

**A MOST preparatory conference for the 2017 World Humanities  
Conference  
8<sup>th</sup> Annual Conference on the New Materialisms  
June 7<sup>th</sup>-9<sup>th</sup>, 2017, Paris**

Organized by: New Materialism: Networking European Scholarship on 'How Matter Comes to Matter', European Cooperation in Science and Technology (COST), Action IS1307 in association with Ladyss - Laboratoire Dynamiques sociales et recomposition des espaces.

**Environmental Humanities and New Materialisms: The Ethics of  
Decolonizing Nature and Culture**

**DAY 1 – 7 JUNE 2017**

**COST meetings and workgroups – University Paris 7-Diderot (13<sup>th</sup> arrondissement)**  
**8.30-9**

Registration for COST Members

**9-10:30**

Joint meeting WG1 and WG4 (r.668)

Panel BOZALEK V. / ZEMBYLAS M. / SHEFER T *A diffractive methodology for reviewing academic journal articles*

WG2 Meeting (r.761)

WG3 Meeting (r.870)

[OPEN (r.M019) Topic : what contribution to the philosophical world conference ?]

**10.30-11.30**

MC Meeting (r.M019)

**11:30-12**

Meeting of Action chairs and WG chairs (r.M019)

**12.15-13**

Lunch

**13-14**

WG1 Meeting (r.668)

WG2 Meeting (r.761)

WG3 Meeting (r.870)

WG4 Meeting (r.M019)

**Conference - UNESCO (7<sup>th</sup> arrondissement)**

**14.30-15**

Registration for participants of the conference (non-COST Members)

**15.15-15.45** Opening of the conference

UNESCO: Dr. John CROWLEY (UNESCO)

LADYSS: Prof. Nathalie BLANC (Paris Diderot 7)

COST: Dr. Iris VAN DER TUIN (Utrecht University) and Prof. Felicity COLMAN (Kingston University)

CIPH: *To be decided*

**15.45-17**

**Keynote Lecture (room 2) – Dr. Iris VAN DER TUIN (Utrecht University)**

**Respondent: Marie-Luise ANGERER (University of Potsdam)**

**Chair: *To be decided (CIPH?)***

**NB: the panels are marked in colors according to their belonging to four sessions:**

1. Environmental Ethics: Decolonizing Nature and Culture
2. Feminism, Work, Social Movements in the Anthropocene
3. Transversal Methodologies
4. Environmental Aesthetics

**17-17.30**

**Coffee break**

**17.30-19.30**

**Panel 1a (room 6): *Decolonial Insubordination: Intradisciplinary toolkits for engaging Matters that Matter***

L. OLIVARES, Sin Kabeza Productions/ ICI Berlin Institute for Cultural Inquiry, GERMANY ; L. GREEN, University of Cape Town, SOUTH AFRICA ; L. GOMOLL, California State University, Los Angeles (Cal State LA), USA ; K. DEVRIES, Montana State University, Bozeman, MT USA ; C. GOSSETT, Rutgers University, Department of Women's and Gender Studies, USA ; R. MÜLLER, Munich Center for Technology in Society, Technical University of Munich, GERMANY. **Contact** : liolivares@fulbrightmail.org

**Summary:**

This panel shares diverse methodologies for performing decolonial insubordination, a way of confronting modern colonial epistemes of progress in an effort to acknowledge and intervene in the slow violences facing Earth's most vulnerable populations. Asking what can be done to remember and resist ongoing histories of enslavement and exploitation each panel participant proposes post binary modes of engagement that disseminate activist tactics and apply dynamite to restrictive research conventions we have inherited. Presentations encourage feminist, materialist, and posthumanist modes of storytelling where kinship with inhuMans, animals, soil, rocks, water, and the sky offer hope in a world very much worth fighting for.

**Panel 1b (room 7): *Feminist Technoecologies; Naturecultures, Biopolitics, and Ethics***

D. LORENZ-MEYER, Charles University, Prague, CZECH REPUBLIC; J. BARLA, University of Vienna, AUSTRIA; A. MITROPOULOS, University of Western Sydney, AUSTRALIA, M. RADOMSKA, Linköping University, SWEDEN; P. TREUSCH, Technical University Berlin, GERMANY, L. XIN, University of Tampere, FINLAND. **Contact**: d.lorenzmeyer@gmail.com

**Summary:** Set against the backdrop of current planetary catastrophes and attempts for technological and organic solutions in late capitalism, this roundtable discussion explores the immanent co-constitution of the technological and the ecological, conceived of as worlding phenomena. Suggesting the notion of technoecology as a diffractive lens for feminist investigations of boundary drawing practices, the panelists contest both an understanding of technology as a mere object or instrument, and the idea of ecology as a unity of uncorrupted relationalities. Rather, they suggest becoming attentive to the materialisation of the subjects and the objects of natureculture phenomena. Drawing on and contributing to feminist engagements with and interventions into the emergent “promising and threatening” (Haraway 2014) practices, this roundtable urges for a thinking through and with technology that necessarily entails reconsiderations of notions of care and responsibility in a more-than-human world.

Thinking with ‘smart’ technologies, border control regimes, and bioart, the panelists will query the ethics and politics of technoecological encounters in times of planetary challenges. For example, how are current border regimes short-circuiting images and imaginations about blood and soil with concrete geological and political

territories, and how is biopolitics and necropolitics intertwined in the process of migration and border control? How might the Air Quality Index function as the stuff of politics in China? And how might it refigure the nature/culture divide in received conceptions of the political of politics? How could smart technologies of a new generation of Artificial Intelligence become a point of departure for feminist interventions into current natureculture formations of technological promises in late capitalism? How do biotechnologies and technoecological care involved in the creation of bioart challenge conventional bioscientific and cultural imaginaries of embodiment and life? How does bioart help us rethink the relation between *physis* and *techne* and what kind of ethico-politics may such a rethinking mobilise?

### **Panel 1c (room 9): *Walking methodologies in a more-than-human world***

S. SPRINGGAY, University of Toronto, CANADA; S. TRUMAN, University of Toronto, CANADA; R. COLEMAN, University of London, UNITED KINGDOM; M. TIAINEN, Department of Philosophy, History, Culture and Art Studies, University of Helsinki, FINLAND; L. KNIGHT, Queensland University of Technology, AUSTRALIA. **Contact:** [stephanie.springgay@utoronto.ca](mailto:stephanie.springgay@utoronto.ca)

#### **Summary**

Bodily methodologies that engage with the affective, rhythmic, and temporal dimensions of movement have altered the landscape of social science and humanities research (Blackman, 2012; Clough, 2007; Venn, 2010; Manning 2013; Massumi, 2015; Seigworth & Gregg, 2010). A focus on affect has shifted the perception of a body as a bounded entity, to bodies as assemblages and processes where movement, choreography and time play active roles in the differential relations that “reveal the imperceptible dynamism of matter” (Blackman, 2012, p. 5).

Walking is one such affective and bodily methodology. Using walking as a mode of inquiry scholars have sought ways to examine vital, sensory, material, and ephemeral intensities beyond the logics of representation (Lorimer, 2005; Thrift, 2008; Vannini, 2015). Walking emerges from complex intra-actions between bodies, spaces, things, and events, and these material entanglements will “provoke an ethics not circumscribed by the human but is instead accountable to a material world that is never merely an external place but always the very substance of our selves and others” (Alaimo, 2010, p. 158). This panel takes up feminist environmental scholar, Stacy Alaimo’s (2016) concept of transcorporeality, which stresses the porosity of human and nonhuman bodies. Imagining walking as transcorporeality, “in which the human is always intermeshed with the more-than-human world, underlines the extent to which the substance of the human is ultimately inseparable from “the environment”” (Alaimo, 2010, p. 2).

### **Panel 1d (room 2): *Environmental and Ethical Aesthetics: New Challenges for Rethinking Subjectification***

Panel: ANGERER Marie-Luise, University of Potsdam; KALDRACK Irina, Braunschweig University of Art; LEEKER Martina, Leuphana University Lüneburg; TAMBOUKOU Maria, *Feeling the real: the ‘non-nomadic’ subject of feminism*, University of East London.

#### **Summary**

The digital structuring of human bodies and the environment questions the relationship of this interaction in many directions. The panel will focus on entangled inter-action (+ intra-actions) among subjectivation, agency, and responsibility. The first perspective (Martina Leeker, Environmental Aesthetics since 1960s) will deal with the art tradition of environmental aesthetics since the 1960s and its influential impact on New Materialism. The second paper (Irina Kaldrack, Responsibility and the question of subjectivation) will focus on concepts of responsibility regarding distributed subjectivities and agencies. And the third perspective (Marie-Luise Angerer, Sensing/Intensity and ethical aesthetics) centers around the issues of sensing and intensity regarding questions of ethical aesthetics.

**DAY 2 – 8 JUNE, 2017**

**UNESCO**

**9-10.30**

**Keynote Lecture (room 2) – prof. Bruno LATOUR (Sciences Po Paris)**

**Respondent: Elizabeth DE FREITAS (Manchester Metropolitan University)**

**Chair: *To be decided* (CIPH?)**

**10.30-11**

**Coffee break**

**11-13**

**Panel 2a (room 6): *Animals ethics and politics***

BLANC Nathalie, *When the cockroach becomes form or the materiality of Derrida*, New Materialism, cockroach, morphogenesis, animality.

ŠTEFKOVÁ Zuzana, *Of Bees and Men. Ecocriticism and the Bee-assisted Art*, Contemporary Art – Bees – Interspecies communication – Ecocriticism

SCHRADER Astrid, *Thinking with Microbes across Times: Haunting and Spectrality in Chronobiology*. Keywords: Microbes, haunting, ethical time, bio-deconstruction, chronobiology.

PADDEU Flaminia, MORIZOT Baptiste, *Sharing some sun. Human and non-human ethics of environmental justice*. Keywords: anthropocene; ecology of relationships; environmental justice; non-humans; theories of justice; wildlife.

**Panel 2b (room 7): *Bodies and erotics of the Anthropocene***

CIELEMĘCKA Olga, *The Erotics of the Anthropocene*. Keywords: Erotics, feminist materialisms, philosophy, relationality, feminist economies, body.

IRNI Sari, *Steroid politics of life: sex, medicine, and athletic metamorphoses in Finland 1950-1976*. Keywords: Binary sex, bodies, hormones, metamorphosis, politics of life, sport.

JOHANNESDOTTIR Gudbjorg / THORGEIRSDÓTTIR Sigrídur, *The Body Feels Matter Feel*. Keywords: Environmental Aesthetics, Body, Perception, Intraffective Knowledge, Felt Meaning, Felt Sense

IVINSON Gabrielle; RENOLD Emma; ANGHARAD Jên, *Body Swings and Feeling the Ineffable: Transversal choreographies of place in ex-industrial mining communities*, Transversal methodologies; improvised choreography; gender; place.

**Panel 2c (room 9): *Encountering Indigenous and New Materialist Onto-Epistemologies in Educational Research***

N. ROTAS, Faculty of Education, University of Alberta, CANADA; B. MADDEN, Faculty of Education, University of Alberta, CANADA; M. HIGGINS, Faculty of Education, University of Alberta, CANADA; F. NXUMALO, University of Texas, USA; V. PACINI-KETCHABAW, Western University, Ontario, CANADA (discutant) **Contact:** [rotas@ualberta.ca](mailto:rotas@ualberta.ca)

**Summary:**

In academic discourse there has been an intense interest and attention to matter and materiality. In the social sciences and humanities concepts have emerged, such as ethico-onto-epistemology (Barad, 2007); more-than-human (Massumi & Manning, 2015); sympoiesis (Haraway, 2016); multispecies (Kirskey, 2015); and ecology (Cajete, 1994; Guattari, 2000). DeleuzeGuattarian (1987) conceptualizations of the minor and molecular have also emerged, which pertain to the affective dimensions of bodily thought. Alongside these concepts, interdisciplinary frameworks and fields of research, such as the environmental humanities are at the fore. Such work calls for a renewed emphasis of theories and methodologies that attend to relational understandings of research that disrupt colonial dualisms and anthropocentric worldviews (Alaimo, 2016; Colebrook, 2016; Haraway, 2016; 1991; TallBear, 2015; Tsing, 2015). This panel encounters and/or works to activate thought through Indigenous and new materialist conceptualizations of relationality. Drawing on research from an Indigenous education institute in Peru, a research-creation project in a public school in Canada, a participatory action research project in a preschool in Canada, and a deconstructive engagement with the discourse of science education, we enter into this conversation theoretically and methodologically entangled, generating intersecting lines of difference. Working with relational concepts and methodologies, the three papers and discussant offer critical and creative inquiries into ethical, political, affective, and technological engagements with more-than-human environments that are often erased in educational research.

**Panel 2d (room 2): *'Frontiers in Retreat': Cosmopolitical Eco-poetics in the North***

B. VANDEPUT, School of Arts, Design and Architecture, Aalto University, Helsinki, NORWAY; T. ELFVING, Visual Cultures, Goldsmiths, University of London UNITED KINGDOM; H. HUSBERG, Academy of Fine Arts Vienna, AUSTRIA; M. NIKOLIC, Media, Arts & Design, University of Westminster, London, UNITED KINGDOM **Contact:** [bart.vandepuut@aalto.fi](mailto:bart.vandepuut@aalto.fi)

#### **Summary:**

This panel discusses practical and theoretical investigations developed within the frame of Frontiers in Retreat (2013-2018), a platform for artistic research and multidisciplinary dialogue across seven sites at the edges of Europe. Despite their remoteness, these frontier sites have not been approached as untouched or 'wild' terrain waiting to be colonized. Instead, they are recognized as zones of contact and transition where complex co-dependencies between human and other life forms become sensible.

The artists have engaged in these contexts with a range of methodologies allowing insight into the entangled processes of ecological, geopolitical, cultural and economic change in their local manifestations while resonating with each other and across a planetary scale. Their work within Frontiers in Retreat has also responded to Felix Guattari's call for transversality and addressed in nuanced ways the three entwined ecological registers - the environment, the social and the mental. This has demanded critical consideration of the approaches as well as the knowledge(s) and value(s) produced in artistic research, shifting emphasis from sites and specificity to situations and sensitivity that require situated practices and response-ability, following Donna Haraway.

The proposed panel presents three cases and discusses the shared commitment to emergent cosmopolitics in these art practices. As the notion of cosmopolitics by Isabelle Stengers suggests, being attentive to all those affected - also beyond the human community - demands that we discard the norms of detachment yet recognize the irreducible differences as well as the complex inter- and intra-dependencies that with their entangled histories and futures form the ground under our feet and thought. Thus grounded art practices may not only forge decolonised alternative visions or weave together multiple epistemologies but also initiate novel modes of becoming-with and non-extractivist forms of agency.

### **13-14**

Lunch

### **14-14.15**

Performance: MACDONALD Fiona, *Mycorrhizal Meditation*. University for the Creative Arts, Canterbury, Kent, UK.

### **14.15-15.30**

**Keynote Lecture (room 2) – prof. Rosi BRAIDOTTI (Utrecht University)**

**Respondent:** Frédéric NEYRAT, University of Wisconsin-Madison

**Chair:** *To be decided (CIPH?)*

### **15.30-16**

Coffee break

### **16-18**

**Panel 3a (room 6): *The Politics of Becoming-With Affective Entanglements, More-Than-Human Politics, and Multispecies Justice in the Anthropocene***

J. BARLA, University of Vienna; K. HOPPE, Goethe University Frankfurt; C. HUBATSCHKE, University of Vienna; T. MEHRABI, Linköping University; M. SZCZYGIELSKA, CEU Budapest

**Contact:** [josef.barla@univie.ac.at](mailto:josef.barla@univie.ac.at)

#### **Summary**

A specter is haunting the world: the Anthropocene. The Anthropocene marks a geological epoch in the history of the planet Earth in which humans as a collective have become a geo-physical force on a planetary scale, crossing multiple planetary boundaries. Despite its increasing prominence, the notion and story of the Anthropocene has also been challenged in many ways and for many reasons. Perhaps most importantly, the story of the Anthropocene struggles not only with the risk of becoming a new grand narrative but also with its inability to scale down to particular, but always differently entangled, places, times, and actors. In a sense, it could be said that the story of Anthropocene is both too big and too small to do the job. Rather than producing doomsday tales or stories emphasizing the hyper-productivity of science and technology and their possible role in fixing the wounds that had been inflicted to the planet, this panel follows Donna Haraway's call to stay with the trouble in the Anthropocene and produce earthly stories. Stories, as Haraway reminds us, produce new connections and

with them new responsibilities and accountabilities for that what matters and for that what is excluded from mattering. But what does it mean, what does it entail, and what does it cost to stay with the trouble and to become response-able against the backdrop of the Anthropocene? Proposing a shift to smaller, embodied, and situated perspectives unfolding the workings of technobiopower, struggles for more liveable worlds, and issues of social and environmental justice as multispecies justice, the contributions in this panel examine how interdependencies of humans and nonhumans and processes of becoming-with matter, why they matter, for whom they matter, and what or who is excluded from mattering.

### **Panel 3b (room 7): *The Importance of Being: New Materialist Ontologies***

V. BRAUN, Institute for Sociology & Rachel Carson Center for Environment and Society, LMU Munich, GERMANY; S. BRILL, Institut für Soziologie, LMU München, GERMANY; J-M. FISCHER, Institute of Social and Cultural Anthropology, LMU; O. LIEBIG, Ludwig-Maximilians-University, Munich, GERMANY; N. MAUTHNER, Business School, University of Aberdeen, Scotland, UNITED KINGDOM; L. RAIL, Institute of Social and Cultural Anthropology, LMU, GERMANY **Contact:** [V.Braun@soziologie.uni-muenchen.de](mailto:V.Braun@soziologie.uni-muenchen.de)

#### **Summary**

Within and beyond new materialism, ontology has lately become fashionable (Bruun Jensen 2016). If, for example, we are to take “the others” seriously, we have to attribute to their claims and matters a certain substantiveness. Otherwise we risk falling into the trap of bracketing their ways of engaging with the world as mere beliefs while we reserve for western science the only authentic access to the nonhuman world. Ontology also promises to engage with things directly as opposed to the proxies of perceptions, signifiers, and representations. But while ontologies have become a source for thinking the world differently, they can also be at odds with our experience, knowledge, and values.

Is there, instead of brushing over these tensions, also a way to “stay with [ontological] trouble” (Haraway 2016)? This panel seeks ways to engage productively with conflicting claims to matters of concern by asking the following questions:

The ontological and the new materialist turn overlap at times, but at others they are painstakingly demarcated from each other (Dolphijn & van der Tuin 2012; Åsberg et al. 2015). What are the con- and divergences between the ontological turn and new materialism? What are the issues they answer to?

Is it possible to distinguish ontology from other forms of making world – epistemology, perception, realism – and is it necessary or wise (cf. Barad 2007)?

How can we understand ontology not just as a philosophical method, but as an embodied practice? If so, what could ontological methods look like?

What obligations come with thinking ontologically? And if we gain something in taking ontologies seriously, is there also something we have to sacrifice in turn?

### **Panel 3c (room 9): *Anthropogenic crisis of materialities and political ecologies of matters***

IVAKHIV Adrian, *Navigating Earth's 'Zone of Alienation': Chernobyl, the Anthropogenic Sublime, and the Ontology and Epistemology of Finding 'Adequate Images' for a Habitable Future*. Keywords: Anthropocene, Capitalocene, environmental humanities, Chernobyl, slow violence, sacrifice zones, adequate images, process-relational ontology.

DINI Rachele, *"A dusty garbage-strewn oasis": Anthropogenic disaster, waste, and the future in JG Ballard's climate fiction*. Keywords: waste; discard studies; J.G. Ballard; anthropocene; climate change; industrial modernity; Surrealism; fiction; literary criticism; New Materialism.

BLANCHON David, LINTON Jamie, *How to decolonize H2O ?*.

PALMER, H., *Landslides of literality and the affirmative politics of worlding: science fiction as new materialist method*

### **Panel 3d (room 2): *Art and the ecological crisis***

ROGAC MIJATOVIC Ljiljana, DRAGIĆEVIĆ ŠEŠIĆ Milena, *"Being in the World together with" – Arts Eco Practices and Aest/Ethics of Responsibility for Nature*, nature-culture, embodied arts practice, human environment, knowledge production, post-anthropocentric ethics

ZHONG Estelle, *The ecological crisis as a crisis of sensibility*, contemporary art; ecological crisis; engaged art; eco-sensitive experiences; living world.

NIKIFOROVA Basia, *The Ecological Challenge for Eye (photography as catastrophe's archeology)*, aesthetic engagement, ecocritical theory, environmental aesthetics, ecologic refuges, new materialisms, photography, visual archeology.

GAIŽUTYTĖ-FILIPAVIČIENĖ Zilvine, *The mechanism' as work of art in the age of anthropocene*, art, media, e-waist, pollution, environmental aesthetics

## 18.15–20.15

### **Panel 4a (room 6): Relations of production and green capitalism**

ALLHUTTER Doris & BARGETZ Brigitte, *Affective capitalism: Digital environments and the socio-material transformation of capitalist relations of production*. Keywords: Cognitive capitalism, digital labor, new material conditions of work, affect, post-colonial insights.

STINGL Alexander, *The Technologies of Bioeconomy and the Coming Green Precariate*. Keywords: BioEconomy, Biotechnology, Precarity, Sustainability Technological Object.

REMME Devyn, *Situating sustainability: Securitization and salvation through techno-scientific innovation*. Keywords: sustainability, climate change, technoscience, securitization, decoloniality, new materialism.

LESSA VIANNA Fabiola, *When the "Others" stand up For the environment and for themselves: African-American, Native and Latino women in the fight for environmental justice in the USA and the change of paradigms of nature, gender and race*, African-American women, Native-American women, social movements, environmental justice, environmental racism, intersectionality, gender, race

### **Panel 4b (room 7): Ecofeminism, Colonialism and Justice**

GEERTS Evelien, *A new feminist materialist ethico-politics of justice-to-come. Heidegger, Derrida, Levinas and Barad: Diffracted*. Keywords: Diffraction and the methodology of diffractive reading; Martin Heidegger; Jacques Derrida; Emmanuel Levinas; Karen Barad; a new feminist materialist take on ethics and political philosophy; (philosophies of) crisis; alterity; ethico-politics of justice-to-come; response-ability.

BESSA VILELA Noémia; IVANC Tjasa, *Who should be held accountable?*. Keywords: feminist jurisprudence; ecofeminism, heritage, culture, law.

STARK Whitney, *Red Planet/Dark Continent: Why Colonizing Mars Is the Same, Boring Old Colonialism That We Should Really Just Stop Already*.

WHITEMAN, Maria, *Wildlife and Oil: In the Air*

### **Panel 4c (room 9): Methods of pedagogy**

PAGE Tara, *Withness- positioning and ethics in practice research.*, Ethics, care, positioning, practice research, embodiment, pedagogy

STAUNÆS Dorthe, BRØGGER Katja, *On touching, motivation and nausea. An affirmative critique of how matter comes to matter in environmental governance through aesthetic standards*, Touching and self-touching, environmental governance, motivational technologies, data visuals, temporality, nausea

ALSINA GONZÁLEZ, Pau David, *Towards an onto-epistemological approach to artistic research practices.*, onto-epistemology, artistic research, creative research, matters of concern, practices, transdisciplinary.

BÜHLMANN Vera and HODGE Joanna, *Michel Serres and Pedagogy*

### **Panel 4d (room 2): Techno-ethics of things**

FOLEY Jessica, *Decolonising Nature and Culture amidst the hype of the Internet of Things: troubles, tools and tactics*, Internet of Things; Quantum Literacy; Ethics; Disruption; Distraction; Interruption; Staying with the Trouble.

COLMAN Felicity, *Propositions for an Ethical Modality*, aesthetics, algorithmic, biologics, colonization, ethics, informatics, modality, technology, quantum.

O'DONNELL Aislinn, *De-centring the Human: Towards an Ethics of Singular Things*, Ecology, ethics, Spinoza, epistemology of mastery, decolonial theory, singular thing, affect.

GRANDE Helena, *Automation, rhythm and affect: the aesthetics of non-human environments*. Keywords: non-human environments, automatism, technology, aesthetics, media theory.

## DAY 3 – 9 JUNE, 2017

**UNESCO**

**9-10.30**

**Keynote Lecture (room 2) – prof. Sandra Regina Goulart ALMEIDA** (Universidade Federal de Minas Gerais)

**Respondent:** Marc KOSCIEJEW (University of Malta)

**Chair:** *To be decided* (CIPH?)

**10.30-11**

**Coffee break**

**11-13**

**Panel 5a (room 6): *Life and humanity philosophies***

NEYRAT Frédéric, *Humain, Non-Humain, Inhumain*, Inhumain ; humanisme ; nature ; constructivisme réel.

DE FREITAS, Elizabeth, *Speculative mathematics & transhuman spatial sense*, Mathematics, speculative, sense, spatial practices

ŽUKAUSKAITĖ Audrone, *Biophilosophy as a new paradigm of thinking*, life, biophilosophy, immanence, multiplicity, heterogeneity, progressive differentiation.

PANAYOTOV Stanimir, *Geo Sui: A Short History of Earth's Solitude*, dark vitalism, non-philosophy, extinction, underdetermination, philo-fiction, nomocentrism, disembodiment

**Panel 5b (room 7): *The Personal is Political is Theoretical: New Materialist Proposals for Practices of Care***

I.VAN DER TUIN, Utrecht University, NETHERLANDS ; C. HASSE, Danish School of Education, University of Aarhus, DENMARK ; D. SØNDERGAARD, University of Aarhus, DENMARK ; M. GORSKA, Utrecht University, NETHERLANDS. **Contact :** i.vandertuin@uu.nl

Considering practices of care to be phenomena entangling all dimensions of social, material, cultural and discursive enactments of life, our panel will produce/offers reflections across a set of different aspects in order to formulate and discuss new materialist proposals for practices of care: first we will explore specific practices of care in elderly institutions handling patients diagnosed with Alzheimer's (how are these practices gendered and what assumptions about memory and duration (Bergson) are made?); second we will look at the conceptualizations of care that are built into new technologies in an attempt to replace, and perhaps even reconfigure, competences of e.g. nurses as well as care-needing patients' and elderly people's needs and potentials; third we will reflect upon the ways in which care weaves in and perhaps in particular out of interactions among children, young people and adults with pedagogical responsibilities – how care is foregrounded resp. defined as irrelevant in relation to e.g. bullying intervention; and as our fourth example we will discuss how fighting for breath and for breathable lives is a matter of not only acts of and aspirations for change but also recognition of differential forms of political practices where personal is political and political is personal.

**Panel 5c (room 8): *Agri-cultures of the Anthropocene***

KING Samantha, WEEDON Gavin, *Protein Matters: Work, Whey and Waste in the Dairy Industry*. Keywords: Protein, animals, reproduction, labour, muscle, whey, waste, political ecology.



BEILIN Katarzyna Olga, *Between Amaranth and Soy: Resistance and Re-Existence in Times of Transgenic Crops*.

COHEN Aurélien, *Attachement to the land. From Modern violence to eco-sensitive bonds: toward an agriculture of relations*. Keywords: philosophy; agriculture; modernization; agro-industry; agro-ecology; attachments; eco-sensitivity.

LEMKE, Thomas, "*Enchanted Materialism*": *Posthuman Politics in the Anthropocene*

### **Panel 5d (room 2): Environmental ethics, ecocritics and material agency**

GOARZIN Anne, *Testing new waters: agency and the response-ability of literature*. Keywords: literature, agency, surprise, attachment.

DAKOVIC Nevena, *Ethno village: (de) colonisation of nature and culture?*. Keywords: ethno-village, (de)colonisation, nature, culture, ecology.

SMELIK Anneke, *Material Agency in Solar Fashion: a Plea for Slowness*. Keywords: Wearable technology; solar fashion; material agency; slow fashion.

LANGLOIS Ganaele, *Decolonizing Media: The Case of Textile*. Keywords: textile, media, critical semiotics.

## **13-14**

Lunch

## **14.15-15.30**

**Keynote Lecture (room 2) – Dr. Angela MITROPOULOS (University of Sydney)**

**Respondent: Nico CARPENTIER (Uppsala University)**

**Chair: To be decided (CIPH?)**

## **15.30-16**

**Coffee break**

## **16-18**

### **Panel 6a (room 6): Death, Necropolitics, and the Posthuman in the Anthropocene**

M. DICENTA-VILKER, Rensselaer Polytechnic Institute, Troy, NY, USA; L. NELSON, Rensselaer Polytechnic Institute, Troy, NY, USA; J.W. MALAZITA, Rensselaer Polytechnic Institute, Troy, NY, USA; P. HINTON, University of South Wales, AUSTRALIA; ROGOWSKA-STANGRET Monika

**Contact:** [dicenm@rpi.edu](mailto:dicenm@rpi.edu)

#### **Summary**

In the Anthropocene we are forced to recognize as posthuman the politics and subjects of death and life. Necro-technologies (Braidotti) and carbon cycle suffocation (Povinelli) indiscriminately expand the production of death beyond that of the human and reconfigure life/nonlife boundaries. Braidotti argues in *The Posthuman* that "posthuman wars breed new forms of inhumanity," and calls us to look "more closely at *Thanatos*, and to necro-politics, as a way of constructing an affirmative posthuman theory of death." This affirmation consists in a "process of transmuting negative passions into productive and sustainable praxis" so as to "re-think death, the ultimate subtraction, as another phase in a generative process."

In a different way, Povinelli argues that the formation of power in late liberalism cannot be explained only with biopolitics and necropolitics, as they account for the politics of the vitalist, organicist and biologist opposition of Life-Death but not for Life-Non Life. Besides, she questions how vital materialisms might be disallowing "whatever Nonlife is standing for to affect whatever Life is an alibi for". In this panel, we will address how the New Materialist philosophy of becoming and vitalism engages with, accounts for, and treats death.

### **Panel 6b (room 7): Body-metrics. Transformative perspectives at the crossroad of trans/feminist/queer/postcolonial economies/ecologies/epistemologies**

I. PINTO, University of Rome "Tor Vergata", ITALY ; F. GIARDINI, University of Roma Tre, ITALY ; I. CALEO, Università La Sapienza, Rome, ITALY ; G. PICCARDI, CES (Centro de Estudos Sociais), University of Coimbra, PORTUGAL ; M. GIANNUZZI, German Department, Cornell University, USA.

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**Summary:**

The crisis produced by the neoliberal governance affects our ways of knowing and naming. This can be grasped as a great opportunity. Starting from the feminist epistemology of the situated knowledge, the panel aims to reconsider materiality, as the peculiar forms of alternative everyday life, the political economies in which we manage and we think the relationship between singularity and community, between human and environment. The panel is confronting the hegemonic monetary value ruling our lives, and investigates some alternative measures – *oikospolitical* measures – that emerge from our material relations, actions and encounters. In fact, within the perspective of the ‘economic difference’ (Gibson-Graham, 2006) a plurality of non-capitalist practices lead to other eco-political values that put life, commons, and relationships of mutual care at the center of political economy. Eco-feminism (Carolyn Merchant, 1980, 1989; Maria von Mies, 1986; Ariel Salleh, 1997) and feminist materialism (Haraway, 1991; Braidotti, 2003) are important references to deconstruct the hegemonic dualism human/nature founding classical epistemologies, and to understand the contemporary forms of capitalist valorization where the destruction of life conditions generate surplus and financial incomes (Federici, 2004, Marazzi).

**Panel 6c (room 8): Processes of Imaging**

K. FRIEDRICH, Dr. des., Humboldt University Berlin, Germany ; L. HAUSKEN, Professor, Dr.art., University of Oslo, Norway ; B. PAPPENBURG, Dr., Heinrich-Heine- University Dusseldorf, Germany ; S. SCHMITZ, Prof. Dr., Humboldt-University Berlin, Germany.

**Summary:**

New imaging technologies alter our access to a variety of phenomena. Subsequently, these technologies not only shape and change our experience, knowledge and conceptualization of these phenomena, but also impact social practices, discourses and power relations. Feminist critiques of imaging processes and technologies have addressed their roles in shaping the optics of race, gender, sexuality, and ability; their foundations in colonial, capitalist, and military projects; as well as their appropriation for alternative, counter, or resistant ways of seeing. Emerging imaging practices establish new connections between different scientific, artistic, and societal fields, challenge traditional boundaries between these fields, and established divisions of labor. Imagination, for one, is no longer seen as confined to the domain of art, but refers instead to the role of thinking or conjecture at the heart of any process of imaging. At the same time, new imaging technologies confront taken for granted notions and theories of images and imaginations, of the visible and the knowable, and thus open up fruitful illuminations of the roles or agencies of technology and materiality. These contexts prompt a rethinking of the processes of imaging.

**Panel 6d (room 2): Hybrid and nomadic environments**

WOJTASZEK Marek, *Mannerism of Presence. Aesthetics of Augmented Airport Habitat*, Aesthetics, airport space, computation, mannerism, sensibility

SAARIKANGAS Kirsi, *Multisensory urban nature. Inhabitant, built and natural suburban environments*.  
Keywords: urban nature, wastelands, suburbs, multisensory landscape

VEHVILAINEN Marja, *Environment as naturecultures: gendered, generational everyday work*, Environment, naturecultures, gender, autobiographies, NGO, everyday practices, matters of concern

WILMER Stephen, *Nomadic Performativity*. Keywords: refugee, subjectivity, multiplicity, Agamben, Fluxus, nomadism, Braidotti, Deleuze, Guattari, Mnouchkine, Hardt, Negri.

**18.15-19.30**

**Panel 7a (room 6): Situated performances and environmental agency**

CHARLSTON Lin, *Becoming Plant*

LEPPANEN Taru, *Decolonizing the concept of race in Sonya Lindfors' dance performance Noble Savage*

RACHEV Rumen, *From Host to Hostage of the Planet Earth: Agents against Agency (AAA)*

**Panel 7b (room 7): Materializing the Social, the Economical, the Environmental**

DJURIC Jelena, *Embodiment: New Materialism and the Environmental Paradigm*. Keyword: embodiment, creative networking, new materialism, environmental paradigm, ecological economy.

HICKEY MOODY, *Materializing the Social: Art Practice as a Transversal Methodology*

ALONSO-ALMEIDA, *Spaces of coworking: are they really new?. El case of the sea coffee*

CARPENTIER, *Rethinking nationalism as the entanglement of the material and the discursive*

**Panel 7c (room 8): Non-anthropocentric Pedagogies**

CARSTENS Delphi, *Toward a pedagogy of animality*. Keywords: ahuman, anthropocentric conceits, animal politics, affective tonality, anti-speciesist pedagogy, new ethico-aesthetic paradigm, the uncanny.

BOLT, *Aesthetics and Ethics: Situated knowledge and ethical know-how in artistic and art-based research*

JUELSKJAER and PLAUBORG, *Caring about worldings: Towards a posthuman concept of 'bildung'*

REVELLES BENAVENTE, Beatriz, *"Bringing along" methodologies: a transversal approach to processes*

**Panel 7d (room 2): Eco-Poetics & Bioethics for a Pluriverse in Transit**

M. NIKOLIC'S, University of Westminster, London, UNITED KINGDOM; E. VISTER, Art academy in Bergen, NORWAY; A. WILSON, University of Saskatchewan, CANADA; LARVAL ROCK STAR, University of California, Davis, USA.

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**Summary:**

As multispecies becomings from beyond the necrotic egocentrism of the Anthropocene, we attempt transits through biotic/inorganic eco-centrisms that do not foreclose on Earth's becoming. Inspired by the Zapatista's cosmological call to 'mandar obedeciendo,' (lead obeying) we assemble to listen, learn and share methodologies of how to sidestep human exceptionalism and world traditions that emerge from the dominion aspects of the Judeo-Christian tradition. We offer quantum leaps to transversally embody our broader presences as aquifers, mineralisations, birds, and larval colonies.

What poetics are possible in this third space (Turnbull, 2003) where we encounter more-than-human bodies, face-to-face, on equal footing? What kinds of ethics are necessary to make sure that we speak with, and not for, these lively assemblages? It is 'place-thought' (Watts, 2013) - freedom based in an ethics that allows the land (and all its fleshy collaborators/co-laborers) to speak, and to be heard; it is sovereignty infused with responsibility. This responsibility is making space for 'response-ability' (Barad, 2015); it is making spacetime for listening to occur. Deterritorialization from the 'foundational fantasy' of the modern subject as bounded and independent from the environment (Brennan, 2000), importantly and necessarily leads towards encounters with a pluriverse of ontologies, of human and extra-human sorts.

There is indeed no Nature taken as a universal monolithic object or modern project, we live amidst a 'multinatural' (Viveiros de Castro, 1998) 'pluriverse' (Mignolo, 2000, 2011). The performative panel is an experiment in multinatural/pluriversal assembly, bringing together different ontologies and different other-than-human bodies to seek partial situated knowledges that transgress the territorial lines marked by the logic of colonisation and domination. How do we learn to become collectively, as Zapatistas invite us to 'for everyone, everything, for ourselves, nothing'?

**19.30-20**

**Closing Roundtable (room 2): Building a common ecological ethos. The new materialist turn of environmental humanities**

Chair:

Nathalie BLANC (CNRS-LADYSS, Université Paris-Diderot); Flaminia PADDEU (LADYSS, Université Paris Diderot); Patrick DEGEORGES (Museum National d'Histoire Naturelle); Thomas LAMARCHE (LADYSS, Université Paris-Diderot) + *TO BE DECIDED*