

BEYOND HUMANISM

CYBORGS
ANIMALS
DATA SWARMS

SEPTEMBER 23 TO 27, 2019

PROGRAM

TIMETABLE & ABSTRACTS



TABLE OF CONTENT

CSIA IV TIMETABLE 4

SPEAKERS & EVENING LECTURES

MONDAY, SEPTEMBER 23 2019

**ON THE LIMITATIONS OF NEW MATERIALISM: DELEUZE’S “NEW IDEALISM” AND ITS IMPORTANCE
FOR NEW MATERIALIST POST-HUMANISM** 9

CHALLENGES OF TRANSHUMANISM 10

IMAGINATION AND ALTERNATIVE WORLDS 10

**THROUGH THE HOME-WORLD TO THE ALIEN-WORLD:
A PHENOMENOLOGICAL ACCOUNT OF THE ROLE OF PHANTASY IN INTERSUBJECTIVITY** 10

ON IMAGINATION AND SPIRITS. THE POSSIBILITIES FOR A HUMAN IN ANTHROPOLOGY AND UMBANDA..... 11

TUESDAY, SEPTEMBER 24 2019

AI AND OTHER ANIMALS: ONTOLOGIES AND ETHOLOGIES OF THE CYBORGIAN EVERYDAY 12

HOMO SACER/HOMO DEMENS: DEMENTIA, LITERATURE, AND THE AFTERLIFE OF THE HUMAN 12

EVENING LECTURE

THE OVERDETERMINATION OF CYBORGIZATION... AND WHAT IT MEANS 13

WEDNESDAY, SEPTEMBER 25 2019

CAUGHT IN COMPARISONS: HOW POLITICAL ECONOMY RE-MAKES THE BODIES OF FISH 14

**VIRAL ECONOMIES: EXPERIMENTS WITH LIFE, LIVELIHOODS, AND LIVESTOCK
IN MORE THAN HUMAN HEALTH** 14

PERFORMANCE AND READING EVENT

ANTHROPOSCENES – CROSSING BOUNDARIES OF ARTISTIC AND SCIENTIFIC STORYTELLING..... 15

THURSDAY, SEPTEMBER 26 2019

FLOCKING-INSPIRED ALGORITHMS..... 17

COMPUTATION’S CHALLENGE TO POSTHUMAN THEORY 17

EVENING LECTURE

STRANGE ATTRACTORS – ANIMATING POSTHUMAN FUTURES PAST..... 18

FRIDAY, SEPTEMBER 27 2019

TISSUE ENGINEERING AND BIOARTIFICIAL ORGANS: TOWARD HUMAN ENHANCEMENT? 19

FICTIONAL EMOTIONS 19

FUTURE-WRITING 20

PARTICIPANT PRESENTATIONS

TUESDAY, SEPTEMBER 24 2019

TTTT. TENTACULARITY, STAYING WITH TROUBLE, TERRAPOLIS AND TECHNOBIOPOLITICS:
WHAT DONNA HARAWAY BRINGS NEW TO POLITICAL THEORY AND HOW? 21

OUR TROUBLED TERRAINS—THE GRIEF OF OUR GHOSTS AND NEW NARRATIVES OF MOURNING
OUTSIDE OF HUMAN EXCEPTIONALISM 21

FICHTE ON THE DIVISION OF HUMAN NATURE: A CONTRIBUTION TO THE DEBATE ON TRANSHUMANISM 22

FREE WILL: HUMAN AGENT AND NONHUMAN AGENT 22

GERMINAR: SOME TOOLS FOR PRACTICING THE OTHERWISE 23

BODY-HACKING: TRANSFORMATION OF BODY CONCEPTION FROM THE PERSPECTIVE
OF TECHNOLOGICAL BODY MODIFICATIONS 24

WEDNESDAY, SEPTEMBER 25 2019

PHILOSOPHICAL PRIMATOLOGY: WHAT, IF ANYTHING, ARE PRECURSORS? – AND HOW DO THEY RELATE TO
THESES OF ANTHROPOLOGICAL DIFFERENCE? 25

READING MATTERS, MATERIAL READINGS: POETICS OF RELATIONALITY IN A STORIED WORLD 25

REASON AS AN INSTINCT: HUME ON THE ANIMALITY OF HUMAN NATURE 26

THE AMOEBA AS THOUGHT MODEL – THINKING THROUGH FLUIDITY IN THE EXHIBITION SPACE 27

AYAHUASCA BEYOND HUMANISM: VISIONS, OTHER-BECOMING AND ONTOLOGICAL CONFLICTS 27

SEXUAL POLITICS OF SYPHILIS IN BRAZIL: DISCOURSES, MATERIALITIES, ONTOLOGIES 28

THURSDAY, SEPTEMBER 26 2019

SELF-TRACKING AND SENSE MAKING. THE TRANSFORMATION OF EXPERIENCE IN THE PROCESS OF “BECOMING”
THROUGH BIG DATA BASED TECHNOLOGIES 29

ANGELOLOGY AND TECHNOSCIENCE 30

THE GAMIFICATION OF THE IDEAL ‘MAN’ – HUMAN OPTIMIZATION AND ALGORITHMIC GOVERNMENTALITY 30

COLOGNE SUMMER SCHOOL OF INTERDISCIPLINARY ANTHROPOLOGY IV
BEYOND HUMANISM: CYBORGS — ANIMALS — DATA SWARMS
23RD — 27TH SEPTEMBER 2019
A.R.T.E.S. GRADUATE SCHOOL FOR THE HUMANITIES COLOGNE

CSIA IV TIMETABLE

Monday, 23 September
CONCEPTUAL FRAMING

10:00 – REGISTRATION
10:30

10:30 – INTRODUCTION
11:30 by the organizers

11:30 – ON THE LIMITATIONS OF NEW MATERIALISM: DELEUZE'S "NEW IDEALISM" AND ITS IMPORTANCE FOR
01:00 NEW MATERIALIST POST-HUMANISM
Janae Sholtz & Julie Van der Wielen (Reading, US & Santiago, Chile)
Moderation: Johannes Schick (Cologne)

Lunch Break

02:00 – CHALLENGES OF TRANSHUMANISM
03:30 Stephen Lilley (Fairfield, US)
Moderation: Thiemo Breyer (Cologne)

Coffee Break

IMAGINATION AND ALTERNATIVE WORLDS

THROUGH THE HOME-WORLD TO THE ALIEN-WORLD: A PHENOMENOLOGICAL ACCOUNT OF THE ROLE OF
PHANTASY IN INTERSUBJECTIVITY
04:00 – Rodrigo Y. Sandoval (Cologne/Santiago, Chile)
05:30

ON IMAGINATION AND SPIRITS. THE POSSIBILITIES FOR A HUMAN IN ANTHROPOLOGY AND UMBANDA
Marcello Muscari (Cologne/São Paulo, Brazil)

Moderation: Julie Van der Wielen (Santiago, Chile)

Break

07:00 – WELCOME DINNER @ EL INCA
08.30

Tuesday, 24 September
CYBORGS

PARTICIPANT PRESENTATIONS I

- 09:30 – TTTT. TENTACULARITY, STAYING WITH TROUBLE, TERRAPOLIS AND TECHNOBIOPOLITICS: WHAT DONNA HARAWAY
11:00 BRINGS NEW TO POLITICAL THEORY AND HOW?
Augustė Dementavičienė (Vilnius, Lithuania)
- 11:00 OUR TROUBLED TERRAINS—THE GRIEF OF OUR GHOSTS AND NEW NARRATIVES OF MOURNING OUTSIDE
OF HUMAN EXCEPTIONALISM
Jacqueline Moulton (Seattle, US)
- FICHTE ON THE DIVISION OF HUMAN NATURE: A CONTRIBUTION TO THE DEBATE ON TRANSHUMANISM
Masafumi Sakurai (Kyoto, Japan)
- Moderation: Souad Zeineddine (Cologne/Johannesburg, South Africa)
- Coffee Break

PARTICIPANT PRESENTATIONS II

- FREE WILL: HUMAN AGENT AND NONHUMAN AGENT
Pujarini Das (Kanpur, India)
- GERMINAR: SOME TOOLS FOR PRACTICING THE OTHERWISE
Jespa Jacob Kleinfeld & Loren Britton (Bonn/Cologne, Germany)
- 11:30 – BODY-HACKING: TRANSFORMATION OF BODY CONCEPTION FROM THE PERSPECTIVE
01:00 OF TECHNOLOGICAL BODY MODIFICATIONS
Jana Kadlecová (Olomouc, Czech Republic)
- Moderation: Lars Reuke (Cologne)
- Lunch Break
- 02:00 – AI AND OTHER ANIMALS: ONTOLOGIES AND ETHOLOGIES OF THE CYBORGIAN EVERYDAY
03:30 Seth Giddings (Southampton, US)
Moderation: Mario Schmidt (Cologne)
- Coffee Break
- 04:00 – HOMO SACER/HOMO DEMENS: DEMENTIA, LITERATURE, AND THE AFTERLIFE OF THE HUMAN
05:30 Pieter Vermeulen (Leuven, Belgium)
Moderation: Mario Schmidt (Cologne)
- Break

07:00 – EVENING LECTURE
08.30

- THE OVERDETERMINATION OF CYBORGIZATION... AND WHAT IT MEANS
Chris H. Gray (Santa Cruz, US)
Moderation: Christoph Lange (Cologne)
- (at lecture hall S 01, Seminar building, main campus)

Wednesday, 25 September

ANIMALS

PARTICIPANT PRESENTATIONS III

PHILOSOPHICAL PRIMATOLOGY: WHAT, IF ANYTHING, ARE PRECURSORS? – AND HOW DO THEY RELATE TO THESES OF ANTHROPOLOGICAL DIFFERENCE?

09:30 – Hannes Wendler (Heidelberg, Germany)

11:00 READING MATTERS, MATERIAL READINGS: POETICS OF RELATIONALITY IN A STORIED WORLD
Natalie Dederichs, (Bonn, Germany)

REASON AS AN INSTINCT: HUME ON THE ANIMALITY OF HUMAN NATURE
Kosuke Otsuki (Kyoto, Japan)

Moderation: Lars Reuke (Cologne)

Coffee Break

PARTICIPANT PRESENTATIONS IV

THE AMOeba AS THOUGHT MODEL – THINKING THROUGH FLUIDITY IN THE EXHIBITION SPACE
Marie-Christine Schoel (Münster, Germany)

11:30 – AYAHUASCA BEYOND HUMANISM: VISIONS, OTHER-BECOMING AND ONTOLOGICAL CONFLICTS
01:00 Aline Ferreira Oliveira (São Paulo, Brazil)

SEXUAL POLITICS OF SYPHILIS IN BRAZIL: DISCOURSES, MATERIALITIES, ONTOLOGIES
Eduardo Doering Zanella (Rio Grande do Sul, Brazil)

Moderation: Rodrigo Y. Sandval (Cologne/Santiago, Chile)

Lunch Break

02:00 – CAUGHT IN COMPARISONS: HOW POLITICAL ECONOMY RE-MAKES THE BODIES OF FISH
03:30 Heather Anne Swanson (Aarhus, Denmark)
Moderation: Christoph Lange (Cologne)

Coffee Break

04:00 – VIRAL ECONOMIES: EXPERIMENTS WITH LIFE, LIVELIHOODS, AND LIVESTOCK IN MORE THAN HUMAN HEALTH
05:30 Natalie Porter (South Bend, US) [via Skype]
Moderation: Christoph Lange (Cologne)

Break

07:00 – PERFORMANCE & READING EVENT
10.30

ANTHROPOSCENES – CROSSING BOUNDARIES OF SCIENTIFIC AND ARTISTIC STORYTELLING
Anna Badkhen, Anastasia Guevel, Marina Guzzo, and Sina Seiffee

(at Ruffactory Ehrenfeld, Marienstr. 73, 50825 Cologne)

POSTHUMAN PARTY

(somewhere in Ehrenfeld)

Thursday, 26 September
DATA SWARMS

FREE ROAMING MORNING

PARTICIPANT PRESENTATIONS V

SELF-TRACKING AND SENSE MAKING. THE TRANSFORMATION OF EXPERIENCE IN THE PROCESS OF
"BECOMING" THROUGH BIG DATA BASED TECHNOLOGIES

11:30 – Sophie Wagner (Bern, Switzerland)

01:00 ANGELOLOGY AND TECHNOSCIENCE

Massimiliano Simons (Leuven, Belgium)

THE GAMIFICATION OF THE IDEAL 'MAN' – HUMAN OPTIMIZATION AND ALGORITHMIC GOVERNMENTALITY

Sebastián Gómez (Lüneburg, Germany)

Moderation: Mario Schmidt (Cologne)

Lunch Break

02:00 – FLOCKING-INSPIRED ALGORITHMS

03:30 Anna Lukina (Vienna, Austria)

Moderation: Christoph Lange (Cologne)

Coffee Break

04:00 – COMPUTATION'S CHALLENGE TO POSTHUMAN THEORY

05:30 M. Beatrice Fazi (Sussex, UK)

Moderation: Johannes Schick (Cologne)

07:00 – EVENING LECTURE

08.30

STRANGE ATTRACTORS – ANIMATING POSTHUMAN FUTURES PAST

Debbora Battaglia (Mount Holyoke, US)

Moderation: Marcello Muscari (Cologne/São Paulo, Brazil)

(at lecture hall S 01, Seminar building, main campus)

Friday, 27 September
EXPERIMENTAL FUTURES

09:30 – TISSUE ENGINEERING AND BIOARTIFICIAL ORGANS: TOWARD HUMAN ENHANCEMENT?
11:00 Xavier Guchet (Compiègne, France)
Moderation: Johannes Schick (Cologne)

Coffee Break

11:30 – FICTIONAL EMOTIONS
01:00 Ingrid Vendrell Ferran & Marco Cavallaro (Berlin & Cologne)
Moderation: Niklas Grouls (Cologne)

Lunch Break

02:00 – FUTURE-WRITING
03:30 Roman Bartosch (Cologne)
Moderation: Thiemo Breyer (Cologne)

Coffee Break

04:00 – FAREWELL
05:30

SPEAKERS & EVENING LECTURES

MONDAY, SEPTEMBER 23 2019

ON THE LIMITATIONS OF NEW MATERIALISM: DELEUZE'S "NEW IDEALISM" AND ITS IMPORTANCE FOR NEW MATERIALIST POST-HUMANISM

Janae Sholtz & Julie Van der Wielen (Reading, US & Santiago, Chile)

Deleuze's thought has been very influential for new materialism and post-humanism. This is not surprising, as he elaborates a rich and rigorous conceptual framework within which the material, corporeal, and sensuous (as opposed to the ideal, spiritual and rational) seem to acquire an ontological and epistemological priority hitherto almost unheard of in philosophy, with the ethical consequences that follow from this (notably a decentering of the rational, responsible human subject, which seemed to enjoy a certain privilege over nature and its nonhuman creatures).

We will present the new materialist current in its relation to post-humanism, with a focus on what is "new" about this materialism, this is, a certain conception of matter as auto-poetic or spontaneous, informed by quantum-physics (one of the main representatives of this current is Karen Barad). Then we will develop Elizabeth Grosz's affirmation that new-materialism would benefit from a "new idealism" in order to be able to account for incorporeal reality. It will be argued that new materialism and post-humanism take up only one aspect of Deleuze's thought, the material dimension, and that re-incorporating the ideal dimension in his thought would provide a more complete and more nuanced picture.

We will articulate the main aspects of the "new idealism" that can be found in Deleuze's thought, mainly focusing on the notions of abstract machine and diagram, and illustrate how these notions indicate an original kind of ideal reality, how this ideal reality relates to matter, and how this is in line with post-humanism, while also being able to account for the fact that thought and sense are not articulated in all things in the same way. This will be done through Deleuze's *Bergsonism*, which provides very concrete examples from Bergson's writings on psychology, biology and physics, in order to rethink the relation between matter and thought.

CHALLENGES OF TRANSHUMANISM

Stephen Lilley (Fairfield, US)

The prefix “trans” is aptly chosen for transhumanism as it may mean through, extending, or surpassing humanism. It promises fulfillment, not rupture, and so challenges humanism to evolve as should humanity. In this paper I will describe how transhumanists present this.

Most provocatively, transhumanists call for the enhancement of the human body and life extension through engineering—genetic, computer-neurological, nano, robotics, etc. They argue that the liberal humanist right to control one’s body extends to the right to augment one’s body. Far from negating the human essence, transhumanists portray this as liberating the person from disease, impairment, and death. As for the human population, this promises accelerated and diversified evolution. Allowed design choice, transhumans will vary morphologically. Transhumanists embrace philosophical functionalism and favor an expanded definition of personhood in opposition to what they see as humanism’s untenable species-biased conceptualization.

Transhumanism is presented as serving democracy and rights-based systems more effectively than humanism at a time when liberal institutions are hard pressed with the resurgence of reactionary movements as well as the ecological mess of the Anthropocene. Transhumanists assert that humanism has become ineffective as a motivating ideology as it has eschewed its utopian roots. They reclaim this for transhumanism and pronounce a bold secularism, brazen advance of science and technology, and a radical departure from human history. Humanists, of course, are concerned about this and their counterarguments will be presented in this paper.

IMAGINATION AND ALTERNATIVE WORLDS

THROUGH THE HOME-WORLD TO THE ALIEN-WORLD: A PHENOMENOLOGICAL ACCOUNT OF THE ROLE OF PHANTASY IN INTERSUBJECTIVITY

Rodrigo Y. Sandoval (Cologne, Germany / Santiago, Chile)

To what extent is the figure “encounter between worlds” an appropriate metaphor to describe radical intersubjective experiences? Taking a phenomenological perspective, this paper explores the boundaries of the concept of world in the relationship between the Husserlian concepts of home-world and alien-world. First, it will be showed how experiences of the alien defy our situated expectations thus exceeding the limits of a certain home-world. Second, I will argue that phantasy, particularly in its narrative form, has an auxiliary role to play in surpassing those limits to enable an intersubjective encounter between alternative worlds. Finally, I will take Inca Garcilaso de la Vega’s *Comentarios Reales* (1609) as an exemplary case of the outputs and limits of narrative phantasy in radical intersubjectivity.

ON IMAGINATION AND SPIRITS. THE POSSIBILITIES FOR A HUMAN IN ANTHROPOLOGY AND UMBANDA
Marcello Muscari (Cologne/São Paulo, Brazil)

One defining feature of anthropology as a discipline is the way it feeds itself out of the duality between the universality of human nature and the particularities of cultural difference. Although mostly built around the cultural specificities through comparison, the general goal of achieving universally applicable generalizations never left the horizon; from Malinowski to Durkheim and Levi-Strauss. When it reaches this level of generalization it is said that the discipline gets closer to philosophy. This balance is kept by the discipline's traditional concepts like human mind, culture, kinship, religion, person and more.

In this presentation, I explore the concept of imagination to describe expressive acts around mediumship and spirit possession in a religious group in Germany practicing an afro-Brazilian religion called Umbanda.

In the end, I will draw together my description of their practices through the concept of imagination with their concepts and practices around mediumship and spirit possession. In this way, I emphasize the implicit aspects of both concepts that hold the possibility of bringing about alternative worlds.

TUESDAY, SEPTEMBER 24 2019

AI AND OTHER ANIMALS: ONTOLOGIES AND ETHOLOGIES OF THE CYBORGIAN EVERYDAY

Seth Giddings (Southampton, US)

Popular digital culture, notably videogame culture, has brought into everyday life intense cyborgian relationships between the human and the technological. In this presentation I will address artificial intelligence and artificial life in videogame play; forms of nonhuman agency that have transformed everyday media culture and could be regarded as harbingers of an emergent posthuman world. Hopes for and anxieties about a near future technological environment driven by AI have tended to figure nonhuman cognitive and pseudocognitive developments in terms of the full simulation of human intelligence, of humanoid robots 'taking over', of Singularities, Turing Tests and Uncanny Valleys. Yet since the late 1970s AI has been integral to digital popular culture, everyday media behaviour characterised by cybernetic assemblages of human bodies, computer hardware and software agents, and oriented towards play and entertainment. I will take play with synthetic animals – zoomorphic videogame characters and robot toys – as an extended case study. This is partly to engage with the overall themes of this summer school, but also because attention to artificial animals challenges the dominant technological imaginary of anthropomorphic AI, with all the humanist baggage that entails. Thus, the talk will bring together two broad streams of critical posthumanism: technoculture and inter-species relationality. Studying playful artificial animals offers insights into established and emergent cyborgian relationships between the nonhuman and human: relationships of play and being played with, of training and being trained, nurturing and being nurtured. I will argue that the animality of AI and A-Life entities is real and not metaphorical, opening up ontological questions of AI: what kind of speciation gives rise to particular agents, what habitats and what kinds of behaviour characterise their existence? What anthropological or ethological methods might we employ to study these behaviours? And how is the status of both 'animality' and 'intelligence' achieved from the cyborg assemblages of code, digital hardware, animated imagery, bodies and minds in play?

HOMO SACER/HOMO DEMENS: DEMENTIA, LITERATURE, AND THE AFTERLIFE OF THE HUMAN

Pieter Vermeulen (Leuven, Belgium)

This presentation approaches the disciplinary and imaginative challenges unleashed by the unraveling of humanism by focusing on the topic of dementia. Dementia is not only an increasingly important and urgent social concern, it also challenges crucial aspects of our customary understanding of the human: the centrality of memory and linguistic competence to our sense of identity, the values of independence and rationality, ... By focusing on a number of recent literary and theoretical engagements with dementia across different genres, I diagnose a tendency to conceive of people with dementia as a form of what Giorgio Agamben influentially theorized as

“bare life,” and as an occasion to dismiss any residual humanism. In a strange reversal, some strands of literature and theory tend to convert the cognitive decline and memory loss associated with dementia into a singular kind of epistemological privilege. In contrast to this tendency, I argue for an extension of rather than a radical break with our category of the human—an extension that recognizes key characteristics of life with dementia as irrevocably human. Through a reading of a recent story by Viet Thanh Nguyen, I argue that literature and the humanities can contribute to imagining human life beyond humanism.

EVENING LECTURE

THE OVERDETERMINATION OF CYBORGIZATION... AND WHAT IT MEANS

Chris H. Gray (Santa Cruz, US)

The overdetermination of cyborgization explains much about the current situation of humans. And it reveals just as much about our potential futures and how they might emerge. Behind the immediate pursuit by individuals and organizations of profit, power and immortality a deeper force drives cyborgization: human nature. Evolution has shaped us to seek out knowledge with the goal of control--control of ourselves, control of others, control of the environment. One key form of control is defining identities. The recent political proliferation of identities is driven by this power. Older sexual, gender, familial, tribal, ethnic, national and political identities have been fractured into a myriad of new labels. Joining this cacophony are labels about sentience, humans, machines, and their interconnections: Cyborg, bionic, robot, android, AI, transhuman, posthuman, and so on. Paying attention to established science nomenclature can help us track these terms. Especially helpful are *Homo sapiens sapiens*, our ancestors, our cousins (*Pan!*) and our possible descendants.

Consciousness itself often seems uncanny. As we accelerate into the future the technoscientific transformations of the human are doubly so. We have transformed very quickly from tool crafting naked apes, to culture-making colonizers of the globe, to city builders writing our own histories, to machinists and scientists integrating humans into industrial systems and reengineering our very bodies... Now, we are uncanny cyborgs, and the issue is not whether or not we will be cyborgs (we are) or if we will continue with our transformations (we will...it is overdetermined after all), but who will decide? Who will make the decisions that shape us? Not just what new phone we buy, what apps to obsess over, what implant will be our first.... But who decides who decides? What political economy will shape us? Surveillance Capitalism? Kleptocracy? Transhumanist Social Democracy? Strong Democracy? Or something new? Agency is the wild card of the future. Will we use it, or will we hand it away to demagogues or to illusions about the will power of genes, germs, or even nonliving things? Will we be cyborg citizens, subjects of our own lives, or cyborg objects manipulated by the most potent powers.

WEDNESDAY, SEPTEMBER 25 2019

CAUGHT IN COMPARISONS: HOW POLITICAL ECONOMY RE-MAKES THE BODIES OF FISH

Heather Anne Swanson (Aarhus, Denmark)

Comparison is a powerful world-making practice. It molds identities, politics, national imaginaries and structures of discourse. It structures the machinery of academic analysis, too. Unfolding within histories of colonization and geopolitics, comparisons embed themselves in and shape material forms, pulling the tensions of modernity, nationhood, and empire into the stuff of the world. This talk explores the *landscape-making force* of comparisons—how comparisons reach out to physically reshape more-than-human ecologies along with human lives. By focusing on salmon fisheries in Hokkaido, Japan, this talk explores how the transnational comparisons of fishermen, scientists, government officials, indigenous people, and environmental activists have reconfigured not only patterns of global salmon markets and the lives of rural fishing community residents, but also the flow of rivers and the bodies of fish. How, it asks, have the comparisons of nation-building and landscape development come to shape the flesh and bones of salmon, an animal central to this island's economy, ecology, and history? Attending to practices of comparison, this talk argues, is key method for better understanding how relations of political economy become an evolutionary force.

VIRAL ECONOMIES: EXPERIMENTS WITH LIFE, LIVELIHOODS, AND LIVESTOCK IN MORE THAN HUMAN HEALTH

Natalie Porter (South Bend, US)

Fifteen years have passed since the re-emergence of Highly Pathogenic Avian Influenza. And yet, despite unprecedented pandemic preparedness and response efforts, subtypes of the virus have become endemic to poultry in Vietnam and a number of other nations. The resilience of these viruses suggests that it is time to reimagine existing modes of addressing interspecies infections. This paper draws from research on bird flu governance in Vietnam to interrogate a novel form of global health, One Health, which is increasingly structured by global livestock economies. In this more than human health arena, processes to standardize life forms and circumscribe livestock production, which create conditions for market uniformity and commodity mobility, are implemented in bird flu interventions as a means to effect biosecure people-poultry-pathogen exchanges. Incorporating health and market agendas, such interventions are defining the life forms, livelihoods and lifestyles worth protecting the world over. In outbreak areas, however, One Health interventions are also shaped by other ways of living with poultry and pathogens, which make their outcomes as multiple as flu viruses themselves. I thus posit One Health as an experimental arena, where the agents and subjects of virus control are (re)defining global health policy and practice, as well as how to live together in an era of pandemics. Analytically,

experiments expose the shifting valuation of life forms and forms of life in a context of zoonotic viruses. Practically, experiments suggest that incorporating a variety of strategies for living together will create a more inclusive and purposefully heterogeneous “One” Health.

PERFORMANCE AND READING EVENT

ANTHROPOSCENES – CROSSING BOUNDARIES OF ARTISTIC AND SCIENTIFIC STORYTELLING

The evening is a joint event by the *DELTA - Hydrosocial Anthropocene Research Group* and the *Cologne Summer School of Interdisciplinary Anthropology (IV) Beyond Humanism* at the University of Cologne that aims at interrogating the boundaries of academic and artistic storytelling. In their works, Anna Badkhen, Anastasia Guevel, Marina Guzzo, and Sina Seifee engage with questions of what it means to live together with/in an increasingly wrecked earth. Thereby, they seek to move beyond the boundaries of species, humans, non-human animals, myths and realities. In the Ruffactory Ehrenfeld they will confront us with hybrid forms of representation that include carefully crafted language, gesture, movement, sound, and imaginary and invite us to explore with them new - and in these times urgently needed - modes of storytelling in the Anthropocene.

Anna Badkhen (READING)

FISHERMAN'S BLUES is an intimate account of life in a West African fishing village, tugged by currents ancient and modern, and dependent on an ocean that is being radically transformed: *The sea is broken, fishermen say. The sea is empty. The genii have taken the fish elsewhere.* Here, Badkhen discovers, all boundaries are permeable—between land and sea, between myth and truth, even between storyteller and story.

With a videoscenery by Sandro Simon

Anastasia Guevel (PERFORMANCE)

BETWEEN DOG AND WOLF is a solo dance performance on Deleuze's Abécédaire, more precisely on “A comme Animal.” A dance on “A comme animal,” but also under, with, against, in between, at, out, after, for, through: A form that does not simply inhabit these relations, but rather experiences the shifting between the one and the other. It is an interaction between dance and philosophy that produces a moment of indetermination, during which other layers of understanding become accessible, thereby opening up to a variety of ways to relate to Deleuze's thoughts.

Marina Guzzo (PERFORMANCE)

IARA - DANCE FOR A MULTITUDE OF FISHES is a project that integrate art, territorial issues and women's studies. It is a performance for open and public spaces. And part of a theoretical study of Brazilian myths of nature in the Anthropocene.

Sina Seifee (INSTALLATION/PERFORMANCE LECTURE)

CRITICAL BESTIARIES is a long-term collaborative project that builds on Sina's ongoing artistic research on an Iranian literary corpus from the Middle Ages. The aim of the project is to build and provoke a sustainable interest for multi-species studies (i.e. humans and non-humans with whom one must get on together), creating an artistic-scholarly space for the questions of multispecies interdependencies, translation and inheritance, technology and storytelling now.

THURSDAY, SEPTEMBER 26 2019

FLOCKING-INSPIRED ALGORITHMS

Anna Lukina (Vienna)

In the last years, intelligent technologies have expanded in an exponential fashion: from autonomous cars to smart cities. Most of them are intended to receive information from the environment through sensors and perform appropriate actions using actuators of the controlling unit. Thinking of drones, one might first imagine large sophisticated remotely controlled aerial vehicles. The technological trend is, however, directed towards completely autonomous agents. In this regard, micro air vehicles in a formation are one of the most interesting lines in drone research. A collection of small entities taking decisions for themselves cooperatively based on the global objective and local information is a phenomenon well-observed in nature and only partially implemented in technology. Researchers in multiple disciplines collaboratively have developed centralized and distributed approaches to control large formations of drones. They learned to mimic flocking behaviours and employ nature-inspired optimization techniques for control. Nowadays, we can enjoy quite impressive micro-drone air shows, which are in most cases inspired by swarm behaviour. There is yet a limited body of work on bringing unmanned vehicles into organized formations to save energy consumption. This is an ongoing research that attracts a lot of interest in aerospace and avionics community. The airplane industry is making every effort to lower their fuel costs by as little as one percent. In August 2017, Boeing Co. and NASA announced a collaboration on reducing fuel consumption of commercial flights by copying the ways in which migratory birds successfully perform long-distance flights.

In this talk, we will take a closer look at existing algorithms imitating bird flocking and their applications in science, industry, and arts. I invite you to a discussion on possible advances in this line of research and future that is no longer fiction.

COMPUTATION'S CHALLENGE TO POSTHUMAN THEORY

M. Beatrice Fazi (Sussex, UK)

In this talk, I want to address the way in which posthuman theory can think of technology (in general) and computation (in the specific). Undoubtedly, the posthuman turn in the humanities has produced exciting and radical reconceptualisations of the manner in which it is possible to talk of subjectivity and agency. Most interestingly, posthuman theory has argued against any form of naturalisation and universalisation of the 'other', and advocated for experimenting with heterogeneous relations among different types of subjects and agents—relations that, according to posthumanism, are immanent, embodied, and always generated within the context of lived experience. Debates in posthuman theory have also often addressed the situatedness of this heterogeneous relationality via the concept of the *assemblage*. This is a conceptual vehicle that

successfully conveys posthuman theory's attention towards the environmental and technologically-mediated transversal bonds that construct both being and knowing. With this talk, however, I want to focus on how contemporary developments in computing are challenging this posthuman theorisation of the techno-human assemblage. In particular, I will argue that the 21st-century computational automation of thinking procedures points beyond the assemblage to express instead a form of technological alterity for which there is no shared existential ground. Pursuing this line of argumentation will bring me to address those conceptual issues that might emerge when looking at computational technologies through the lens of vitalism and affect theory. My argument will develop by considering how the latter have ontologically elaborated notions such as 'indeterminacy', 'process' and 'actualisation'. I will then claim that computational systems ask us to re-work these notions so as to consider the possibility of not reaching an ontological conciliation—or an 'associated milieu'—between the human and the technical, due to the specific configuration between abstraction and experience that these systems give rise to.

EVENING LECTURE

STRANGE ATTRACTORS – ANIMATING POSTHUMAN FUTURES PAST

Debbora Battaglia (Mount Holyoke, US)

On this occasion, I offer some thoughts from a technonatural art installation, recently staged in the courtyard of Athens' Villa Hypatia. Titled *The Gift of Automation* by artist Petros Moris, sculptural compositions of human and nonhuman figures relate in performing a *collisive poetics* of time and materiality. These range in the first instance from iterations of ancient automata to 3D scanned prosthetic hands, and in the second, from rocks, metals, and glass to cement and biodegradable polymers. The effect is of an art commons in which publics inhabit tensions that stand to generate heightened consciousness of posthuman intersubjectivity. The installation, which is purposefully site-specific to austerity Athens, serves two primary purposes. In one register, its tensions spark dehabitation to everyday encounters with formal elements of the city's built environment, stating their indebtedness to ancient Greek narratives and scenarios that choreograph social practice; in another, it exposes the time and materials of cosmo/political infrastructures to critique of state narratives tying the identity of Greece to myths of technoscientific "progress". Altogether, the installation point to Cold War debates in one direct and to A.I. debates in another, which the compositions, functioning as "strange attractors" for urban publics, simultaneously iterate and modulate. As he denies The Fates their hold on human agency broadly speaking, or earthlings their denial of standing at life-or-death ethical thresholds of technonatural uncertainty, Moris holds technoscientific anthropomorphism up to critical scrutiny as well. In his words, "If there is any possibility of thinking about subjectivity in terms of automated technology, if there is any possibility of deepening human intersubjectivity towards other beings, we have to work hard to escape the imagery associated with what we know as human intelligence."

FRIDAY, SEPTEMBER 27 2019

TISSUE ENGINEERING AND BIOARTIFICIAL ORGANS: TOWARD HUMAN ENHANCEMENT?

Xavier Guchet (Compiègne, France)

New approaches in tissue engineering (TE), combining cell culture, bioengineering, material sciences, mathematical modeling and 3D bio-printing, give hope that in a not too distant future, complete bioartificial organs will be designed and provide accurate organ supply and even replacement to patients. This promise prompts both enthusiasm and worry: beyond medical purpose, does TE pave the way for improving human organs by means of design? And is TE close to validate the so-called Cartesian *partes extra partes* view of the Human organism, considering it a mere machine which native parts could be replaced by optimized bioartificial ones at will? I propose to describe what TE exactly is and what current approaches in TE are, in order to better address the epistemological and ethical issues it raises, and to counter the human enhancement debate around it.

FICTIONAL EMOTIONS

Íngrid Vendrell Ferran & Marco Cavallaro (Berlin & Cologne, Germany)

Why is it that we respond emotionally to plays, movies, and novels and feel moved by characters and situations that we know to be fictional? This question constitutes the kernel of the “paradox of fiction” and speaks to the perennial themes of philosophy, and remains of interest to this day. In our talk, we will discuss the different solutions to the paradox in contemporary philosophy and then present the potential of phenomenological accounts to solve the paradox.

The talk is structured in three main parts. In the first part of the talk, we will present the paradox of fiction and discuss the main positions in the debate. The second section is devoted to Husserl’s approach on the topic. Following Husserl, we argue that the experience of fictional emotions entails a splitting of the subject between a real and a phantasy ego. Fictional emotions are thus defined as phantasy emotions of the phantasy ego. In the third section, we will present and discuss the early phenomenological approaches on the power of the imagination on our emotional responses. Attention will be paid mainly to Else Voigtländer’s, Willy Haas and Alexander Pfänder’s accounts on the possibility for a feeling to be inauthentic. We will show that the idea of inauthentic feelings can be very useful to understand our emotional responses to fiction.

FUTURE-WRITING

Roman Bartosch (Cologne, Germany)

What role can and does fictional narrative have in these perilous times? Starting from observations concerning dystopian science fiction and other, 'future-oriented' literary texts, my talk will assess current developments in environmental criticism, human-animal studies, and posthumanism and discuss the potential of literature when speculating about, or even bringing into existence, alternative futures. With a special focus on the summer school's key themes – 'cyborgs, animals, data swarms' – the talk discusses questions of literary theory, canonicity, and textual form and pays particular attention to the role of reading and teaching fiction in the context of what Amitav Ghosh has called the 'Great Derangement' of our time: climate change and the unthinkability of catastrophe on a global scale.

PARTICIPANT PRESENTATIONS

TUESDAY, SEPTEMBER 24 2019

TTTT. TENTACULARITY, STAYING WITH TROUBLE, TERRAPOLIS AND TECHNOBIOPOLITICS: WHAT DONNA HARAWAY BRINGS NEW TO POLITICAL THEORY AND HOW?

Augustė Dementavičienė (Vilnius, Lithuania)

The main idea of my talk is to interpret the link between the changing understanding of the human, humanity and the changing understanding of the political realm. Haraway believes that new technologies, cyborgs, climate change can bring to us the challenges that will help us to find the new ways to rethink what is politics and how to behave politically. To understand and reinterpret Haraway I decided to go back to the original texts and include those texts that are less evaluated or cited in academia. When I started to read I also had the question in my mind, how Haraway describes, understands, recreates the idea of politics. In what contexts she uses the term, what kind of the purpose she has to write about politics in the particular paragraph and so on. In this talk I will represent the four T ideas which are all interconnected but grasps different aspects of the politics. In order to fully understand the ideas of Haraway, you have to go back to some local situated knowledge which could lead you in the path of understanding what thoughts are thought and why. Therefore, by storytelling and reusing the four T ideas I am trying to reflect the experience of, being in the constant in-betweeness, by being born in Vilnius, which history is full of examples how Bachtinian polyphony could and could not exist in reality.

OUR TROUBLED TERRAINS—THE GRIEF OF OUR GHOSTS AND NEW NARRATIVES OF MOURNING OUTSIDE OF HUMAN EXCEPTIONALISM

Jacqueline Moulton (Seattle, US)

Language, which is the discursive work of borders and boundaries—not only of politic and of geographic but of the self, performs the work of identifying who or what inherits meaning, power, and sustainability. We are living upon a troubled earth and our contemporary time, often referred to as the *anthropocene*, could be defined as a crisis of dwelling. For Jean-Luc Nancy, the crisis is the need to remake forms of meaning (2008). Meaning on a troubled terrain of earth and politic must be remade through a mourning-*with*. Donna Haraway writes, “just *who* is at home must permanently be in question” (2003). I believe this to be our contemporary question, the question which calls us to engage with that which is outside of the narrative of human exceptionalism and in which we learn that is not *only* the human who mourns. Mourning is the act of dwelling, dwelling within loss, devastation, extinction. What has been devastated, rendered extinct, no longer at *home*? This project argues that living upon a ruptured earth requires a mourning-*with*—a

mourning-*with* that which is *other*. The language of mourning is the language of the spectral—ghosts as conceptual metaphors and beings of our forgetting and our violence, the mirage of that which we have rendered extinct. The spectral reveals the human in a post- human world as *guest* (inheritor) with our inheritance being one of grief—for Derrida writes, “as inheritors we are always in mourning” (1993). This project is a philosophical discussion on mourning of unutterable losses through the language of the spectral. Through the work of Derrida, Phelan, Haraway and ghosts, animals, cyborgs (creatures of *otherness*) the argument is made as a dialogue to reimagine an ethical dwelling within our contemporary troubled terrains as a mourning-*with*, for there is much (together) at stake.

FICHTE ON THE DIVISION OF HUMAN NATURE: A CONTRIBUTION TO THE DEBATE ON TRANSHUMANISM
Masafumi Sakurai (Kyoto; Japan)

This paper presents Fichte’s understanding of “human nature”, and his distinctive proposal about the vocation of humanity. Johann Gottlieb Fichte (1762-1814) made a classical contribution to first philosophy in his demanding and abstruse “Doctrine of Science” (Wissenschaftslehre). Alongside the various versions of this work he adopted a more popular tone in public lectures, explaining his fundamental thoughts in simple words, and encouraging his hearers to consider the validity of his philosophy. In “Some Lectures concerning the Scholar’s Vocation” (1794), he analyzed human nature as belonging to two different worlds, and set forth guidelines for handling the moral development of this two- sided nature of ours. In this paper, I attempt to clarify the character of Fichte’s classical humanistic view in order to contribute to the debate concerning transhumanism.

The first section briefly addresses Fichte’s account of the twofold—sensible and rational—modes of the human nature and the related conception of the human being’s “drive toward complete harmony with himself”. Then, I trace Fichte’s explanation of the human being’s various duties, in light of the question “how should we treat our inner sensibility?” Finally, I evaluate Fichte’s thinking about the harmony between the sensible and the rational in terms of realizing the human vocation. If the so-called “transhumanistic era” is challenging our long established categories, a consideration of Fichte’s understanding of human needs and purpose may help us both to renew and to stabilize our moral standards.

FREE WILL: HUMAN AGENT AND NONHUMAN AGENT
Pujarini Das (Kanpur, India)

The concept ‘free will’ can be approached from various perspectives. The conceptual understanding of free will is the power of rational agents to make choices a course of action from various alternatives. There are numerous views that ‘whether the existence of free will is real,’ which is still unsolved or disproved challenge not only for philosophers but also for scientists.

There are several conflicting views about the problem of free will, such as: Are human beings' actions free or are they determined by constraints or emotions or situations over which they have no control? And if all human activities are determined by scientific laws and forces which are entirely beyond our control, then what would be the point of making plans for the future? However, free will seems to be a central characteristic. To some extent, like human agents, non-human agents (like computers, robots) are deterministic devices because someone who knows the program and input can predict his or her behaviour in advance. Still, the most debated questions about the nonhuman agent are the worrisome issue for us, which I would like to discuss in my paper that 'does the nonhuman agent like humanoid robot Sophia exhibit free will?' and if yes, 'whether Sophia is morally responsible for her actions and its consequences?' and 'does she exercise her subjective judgment for taking any choices during the decision procedures?'

GERMINAR: SOME TOOLS FOR PRACTICING THE OTHERWISE

Jespa Jacob Kleinfeld & Loren Britton (Bonn/Cologne, Germany)

Our presentation will focus on simple theoretical and pedagogical tools informed by our collaboration on our forthcoming course titled: *Germinar: Language, Power, Storytelling, a tool box for practicing the otherwise.*

The course will center experiences from trans* and gender non-conforming-people through expressions of interruption, stopping, open-endedness, and non-narrative articulations. We will look to examples coming from personal narratives and collective actions to make visible perspectives from these under represented communities.

Our interest is on the shift from theories centered on identity, towards multifaceted perspectives that are informed by less academic processes of knowledge gathering including dis_integration, and emotions through interaction. In this way we explore how our knowledge is inherently structured on a system built from cartesian dualist divides and how thinkers like Karen Barad and her notions of agential realism help to undo these systems.

For our presentation at Beyond Humanism we will present 3 different tools that will help ourselves and our audience to unpack their own biases and perspectives and practice non-standard modes of knowledge production for their own research, or within a teaching setting. These will be inspired by ways of working informed by radical pedagogy and in an effort to create a space to relearn how to do and how to listen.

BODY-HACKING: TRANSFORMATION OF BODY CONCEPTION FROM THE PERSPECTIVE OF TECHNOLOGICAL BODY MODIFICATIONS

Jana Kadlecová (Olomouc, Czech Republic)

This talk will present an ongoing doctoral anthropological research project on the body-hacking phenomenon, a trend in body modifications that includes the development, production and use of various technological implants outside of the scope of institutional medical care. Taking upon the understanding of body as a medium and of embodiment as an experience that is constitutive of human (Wegenstein, 2006) as the main question arises the one about specific experience of human embodiment in the practice of body-hacking. Drawing from the preliminary findings about body-hackers in Czech Republic, I will show how this practice signalizes a shift of perception of intuitive concepts such as organic and artificial, or nature and technology, as these categories are for body-hackers seen as losing their strict differentiation. In reaction to aforementioned findings, I will critically reflect upon the traditional foundations of social sciences that deal with an individual's subjective perspective when studying corporeality, which lead to a reproduction of the dichotomy of subject/object and body/mind which are revealed as restrictive in the research of cybercorporeality. This issue is logically directing towards theoretical and conceptual foundations of symmetrical anthropology taking into account the role of non-human actors and the materiality of the world (based on the works of Bruno Latour, John Law, etc.), certain aspects of posthumanism discourse and media theory, which provide a ground for reconceptualization of human body that is product of techno-human interconnections.

WEDNESDAY, SEPTEMBER 25 2019

PHILOSOPHICAL PRIMATOLOGY: WHAT, IF ANYTHING, ARE PRECURSORS? – AND HOW DO THEY RELATE TO THESES OF ANTHROPOLOGICAL DIFFERENCE?

Hannes Wendler (Heidelberg, Germany)

How do precursors and theses of anthropological difference relate? In investigating this question, I have started out by differentiating a broad and a narrow sense of what can be meant by the notion of precursors. Afterwards, I have introduced the notion of the anthropological difference as presented by Wild (2007) and proceeded to transform it into a new account of what can be meant by theses of anthropological difference. This account allows to differentiate a strong and several moderate versions of theses of anthropological difference. Applying this differentiated account to the case study of vocal tract anatomy and neural control as proposed precursors for language has proven useful in relating the notions of precursors to that of the anthropological difference. Next, I have elaborated further on the formal relation between precursors and theses of anthropological difference. I have done so especially with regards to the exclusivity and constitution criteria of such theses as well as for the notion of similarity employed in arguments by analogy. Following this, I have turned to the associated notions of anthropomorphism and anthropodenial and illustrated how precursors can be introduced in light of both of them, highlighting their role in operationalising relevant proximate mechanisms. Lastly, I have outlined how an anthropodenying research bias is introduced via the methodology of frequentist statistics and recommended Bayesian statistics as well as employing a less confirmatory research framework as remedies to said bias. I have done so, i.e., by discussing social expectations as proposed precursors to moral.

READING MATTERS, MATERIAL READINGS: POETICS OF RELATIONALITY IN A STORIED WORLD

Natalie Dederichs, (Bonn, Germany)

The Biosemiotic insight that more-than-human agencies are in fact capable of storying, however pre- or non-linguistic their signification processes might be compared to anthropogenic modes of articulation, has not only led to a re-conceptualisation of the human as one “semiotic creature” amongst many others, but also challenged concepts like agency and narrativity.¹ If being receptive and responsive to a world which is not only full of but rather made of material-semiotic activity is far from being a human privilege and if we are to engender ways of experiencing our embodied relationality as environmentally embedded beings, the question of how we can perceive the narrative dimensions of planetary reality becomes of central importance in the Environmental Humanities.

¹ Jesper Hoffmeyer. *Biosemiotics: An Examination Into the Signs of Life and the Life of Signs*. Scranton & London: The University of Scranton Press, 2008, p. 309.

Drawing on the New Materialist idea that matter, whether human or more-than-human, can be traced both in texts and as text, this paper will first emphasise the role of narrative forces in re-creating and making experienceable the interrelatedness of human and more-than-human agencies. In this context, I will explore creative processes of meaning-making and world building as we find them in practices of 'reading'. By focussing on the intercorporeal and highly affective character of textual reading and comparing it to more non-conscious modes of responsiveness, I will propose a notion of reading as a shared form of *wittern* [German for scenting, sensing]. Such a posthumanist perspective on our ongoing engagement with expressive others and environments will help me argue why it is important to not only deal with the question of how matters read, but also why reading (fiction) matters in the 21st century.

REASON AS AN INSTINCT: HUME ON THE ANIMALITY OF HUMAN NATURE

Kosuke Otsuki (Kyoto, Japan)

In the western intellectual world, reason has been traditionally regarded as the faculty distinguishing human beings from non-human animals. Aristotle, for example, thought that man is the only rational animal; Descartes held that non-human animals lack reason and therefore are like machines without souls.

David Hume (1711-76) is probably one of the earliest proponents who argue for the fundamental continuity of the human and the non-human animals. He says that non-human animals, like us humans, 'undoubtedly feel, think, love, hate, will, and even reason.' Moreover, Hume pronounces that 'reason is nothing but a wonderful and unintelligible instinct in our souls,' being analogical to other animal instincts. Hume thus assimilates the human beings into the non-human animals; that is, human nature is essentially a kind of animal nature.

This revolutionary perspective, at least in the pre-Darwinian days, has its theoretical basis in Hume's naturalistic approach to human mind, especially to the operations of judgement and belief formation. He argues that our judgements and beliefs are primarily made not in view of rational grounds, but caused by experienced situations and our habits derived from them; reasons for believing are only the secondary causes reflectively generated from these natural inclinations.

What implications does this radically non-rationalistic and naturalistic understanding of our cognitive processes have for a concept of human being? Referring also to the recent research in cognitive psychology and primatology, I reconstruct a Humean insight into what it is to be a human animal. I will argue that the following claims result from Hume's view on human reason: (1) our cognitive faculty is on the same footing with that of non-human animals; (2) only certain qualities of imagination which seem trivial amount to cognitive biases proper to human beings and make human lives different from those of other animals.

THE AMOEBA AS THOUGHT MODEL – THINKING THROUGH FLUIDITY IN THE EXHIBITION SPACE

Marie-Christine Schoel (Münster, Germany)

The amoeba is a type of cell, which has the ability to alter its shape by forming pseudopods, retracting extensions that enable the cell its active, fluent movement. The capacity to reproduce non-sexually through mitosis is carried out through a replication of its genetic material into two nucleuses and a subsequent dividing of its cytoplasm and its outer membrane.

The amoeba as a thought model could thus stand for a constant flux of the body and an undermining of the biologicistic and cultural concept of a fixed binary sexuality.

In the feminist exhibition THEM at the Schinkel Pavillon in 2015, a display in the form of an amoeba was especially designed for the presentation of the works of women artist, all dealing with the fluidization, fracturing and altering of the corporeal and questioning the representation e.g. the objectification of the (female) body. Within the exhibition the fluidization can further be translated to the conduct of the beholder and its movement within the expositional situation. Following the advent of feminist art and installation art since the 1960's as well as the growing prominence of video art and especially video installations brought about a deconstruction of the concept of the „fixed“, distanced beholder occupying a defined and ultimate standpoint in front of the single work of art. Manifold perspectives and a meandering through the exhibition space constitute the consumption of contemporary art and its exhibitions. Thus, the perspective one inhabits marks a form of being in the world, of a relation to the space and the objects it contains. The amoeba as thought model can highlight the changeability of humanist concepts and its representation through images of the human body, as well as it can heighten the idea of being in a moving, perceiving and fluid body.

AYAHUASCA BEYOND HUMANISM: VISIONS, OTHER-BECOMING AND ONTOLOGICAL CONFLICTS

Aline Ferreira Oliveira (São Paulo, Brazil)

The central proposal of this work is to reflect on the *visions* that are manifested through the ingestion of an Amazonian psychoactive brew called *ayahuasca*, from the conceptual contributions of transspecies anthropology, in relation to my fieldworks with Panoan indigenous people of Acre (Yawanawa and Huni Kuin) and their non-indigenous allies. Therefore, we start from the following question: to what extent does the synesthetic experience of visions produce some (and what kind of) ontological change? This reflection takes place through the connection of two axes: the association between *forest medicines* (as spiritual beings) and technology, in order to reach our major objective of constructing an approach to ayahuasca's visions *ontological conflicts*. We might focus on the *visions* (called “*mirações*” in Brazil) as *other-becoming* (animal-becoming, machine-becoming, etc) and *cyborg* experiences.

The anaconda —which is known locally as “*jiboia*” and is scientifically called *Boa constrictor*— is the owner of ayahuasca and travels wherever this beverage flows. The *anaconda* presents “itself” in many ways, and particularly comes through the chants that makes “it” appear. According to many non-indigenous' statements, although the *forest forces* are mostly present in

the Amazonian jungle, the *anaconda* is constantly seen and felt when they take ayahuasca. Considering the interviews about *feeling the forest* some foreigners state that they would appreciate very much having ayahuasca visions with birds, snakes, trees etc. whilst actually during ayahuasca rituals they have seen (and became) what they call “urban visions”, as: gears, useless plastic pieces, machines ... all connecting and fusing with each other in a *machine-becoming*. That’s the flow where the *miração* (ayahuasca vision) can turn oneself (or just be perceived as) a *cyborg*, where human, animal and machine compose that being (there). It’s actually all about images, affection and interacting in this virtuality *within the vision*.

SEXUAL POLITICS OF SYPHILIS IN BRAZIL: DISCOURSES, MATERIALITIES, ONTOLOGIES

Eduardo Doering Zanella (Rio Grande do Sul, Brazil)

This research investigates the sexual politics directed at syphilis in the Brazilian health system, in the contemporary period. This study develops in a conjuncture of reemergence of the epidemic of this disease in Brazil and of shortage of penicillin in the global health market, main medicine for its treatment. The objective is to develop ethnographic fieldwork in therapeutic spaces for the provision of syphilis care and management of health policy, as well as through the study of documents and archives related to these processes. This research intends to understand the expressions and regulations of sexuality in the sexual politics of syphilis in the Brazilian health system, through an analysis developed in three planes: investigation of the conditions of possibility and the effects of the shortage of penicillin in the management of the syphilis epidemic, genealogy of the epidemiological representations of the disease in the scope of surveillance in health, and research of the forms by which subjects affected by the disease reflect and organize their erotic-sexual practices. Through these axes, the objective is to understand how the process of re-emergence of the syphilis epidemic in Brazil constitutes, simultaneously, an institutional, discursive and material reality that enacts different ontologies of sex and sexuality.

THURSDAY, SEPTEMBER 26 2019

SELF-TRACKING AND SENSE MAKING. THE TRANSFORMATION OF EXPERIENCE IN THE PROCESS OF “BECOMING” THROUGH BIG DATA BASED TECHNOLOGIES
 Sophie Wagner (Bern, Switzerland)

Promises of salvation through Big Data based technology have become increasingly popular in the health industry. Digital technologies – from telemedicine to data-based health analytics and health apps – promise a massive quality enhancement in health care. The ideas supporting this development, which are deeply entangled in popular narratives and the existing, technology-fetishizing, social imaginary (Taylor 2002), concern rationalising and calculating the human body. This development is based on a “belief”, that all kinds of human behaviour and sociality can be tracked and analysed – which allegedly leads to a more objective, rational and accurate kind of knowledge that helps generate previously hidden insights. Existing healthcare models today increasingly rely on vast quantities of daily life data. Sensor enabled self-tracking devices, or wearables, are thus becoming of greater importance for medical research, prevention and care – while simultaneously creating a system, which emphasizes the importance of personal responsibility and initiative for health management. My PhD research aims to add to the dynamic understanding of human ontologies, focusing on the relationship between humans and their everyday technology – or “lively devices”, as Lupton (2017) calls them. It asks, whether, due to the “continuously fluctuating and unstable boundaries between ourselves and our material surroundings” (Adams and Thompson 2016), it is viable to speak of a “becoming” in “intra-actions” (Barad 2003) with and through technology, and how human experience is transformed through the engagement with such technologies. It takes into account the often complex negotiation of mediated narratives – or “unbodied data” (Smith and Vonthehoff 2017) from the technology – and the knowledge (and data) directly from the body. How does bodily perception and experience change, and how do we need to rethink *the patient* as well as user/patient/citizen agency?

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ANGELOLOGY AND TECHNOSCIENCE

Massimiliano Simons (Leuven, Belgium)

When conceptions are made of posthumans there is a tendency to think of cyborgs or aliens, but hardly of angels. Yet, within Christian theology angels are typically seen as the next step on the intellectual ladder. My claim is that angels can serve as a perfect emblem of technoscience and posthumanism. In a time of the Network Society, the Cloud and Big Data, the diagnosis that we are becoming angels – from the Greek ἄγγελοι, i.e. messengers or envoys – is not nonsensical. Moreover, this angelology excursion can give substance to the central claim I wish to make, namely that there is an intrinsic link between technoscience and a post-human conception of the subject. Mainly inspired by Michel Serres' *La légende des Anges* (1993) I want to highlight a number of philosophical and conceptual alliances between a philosophy of technoscience and an anti- or posthuman view on subjectivity.

I will argue for how angelology highlights three philosophical premises on which such alliance is based: (a) angels can bear message in all media and forms to all corners of the world; (b) angels transform, translate and distort; and (c) angels are shape-shifting entities that appear and reappear in novel forms. Or translated in general terms, applicable to technoscience: (a) a relational ontology, that abandons a strict distinction between subjects and objects in favour of relations; (b) a constructive and technophilic attitude that interprets and favours scientific practices as intervening and synthesizing practices; and (c) a hermaphroditic thinking, that argues against stability in favour of an ontological or ethical primacy of the unstable, queer and hybrid.

THE GAMIFICATION OF THE IDEAL 'MAN' – HUMAN OPTIMIZATION AND ALGORITHMIC GOVERNMENTALITY

Sebastian Gomez (Lüneburg, Germany)

The study of the impact of technology on a planet where the artificial boundaries between nature, culture and machines have disappeared, needs to question what kind of relations are being systemically enforced and reproduced between them. But there is no questioning the centrality of the Human without first recognising what exact vision of 'man' drives the automation of a universalist humanism convinced of the need to optimize relationships. The enhancement of processes –rather than individuals– seeks to neutralise difference; the forms of experience other to the Humanist ideal for optimal existence. It is through the persuasive technologies developed along with digital gaming that I present a materialist, posthumanist and intersectional reading of interventionist automations. Gamification, understood here as the process of enhancing digital environments with gameful experiences, promises to deliver user engagement by designing affordances capable of capturing and maintaining attention in relation to the possibility of clearing or failing an uncertain "challenge".

In turn, players are measured against a universal standard of optimal performance. Answers suggest that academic research and the experimental development of gamification technologies materialise from an interest in governance through the automation of behavioral management, resulting in the forced correction and self-optimization of non-normative bodies.

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