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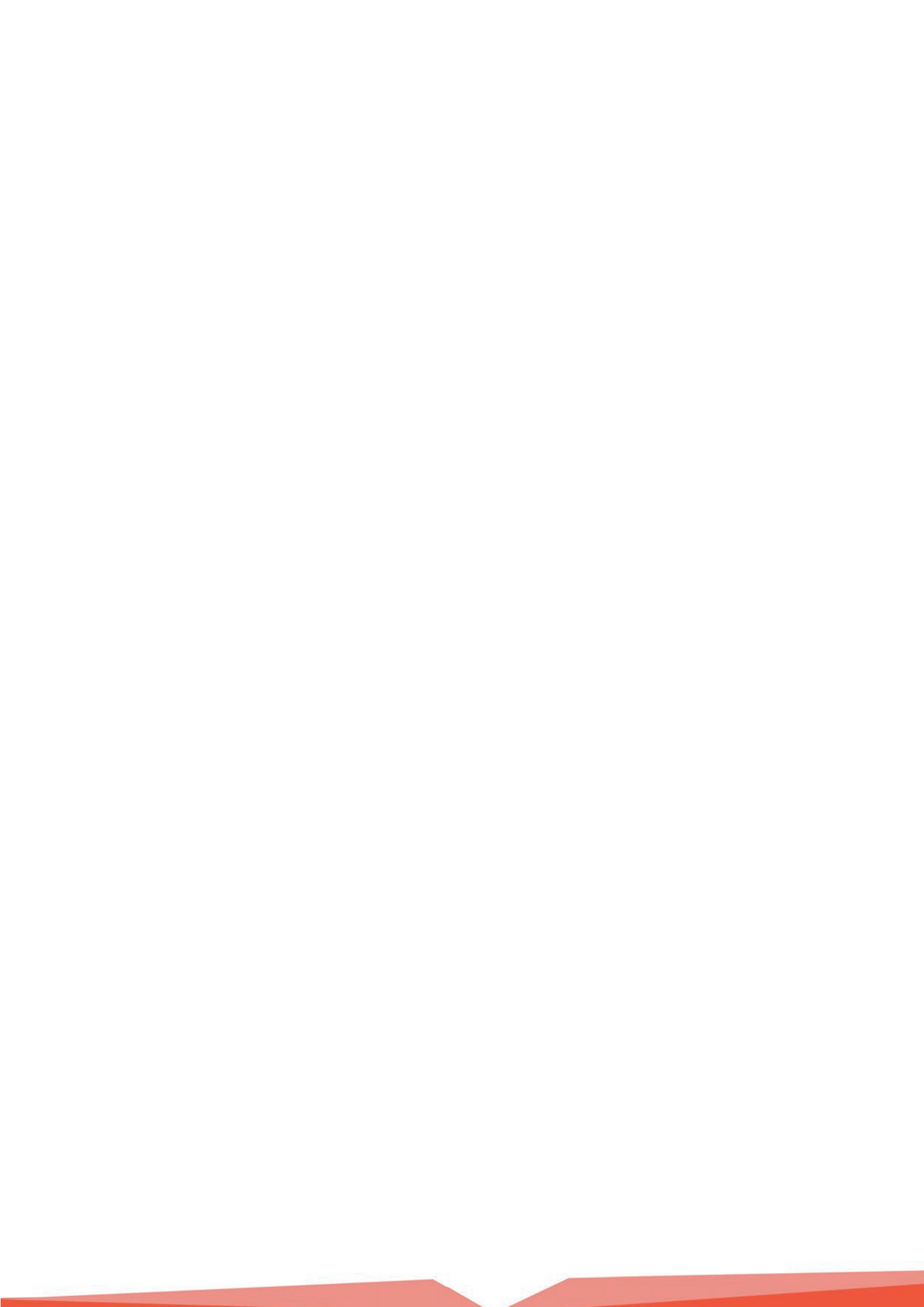
BOOK OF ABSTRACTS

AGGELETOS LEONIDAS

THE SELF-GENERATION OF MEMORY THROUGH DIGITAL TERTIARY RETENTION IN THE ERA OF ARTIFICIAL INTELLIGENCE

This essay is an attempt for an in situ study of the impact of modern digital technology, as expressed by the Large Language Models (LLM), on the mnemonic process. The reason for such a project is the recent advances in the field of Artificial Intelligence (AI) as it is integrated into language generation tools, such as ChatGPT. The question of memory is therefore approached, primarily, in relation to its interweaving with language. Following the Husserlian phenomenology regarding the constitution of consciousness and its partition into impression, retention and protention, a rethinking of the concept of memory is initiated. An extension of this philosophy is the contribution of Bernard Stiegler with his further analysis of retention in its primary, secondary and tertiary forms and the respective characteristics of each. In the first stage, we studied the way in which artificial intelligence, embedded in the tools of language, radically modifies textuality and contextuality. Alongside, a correlation is made between the new tools of discourse production and Lyotard's research during the early phases of the modern linguistic-technical revolution. The imprint of artificial intelligence on its linguistic organs is examined in broad terms. Hereupon, adopting the idea that language is both a technique and additionally a mechanism of mnemonic retention, we are led to deduce that the modern modification of language has a direct effect on the nature of memory itself. The evolution and configuration of the latter, however, is directly connected to the existing technical reality. Proceeding in this way, and more specifically based mainly on Stiegler's work, and in particular his idea of a Tertiary Digital Retention, the progression from a hypomnesic support to a feedback-driven mnemo-technical construction is ascertained. A direct analogy is thus argued between the automatization of language production and the consequent autonomisation of the mechanisms of retention and self-generation of memory. In the course of the present study, therefore, the idea of the antecedence of memory in relation to experience and the complete disconnection of the two is developed. In its postmodern, fully autonomous dimension, memory is objectified and isolated from the human being. Thus, the way and the consequences of the inscription of this new super-experiential memory on the constitutive subject are analyzed. The research thus leads to the conception of how a new form of memory, which both contains and extends beyond its existing forms, is created through the coupling of Tertiary Digital Retention and Artificial Intelligence. As a consequence of this fact, it is argued that a hybrid quaternary retention is being established with serious implications for individual and collective constitution. The ultimate direction of this research, therefore, is the substantiation of the emergence of an upgraded intersubjective memory, as well as the elucidation of the endogenous properties it carries.

ARGYROS DIMITRIS

TECHNOLOGY, KAPITALISM AND REVOLUTIONARY CHANGE

Marxist theory, Marxist-Leninist theory and Soviet Marxism believed that technology together with class power would lead to socialism. The opposite happened, technological development was one of capitalism's weapons against socialism.The question is whether the same happens to the new technological revolution as well. the question of the following presentation is now the relationship between technological and revolutionary change. Can Fejerabed's theory give answer's to many of our question's?

BOCK JOEL

TECHNICS, HISTORY, AND THE DOUBLY EPOCHAL REDUPLICATION IN THE THOUGHT OF BERNARD STIEGLER

This paper provides an account of Bernard Stiegler's conception of technical evolution as a series of doubly epochal reduplications and shows how Stiegler's methodological commitments to a general organology and pharmacology of technics underpin his understanding of the history of technics. I first explain Stiegler's double methodology of organology—which analyzes the relations between psychic drives, technical devices, and social and political institutions—and pharmacology— which understands all technics as fundamentally both potentially curative and toxic. In explaining these methodologies, I also defend Stiegler against charges of anthropocentrism and technological determinism. I then explain the notion of the doubly epochal reduplication as an account of the historical dynamic between technical and cultural evolution, involving an initial phase of technological advancement and cultural disorientation, followed by a second phase in which culture and politics must find new ways to integrate new technics in order to survive and thrive. Furthermore, I explain Stiegler's argument that in the wake of the digital disruption under FordoKeynesian conditions of production and consumption, we are living in an era without an epoch, properly speaking, which in turn poses an existential threat to all forms of life. Stiegler dubs this era the "Entropocene," defined as the activities of (some) humans that destroy their very conditions of possibility through the colossal increase in the production of entropy at all levels of life: the destruction of the biosphere, forms of knowledge, the capacity for attention and desiring a collective future, increasing political polarization, social and economic inequality, and more. I then conclude with an overview and critical assessment of Stiegler's proposed solutions—the Neganthropocene and the economy of contribution—to what he views as the fundamental problems of our contemporary era.

CERA AGOSTINO

DATAISM
(A WORLDVIEW FOR THE DIGITAL AGE)

My paper sketches a Phenomenology of Dataism – i.e. the interpretation (reduction) of any entity as (to) datum – understood as a potential Weltanschauung for the digital age. This proto-phenomenology consists of three parts: I) an Ontology of Dataism; II) a Genealogy of Dataism; III) an Anthropology of Dataism. I) Dataism "says that the universe consists of data flows" (Y. N. Harari). As a "religion of data", dataism stands out when stands out the firm belief (the faith) that datum represents the ultimate ontological configuration of all entities. According to this approach all that is not (or cannot become) a datum equates to an illusion or mistake. Dataism's basic assumption is well-expressed in the formula "esse est computari" (R. Capurro). II) II) From a historical-philosophical perspective, dataism equates to the final stage of the modern "disenchantment of the world" (Weber). It aims to realize homo faber's utopia: the maximum extent of its will to power, i.e. a completely anthropo-centered world. I call this phenomenon Pan-anthropism. We can find at least three stages in this process: 1) the Cartesian stage, where entities equate to objectum (object); 2) The Vichian stage, where entities equate to factum (fact); 3) The Heideggerian stage, where entities equate to Bestand (standing-reserve). Dataism represents the final stage of this process. As a datum – i.e. something entirely computable – entities lost even their material consistency, namely the basic form of their autonomy/otherness. III)However, at the basis of dataism lies an anthropological paradox (already emphasized by Günther Anders). To realize the pan-anthropic utopia, homo faber must transform himself in homo materia. To become homo creator or even homo deus (i.e. the subject of the present reality), he must make himself homo materia, i.e. he must subjugate himself to his own technological power thus becoming an object among objects: a Bestand-Mensch (stranding-reserve human being) or, to use a more familiar word, a human resource as an entirely computable entity. As a result, Pan-anthropism proves to be not a utopia, but rather a chimera. The real face of homo deus is in fact homo datum, namely a believer in techne deus.

CHARITONIDOU MARIANNA

URBAN SCALE DIGITAL TWINS AND THE POLITICS OF TECHNOLOGY VI S-À-VIS THE SECOND DIGITAL TURN IN ARCHITECTURE AND URBANISM

The paper examines the role of commoning practices in data-driven society, placing particular emphasis on digital labour in architecture and urban planning practices. As Patrick Bresnihan underscores, in "The Morethan-human Commons: From Commons to Commoning", "[t]he noun 'commons' has been expanded into the continuous verb 'commoning' to denote the continuous making and remaking of the commons through shared practice." (Bresnihan 2016) Stavros Stavrides's claim that "[c]ommoning practices importantly produce new relations between people" (Stavrides 2016; Charitonidou 2021) is at the core this paper given that the it aims to explore the impact of commoning practices on the relations between citizens in data-driven society. The paper pays special attention to the role of digital labour urban scale digital twins, which are virtual replicas of cities that are used to simulate environments and develop scenarios in response to policy problems. The paper also investigates the shift from technical to the socio-technical perspectives within the field of smart cities. Despite the aspirations of urban scale digital twins to enhance the participation of citizens in the decisionmaking processes relayed to urban planning strategies, the fact that they are based on a limited set of variables and processes makes them problematic. The paper aims to shed light on the tension between the real and the ideal at stake during this process of abstracting sets of variables and processes in the case of urban scale digital twins. It examines the critiques of 'digital universalism' or 'data universalism', reflecting upon the role of urban scale digital twins in data-driven decision-making concerning urban policies and urban planning. The myth of 'data universalism' refers to "the tendency to assimilate the cultural diversity of technological developments in the Global South to Silicon Valley's principles" (Milan and Treré 2019). The paper also explores how Manuel Castells's theory could help us better understand the relationship between big data and urban planning in our data-driven society (Castells 2009). The point of departure of this paper is the necessity to shape methodological tools offering the possibility to develop new forms of social advocacy around big data. The paper examines urban scale digital twins such as the digital twin of the Docklands area in Dublin, the digital twin of the city of Zurich, Virtual Singapore, the digital twin of Hervanta in Tampere and Kalasatama district in Helsinki, and the project 'Digital Urban European Twins' (DUET) (Charitonidou 2022). At the centre of this paper is the intention to explore how urban scale digital twins can enhance commoning practices. A tension that is useful for better grasping the notion of commons is the interrogation regarding the understanding of commons as community or as public space. The paper also places particular emphasis on how urban scale digital twins can enhance sustainable environmental solutions in architectural and urban design.

OLGA IMELLOU & ARISTEIDIS CHAROUPIAS

DO ASSESSMENT TECHNOLOGIES ENTAIL POLITICS CONCERNING THE EDUCATION OF PERSONS WITH DISABILITY OR/AND SPECIAL EDUCATIONAL NEEDS? THE CASE OF THE INTERNATIONAL DIAGNOSIS AND TAXONOMY SYSTEM "DIAGNOSTIC AND STATISTICAL MANUAL OF MENTAL DISORDERS (DSM)"

Since 1981, the year of the passing of the first law "on special education" in Greece (Law 1143, 1981), assessment technologies have played an important role in the education of people with disabilities and/or special educational needs (s.e.n.). Assessment technologies instrumentally support identification, examination and certification while simultaneously being assessment technologies for classification. Through them, a person may possibly be classified in one or more categories of disability and/or s.e.n. (Law 3699, 2008), in order to ensure his right to receive the educational services provided by law. In the history of student assessment technologies, one of the tools that is still used today by institutions of assessment technologies, such as the Greek medical education centers of the Ministry of Health or the KDAY/KEDDY/KESY/KE-DASY of the Greek Ministry of Education, is the international diagnosis and classification system 'Diagnostic and Statistical Manual of Mental Disorders (DSM)'. In this paper, the history/genealogy of this specific assessment technology and its use algorithm are examined, while the policy that this implies in the case of the education of people with disabilities and/or disabled people, internationally, is also studied. For Greece, this specific policy is examined through the study of primary sources, such as public discourse and interviews. At the level of public discourse, articles published in the journal 'Special Education Issues' ('Themata Eidikis Agogis') are studied, where direct or indirect references to international diagnosis and classification systems are recorded. Through the interviews, an attempt is made to record aspects of an oral history of the international diagnosis and classification systems, with active professionals in the field of Special Education in Greece. Our work concludes with a critical assessment of the politics that the international system of diagnosis and classification DSM, but also, more generally, assessment technologies for classification entail in the education of people with disabilities and/or s.e.n. Considering the developments in the area of the digital transformation of the interactions between persons, organizations and social entities, through artificial intelligence technologies, algorithms and big data, we critically approach the possibility of variations and/or changes and in the area of assessment technologies.

CHRYSOPOULOS PANAGIOTIS

U. ECO ARCADE?: THE POLYBIUS ARCADE GAME CONSPIRACY THEORY ACCORDING TO UMBERTO ECO'S CRITICAL ANALYSIS ON THE CONSTRUCTION OF CONSPIRACY THEORIES

The ancestral dimension of modern gaming is traced back in the 70s and 80s U.S. That era's young people would gather and compete at arcade rooms in console games which were in the form of cabins at that time. In 1981 a cabin named "POLYBIUS" appears and goes down in history. Its short release along with reports from local newspapers about teenagers who ended up hospitalized, and the rumors about frequent appearances of Internal Affairs agents in the arcade rooms, were the materials of an urban legend about a ghostly arcade game that studied the young Americans in a kind of experiment. In the 00s, the story of the cabin "Polybius" was diffused via Internet and it flourished to the point that even BBC made a tribute documentary. In this announcement we will present the data surrounding the existence or not of the Polybius arcade game and the homonym conspiracy theory. We will also attempt to parallel the construction of the Polybius conspiracy theory with the work of Umberto Eco on the formation and diffusion of conspiracy theories. Our guides to Eco's theory on conspiracy theories will be his works: Foucault's Pendulum, The Prague Cemetery, Numero Zero and some of his essays on Semiotics. The announcement objectives will be: to present the Polybius conspiracy theory, to recreate U. Eco's theoretical model about the way the conspiracy theories are formed and to answer the question whether the Polybius digital conspiracy theory falls under U. Eco's conspiracy theories rules of formation.

DIAMANTOPOULOU MARILENA

A DIRECT LINE TO THE MATRIX, MANY WEIRD LINES TO FREEDOM

My aim here is to showcase a part of my doctoral research that focuses on the politics of early cyberculture, particularly the phenomenon of cyberfeminism. Dating back in the early 1990s, cyberfeminism continues to pique the interest of the global feminist and queer academic and creative community, even with its current changes and transformations (Braidotti, 1996; Hester, 2018; Paasonen, 2011; Legacy, 2020, et al.). As opposed to that, with very few exceptions, cyberfeminism has been largely ignored by more conventional radical political thought. It is occasionally brought up as a footnote (see, for example, Gibson-Graham 2006:x-xi, and elsewhere) or for condemnation. Philosopher and cultural theorist Sadie Plant is regarded as one of the "godmothers" of cyberfeminism and a pioneer in the field. She stood out as one of the most controversial theorists of the time, facing criticism both from cyberfeminists and others. Notably, her work was referred to as "perhaps a neoliberal form of cyberfeminism" by Mark Fisher (Fisher, 2020:53), a former student of Plant's and ex-member of the experimental collective CCRU (Cybernetic Culture Research Unit), which was co-founded by Plant and Nick Land in 1993. While acknowledging the shortcomings and issues of Plant's work, I hope to employ what appears to be useful for a contemporary radical political theory and practice. My argument is that there is a lesson to be learned from the main argument of cyberfeminism (that networked communications embody a feminist prospect and that cyberspace is characterized by an intensely liberating potential), as well as from the introduction of the terms "theory-fiction" and "hyperstition" to academic discourse. And that is that, in its more radical version, cyberspace should be viewed as both a playground and a battlefield. Namely, much like Plant saw it.

DRITSAS GEORGE

NEO-FEUDALISM OR PROGRESS? UNDERSTANDING THE POLITICAL AND SOCIAL DEVELOPMENTS IN THE CENTURY OF THE 4TH INDUSTRIAL REVOLUTION

More and more often the question of the course of the contemporary post-capitalist world is recurring. Is it compatible with democracy and human rights or does it lead to more authoritarian forms of governance? This is a question that has no immediate answer. What we can say, however, is that we are no longer dealing with the 'old captain of industry', who was also often the 'captain of politics', but with a 'new captain of consumption', who is only concerned with the 'sphere of consumption', as Riesman observes. This new type of 'capitalist' was, we might say, a metamorphosis of the new bureaucratic elites of the interwar period, which, according to Burnham, were born out of the phenomenon he called the 'revolution of the managers' and 'paperhangers' of big business, who, Mills believed, were forming a 'new middle class'. These new elite and their corporations, unlike the old corporate form of industrial capitalism, were not necessarily tied to a specific country or culture. They usually provide intangible services, such as the well-known social media (e.g. Facebook, Twitter, Instagram), intermediary services for the purchase of products (e.g. Amazon), and finally direct information search services (e.g. Google), which connect the "global village" via the internet. In such a context of acute 'ultra-liberalism', modern societies do not start from interdependence and cooperation to reach 'individualisation', but starting from 'individuals' as such, they hope that these will one day develop productive relations with each other. Which, obviously, does not happen, but often have as a result 'economic relations' of dependence. In such a context, can we speak of progress or of a new form of shared 'fiefdoms' in the economy - and not only? And finally, how do these 'fiefdoms' affect the political course of the West? In our conference contribution we will try to answer to this question by documenting these changes and highlighting their concomitance with the new political developments in the West and especially in America.

FOLINA EIRINI

THE ETHICAL-POLITICAL DIMENSIONS OF CARE ROBOTS IN LIGHT OF THE ETHICS OF CARE

In recent decades, development in robotics, artificial intelligence and digital technologies, has radically change many aspects of our lives. The field of health care has been no exception, as there has been a surge of interest in robotics, artificial intelligence and digital technologies, particularly for the care of the elderly and chronically ill patients. At the same time, this interest has highlighted the shortage of caregivers for a large number of patients and elderly people. This development opens an entirely new area of ethical and bioethical analysis, which entails a range of new ethical and practical issues, and completely reshapes the concept of care, its practical application, as well as the design of robotics and artificial intelligence. In this paper, we will attempt to examine the existent approaches to the ethical-political design and implementation of care robots, proposed mainly by Aimee van Wynsberghe, whose work is based on Joan Tronto' s ethical and political approach to care. Thus, we will attempt to draw some conclusions and set the stage for future research.

GABOVA SNEZHINA

DIGITAL TOOLS TO PREVENT
AND COUNTER HATE SPEECH ONLINE

The paper presents a cross-country analysis of the results of a survey on hate speech online (HSO), conducted within an EU-funded project in seven countries (Austria, Bulgaria, Croatia, Greece, Italy, and Romania). The project's main hypothesis is that in our "algorithmic society" the understanding of the digital 'Other' is mediated by a myriad of "filter bubbles," "echo chambers," fake news and disinformation storms. A precarious online space emerges, created through the users' own activities (posts, likes, friendships, etc.) in which they come into contact only with content that accords with and thus reinforces their own opinions. At the same time, the "obligation to monitor" illegal content and the growing reliance on automatic responses to online hate speech carries the risk of there being no response to hateful content or simply of ignoring it. Lack of proper understanding of online hatred conditions the high susceptibility of young people to HSO and disinformation (so-called 'epistemological vulnerability'). Therefore, more efforts are needed to change the attitude of 'digital bystanders', challenging the wrong premise of "digital dualism" (Jurgensen, 2011).

Against that background, the project targets the origins of prejudice and the roots of hostility towards the digital 'Other,' emphasizing experiential learning and role play: activities combine the subjective responses of youth to hate speech online with conceptual and argumentative structures, in order to stimulate dialogue and perspective taking. To enable students to understand the function of algorithms in filtering and blocking hate speech, and issues related to freedom of expression and digital rights in an online community, they play the role of "digital gardeners" in interactive and collaborative activities, sharing their own experiences and ideas.

The paper will present two multilingual digital tools designed by the project: a hate speech self-assessment tool (HS-SAT) and an online HateOut! game, discussing the role of digital technology, user interaction, and scenario-based learning for enabling young people to better grasp the roots of hateful speech and for improving their capacity to use a human rights and values framework to recognize and counter HSO.

IMBRASAITE JURGITA

WHAT IS AN AUTHOR, CHATGPT?

Concerned both as a lecturer responsible for correcting student papers and as an author contemplating the status of my own writing, I engaged in a lengthy conversation with ChatGPT regarding the concept of authorship as well as the blurring boundaries between originality and plagiarism, when utilizing text-based AI. ChatGPT unreservedly acknowledged its ability to generate a new text in "my style" by combining one of my papers with a given topic, andproposed to speak of co-authorship in this regard! If the solidity of authorship has been gradually eroding since Roland Barthes (1977) and Michel Foucault (1977) – as they highlighted the co-creative nature of interpretation – the digital age presents a fresh challenge, pushing authorship to either fade further into obscurity or be acknowledged as technological co-authorship. One could argue that ChatGPT merely amplifies what has already been happening with the aid of the internet, such as using Wikipedia or other anonymous sources that obscure and fragment authorship. However, the independent generation of an entire text is a novel development. Taking ChatGPT's proposal seriously, I would like to explore the concept of coauthorship using my term acting-with (Mit-Tätigsein1). Coined from Hannah Arendt's (1958) theory of action, which necessitates a with-world (Mitwelt2), and Gilbert Simondon's (1958) theory of the non-utilitarian "coupling" between human and technological entities, acting-withaims to describe (political) action within a public sphere, an extended Mitwelt that encompasses technological entities as well. By employing the notion of acting-with and delving into the theory of authorship, this paper will examine the question of writing in the era of text-based AI.

Written with the help of ChatGPT and www.DeepL.com/Translator

KAPOS PANAGIOTIS

WEB 3.0 AND BLOCKCHAIN TECHNOLOGIES: CHALLENGES AND PERSPECTIVES FOR CONTENT CREATORS

The way content is produced, distributed and consumed has changed structurally in the digital age. In particular, content creators operating in the Creative and Cultural Industries, having content as a key driver, are at the forefront of digital change facing various challenges and perspectives heading into the web 3.0 era.

In the current context of the second-generation Internet (web 2.0), the digital platform giants, although not producing content, are changing the structure of distribution, dissemination and content purchasing channels, shifting the weight of processes towards the digital environment, while changing the established conditions of competition, creating trends towards centralisation with various consequences for both content creators and the diversity of content itself.

In this perspective, this article examines the new possibilities offered by Blockchain as the core technology on which the next generation of the Internet, the so-called web 3.0, is being developed, with decentralization, disintermediation, openness, trustworthiness and transparency as its fundamental characteristics. These characteristics, with the vehicle of Blockchain technologies and new practices such as smart contracts, tokens, NFTs, are creating a new communicative and economic reality for the creative and cultural sector.

More specifically, with a focus on the publishing industries, critical areas (e.g. monitoring of supply chains, copyright protection, fair reward for creators, accurate data preservation for digital content flows and purchases, user-customer rewards and engagement) are studied, where the use of Blockchain technologies can be a catalyst for a paradigm shift in the new internet.

This article aspires to contribute to the formulation of a broader roadmap for the sustainable development of the Creative and Cultural Industries in the era of structural changes taking place in the third generation internet and the development of Blockchain, a new technology, a digital method, and ultimately a whole philosophy for the transparency, democratisation and sustainability of the creative and cultural industries.

Katarti Mary

RATED M:
ΗΘΙΚΗ ΚΑΙ ΣΕΞΟΥΑΛΙΚΟΤΗΤΑ
ΣΕ SIMULATION GAMES

Ο τρόπος με τον οποίο εκφράζεται το φύλο μέσω του σώματος, της ενδυμασίας και του λόγου συνιστά μια κοινωνική πραγματικότητα που επηρεάζεται από τη δράση των κοινωνικών υποκειμένων και με τη σειρά της διαμορφώνεται από τις ιστορικές, κοινωνικές και πολιτικές συγκυρίες. Τέτοιες συνθήκες διαμορφώνονται και στα πλαίσια ενός βιντεοπαιχνιδιού, καθώς τα άτομα έχουν τη δυνατότητα να επιλέξουν τόσο το φύλο όσο και τον τρόπο με τον οποίο αυτό-παρουσιάζεται στους υπόλοιπους χρήστες. Στην αρχή τα προσχεδιασμένα άβαταρ ήταν ανδρικού φύλου αλλά όταν παρατηρήθηκε ότι το καταναλωτικό κοινό αποτελούνταν εξίσου και από τα δύο φύλα άρχισαν να σχεδιάζονται γυναικείοι χαρακτήρες όπως η Samus Aran και η Ms. Pac-Man. Παρόλο που η ίση εκπροσώπηση των φύλων φαινόταν να λύεται σταδιακά, αναδείχτηκε ένα άλλο ζήτημα ,αυτό του τρόπου σχεδιασμού της αναπαράστασης. Ακόμη και σήμερα υπάρχουν περιορισμένες επιλογές αναφορικά με τις γυναίκειες αναπαραστάσεις μέσω άβαταρ, ενώ συχνά υφίστανто μία υπερ-σεξουαλικοποίηση και παρατηρούμε μία σκοτεινή αντικειμενοποίηση του φύλου που καταλήγει να διαιωνίζει στερεότυπα. Στην παρούσα ανακοίνωση θα εστιάσουμε σε ένα ιδιαίτερο είδος βιντεοπαιχνιδιού , αυτό της προσομοίωσης . Συγκεκριμένα θα αναφερθώ σε παιχνίδια που εμπεριέχουν τύπους πορνογραφίας όπως το παιχνίδι RapeLay και τον τρόπο αναπαράστασης των γυναικών σε αυτά. Αν και οι προσομοιωμένες πράξεις δεν περιλαμβάνονται στο πλαίσιο αυτό της καθημερινής ζωής, θα μπορούσε κανείς να υποθέσει ότι αυτές δεν εμπίπτουν στην ηθική εκτίμηση. Ωστόσο, ο εν λόγω ισχυρισμός μπορεί να αμφισβητηθεί, καθώς η απλή παραδοχή ότι ένα σενάριο δεν είναι «πραγματικό» δεν σημαίνει ότι δεν πρέπει να θεωρηθεί ανήθικο ή ηθικό. Εξάλλου εάν ένας άνθρωπος ορίζεται ελεύθερος να ακολουθήσει το ηθικό ή τοανήθικο στις επιλογές του και τις πράξεις του φέρει ο ίδιος την απόλυτη ευθύνη. Όταν παραβιάζεις ένα καθήκον που προέρχεται από τη μη επίδειξη οφειλόμενου σεβασμού για κάθε άνθρωπο υποπίπτεις ο ίδιος σε ηθικό παράπτωμα. Τι συμβαίνει όμως στην περίπτωση απλών γυναικείων αναπαραστάσεων ντόνως προβληματικών και σεξουαλικοποιημένων;

KIOUPKIOLIS ALEXANDROS

DIGITAL COMMONS,
THE SOCIAL AND POLITICAL CHANGE

The peer-to-peer (P2P) or digital commons school (Benkler, 2006; Bauwens, 2005; Bollier, 2008; Bauwens et al. 2019) has propounded a 'socio-centric' view of historical transformation by advancing a far-reaching argument which delves into long-term innovations in the economy, technology and the mode of production, beyond digitally facilitated political mobilization.

This paper reflects on the appearances of the political in the digital commons literature and puts forward an argument with three main planks. First, the prevalent understanding of social change in this body of thought, particularly at its earlier stages, is misguided by a technocratic conception of historical transitions. In a second, recent stage, proponents of the peer-to-peer 'revolution' acknowledged the decisive role of politics in instigating structural shifts and sketched out a political project for the commons. Yet the re-introduction of the political is still wanting, calling for a fully-fledged strategy of hegemony which deeply integrates technology, political economy and political activity proper. The paper sketches out such a counter-hegemonic strategy by drawing on the political thought of Antonio Gramsci.

KORNILAKIS AGGELOS

THE COMPLEX SYSTEMS OF DIGITAL COMMONS

Digital commons present a new organizational form based on egalitarian cooperation. In the productive sector of the economy, they usually take the form of small-scale networks, formed from a productive community. They are structured as complex systems founded on repeated interactions and a multilevel organizational structure exhibiting emergent properties as well as the capability of self-organization and adaptation. From a legal point of view, they are organized through associative forms of governance combined with contractual networks between the individual participants, but also between the participants and a legal entity acting as the guardian of the organization, usually called the Foundation or the For Benefit Association of the network.

Digital Commons utilize common property regimes and cooperative methods drawing upon autonomous participation, indirect reciprocity and special selection. Individual autonomy of the participants is the cornerstone of digital commons. This individual autonomy, exercised in a collaborative framework set by legal arrangements leads to the creation of a private legal order. An array of legal duties forms the core of this private legal order, like the duty to cooperate or to inform as well as an overarching fiduciary duty towards the community. The exact scope of those duties, that is the exact acts and omission prescribed by them, is determined by the communities themselves through initial agreements and subsequent application, resulting to interesting differentiations between the various organizations. These differentiations are depicted in the individual private orders, which could be seen as an organizational phenotype.

Digital commons offer valuable insights not only for legal theory and practice, but also for complexity theory and cooperation studies. Their architecture and modus operandi shows some differences from the usual cases studied by the natural sciences, including evolutionary biology. For example although their major configuration is a well-mixed population due to their associative form, they manage to promote cooperation using a multilevel architecture, where ephemeral, ad hoc networks are built upon preexisting communities. For all these reasons, digital commons are an excellent case for interdisciplinary research.

KOUFOGIANNAKIS STELIOS

DIGITAL SURVEILLANCE, PRODUCTION AND MARKETING: PRODUCT CUSTOMIZATION OR CUSTOMER MODULATION?

The aim of the announcement is the exploration of the current developments in the fields of production and marketing, as they come with the increase of digital surveillance, and the identification of their interrelationships and the transformations they entail.

In the first part, we examine the ways in which Industry 4.0 is reorganizing the production process, through the cyber-physical control of the factory and the production flexibility it brings. As it turns out, this essentially technological project is linked to the emergence of C2B [Customer-to-Business], a new production model of mass customisation. Leveraging the flexible production capabilities of Industry 4.0, C2B signals a strategic shift by businesses towards the demand side and the consumer. More specifically, it allows the customer to decide what will be produced while the company, until then, can only perform marketing functions. In order to define more clearly the rationality and the context of emergence of Industry 4.0 and C2B, the technical and organisational paradigms that have historically governed the production process are examined. On the one hand, affinities with elements and practices from previous models are identified, on the other hand, the historically remarkable fact of the coexistence of elements of individualisation and massiveness is highlighted.

The second part focuses on the field of marketing and surveillance technologies through which control over consumption is attempted. It is argued that in order to understand contemporary practices we need to move away from the digital panopticon metaphor. The transition from pre-digital to digital marketing is not linked to attempts to discipline homogeneous consumers but aims at capturing heterogeneity and managing it in a personalised way. As biopolitical, marketing mobilizes and encourages the development of communicative performances within its channels aiming to exploit and extract value from social relationships, emotions and consumer lifestyles. One of the key behavioral techniques being explored is digital nudge. It is a "soft" form of power that does not suppress but seeks to modulate the consumer through the design and organization of his/her digital reality. Equally crucial, here too, is the process of personalisation through which marketing adapts its address to smaller and smaller market segments and customer sets.

In conclusion, capital in late capitalism does not aim exclusively at the weakening of labor through automation but also at the expansion of communication systems and the exploitation of communicative action and consumer-business interaction. In other words, Industry 4.0 is not just a technological revolution that automates industrial production, but is also associated with a strategic shift towards the market and a transformation of the relationship with the customer based on personalisation. This shift brings about a complete reversal of the way supply and demand were linked, harmonised and synchronised during Fordist capitalism. Production ceases to hold a primary position and demand takes priority, while the gap between them is bridged through the flexible coordination of business processes related to the production side and operations related to the demand side. Taking customer analytics as a starting point, companies develop a double feedback loop: an inward loop concerning production planning and an outward loop concerning consumer behavioral modulation.

KOUMPAROUDIS EVANGELOS

THOU SHALL NOT KILL- ETHICS OF AI IN CONTEMPORARY WARFARE

This talk aims to reveal the ethical dimensions of the current AI technologies over the last 10 years. It starts with the 2013 Mark Mark Coeckelbergh paper: From Killer Machines to Doctrines and Swarms, or Why Ethics of Military Robotics Is not (Necessarily) About Robots, to emphasize his call for a new approach to technoethics of warfare. From that basis, I will explore the various tactics used in cyberattacks used from malicious purposes obfuscating medical data and more especially those of diagnostic imaging (Yisroel Mirsky et al. 2018), dragon-fly missile technologies (Troy Rummler, 2019) and vulnerabilities of the new-age drone (Rogers and Kurnetova, 2022), relocating the debate from swarms and AI to intelligent AI fusing e-health data, recent neuroscience and mitigation of autonomous-decision making. I will strive towards the ethical theory Neil C. Rowe (2022), and his propositions for ethical improvement of algorithms, such as the role humans can play, testing and explanation facilities (inference and planning). Finally, I will talk about the notions of Electronic Personhood, proposed by Sergio M. C. Avila Negri (2021), encapsulating not only the moral but also the legal dimensions of the technologies mentioned above and also touching upon the fact the legal debate tends to face an anthropomorphic fallacy. To conclude, Thou Shall not Kill, the highest "Levinasian Imperative", to come back to the title may be an oxymoron for a killer machine, but the gap of the anthropomorphic fallacy could be overcome if our relation between the machines even killer could be Other-directed, so viewed as asymmetric, non-anthropomorphic and non-zoomorphic beyond any prevailing biotism (Koumparoudis, 2022).

KRYSTALLIS CHRISTOS

SMART HOUSES AS MANAGEMENT OF REPRODUCTIVE LABOR

Household and domestic work is one of the most invisible and undervalued aspects of the production process. We will first attempt to show its history and its participation in the circuit of the capitalist mode of production and then highlight that the mechanisation and automation of the household is a process of degrading the social role of the femininities who undertook it, while increasing the productivity of their labor. We will attempt, within this framework, to look at both the introduction of home appliances in the early 20th century and the emergence of smart houses as two different stages of household labor management and domestic care. Household appliances, together with the science of *Home Economics*, constitute a process of formulation and algorithmization of the household towards increasing the productivity of the individual housewife's labor. In the same direction, we will see the emergence of smart home technology as a form of labor management in home care. The devices and functional systems of smart homes achieve the quantification of work in the household and the control of working subjects in home care. Smart homes are, ultimately, the digital management of domestic work.

KRYSTALLIS CHRISTOS & SARLA NICOLE

FROM THE TECHNOLOGY OF BEHAVIOR TO SURVEILLANCE CAPITALISM: PSYCHOLOGY AS MEANS OF CONTROL IN THE DIGITAL ERA

The digital transformation of this century irreversibly transformed the private and social life of the subject. Many digital technologies are somehow based on some type of psychological knowledge. Whether it is the understanding of the mind in order to build an intelligent agent or the analysis of the behavior of the platform's user to create a profile for the prediction and control of behavior. What is of most importance is that the cooperation between technoscience and psychological approaches is usually founded on a mis-interpretation of what each psychological approach aspires to achieve, and the result is usually a perversion of the psychological theory itself. One distinctive example of a relevant analysis is Zuboff's The Age of Surveillance Capitalism, where the emergence of surveillance capitalism and the related multilevel trans-formation are closely examined. In this argument the role of behaviorism in the function of the AI used by the platform becomes central.

In this presentation, we examine the question of how psychology can be used as means of control in the digital era by investigating the conjunction between behaviorism, behavioral economics, and surveillance capitalism, all of which share a behavioristic background as well as a relation to technological advance-ments related to prediction and control of behavior. In this respect, the notion of subjectivity emerges, not as a notion thematized by these approaches. On the contrary, we argue that behaviorism, behavioral economics, and surveillance capitalism, all three converge on the abolition of subjectivity.

Based on the aforementioned in this presentation, we will briefly present the emergence of behaviorism in psychology and Skinner's vision underlying the establishment of the science of behavior as well as the appearance (or lack) of the concept of the subject. Next, we will examine the emergence of behavioral economics and highlight convergencies and divergencies between behaviorism, behavioral economics, and cognitive psychology to examine the role of subjectivity in these approaches. Finally, we examine Zuboff's analysis of surveillance capitalism and the economics of the different platforms to outline the process of applying behaviorism −an incidentally technocratic psychological approach− as means of con-trol in the prevailing digital era.

LASSEN IDA MARIE S.

DATA SCIENCE SILENCING:
EXPLORING EPISTEMIC INJUSTICE
IN DATA SCIENCE PRACTICES

In this work, I will examine how the political dimension of data driven digital technologies can be illuminated through the framework of epistemic injustice (Fricker, 2007), with a special focus on silencing (Carter, 2006). A substantial part of literature in philosophy of algorithms deals with the philosophical issues related to opacity aspects of data-driven systems (e.g., Symons & Alvarado, 2022). However, my work takes a distinct approach as I direct the attention towards practices in data science as a means of exploring sources of epistemic injustice, thus offering a new perspective that complements existing approaches in the field.

I will centre my investigation on four specific practices carried out by data scientists, with the aim of deriving three novel distinctions on silencing in this context, namely data silencing, algorithmic silencing, and application silencing, which help illuminating how silencing occurs and is reproduced by data science technologies. These distinctions will help to clarify why data-induced epistemic injustice can be a challenge for both individuals and researchers to address and mitigate as they are caught in a vicious circle of data silencing, as depicted in Figure 1.

By setting opacity at centre stage, philosophy of algorithms offers only an 'external perspective' (Pinch, 1986) on data science, it filters out internal practices in data science as well as the functionalities of the technologies. In other words, the perceived opaqueness of the technology directs researchers to focus solely on the final data science product, can lead to a lack of analysis of the underlying processes and practices involved in the development of datadriven tools.

Instead, considering an 'internal perspective' (Pinch, 1986) on data science practices can pave the way for new insights into the origins of epistemic injustice in data-driven tools and shed light on the socio-technical entanglements that are overlooked in an external perspective. I will outline four key data science practices - data collection, data cleaning, data deployment, and data structuring – that all have the potential to contribute to silencing and marginalization of voices.

LONGO ANTHONY

THE DIGITAL IN-BETWEEN: REMEDIATING THE PUBLIC SPHERE

A central concern in political theory today is the so-called digital transformation of the public sphere. Traditionally defined as the space where citizens gather to engage in political action, the public sphere has undergone several structural transformations (due to the printing press, radio, television and social media). This paper takes the emergence of a 'digital public sphere' as an entry point into reflect upon the political dimensions of digital technology. While the (political) impact of digital media on the public sphere has sparked a wide and interdisciplinary debate, most contributions have implicitly relied on a common approach that is not itself critically examined. This approach typically starts from a preconceived understanding of 'political action' or 'public sphere' to normatively assess whether social media spaces live up to the expectations inherent to such conceptions. In doing so, it assumes the methodological claim that an examination of the relationship between politics action and (digital) technology can and should start with a clear understanding of what 'political action' is first, and only then attend to its potential relationship with technology. In this paper, I show that this approach fails to provide an adequate phenomenological understanding of the transformation of the public sphere, as it overlooks how technology always already 'mediates' the meaning of political action itself. I argue that a reversal of the 'primacy of political action' paradigm is needed in order to understand how digital technology changes political action in the public sphere. Drawing from Hannah Arendt's phenomenological methodology and recent developments in postphenomenology, I emphasize the situated character of political action and how the specificity of digital media environments enables new modes of political action that were not foreseen in traditional public sphere theories. This approach yields a renewed understanding of the particular kind of 'environment' in which political action in the digital public sphere is embedded. It shows that political action becomes inherently 'acting-with' the environment rather than merely 'acting in' the environment. A study of political action in the digital public sphere should thus always take into account how the environment actively contributes to the way that action unfolds.

Nikoletos Nikos

In this talk I will address the question of the digital from a stieglerian perspective and, especially, from the thesis of a general pharmacology of technical exteriorizations, these exteriorizations being understood as both autonomizing and heteronomizing supplements, in the Derridian sense of the term, that come to compensate for the original absence of origin in human beings. Bernard Stiegler's conceptualization of the digital milieu and digital technologies should be analyzed from the point of his designation of the genealogy of humanity's exteriorization of memory, cognition and experience to technical prostheticity, already from the birth of alphabetization to our current technological condition, i.e. our digital horizon. This general pharmacology of technology, technics and technicity, is itself conditioned by an organological theory that Stiegler has developed and which constitutes one of his major contributions in philosophy of technology.

Lei Niu

EPISTEMIC PATERNALISM IN THE DIGITAL AGE

The wide applications of information technology that aim at countering disinformation and fostering true beliefs have a paternalistic profile. This enriches and complicates the discussion of paternalism. Many have classified the use of information technology as epistemic paternalism that is different from general paternalism. However, this faces two challenges: a conceptual challenge and a justificatory challenge. First, defenders of epistemic paternalism struggle to explain the conceptual difference between epistemic paternalism and general paternalism. Second, defenders of epistemic paternalism must explain how epistemic paternalism can be justified. The epistemic consequentialist approach, which was predominantly embraced for providing an explanation for justification, encounters challenges. The upshot is that the concept of epistemic paternalism is not useful. This paper will clarify these two challenges in detail, and attempt to respond to the conceptual challenge by highlighting the normative difference between epistemic paternalism and general paternalism, and the justificatory challenge by adopting the epistemic deontologist approach. I conclude that epistemic paternalism can be treated as a distinctive form of paternalistic practice

PALMINI OTELLO

A CYBERNETIC PERSPECTIVE ON AI URBANISM

AI urbanism is now identified as a new driver for urban development in the Western world and beyond (Batty 2018, Bratton 2021, Cugurullo 2021). This concept is usually addressed as the latest stage of technological development in the field of urban planning, and its application is understood in the sense of an advancement for livability and efficiency of our cities. However, AI urbanism did not arise from a vacuum. Both urbanistic and philosophical conceptual sources that contribute to the formation and application of this concept in the urban context have been traced in the literature (Picon 2015, Picon,Hill 2020 Townsend 2014, Barnes 2021). The aim of this paper is to focus on cybernetic thinking as a source of AI urbanism in order to highlight some theoretical assumptions and some important consequences in the contemporary debate on the application of AI in urban contexts. First, it will be highlighted what kind of concepts and assumptions AI urbanism borrows from cybernetic thinking . These concepts concern both the way the city is interpreted and described (Urban Ontology) and the tools that need to be developed for them to act rationally on the urban experience (Urban Epistemology). Subsequently, some decisive moments in the relationship between cybernetics and urban planning in the past century will be traced in order to reveal the direction of development leading up to the use of the cybernetic paradigm in urban planning thinking in the AI era (Picon Hill 2020, Hnilica 2020, Contingent Collective 2021). Finally, the political implications of AI Urbanism generated by its grounding in the cybernetic paradigm will be discussed (Coeckelbergh 2022, Cugurullo 2021). Particular attention will be paid to the conception of the city as an autonomous machine, the conceptualization of urban experience as a stream of repetitive behaviours, and the possibility of interpreting the conflicts that innervate the city through this paradigm. Finally, the fact that reference to cybernetic thinking cannot be exhausted solely in buzzwords such as stability, harmonization efficiency will be discussed. In fact especially with reference to second-order cybernetics, the possibility of a conception of AI urbanism that is not reductionist and more interested in the dialogue between systems rather than their stabilization will be drawn (Hörl 2013, Dupy 2009, Fabbris 2021, Zaffagnini, Palmini 2022).

PAPADIMITROPOULOS VANGELIS

TECHNO-SOCIAL INNOVATION AND COLLABORATIVE ECONOMY: THE MODEL OF OPEN-COOPERATIVE.

The announcement concerns the scope, objectives and methodology of the research programme "Techno-social innovation and collaborative economy", which is funded by the Hellenic Foundation for Research and Innovation (H.F.R.I.) for the years 2022-2024.

The research studies the peer production of digital Internet communities and their role in the prospect of creating a collaborative economy.

The term 'peer production' refers to decentralized cooperation between Internet users who produce digital commons from which each user can draw according to his or her needs and contribute according to his or her capabilities.

Peer production draws on civil society activism and volunteer networks and cooperative market models to extend to the Internet and reconnect with the state, civil society and the market through digital commons, which are the links between the analogue and digital economies.

Peer production is governed by a normative model of political theory and political economy that supports democratic control of the means of production, resource sharing and the redistribution of the exchange value produced on the basis of the collectively produced value of the use of common resources.

The working hypothesis of the research is that the peer production of the digital commons of the Internet can provide a basis for cooperation between the state, the market and civil society. Digital commons can be combined with cooperative production models and contribute to the creation of a more ecological, redistributive and inclusive economy.

The research applies a multi-case study approach to test the working hypothesis at three key levels where peer production intersects the analog and the digital: (1) cosmo-localism? (2) cooperative platforms? (3) distributed autonomous organizations (DAOs) on the blockchain.

Research deliverables, such as conference presentations and scientific publications, aim to contribute to the scientific debate on the role of peer production in the prospective creation of a collaborative economy based on the commons.

PECHLIVANIDIS CHARIS

CAN THEATRE BE DIGITIZED?
THE BIRTH OF THE HYPER-SPECTATOR,
THE FRAGMENTATION OF SPACE-TIME
UNITY AND THE NEW PSEUDO-POLITICS
OF DIGITAL PERFORMANCE.

During the COVID-19 health restrictions, many changes occurred in social activity, some directly affecting individuals, while others had a lesser impact. The lockdown measures, as implemented in Greece, as well as the restrictions on public gatherings, inevitably brought transformations to the field of art. This paper will study the unique theatrical genre that emerged during the global COVID-19 pandemic. In Greece, as in many countries, performances were staged and essentially directed exclusively for online streaming. This study identifies potential issues arising from the digital theatrical representation, such as the elimination of the spatial-temporal unity of theatrical performance, the omnipotence of the spectator over the artistic work, and ultimately, the existence of a distorted concept of politics. The central questions of the study can be condensed into the following three: i) Can digital theater exist? ii) If yes, then what kind of interaction develops between the theatrical act and the audience, and iii) how are new roles defined in the digital sui generis performance-host relationship? The study will use the theoretical framework of the French philosopher Jacques Rancière regarding the theatrical process and the relationship between the spectator and the performative event. In parallel, the concept of feedback loop introduced by the German theater scholar Erika Fischer-Lichte will help clarify the emergence of the aforementioned issues.

PERPERIDIS GIANNIS

DIGITAL COMMONS AND THE POLITICS OF TECHNOLOGY

In my presentation, I am going to speak about a new kind of production (both of knowledge and of technical artifacts) taking place within the context of the digital commons, in some spaces called maker-spaces or fablabs. I am also going to highlight the importance of the digital condition for this new kind of production, namely small-scale production in makerspaces. Without the digital condition, this kind of production and organization would have been impossible. Firstly, I am going to talk about "cosmolo-calism". Then I will describe the role of makerspaces in this context, while highlighting the digital con-dition that supports it. Lastly I am going to stress the political character of such spaces and the technical artifacts produced there.

PERTSAS GIORGOS

GOVERNING DOCTORS IN THE DIGITAL AGE: THE POLITICS OF THE E-PRESCRIPTION PLATFORM IN GREECE

Digital platforms nowadays proliferate both in private and public sector, mediating our relations and interactions in all spheres of life. In this presentation, I focus on the E-prescription platform that has been developing in Greece since the beginning of the financial crisis. My aim is to analyze the functionalities of the platform as sociotechnical scripts that, embedded as they are in the design of the platform, shape, direct and control doctors' prescribing behavior. They can, therefore, be considered as governing mechanisms that reconfigure medical practice in substantive ways. Moreover, I intend to show how doctors do not remain passive vis-à-vis platform's influence on them, but interact, resist or try to evade the constraints and restrictions imposed on them. Finally, I make suggestions concerning how the platform's overall design instantiates three different institutional logics (financial, therapeutic and regulatory). Their complex interaction helps implement state policies and at the same time reconfigures medical authority along more evidence-based medical directions.

For this argument, I draw from my ongoing empirical research on E-government in Greece and specifically from interviews with doctors on their everyday use and interaction with the platform, as well as from public documents and press releases by state agencies and medical associations. The synthesis of these resources underscores the political significance of the e-prescription platform as a novel state apparatus for governing in the digital age.

RETHIMIOTAKI ELENI

ΠΡΟΣΩΠΙΚΑ ΔΕΔΟΜΕΝΑ ΥΓΕΙΑΣ & ΒΙΟΪΑΤΡΙΚΗ ΕΞΟΥΣΙΑ: ΚΡΙΤΙΚΗ ΚΟΙΝΩΝΙΚΗ ΑΝΑΛΥΣΗ ΥΠΟ ΤΗΝ ΟΠΤΙΚΗ ΤΩΝ ΚΟΙΝΩΝ

Οι πολλαπλές δυνατότητες λήψης, αποθήκευσης και επεξεργασίας των προσωπικών δεδομένων υγείας ορίζουν ένα διαρκώς διευρυνόμενο πεδίο στη ζεύξη της βιοϊατρικής τεχνολογίας με την ψηφιακή. Ήδη η αξιοποίηση τους διενεργείται από διεθνείς ή διεθνικούς επιστημονικούς και ερευνητικούς φορείς, το κράτος και την Ε.Ε., τις φαρμακευτικές ή ασφαλιστικές εταιρίες αλλά και ομάδες ασθενών για πολλαπλούς σκοπούς. Η προβολή στο μέλλον είναι ότι θα προκαλέσουν αλλαγή παραδείγματος στην ιατρική έρευνα, διάγνωση, θεραπεία και πρόληψη, την ιατρική ακριβείας. Θα επιτρέψουν τον εξορθολογισμό και την βελτίωση δημόσιων πολιτικών και συστημάτων υγείας. Επίσης, θα αλλάξουν τον τρόπο παραγωγής και δοκιμής φαρμάκων και την αξιολόγηση κινδύνου για εκδήλωση ασθένειας. Τέλος, θα δικτυωθούν οι ασθενείς και θα συμμετέχουν ενεργά στην κατανόηση της ασθένειας και την θεραπεία της.

  Η νομική και η βιοηθική διαπραγμάτευση των δεδομένων υγείας δεν αρκεί ενόσω επικεντρώνεται κυρίως στα ατομικά δικαιώματα των προσώπων που τα δεδομένα αφορούν. Οπότε το πρόβλημα τίθεται ως εναρμόνιση δικαιωμάτων ή στάθμιση συμφερόντων, π.χ. η ιδιωτικότητα έναντι του δημόσιου συμφέροντος της υγείας. Ωστόσο η διασφάλιση ενός ατομοκεντρικού ελέγχου των ροών των δεδομένων υγείας έχει ξεπεραστεί αφού τελικά κάποτε γίνονται επιλογές όπως π.χ. εκείνες του Γενικού Κανονισμού Προστασίας Δεδομένων προσωπικού χαρακτήρα της Ε.Ε. Παράλληλα η κριτική προσέγγιση τόσο της βιοϊατρικής όσο και της ψηφιακής τεχνολογίας έχει αναδείξει την αυξανόμενη ασυμμετρία στις σχέσεις εξουσίας υγιών ατόμων ή ομάδων ασθενών με πολιτικούς, οικονομικούς και τεχνοεπιστημονικούς φορείς που αξιοποιούν τα δεδομένα υγείας τους. Είναι λοιπόν σκόπιμο να αναδειχθεί η κοινωνική σημασία των δεδομένων, ο ρόλος των κοινωνικών δομών και της πολιτικής οικονομίας, της βιοπολιτικής πει- θάρχησης και της καλλιέργειας του φαντασιακού ότι τα προβλήματα υγείας θα λυθούν τεχνολογικά. Εάν σε ατομικό επίπεδο τα υποκείμενα αφήνονται στην ιδιοποίηση των δεδομένων τους ποιες δυνατότητες υπάρχουν να διεκδικήσουν τον έλεγχο τους σε συλλογικό; Σε αυτήν την βάση θα διερευνηθεί εάν και κατά πόσον τα δεδομένα υγείας μπορούν να αποτελέσουν κοινά, πληροφοριακά αγαθά ώστε να ισορ- ροπήσουν την διαφορά ισχύος με τους κατόχους τους και να γίνουν αντικείμενα συλλογικής διαχείρισης. Η πρόκληση συνίσταται στο να ελεγχθεί η ροή τους και να υπάρχουν δικλίδες ασφαλείας για τον απο- κλεισμό.

RICHTER FLORIAN

PERSONALIZED LEARNING BEYOND SMART CLASSROOMS

Acquiring competences is a learning process that cannot be captured by behavioristic and instructional learning theories. Technological implementations in the educational context seem to contribute to acquire competences via personalized learning. For instance, in smart classrooms intelligent systems are embedded in the learning environment. The implementation of these systems is widely accepted, and different technical solutions have been proposed, but the educational context has yet not been fully scrutinized. The examined approaches fail to capture the complexity of the learning experience and underdetermine the pedagogical aspect. Therefore, directions are indicated and discussed to clarify the educational context of technological implementations.

One intention of introducing personalized learning is to make education fairer, because it might enable weak learners to catch up, but also to foster gifted students. Usually, justice and fairness are discussed either from an egalitarian point of view or as a matter of moral desert. Should we give everyone the same or more to some because they need more or because they deserve more? Implementing smart classrooms, the way it is described commonly in the literature will result in dystopian scenarios of learning despite the hope for fair and personalized learning experiences. However, the implementation of intelligent systems within a constructivist framework allows forms of personalization that go beyond behavioristic notions that are usually applied in so-called smart classrooms.

This talk will make three contributions. First, it categorizes the literature within the broad topic "smart classrooms" into two major strands. In the first category, the focus is on increasing attention and concentration, whilst in the second category the focus is on giving feedback to the learner. Second, the underlying pedagogical framework of smart classrooms is analyzed. Based on this analysis, it is shown that within such a framework the development of autonomy is not possible. Third, levels of autonomy are distinguished to develop on a constructivist and competence-based approach possible implementations of intelligent systems that on the one hand allow a certain personalization of the learning experience and on the other hand do not diminish the autonomy of the learner. The advantage of the proposed approach is thus that the implementation of such systems can be considered as ethically acceptable.

Sakellariou Maria - Panagiota Strati - Polixeni Mitsi

DIGITAL LEARNING ENVIRONMENT AND QUALITY IN EDUCATION. A RESEARCH APPROACH

The Digital Learning Environment is a modern, quality and flexible learning environment, which is supported by innovative pedagogical approaches. Quality in education with the support of New Technologies in the context of the digital transformation and digitization of education has raised the interest of members of the scientific community in the field of pedagogical science in recent decades, focusing on the investigation of learning and development, in relation to Quality at all levels of education. Given that Quality is a complex and multidimensional concept, the semantic content is affected each time and reflects the historical, economic, political and social context of each era. In our research study - to highlight the basic dimensions of the Quality of education in digital learning environments and to formulate conclusions regarding the acquisition of knowledge and skills with the use of New Technologies - 380 Primary Education teachers of the Epirus Regional Unit and 350 students of the Department of Early Childhood Education of the University of Ioannina participated. From our research approach - during the academic year 2021-2022 - it was found that the use of creative digital "tools" modernizes and upgrades conventional teaching. From the interpretation and analysis of the research data, the need for digitization of education in a high-quality provided learning environment emerges as essential, as one of the most important efforts to reduce technological illiteracy and strengthen technological awareness, as well as digital literacy. Therefore, a functional and effective quality education system requires a constructive dialogue between all involved members of the educational community, in order to form an overall picture of the digital learning environment that will include perceptions, beliefs, positions and opinions regarding the Quality in education and ways to improve it.

SAKKAS GIORGOS ILIAS

'WHAT DO I LIKE?
DIGGING DEEP INTO THE DATA' –
INDIVIDUAL AND SOCIAL BODIES
CONSTRUCTION THROUGH 'DIGITAL'
PORN EXPERIENCES

This presentation concerns specific pornographic websites and the ways their digital content is consumed and experienced. More specifically, by approaching the content and the form of these sites as part of body and sexuality discources and practices which are produced in the social media, I examine how the subjects shape their perceptions concerning the body, the sexuality and the self through an embodied participation in the pornographic material and an interactive consuming experience.

This essay draws its theoretical and methodological arguments by a long journey in Pornhub's network. My involvement in this specific digital environment begins with a small-scale digital ethnography, done as part of my master's 2018 thesis, entitled: "Surfing Pornhub – digital practices of individual and social bodies' construction" and extends untill today, when I focus on Pornhub as one of three case studies for my PhD Proposal. By focusing on specific practices of digital porn experiences, I will argue that the human and non human assemblages which constitutes the Pornhub network such as the online interaction, the performative practices accompanying it, the digital environment and the circulating content operate as a kind of soft, if not strong, biopolitical processes through which, data is collected and bodies and populations are identified and formed between virtual and "real" worlds. In this process, material and digital culture's elements, e.g. data, platforms, algorithms, cookies, are of great importance. They play a regulatory role in online pornographic experience and they significantly contribute to individual and social bodies formation. The users cease to be the only agents in such online experiences but parts of the 'responsibility of their selves' are distributed to algorithms (Foucault 1984). New forms of digital control emerge through digital practices, such as metrics, massive data collection, gamification, content recommendations for subjects' sexual pleasure, and they are applied not only "on the users' bodies", but also "through their bodies". Subjects' - or better prosumers' - role is not passive. Through embodied practices of producing, circulating, consuming content and through navigating, the users are active parts in self-constructing procedures which therefore become dynamic, ambiguous and negotiable. Fields, located on the conjunction between 'the real' and the virtual, where subjects' pleasure and sexual desire meet individual and social bodies' identification, formation and management, are considered as highly important for understanding digital ways of self-constitution in historical and social contexts, where "the digital" not only turns out to be increasingly important for the subjects' social life but it also changes their experienced reality, which appears to be digital in every aspect and in its whole range.

Sarla Nicole

THE HIDDEN QUALITY: DESIGNING THE MEANS OF PRODUCTION IN THE DIGITAL ERA

In examining the historical movement from the big industry to the digital computers of the 20th century two important issues come to the foreground: how the production of the means of production becomes prominent and the significance of the artificial character of the means of production when the capitalist formation acquires its mature form. Within the sphere of production, the aforementioned concern the replacement of parts of the labour process by specifying the important physical and mental activities contributing to the implementation of the labour process by the subject, which are being mediated by specific tools, by modeling them using contemporary scientific advances.

Specifically, when discussing the digital era, it appears that there exists one significant though poorly examined characteristic of the design of digital computers. Following Alan Turing, the father of computer science, who identified the "states of mind" of the "human computer" (laborer) and transferred them to the "states of the machine" to describe the logical structure of a universal machine (computer), this characteristic comes to the foreground. In this way, it is possible to conceptualize digital computers and digital technologies—such as artificial intelligence—as means of production developed through examining human labour, not human activity in general.

By focusing on the artificial character of the means of production and in appraising the role of science which declares that it has developed a theory of mind which informs the production of the means of production as well as the technological advancements implementing this idea, in the presentation we will examine: what it is that these disciplines identify when developing theories based on the diagnosis of the processes deployed in labour process; the way through which the modeling of the subject of labor within the capitalist mode of production affects the character of the means of production; the fetishistic character of the digital technologies based on the aforementioned hidden quality of theirs and, finally, the implications on the models of subjectivity.

SCHISMENOS ALEXANDROS

THE LIMITS OF AI AND VIRTUAL REALITY: A CASTORIADEAN CRITIQUE.

Since the time of Aristotle, visions of an artificial intelligence haunted philosophical speculation but not taken up seriously until 1956, when a team of scientists at Dartmouth College announced the launch of their research on A.I.. Their 'Hard AI' project was based on an approach that mimicked human behaviour and aspired to create software that could match and surpass human intelligence. After this approach failed, the "Soft AI" movement emerged, based on a constructivist approach, that preferred to seek alternative ways of performing intelligent tasks based on the particular functions and structures of the machine.

Nevertheless, the core definition of AI research remains oriented towards the copying and enhancement of human intelligence in a mechanical or digital way. This is, moreover, the vision which saturated the social imaginary with dystopian images, threatening the superiority of human subjectivity. In the last few years after 2020, the acceleration of AI technology has revived such dystopias.

However, this is based on a misconception on both ends, as regards the function of the machine and the peculiarities of human subjectivity. Castoriadis' concept of human radical imagination and the social imaginary helps us illuminate the issues in a different way. Human subjectivity is actually both the creative source and the constant factor of indeterminacy within the social-historical domain, where the technical events take place. In that sense, the human subject in general is the limit of every technical innovation, AI applications being among them. Within this limitation however, the dangers of control and manipulation of specific individuals or social groups by AI-generated virtual realities increase. The advent of AI generated Chatbots like ChatGPT and applications like the deep fakes transform the very public sense of a shared reality, whereas data extraction and feedback loops tend to channel commercial trends in manipulative ways of product placement. AI applications are a social-historical problem that challenges our epistemological assumptions and not vice versa. As such, they are part of the broader social struggles for control and power between society and institutions of authority on both cyber and public space and time.

STRIANO FRANCESCO

POLITICS OF THE INTERFACE.
FROM BIOPOLITICS TO MEDIOPOLITICS

As Carlos A. Scolari's (2018) ninth law of the interface states: "interfaces are political". But not only in the sense, expressed by the aforementioned law, of an intersubjective (collaborative or conflictual) construction of interfaces. Interfaces are political because they represent points of encounter, intersection, conflict, negotiation, and translation. In this talk, I will show how interfaces are inherently *political*, *biopolitical, psychopolitical and mediopolitical*.

Interfaces are *political* because they are responsible for the partition (or distribution) of the sensible: «[p]olitics revolves around what is seen and what can be said about it, around who has the ability to see and the talent to speak, around the properties of spaces and the possibilities of time» (Ranciere, 2013) and the interface is precisely what frames a portion of the sensible, dividing the visible from the invisible, the audible from the inaudible, the touchable from the untouchable, the sayable from the unsayable.

Interfaces are *biopolitical* because body and posture training are not at all extraneous to digital technologies that, through interfaces, act on human perceptions – and, through them, on the predisposition to action –, but also, for example, on posture itself. Not only that: digital technologies, through interfaces, contribute to «the administration and regulation of life processes on the level of population» (Lemke, 2011), producing a standardization effect and therefore not only extrapolating from the population data that can be statistically analyzed, but also contributing to create or replicate the population itself.

Interfaces are *psychopolitical* in the sense of what Byung-Chul Han (2017) calls "smart power": they seduce and entice, they aim not to make human docile, but rather to make it device-dependent.

Interfaces do all this by virtue of the fact that they manage, select, enable, and conceal the processes of mediation, i.e., negotiation between human and machine *agency*. In this sense I define interfaces with a neologism: they are *mediopolitical*.

In conclusion, I will argue that a *de-anthropologised theory of action*, capable of accounting for the possibility of machinic agency, is needed to fully *understand* mediopolitical issues, and that a *politics of design* is required to intervene in the mediopolitical space.

Tsigkas Alexander

GOVERNMENTALITY: STEERING MENTALITY AND THE ROLE OF ARTIFICIAL INTELLIGENCE

In this paper, we investigate the influence of cybernetic concepts—specifically, feedback, steering, self-regulation, and adaptive behaviour—on contemporary organizational thinking, in any organization, especially states. By tracing these concepts back to the thought of the British cybernetician Stafford Beer, the aim is to re-evaluate the seemingly cybernetic roots of current forms of post-industrial Governmentality and analyse these foundations critically re-thinking the meaning of control in the thought of Stafford Beer. We show, particularly, that the synergy of freedom and control is not controversial for an understanding of autonomous systems and management thinking. Eventually, the aim is to highlight that the current forms of neo-cybernetic regulation with the help of an inappropriately termed Artificial Intelligence tend to the transformation into what we term, absolute domination handling the human as a digital mass. Digital mass unmarks the distinction between animate and inanimate life and alleviates the borders between the human and the digital world. Foucault anticipated this development almost 50 years ago when he coined the term Governmentality to illustrate the conditions a government is setting up for "steering" human behaviour (beliefs, desires, mindset, and aspirations) of the population to perform as it ought according to the government's will as if that such behaviour springs by their democratic rights. What Foucault understood well found perfect illustration during the Covid-19 era universally. In this context and set-up, algorithmically driven, falsely called, Artificial Intelligence, it makes the task of governmental control an easy one. We conclude the contribution with our suggestion as to how we could counteract this development, even if it seems a utopian act.

ZAKOTA ZOLTAN

THE INTERSECTION OF ARTIFICIAL INTELLIGENCE AND POLITICAL DECISION-MAKING: OPPORTUNITIES AND CHALLENGES

Artificial Intelligence (AI) has emerged as a transformative force in various aspects of our lives, including the realm of political decision-making. With the increasing availability of big data and advancements in machine learning algorithms, AI holds immense potential to revolutionize governance, policy-making, and democratic processes. This paper explores the relationship between AI and political decision-making, examining the opportunities and challenges that arise from the integration of AI technologies in the political sphere. By analysing key examples, discussing ethical considerations, and exploring potential implications, it tries to shed some light on the complex dynamics and future implications of this evolving relationship.

AI refers to the development of computer systems that can perform tasks requiring human intelligence, such as learning, reasoning, and decision-making. In the context of political decision-making, AI encompasses a range of opportunities and applications, from data analysis and predictive modelling to policy formulation and implementation. Understanding the potential impact of AI on political processes is crucial for policymakers, researchers, and citizens alike, as it shapes governance, policy outcomes, and democratic participation.

On the other hand, the use of AI in political decision-making raises concerns regarding data bias and privacy. AI algorithms make decisions based on patterns and correlations, but they may not always consider ethical implications or prioritize human values. Ensuring algorithmic accountability, transparency and human oversight becomes critical to prevent unintended consequences and potential ethical violations. Through targeted messaging and manipulation, AI systems can influence public opinion and behaviour, posing risks to democratic processes. The proliferation of misinformation, deep fakes and algorithmic echo chambers challenge the integrity of elections, political discourse and public trust.

The relationship between AI and political decision-making is a complex and evolving one. While AI presents significant opportunities for enhancing governance, policy outcomes, and democratic participation, it also raises challenges related to bias, privacy, ethical considerations, and the integrity of democratic processes. By addressing these challenges proactively and fostering responsible and transparent use of AI, we can harness its potential for the greater benefit of society, ensuring that political decision-making remains ethical, inclusive, and democratic.

Žekevičius Aistis

BIOPOLITICS IN THE DIGITAL AGE: CAN ONE SPEAK OF THE ALGORITHMIC TURN IN BIOPOLITICS?

In the presentation, I present a critical reevaluation of biopolitics in the digital age by turning my analytical lens toward algorithmic governmentality and raising the question of whether the algorithmic turn can be identified in the current biopolitical landscape both as a thematic focus and a pivotal turning point. I do this by following the thread that traces back to Antoinette Rouvroy and Thomas Berns, who coined the notion of algorithmic governmentality, and ends with Benjamin Bratton, who calls for positive planetary biopolitics based on automatization. First, I lay the theoretical groundwork by revisiting the main principles of algorithmic governmentality. Then, I turn to the works of Bernhard Stiegler, who further develops the notion of algorithmic governmentality as a form of automatic management based on the reorganization of psychopower. I end my presentation by considering the relationship between algorithmic governmentality and biopower, analyzing the implications of algorithmic governmentality for forms of life, and presenting arguments for and against the emergence of the algorithmic turn in contemporary biopolitics.

CVs

Aggeletos Leonidas

My name is Leonidas Aggeletos, and I was born in 1996 in Athens, where I grew up, while for the last two years I have been living as a working student in Paris. I am a graduate in Naval Mechanical Engineering from the homonymous faculty of the National Technical University of Athens, where I studied between 2014 and 2020, with an intermediate stopover, through my participation in the Erasmus programme in 2019, at the University Paris VI - Pierre et Marie Curie. Since September 2021, I have been pursuing my postgraduate studies at the Department of Philosophy of the University Paris VIII - Saint-Denis. My main interests focus on the poststructuralist current and French theory, while I am also working on the relations between philosophy and the mathematical and natural sciences and modern technology. The thesis I am working on concerns the comparison between transcendental empiricism and iconological materialism in the works of G. Deleuze and Q. Meillassoux, respectively. At the same time as my studies, I am currently working as a trainee editorial assistant, specializing in philosophy, at the publishing house Hermann in Paris.

Argyros Dimitris

Dimitris Argyros holds a MSc in Greek Philosophy - Philosophy of Sciences, from the Department of Philosophy, University of Ioannina. He is a former employee of DODONI SA. Former trade unionist in the labour movement, unionist in the movement for people with disabilities. Current member of ANTARSIA political party and author of the book *Dynamics of Emancipation*.

Bock Joel

Joel is a PhD Candidate and Teaching Fellow in the Department of Philosophy at DePaul University. His research focuses on the philosophy of technology and how the history of Western philosophy can inform contemporary debates concerning ethical and political responses to socially disruptive technologies. He is currently writing his dissertation on the concepts of work and leisure in the philosophies of Aristotle, Hegel, and Bernard Stiegler. Joel also enjoys traveling, hiking, watching basketball, and French cheeses.

Cera Agostino

PhD in philosophy at the University of Naples "Federico II", currently I am Assistant Professor of Theoretical Philosophy at Department of Humanities of the University of Ferrara (Italy). I work on Continental Philosophy between XIX and XX Century (especially German philosophy: Löwith, Heidegger, Anders, Nietzsche); Philosophy of Technology; Philosophical Anthropology; Philosophy of Film. As a result of the convergence of my several-years interest in philosophical anthropology and philosophy of technology, I have established an original proposal of philosophical anthropology of technology, which I have called Philosophy of Technology on the Nominative Case (TECNOM). More recently I'm working on the Anthropocene understood as the entelechy of the technisches Zeitalter (age of technology) described by the "classic philosophy of technology". (you can find further information on my work in my academia.edu profile: https://ferrara.academia.edu/AgostinoCera.

Charitonidou Marianna

Dr. Ing. Marianna Charitonidou is Postdoctoral Researcher in Architectural History at the Department of Art Theory and History of Athens School of Fine Arts. She worked as Lecturer at the Department of Architecture of ETH Zurich. She has a PhD Degree and an MPhil Degree in History and Theory of Architecture and Urbanism National Technical University of tThens, an MSc Degree in Sustainable Environmental Design from the Architectural Association in London, and a Master Degree in Architectural Engineering from Aristotle University of Thessaloniki. She has more than 90publications focusing on architecture and urbanism. Among them are: Architectural Drawings as Investigating Devices: Architecture's Changing Scope in the 20th Century (Routledge, 2023), Drawing and Experiencing Architecture: The Evolving Significance of City's Inhabitants in the 20th Century (Transcript Verlag, 2022), "Denise Scott Brown's Nonjudgmental Perspective: Cross- Fertilization between Urban Sociology and Architecture", in Frida Grahn, ed., Denise Scott Brown In Other Eyes: Portraits of an Architect (Birkhäuser, 2022), "Housing Programs for the Poor in Addis Ababa: Urban Commons as a Bridge between Spatial and Social", in the Journal of Urban History, 48(6) (2022), "Mies van der Rohe's Zeitwille: Baukunst between Universality and Individuality", in Architecture and Culture, 10(2) (2022).

Charoupias Aristeidis

Aristides Charoupias is a PhD holder in the field of Special Education with the support of Information and Communication Technologies-ICT (Department of Philosophy-Pedagogy-Psychology & Department of Informatics, National and Kapodistrian University of Athens-NKUA), with additional studies in Pedagogy, Special Education, Political Sciences, Open and Distance Learning & Adult Education. He has provided his services in general and special education as a primary school teacher, special education school principal, school advisor, in-service trainer and researcher. In Academia, he has taught special educational needs in MDDE-PDDE, NKUA as a professor with autonomous teaching (1994-2012). Since 2018 he has taught the course 'Technology Applications in Special Education (EDUG-552)' in the Inter-University Distant Masters' Program of University of Nicosia as Adjunct Faculty. He has published the book Special Education - New Information Technologies in a School for All, by Atrapos Publications and he has co-authored chapters, in a number of collective book editions.

CHRYSOPOULOS PANAGIOTIS

Chrysopoulos Panagiotis is a PhD candidate at the Department of Philosophy of the National and Kapodistrian University of Athens. His doctoral thesis is entitled: "Ecologists-Terrorists" VS "Terrorists-Ecologists": a research on the theoretical background of the movement of "ecological terrorism", its moral validity and the case for the recognition of an "Ethical Environmental Terrorism". His scholarly interests are related to Applied Ethics in new technologies, posthumanism, the diffusion of its culture, the Philosophy of Ecology and Aesthetics in graphic novels. Since 2016 he has been a member of the Editorial Board of the double peer-reviewed International Scientific Journal *Conatus-Journal of Philosophy* and since 2019 he took the position of Press, Media and Liason Director of the same Journal. Since 2017 he is a member of the Laboratory of Applied Philosophy of the National and Kapodistrian University of Athens (under the direction of Associate Professor Protopadakis Evangelos) having served as Head of Digital Media Dissemination and Communication of the same Laboratory.

DIAMANTOPOULOU MARILENA

Marianthi Eleni Diamantopoulou is a PhD candidate of the Department of Political Sciences of the Aristotle University of Thessaloniki and from 2019 to 2022 she received a scholarship from the Hellenic Foundation for Research and Innovation (H.F.R.I.). In her research, she attempts to develop a modern approach to the study of the history of the European Union. a modern reexamination of the questions of voluntary servitude (La Boétie, 1577, etc.), both within and outside the European Union. cyberspace. Her aim is to situate the debate on voluntary compliance in a context of philosophical and political reflections on technology, which, without losing without losing their critical power, will not reject digitality altogether. Choosing to take on the seriously the first literary description of cyberspace as a consensual illusion experienced daily by billions of users (Gibson, 1984), he acknowledges both the nightmarish as well as pleasurable dimensions of such a hallucination. In this context, examines the role that digital technologies play in everyday life, and more in particular the effects and co-movements in the field of (the absence of) socio-political resistances. Many series of internet television share her concerns.

DRITSAS GEORGE

George Dritsas is a PhD Candidate at the Department of Philosophy of the National and Kapodistrian University of Athens, Greece.

FOLINA EIRINI

Eirini Folina is currently a PhD candidate in Philosophy at the University of Ioannina, and researcher at Philosophy Research Laboratory on Sciences, Technology and Culture (EFEETP). She holds a Bachelor's Degree in Philosophy, Education and Psychology and a Master's Degree in Philosophy from the Philosophy Department of the University of Ioannina. Her master thesis concerned Hans Jonas' ethics of responsibility and its impact upon bioethics, intergenerational ethics and the ethics of vulnerability. Her main research interests include applied ethics, with emphasis on bioethics, medical ethics, ethics of new technologies and environmental ethics.

GABOVA SNEZHINA

Snezhina Gabova is a researcher at Sofia Development Association (SDA) in Sofia, Bulgaria. Her fields of work include online hatred and human rights, media literacy and digital inclusion. Most recently, she did research (including document analysis and media content monitoring) on hate speech online against migrants and refugees under the project Positive Messengers (https://www.positivemessengers.net/en/); co-authoring the country report for Bulgaria, "Legal Framework, Societal Responses and Good Practices to Counter Online Hate Speech Against Migrants and Refugees" and the comparative report on the same topics, covering Bulgaria, Croatia, Czech Republic, Greece, Italy, Romania, and the UK. Her research interests focus also on the topic of xenophobic discourses, exploring the correlations between narratives of violence against migrants and local integration policies. S. Gabova holds an MA in Philosophy from Sofia University St. Kliment Ohridski and an MA and PhD in Philosophy from Villanova University (USA).

IMBRASAITE JURGITA

Dr. Jurgita Imbrasaite (she/her) is a research associate at the IGZA (Institute for the History and Future of Labor) in Berlin. She is also a lecturer in media theory at the University of Europe in Hamburg. Since early 2020, Imbrasaite has been working on her habilitation project, titled "The Human Condition under the Technological Condition." In June 2015, she successfully defended her dissertation entitled "The révolution in Dance: From the King to the Modern Subject" at Ruhr-Universität Bochum. From 2014 to 2017, she served as a research associate at the Institute for Theater Studies in Bochum. Subsequently, from 2017 to 2019, she worked as an agile coach and lecturer at "Nordeck IT + Consulting" in Hamburg. Latest publication: Acting-with: On the Development of a Public Realm on TikTok during the Pandemic and its Potential to Enable Action, in "Techné: Research in Philosophy and Technology" 2022

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Olga Imellou is a PhD holder in Special/Inclusive Special Education & Technology (National and Kapodistrian University of Athens-NKUA) with additional studies in Pedagogy, Occupational Therapy and History & Philosophy of Science. She has provided her services in general education as a primary school teacher, school advisor and researcher-writer and now she provides her services in Special/Inclusive Special/Equitable Education as a teacher, professor, researcher-writer and education advisor. In Academia, she has taught special & inclusive special education courses in NKUA (Pedagogy Department) and since 2018 she has taught the course 'Technology Applications in Special Education (EDUG-552)' in the Inter-University Distant Masters' Program of University of Nicosia. She has presented her studies in scientific congresses, while her papers have been published in valid scientific magazines and congresses' proceedings. She is the author of the book "Mild Learning Difficulties: Approaches in the general school" by Atrapos Publications and of chapters in collective volumes. She teaches as an Adjunct Faculty in the Education Department of the University of Nicosia. She has also offered her expertise as an Affiliated Faculty/Postdoctoral Researcher/Guest Lecturer in the Department of History and Philosophy of Science of the NKUA focused on Disability-Education-Technology.

KAPOS PANAGIOTIS

Dr. Panagiotis Kapos was born in Athens. He holds a PhD degree from Panteion University (Department of Communication, Media and Culture). His thesis investigates the digital transition of the book publishing industry in the new value and networking ecosystem, focusing on the Greek case. He also holds a Master's degree in Cultural Organisations Management from the Hellenic Open University. He studied Classics at the Faculty of Philosophy of the University of Ioannina.

He has worked as a teaching staff at Panteion University. His courses focused on books and written culture in the digital age, publishing entrepreneurship and the digital transition of the Media and Content Industries. He collaborates as a lecturer with Darmstadt University of Applied Sciences (h_da) in Germany in the field of Media Innovation.

He is professionally active since 2005 in the fields of book publishing and cultural communication. Dr. Panagiotis Kapos collaborates with various institutions in the publishing industry as a scientific-research associate. His research interests lie in the fields of digital transition of Creative and Cultural Industries, the new Media, digital communication and sustainable entrepreneurship.

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Mary Katarti is a PhD candidate in the Department of Social Theology and Religious Studies at the National and Kapodistrian University of Athens. Her PhD thesis is entitled: "Acting and attribution of responsibility through avatar choice in the virtual world, techno-ethical, bioethical and communicative approach". Her research interests are related to the areas of Applied Ethics, Phenomenology and Philosophy of Technology. She holds a degree in Philosophy from the University of Patras and postgraduate degrees in "Bioethics" from the University of Crete and "Philosophy" from the National and Kapodistrian University of Athens. Since 2019 she is a member of the Laboratory of Applied Philosophy at the University of Athens (under the direction of Associate Professor Protopadakis Evangelos).

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Alexandros Kioupkiolis is Associate Professor of Contemporary Political Theory at Aristotle University, Thessaloniki, Greece. He has studied Classics (BA, University of Athens), and Contemporary Political Theory (MA, Essex University, DPhil, Oxford University). His research interests are focused on radical democracy, the commons, social movements, and the philosophy of freedom. He has directed an ERC COG project on these topics (Heteropolitics, 2017-2020) and has published numerous relevant books and papers, including the monographs *The Common and Counter-hegemonic Politics* (Edinburgh University Press 2019), *Common Hegemony, Populism, and the New Municipalism: Democratic Alter-Politics and Transformative Strategies* (Routledge 2022).

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Dr. Evangelos Koumparoudis studied veterinary medicine in Uth; later on, he obtained an MA and PhD in philosophy from Sofia University "St. Kliment Ohridiski". Since 2022 he is a post-doctoral researcher in philosophy of medicine and biology at the faculty of philosophy, Sofia University "St. Kliment Ohridiski. Previously, he held a visiting scholarship at the Sorbonne Université, Faculté des Lettres. He is co-founder and Editor of In Statu Nascendi – Journal of Political Philosophy and International Relations. He is the author of the monograph: Medicine in the Post-Consumerist Society/ A Philosophical Overview (Ibidem, Columbia University Press, 2023).

KRYSTALLIS CHRISTOS

Christos Krystallis was born in Piraeus in 1992. He studied History and Philosophy of Science at the National and Kapodistrian University of Athens. He has a master degree in the History and Philosophy of Science and Technology with a strong interest in the relation of labor and technology. His master thesis entitled Watt, Babbage, Carnot, Ure against the luddites, tried to point out that the struggle against machines was a class struggle against the experts of the first industrial revolution. At this moment, he is Phd candidate at Sociology Department of National and Kapodistrian University of Athens, studying History and Theory of Scientific Management. He is also a co- editor at the literary magazine, Vlavi.

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Polyxeni Mitsi has graduated the Department of Elementary Education of the National and Kapodistrian University of Athens and the Department of Pre-School Education at the University of Ioannina. She has completed her postgraduate studies with specialization in Applied Pedagogy, Didactics-Curriculum at the Department of Primary Education of the National and Kapodistrian University of Athens. She undertook a Doctoral Thesis at Department of Pre-School Education at the University of Ioannina. She is a post-doctoral researcher in the same Department. She works as a Teacher in Primary Schools in Greece. She is co-author of books and articles that focus on the themes of Differentiated Teaching and Learning, Developmentally appropriate practices on early childhood education, Quality in Education, Assessment Techniques, Co-Education, Game Teaching, and wider pedagogical issues for pre-school and school education. During the academic years 2021-2022 and 2022-2023 she has taught about academic experience at the University of Ioannina.

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Nikos Nikoletos is a PhD Candidate in the Philosophy Department at the University of Ioannina, Greece. His doctoral dissertation revolves around Bernard Stiegler's philosophy of technology, entitled: Technics and Time in Bernard Stiegler's philosophy of technology: Ontological reflections and digital adaptations.

Lei Niu

Lei Niu is a Ph.D. student in philosophy at the Cologne Center for Contemporary Epistemology and the Kantian Tradition (CONCEPT) at the University of Cologne. He works on social and political epistemology. He is particularly interested in issues concerning complementary methods to rational persuasion in combating fake news, conspiracy theories, and people's irrationality.

OTELLO PALMINI

Otello Palmini PhDc in architecture and urban planning at the University of Ferrara with a project on Urban AI ethics. Bachelor's and Master's degree in philosophy from the University of Bologna. Master in ustainable urban planning at the Adriano Olivetti Institute and Master in Real and digital City at the University of Ferrara. My research topics concern the intersection of philosophy of technology and urban studies to understand the social implications of using artificial intelligence in cities. Recent publications: Palmini, Otello, and Federico Cugurullo. "Charting AI urbanism: conceptual sources and spatial implications of urban artificial intelligence." *Discover Artificial Intelligence* 3.1 (2023): 15.
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PAPADIMITROPOULOS VANGELIS

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PECHLIVANIDIS CHARIS

He has graduated from the Department of Theatre at the School of Fine Arts of the Aristotle University of Thessaloniki. He received a scholarship from IKY (State Scholarships Foundation) and completed his postgraduate studies with the title "MA in Theatre: Devised Theatre" at Dartington College of Arts in the UK. He has been awarded the "Excellence Award - International Distinctions of Graduates" by the academic community of Aristotle University of Thessaloniki. He worked as a director and actor with various theater organizations: the National Theatre of Greece, the Athens Festival, the International Dimitria Festival, the Piraeus Municipal Theatre. As a member of the artistic collective "in flux", he has presented works in Norway, Germany, and the USA. He has also conducted seminars on documentary theater and represents Greece in an intergovernmental project funded by the Creative Europe program. In September 2021, he was elected as the new artistic director of the Municipal Theatre of Ioannina (DE.PE.THE Ioannina). Additionally, he is a PhD candidate in the Department of Theatre at the School of Fine Arts of Aristotle University of Thessaloniki, with a research title: "Aspects of the Political in Documentary Theatre: Seeking the "Imaginary Institution of Society" in Contemporary Playwriting".

PERPERIDIS GIANNIS

Giannis Perperidis is currently a postdoctoral researcher at Panteion University in the program "Techno-social Innovation and the Collaborative Economy" (head researcher, dr. Vangelis Papadimitropoulos). He holds a Ph.D from the Philosophy Department of the University of Ioannina for which he acquired a scholarship from the Hellenic Foundation for Research and Innovation. He has published in national and international peer-reviewed journals (*Public Realm, Technology in Society*) and he has contributed with book chapters in collected volumes (Pandia & Kapos (eds.), 2021; Rantis (ed.), 2022) (both in Greek) and (Buttler & Stocchetti (eds.), 2024) (forthcoming in English). He is the translator of one of Andrew Feenberg's books in Greek (*Between Reason and Experience*) and he has participated in the collective translation of Silke Helfrich and David Bollier's book on the commons: *Free Fair and Alive*. His main areas of expertise are Philosophy of Technology, Commons and Digital Commons, alternative technologies and makerspaces.

PERTSAS GIORGOS

I am a PhD Candidate at the Department of History and Philosophy of Science at the University of Athens. I am interested in the interaction between digital technology and politics in organizational and institutional settings. My research focuses on the transformation of the Greek state, its structures, functions and processes, through the development of digital infrastructures for E-government. Therefore, I have a special theoretical and empirical interest in issues of technopolitics, particularly as these play out in the context of ICTs. I have translated essays from English and German on political and technological affairs and I have a strong research interest in political theory and political sociology, science and technology studies, history of computing and digitalization, state theory and theory of governance. My academic background is in law (BA) and political science (MA).

RETHIMIOTAKI ELENI

Eleni Rethymiotaki was born in Athens in 1964. She studied at the Law School of National and Kapodistrian University of Athens (NKUA). She received her master's degree in Sociology of Law from the University Panthéon-Assas (Paris II). She got her PhD from the same University regarding "Medical deontology and bioethics from the perspective of the Sociology of Law" for which she received an honorary distinction. She has an excellent knowledge of English and French languages and a good knowledge of German.

She is a lawyer, a member of Athens Bar Association. In 2005 she became a Lecturer at the Faculty of Law of NKUA and in 2017 she became Associate Professor. In 2015 she has been appointed as a member of the National Bioethics Committee and from 2017 to 2021 she served as its chairman. Since 2019, she is chairing the Ethics Committee of the National Centre for Hellenic Social Research & the newly established Department of Sociology of NKUA.

Her work focuses on Bioethics as a form of biomedical governance and the ethical, political, and legal issues it raises. She has also studied the European Union as a post-national paradigm of combining law and politics and the complex relationship between E.U.' s legal order and the national ones. She has edited a collective work on feminist approaches to law and a monograph on the interaction of new forms of partnership and family with the ongoing changes in family law. Her work also includes studies on personal data and the social dimensions of the legal and ethical issues raised by digitization and artificial intelligence in combination with evolving EU's legislation.

RICHTER FLORIAN

I am a postdoctoral researcher at the Technical University Ingolstadt of Applied Sciences, where I teach and develop classes in the field of ethics of technology. Furthermore, I do acceptance research in the project HAnS. In HAnS the aim is to develop a learning platform that is built on an AI-based system to personalize the learning experience. My main research areas are philosophy and ethics of technology and particularly how technology impacts society and education.

Before coming to Ingolstadt, I was a teaching professor at the Tecnol   gico de Monterrey in Mexico. I taught classes in the intersection of ethics, philosophy, and technology. During that time, I also developed a class for Coursera ("Inteligencia artificial centrada en el ser humano").

SAKELLARIOU MARIA

Maria Sakellariou is Professor of the Department of Pre-School Education of the University of Ioannina, Director of the Laboratory "Pedagogical and Teaching Methodology" of Department of Pre-School Education of the University of Ioannina (https://earlychildhoodpedagogy.gr). She served as Head of the Department of Pre-School Education of the University of Ioannina, (01/10/13 until 30/11/2017), Director of Postgraduate Program of "Pre-School Education", with six Disciplines (01.09.2014 to 30.11.2018), Visiting Professor at the University of Cyprus, at the University of Cyprus, at the Postgraduate Program "Gender and New Technologies in Education" of the Department of Sciences of Preschool Education and Educational Design (D.S.P.E.E.D.) of the University of the Aegean. She has been teaching for years at Postgraduate Program at the University of Crete "Critical Pedagogy" and at the Postgraduate Transnational Program of the National and Kapodistrian University of Athens and the University of Cyprus "Advisory Psychology and Pedagogy." She participates as coordinator or member in the External Evaluation Committees of University Curricula of the Body for Quality Assurance and Certification in Higher Education, the Republic of Cyprus. She is also a National Representative for the Research Programme: Workforce profiles in systems of early childhood education and care in Europe, German Federal Ministry for Family Affairs, Senior Citizens, Women and Youth & UCL.

Her research interests focus on pedagogical and pre-school/primary school education issues, especially in the cognitive areas of Educational Effectiveness, Teaching Methodology, Design and Evaluation of Curricula. She is a writer (alone or in collaboration) of 22 books from national and international publishing houses, has edited Proceedings of National and International Conferences, and has published more than 160 articles in prestigious international journals, in collective volumes and conference minutes.

SAKKAS GIORGOS ILIAS

Degree in Social Anthropology and Master degree in Social and Cultural Anthropology, both in Panteion University. Master thesis and research interests mostly concern digital environments like pornsites and gaming, embodiment practices, biopolitcs, posthumanism nd digital ethnography theoretical and methodological issues. Participated in "Learning from Documenta" interdisciplinary research project between art and anthropology and Visual Ethnography of Cityscapes summer school (conducted by Netherlands Institute of Athens, Ethnofest, Leiden and Panteion Universities) with research and short ethnographic film results.

SARLA NICOLE

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SCHISMENOS ALEXANDROS

Alexandros Schismenos was born in Athens, Greece, 1978. He holds a Ph.D. in Philosophy from the University of Ioannina and he is a post-doctoral researcher in the Aristotelian University of Thessaloniki. He has authored four books in Greek and several articles regarding social and political philosophy. He is also the author of Castoriadis and Autonomy in the Twenty-First Century (Bloomsbury 2021), Common Futures: Social Transformation and Political Ecology (Black Rose Books, 2021) and Castoriadis Against Heidegger: Time and Existence (2023). E-mail: abonapartis@gmail.com

STRATI PANAGIOTA

Panagiota Strati has graduated the Archaeology and History Department of The School of Philosophy of the University of Ioannina and advanced on studying at the Department of Early Childhood Education of the University of Ioannina, which graduated with a first-class honour (excellent). She acquired a post-graduate degree on School Psychology and Cognitive Difficulties on the Department of Psychology of the University of Florence. Later she undertook a Doctoral Thesis entitled "Co-inclusion of children with typical and non- typical development into the general class and their transition from Kindergarten to Elementary School" at the Department of Early Childhood Education of the University of Ioannina. She is a post-doctoral researcher in the same Department. She is co-author of books on general education, on the transition from kindergarten to primary school and the role of parallel teacher support, on Differentiated teaching and learning, and on modern and asynchronous distance education. She has published articles in collective volumes, scientific journals with judges and conference proceedings. In the academic years 2019-2020, 2020-2021 and 2021-2022 has taught about academic experience at the University of Ioannina. She works Kindergarten teacher in schools of Primary Education as a head kindergarten teacher and has worked in integration departments, special schools and parallel support.

STRIANO FRANCESCO

Francesco Striano is post-doc researcher at the University of Turin. He is PhD in Philosophy and his main interests range from the philosophy and ethics of technology to media theory and cybernetics, as well as the thought of authors such as Günther Anders and Gilbert Simondon. He obtained his bachelor's and master's degrees at the University of Genoa and also spent a period of study at the Universität Konstanz. He then obtained a three-year PhD scholarship at the University of Turin and, during that time, was also a visiting researcher at the Humboldt Universität in Berlin, Sorbonne Nouvelle in Paris, and Lyon 3.He is currently working, in collaboration with the Collège des Bernardins in Paris, on a project on the ethics of digital environments. His publications in journals and collective volumes cover – in addition to the aforementioned area of digital ethics – philosophy of image and media theory.

Tsigkas Alexander

Alexander Tsigkas is a retired professor from Democritus University of Thrace in Greece in Supply Chain Management. He holds a Ph.D. in Control Engineering (1978) from the University of Salford in Great Britain and a Ph.D. in Architecture (2021) from Democritus University in Greece. He is currently a postdoctoral researcher at the University of Ioannina, School of Philosophy in Greece.
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Zakota Zoltan

Zoltan Zakota is an electrical and environmental engineer, as well as a lecturer at the Partium Christian University in Oradea, Romania. He currently teaches computer science and economics subjects. In addition, he teaches computer science and electrical engineering subjects at the Faculty of Engineering of the University of Debrecen, Hungary. Over the years, in addition to education, he also worked in the private and civil spheres. He participated in many domestic and international projects, mainly in the field of education and research. His main areas of interest are the information and knowledge-based society and the impact of ICT on society, economy and education. The author can be contacted by email at: zzakota@gmail.com

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