of visual expression in contemporary culture. She completed her undergraduate studies at the Athens School of Fine Arts (Greece) and holds a Master's in Arts from the School of Arts and Creative Industries at Edinburgh Napier University (UK). Since 2021, she has been developing her PhD thesis at the Department of Cultural Technology and Communication- University of the Aegean, exploring the intersection of the arts and humanities, with particular emphasis on visual arts- animation, comics and fashion theory.



**Nefeli Katsarou** is a visual artist working in painting, sculpture, and interior architecture. She graduated from the Athens School of Fine Arts and holds an MSc in Social and Sustainable Design from the University of West Attica. She is also engaged in teaching and academic collaborations, and developing her PhD proposal.

**Dr Pierre Jouventin** is a noted expert on the ethology and ecology of birds and mammals. After 40 years as Director of Research in the French National Center for Scientific Research (CNRS), he is retired, gives lectures and writes popular scientific books. 13 years Director of a CNRS laboratory of ecology of wild animals, he spent nine years in Antarctica and three years in equatorial forest studying baboons. He published 230 scientific articles in international scientific journals. With his co-workers, he tracked the first bird followed by satellite transmitter, discovered 4 new species of birds and convinced the French ministry of environment to create a 7000 km<sup>2</sup> nature reserve including Kerguelen Is (Indian ocean). Pierre Jouventin is the author of numerous articles and books, including "L'homme, cet animal Raté". [https://fr.wikipedia.org/wiki/Pierre\\_Jouventin](https://fr.wikipedia.org/wiki/Pierre_Jouventin)

**Małgorzata Kowalcze** holds a PhD in English literature and a master's degree in philosophy. Her principal research interests are in the field of contemporary English literature and posthuman theories. Much of her work involves the analysis of existential and ontological issues raised by literature. Her recent research focuses on the analysis of magic realism within the framework of new materialism. She is an assistant professor at the Institute of English Studies of the University of the National Education Commission, Krakow, where she teaches courses in English literature.

**Aleksandra Lukaszewicz**, PhD in Philosophy on "Epistemological Function of the Photographic Image" at the Warsaw University (2010); habilitation in Humanities in field of Culture and Religion Studies at the University of Lodz (2020). Specialist in philosophical aesthetics and theory of culture and art, considering posthumanist and transhumanist approaches, especially concerning art and personhood issues, that is in aesthetic and ethical reflection from a social perspective. The President of the Polish Society of Aesthetics. The recipient of various prizes and grants; these include a scholarship from the Kościuszko Foundation for research on art, culture, and aesthetics in the work of Joseph Margolis, and a grant to support the preparation of her book project on the theory of cyborg persons explained in terms of the metaphysics of culture: *Are Cyborgs Persons? An Account on Futurist Ethics*, Palgrave Macmillan 2021. The Main Coordinator of two international research consortiums: TICASS (2017-2021) and TPAAE (2020-2023) realizing projects founded by the European Commission within the programme MSCA-RISE H2020, dedicated to visual communication and visual literacy, and art and art education in a transcultural perspective. Coordinator on behalf of the Polish Society of Aesthetics – the partner in the research consortium – in the research project CAPHE: Communities and Artistic Participation in Hybrid Environments (2022-2026).

**Mia Makela** is a Finnish media artist and cultural historian, whose work explores intersections between art and other disciplines: technology, science, ecology. She is a researcher-artist whose production is based on a deep need to understand and take into account the non-human world. Makela uses expert knowledge and empirical research as part of her media artworks. In her artistic process, she has turned into an algae hunter, a zookeeper, a bird watcher, a beekeeper. She challenges us to see the limitations of human senses and to look at the world in a larger continuum. Makela exhibits chosen themes in the forms of video, installations, audio guides, expeditions, participatory acts and related publications. Makela, internationally acknowledged pioneer in the field of live cinema, has shown her work and lectured all over the globe. Her latest activities include BEEINGS, a 3D -animation installation where she presents an imaginary orchid observed from the perspective of a tiny flying creature such as a bee. Looking for Mr. Blue, a virtual bird watching saga tracing the cultural history of a goose. History of an Impossible Destiny, a 4-channel video installation, for which she spent 3 years documenting beekeeping around Europe and doing research on the destiny of the honey bee. Zootopia audio guide for zoos, a posthumanist and feminist re-imagining of other species. Artistic expeditions in Patagonia and Chiloe Island in Chile in search for creating practical framework for her human-animal studies. Green Matters – video handbook for algae gatherers - an exploration in the world of green algae and traditional weaving in order to save the Baltic Sea. <https://www.miamakela.net/>

**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.

**Philip Butler** is an international scholar whose work primarily focuses on the intersections of neuroscience, technology, spirituality and Blackness. He uses the wisdom of these spaces to engage in critical and constructive analysis on Black posthumanism, artificial intelligence and pluriversal future realities. He is also the Director of Iliff's AI Institute and founder of the Seekr Project, which explores the iterative connections between generative AI, mental health and critical Black consciousness.

**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 Stasienko (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).

**Ioanna-Maria Stamati** is a PhD candidate in the Department of Cultural Technology and Communication at the University of the Aegean and she holds a Joint M.A. in Semiotics, Culture, and Communication from Aristotle University of Thessaloniki. Ioanna's academic pursuits extend beyond her studies as she serves as a teacher at Vocational Training Institutes. Her commitment is evident through her publications, which include a book review of "We Have Always Been Cyborgs" in 2023, and contributions from the 1st and 2nd Metahuman Futures Forum, along with a chapter on the collective volume of "Posthumanism and Education".

**Dr. Émile P. Torres** is a philosopher, historian, and journalist. They are currently a postdoctoral scholar at Case Western Reserve University, where they study the ethical implications of emerging technologies. Their latest book is *Human Extinction: A History of the Science and Ethics of Annihilation*.

**John Zerzan** is an American anarchist and primitivist author. His works criticize agricultural civilization as inherently oppressive, and advocate drawing upon the ways of life of hunter-gatherers as an inspiration for what a free society should look like. Subjects of his criticism include domestication and symbolic thought (such as language, number, art and the concept of time). His six major books are *Elements of Refusal* (1988), *Future Primitive and Other Essays* (1994), *Running on Emptiness* (2002), *Against Civilization: Readings and Reflections* (2005), *Twilight of the Machines* (2008), and *Why hope? The Stand Against Civilization* (2015).

**Dr Anastasia Zoi Souliotou** is Visual Artist, Theatrologist and Assistant Professor at the School of Early Childhood Education at the Aristotle University of Thessaloniki, Greece. She is also former Assistant Professor at the Department of Cultural Technology & Communication at the University of the Aegean, Greece. Her research interests include art & technology in contemporary art, education and creative industries.

