



**For the 8th edition of IFPA, Artistic Director Mr. Yiannis Mitrou has presented the following theme::**

**“Post-Anthropocene: Libidinal Foldings”**

Building upon IFPA’s ongoing research, which persistently aims to highlight the most complex issues regarding humanity within the contemporary post-digital era, we view artistic creation as a radical poetic, social, and political act. Combined with a lucid philosophical and psychoanalytic discourse in relation to scientific evolution, our post-digital reality calls us to transition our thinking toward the Post-Anthropocene condition. Thus, we approach the concept of Post-humanism and, consequently, the body in its hybrid essence and its libidinal foldings.

Post-humanism refers to a philosophical and cultural logic that re-examines the boundaries of the human body, identity, and lived experience in conjunction with rapid technological advancement. Within this framework, sexuality—or the libidinal state—holds a significant position, as it is directly linked to the body, desire, pleasure, and the constitution of subjectivity. The relationship between post-humanism and sexuality is not merely technological but deeply political, social, and philosophical.

Traditional humanism perceived sexuality as biologically determined and linked to gender, reproduction, and physical materiality. In contrast, post-humanism challenges this stability, proposing that the human body is not a closed and immutable system but a field of continuous transformation and gender fluidity. Technologies such as biotechnology, cybernetics, artificial intelligence, and virtual reality redefine the way sexuality is experienced and expressed.

A crucial intersection of post-humanism and sexuality is the partial decoupling of desire from the biological body. This involves so-called digital sexuality, virtual bodies, and relationships with non-human entities (such as gendered robots or digital companions). In the post-humanist context, the

sexual experience is not limited to physical contact but can be mediated by technological means, extending forms of pleasure and emotional bonding. The question arises as to whether the immediate experience of the living body in living space can be replaced, even partially.

Furthermore, post-humanism is closely linked to queer theories, as both approaches deconstruct normative perceptions of gender and sexuality. The idea of a fluid, hybrid body undermines the binary of male/female and hetero/homosexuality, suggesting multiple, shifting identities (Haraway, Butler). Technology potentially functions here as a tool for emancipation, allowing individuals to redesign their bodies and sexual expression according to their desires.

However, the relationship between post-humanism and sexuality within this framework is fraught with concerns and questions regarding the commercialization of the body through its reification (objectification). Moreover, inequality in technological access and the risk of new forms of control and imposed normalization constitute serious ethical and socio-political problematics. Thus, instead of being liberated, sexuality may become subordinated to algorithms, data, and standards that reproduce power structures.

Consequently, post-humanism opens a particularly productive framework for both artistic practice and thought to re-examine the body and its libidinal foldings in a sweepingly changing world. By breaking the boundaries between human and non-human, natural and artificial, new possibilities emerge for understanding desire, identity, and ultimately, the body. At the same time, a critical approach becomes necessary, so that scientific and technological evolution is brought before the lens of the social condition and the "political" as the realization of human freedom at every level.