



Online Colloquium
Econarratives in Theory and Praxis.
(Re)Imagining Symbiosis between Humanity and Nature

14th of April 2025

The times mentioned are in **EEST (Eastern European Summer Time)**
[Please check your time zone to join us.]



Zoom

[https://yorkvilleu-tfs.zoom.us/j/7215962430?](https://yorkvilleu-tfs.zoom.us/j/7215962430?pwd=ZTlkS2ZyMHdYV0RlT1YyaDM3MG1zdz09)
[pwd=ZTlkS2ZyMHdYV0RlT1YyaDM3MG1zdz09](https://yorkvilleu-tfs.zoom.us/j/7215962430?pwd=ZTlkS2ZyMHdYV0RlT1YyaDM3MG1zdz09)

Meeting ID: 7215962430

Passcode: 496297

Program

15:00 p.m. - 15:20 p.m.: Arran Stibbe, *Enchantment in Econarrative*

15:20 p.m. - 15:40 p.m.: Peggy Karpouzou, *Symbiotic Econarratives in Solarpunk*

15:40 p.m. - 16:00 p.m.: Nikoleta Zampaki, *Colour as a Storytelling Device in Comparative Literature*

16:00 p.m. - 16:15 p.m.: Q/A

Break

16:30: p.m. - 16:50 p.m.: Marco Armiero, *Environmental Humanities as Guerrilla Narrative: Science, Power, and Memory at Vajont*

16:50 p.m. - 17:10 p.m.: Francesca Ferrando, *Econarratives in the Art of Being Posthuman*

17:10 p.m. - 17:30 p.m.: Roberto Marchesini, *Nature as Muse of Human Being*

17:30 p.m. - 17:50 p.m.: Glen A Mazis, *The Human Debt to Animality for Excellences*

17:50 p.m. - 18:05 p.m.: Q/A

End of Colloquium

Speakers (in alphabetical order)

Marco Armiero, Universitat Autònoma de Barcelona and ICREA (Catalan Institution for Research and Advanced Studies), Spain

Francesca Ferrando, New York University, U.S.A.

Peggy Karpouzou, National and Kapodistrian University of Athens, Greece

Roberto Marchesini, Centro Studi Filosofia Postumanista, Italy

Glen A Mazis, Penn State Harrisburg, U.S.A.

Arran Stibbe, University of Gloucestershire, U.K.

Nikoleta Zampaki, National and Kapodistrian University of Athens, Greece

Moderator

Nikoleta Zampaki, National and Kapodistrian University of Athens, Greece

Abstracts

- **Arran Stibbe**, University of Gloucestershire, U.K.

Enchantment in Econarrative

This presentation will describe two main types of enchantment: immanent and transcendental, where immanent enchantment is a feeling of awe and wonder in the presence of a phenomenon of nature. Using examples drawn from nature writing, the presentation will describe a ‘grammar of enchantment’, i.e., a series of linguistic devices which vividly describe experiences of immanent enchantment. The methodology consists of using established characterizations of enchantment in the literature and looking for linguistic devices which convey the features that the literature describes, e.g., a distorted sense of time and place.

- **Peggy Karpouzou**, National and Kapodistrian University of Athens, Greece

Symbiotic Econarratives in Solarpunk

We live in precarious and vulnerable times of climate crisis and species extinction. The need for protection, restoration, and healing is obviously urgent. Symbiosis- a concept found in Natural Sciences- refers to the life-forms’ interplays when living together and communicating with each other without disrupting the ecosystems’ contingency. The latter is well articulated in a new literary genre called solarpunk, which sets the narration prior or after an ecological disaster, depicting humans working for a hopeful future, proposing sustainable planetary practices, and envisioning at the same time a new kind of eco-citizenship. This research, focusing on three solarpunk fictions of Sarena Ulibarri, namely, *Glass and Gardens: Solarpunk Summers*, *Glass and Gardens: Solarpunk Winters* and *Steel Tree*, aims to explore the relationship between Natural Sciences and Eco-narratology (e.g. James and Morel 2021), and in particular the narratives about life-forms’ features, functionalities and impact on each other when living, existing, and communicating symbiotically (Karpouzou & Zampaki 2023). This research also analyses some relevant guiding principles of solarpunk narratives: anarchism, ecology, and justice. As an anarchist community, solarpunk strives for a post-capitalist society devoid of hierarchy and domination. As an ecological community, solarpunk strives for local, self-sufficient, and sustainable living where humans and nonhumans live together. Finally, as a just community, solarpunk seeks to rid society of marginalization and praise authenticity. Solarpunk econarratives seem to contribute to conceiving eco-citizenships and more sustainable planetary futures.

- **Nikoleta Zampaki**, National and Kapodistrian University of Athens, Greece

Color as a Storytelling Device in Comparative Literature

Color is not only visual stimuli, is also a ‘vivid’ form of non-verbal communication, found within various material and non-material environments, playing at the same time a central role on language, psychology,

behavior, senses, communication, etc. Working on theories of colors (e.g. Goethe), ecocriticism, ecopsychology and ecophenomenology (mainly Maurice Merleau-Ponty's later ontology) the proposed study on econarratives of colors in Comparative Literature will raise questions about the kind of narrations found in literary texts-Ancient and Modern Greek Lyric Poetry of the 20th ce.-, colors' involvement with our senses and the kind of visual streams that are offered, the relationship between colors and lyricism in theory and praxes (way of writing) and the cultural norms and values that shape our ecological thinking on colors, aiming to explore further how such perception and thinking is expanded to colors beyond the texts. Moreover, econarratives of colors encourage us to 'think' beyond the classical narratological analysis by 'bridging the gap' between different historical periods and cultures while offering a new approach to overcome the traditional dichotomies e.g. nature-culture, laying at the same time the ground to 'think' colors in a more-than-human world as storytelling device to approach comparative literature.

- **Marco Armiero**, Universitat Autònoma de Barcelona and ICREA (Catalan Institution for Research and Advanced Studies), Spain

Environmental Humanities as Guerrilla Narrative: Science, Power, and Memory at Vajont

On October 9, 1963, two thousand people died, killed by a wave of water and mud raised by a massive landslide that plunged into the Vajont hydroelectric basin. Science, power, and memory intertwine in the stories of Vajont, showing that neither hard sciences nor technology alone can explain or prevent the catastrophe. We need the environmental humanities because the stories we tell—or those we forget—not only shape our present but also outline the possibilities for imagining potential futures. Through the lens of Vajont, we will see the construction of a toxic narrative infrastructure that silences injustice and domesticates memory. At the same time, we will explore the power of guerrilla narrative and the myriad insurgent storytelling practices that the environmental humanities can cultivate.

- **Francesca Ferrando**, New York University, U.S.A.

Econarratives in the Art of Being Posthuman

We are the Earth, we are part of a planet: this, we cannot forget, or our ignorance will endanger the quality of our existential experience, as individuals, and our own survival, as a species. This lecture focuses on the existential question: "Who are We?", rephrasing it as: "When and where are we, as a planet?". We will delve into ecology, the anthropocene, laws and economy, addressing topics that are pivotal to the contemporary ecological debate, such as: multispecies co-existence, coevolution, eco-anxiety and the rights of Nature.

- **Roberto Marchesini**, Centro Studi Filosofia Postumanista, Italy

Nature as Muse of Human Being

The relationship with nature has had a foundational role in the construction of the human dimension. If it is true that our species presents 'gifts' of imagination, representation and mimesis, it is undeniable that these 'gifts' have made the evolution of cultural germs possible thanks to the encounter with natural entities. Human culture has developed thanks to the 'gifts' of the human being, but this has not happened in a solipsistic way. The qualities of the human being have encouraged the relationship with nature, they have been drivers of relationships, giving our species the opportunity to appropriate other existential dimensions. It is a mistake- unfortunately increasingly present, due to an attitude of anthropocentric arrogance- to think of the human, that is, of its cultural dimension, as an autarchic 'fruit.' Without the relationship with nature there is no anthropo-poiesis, there is no cultural dimension in which we recognize ourselves as human beings. Just as an essential amino acid in the diet avoids situations of nutritional deficiency, so the relationship with nature is fundamental to support the complexity of the human dimension and its growth. Today we risk forgetting this source, without understanding that this represents an important mortgage for our future.

- **Glen A. Mazis**, Penn State Harrisburg, U.S.A.

The Human Debt to Animality for Excellences

The global legacy of many cultures, philosophies and religions places human beings on a hierarchy of capacities and intrinsic worth above nonhuman animals despite the acknowledgment that humans too are animals. In recent decades, there has been a dawning recognition that human exclusiveness in considering capacities such as communication, artistic creation, strategizing and apprehension of environmental details is not the case, and the supposed human superiority may have to give way to a sense of equal but differing apprehensive and expressive capacities. I would like to explore putting the tradition “on its head” and making the opposite claim that all human excellences are founded upon their sources in nonhuman animals and our shared animal embodiment that occurs on a pre-reflective level of being. Topics to be mentioned are: 1) how the invisible sense of visible in animal perception makes ideas and values possible, 2) how the animal body’s perception is a “dialogue” with the things and beings of the world that broadens sense, 3) how the animal body and animals are a communicative bodies leading to the root sense of language, 4) how instinct in the animal body is not a mechanical reaction, but is an entry into a dimension of dream and the imaginal realm, 5) how emotions are subjective states, but are part of the circulation of sense that have layers of meaning opening up an interiority in animal bodies, and 6) how the pre-reflective, immediately experienced “felt solidarity” among living beings is the necessary source of ethics.