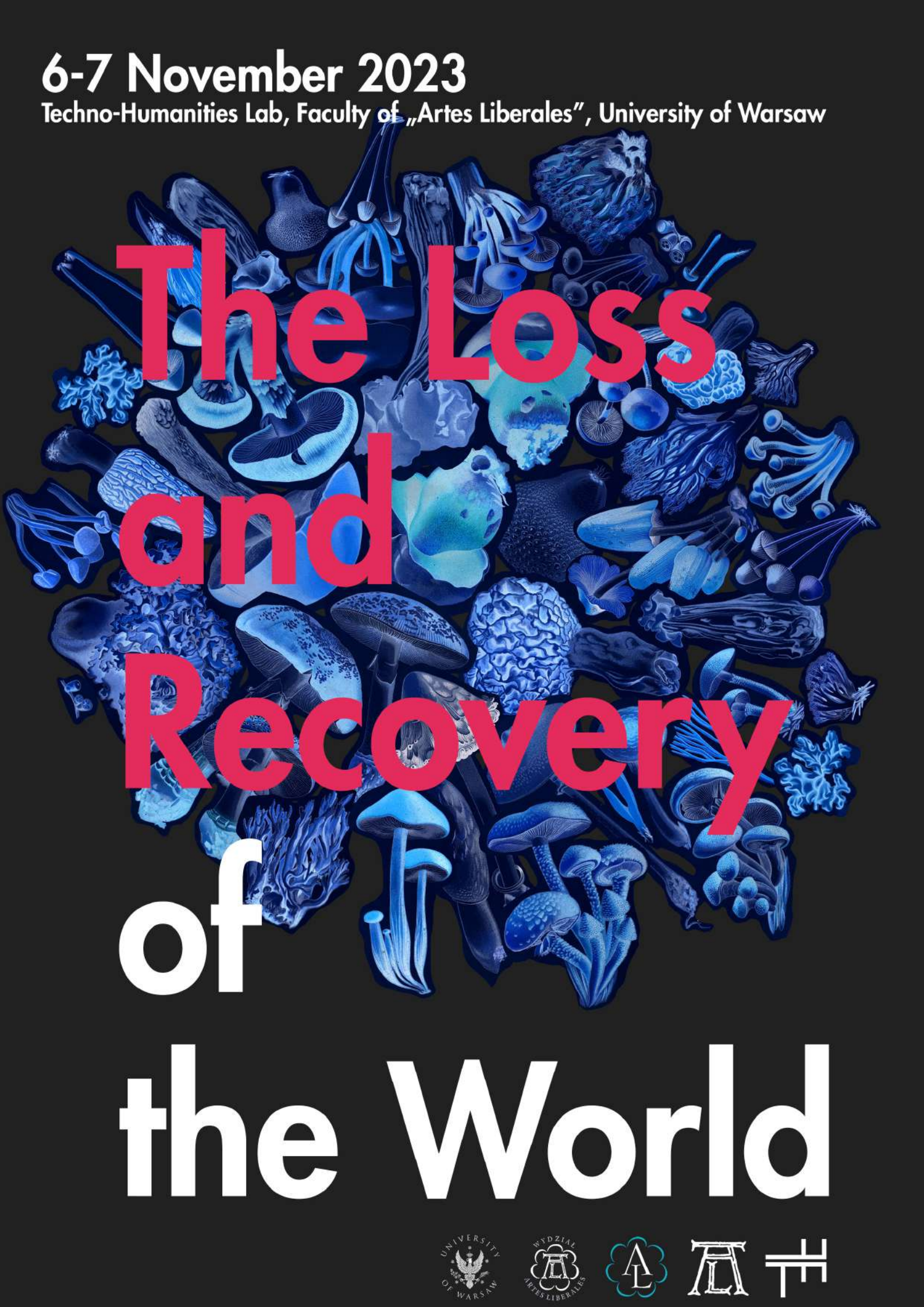


6-7 November 2023

Techno-Humanities Lab, Faculty of „Artes Liberales”, University of Warsaw



**The Loss
and
Recovery
of**

the World



Conference Program

Monday, 6.11

All events related to the Conference take place in the Conference Room at the College of "Artes Liberales", University of Warsaw.

09.00-09.15 Introductory remarks

Szymon Wróbel, Jerzy Axer, Robert Sucharski

09.15-10.15 Keynote Lecture

Michał Paweł Markowski, *The Flight from Reality. The Emergence and the Decline of the Modern Literary Project*

10.15-10.30 Coffee Break

10.30-11.30 Keynote Lecture

Joanna Bednarek, *Extinction of Man, life for (human and nonhuman) animals*

11.30-11.45 Coffee Break

11.45-12.45 Keynote Lecture

Paweł Dybel, *A World (still) not Lost. Technology as the Fate (Geschick) of European Culture and a Mortal Threat to It. Notes on the Margins of Martin Heidegger's Essay The Question of Technology*

12.45-13.30 Lunch

13.30-15.30 Panel 1: Reassessing the Present (World)

Maria Wodzińska, *Extractivism vs. post-extractivism, postcolonialism vs. post-post-colonialism*

Zoja Morochojewa, *Self and the Other in the Contemporary World*

Gabriela Filipowicz, *Between Resistance and Magic. A Case Study of Myanmar Commons and Revolts*

Conference Program

Monday, 6.11

Tetiana Zaiats, Oksana Dyakonenko, Olena Sova,
*Demographic consequences and resilience to conflict
in the conditions of the military aggression*

15.30-15.45 Coffee Break

15.45-16.45 Keynote Lecture

Alex Taek-Gwang Lee, *Artificial Intelligence
and the End of History*

16.45-17.00 Coffee Break

17.00-18.00 Keynote Lecture

Adam Lipszyc, *The Left-Handed Self: Losing and Regain-
ing the World in Peter Handke and Laura Freudenthaler*

18.00-18.15 Coffee Break

18.15-19.15 Keynote Lecture

Dominic Pettman, *A Mir Formality:
Sad Planets and Melancholy Machines*

Conference Program

Tuesday, 7.11

All events related to the Conference take place in the Conference Room at the College of "Artes Liberales", University of Warsaw.

09.00-10.00 Keynote Lecture

Mirosław Loba, *The Possibilities of the Impossible. Around Apocalyptic Reason*

10.00-10.15 Coffee Break

10.15-12.15 Panel 2: New Worlds and Utopias

Paul Firenze, *Look Closer: The Simulation Argument as an Invitation to Recover the World*

Heiko Feldner, *Après nous, le déluge? Reflections on Sociodicy and Utopian Realism*

Katarzyna Szafranowska, *Hope Redefined*

Óscar Elía, *Loss and Recovery of Being*

12.15-12.30 Coffee Break

12.30-13.30 Keynote Lecture

Mira Marcinów, *The Hysterical Reclaiming of the World*

13.30-14.15 Lunch

14.15-15.15 Keynote Lecture

Monika Rogowska-Stangret, *Extinction Companion Species as a Figuration of Loss and Recovery of "Being of the World". On Ethics in Dis/appearing Worlds*

15.15-15.30 Coffee Break

15.30-17.00 Panel 3: Political Metaphysics of the World

Denis Petrina, *Slowing Down: The Critical Dromology*

Conference Program

Tuesday, 7.11

Of The Covid-19 And 'slow Flow Resistance'

Mila Moklak, *Regaining infinities - Meillassoux's profanation of metaphysics*

Krzysztof Skonieczny, *The End of the World as a Limit of (Political) Imagination*

17.00-17.15 Coffee Break

17.15-18.15 Keynote Lecture

Adam Nocek, *There is No Planet, and there is No Artificial Intelligence; or: How to Construct an Ecological Philosophy of Computing*

18.15-18.30 Coffee Break

18.30-19.30 Book Discussion

Gregg Lambert, *The World is Gone: Philosophy in Light of the Pandemic* (University of Minnesota Press, Forerunners, vol. 52)

The book is available in open access: <https://manifold.umn.edu/projects/the-world-is-gone>

Joanna Bednarek, Mira Marcinów, Alex Taek-Gwang Lee, Monika Rogowska-Stangret, Szymon Wróbel

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Keynote Speakers

Joanna Bednarek

Adam Mickiewicz University in Poznań

Extinction of Man, life for (human and nonhuman) animals

ABSTRACT:

Yes, we lost the World – and it's not a bad thing. The pandemic not so much deprived us of the world as it revealed that the world we assumed existed was a fragile and unevenly distributed construct, inaccessible to some humans, not to mention other animals. The World we lost was a correlate of Man – a metaphysical entity separate from actual humans, and sometimes even actively hostile to them. The World-Man correlation assumed that the world was always already in place, as a condition for Man to exist; its existence was either assumed in advance or constructed too hastily. Its function was to provide Man with an illusion of feeling at home.

Extinction of Man that follows from the loss of the World is thus also a welcome event – according to Patricia MacCormack, it does not mean the death of actual human animals, merely the end of Man as a metaphysical entity. It provides us with the space in which the creation of a new world can begin. As Deleuze and Guattari stress in *A Thousand Plateaus*, a world is something to be created, not recovered; I would like to demonstrate how we can begin this creation, using the examples of a 'monstrous new world' that appear in science fiction and weird fiction.



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BIO:

Joanna Bednarek (1982) – philosopher, writer and translator. Member of the editorial board of the journal „Praktyka Teoretyczna”. Author (among others) of the books „Politics Beyond Form. Ontological determinations of poststructuralist political philosophy”, „Lines of Femininity. How Sexual Difference Transformed Literature and Philosophy?” and „Life that Speaks. Modern Community and Animals”. She translated (among others) Rosi Braidotti, Donna Haraway and Karen Barad. Collaborator of „Krytyka Polityczna” in the years 2006-2009. Her fields of interest are: poststructuralism, feminism, autonomist marxism and literature.

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Keynote Speakers

Paweł Dybel
Polish Academy of Sciences

A World (still) not Lost. Technology as the Fate (*Geschick*) of European Culture and a Mortal Threat to It. Notes on the Margins of Martin Heidegger's Essay *The Question of Technology*

ABSTRACT:

The concept of the world has made a special career in modern philosophy, mainly thanks to the phenomenological concepts of Husserl and Heidegger. In the case of the former it was due to the introduction by him in his late writings of the notion of *Lebenswelt* (world-life), while the latter regarded the phenomenon of being-in-the-world as one of the fundamental moments of the human way of being. Despite the significant differences between their concepts of the phenomenon of the world, they shared the conviction that the relationship between man and the world is the indispensable ground in which human self-knowledge and all kinds of activity are rooted. Man can only lose some aspects of its world, not the world as such. There is no worldless man.

Husserl and Heidegger were also deeply convinced of the crisis of the world of European culture, although they understood its sources differently. Husserl believed that one of its causes was that modern science ignored its rootedness in *Lebenswelt*, which is why its theories often take the form of empty abstractions and are susceptible to the influence of ideology. Heidegger, on the



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other hand, pointed out the limitations of the ontological basis of modern technology. It shapes the self-knowledge of today's societies by capturing man's relation to the world (openness of being) in terms of a frame (*Ge-stell*), in which it sets upon itself (*bestellt*) the reality of this world as a standing-reserve (*Bestand*), that is, a thing to be disposed of. Consequently, the broad understanding by the ancient Greeks of the concept of *techne*, which also took into account the poetic exploration of the openness (*Unverborgenheit*) of being as *poiesis*, which reveals it for its own sake, has been lost. The ignoring of this distinction by today's man of technology carries with it the fatal danger of man losing "measure" in its relation to the world and to itself. The consequences of this could prove disastrous for the entire human culture.

BIO:

Paweł Dybel is a professor at the Institute of Philosophy and Sociology PAN in Warsaw. His main areas of interest are modern philosophy (hermeneutics, phenomenology, poststructuralism), psychoanalytic theories, theory of literature and art, history of Polish psychoanalysis. He is a scholar of Alexander von Humboldt Stiftung, Thyssen Stiftung, DAAD, DFG, The British Academy, The Mellon Foundation a.o. He was visiting Professor at University of Bremen, Humboldt University, University Würzburg, University at Buffalo, Institute of Sciences of Man, Vienna, University in Goeteborg a.o. From 2020 he is a member of Scientific Council at "Sigmund Freud Institute" in Frankfurt am Main. His main publications: (selection)

Books: *Painting with a Body. The Philosophy of Painting by Merleau-Ponty*, Gdańsk 2012 (Pol.); *Dilemmas of Democracy*, Kraków 2015 (Pol.); *Psychoanalytische Brocken. Philosophische Essays*, Würzburg 2016 (Ger.); *Messiah Who Went Away. Bruno Schulz*

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and Psychoanalysis, Kraków 2017 (Pol.); *Psychoanalysis – the Promised Land? The History of Psychoanalysis in Poland (1900 – 1918)*, Vol. 1, Peter Lang Verlag Berlin – New York – Oxford 2020 (Eng.); *Reason and Unconscious*, Universitas, Kraków 2020 (Pol.); *Subversive Lectures (I.Kant, H-G.Gadamer J.Derrida, J.Lacan a.o.)*, Krakow 2022.

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Alex Taek-Gwang Lee
Kyung Hee University

Artificial Intelligence and the End of History

ABSTRACT:

In this presentation, I will revisit the “end of history” theme and explore how a post-apocalyptic history might be possible in the age of artificial intelligence. The question concerning technology and its relation to art concerns the possible artistic experiences after Hegel’s thesis about the “end of art.” The flood of fragmented and intermittent images shows how digital technology captures this sense of experience. The ultimate point of departure for thinking about the end of art is related to Hegel’s idea of the end of history. This theme of the end of history is foregrounded by the idea of “the freedom of all men” and, by extension, “the freedom of all things.” The end means the attainment of freedom. The moment when the movement of the mind ceases to raise itself to philosophical consciousness, the

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moment of its completion, is the point at which all freedom is realised. The final point of civilisation, the new stage, where all freedom is given to all men, is the maturity of history in Hegel's view. The old topic of the end of art, which is returning in the age of artificial intelligence, would be a longing for a state in which man is consequently free from man. The end of history is a reverse evolution that reveals the true nature of man as a human being, as an "animal", free from the uniqueness that designates his uniqueness. From this perspective, I will discuss how to retain resistance against algorithmic enslavement and create history after the end of history through the paradox of the Enlightenment.

BIO:

Alex Taek-Gwang Lee is a professor of cultural studies at Kyung Hee University in South Korea and a director of the Global Centre for Technology in Humanities (GCTH). He was a visiting professor at the Centre for Applied Philosophy, Politics and Ethics (CAPPE) at the University of Brighton in the United Kingdom and at the Centre for Culture Media and Governance, Jamia Millia Islamia University in India and an international visiting scholar at the Institute for Advanced Studies in Humanities and Social Sciences at National Taiwan University in Taiwan. He served as an academic adviser for Gwangju Biennale in 2017 and as a program manager for the Venice Biennale of Architecture in 2021. He is also a member of the advisory board for *symplokē* journal and the board member of The International Consortium of Critical Theory Programs (ICCTP). He edited the third volume of *The Idea of Communism* (2016) and *Deleuze, Guattari and the Schizoanalysis of Postmedia* (2023).

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Keynote Speakers

Adam Lipszyc
Polish Academy of Sciences

The Left-Handed Self: Losing and Regaining the World in Peter Handke and Laura Freudenthaler

ABSTRACT:

The loss of the world and of the worldliness of the self can be a true existential catastrophe, but – as almost every crisis – it can be also a chance for recomposition of the self and its relation with its surroundings. Through the process of its decomposition the self can uncover its potentiality and orientate itself through disorientation. Thus, by means of such a Dis-cognition it can come in a truly Uncanny confrontation with its Mirror Self, or everything that was left out of it in the brutal process of Subjectification and Oedipalization. The encounter may be destructive, but it can also open the path to a new, ever-changing, constellatory mode of selfhood – of myself in constellation in my rejected left-handedness – an idea which requires a radical revision both of Lacanian and Winnicottian vision of the mirror stage, perhaps more along the lines suggested by Juliet Mitchell in her analyses of siblinghood. The self which loses and rediscovers itself in the mirror is also one that is not so much in-the-world in Heideggerian sense as it is in-constellation-with-things. In my paper, I will try to make a case for such a mildly optimistic vision in the context of the experience of the repeated lock-downs of the recent years, drawing on Peter Handke's *The Left-Handed Woman* and Laura Freudenthaler's *Geistergeschichte*.

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BIO:

Adam Lipszyc, prof. dr hab. IFiS PAN, is the head of the Center for Psychoanalytic Thought based in the Institute of Philosophy and Sociology of the Polish Academy of Sciences. He teaches in the Graduate School for Social Research and at the Franz Kafka University of Muri. In his work, he focuses on the philosophical implications of psychoanalysis, philosophy of literature, as well as on the 20th century Jewish thought. Most recently, he published (in Polish) a book on Freudian thought (*Freud: the Logic of Experience*, 2019) and a book on Herman Melville (*Melville: The Mardi Gras of Identity*, 2022). He edited and co-translated into Polish two volumes of essays, one by Gershom Scholem and one by Walter Benjamin. He is the editor in chief of the academic journal „wunderBlock: Psychoanaliza i Filozofia” (wunderBlock: Psychoanalysis and Philosophy).

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Mirosław Loba

University of Adam Mickiewicz in Poznań

The Possibilities of the Impossible. Around Apocalyptic Reason

ABSTRACT:

Always present in culture, the theme of the end of the world has taken on a burning topicality in recent decades under the



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influence of climatic and technological threats. Its current form, manifested in images of the disappearance of life on Earth and of humanity, is most often devoid of hope and marked by deep melancholy. With a kind of *jouissance*, the “Last Man” write diaries of the end of the world, which is inevitably coming. In my talk, however, I would like to address the question of resistance to the fatalism of imminent catastrophe. I want to take a closer look at literary and philosophical works whose authors attempt to go beyond the apocalyptic logic and, while remaining aware of the loss of a certain world, to sketch out a horizon of hope and possibility. I intend to discuss this possibility of the world despite its fragility, as well as the presuppositions and forms of a seemingly impossible attitude of hope, using Cormac McCarthy's novel (*The Road*) and the essays by Michael Foessel (*Après la fin du monde. Critique de la raison apocalyptique*, 2013) and Corine Pelluchon (*L'espérance, ou la traversée de l'impossible*, 2023) as examples.

BIO:

Mirosław Loba born in 1961; Romanist; professor at the University of Adam Mickiewicz in Poznań; deals with the history of French and Italian literature and the theory of literature. Author of “Sujet et théorie littéraire en France après 1968”, “Formes du vivant, formes de littérature”, “Histoire et imagination”, “Błogosławiona małość”, “Wokół narracyjnego zwrotu”, “Literatury mniejsze Europy romańskiej”.

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Mira Marcinów
Polish Academy of Sciences

The Hysterical Reclaiming of the World

ABSTRACT:

In relation to the intuitive end of the world, whatever this end may mean, much is written about "cosmic melancholy", the fatigue as a metaphysical (Byung-Chul Han) or apocalyptic (Peter Handke) concept, and about Maurice Blanchot's "gray, modest and tired" subject. In this presentation I will show the transition from melancholy to hysteria as a reaction to the loss of the world.

The turn that appears in hysteria – in relation to melancholy – is hope for being alive. Because despite the inauthenticity inherent in hysterical "performance", there is assumption that thanks to "appearance in front of others", hysteric will finally truly exist, i.e. regain the joy derived from being in the world.

In this talk I will explore what we might call "the hysterical regaining the world" by means of an examination of modern hysteria, the Fort/Da game with reality, and Juliet Mitchell's theory on sibling trauma.

BIO:

Mira Marcinów - Assistant professor at the Institute of Philosophy and Sociology of the Polish Academy of Sciences. She received a PhD in psychology at the Jagiellonian University. Author of three books on the history of psychoanalysis and the

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philosophy of psychiatry, including “The History of Polish Madness” and a prose “Queenless” for which she received the Polityka’s Passport, and a nomination to the Nike Literary Award. Co-founder of the Center for Psychoanalytic Thought at the Institute of Philosophy and Sociology of Polish Academy of Sciences. She has published on melancholy and hysteria within the history of ideas, polish psychiatry and art.

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Michał Paweł Markowski
University of Illinois, Chicago

The Flight from Reality. The Emergence and the Decline of the Modern Literary Project

ABSTRACT:

In its astonishing capacity to contradict itself, Modernity, which irrevocably took over European social imagination after the corrosion of most stabilized institutions and beliefs at the end of the 18th Century, brought upon its devoted and disappointed practitioners a deep feeling of disenchantment and an even deeper need to re-enchant the world devoid of well-anchored values. In this tension between despair and promise, literature was given the elevated task of creating an autonomous universe whose main perimeters would consciously ignore the complex character of the emerging world. The idea of literature that resulted from this project—the sublime overcoming of the painful

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everydayness of the human condition—opened, on the one hand, the infinite possibilities of creative resistance to political and social reality, but on the other—as a result of literature’s indifference to what defined the life of the Moderns on a daily basis—degraded literature to a mere aesthetic phenomenon, devoid of any power of transforming actual life. If, as Hölderlin said, man poetically dwells on the Earth, dwelling prosaically (the most common experience of human beings), dispossess man of his existential capacity. If, as Nietzsche claimed, life can be justified only as an aesthetic phenomenon, life without aesthetic sanction becomes a monstrous, unbearable experience for people exposed to political grabs. Trying to limit the systematic violence of new social forces by turning away from the growing misery of the quotidian life, the modern literature from Hölderlin to Hofmannsthal, from Gogol to Rozanov, from Blake to Pater, and from Flaubert to Proust produced a monumental failure which made absolutist aesthetics absolutely irrelevant in the world of stabilizing nationalism and capitalism. It is still worth analyzing the main premises and main stages of the fall of this project to better understand our contemporary predicament.

BIO:

Michał Paweł Markowski (1962), The Stefan and Lucy Hejna Family Chair in Polish Language and Literature at the University of Illinois, Chicago, and Head of the Department of Polish, Russian, and Lithuanian Studies at UIC. He is also a tenured Research Professor at Jagiellonian University, where he created in 2007 the Centre for the Advanced Studies in the Humanities at Jagiellonian, where he served as the first Director until he moved to Chicago in 2010. Since 2008 he has directed The International Literary Joseph Conrad Festival in Kraków. Now works as an expert for The European Research Council in Brussels. Author and editor of more than thirty books on

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literature and philosophy and several hundreds of articles and essays translated subsequently into English, French, German, Belarussian, Czech, Slovakian, Serbian, Bulgarian, Ukrainian, Swedish, Slovenian, Hungarian, and Romanian. The most important monographs include *The Inscription Effect: Jacques Derrida and Literature* (1997), *Nietzsche: Philosophy of Interpretation* (1997), *Desire for Presence: Philosophies of Representation from Plato to Descartes* (1999), *Identity and Interpretation* (2003), *Black Waters: Gombrowicz, World, Literature* (2004), *Theories of Literature in the 20th Century* (2 volumes; 2006), *Polish Modern Literature* (2007), *Universal Dissolution: Schulz, Existence, Literature* (2012). His *The Politics of Sensitivity: Introduction to the Humanities* (2013) opened a trilogy on social and political aspects of humanities, which has been complemented by *Wars of Modern Tribes* (2019) and *Poland, Bliss, and University. An Educational Story* (2021). His *Collected Texts (1988-2023)*, gathering all papers and essays not included in authorial books, will be published in 2023-2024 in three volumes (t.1: *Interpretation*; t.2: *Politics*; t.3: *Representation*). His unpublished Polish essays on Polish literature will be edited in a volume tentatively titled *The Home and the World. The Dialectical Adventures of Polish Modern Literature*. He translated works by Proust, Barthes, Blanchot, Derrida, Foucault, Lyotard, Deleuze, Kristeva, Rorty, and Perec. He edited the writings of Friedrich Schlegel, Marcel Proust, Roland Barthes, and Julia Kristeva. He penned six collections of essays: *Anatomy of Curiosity* (1999), *Excess: Essays on Writing and Reading* (2002), *Desire and Idolatry* (2004), *Life Measured by Literature* (2007), *Sun, Possibility, and Joy* (2010), and *The Dribble* (2015). Co-editor of two prestigious book series in Polish: *Hermeneia* (Jagiellonian Publishing House) and *Horizons of Modernity* (Universitas, over 100 volumes published). His book, *Day on Earth: Travelling Prose* (2014), combines fiction, travel essays, and photography. An exhibition of his photographs, *Line and Land*, took place in Chicago in 2015. He



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penned three travel photo essays (*Andalusia, America, India*) and has had a robust media presence for over three decades.

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Adam Nocek
Arizona State University

There is No Planet, and there is No Artificial Intelligence; or: How to Construct an Ecological Philosophy of Computing

ABSTRACT:

The premise of this talk is that we lack a sufficiently rigorous ecological philosophy of computing that can tackle what has recently been dubbed, “planetary-scale computation.” To generate such a philosophy, and take stock of the countless misunderstandings that surround it, I waded through recent debates in the philosophy of technology, critical data studies, and computer science over the presumed planetary reaches of machine learning, and look specifically at how the technology is framed as either: an autonomous form of planetary (synthetic) rationality, which makes significant progress toward realizing Artificial General Intelligence (AGI); or a system that is fully dependent upon the planetary systems it extracts from, and is therefore neither autonomous nor intelligent. Certain intractable problems regarding machine learning’s relation to interiority and

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exteriority will ultimately give us permission to set aside questions over AI's "intelligence" and/or its "planetary-scale operations," without us giving up on the need for an ecological philosophy of computing. By combining insights from both Alfred North Whitehead's philosophy of organism and Jacques Derrida's deconstruction, I argue that neither the planet nor artificial intelligence exist as such, and this is the only "foundation" upon which ecological philosophy of computing can be built.

BIO:

Adam Nocek is Associate Professor in the Philosophy of Technology and Science and Technology Studies in the School of Arts, Media and Engineering at Arizona State University. He is also the Founding Director of ASU's Center for Philosophical Technologies. Nocek has published widely on the philosophy of media and science; speculative philosophy (especially Whitehead); design philosophy, history, and practice; and critical and speculative theories of computational media. His last book is titled *Molecular Capture: The Animation of Biology* (Minnesota, 2021).

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Keynote Speakers

Dominic Pettman
New School

A Mir Formality: Sad Planets and Melancholy Machines

ABSTRACT:

Martin Heidegger infamously posited a hierarchy with (worldless) stones at the bottom, (world-poor) animals in the middle, and (world-making) humans at the top. But what of machines? Computers, robots, AI, devices, intelligent infrastructures, and various smart-vehicles complicate this modern revision of the Great Chain of Being. Indeed they perhaps even embody a digital *dasein*, or algorithmic *umwelt*. (Albeit in a way that Heidegger would not likely recognize or endorse.) Without seeking to directly answer the question of machinic ontology, this talk offers some possible starting points for just such an ambitious project. And it does so by offering some brief portraits of machines that help us explore, map, and re-engineer new worlds. The discussion will thus pay special attention to the ways in which these sophisticated contraptions further complicate the already shifting and overlapping distinctions between "planet," "world," and "Being." From the Mir Space Station, to the Opportunity Mars Rover, to the "jammy-rams" of David Moderan's singular science fiction novel, *Moderan*, this talk will consider some of the ways that machines are not just tools, but increasingly consequential and idiosyncratic *partners* in shaping and discovering new worlds; even as they are also complicit in effacing worlds - both established and possible.



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BIO:

Dominic Pettman is University Professor of Media and New Humanities at the New School, New York City. He is the author of numerous books on technology, humans, and other animals; including *Creaturely Love* (Minnesota), *Sonic Intimacy* (Stanford), and *Peak Libido* (Polity).

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Monika Rogowska-Stangret
University of Bialystok

Extinction Companion Species as a Figuration of Loss and Recovery of “Being of the World”. On Ethics in Dis/appearing Worlds

ABSTRACT:

In this paper I wish to offer a notion of extinction companion species to reflect on ethics in times of dis/appearing worlds, worlds that are deeply unsettling, unrestful, and disturbed (due to, among others, pandemics, war in Ukraine, climate catastrophe, deep political divisions, attacks on human rights). Extinction companion species is a notion thought to destabilize binary logics that places joy as opposed to melancholia, being of the world – to being exiled from the world, the world – to the



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human, world *without* human – to world *for* human, loss – to recover, etc. Those oppositions are questionable because they offer only two options, either we – the humans – are doomed to pessimism or nostalgia, observing how slowly, step by step, humans are losing their world or they aim to feel the joys and wonders of human worldly existence untainted by despair. Extinction companion species shows a way that follows feminist new materialist non-binary logics and is trying to “push [the above-mentioned] dualisms to an extreme” (Dolphijn and van der Tuin 2012). Also, it struggles to reveal the ambivalent and multifaceted notion of “being of the world” (Barad 2007) – a concept ripe with interpretations within new materialisms (e.g. Alaimo, Barad, Despret, Haraway, Lykke). In most of them paying attention to and caring about entanglements and relationalities (of the bodies-environments, human-more-than human) is never marked by a willingness to create a harmonious vision of life, of human-non-human co-existence. On the contrary, most of those accounts bear traces of diseases, imbalances, violence, trauma, unjust power relations, abuse, death, or the impossibility to attune. Extinction companion species is also about grasping a way that does not restore the humanist, exclusionary logic yet it does not erase the human all together either. It struggles to place the human as contingent and temporary form and part of life and searches for ways of “putting the ‘active’ back into activism” (Braidotti 2006) from this very position. With extinction companion species I reflect – with a nod to Anna Tsing – on the im/possibility of life in capitalist ruins that need to recognize the simultaneity of joys and sorrows, losses and gains, losing and finding opportunities, (partially) losing the world and (partially) recovering it. This serves as a starting point to think about ethics in dis/appearing worlds, about utopian doings of today that are hidden in the wounds of the Earth, the more-than-human, the human.

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BIO:

Monika Rogowska-Stangret, Assistant Professor at the Institute of Philosophy, University of Białystok, philosopher conducting research at the intersection of feminist philosophy, environmental humanities, and critical posthumanism, translator. She was a member of the Management Committee in the European project New Materialism: Networking European Scholarship on “How Matter Comes to Matter” (COST, 2013-2018). She is a recipient of a number of national and international grants and awards, most recently the National Science Center supported her project *Anthropocene Ethics. Redefining the Concept of the Human in Posthuman Philosophy* (nr 2022/45/B/HS1/00849). She published in, among others, “Feminist Theory” (2020), “Philosophy Today” (2019), “The Minnesota Review: A Journal of Creative and Critical Writing” (2017). She is the author of *Ciało – poza innością i tożsamością. Trzy figury ciała w filozofii współczesnej* [*The Body – Beyond Otherness and Sameness. Three Figures of the Body in Contemporary Philosophy*] (Gdańsk 2016, 2019) as well as *Być ze świata. Cztery eseje o etyce posthumanistycznej* [*Be of the World. Four Essays on the Posthuman Ethics*] (Gdańsk 2021). She is the editor-in-chief of “Matter: Journal of New Materialist Research”.

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Keynote Speakers

Szymon Wróbel

University of Warsaw, Polish Academy of Sciences

Imagine There's no World

ABSTRACT:

One can reasonably argue that there has never been any "common world". Certainly, it can also be argued that the "shared world" is an ideological or colonial invention intended to cover up the brutal fact that the world is always the world of the colonizer, i.e. the world of the stronger, and its organization has only favored the interests of the "few rich". There are therefore strong reasons to discredit the idea of a "common world", which is only the result of the establishment of a common market, the world of exchange and circulation of capital, the world of the global economy. Contrary to this separatist hypothesis, I will argue that we need the idea of a "common world" and without this idea we become "poor creatures", not even in the Heideggerian sense, like a stone - deprived of the world or an animal - in a poor world, but in a more common, trivial sense. We need a "common world" as a place of "joint action", a space of what is common, of what allows us to coexist. In this sense, the concept of "the common world" is a strictly political, even ultra-political concept, without which politics would be impossible. Politics begins not with the establishment of a community, language, friendship or enemy, but with the establishment of the "common world" without which the other attributes of politics would be impossible. If we accept with Silvia Federici thesis that the main mode of operation of capitalism is dispossession and separation, "reclaiming the world" is tantamount to its communitarization and settlement. To imagine existence or life without the world is

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thus to mutilate the political imagination itself. In this mutilated imagination life is short, lonely, full of fear and - to quote Samuel Beckett - "closed in the seat of wandering bodies looking for their depopulator".

BIO:

Szymon Wróbel is a professor of philosophy at the Faculty of Artes Liberales at the University of Warsaw and the Institute of Philosophy and Sociology of the Polish Academy of Sciences. He is the author of numerous books and articles scattered in various scientific journals. His books in English include: *Deferring the Self and Grammar and Glamor of Cooperation*, published in 2013 and 2015. In Polish: *Ćwiczenia z przyjaźni (Exercises in Friendship)*, *Lektury retroaktywne (Retroactive Readings)* and *Polska pozycja depresyjna (Polish Depressive Position)* published by Kraków Publishing House Universitas. In 2016, IFiS PAN published his book, *Filozof i terytorium (Philosopher and Territory)* on the Warsaw School of Historians of Ideas. Together with Krzysztof Skonieczny, he is co-editor of three books - *Atheism Revisited. Rethinking Modernity and Inventing New Modes of Life* (Palgrave Macmillan 2020) and *Living and Thinking in the Post-Digital World* (Universitas 2021), *Regimes of Capital in the Postdigital Age* (Routledge, 2023). Currently, he is the head of the experimental Laboratory of Techno-Humanities at the Faculty of Artes Liberales where for several years he realizes the "Technology and Socialization" project.

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Book Discussion

Gregg Lambert, Joanna Bednarek,
Mira Marcinów, Alex Taek-Gwang Lee,
Monika Rogowska-Stangret, Szymon Wróbel

Book discussion on Gregg Lambert's *The World is Gone: Philosophy in Light of the Pandemic*

(University of Minnesota Press, Forerunners, vol. 52)

DETAILS:

Part personal memoir, part philosophical reflection and written in the midst of the pandemic in 2021, *The World Is Gone* employs the Robinson Crusoe fable to launch an existential investigation of the effects of extreme isolation, profound boredom, nightly insomnia, and the fear of madness associated with the loss of a world populated by others.

The book is available in open access:

<https://manifold.umn.edu/projects/the-world-is-gone>

AUTHOR'S BIO:

Gregg Lambert received a Ph.D. in Comparative Literature with Emphasis in Critical Theory from University of California at Irvine in 1995, finishing his dissertation under the direction of the late French philosopher Jacques Derrida and German literary theorist Gabriele Schwab. In 1996, Professor Lambert joined the Department of English at Syracuse University, N.Y., and was later appointed as Chair between 2005 and 2008, and founding director of the Humanities Center and Central New York



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Humanities Corridor between 2008 and 2019. He currently holds a research appointment as Dean's Professor of Humanities in the College of Arts and Sciences. Professor Lambert is internationally renowned for his scholarly writings on critical theory, the contemporary university, Baroque and Neo-Baroque aesthetics, and especially for his work on the philosophers Gilles Deleuze and Jacques Derrida. He is the author of many works of contemporary philosophy, most recently *The World is Gone: Philosophy in Light of the Pandemic* (2022), *The People are Missing: Minor Literature Today* (2021) and *Towards a Geopolitical Image of Thought* (2021).

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Panel Presentations

Óscar Elía

Francisco de Vitoria University

Loss and recovery of being

ABSTRACT:

For the last three centuries, the question of the role of Science and Technology in human life and their dehumanising capacity has been a constant in Philosophy. Over the 20th Century, the essential role of Technology in Western Societies has since been progressive. At the present day, it plays such an important role in man's life that it affects his Meaning of Life: or the loss of it.

This loss of meaning refers directly to an issue that goes beyond politics and Technology: the loss of awareness of Contemporary Culture with respect to being and with respect to the order of being. In relation to the former, the loss of awareness of being -a distinct existing reality towards which human consciousness tends- has as a consequence the absolutisation of technology: technology itself becomes the legitimate creator or destroyer of the nature, with no limit other than its own capacity.

Secondly, the loss of awareness of being has as a consequence the loss of awareness of the ontological articulation of the world, that is, of the existence of the order of being. Only the existence of a world ordered with respect to being can provide measure and criterion for human behaviour in its various activities: fundamentally in the use of technology. When this awareness disappears, technology ceases to constitute one of the activities in man's life and becomes the essential activity, the one that determines him.

The tyrannical character of technology, man's alienation from it or the risk of technocratic government appear when being ceas-

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es to be that to which man tends to provide measure and criteria for his activities. Thus, the recovery of the world, and the rehabilitation of technology as a truly human activity, is thus an effort of ontological reconstruction or metaphysical realism.

BIO:

Professor Óscar Elía holds a PhD in Philosophy from the University of Navarra, and teaches Ethics, Political Theory and Philosophy at the Francisco de Vitoria University in Madrid. Throughout his career he has taught at Universidad Francisco Marroquín, Universidad de Navarra and the UFV itself.

He is the author of the monograph "Raymond Aron, from existentialism to strategic studies" (Centro de Estudios Políticos y Constitucionales, 2017) as well as of several articles and chapters on Political Theory, International Relations and Security and Defence.

With a Diploma in Advanced National Defence Studies, he has been a researcher in the International Policy Area of the FAES Foundation; and Analyst, Editor and Coordinator of the GEES Strategic Studies Group (Madrid). Between 2011 and 2015 he was Executive Advisor at the Ministry of Defence (Spain).

Currently, he is Academic Director of the Degree in Philosophy, Politics and Economics and of the Master's Degree in Political Action, Citizen Participation and Strengthening of the Rule of Law at the Francisco de Vitoria University.

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Panel Presentations

Heiko Feldner
Cardiff University

Après nous, le déluge ? Reflections on Sociodicy and Utopian Realism

ABSTRACT:

As far as belief systems go in this world, some are doubtlessly more innocent than others. However, those that manage to enthuse the collective imagination with the benefits of exploitation and oppression are unmistakably harmful. They are buttressed by ideas, which lend them content; by institutions, which lend them gravity and permanence; and by narratives, which lend them structure, intelligibility, and justification. Sociodicy stands as a prime example of such a belief system. It stills the longing for unity, order, harmony, and meaning – at least temporarily – while simultaneously intimating that whatever exists is inevitable, desirable, and irreversible. In the memorable words of Alexander Pope: ‘Whatever is, is right’ (*Essay on Man*, 1734).

In this paper, I will trace the sociodicy motif from Leibniz to Transhumanism, aiming to build a case for a new utopian realism. Much as their ubiquity has rendered them less visible, sociodicy narratives are more alive today than ever. As expressions of cosmic optimism, they do not so much defend the indefensible per se as they justify our faith in the latter’s expedience and supreme virtue. In contrast, utopian realism offers a counterpoint to both sociodicy and cosmic pessimism, though it proffers neither a ‘utopia for realists’ nor some happy ending to rabid de-civilisation and capitalist extinction management. If the term “sociodicy” seeks to capture a historically specific type of legitimising



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belief system, then “utopian realism” stands for fresh collective efforts to break free from its deep libidinal attraction and narrow sense of what is real. It is a direct response to the question: ‘What kind of world would we like to (re)gain?’

BIO:

Heiko Feldner teaches German Studies and Critical Theory at Cardiff University and is currently working on a graphic essay entitled *Sociodicy, or The Meaning of 1989* with Cardiff visual artist and illustrator Ute Feldner.

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Gabriela Filipowicz
University of Warsaw

Between Resistance and Magic. A Case Study of Myanmar Commons and Revolts

ABSTRACT

In her book *Reenchanting the World. Feminism and the Politics of the Commons* Silvia Federici briefly mentions among other examples the Myanmar protests of 1988. In the past two years, after a brief period of democratization, Myanmar is yet again experiencing a period of social unrest and protests against the military rule. Following a landslide win of ‘National League of

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Democracy' in 2020 election the military junta threw a coup in February 2021. Since the military coup the country has been in disarray, experiencing incessant internal fighting.

In my presentation I would like to engage categories proposed by Silvia Federici in *Reenchanting the World* to an analysis of the situation in contemporary Myanmar. I will inquire into the way in which land dispossessions occurring in Myanmar are in line with what Federici calls the new enclosures and sketch a way in which the commoning practices accompanying the resistance movement constitute a response to it.

The process of dispossession that accompanied the period of democratization in Myanmar continues into the military rule. These new enclosures of the commons, drawing people from their paddle fields and villages, are also the foundation of new commons – the squatters' settlements growing around the cities. In a similar manner, as a response to the military coup majority of the Myanmar population has engaged in various ways of protest. The Myanmar resistance movement operates in a way largely based on practices of cooperation and mutual support, bringing together those who for many years have been divided by ethnic conflicts. In which ways could it be understood as a realization of the politics of the commons?

In order to answer this question I will analyse the magical practices accompanying both the resistance movement's and the military junta's actions. For Federici re-enchanting of the world consists of practices that help us imagine a world not subjugated to the logic of capitalism. Re-enchantment of the world would also constitute a process of reconnecting relations that in the capitalist logic have been broken or torn. The practices employed by the Myanmar resistance movement often are based on a reversal of the economic and gender hierarchies in play.



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BIO:

Gabriela Filipowicz – PhD student, Interdisciplinary Doctorate School, University of Warsaw. Graduate of Philosophy and Artes Liberales. Academic interests include feminist studies, postcolonial theory and contemporary Polish poetry. Her research concerns theory of gossip form social and philosophical perspective.

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Paul Firenze

Wentworth Institute of Technology

Look Closer: The Simulation Argument as an Invitation to Recover the World

ABSTRACT:

The Simulation Argument (SA) holds there are reasons to believe the world in which we live is a computer simulation (Bostrom 2003; Bostrom and Kulczycki 2011; Chalmers 2022). A probabilistic argument, the SA holds that: 1) if computing power continues to increase; 2) if technologically advanced civilizations do not necessarily destroy themselves; and, 3) if these civilizations want to run computer simulations of past ages; then, 4) the chances we are living in a simulation, not original “base reality,” are statistically significant. Many critiques (and even some defenses) of the SA present it as technology-induced world-denial. That is, only those already suitably divorced from the world by techno-

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logy could believe this kind of skeptical argument about appearances (Hossenfelder 2022; Robinson 2022).

However, this paper will argue that engaging with the SA can be as much an invitation to *recover* the world as to deny it. This engagement does not require accepting the conclusions of the SA. (The author does not accept them.) Rather, engagement with the SA, thinking through its premises and implications, can provide occasions for us to, after Wittgenstein (1969), “look closer” at the world, to attend to it, and through this attention, to be more in and of the world. By looking closer, we do not defeat the skeptical aspects of the SA (thereby *proving* we are *not* in a simulation), but, instead, we consider if it can even *make sense to doubt* the world in this way. The paper will suggest a broad method for “looking closer”: a form of *embodied attention* that goes beyond attention-as-resource or commodity (an attention economy) and instead places attention at the center of transformative practices that join us with the world and, importantly, the world’s beings (an attention ecology) (McGilchrist 2018; Bombaerts, et al 2023).

BIO:

Paul Firenze is Associate Professor of Philosophy at Wentworth Institute of Technology in Boston, Massachusetts, USA. He teaches courses in ethics and information technologies, bioethics, and science and technology.

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Mila Moklak
University of Silesia

Regaining infinities - Meillassoux's profanation of metaphysics

ABSTRACT:

As part of this conference, I would like to talk about Quentin Meillassoux's metaphysics and its political implications. I believe that thanks to the openness of the French philosopher's system, grounded in the concept of hyperchaos and the ontological interpretation of the problem of induction, it is an interesting position to study in the context of 'recovering the world'. Meillassoux reclaims the world through, I think, two theoretical moves. Firstly, by attacking the boundaries of cognition, that is by negating rigid division into things-in-themselves and phenomena. This gesture deprives reality of its aura of mystery and returns it to the concept. The second gesture, however, involves the mathematization of knowledge and the absolute, and this gesture returns reality to surprise. Isn't the fact that there are a multitude of larger and smaller infinities more absorbing than a postulate of a single infinity? In the context of set theory, this is true, and that is why it is actually interesting - because it escapes Ptolemaic correlation and exposes cognition to cosmic winds that bowl over cognition. I propose the thesis that only in conditions of such eccentrication of cognition it is possible to realize the desire understood as *conatus*, a concept used by Benedict Spinoza to describe a being's striving to maintain its power. During the conference, I would like to consider how profanation is a condition for knowledge and power.



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BIO:

Mila Moklak graduated in philosophy within the College of Interdisciplinary Individual Studies in Humanities and Social Sciences at the University of Warsaw. Currently she studies at the Doctoral School at the University of Silesia in Katowice.

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Zoja Morochojewa
University of Warsaw

Self and the Other in the Contemporary World

ABSTRACT:

Amidst epidemics, regional conflicts in Africa and Asia, and warfare in Eastern Europe, human existence faces jeopardy. The energy resource crisis, the struggle for control over goods and resource logistics, and technological advancements disrupt relative stability, reshuffling global power dynamics among political entities such as states and transcorporations. These imminent threats are intrinsically tied to globalization and humanity's transition into a new paradigm.

Defining the boundaries of this dimension and its manifestation across diverse aspects of human life, including cross-cultural



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communication, is imperative. Present-day interaction between "Self and the Other" unfolds within a context of cultural interplay, while the transcivilizational element becomes a defining factor. This necessitates a reevaluation of conceptions of existence and the Whole, preserving the ability to relish the "joy of being in the world."

Addressing the query of our trajectory, lost bearings, or impending dead-ends is legitimate. Yet, perspectives on the issue vary. Christianity advocates for righteous living within God's created world. Classical Western thought shelves metaphysical inquiries about the Creator but upholds Cogito as a foundational standpoint, embodying the repercussions of the tragic loss of Self within the world.

Conversely, Buddhism views the world as continuous existence, devoid of beginnings or ends. Humanity mirrors the macrocosm as a microcosm, shaping its own path through the influence of karma. The three facets of Being - "anatman" (absence of self), "dukkha" (suffering), and "anicca" (impermanence) - delineate a distinct worldview compared to Christianity. Buddhist ideology unfolds temporally, where the elements of existence are mutable, portrayed as dharma, karma, nirvana - moments, waves, relations. The Middle Way principle guides individual situations.

Can a dialogue between "Self and the Other" thrive in the quest for a new global dimension? The affirmative response echoes as groundwork is laid. Western thought, spanning from Nietzsche and Heidegger to post-structuralists like Lacan, Derrida, and Deleuze, reinterprets static Being into a dynamic state. This temporal worldview endorses relationalism as a problem-solving tool amid civilizations and cultures. Divergent from substantialism's similarity principle, this method hinges on the principle of *différance*. Viewing phenomena as processes facilitates dynamic models. Constructing the "Self and the Other" model entails re-assessing Eastern despotism, Western individuality, and the dia-

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logue of civilizations. The foundation remains a temporal world-view, enabling global issue resolution.

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Denis Petrina

Lithuanian Culture Research Institute

Slowing Down: The Critical Dromology Of The Covid-19 And 'slow Flow Resistance'

ABSTRACT:

Following Virilio, the paper interprets the experience of the pandemic through the lens of dromology and critically views it as a space/time configuration. Spatially, the pandemic (mainly due to the quarantine measures) resulted in the *topos* of enclosed/restricted space, while temporally, the pandemic manifested itself as an inevitable "slowing down". This chronotope is contrasted with what I call in one of my papers "synchronobiopolitics" (Petrina 2020), which refers to the accelerationist neoliberal form of biopower, characterized by the imperative of synchronization (acting now) and, accordingly, the expansion of space through the reinforcement of connectedness *qua* the creation of multifaceted networks. I argue that the experience of the pandemic, despite its numerous calamities and casualties, contains a valuable emancipatory potential due to its detachment not only from life itself (which, in biopolitics, is inseparable from capitalism), but, more importantly, from the neoliberal dromological model. I

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therefore propose the concept of “slow flow resistance”, which reinterprets slowness as a “line of flight” from the omnipresent acceleration and returns the present, as Massumi aptly argues, its “degrees of resistance”.

BIO:

Denis Petrina is a researcher at the Lithuanian Culture Research Institute's Department of Contemporary Philosophy. He completed his doctoral degree in philosophy at the Lithuanian Culture Research Institute in Vilnius, Lithuania in 2022. His doctoral dissertation explores the philosophical interpretations and (bio)political implications of the notion of affect. His publications focus mostly on affect theory in the contexts of both classical and contemporary philosophy, as well as (re)interpretations of biopolitics.

His research interests include affect theory, theory of subjectivity, biopolitics, media studies, sexuality, and queer studies, as well as non-classical epistemologies.

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Krzysztof Skonieczny
University of Warsaw

The End of the World as a Limit of (Political) Imagination

ABSTRACT:

Frederic Jameson's famous quip that "it seems easier to imagine the 'end of the world' than a far more modest change in the mode of production" was meant as a comment on the supposed unimaginability of the end of — or even any significant change to — capitalism. However, if taken seriously (perhaps more seriously than it was intended), the citation also suggests that it is at all possible to imagine the end of the world. Not satisfied with apocalyptic scenarios (also those to which Jameson alludes in his text), as they usually presume that there is an "after" the supposed end of the world, in my paper I will inquire what it means to actually imagine the end of the world. To form a tentative answer to the question "what does it mean to imagine the end of the world," I will enlist the help of Martin Heidegger's notion of death as a specific "Being-towards-the-end" of Dasein, and Quentin Meillassoux' ideas concerning ancestral statements. Not losing the original context of Jameson's quote, I will conclude with remarks concerning the political meaning of (imagining) the end of the world.

BIO:

Krzysztof Skonieczny is Assistant Professor at the Faculty of "Artes Liberales", University of Warsaw, where he is a member of



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the Techno-Humanities Lab and teaches a number of courses in *animal studies* and contemporary “continental” philosophy. He is the author of *Immanence and the Animal. A Conceptual Inquiry* (Routledge 2020) and co-editor (with Szymon Wróbel) of *Atheism Revisited. Rethinking Modernity and Inventing New Modes of Life* (Palgrave Macmillan 2020), *Living and Thinking in the Post-Digital World. Theories, Experiences, Expectations* (Universitas 2021), and *Regimes of Capital in the Post-Digital Age* (Routledge 2023). His next book, *Deleuze and Slowness. Idiots, Cows and Catatonics* is hopefully forthcoming.

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Katarzyna Szafranowska
University of Warsaw

Hope Redefined

ABSTRACT:

Since the first decade of the twenty-first century, we have witnessed a growing theoretical interest in hope and hope-based politics (hooks 2001, Spivak 2002, Zournazi 2002, Johnstone and Macy 2012, Žižek 2017). However, the current state of affairs, particularly the stalemate in addressing the climate catastrophe, appears to challenge the possibility of a marriage between politics and hope. Alongside the covid-19 pandemic and the resurgence of a major military conflict in Europe, we have experienced a progressive implosion of hope. Given that



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hope is essential for both political action and life itself, how can we define it in a way that enables us to remain hopeful?

In my paper, I discuss the crisis of hope and the philosophical means to counteract it. In order to do so, I turn to contemporary feminism, itself structured by hope (Colebrook 2011). The choice of post-spinozist feminist analyses that treat hope as an embodied affect allows me to examine the current socio-political crisis as a crisis of the body: both the body politic and individual bodies (Gatens 1995). I demonstrate that hope is inherently problematic: firstly, when it hinders us from living and acting in the present by offering deferred and uncertain gratification in an endlessly postponed future, and secondly, when through the work of imagination it reproduces the limitations and faults of the present. Nevertheless, despite the temporal and affective confusion it induces, hope is undoubtedly vital: the ecological, political, social and individual costs of hopelessness are definitely too high. And, although hope may be seen as ethically suspicious (Berleant 2006), it can also be perceived as a form of obligation toward generations to come (Braidotti 2010).

While philosophers previously zigzagged between hopefulness and hopelessness, recently they have been conceptualising hope predominantly in negative terms: by limiting its scope or treating it merely as an alternative to apathy, despair or self-consuming rage (Gatens et al. 2021). In the attempt to think hope otherwise and thus counter the ecopolitical crisis of the body, I propose reviving the bodily dimension of hope through the concept of an affective minuscule hope that I dub “tender hope”. The proposed notion relies on the twofold meaning of the word “tender” which describes both the tenderness of pain-prone tissue and the gentle tenderness of touch. Regarding hope as a form of tenderness toward the present enables me to conceptualise it in terms of attentiveness, receptivity and relations between vulnerable bodies in their various contexts of existence: individual, social, political, and ecological. Cautiously affirming the existing connec-



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tions between individual and collective bodies, tender hope becomes a strategy against despair and a possibility of a thinkable future.

BIO

Katarzyna Szafranowska teaches and researches at the University of Warsaw. She is a philosopher and cultural theorist, working as an assistant professor at the Faculty of “Artes Liberales”. Her interests encompass gender studies, feminist theory, French poststructuralism and Jewish philosophy. Currently, she is investigating the influences of French thought on Jewish feminism, and feminist readings of the philosophy of Spinoza.

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Maria Wodzińska
University of Warsaw

Extractivism vs. post-extractivism, postcolonialism vs. post-post-colonialism

ABSTRACT:

The main inspiration for my speech is the call of Croatian philosopher Srećko Horvat, resonating fully in his book *After the Apocalypse*. Philosopher proclaims that we are at a point where it is necessary to restore apocalyptic thinking. In this case, however,




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the idea is neither to return to apocalyptic imagery native to culture and pop culture, nor to unreflectively create fear and anxiety in the face of predicted threats, but to use the vision of the apocalypse to mobilize a change in attitude. Analyzing the current climate crisis and its peculiar and total character, exceeding everything that has happened so far and has been known to mankind, the philosopher proposes a way out towards the future, which will only be possible if we take into account contemporary and overlapping economic (extractivism), political (neoliberalism), ecological (climate crisis) processes. As Horvat points out, the modern apocalypse will be the result of overlapping, adding up, multiplying the negative effects of all the above processes.

The most important thing in the context of the apocalypse, Horvat says, is a change in the approach to the extraction of natural resources, that is, an abandonment of robber extractivism, which leads to the degradation of ecosystems and poses a threat to humanity. This phenomenon is most prevalent in the countries of the Global South, and perhaps this is why some of the most interesting alternatives to extractivism are emerging in the Global South, such as the concept of post-extractivism, which is being created in South American countries by groups composed of representatives of indigenous peoples, research and activist communities. One variant of post-extractivism was the environmental proposals being created from below in Ecuador, which clashed with the agenda of the country's leftist president. President Correa - eager to break colonial dependencies and provide development opportunities and social programs for the population - decided to continue oil and gas extraction the way foreign oil companies had previously done. Researcher Thea Riofrancos called this attitude petro-nationalism. What to the president was an decolonial policy, to environmentalists was a threat to basic social interests. A similar situation is taking place in India, where Prime Minister Modi's pro-development measures mean a threat





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to the health and lives of the population. The growth of the pharmaceutical industry in India, and the resulting greater access to cheaper medicines, is simultaneously leading to radical contamination of environment.

The tension between the politics of equality and ecology, evident in both cases, will not subside until the post-colonial theory behind the idea of petro-nationalism. is updated. As Sahar Amrir wrote in the text *Imperialism is Multiple, so should be our solidarity: the need for a „post“-post-colonialism*: we are faced today with the need to rethink what postcolonialism is and to create a kind of post-post-colonialism, a concept through which we can encompass the complex nature of contemporary phenomena and threats. I understand Srećko Horvat's call for a change in approach and consideration of contemporary conditions as a call to rethink and update existing concepts. Climate threats reveal the incoherence of some ideas derived from post-colonial theory, which I intend to look at.

BIO:

Maria Wodzinska is a PhD candidate at the Faculty of "Artes Liberales" (Program "Nature – Culture") University of Warsaw. She received her BA at the Faculty of "Artes Liberales" in the framework of „Citizen and Society” specialization. Her bachelor thesis was titled *Pimp my camp. Biopolitical aspects of temporal architecture in the contemporary refugee camps*. She has completed her master's degree with honours within the international specialization „Between East and West – history and identity” (the Faculty of "Artes Liberales" University of Warsaw and Faculty of Philosophy University of Cologne). The master's thesis titled *Visuality of politics of memory. Reproductions, clichés, borrowed images and visual hijacking, based on the example of Rwandan genocide remembrance and the conflict in Syria* was defended in 2019.

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Her doctoral dissertation, entitled *Geontopolitics characterized through concept, image and evidence* aims to explore, develop, analyze, and conceptualize the relatively new term of „geontopolitics”. The project is also an attempt to rethink biopolitics and necropolitics with regard to nature in the era of its multifaceted degradation such as plunder, exploitation, expropriation, poisoning and destruction especially by industry, capital, and the state.

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Tetiana Zaiats

Oksana Dyakonenko

Olena Sova

Ptoukha IDSS of the NAS of Ukraine

Demographic consequences and resilience to conflict in the conditions of the military aggression

ABSTRACT:

The Russian-Ukrainian war has a destabilizing impact on Ukrainian society, especially on demographics. According to the Ptoukha Institute for Demography and Social Studies of the NAS of Ukraine data, the current population of Ukraine is 34-35 million people, and there is no potential for population growth in the next ten years, even in an optimistic scenario. This is due to a 28% decrease in the birth rate since the start of



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the full-scale invasion, and approximately 5 million citizens have emigrated.

Population settlement structure is deforming due to financial, logistical, and environmental losses from Russian military actions: the destruction of critical infrastructure like the Kakhovka Hydroelectric Power Station, Ukrainian budget-forming enterprises, and environmental pollution. Settlement transformations are also driven by residents migrating from frontline and border areas due to constant shelling, border crossings by Russian sabotage groups, terrorism, and sabotage.

There is a noticeable increase in cohesion and consolidation among the population, which is attributed more by institutional adaptation and the adoption of pro-social norms than changes in individual views. Civil society institutions are actively cooperating, and trust in charitable and volunteer organizations is growing. Pro-social behavior, such as mutual assistance and support for war victims, is prevalent.

Many people are unprepared for prolonged psychological stress and economic hardships, leading to a risk of increased anxiety, disadaptation, and externality. Prolonged exposure to these challenges, along with a low capacity to adapt, can lead to a focus on individual interests over community interests, higher criminalization, and the spread of mass anomie due to the erosion of socially significant values.

To minimize these risks, an active local development policy is necessary, focusing on meeting the immediate needs of communities. This includes repairing damaged infrastructure, providing social protection for vulnerable groups with housing and food shortages, and fostering social responsibility within the population.

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BIOS:

Tetiana Zaiats is Dr. Sc. (Economics), Prof., Head of Department, Ptoukha Institute for Demography and Social Studies of the NAS of Ukraine. Her areas of interest include development of the social capital of the country and its regions, social priorities for the development of territorial communities of Ukraine, etc. Currently, she is involved in the research projects, investigating the impact of the Russian-Ukrainian war on Ukrainian society.

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