

CONFERENCE

8-10 October 2026

Athens, Greece

Programme

Digital Commons: Infrastructures, Design & the Ethics of Autonomy



8 OCTOBER 2026

PANTEION UNIVERSITY OF SOCIAL AND POLITICAL SCIENCES
Venue: Saki Karagiorga II

09:00-09:30	Registration Welcome speeches <i>Prof. Christina Koulouri, Rector, Panteion University of Social and Political Sciences.</i>
09:30-10:00	<i>Dr. George Paliouras, Deputy and Acting Director of the Institute of Informatics and Telecommunications of the National Centre for Scientific Research "NCSR Demokritos "</i> <i>Assoc. Prof. Niki Maroniti, Chair of the Department of Social Anthropology, Panteion University of Social and Political Sciences</i>
10:00-11:00	KEYNOTE Alberto Corsín Jiménez , Reader in Social Anthropology, Spanish National Research Council (CSIC)
11:00-11:20	Coffee/tea break
PANEL 1	Community Infrastructures, Autonomy & Relational Sovereignty
	Chair: Paraskevi (Voula) Zotali , Panteion University of Social and Political Sciences
11:20-11:40	Adrián López Angulo , REDES A.C. / LocNet Technologies for Autonomy: Building Telecommunications by and for the Commons in Latin America
11:40-12:00	Paraskevi (Voula) Zotali , Panteion University of Social and Political Sciences Rethinking the Commons through Lo Comunal: Community Infrastructures from Mexico to Athens
12:00-12:20	Daniela Sant'Ana and Ana Maria Delgado Aleman , University of Oslo Where lichen grows. Reindeer, data infrastructures and environmental conflicts
12:20-12:40	Philipp Budka , University of Vienna Commoning Infrastructure: Relational Sovereignty in Canada
12:40-13:00	Discussion
13:00-14:30	Lunch break

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PANTEION UNIVERSITY OF SOCIAL AND POLITICAL SCIENCES
Venue: Saki Karagiorga II

PANEL 2	Towards a Counterhegemonic Praxis of Digital Commoning and Redistribution: Perspectives from India Panel Organizers: Alexios Tsigkas, <i>FLAME University</i>, and Vijayanka Nair, <i>San Diego State University</i> Chair: Vijayanka Nair, <i>San Diego State University</i>
14:30-14:50	Alexios Tsigkas, <i>FLAME University</i> On Scents and Algorithms: Commoning Luxury, Unsettling Distinction
14:50-15:10	Katyayani Dalmia, <i>University of Zurich</i> The Body Builder and the Vitiated Digital Sphere: Commoning in Right-Wing Times in India
15:10-15:30	Sinjini Mukherjee, <i>Independent Researcher, India</i> Common Knowledge: The Case of Sci-Hub and the Political Economy of Big Publishing in India
15:30-15:50	Vijayanka Nair, <i>San Diego State University</i> Aadhaar in Popular Culture: Commoning India’s Unique ID Program
15:50-16:10	Discussion
16:10-16:25	Festival Greeting: TRANSEUROPA 2026 Reclaiming the Cloud(s) Billie Dibb, <i>European Alternatives</i> A brief introduction to the 2026 TRANSEUROPA Festival in Athens, its theme Reclaiming the Cloud(s), and its synergies with the Digital Commons Conference around digital infrastructures, public space, and collective futures.

9 OCTOBER 2026

PANTEION UNIVERSITY OF SOCIAL AND POLITICAL SCIENCES
Venue: Saki Karagiorga II

9:00-9:30	Registration
PANEL 3	Designing Digital Commons: Cooperative Platforms, Interfaces & Artistic Practice
	Chair: Martha Michailidou , Panteion University of Social and Political Sciences
9:30-9:50	Henry Morgan , Goldsmiths, University of London; Raquel Campos Valverde , University of Leeds; Ivan Mouraviev , University of Huddersfield Working together for a fairer digital infrastructure in music distribution: Reflections on a research partnership and pilot summit with platform co-ops Mirlo and Jam.coop
9:50-10:10	Anannya Bhowmik Paul , Aalborg University Designing Commoned Platforms: Participatory Approaches to Cooperative Digital Infrastructures
10:10-10:30	Nina Hoff , Independent Researcher, the Netherlands Visualisation of Network Interdependencies as Additional Feed Interface for Social Media to Enable Pro-Social Affordances - An Exploration of its Potential, Pitfalls and Consequences
10:30-10:50	Nina Wenhart , University of Arts Linz Return, Not Extraction: Designing an Artistic AI Commons
10:50-11:10	Discussion
11:10-11:30	Coffee/tea break
PANEL 4	Platform Labour, Commoning & Algorithmic Governance
	Chair: Petros Petridis , Panteion University of Social and Political Sciences
11:30-11:50	Giorgos Ilias Sakkas , Panteion University of Social and Political Sciences Commoning in Digital Webcam Sex/Porn Environments: Labour, Publics, and Platform Governance
11:50-12:10	Ewa Majczak , UCL/University of Cape Town & Liz Fouksman , King’s College London Digital Labour and Redistribution as Relational Commoning in Cameroon
12:10-12:30	Christina Korkontzelou , Panteion University of Social and Political Sciences “We are not numbers, we make the numbers”: Digital surveillance, KPIs, and ethical contestations of algorithmically-driven evaluation systems in call center work
12:30-12:50	Theodor Sarafidis , Panteion University of Social and Political Sciences Institutional cybernetics. Commons and AI to a post-hierarchical future
12:50-13:10	Eleni Lazaridou , Panteion University of Social and Political Sciences Game of Commons: Algorithmic Mediation, Community Autonomy, and Resistance
13:10-13:30	Discussion
13:30-14:30	Lunch break

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PANEL 5		Digital Commons, AI & Collective Governance
		Chair: Athena Athanasiou , <i>Panteion University of Social and Political Sciences</i>
14:30-14:50		<u>Giannis Perperidis</u> , <i>Center for Hellenic Studies, Harvard University</i> The Importance of the “Ontoshift” for the (Digital) Commons: Open Artificial Intelligence as an Example
14:50-15:10		<u>Nikos Smyrnaios</u> , <i>University of Toulouse</i> Navigating the Extractivist Paradigm of Generative Artificial Intelligence through the Digital Commons
15:10-15:30		<u>Alekos (Alexandros) Pantazis</u> , <i>University of Thessaly</i> From Vague Horizontality to Liquid Authority: What digital commons can teach social movements about decision-making
15:30-15:50		<u>Vangelis Papadimitropoulos</u> , <i>Panteion University of Social and Political Sciences</i> Digital Public Sovereignty and Public-Commons Partnerships: Theory and Case Studies
15:50-16:10		Discussion
16:10-16:30		Coffee/tea break
PANEL 6		Knowledge Commons, Epistemic Infrastructures & Collective Intelligence
		Chair: Vasilis Avdikos , <i>Panteion University of Social and Political Sciences</i>
16:30-16:50		<u>Giannis Farsaris</u> , <i>Computer Science Teacher, Greek Public Education</i> AI literacy as a commoning practice: How critical AI literacy becomes “social infrastructure” for vulnerable communities
16:50-17:10		<u>Karen Soacha-Godoy</u> , <i>MINKA Citizen Observatory (ICM–CSIC) / Open University of Catalonia</i> and <u>Jaume Piera</u> , <i>Institut de Ciències del Mar ICM-CSIC</i> SEXTANT: A model for navigating data governance in citizen science platforms
17:10-17:30		<u>Larysa Nazarenko</u> & <u>Pantelis Vatikiotis</u> , <i>Panteion University of Social and Political Sciences</i> How socio-technical infrastructures and human-AI collaboration shape disinformation
17:30-17:50		<u>Asli Telli</u> , <i>University of Cologne</i> Collaborative Design for Phygital Knowledge Commons and Decolonial Futures
17:50-18:10		Discussion
		SOCIAL DINNER
		Optional, subject to separate registration

10 OCTOBER 2026

NATIONAL CENTER FOR SCIENTIFIC RESEARCH "NCSR Demokritos "
Venue: New IIT Building (no. 50), Conference room

09:30-09:50	Registration
09:50-10:00	Welcome speeches <i>Dr. George Paliouras</i> , Deputy and Acting Director of the Institute of Informatics and Telecommunications of the National Centre for Scientific Research "NCSR Demokritos "
PANEL 7	Mediation, Culture & Embodied Infrastructures
	Chair: Lida Arnellou , NCSR Demokritos
10:00-10:20	Sonia Chinn , University of Texas at Austin Weaving Code and Cloth: Maya Textiles in the Digital World
10:20-10:40	Lara Stulting , University of Cambridge Mind, Body, Tool: An Anthropological Exploration of Memory, the Self, and the Sensorial Through ASMR
10:40-11:00	Dr. Anna Kallen Talley , University of Edinburgh, Caitlin McDonald , University of Edinburgh and Lennart Stoy , Technopolis Group Digital commons as policy and practice: participatory approaches supporting Europe’s cultural and creative industries
11:00-11:20	Jiarui Sun , University of Chicago Patriotic Scream and Upright Moan: Infrastructures of Body and Politics of Affect in Chinese Amateur Audio-Drama
11:20-11:40	Discussion
11:40-12:00	Coffee/tea break
PANEL 8	Digital Infrastructures Otherwise: Care, Justice, Value & Autonomy
	Chair: Vasiliki Mollaki , NCSR Demokritos
12:00-12:15	Beckett LeClair , 5Rights Foundation Co-Creating Ethical Principles for Digital Services for Children
12:15-12:35	Mennatullah Hendawy , Center for Advanced Internet Studies (CAIS) Commoning Child Online Safety: Autonoming Infrastructures for the Ethics of Autonomy
12:35-12:55	Maria-Niovi Lampiri , National and Kapodistrian University of Athens Form Follows Function? Front-End Web Technologies and the Intensification of Behavioural Convergence in GUI Design
12:55-13:15	Angela Ka Ki Lee , École Spéciale d’Architecture; Chris Tegho , Artist / Machine Learning Engineer Thinking Intelligence Through Ground, Extraction, and Infrastructure

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NATIONAL CENTER FOR SCIENTIFIC RESEARCH "NCSR Demokritos "
Venue: New IIT Building (no. 50), Conference room

13:15-13:35	Felix Ansmann , <i>Independent Researcher and Strategist</i> Contribution and Capture: The Political Economy of Open Source and European Digital Sovereignty
13:55-13:55	Nikoleta Vermez , <i>Panteion University of Social and Political Sciences</i> People, time, space. Networked Justice in Smart Cities.
13:55-14:15	Discussion
14:15-15:00	Lunch break
PANEL 9	Digital Commons in the Cultural Heritage Landscape
	Panel Organizer: Marina Markellou , <i>University of Groningen</i> Chair: <i>Foteini Salmouka, NCSR Demokritos</i>
15:00-15:20	Marina Markellou , <i>University of Groningen</i> The concept of Digital Cultural Commons and its legal/ethical challenges
15:20-15:40	Jacob Moe , <i>Archipelago Network</i> Digital Cyclades: Building a Community Generated Cultural Commons
15:40-16:00	Alexandra Bounia & Despina Catapoti , <i>University of the Aegean</i> AI and the Fragile Promise of "Commoning" in Archaeology and Cultural Heritage
16:00-16:20	Stelios Lekakis , <i>Ionian University</i> Developing digital heritage commons
16:20-16:40	Discussion
16:40-17:00	Concluding Remarks

Alberto Corsín Jiménez**Reader in Social Anthropology, Spanish National Research Council (CSIC)**

Abstract

The digital commons tradition has given us powerful tools for analysing commons — their licences, their moderation systems, their governance architectures, their tinkering and experimental cultures. But some of the most generative forms of digital commoning operate in a different register. They are augural: they exist by reading and overspilling the territorial, temporal, and collective coordinates of the digital itself, inaugurating the very conditions of their existence as they go. In this talk I want to propose augural commons as a way of attending to digital commoning when its mode of existence is edge rather than domain, passage rather than site. Drawing on twenty years of ethnographic work in Madrid — across free culture collectives, the autonomous and neighbourhood assemblies of 15M (Spanish Occupy movement), and the pandemic solidarity networks of 2020 — I argue that attending to the augural register reconfigures what we ask of digital commons, and what we take digital commoning to be.

Bio

Alberto Corsín Jiménez is a Reader in Social Anthropology at the Spanish National Research Council (CSIC) in Madrid and a Fellow of the Academia Europaea. From 2022 to 2026 he served as co-editor of Cultural Anthropology. His work moves between two long-standing concerns: an anthropology of the commons and collective life, and an anthropology of technology. Both grow out of some two decades of ethnographic fieldwork in Madrid, where he has followed free software and open-source communities, the neighbourhood assemblies of the 15M movement, and the mutual aid networks of the pandemic. He is co-author of *Free culture and the city: Hackers, commoners, and neighbors in Madrid, 1997–2017* (2023) and author of *An anthropological trompe l'oeil for a common world* (2013), as well as editor of *Prototyping cultures* (2017), *Culture and well-being* (2008) and *The anthropology of organisations* (2007). His most recent book is a graphic story of the pandemic, *Historia ilustrada del confinamiento* (2025).



FULL PANEL INFO

PANEL 1

Community Infrastructures, Autonomy & Relational Sovereignty

Venue: Panteion University of Social and Political Sciences

Chair: Paraskevi (Voula) Zotali, Panteion University of Social and Political Sciences

Panel Description

This panel brings together ethnographic and conceptual contributions that examine how infrastructures are reclaimed, reconfigured, and governed as commons within community, Indigenous, and territorially grounded contexts. Moving beyond dominant narratives of connectivity and technological development, the papers foreground infrastructures as embedded within social relations, histories of dispossession, and collective projects of autonomy.

Across telecommunications, transport systems, environmental data infrastructures, and conceptual reworkings of the commons, the panel explores how communities enact relational sovereignty through practices of governance, maintenance, and care. Rather than treating infrastructure as a neutral substrate, the contributions highlight its role as a site of negotiation between dependence and autonomy, as well as a medium through which alternative socio-technical futures are articulated.

1.1 Adrián López Angulo

Technologies for Autonomy: Building Telecommunications by and for the Commons in Latin America

Abstract

This article examines the risks and possibilities faced by rural and Indigenous communities in Latin America within the context of digital capitalism, characterized by unequal access, the dual extractivism of minerals and data, connectivity models oriented toward surveillance, and the spread of disinformation. In response to this scenario, the article proposes the concept of technologies for autonomy as an analytical tool to understand how these risks are experienced in Indigenous and rural communities, as well as the alternative ways in which telecommunications are appropriated, designed, and governed from within these territories. The article is based on the analysis of two concrete experiences of community-based telecommunications: Radio Tosepan Limakxtum and the Indigenous and social mobile operator Wiki Katat in the Sierra Norte of Puebla (Mexico), and the community network Jxa'h Wejxia Casil in the municipalities of Silvia and Caldonio, in the department of Cauca (Colombia). Using a qualitative and situated approach that combines the analysis of organizational processes, educational practices, and community historical trajectories, the article examines how these initiatives challenge dominant meanings of telecommunications, communication, and

connectivity. The cases analyzed show that communities do not merely adopt existing technical infrastructures; rather, they reconfigure telecommunications as commons oriented toward strengthening collective life, cultural reproduction, and the exercise of autonomy. In this process, technology becomes embedded in community-based systems of governance, territorial care, and collective decision-making. The article argues that it is Indigenous and rural peoples—through their historical continuity and intercultural processes—who are actively constructing alternative technological horizons in Latin America. These horizons are grounded in their own values and forms of development, and they offer key insights for imagining models of connectivity that move beyond technical efficiency and market logics, aiming instead at the strengthening of autonomous processes and, consequently, the commons.

Bio

Adrián holds a Master's degree in Rural Development from the Universidad Autónoma Metropolitana and a Bachelor's degree in Intercultural Development and Management from the National Autonomous University of Mexico (UNAM), with a specialization in Science, Technology, and Society (STS). Since 2012, he has worked on the coordination and implementation of educational projects in rural and Indigenous communities. His work and research focus on learning processes for the development of technologies for autonomy, particularly in the field of community-owned and managed telecommunications in Mexico and Latin America. He collaborates with the Unión de Cooperativas Tosepan in the development of community telecommunications in the Sierra Norte de Puebla and serves as an advisor to Wiki Katat, the first social and Indigenous mobile network operator in the region. He is currently the Capacity Building Coordinator for Latin America for the LocNet initiative led by Rhizomatica and APC, and a member of REDES A.C., where he coordinates the Technologies for Autonomy area.

1.2 Paraskevi Zotali

Rethinking the Commons through Lo Comunal: Community Infrastructures from Mexico to Athens

Abstract

Scholarship on the commons, from Ostrom's work on collective resource governance (1990) to recent approaches to commoning as social practice (Bollier & Helfrich, 2015; Dardot & Laval, 2019), provides a powerful framework for rethinking ownership and collective life beyond market and state logics. In digital contexts, this has expanded into analyses of infrastructures, networks, and data as sites of commoning (Benkler, 2006; Keltz, 2008). Across Europe and beyond, the commons has become a political and cultural reference point for movements, a language through which struggles over space, resources, and autonomy are articulated.

Yet, the commons cannot be assumed as a universal analytic. Writing about Wiki Katat, an Indigenous telecommunications initiative in Puebla, Mexico, I described how "Nahuatl and Totonaku communities reconfigure infrastructures as commons through



practices of autonomy and collective governance". This formulation, however, raises a critical question: what do we mean by "commons" in this context? To what extent does this concept capture, or obscure, historically grounded forms of indigenous collective life such as *lo comunal* and *comunidad*?

Rather than assuming equivalence, the paper places commons theory in dialogue with Indigenous and decolonial frameworks from Latin America. Drawing on Escobar's (2018) notion of the pluriverse, and Indigenous concepts such as *comunalidad* (Díaz, 2007; Martínez Luna, 2010), the analysis foregrounds relational, territorial, and cosmological dimensions of collective life that exceed resource-based understandings. The paper focuses on the commons and *comunidad/lo comunal* precisely because they have gained traction as political vocabularies within activist contexts. Rather than fixed categories, they are treated as circulating concepts that move between theory and practice, shaping how communities articulate relations between technology, value, and collective life.

Methodologically, the paper draws on a multi-scalar ethnographic approach, grounded in long-term immersion with Indigenous-led telecommunications in Mexico and my ongoing engagement with urban commons practices in Athens (Communitism), approached as situated and reflexive participation. This comparative perspective emerged through dialogues with collaborators in Mexico around how communities in Europe conceptualize governance and collective care. Through this engagement, the paper seeks to expand our understanding of the commons by placing it in dialogue with *lo comunal*, highlighting its analytical potential and its limitations as a historically situated framework in ongoing struggles over autonomy.

Bio

Paraskevi Zotali is a social anthropologist, engineer, and project developer working on digital infrastructures, commons, and value-based approaches to technology. She is currently a PhD candidate at Panteion University, where her research examines how Indigenous and community-based telecommunications networks reconfigure infrastructures through practices of autonomy, collective governance, and alternative value regimes. Her work focuses on initiatives such as Wiki Katat, an Indigenous and social mobile operator in Mexico, exploring how technologies are embedded in local cosmologies, histories of struggle, and everyday practices of care. She is also an affiliated researcher at the Laboratory of Philosophy, Ethics, Policy and Communication of Science and Technology (PhEPoC-ST/LAB), Department of History and Philosophy of Science, National and Kapodistrian University of Athens. Alongside her academic work, she has extensive experience in civil society and project development through Communitism, an Athens-based urban cultural commons initiative, and collaborations with organizations in Europe and Latin America. Her background in Chemical Engineering, Materials Science, technical regulations, and quality systems informs her combined technical, organizational, and ethnographic approach to infrastructure design and governance.

1.3 Daniela Sant'Ana and Ana Maria Delgado Aleman

Where lichen grows. Reindeer, data infrastructures and environmental conflicts

Abstract

We are witnessing a push by governments, industry sectors and scientific fields towards the mandate for free data streams, open access, and transparency. The open data mandate has become prominent in land use and environmental management and politics, where more information is conflated with efficient solutions. However, open data can also generate new conflicts, and paradoxically reinforce logics of appropriation, extraction, and enclosure. Indigenous, peasant, and subaltern groups increasingly point to possible negative consequences of sharing and opening access to data generated about their culture, livelihoods and territoriality. Among other things, data integration and analysis methods can lead to data misinterpretation and illicit political misuse. In this paper, we bring political ecology approaches on environmental conflicts and commons together with Science and Technology Studies (STS) work on digital infrastructures and critical data studies to analyze precision monitoring and data production of lichen cover deployed by ecology scientists working with Sami herders in Sweden since the early 2000's, as a mediation in the ongoing conflict between reindeer pastoralism and forestry. Based on ethnographic collaboration with ecology scientists, we enquire the role of non-humans (lichen, pinus plantation, reindeer) and the material limitations to storage and access designed in the data infrastructure to explore how data production and interpretations can be contested, and how these matters for future reindeer herding.

Bio

Daniela Sant'Ana is a PhD candidate in STS at the TIK-Centre for Technology, Innovation and Culture (University of Oslo). She has a background in environmental social sciences and has worked in collaboration with natural scientists, peasants and indigenous groups in Southern Brazil and Scandinavia. Her ongoing PhD research aims to approximate STS and Political Ecology through her ethnography of reindeer-lichen data infrastructures in environmental conflicts.

Ana Delgado is associate professor of STS at the TIK-Centre for Technology, Innovation and Culture (University of Oslo). She has an interdisciplinary background combining anthropology, environmental studies and STS. Her current research combines elements from STS, critical data studies and political ecology. Her research specializes in different aspects of biology including ownership. Currently she is finishing a project on microbial based biomaterials developed for architecture, and she will soon start a project on databases governance focusing on the case of genetic materials (biodiversity). The project aims at expanding towards addressing as well the digitalization of prospecting practices for critical minerals.

1.4 Philipp Budka

Commoning Infrastructure: Relational Sovereignty in Canada

Abstract

This paper examines processes of commoning through a comparative ethnography of digital and transport infrastructures in Canada. Drawing on long-term fieldwork in northwestern Ontario and northern Manitoba, I analyze how Indigenous and non-Indigenous northern communities reclaimed broadband and railway systems in response to state withdrawal and corporate neglect. Rather than treating digital and transport infrastructures as separate domains, I bring them into dialogue to identify recurring ways collective control is enacted across technological systems. The First Nations–owned KO-KNET broadband network and the Arctic Gateway Group’s community acquisition of the Hudson Bay Railway and Port of Churchill both emerged from moments of infrastructural crisis. In each instance, sovereignty appears as relational rather than absolute: it is exercised through decisions about ownership, maintenance, prioritization, and accountability. Ownership is less a purely legal condition than an ethical one, as those who govern infrastructure also live with its consequences. Repair and ongoing maintenance thus become social and moral practices embedded in networks of responsibility. Community governance does not eliminate dependence on external funding, regulatory frameworks, or technical providers. Instead, commoning unfolds through the continuous negotiation of these dependencies. Sovereignty, in this sense, is enacted through the capacity to manage interdependence over time—a relational form of infrastructural sovereignty. Digital and transport systems are materially and operationally entangled, forming an ecology structured by care, maintenance, and temporal endurance. Commoning also reorganizes time: long-term maintenance and incremental expansion replace externally imposed project cycles, enabling communities to assert their own developmental rhythms and future horizons. By foregrounding commoning as an analytic, this paper contributes to interdisciplinary debates on digital commons and decolonial infrastructure while offering an anthropological account of how collective futures are reshaped through infrastructural governance.

Bio

Dr. Philipp Budka is a sociocultural anthropologist at the University of Vienna. His research focuses on the anthropology of media, technology, and infrastructure, with a regional emphasis on remote and northern Canada. He has conducted sustained ethnographic research in northwestern Ontario and northern Manitoba, examining how Indigenous and northern communities engage digital and transport infrastructures to reshape governance, ownership, and sovereignty. He is currently completing two monographs based on this long-term ethnographic research. He is co-editor of *Theorising Media and Conflict* (Berghahn, 2020) and *Ritualisierung – Mediatisierung – Performance* (V&R Unipress, 2019), and guest editor of two recent special issues: one on narratives and temporalities of infrastructure in Canada for *Anthropologica* (2025), and another on ethnographic approaches to infrastructure for the *Journal of Contemporary Ethnography* (2026). He is also co-editor of a forthcoming forum section on AI and mediation in *Social Anthropology*.

Venue: Panteion University of Social and Political Sciences

Chair: Vijayanka Nair, San Diego State University

Panel Organizers: Alexios Tsigkas and Vijayanka Nair (see bios below)

Panel Description

The papers in this panel collectively propose a methodological shift from the perspective of the digital commons towards commoning as a practice that unfolds in digital spaces. Following the conference prompt to move past the notion of digital commons as infrastructurally predetermined or politically finite, we focus on practices of commoning in social arenas ranging from consumer practices to education. These practices are often articulated as responses to an ever-expanding digital realm that is ostensibly “common” but fundamentally extractive in nature. It has become increasingly clear in recent years that rather than fulfilling its promise of enabling a digital commons of sorts, the World Wide Web has facilitated an enormous concentration of power among a handful of corporations, consolidated monopolies, and enabled broad surveillance.

As the techno-optimism of the recent past cedes ground to dystopic future imaginaries and politics writ large increasingly unfolds in the digital realm, this panel brings together diverse perspectives from India, the most populous “democracy in the world” and home to tens of millions of Internet users. We approach commoning in this context as a fundamentally political project aimed at digital redistribution broadly defined — of pedagogical resources, data, luxury, AI tools, or communal symbols.

The “common man” has long been a trope in the Indian political realm, yet he has always been portrayed as being subject to the vagaries of elections, the law, and unyielding bureaucracies rather than as an agentive figure. Over the last decades various government initiatives have digitized the ways in which the state interacts with its citizens, purportedly expanding the scope of the social contract even as it veers towards authoritarianism. The panel aims to show how commoning occurs within and against these digital regimes to which populations are subject. Situating India in a transnational perspective, we see “commoning” as a useful heuristic to index active engagement with a changing digital landscape. We focus on acts of commoning that can persist in the face of digital monopolies and totalizations.

We do not frame commoning as straightforward resistance but rather as a form of worlding. Attempts at commoning often emerge spontaneously, either as individual or collective assertions of digital agency. Their political goals are not always clearly articulated or coordinated but they’re united in their subversive use of digital infrastructure such as online platforms, social media, or machine learning technologies. We are thus interested in how the digital infrastructures that undergird everyday life in India and beyond afford counterhegemonic ways of being and relating that enact a speculative commons. Rather than deliberate projects aimed at building a digital commons — such as open source initiatives, hacking, etc. — the papers in this panel focus instead on “ongoing, situated practices of autonomy, equitable access, and collective care” as they emerge across — and against — the dominant networks and platforms we inhabit.

2.1 Alexios Tsigkas

On Scents and Algorithms: Commoning Luxury, Unsettling Distinction

Abstract

This paper explores the ways in which the digital spaces we inhabit daily signal a shift in the aesthetic regime and its distribution of the sensible in Jacques Ranciere influential formulation. Further, it asks how these digital infrastructures afford novel attempts at commoning that center aesthetics –broadly defined– as fundamentally political. From streaming platforms, to social media, and shopping, our experience online is increasingly subject to algorithmic customization. Digital platforms deploy artificial intelligence tools to sift through troves of user-generated data in order to increase engagement, predict future behavior and provide ever-more personalized, customized content. This paper argues that algorithmically driven digital infrastructures have fundamentally altered both aesthetic experience, but also the sharing of taste in online spaces. Even as our lives online are increasingly circumscribed by a handful of monopolies and subject to relentless surveillance, online communities have sought ways to resist, elaborating an aesthetic praxis of sorts, which unsettles distinction as it defies the hegemonic aesthetic regime and enacts a re-distribution of the sensible –and thus an alternative way to think about practices of commoning.

In grappling with these questions, this paper focuses on the case study of an artisanal perfumer, artist, and critic based in the city of Pune, in India. I explore her creative practice as well as her use of both mainstream and ultimately alternative digital platforms to disseminate her work and connect with varied publics, both articulated as political choices against the economic and aesthetic hegemony of the tech- and art-worlds. At a time when algorithmic systems and AI tools assume the role of critic or curator, and thus promise/threaten to reconfigure taste-making, this paper centers the perfumer's attempts at aesthetic redistribution and commoning of luxury and pleasure.

Bio

Alexios Tsigkas is Assistant Professor of Sociology at FLAME University, in Pune, India. His research comprises a sustained examination of taste as an object of ethnographic inquiry, focusing specifically on the intersections of aesthetics and economic life. Previously, he was a postdoc in the department of Social Anthropology at the University of Zürich and lecturer at the University of Lucerne, Switzerland. His writing has appeared in Food, Culture & Society and Economic Anthropology. His research and teaching interests include economic anthropology, food studies, and STS. He is currently exploring how machine learning and artificial intelligence might reconfigure the judging and sharing of taste in the digital realm.

2.2 Katyayani Dalmia

The Body Builder and the Vitiated Digital Sphere: Commoning in Right-Wing Times in India

Abstract

On the 26th of January, India's Republic Day, a right-wing mob in the Himalayan state of Uttarakhand heckled and harassed an elderly Muslim man to change the name of his 30 year old shop –the name Baba, which they associated with a local Hindu deity. Ironically, on the day the Constitution of Independent India enshrined the rights of minorities, the mob was offended by a minority subject's rights. A local Hindu gym owner and body-builder intervened to protect the elderly shopowner – in a video that has since gone viral on social media and analyzed by news outlets nationwide, the gym owner tells the mob that his name is "Mohammad Deepak," adding a Muslim prefix to his name to make a point.

In this paper, I analyze the digital life of this video and the politics of solidarity that it has generated. The Hindu-right wing in India uses certain images to dominate narratives across digital platforms and harass dissenting voices. These images associate masculine bodies with religion and the protection of the nation. But in the aftermath of the incident above, something flipped in the digital sphere. AI generated images along with photographs from the bodybuilder's facebook page are deployed to project a narrative precisely in the reverse: a muscular, devout Hindu figure protects the integrity of the nation by protecting a vulnerable Muslim man from an angry, Hindu nationalist mob with saffron flags and scarves.

This paper asks how the original video of the bodybuilder, shot and circulated by the mob, comes back to critique them in its circulation, despite the dominance of digital platforms by right wing trolls connected to mainstream media and the state. It reflects on the importance of online representations of the body of Mohammad Deepak in allowing him –and through him a secular Indian public –access to the care of the collective. It analyzes the space that opened for the formation of a network of support for Deepak within this mainstream digital sphere controlled by big tech and the government, as an alternative way of commoning.

Bio

Katyayani Dalmia is a sociocultural anthropologist based in India, focusing on embodiment and relating, gender, caste, subjectivity, racialization and the intersection of forms of differentiation. She earned a PhD in Anthropology from The New School for Social Research, New York, and is presently a research associate at the Department of Social Anthropology and Cultural Studies (ISEK), University of Zurich.

2.3 Sinjini Mukherjee

Common Knowledge: The Case of Sci-Hub and the Political Economy of Big Publishing in India

Abstract

In December, 2020, three major publishing houses — Elsevier, Wiley, and American Chemical Society — initiated legal proceedings in Delhi High Court against Sci-Hub, a platform that hosts approximately 8,8343,822 research articles and books. The Court, in 2025, ruled in favour of the former, directing the Government of India to block Sci-Hub, LibGen, and all other mirror sites on grounds of copyright infringement. Several India-based academics and scholars, spoke out against this move, which puts scientific knowledge behind unaffordable paywalls. In response, the Government of India launched its 'One Nation, One Subscription' initiative to provide 'country-wide access to international high impact scholarly research articles and journal publications' for which it paid a one-time subscription fee of USD 715 million for a period of three years.

In the US, Canada, and Europe, however, this very trend is being reversed, with several universities refraining from renewing their subscriptions with big commercial academic publishers, in order to provide a much needed push to 'open access' publishing. What is noteworthy is that the three publishers that took Sci-Hub to Court in India are amongst some of the worst hit by this growing subscription refusal in the Global North. Incidentally, Elsevier has also recently launched its own 'Digital Commons' platform that continues to operate within similar paywalled structures.

This paper, in analysing the nebulous political economy of academic publishing, and its counterparts in what has conventionally been deemed as the 'illegal' or 'pirated', asks how the 'commons' comes to be constituted and the forms it might take within neoliberal systems regulated by copyright laws. What becomes of commoning, specifically in regard to knowledge creation and dissemination, when it is itself appropriated by Big Publishing? 'Open access' journals/articles is one such manifestation that in making knowledge accessible to readers tends to be prohibitively priced for potential authors. Early-career scholars often feel compelled to publish in conventional high-impact journals that hold their research behind paywalls for financial and professional reasons. Academia-publishing-industrial complex is what this paper aims to unpack in exploring the scope for a digital commons within current institutional structures in which knowledge circulates.

Bio

Sinjini Mukherjee is a sociocultural anthropologist and independent researcher presently based in India. A fellow with the Animals, Climate & Biodiversity Group, Global Research Network, UK and an Honorary Visiting Scientist with the Population Studies Unit, Indian Statistical Institute, Kolkata, India, her current research interests include critical animal studies, medical anthropology, and science and technology studies. Sinjini is also keen to critically think about the limits of ethnographic methodologies and explore alternative pedagogical practices. She received her DPhil degree in sociocultural anthropology from the South Asia Institute, Heidelberg University, Germany, where her doctoral project was funded by the German Research Foundation (DFG). She has also been a postdoctoral fellow at Rutgers Centre for Historical Analysis (RCHA), Rutgers University, New Jersey, USA between 2019 and 2020.

2.4 Vijayanka Nair

Aadhaar in Popular Culture: Commoning India's Unique ID Program

Abstract

This paper, based on publicly available online media artifacts—including memes and short-form video content—explores how India's national biometric identification program (Aadhaar) has settled into popular culture. Paying attention to digital content, I reflect on how online commentary sometimes confirms and at other times starkly departs from official narratives. I ask what happens when a state project designed to give each resident a "unique" identity becomes a shared, collective object of online conversation and critique. Relying chiefly on biometrics, Aadhaar was designed as a digital identity system to authenticate individual identity. This 12-digit ID, combined with biometrics, would allow the "common man" to effortlessly verify their "unique" identity when they sought access to goods, benefits, and services from the public or private sectors. Its early public framing by the government was a call to register for Aadhaar. The original slogan, "Aam Aadmi ka Adhikar" (the common person's right), emphasized the right to state-recognized identity. The official slogan was later changed to "Mera Aadhaar, Meri Pehchaan" (My Aadhaar, My Identity), indicating the entrenchment of Aadhaar in India, and an apparent fusion of personhood itself with a biometric ID.

As over 90 percent of the population possesses an Aadhaar ID today, this paper focuses on online content that commons Aadhaar by ventriloquizing the "common man" and collectivizing the experience of digital infrastructures. While online content can lavish praise on Aadhaar for enhancing the "ease of living", the commoning of Aadhaar often deploys humor to question the promise of "unique" identity and seamless access to welfare. In staging ordinary encounters with Aadhaar that are widely shared, content might use humor to comment on bureaucratic runarounds, problems with linking critical welfare platforms to Aadhaar, the fear of a looming Big Brother, and the de facto necessity of possessing an Aadhaar for everyday transactions even as it was initially presented as voluntary. In examining online digital cultural production relating to Aadhaar, I reflect on how state projects are collectively assessed outside of official narratives

Bio

Vijayanka Nair is a sociocultural anthropologist interested in the interconnected realms of the state, politics, new governance technologies, ethics and personhood in South Asia. She is currently Assistant Professor of Anthropology at San Diego State University. From 2018 to 2020, Nair was a AW Mellon Fellow at UW-Madison and a China-India Fellow at the New School. She holds a PhD in Anthropology from New York University, and earned an MPhil in Social Anthropological Analysis from the University of Cambridge. Nair received an MA in Sociology and a BA in Philosophy from Delhi University. The National Science Foundation, the Social Science Research Council, and the Ford Foundation, among others, have supported Nair's research. She is currently developing projects in China and Brazil on biometrics use in consumer payment spaces.

Venue: Panteion University of Social and Political Sciences

Chair: Martha Michailidou, Panteion University of Social and Political Sciences

Panel Description

This panel examines digital commons as designed, imagined, and enacted through cooperative platforms, interface experiments, and artistic practice. Bringing together work on music platform cooperatives, participatory approaches to platform design, speculative social media interfaces, and artistic AI commons, the panel foregrounds design as a situated process through which values, infrastructures, and forms of collective participation are negotiated. The contributions explore how platforms and interfaces can be reworked to support fairness, cooperation, connectivity, and non-extractive forms of cultural production. Across practical, speculative, and artistic cases, the panel asks how digital commons can be designed otherwise, before and beyond code.

3.1 Henry Morgan, Raquel Campos Valverde and Ivan Mouraviev

Working together for a fairer digital infrastructure in music distribution: Reflections on a research partnership and pilot summit with platform co-ops Mirlo and Jam.coop

Abstract

New co-operative digital platforms for music distribution are emerging as alternatives to Spotify, Bandcamp, and their peers, responding to eroding public trust in dominant corporations and their extractive cultural and economic logics. In centering fairness, transparency, and community, these co-op projects are radically rethinking how digital platforms are built and governed. They also remain relatively siloed from one another by their differing economic, technical, and organisational frameworks, and are largely invisible to the wider industry and public. In this paper, we report on the results of a one-day pilot summit (scheduled for June 2026 in London) designed in partnership with two such platforms, Mirlo and Jam.coop. The summit aims to bridge these gaps and foster knowledge exchange between these co-operative projects and our interdisciplinary team of three researchers, alongside musicians and representative stakeholders. We will additionally report on the summit's co-produced output, intended to be an open access toolkit for new digital music co-ops to scale up this sector in the future. The discussion will reflect on our preliminary findings and answers to two core questions: (1) How can platforms such as Mirlo and Jam work together to overcome shared challenges and enact a more robust, co-operatively designed digital commons through which musical communities can connect fairly and fruitfully online?



(2) How can we be effective as research collaborators in this process, to enable a more democratic digital music economy and translate expertise into tangible impacts? Overall, the paper shows that, although there is increasing appetite among musicians and audiences to engage with alternative platform co-ops, and their histories and structures are increasingly well documented, more research, coordinated debate, and investment are needed for these projects to reach their full potential in transforming the landscapes of music distribution and platform governance. We ultimately underline the capacity for stronger co-operation in this field and collaborations such as ours to consolidate alternative forms of decision-making and cultural publics, in ways that truly reconfigure how we access music on the internet.

Bio

Henry Morgan is an interdisciplinary researcher in popular music and digital media studies. He is interested in the mediation of musical identity via digital platforms, and on human-algorithm relationships in the context of musical practice. He has published and presented research on the platformization of online music culture during the 2010s, including on the way this process is reflected in and explored by the works of electronic musicians like Daniel Lopatin. He is also interested in the changing role of digital platforms in the contemporary creative industries, and particularly in recent initiatives to create a more decentralized platform economy through federal and co-operative models. Since 2024 he has been a lecturer in Arts Management in the School of Creative Management at Goldsmiths College, University of London.

Raquel Campos Valverde is a Postdoctoral Research Fellow at the University of Leeds, in the ERC-funded MUSICSTREAM project. Her research interests lie at the intersection of popular music, platform governance studies, user experience, and inequality. Her latest publication is “Inequity by design: Music streaming taxonomies as ruinous infrastructure”, in the edited collection *Music Streaming around the World*, edited by David Hesmondhalgh. The research she conducted for this output also elicited a review of the coding policies at the Digital Data Exchange, the global industry body that oversees data standardisation for digital music. Together with the MUSICSTREAM project team, she has also produced a 20,000-word report on the impact of algorithmic recommender systems on music consumption and production for the UK Government.

Ivan Mouraviev is a researcher specializing in music & the internet and DJ cultures. His work engages with diverse fields of creative practice and musical communities, with an underlying thread of seeking to understand how people gather around sound and perform it in ways that challenge norms, facilitate potent experiences, and celebrate alternative identities. He is currently writing with colleagues at the Universities of Leeds and London about how co-operatively organised digital platforms provide fairer music distribution for artists and fans. He has recently published in high-ranked, internationally recognised journals on topics such as internet music culture and DJ performance. His main work today is as a Research Fellow at the Amplification Project, University of Huddersfield (2025–30). He is part of a deeply collaborative team of six fellows led by Professor Steve Waksman, funded by a landmark £5 million Leverhulme Trust grant. He supervises three scholarship-winning PhD students and is investigating, among other projects, how communities at Pride and Carnival claim space and celebrate their marginalised identities through amplified sound.

3.2 Anannya Bhowmik Paul

Designing Commoned Platforms: Participatory Approaches to Cooperative Digital Infrastructures

Abstract

Platform technology and technological tools in platform cooperatives are not merely functional artefacts. They are better read as socio-technical arrangements that co-produce the social value of the communities that build and use them, thus becoming a relational infrastructure. I will draw on practical cases and theories, followed by the introduction of the “Platform Cooperative Compass” to discuss how technological infrastructures materialize community values, ethics, and orientations toward autonomy. This work forms part of my ongoing Reworlding PhD project, “Retracing Sustainable Platform Cooperative Models”, investigating how the platform cooperative model can be co-designed with the marginalized populations; to address local socio-economic challenges. Here, international residents & students from social sciences, and arts backgrounds are considered marginalized due to their restrained employment opportunities in the Danish job market. The analysis draws from established platform cooperatives, tracing how their technological arrangements reflect different relational and ethical commitments. For example; the care cooperative’s human first coordination shows how deliberately keeping some relations non digitized is a care driven design choice. The delivery cooperative relies on human-mediated task distribution and limits the technological intervention to tactical aspects of logistics. Through these examples, I position technology in cooperatives as a situated socio-technical infrastructure shaped through collective practices and care. I would introduce the “Platform Cooperative Compass”, a framework developed through literature review, case-based analysis, and participatory engagements. The Compass positions technology, economy, and governance through a community-centered lens, supporting groups as they imagine and articulate the infrastructural values. Finally, I would share emerging insights from a grassroots cooperative-in-the-making by members of a marginalized community in Aalborg, Denmark. Although the cooperative has not yet developed a digital platform, the members are actively imagining one. Through the Compass, participants explored questions such as: What kind of value exchanges should the platform enable? What coordination should remain human? Early findings from public-forming practices like “Coop Work” and “Coop Café” show that many platform functions first appear as social infrastructures before becoming digital ones. This contribution offers a visually grounded way to imagine digital commons before code, showing how architectures and protocols are inseparable from community values, capacities, and collective aspirations.

Bio

Anannya is a service designer and has worked several years in design consultancy and management consulting firms where she had opportunity to experience the relation between of technology and people’s life. Hence “Technology for Social Good” has been her interest area. At Aalborg University, her research explores platform cooperativism through a participatory design lens, with work grounded in Aalborg and closely connected to marginalised communities in the city. Anannya holds a bachelor’s in design from NIFT, India and a specialization in Service Design from Politecnico Di Milano, Italy.

3.3 Nina Hoff

Visualisation of Network Interdependencies as Additional Feed Interface for Social Media to Enable Pro-Social Affordances – An Exploration of its Potential, Pitfalls and Consequences

Abstract

Social Media design is stagnating. However new interaction modes are direly needed to enable communities to (inter)connect deeper and thrive in solving collective issues. This speculative design proposal introduces the work by an independent researcher who developed a design for a new social media feed, complementing and changing traditional 'scroll down' feeds.

Inspired by memetics, mycelium and neurons the goal is to visualize topics and content in a network / mind map. Like AI agents move through and refine LLM embeddings in a multi-dimensional graph, users can be enabled to see in a simplified graph view how topics or content relates to each other and move through and along this map with agency.

This talk will present the concept, and center the varied elements enabling and restraining its nature and feasibility. The question posed to the listeners is how each decision leads to consequences – including to other feature developments to mitigate and support effects. Feedback is readily requested, including on questions of governance and growth in the context of commons.

To give an example hypothesis: Visualized networks might lead to story-telling that centers connectivity and connective storytelling. At minimum this leads to the development of two kinds of users and content types, that will need to be accommodated: (1) Those that explain less and focus more on being specific in their content pieces. They will link to other content pieces or topics that help create the context. (2) Those that become broader in their posts and use linking similar to a tagging system. One user's behaviour impacts might resemble lines, the others sprawling hubs. Both would centre connectivity, while the former centres connective story-telling more.

Bio

Nina Hoff combines a broad interdisciplinary background always focused on how communication creates community. She has a Bachelor in Communication, Culture & Management with a strong focus on STS and a Master in Governance of Sustainability. She worked as Media Coordinator for Extinction Rebellion NL and Greenpeace NL on an international successful action against private jets. Building on her work there with memes she went on to found a climate Meme Collective whose story she told at Re:Publica 2025. Frustrated by the affordances of big social media platforms she has spent the last years developing a new way to experience and interact with data and other users, that is grounded in her love for memetics, sociology and nature.

3.4 Nina Wenhart

Return, Not Extraction: Designing an Artistic AI Commons

Abstract

The Co.Lab AI+ proposes an infrastructural approach to artistic research with AI that treats “the lab” not as a site for tool adoption, but as a situated practice of building and governing a digital commons. In many institutional contexts, AI enters through narratives of efficiency and innovation while its conditions (data dependencies, hidden labour, energy and material costs, and power relations) remain difficult to perceive, debate, and then re-design. Then Co.Lab AI+ starts from the opposite direction. It takes critical objections as primary design requirements and builds structures that make AI’s socio-ecological and political dimensions legible within everyday artistic decisions.

At the core of the lab is the Co.Lib, a curated and evolving living library that functions as memory infrastructure and commons repository. The Co.Lib is designed to translate activities into reusable public artifacts rather than leaving knowledge locked in individual projects or short-term teaching cycles: documentation formats, methodological notes, licensing and reuse logics, and an expanded library collection that supports long-term accessibility and institutional continuity. As such, the Co.Lib becomes the site where the lab’s principles materialize as infrastructures of reuse, accountability, and return. Community is not an outcome but an operating condition of the Lab. The “Co” in Co.Lab explicitly stands for community. The Co.Lab AI+ therefore treats commons-building as a collective responsibility and anchors its practice in governance mechanisms that can hold disagreements and critique. An Ethics Board is integrated as an institutional form of deliberation and accountability, as a place where concerns about bias, extraction, authorship, and harm are not handled as external constraints but as formative inputs that shape processes, documentation, and collaborations.

In relation to the conference theme “Infrastructures, Design, and the Ethics of Autonomy,” the lab frames autonomy neither as isolation nor as technological self-sufficiency, but as reduced dependency and increased collective agency. This includes resource-aware practice (for example by making energy and resource consumption visible), pragmatic experiments in partial autonomy, and explicit attention to trade-offs and limits. The Co.Lab AI+ wants to extend the commons beyond campus through collaborations with alternative cultural spaces in the city, migrant-led communities, and environmental initiatives, thereby situating digital commons as a civic ecology rather than an enclosed institutional project.

Bio

Nina Wenhart is a media art historian and Associate Professor at the University of Arts Linz, where she leads Co.Lab AI+. For her, AI is not a promise of progress but a condensation of power, norming, and extraction. Her focus is on making these hidden conditions visible—and shifting them through artistic practice.

Venue: Panteion University of Social and Political Sciences

Chair: Petros Petridis, Panteion University of Social and Political Sciences

Panel Description

This panel explores how labour, embodiment, value, and commoning are shaped within platform environments and algorithmically mediated systems. Moving across webcam sex/porn platforms, informal digital economies in Cameroon, call centre work in Greece, and theoretical approaches to commons and AI, the panel examines how digital infrastructures reorganize labour, visibility, governance, and social reproduction. By placing ethnographic and theoretical perspectives in dialogue, the panel asks how algorithmic governance both constrains and opens possibilities for commoning.

4.1 Giorgos Ilias Sakkas

Commoning in Digital Webcam Sex/Porn Environments: Labour, Publics, and Platform Governance

Abstract

Digital commons debates often focus on shared infrastructures. This paper reframes “digital commons” through an ethnographic lens on digital webcam sex/porn environments-platform ecologies where performance, viewing, and circulation unfold under protocols, visibility indicators, and generative AI. Inspired by gaming commons (theorycrafting, guild coordination, collective knowledge on Discord/Reddit/forums), I extend this lens to webcam sex/porn platforms and their adjacent publics. I use “digital commons” to refer to shared toolkits of know-how, norms, and communication infrastructures that users/models build to make participation possible within platform governance (Terms of Service (ToS), moderation, payments, visibility/ranking indicators). Analytically, I treat these commons as a triadic configuration - labour, governance, and publics - co-produced by performers, audiences, and platform protocols. Rather than stable “goods” or spaces, these commons appear as fragile sets of practices - commoning - through which performers and audiences negotiate limits, consent and safety under risk. I trace four intertwined commons: (1) scripts of consent and refusal (setting limits, scripted refusals, moderation-through-interaction), (2) commons of safety and self-protection (blocking/reporting know-how, doxxing/trace protection, off-platform coordination), and (3) commons of value-making (tip menus, goal-setting, optimisation scripts, “algorithm talk” about visibility), alongside (4) audience-led commons of viewing/sharing and review publics that negotiate legitimacy and (il) legality and shape value and vulnerability. Drawing on PhD research, I combine multi-sited digital ethnography with walkthrough and trace approaches across porn and cam platforms (Pornhub, Chaturbate) and adjacent infrastructures (creator networks, forums). I read ToS, moderation/payment tools, and recommendation features as “governance artefacts” shaping what becomes visible and profitable, and keep a



diary of moderation/appeal incidents and interface changes affecting circulation and earnings. Generative AI intensifies these struggles: automated moderation tools (including machine-learning classifiers) and recommendation systems recalibrate visibility and earnings; synthetic performers and deepfake circulation reconfigure attention and produce new consent and reputational risks; while “trainable” embodied representations renew conflicts over ownership, enclosure, and repair. I propose “sexual/intimate commoning” as a techno-political practice that makes dependence on corporate infrastructures legible while foregrounding collective ethics of care, collective responsibility, and accountability - alongside claims for voice, remedy, and responsibility by those whose bodies and identities are made platform-visible.

Bio

I am a PhD candidate in Social Anthropology at Panteion University of Social and Political Sciences (Athens). My research examines digital embodiment and “training” practices across MMORPG gaming, online pornography/webcam sex platforms, and wearable self-tracking, with attention to platform infrastructures, metrics, gamification, and AI-mediated self-curation. Using multi-sited digital ethnography and participant observation, I explore how bodies, desires, and labour are shaped within algorithmic environments, and how users negotiate agency, risk, and collective knowledge in fragile digital commons. I have presented related work on Pornhub, MMORPG communities, and the “AI-filtered self” at interdisciplinary conferences in Greece (2023–2025). I am also a member of the Digital Studies lab (Sociology, National and Kapodistrian University of Athens). I have participated in the interdisciplinary project “Learning from Documenta” and in Ethnofest Summer School (visual anthropology & ethnographic film), developing research through collaborative and audiovisual methods.

4.2 Ewa Majczak and Liz Fouksman

Digital Labour and Redistribution as Relational Commoning in Cameroon

Abstract

This paper examines how value and labour are produced, sustained, commoned and redistributed through the relational ties of social media fashion influencers as well as ride-share drivers in Cameroon. It argues that rather than insisting on a direct and individual relationship between work and pay, both influencers and drivers engage in ‘commoning’ practices that redistribute resources based on relational engagements. The platform and social-media based work we examine in this paper is not understood to be individual effort, but rather an entire set of relations that enable such work. For example, in case of fashion influencers these include relations with women who advertise online, who deliver clothes to clients, who make dresses, or who pick up deliveries in the port. This web of resources and relationships are pulled together and ‘commoned’ to enable the continuation and reproduction of influencing and platform labour. We examine the way the resources generated by such work are commoned and redistributed through these relations, not as ‘pay’ for services rendered but as a form of relational anchoring. We thus argue that the platformisation and digitalisation



of informal economies of fashion trade and urban transport in Cameroon generate intensified forms of resource pooling and redistribution that can be understood as practices of commoning rather than 'payment' or exchange. These practices thus reject the logic of capitalist productivist work ethic directly linking work, effort and pay, instead commoning and redistributing resources along relational lines.

Bio

Ewa Majczak is a Marie Skłodowska-Curie Postdoctoral Fellow in Anthropology at UCL and UCT and a Visiting Fellow in Media and Communications at LSE. Ewa's work focuses on the intersections of gender, economy, and technology in Cameroon. Her project examines informal digital economies in Cameroon through the lens of redistribution, focusing on fashion influencers. With Dr Gannty Ouangmotching (Social Sciences, Catholic University in Yaoundé, Cameroon) she is conducting a project "The Platformization of African Urban Mobility: Yango, Informal Transport Networks, and the Geopolitics of Digital Infrastructure in Cameroon". Ewa holds a PhD in anthropology from the University of Oxford, where she explored the influence of digital visual technologies on young women's livelihoods in Yaoundé, Cameroon, with particular attention to their economic and intimate prospects. She is currently developing this research into a book manuscript.

Liz Fouksman is a Lecturer (Assistant Professor) at King's College London. Her research focuses on understanding moral, social and cultural attachments to work and working. It looks at the impediment such attachments pose to new imaginaries of the future of labour and distribution in an increasingly automated world. In particular, Liz focuses on the ways the long-term unemployed in countries with high inequality and unemployment rates think about links between time-use, work, and income. The research project looks to fieldwork in South Africa and Namibia to ask how such links challenge radical calls for the decommodification of labor via mechanisms such as a universal basic income guarantee and/or shorter working hours. Liz has a PhD in International Development from the University of Oxford, and has held research fellowships at the University of the Witwatersrand, Harvard University and the University of Oxford.

4.3 Christina Korkontzelou

"We are not numbers, we make the numbers": Digital surveillance, KPIs, and ethical contestations of algorithmically-driven evaluation systems in call center work

Abstract

Key Performance Indicators (KPIs) are central instruments of algorithmic management in contemporary workplaces. Based on digital surveillance and real-time performance tracking software, KPIs quantify diverse aspects of workers' productivity, reorganizing how labor is organized and monitored under Digital Taylorism (Altenried 2022). In



doing so, they also reshape ethical notions of objectivity, fairness and evaluation in the workplace. Drawing on ongoing anthropological research on call center labor in Greece, this paper examines ethnographically how workers and managers in the industry ethically interpret KPIs (“the numbers”) as algorithmically-driven technologies of labor organization and evaluation. The analysis is based on participant observation, interviews, and informal conversations conducted during a labor dispute (2024–2025) in an outsourcing call center (BPO) in Athens. The dispute was triggered by the non-renewal of multiple employment contracts due to allegedly “low performance numbers,” according to management. On the one hand, managers framed KPIs as “objective” indicators of performance output and efficiency, legitimizing workplace decisions as neutral outcomes of technical systems and measurable data. On the other hand, for many workers, dismissal due to “low numbers” was experienced as unfair. From their perspective, KPIs were associated with the intensification of time-discipline, as well as with the abstraction of complex communicative, affective, and relational labor into quantified outputs regardless of context, thus invisibilizing crucial aspects of their everyday effort. Moreover, data-driven evaluation was experienced as a reduction of their subjectivity to comparable metrics through ranking, producing hierarchies of value. Importantly, “good numbers” had material consequences extending workplace assessment. KPI attainment regulated access to contract renewals, bonuses, meal vouchers, and -crucially for migrant workers- the continuation of legal residence in Greece, which was tied to their employment status. In this sense, algorithmically-driven metrics mediated not only labor discipline but also workers’ reproduction, (re) shaping inequalities along axes of class, gender and migration status. Through the ethnographic analysis, the paper argues that this struggle over “numbers” reveals a deeper tension between calculative rationality and lived moral economies of work. Rather than neutral technical tools, algorithmically-driven evaluation systems become ethically-charged sites where competing visions of fairness, merit, and value are negotiated between capital and labour. Attending ethnographically to these contestations opens a space for rethinking accountability, transparency, and evaluative justice in the design of digital labor infrastructures.

Bio

Christina Korkontzelou is a PhD candidate in Social Anthropology at Panteion University of Social and Political Sciences. Her doctoral research, funded by the A.G. Leventis Foundation, examines labor in Greece’s transnational call center industry, focusing on the (im)mobilities of outsourced digital work and their implications for workers’ agency and social reproduction. She holds a BA in History and Archaeology from the Aristotle University of Thessaloniki and an MA in Social and Cultural Anthropology from Panteion University, where her thesis explored labor flexibility in call centers in Sofia, Bulgaria. From 2023 to 2024, she was a member of the research team of the EU-funded project “ImproCollBar: Improving Collective Bargaining in the European Union”, conducting qualitative research on unionism and collective bargaining in Greece. She has presented her research at conferences in Greece and internationally. Her research interests include the anthropology of labor and class, digital labor studies, and the anthropology of Southeast Europe.

4.4 Theodor Sarafidis

Institutional cybernetics. Commons and AI to a post-hierarchical future

Abstract

For the first time in its earthling evolution, humanity as a multiplicity of singular pre- and historical eventualizations faces the potentiality to be overcome by its Machinic Phyla (Deleuze and Guattari), emerging as assemblages of “Artificial Intelligences” systems steering by the despotic signifiers like money, the father, the white supremacy and so on. Politics, economy, governance, markets, schools implement in their organizations “AI” machines, which could gradually result to substitute humans as Kybernetes with machinic “intelligent” systems. Commons as autopoietic social systems (Massimo De Angelis) emerge from a “force field”, depending on their internal organization and external structural coupling with their niche, in which operate other commons or capitalist systems. In order to build commons systems of “AI” emancipated from the hierarchical or arborescent organizations of capitalist enclosures, we need to design a metalanguage driving them to a rhizomatic or heterarchical social organization. (Deleuze and Guattari, De Angelis, Stafford Beer, Angela Espinosa). This is a simultaneous signal for a new “beginning of history” arising from the transversalization of Stafford Beer’s “Viable System Model” and Guattari’s “Schizoanalysis”, aiming to map a metamodelization for building resilient, viable commons systems for “Artificial Intelligence” generation based on a new ethico-aesthetic paradigm. Through familiarizing cybernetics and schizoanalysis we propose a new abstract machine for liberating commons and commoners from commodification chains. We call that machine “Barefoot or Institutional Cybernetics” and it is one among other possible vehicles of our flight to a new Gaia of co-evolution and symbioses, beyond the hierarchical territorializations of Anthro-capitolocene.

Bio

I am a sociologist (Bsc, Panteion University of Social and Political Sciences), and organizational Psychologist (Msc, Panteion University of Athens) possessor of a PhD in the Sociology of the Web. My doctoral thesis was “The network - institutionalization of the control of complexity. The case of the security software company, “Surf Control””. Currently I conduct postdoctoral research in the Department of Social Anthropology of Panteion University, with title “The entropic Control Societies and the Invention of Democratic Algorithmic Machines of Negentropy”. Since 2023, I have been a member of “Metaphorum” a cooperative for promoting Stafford Beer’s organizational cybernetics legacy. I have participated in many research projects in the fields of Sociology and Social Psychology. My research interests concern Cybernetics, Sociocybernetics, Cybersemiotics, Algorithmic Governmentality, AI, Digital Anthropology, Schizoanalysis, Social Ecology, and Critical Education. For many years I have been active on social movements regarding Commons, Direct Democracy and Social Ecology.

4.5 Eleni Lazaridou

Game of Commons: Algorithmic Mediation, Community Autonomy, and Resistance

Abstract

The paper examines online cultures of digital gaming as sites for the formation of digital commons, where infrastructures, code, and algorithmic systems function as mediators of belonging, affect, and resistance. Communities that develop around gaming platforms, forums, streaming environments, and modding practices are not merely entertainment networks, but complex ecosystems of collective knowledge, identity formation, and cultural production. Focusing on *The Elder Scrolls Online*, the study explores how guilds, roleplay communities, and modding practices operate as digital commons, generating shared knowledge, resources, and collective memory. Players circulate guides, strategies, fan lore, and UI modifications, while mentoring structures and community-based practices of historical preservation reinforce collective identity and intergenerational continuity within the game world. At the same time, corporate governance by ZeniMax Online Studios—through updates, redesigns, balance changes, and automated moderation systems—significantly shapes the conditions of participation and communal life. The recent implementation of AI-driven chat moderation that has reportedly misidentified private roleplay conversations and resulted in penalties illustrates how algorithmic moderation practices can constrain expressive freedom and undermine community autonomy. Such interventions risk erasing or restricting forms of collective knowledge and cultural practices embedded within player communities. Methodologically, the approach draws on the collection and analysis of player perspectives shared in game-related forums and chatrooms, as well as on a series of semi-structured interviews with members of the community. By juxtaposing these dynamics, the paper highlights the tensions between community autonomy and corporate control, as well as the role of infrastructure and algorithmic mediation in shaping digital communities, collective memory, and practices of resistance. Guilds and player communities in ESO thus emerge as living laboratories of digital commons and cultural production, where governance, affect, and resistance are continuously negotiated.

Bio

Eleni Lazaridou is a PhD Candidate at the Department of Social Anthropology of Panteion University. Her research focuses on queerness, digital cultures, and economies of care.

Venue: Panteion University of Social and Political Sciences

Chair: Athena Athanasiou, Panteion University of Social and Political Sciences

Panel Description

This panel brings together philosophical, political-economic, and governance-oriented perspectives on digital commons and artificial intelligence. The papers examine how AI and digital infrastructures reorganize relations between knowledge, authority, public value, and collective decision-making. Rather than approaching AI solely as a technological development, the panel foregrounds it as a political and institutional field shaped by competing logics of openness, enclosure, public sovereignty, and commons-based governance. Together, the contributions ask how collective authority, public-commons partnerships, and alternative imaginaries of the digital commons might redirect technological futures.

5.1 Giannis Perperidis

The Importance of the “Ontoshift” for the (Digital) Commons: Open Artificial Intelligence as an Example

Abstract

This paper examines the significance of the “Ontoshift” for the commons, a concept introduced by D. Bollier and S. Helfrich in *Free, Fair and Alive* (2019). The Ontoshift refers to an ontological transformation: a shift not only in political structures but also in behaviors, worldviews, social relations, and in the criteria by which societies and communities determine what matters and what does not. Commons-based initiatives have emerged worldwide, and what makes them most important is not merely their alternative modes of organization, production, or social interaction, but their pursuit of a fundamentally different conception of the socio-political world. Yet only a small subset of these movements explicitly strives for such an ontological shift, one that entails differentiation in both theory and practice, in both the organization of the commons and in the very perception of the world.

The first part of the paper argues that the Ontoshift is what distinguishes commons movements from other politically oriented endeavors. The second part illustrates the necessity of the Ontoshift through the example of artificial intelligence and openness. In recent years, especially after the DeepSeek boom, companies, individuals, and social movements have attempted to design open technologies, with particular emphasis on open AI. This paper argues that meaningful openness can flourish only within the context of the commons and digital commons, a context that cultivates the Ontoshift, and not merely inform one kind of design process. Outside such a context, openness remains merely an analytical label, often appropriated by companies that continue to operate in closed and restrictive ways. It is the environment of the (digital) commons that can design, support and sustain genuinely open technological and



social ecosystems. However, this requires grounding such initiatives in the ontological foundations of the commons themselves, in contrast to the dominant ontological assumptions of contemporary societies that the commons seek to transform. For this reason, the flourishing of the commons is fundamentally a philosophical matter, and the development of commons-oriented technologies (such as “Commons AI”) necessarily engages the philosophy of technology, among other fields.

Bio

Giannis Perperidis holds a Ph.D. in Philosophy of Technology from the Philosophy Department of the University of Ioannina, Greece. He is currently a postdoctoral fellow in AI Ethics at the Center for Hellenic Studies of Harvard University, and an adjunct lecturer in the History and Digital Humanities Department at the Ionian University. Giannis has previously held postdoctoral research positions at the National and Kapodistrian University of Athens, Panteion University and Ionian University. His PhD was supported by a scholarship from the Hellenic Foundation for Research and Innovation (H.F.R.I.). Moreover, he is the author of several research papers on Technology, philosophy and the commons, and he has authored the book *Philosophy of Digital Technologies. From Andrew Feenberg to the Digital Commons* (in Greek, 2025). His areas of expertise include Philosophy of Technology, Philosophy of Artificial Intelligence, theories of digitality, and the political theory of the commons and digital commons.

5.2 Nikos Smyrnaio

Navigating the Extractivist Paradigm of Generative Artificial Intelligence through the Digital Commons

Abstract

The contemporary landscape of artificial intelligence is primarily defined by a significant concentration of power within a Big Tech oligopoly. Companies such as Microsoft, Google, and Meta have leveraged massive capital and computational infrastructures to establish a dominant position (Smyrnaio, 2025). However, this model faces critical challenges regarding its economic and cultural sustainability. Economically, the staggering operating costs associated with training and execution have led to multi-billion dollar losses casting doubt on the long-term viability of the current business model. Culturally, the industry operates within an extractivist paradigm where foundation models are trained on vast quantities of public and pirated knowledge without authorization. This process has led to what is conceptualized as the tragedy of the cultural commons, characterized by an asymmetric capture of value where collective societal wealth is converted into private profit (Lehmann, 2022). Furthermore, the increasing reliance on recursively generated data threatens to pollute the informational sphere with synthetic content of lower quality, potentially leading to model collapse and an overall impoverishment of human language and creative diversity (Huang & Siddarth, 2023).



In response to this predatory logic, the emergence of an AI Commons approach offers a vital democratic alternative. This framework advocates for collaborative systems where communities and developers work together to build infrastructures that serve the public interest rather than capital accumulation. Such a model prioritizes collective governance and the development of specialized models that respect local ethical and socioeconomic constraints (Mayer, Skupien & Knaus, 2025). To achieve this, it is necessary to move beyond simple open access and instead implement practices of commoning that ensure a redistribution of power and the protection of cultural rights (Guillier, 2023).

Ultimately, the proposed communication explores whether the convergence of artificial intelligence and the digital commons represents a realistic necessity. While the development of these technologies is unlikely to stop, their direction can be redirected through structured coordination and the establishment of non-extractive value networks. By fostering an ecosystem based on transparency and mutual responsibility, society can mitigate the ethical dilemmas inherent in automated systems and preserve the integrity of the knowledge commons for future generations.

Bio

Born in Athens in 1976, Nikos Smyrnaio is a professor of Information and Communication Sciences at the University of Toulouse. A member of the Laboratory for Applied Research in Social Sciences (LERASS), he is responsible for the MSN research team. Nikos Smyrnaio is the author of several articles and books on digital media and public space, as well as the internet industry. His publications include *Internet Oligopoly. The Corporate Takeover of Our Digital World* and *The Political Economy of the Public Sphere. From Enlightenment to Big Tech* published by Emerald respectively in 2018 and 2025.

5.3 Alekos (Alexandros) Pantazis

From Vague Horizontality to Liquid Authority: What digital commons can teach social movements about decision-making

Abstract

Many grassroots groups and social-movement formations learn - sometimes painfully - that the absence of explicit structures can generate informal and unaccountable power (Freeman, 2013; Mouffe, 2005). Furthermore, vague interpretations of horizontality and peer to peerness may also lead to what Freeman famously identified as the “tyranny of structurelessness”. This paper employs governance patterns from digital commons as a lens to examine how communities can effectively distribute power, coordinate labor, and cultivate collective imaginaries for post-capitalist futures. We draw from digital commons patterns, as described mainly by Kostakis & Bauwens (2020) in the book “The Handbook of Peer Production”, like equipotentiality, where all contributions are welcomed and filtered a posteriori, heterarchy, which legitimizes diversity and fluid, shifting leadership roles in different tasks, and raw consensus and non-determinative



voting that reduces friction around dissent especially for large groups or inexperienced teams. The paper highlights the twin pitfalls of nonverbal hierarchies and nonverbal horizontalities that obscure power, making it harder to control or paralyze creativity and agency. Hence, the key political question is not whether a digital or physical collective is “horizontal,” but how authority moves: what collective imaginaries can social movements develop regarding the decentralization of authority? Maybe the governance patterns of digital commons can inform more resilient, non-hierarchical organizational models towards dynamic distribution of authority in post-capitalistic movements.

Bio

I am an Assistant Professor of Peer Education at the Department of Early Childhood Education at the University of Thessaly (Greece), a Core Member of the P2P Lab research collective, and a visiting lecturer at the Master’s Degree “Political Ecology, Degrowth and Environmental Justice” at the Autonomous University of Barcelona. Moreover, I have 20 years of involvement in international social movements, focusing on commons and degrowth.

5.4 Vangelis Papadimitropoulos

Digital Public Sovereignty and Public-Commons Partnerships: Theory and Case Studies

Abstract

As digital infrastructures become foundational to communication, governance, cultural heritage, and economic coordination, the question of who governs the digital public sphere has become central to debates on democracy and autonomy. Dominant proprietary platform models create structural dependencies and extractive data regimes that undermine public sovereignty. In response, governments, research communities, cooperatives, and cultural institutions are experimenting with public–common partnerships as institutional arrangements capable of sustaining digital infrastructures governed for long-term public value rather than private extraction.

Building on recent scholarship that conceptualises digital commons (Benkler 2006; Bauwens et al. 2019) as generative infrastructures rather than discrete technical artefacts, and on emerging paradigms of democratic institutional co-ownership, this presentation outlines a theoretical framework for digital public sovereignty grounded in shared governance, non-extractive economics, and autonomy. A diverse empirical landscape demonstrates the breadth of this transformation across digital public infrastructure, cooperative platforms, and data governance initiatives.

These include civic and democratic infrastructures such as Decidim; global public health and research infrastructures such as DHIS2 and Scikit-Learn; cloud and collaboration ecosystems such as Nextcloud and GoodCloud; communication and social-media platforms within the Fediverse, including Mastodon and PeerTube; platform and worker cooperatives such as Hypha Coop, Transkribus Coop, Eva Coop, Subvert, Imago.space, and Patio; data cooperatives and data trusts such as Posmo, Pescadata, Sociality,



Data Union DAO, CosyAI, Threefold, the TRANSFER Data Trust (US); and public digital payment and commerce infrastructures such as India's UPI, Brazil's Pix, and the Beckn protocol, now incorporated into the wider IndiaStack.

Taken together, these initiatives illustrate the emergence of an expansive ecosystem of digital commons and public-common partnerships that reconfigure infrastructural power beyond the dominant state–market binary. These developments reveal a set of emerging design principles—interoperability, mission-locking, democratic co-governance, and shared stewardship—that offer actionable pathways for constructing digital public infrastructures aligned with the ethics and politics of the commons. The resulting framework aims to inform policymakers, institutions, and civil-society actors seeking to advance digital public sovereignty and to build democratic, resilient, and non-extractive digital ecosystems.

Bio

Vangelis Papadimitropoulos is a political theorist whose work focuses on the digital commons and cooperative economic models. He is a postdoctoral researcher at Panteion University of Athens, an adjunct lecturer in contemporary philosophy, and Principal Investigator of the H.F.R.I.-funded project “Techno-Social Innovation in the Collaborative Economy.” His research explores the intersection of commons theory, open-source technologies, platform cooperatives, and blockchain-based governance. He has presented widely and published extensively in peer-reviewed journals.

PANEL 6

Knowledge Commons, Epistemic Infrastructures & Collective Intelligence

Venue: Panteion University of Social and Political Sciences

Chair: Vasilis Avdikos, Panteion University of Social and Political Sciences

Panel Description

This panel brings together papers that examine how knowledge is produced, governed, circulated, and contested across digital infrastructures. Moving across scholarly repositories, AI literacy, citizen science platforms, disinformation, and phygital knowledge ecologies, the contributions approach knowledge not as an abstract public good but as a situated and contested field of commoning. A central thread linking the papers is the question of how epistemic openness is materially and institutionally organized: through infrastructures of access, pedagogical practices, governance models, and collaborative arrangements. The panel foregrounds the social and political conditions under which collective intelligence can emerge, while also attending to enclosure, administrative opacity, platform dependence, and asymmetries of participation.

Together, the papers propose a strong epistemic-infrastructural perspective on the commons, highlighting how knowledge commons must be understood not only in terms of access, but also in terms of governance, mediation, and shared responsibility.

6.1 Giannis Farsaris

AI literacy as a commoning practice: How critical AI literacy becomes “social infrastructure” for vulnerable communities

Abstract

The rapid spread of artificial intelligence systems across work, education, and everyday communication is generating new inequalities of access, understanding, and influence. Artificial Intelligence does not operate as a neutral tool; it embeds choices, priorities, and economic incentives that often remain invisible. For socially vulnerable groups, “technical proficiency” is not enough. What is needed is critical AI literacy: the capacity to recognize the limitations and biases of systems, to verify information, to understand the value and implications of data, to interpret the context of an output, and to exercise practical autonomy in relation to platforms and algorithmic decisions that affect people’s lives, work, and rights. This paper argues that AI literacy should be understood not as an individual credential, but as a practice of commoning—a collective, participatory process of producing shared knowledge, norms, and skills that functions as “social infrastructure” for community empowerment. Drawing on a digital commons framework, the presentation explores how low-cost, reusable learning pathways can be organized either online or in settings that serve vulnerable populations, such as public libraries, community centers, second-chance schools, and support structures for migrants, unemployed individuals, or older adults. The paper proposes a model of “community AI workshops” that combines verification and documentation practices, the analysis of bias cases, basic principles of privacy and data protection, and the collaborative production of open educational resources and concise plain-language user guides. This model is supported by governance mechanisms, including community rules of use, curator and facilitator roles, processes of reflection and accountability, and mutual-aid channels among participants. The central argument is that critical AI literacy, when built as a commons rather than a commodity, becomes an infrastructure of social autonomy. It reduces over-reliance on commercial “black boxes,” strengthens trust through transparency, and cultivates capacities for resistance—enabling more people to participate fairly, with voice and awareness, in the digital public sphere.

Bio

Giannis Farsaris is a Computer Science teacher and author who is actively involved in Digital Commons, Artificial Intelligence, and the Internet’s creative freedom. He was born in 1973 in Ierapetra, Crete, and studied Computer Science at the University of Crete, Adult Education at the Hellenic Open University, and playwriting at the Workshop of the Poreia Theatre. He lives in Heraklion, Crete, and works as a teacher in public education. He has created the Open Digital Library (www.openbook.gr) and participates in the editorial team of the cultural magazine Fractal (www.fractalart.gr). He is a founding member of the Organizing Committee of the Student Festival of Digital Creativity (www.digifest.info), serves as Secretary of the Ethics Committee of the Hellenic Informatics Union, and is the editor-in-chief of the magazine PLIROFORIKOS and the podcast #REBOOT. He is a speaker at conferences and seminars on digital education, artificial intelligence and digital creativity (<https://www.opensesame.gr/ekdiloseis/>) and has published 4 related books.

6.2 Karen Soacha-Godoy and Jaume Piera

SEXTANT: A model for navigating data governance in citizen science platforms

Abstract

Citizen science infrastructures are frequently described as technical intermediaries that collect, store, and circulate observations, yet their architectures embed governance. Decisions about licences, APIs, authentication, privacy settings, metadata standards, and default data flows materially shape who can exercise control over knowledge, who can access and reuse it, and under which conditions. These choices condition autonomy within digital commons, often without explicit deliberation, because governance is implemented through design and operational routines rather than articulated in formal policy. Although scholarship on platform politics and data governance has advanced critical diagnoses, it offers fewer portable analytical instruments that support systematic comparison across heterogeneous infrastructures and that can be used in practice as a basis for negotiation and redesign.

This talk introduces the SEXTANT Governance Model as a reflexive framework for analysing how participatory science platforms operate as governance actors in digital commons. SEXTANT maps three action arenas where governance is contested: Ownership, which concerns rights, duties, and control over data, tools, and derived outputs; Sharing, which concerns the technical and policy conditions that regulate circulation, including access regimes and interoperability arrangements; and Accountability, which concerns transparency, consent, reciprocity, and mechanisms that render decisions legible and contestable. Within each arena, the model characterises platforms in terms of roles that are situational and fluid rather than intrinsic: Enabler, when configurations expand participation and user agency; Mediator, when arrangements balance competing interests through conditional access and safeguards; and Gatekeeper, when decision-making becomes centralised through restrictive defaults or opaque procedures. Empirically, the model is grounded in three years of action research within the EU-funded Cos4Cloud project, drawing on participant observation across nine citizen observatories, analysis of governance documents and technical configurations, and longitudinal engagement with platform teams and stakeholders. The purpose of the session is not to present SEXTANT as a closed typology, but to “open the sextant” as an object of collective scrutiny. The talk uses the model to make infrastructural governance choices discussable, and it explicitly invites participants to test, contest, and refine the proposed arenas, roles, and interpretive questions in relation to the ethics of autonomy that animate digital commons.

Bio

Karen Soacha is a researcher and data governance leader specializing in citizen science infrastructures, data ethics, and participatory knowledge systems. She leads data ethics and governance at the MINKA Citizen Observatory (ICM-CSIC) in Barcelona and is Co-Chair of the Iberoamerican Participatory Science Network (RICAP). As part of the EMBIMOS research group, she contributes to the Horizon Europe RIECS project, developing governance and data management models for a pan-European citizen science infrastructure. Previously, she led participatory science initiatives at the

Alexander von Humboldt Institute in Colombia, supporting the Biodiversity Information System of Colombia (SiB) and the Environmental Information System (SIAC). She has contributed to several EU projects advancing open, ethical, and participatory science, and is pursuing a PhD at the Open University of Catalonia (UOC).

Jaume Piera has over 20 years of experience in multidisciplinary research programs, and his research interests are focused on Information Technologies applied to Environmental Monitoring Technologies. He also has 15 years of experience in the management of national and international research projects (8 as PI, 3 as Coordinator). As examples of his current research, he is leading the design of Do-It-Yourself instruments for water quality monitoring in the European projects FP7-CITCLOPS, Citizens' Observatory for Coast and Ocean Optical Monitoring, and H2020-MONOCLE, and is now coordinating two H2020 projects: the H2020-COS4CLOUD project and the H2020 MINKE project.

6.3 Larysa Nazarenko and Pantelis Vatikiotis

How socio-technical infrastructures and human-AI collaboration shape disinformation

Abstract

The paper examines how disinformation emerges not merely as false or misleading content but as a systemic phenomenon embedded in socio-technical infrastructures and shaped by human-AI collaboration. It argues that in contemporary European contexts, disinformation must be understood as a byproduct of platform logics, algorithmic amplification, and opaque AI systems that structure what is seen, trusted, and shared. These infrastructures challenge traditional regulatory tools and demand a rethinking of governance beyond content moderation and toward infrastructural accountability. As generative AI technologies become infrastructural actors—capable of autonomous action, reproducing cultural bias, and amplifying false narratives—the paper assesses whether current European frameworks remain adequate. It foregrounds risks such as algorithmic virality, LLM grooming and the erosion of digital self-determination, calling for regulatory models rooted in legal certainty, proportionality and human agency. Considering that platforms function not merely as content hosts but as virality engines that drive user engagement and informational amplification, AI is evaluated as structural factor. In this regard, the present work interrogates whether AI's growing innovative capacity poses structural threats to democracy, human agency, and the rule of law. From this point of view, it adopts an interdisciplinary methodology combining legal and policy analysis with critical scholarship on AI along with empirical findings across EU and international contexts. By framing disinformation as a challenge of infrastructural governance, the paper contributes to critical debates on the design, ownership, and regulation of digital environments. It calls for recalibrated, rights-based responses that empower users, ensure transparency, and resist both market capture and technological determinism in the governance of information flows.



Bio

Larysa Nazarenko is a PhD Candidate at Panteion University of Social and Political Studies, Department of Communication, Media and Culture, researching legislative and non-legislative tools for combating disinformation. She is creator of the medial literacy game Scanarix Media Game and the founder and head of the CSO Segalor—a member of the UNESCO Media Literacy Alliance. She is a distinguished lawyer with over 20 years of professional experience across a wide range of legal fields, specialising in legislative drafting, policy analysis, institutional capacity-building, and the promotion of the rule of law.

Dr. Pantelis Vatikiotis is an Associate Professor at the Department of Communication, Media and Culture at Panteion University, where he also served as the Director of Journalism Lab (J-Lab) from 2022 to 2025. Since April 2025 he serves as a Member of the Board of Directors of the Athens - Macedonian News Agency. His research and teaching interests focus on new media and journalism, sociology of the internet, alternative media, social movements and activism, media and democracy.

6.4 Asli Telli

Collaborative Design for Phygital Knowledge Commons and Decolonial Futures

Abstract

As the first two decades of the 21st century are at a close, some of the most creative, innovative, and dynamic knowledge around the globe is being produced and disseminated outside mainstream universities. Academic researchers and research council bureaucrats need to take heed. Now that “knowledge production”, “knowledge transfer”, and “knowledge dissemination” have become core commodities of the increasingly competitive global knowledge market economy, how will universities and their research centers keep up? While the juggernaut of old-paradigm thinking seems intent on holding on to educational institutions, there is a burgeoning of new knowledge paradigms breaking through from the periphery. A plethora of private providers, social movements, niche research institutes, open-source resources, edutainment and, of course, the ubiquitous information kaleidoscope of the world wide web, make it increasingly difficult for the former bastions of knowledge production and dissemination—formal educational institutions to compete for “market-share.” But is competition the best way forward? Could it be that the leadership of universities and research councils need to listen more deeply to the periphery—to the new, unorthodox developments in the creation and dissemination of knowledge? Are we entering the era of knowledge commons? These are pertinent questions that busy the minds of all taking critical stance in knowledge production or dissemination in this decade. The author is specifically interested in the new shapes and assemblages forming in this new era that facilitate the collective intelligence in producing and sharing experiential knowledge as well as the constraints in interaction

patterns. The paper covers the process of a 2-year self-study and attempts to arrive at multi-faceted aspects of phygital knowledge commons, their physical-digital-hybrid relationalities and collaborative schemes. It focuses on process; i.e. challenges arising from putting theory into practice, from translating experience into shared knowledge and definitely not on rhetoric or output-based achievements.

Bio

Associate Professor Asli Telli holds a PhD in media and communications studies with a dissertation focusing on the changing nature of contemporary cities, urban spaces and digital spheres; published into a book, entitled, "The Infinite City: Politics of Speed". led a number of local and EU-funded projects in fields of political communication, STS, grassroots activism and scholarly dissent for 20 years. She has published widely in competent outlets on participatory cultures, knowledge commons, political communication and platform resistance. She is currently a research associate at the Global South Studies Center of Uni-Cologne in Germany.

PANEL 7

Mediation, Culture & Embodied Infrastructures

Venue: NCSR Demokritos

Chair: Lida Arnellou, NCSR Demokritos

Panel Description

This panel brings together interdisciplinary approaches to mediation that foreground its entanglement with culture, materiality, and embodied forms of knowledge. Moving beyond narrow understandings of mediation as a purely technical or representational process, the papers examine how media infrastructures actively shape perception, cultural production, and lived experience. Across contributions that span Indigenous knowledge systems, sensory media practices, and digital infrastructures, the panel highlights how mediation operates through both symbolic and embodied registers. From textiles as carriers of collective memory to ASMR as a multisensorial practice, and from cultural policy infrastructures to audio-drama platforms, mediation emerges as a site where culture, knowledge, and infrastructure intersect.

By situating mediation within broader socio-technical and cultural frameworks, the panel contributes to ongoing debates on digital infrastructures, epistemic plurality, and the politics of representation.



7.1 Sonia Chinn

Weaving Code and Cloth: Maya Textiles in the Digital World

Abstract

This paper examines the intersections between Maya textile traditions and contemporary digital technologies, positioning textiles not merely as material artifacts but as living systems of knowledge that encode history, cosmology, identity, and community through pattern, color, and technique. Within Maya communities, weaving operates as an embodied and relational practice through which cultural knowledge is transmitted across generations, linking land, language, labor, and spirituality. As digital tools increasingly mediate how culture is documented, circulated, and reimagined, this study asks how the digital world can engage Maya textiles in ways that support cultural continuity, ethical representation, and creative innovation rather than cultural extraction or appropriation. Drawing on emerging practices such as digital archiving of textile patterns, three-dimensional modeling and visualization of weaving techniques, and the strategic use of social media and virtual platforms by Maya weavers and cooperatives, the paper examines both the possibilities and tensions inherent in translating embodied textile knowledge into digital form. While digital technologies can expand visibility, facilitate intergenerational learning, and create new economic and pedagogical opportunities, they also risk flattening cultural meaning, detaching designs from their social contexts, and exposing Indigenous knowledge to unauthorized circulation and commodification. The paper further engages critical issues of intellectual property, data sovereignty, authorship, and power in digital spaces, highlighting how existing technological infrastructures often reproduce colonial logics of extraction and ownership. In response, it argues for community-centered digital approaches that foreground Maya epistemologies and governance, recognize weavers as knowledge holders and co-theorists, and prioritize consent, reciprocity, and cultural authority. By centering Maya weavers as active creators and collaborators in digital futures, this study contributes to broader conversations in anthropology, digital humanities, and Indigenous studies about ethical digital practice, the politics of representation, and the role of technology in sustaining living cultural traditions.

Bio

Sonia Chinn is Senior History Course Coordinator at the University of Texas at Austin, where she leads professional learning initiatives for dual credit instructors across Texas. Sonia received her graduate education from the University of North Texas and Harvard University, where her training in history and anthropology shaped her interdisciplinary approach to education and research. Beyond her institutional role, she serves as the Human Rights Representative for the American Anthropological Association and is a Fellow of the Royal Anthropological Institute in the United Kingdom. Her scholarly interests include Indigenous textile production, with particular attention to how material culture functions as a system of knowledge and meaning. Her work explores the intersections of culture, power, and learning, examining how textiles encode history, identity, and social relations, and how these knowledge systems are sustained, represented, and transformed across educational and institutional contexts.

7.2 Lara Stulting

Mind, Body, Tool: An Anthropological Exploration of Memory, the Self, and the Sensorial Through ASMR

Abstract

ASMR content uses auditory, visual, and haptic stimuli to evoke a sensation commonly described within the ASMR community as “tingles”—a tingly feeling that starts in the scalp and travels down the spine. This research collaborated with nine ASMR viewers, one sound engineer, and one ASMRtist to explore how ASMR takes shape in their lives. I conducted ethnographic research over two months. This involved interviews, an elicitation method, walking ethnography, and engaging with ASMR content. I argue that ASMR is used as a tool of activation. I show that ASMR not only provokes the physical response of “tingles” but activates new multisensorially embodied encounters of intimacy and remembering. I explore this by showing how ASMR is mobilised to activate memories and how memories are drawn on as a part of the repertoire of the ASMR experience. I explore how ASMR is used to activate spaces of solitary intimacy to show how digital technologies are adopted and adapted to imbue private spaces with feelings of closeness and control. My participants describe the digital space as a space of deactivation and “brainrot” (low-value digital content and the result of spending too much time consuming it (Roy, 2024)) but consider ASMR as a meditative, self-caring, intimate experience. I position ASMR as an anomaly within the digital space, being both emblematic of and antithetical to it. Through this, I contribute to the nuance of understanding human-digital relationships.

Bio

Lara Stulting is an MPhil student in Social Anthropological Research at the University of Cambridge. She completed her undergraduate studies at the University of Cape Town, where her research explored how ASMR (Autonomous Sensory Meridian Response) content takes shape in people’s lives. She is interested in the intersection of digital and sensory anthropology, with a focus on the affective and embodied dimensions of digital environments and communities. Her work also grapples with the ethical quandaries involved in conducting research in online spaces. Currently, she is somewhat straying for this course and is exploring (im)mobilities within Cape Town through the lens of its trail running community.

7.3 Dr. Anna Kallen Talley, Caitlin McDonald and Lennart Stoy

Digital commons as policy and practice: participatory approaches supporting Europe's cultural and creative industries

Abstract

The cultural and creative industries (CCIs) contribute to and benefit from digital commons through the outputs and stories they make, distribute and share; the collaborative communities of practice they foster; and their potential to offer critical perspectives on the intersections of technology, humanity, ethics and social values. Concepts and practices of digital commons support people-centred approaches to digital infrastructure, technologies, data and platforms that include and centre human values and experience.

ekip is a Horizon Europe initiative that uses participatory, ecosystem-focused approaches to strengthen innovation capacity in and for CCIs across Europe. It has investigated digital commons and its relationship to democratisation of knowledge as a policy area, connecting cultural and innovation policymakers with creative organisations, entrepreneurs and practitioners through multiple exploratory practices and perspectives. ekip's policy 'engine' methodology enacts a commons approach across its networks and ecosystems. The research creates collective spaces where critical tensions – between notions of culture and innovation, and between policy and practice – were explored and contested towards co-created policy instruments with and for the CCIs. This paper documents how ekip has identified and is addressing policy challenges in digital commons – as a concept, and as a practice – through participatory, design-led methods, practice-focused perspectives, speculative approaches, and formal and informal engagements.

CCIs operate at the intersections of open and proprietary frameworks, where broad social challenges for digital commons include balancing creative autonomy, intellectual property, collaboration, access, and social and economic sustainability. They face fragmented digital archives; economic pressure from AI-driven content extraction; and infrastructural vulnerabilities, yet the collective and open values that underpin notions of the commons also support creative interventions by CCIs and policymakers in addressing these challenges. Together they are navigating openness – including licensing frameworks and data protection requirements; onward use implications for organisations with public access mandates; the integrity of collections and resources; and the economic implications of maintaining this work. This research contributes frameworks for sustainable commons governance, addressing how CCI policies and practices can enable cooperative models, resource redistribution, and equitable and sustainable organisational futures for digital commons, while maintaining creative ecosystems' vitality amid rapid technological and political disruption and uncertainty.

Bio

Dr Anna Kallen Talley is a postdoctoral researcher based in the Institute for Design Informatics at the University of Edinburgh. Her research focuses on digital and communication design, histories of technology, digital cultural heritage, and public policy.



As a member of the Edinburgh team working on the EU Horizon European Cultural and Creative Industries Innovation Policy Platform (ekip) project, she has collaborated with her team members, Morgan Currie, Caitlin McDonald, Matea Senkić, Jennifer Volk and Lara Dal Molin, on research exploring the effects of AI scraping on cultural heritage institutions' digital collections.

Caitlin McDonald is an award-winning researcher, an artist whose work has been featured in international digital art exhibitions, and a strategist with 10+ years' experience across the private and public sectors researching and advising on sociotechnical impacts. Caitlin's PhD (2011, University of Exeter) examined how information flows for cultural bodies of knowledge like dance are impacted by technoscapes (the digital world around us.) Caitlin's focus with the University of Edinburgh is supporting innovation for cultural and creative industries policy across Europe for the ekip policy engine.

Lennart Stoy is an expert on European research and innovation policy, with a focus on open science and higher education institutions. He has worked on EU R&I policy for a large umbrella organisation of universities and has experience in projects funded by FP7, H2020 and Horizon Europe.

7.4 Jiarui Sun

Patriotic Scream and Upright Moan: Infrastructures of Body and Politics of Affect in Chinese Amateur Audio-Drama

Abstract

This paper examines the semiotic and social processes through which platform technologies, digital infrastructures, and the human body align to produce affects deemed "upright" and "appropriate" by social actors. Drawing on digital ethnographic work within the Chinese amateur audio-drama community, I analyze how vocalizations such as screaming and moaning become sites of intense negotiation between human performers and digital interfaces. I present two ethnographic episodes. First, a group of voice actors audibly cite the classic 1994 TV series *Romance of the Three Kingdoms* to cultivate a kind of scream that indexes for them a patriotic position. Second, a voice-acting teacher trains her students to modify their breath and vocal cords to style an "upright" (zhengjing) moan of pain that avoids being flagged by the platform's automatic censor as pornographic. With these two cases, I argue that one's moral position through vocal performance is not a matter of intentionality, but a sociotechnical achievement. By calibrating their vocal skills with existing media texts and digital infrastructures, voice actors in this study achieve a "moral alignment" of affect that bridges individual somatic experiences with hegemonic ideologies of affect. In doing so, this paper reframes Deleuzian notions of non-intentional, pre-cognition affect as a site of moral, social, technical attunement that reproduces normative ideologies through actual events of social interactions.



Bio

Jiarui Sun is a PhD Candidate from the Department of East Asian Languages and Civilizations at the University of Chicago. Trained as a linguistic anthropologist, Jiarui is interested in the role digital infrastructures play in the organization and coordination of social interactions and embodied experiences.

Specifically, her dissertation, tentatively titled, "Platforming Feelings: Amateur Voice Acting and the Everyday Politics of Affect in China," follows amateur voice actors and writers of *Piaxi*, a live audio drama popular on Chinese voice-chat platforms, to understand how creativity, physicality, and technicality intersect to give rise to a "politics of affect" that determines what is feelable for whom.

PANEL 8

Digital Infrastructures Otherwise: Care, Justice, Value & Autonomy

Venue: NCSR Demokritos

Chair: Vasiliki Mollaki, NCSR Demokritos

Panel Description

This expanded panel examines how digital infrastructures organise care, vulnerability, behaviour, value, and political agency across multiple scales. Moving from digital services for children, interface design, and smart cities to the geological foundations of artificial intelligence and the political economy of open-source software, the contributions approach infrastructure not as a neutral technical background but as a contested arrangement through which responsibilities, risks, resources, and possibilities for participation are distributed.

Two papers reconsider child online safety through co-creation, ethical design, collective care, and autonomy, challenging approaches centred primarily on monitoring, control, and automated enforcement. A further contribution examines the graphical user interface as a governing technology that increasingly structures and modulates user behaviour, while another develops the concept of Networked Justice to address the digital, temporal, and spatial inequalities embedded in smart-city infrastructures. The panel also turns to the material and economic foundations of digital systems: one paper exposes the minerals, energy, labour, and geopolitical asymmetries that sustain AI, while another examines the structural imbalance between collective contribution and corporate value capture within open-source ecosystems and its implications for European digital sovereignty.

Together, the papers connect intimate and everyday interactions with urban systems, planetary extraction, and the global political economy of technology. The panel asks what it might mean to organise digital infrastructures otherwise: how care and accountability can be embedded in their design and governance, how extractive forms of control and value capture can be contested, and how collective agency and autonomy can be sustained under conditions of infrastructural dependence.

8.1 Beckett LeClair

Co-Creating Ethical Principles for Digital Services for Children

Abstract

This work presents a co-creation activity to develop a short, practical set of ethical principles and a corresponding oath for engineers and developers designing digital services for children. The work responds to persistent and systemic harms in digital environments, where children's rights and needs are frequently under-considered, and where practitioners lack accessible guidance grounded in child rights frameworks. The activity combined a literature review, youth engagement, expert consultation, and synthesis, aligned with the ethos of IEEE 2089 on Age-Appropriate Design. Findings show strong convergence between youth- and expert-generated principles around privacy, age-appropriateness, inclusion, safety, autonomy, and meaningful participation, alongside youth concerns about being dismissed or reduced to PR gestures. The resulting principles and oath are intended as a usable starting point for organisations and individual engineers, and as a foundation for future integration into curricula, codes of conduct, and certification pathways.

Bio

Beckett LeClair is the Head of Technology at 5Rights Foundation, the international NGO that seeks to ensure children's rights are upheld in the digital world. Bringing prior career experience across cybersecurity, safety, and Machine Learning research, Beckett now takes part in technology standards and policy development around the world. In 2026 he will be chairing the group drafting IEEE 2089.4, the Standard for AI Systems Impacting Children.

8.2 Mennatullah Hendawy

Commoning Child Online Safety: Autonoming Infrastructures for the Ethics of Autonomy

Abstract

Digital infrastructures increasingly shape how children learn, socialize, and take risks, yet child online safety is still approached as a technical control problem solved through monitoring, filtering, and automated enforcement. This paper reframes child online safety as a digital commons problem: an ongoing struggle over autonomy, access, and collective care distributed across families, platforms, schools, and regulators. I argue that the dominant crisis-control toolkit does not only underperform technically. It also widens a transparency gap between what caregivers believe they know and what children feel safe disclosing, displacing risk into "shadow spaces" and weakening the relational work of trust, communication, and repair that safety depends on.

Drawing on STS and design research accounts of commoning as situated contestation over governance and legitimacy, I propose digital co-agency as an autonomy-centered



lens for designing and governing child safety infrastructures. I specify a normative boundary of ethical safety with four requirements: autonomy-respecting, privacy-preserving, learning-oriented, and contestable. Within this boundary, I operationalize autonoming, an approach where AI functions as developmental mentorship that scaffolds children's self-regulation rather than replacing judgment with compliance. Self-Regulated Learning (SRL) provides the developmental mechanism, mapping forethought, performance, and reflection onto safety interactions so that moments of risk become opportunities for explanation, negotiation, and gradual transfer of responsibility.

Methodologically, the project uses a socio-technical, interpretivist design-science approach with a localization-first comparative design across Cairo, Berlin, and Silicon Valley. It combines ecosystem mapping and structured evaluation of contemporary AI safety tools, participatory co-design with children and caregivers to prototype SRL-aligned interactions (co-authored safety agreements, meaningful routes for contestation, graduated support, and trust-building summaries), and cross-context evaluation to test which ethical invariants travel across settings and where co-agency collapses into cultural defaults. The contribution is a commons-oriented framework and design vocabulary for autonomy-preserving child safety infrastructures, alongside governance implications for scaling "infrastructural commons" without reproducing extractive and surveillance-based logics.

Bio

Dr.-Ing. Mennatullah Hendawy is an interdisciplinary urban planner working at the intersection of ethics, AI, and child online safety. She is affiliated with the University of California, Santa Cruz. She also leads the research internship program at Impact Circles e.V. in Berlin. She received her PhD from the Technical University of Berlin in 2021, *summa cum laude*, examining the mediatization of urban development. She also holds an MSc in Integrated Urbanism and Sustainable Design from the University of Stuttgart and a BSc in Architectural Engineering from Ain Shams University. Her research focuses on urban AI, AI ethics, AI policy, smart cities, data-driven decision-making, climate action, and socio-spatial co-constructions. Hendawy is the founder of the Modon AI initiative and served as principal investigator of the Urban AI MOOC, part of the African Cities Lab initiative funded by the Swiss State Secretariat for Economic Affairs.

8.3 Maria-Niovi Lampiri

Form Follows Function? Front-End Web Technologies and the Intensification of Behavioural Convergence in GUI Design

Abstract

This paper examines the graphical user interface (GUI) as a managerial and governing technology whose evolution is inseparable from the development of web technologies and their expanding feature sets. Drawing from Science and Technology Studies (STS), software studies, Human–Computer Interaction (HCI), and media theory, it argues that the maturation of front-end web technology capabilities, such as asynchronous loading, client-side scripting, and component-based architectures, has enabled new forms of behavioural steering embedded directly within interface design. Rather than treating interface change as aesthetic refinement or usability optimisation, the paper reframes it as a historical intensification of behavioural control. As these technologies have become more modular, scalable, and automatable, interfaces have increasingly encoded procedural logic into their structure, reducing discretionary deviation while preserving the appearance of interactive plurality. Constraint shifts from visible restriction to probabilistic modulation: menus may remain present, but salience hierarchies, defaults, friction asymmetries, and automation patterns structure the probability distribution of user action. Methodologically, the study develops a “constraint index” to operationalise reductions in discretionary deviation (‘enclosure’ of user behaviour) across comparative case studies of website homepages at different moments within the Web 2.0 era.

The index measures variables including automation, interruptibility, path redundancy, reorderability, bypassability, visual dominance ratios, and dynamic content orchestration. By correlating these variables with contemporaneous technological capabilities, the paper traces how infrastructural maturation manifests as specific interface forms. The paper aims to demonstrate that the evolution of web technologies has not merely expanded expressive or interactive capacity, but has facilitated increasingly sophisticated mechanisms for structuring user behaviour. In this sense, contemporary interface design reflects a broader shift toward modulation as a primary technique of governance, enacted through the technical affordances of the modern web stack.

Bio

Maria-Niovi Lampiri is a software engineer and a graduate student in the ‘Science, Technology, Society’ programme at the National and Kapodistrian University of Athens. Her current work sits at the intersection of STS and software studies, with a focus on the concept of the Interface and its possible manifestations and relationships to power. Alongside her academic work, she has contributed to community-based digital literacy and digital rights initiatives in the UK and Greece.

8.4 Angela Ka Ki Lee & Chris Tegho

Thinking Intelligence Through Ground, Extraction, and Infrastructure

Abstract

This paper introduces the concept of Geological AI as both metaphor and methodology for understanding artificial intelligence through the material, geological, and sociotechnical conditions that sustain it. While dominant narratives frame AI as immaterial, efficient, and detached from the tangible geology of the Earth, this project argues that AI is profoundly geological, dependent on the extraction of minerals, energy, and human labor embedded in planetary systems. By situating AI within its geological substrata, we aim to make visible the infrastructures that render computation possible, and to challenge the abstractions that obscure their social and ecological costs.

We begin with the historical movement from visible infrastructures of roads, grids, satellites to invisible infrastructures of data, code, and algorithms. This transition has produced a politics of invisibility, in which the material and human costs of computation are effaced under the rhetoric of innovation and efficiency. Yet the so-called “cloud” remains anchored in the ground.

The paper examines examples of slow violence at different stages of AI infrastructure expansion and their impacts on geo-ecology. In northern Germany, for instance, the extraction of rare minerals such as lithium demonstrates how data centers depend on intensive geological and energy resources. In Hong Kong, the spread of data centers and supercomputing facilities into previously uncharted territories for the development of digital infrastructure linking China to global markets reveals the geological underpinnings of data colonialism and the inequalities they produce. These cases reveal that AI infrastructures rely on both georesource and geopolitical power, linking the rhetoric of “algorithmic efficiency” to planetary-scale extractive processes that shape both the Earth and human societies.

In contrast, examining infrastructural conditions in the Global South reveals the material asymmetries that underpin AI’s geological dependencies. For instance, in Beirut’s Burj el-Barajneh refugee camp, communities navigate electrical systems through hazardous, improvised wiring as necessary acts of survival when formal infrastructures fail or exclude. These precarious cable tangles, when visually juxtaposed against the orderly conduits and chip traces of corporate data centers, render visible the unequal distribution of care, maintenance, and resources that structures global computational infrastructure. While these informal connections represent ingenuity and claim-making for basic power and connectivity, they also carry risks of injury and death, revealing how access to computational possibility itself is geologically and geopolitically stratified.

These asymmetries extend beyond visible wiring to the hidden labor that sustains AI systems, labor that is historically feminized and disproportionately outsourced to the Global South. The paper proposes “thinking with the ground” as a method of unlearning extractive epistemologies. To think geologically is to recognize intelligence as a relational property of matter, ecology, and labor,

rather than as an abstract computational function. Drawing on feminist and decolonial frameworks, we suggest that Geological AI can cultivate planetary forms of awareness, attentive to slowness, material reciprocity, and shared survival.

Bio

Angela Ka Ki Lee is a Franco–Hong Kong architect, researcher, and professor whose transdisciplinary practice spans spatial design, socio-ecological inquiry, and planetary geoengineering. She investigates material, urban, and planetary metabolisms, examining how energy systems are grounded in extractive processes and socio-ecological transformations, and develops participatory, adaptive approaches to counter-infrastructure. Through collaborations with RIFS Potsdam (Research Institute for Sustainability) and GFZ Helmholtz Centre for Geosciences, her work rethinks intelligence as relational, ecological, and grounded, positioning critical spatial practice as a tool for collective planetary awareness and ethical, reparative action.

Chris Tegho is a multidisciplinary artist and machine learning engineer from Lebanon and the UK whose practice spans movement, code, 3D modeling, and material exploration. They investigate how technology shapes emotion, identity, and perception. Their work is grounded in questions of queer belonging and the creation of ecosystems that embrace multiplicity and difference, examining how we perceive the machine, situate technology in relation to the body, and imagine forms of more-than-human intelligence.

8.5 Felix Ansmann

Contribution and Capture: The Political Economy of Open Source and European Digital Sovereignty

Abstract

As the European Commission prepares its forthcoming Open Digital Ecosystem Strategy, open source software has moved to the center of European digital policy – increasingly recognized as critical infrastructure foundational to cloud computing, artificial intelligence, and the operational systems of public institutions and private enterprises. Yet despite the significant contributions of the European developer community to the global open source commons, the economic value generated is disproportionately captured elsewhere and by a small number of large-scale (predominantly non-European) corporations.

This paper argues that this asymmetry is not incidental but structural – and that understanding it requires moving beyond the scope of technical or regulatory frameworks or the European market and toward the political economy of digital value itself. While open source software operates as a commons – freely available, collectively produced – the economic models built on top allow a small number of actors to extract value from them without proportionate contribution to their maintenance or sustainability. Drawing on Mariana Mazzucato’s theorization of value creation and value extraction in today’s global economy, the paper examines how value is created,



distributed, and captured within open source ecosystems and how that ecosystem has in turn become a terrain of systematic extraction: where contributors sustain the commons and extractors capture returns while appearing as value creators.

The paper develops this argument through an analysis of Europe's position in global open source ecosystems: strong in development contribution, weak in commercialization, and largely absent from the economic structures that determine who benefits from shared infrastructure. It argues that European digital sovereignty cannot be achieved through regulatory intervention, localized alternatives, or platform substitution alone — but requires addressing the underlying economic conditions that govern how value flows through open digital ecosystems.

The paper concludes by proposing a reorientation of European digital policy: from regulatory defense toward active investment in the economic sustainability of open source infrastructure — supporting viable business models, long-term maintenance, and conditions under which communities can capture the value they create within the global digital commons.

Bio

Felix Ansmann is a researcher and strategist examining how technology and capital intersect to reshape social, economic and political conditions. His practice draws on an interdisciplinary background in social science, technology, and design. His current work focuses on software markets, open source, and platform economics. He studied Anthropology at Humboldt-University of Berlin and holds a M.A. in Design and Computation from Technical University Berlin. He has contributed to research at Antikythera, New Practice in Art and Technology, and TU Berlin. His work has been presented at Documenta 15, Ars Electronica, the New European Bauhaus Festival, and the University of Vienna. Alongside his independent practice, he collaborates with organizations across the digital sector on applied research, policy and strategy for public-interest technology and open digital infrastructures.

8.6 Nikoleta Vermez

People, Time, Space. Networked Justice in Smart Cities

Abstract

Smart cities face significant challenges as they integrate advanced technologies to enhance urban living, sustainability, resilience, and the well-being of their residents. While these cities propose innovative solutions to urban issues such as environmental threats, transport, housing, or waste management, the interconnectedness of people, time, and space within smart urban contexts is often overlooked. Technology continuously reshapes physical spaces, redefines interactions, and alters how individuals engage with and transform their surroundings, as well as how they experience time and space within urban systems. These transformations reveal that digital infrastructures are not neutral; they embed social and spatial inequalities that shape who participates, who benefits, and who remains excluded from the smart-city promise. Although spatial justice remains a central concept in urban planning—focusing on the equitable distribution of space and physical resources—it inadequately addresses the digital and temporal dimensions that increasingly define urban experience. Digital access,



data literacy, and the ability to act across interconnected time scales have become essential components of social equity in digitized environments. This paper introduces Networked Justice as a new interpretative framework for addressing the limitations of spatial justice in smart cities. It integrates temporal, digital, and experiential dimensions as key factors for equitable and inclusive urban development. Networked Justice highlights how fairness must be understood not only in spatial terms, but through the capacity of all citizens to interact, adapt, and participate meaningfully in evolving digital and physical environments. Drawing on paradigms from Barcelona and Amsterdam, the paper demonstrates how this approach can inform planning practices that balance technological innovation with human experience, contributing to more sustainable, inclusive, and citizen-centered urban futures.

Bio

Nikoleta Vermez is a PhD candidate in Media, Communication, and Culture at Panteion University of Social and Political Sciences. She holds an MA in Cultural Management, with an MA thesis on smart-city innovation ecosystems and cities as laboratories of innovation. She also holds an MA in Modern History, completed immediately after her BA in History at the National and Kapodistrian University of Athens, and is a graduate of the National School of Public Administration. Her research examines stakeholder engagement strategies, inclusive participation, environmental justice, and city branding in smart cities. Methodologically, her work draws on qualitative and quantitative research, including interviews and comparative case studies, with empirical reference to European contexts such as Barcelona, Amsterdam, London, and Copenhagen. For the past four years, she has worked at the Greek Ministry of Environment and Energy. She regularly presents at national and international conferences and participates in workshops and academic networks on smart-city governance and urban sustainability.

PANEL 9

Digital Commons in the Cultural Heritage Landscape

Venue: NCSR Demokritos

Panel Organizer: Marina Markellou, University of Groningen (see bio below)

Chair: Foteini Salmouka, NCSR Demokritos

Panel Description

The concept of digital commons has gained an increased attention recently within the European policy agenda. On 29 October 2025, the European Commission adopted a decision establishing the Digital Commons European Digital Infrastructure Consortium (DC-EDIC), a new instrument enabling Member States to jointly develop, deploy and operate cross-border digital infrastructures with dedicated governance and legal personality. On 11 December 2025 the Digital Commons European Digital Infrastructure Consortium has been officially launched in The Hague, with the Commission welcoming the initiative having strong potential to strengthen European digital sovereignty.

In the field of cultural heritage, the Commission has created two digital spaces to embody the infrastructure for digital cultural heritage and to provide a level playing



field for data sharing. The first space, led by Europeana, is the common European data space for cultural heritage ('Data Space') and will host large-scale data collections. The second space is the European Collaborative Cloud for Cultural Heritage ('Collaborative Cloud'). The Data Space and the Collaborative Cloud have complementary but distinct scopes; yet both of them are driven by aspirations of creating 'genuine digital commons'.

Digital commons are a subset of the commons, where the resources are data, information, culture and knowledge created and/or maintained online. New scientific and cultural resources, the infrastructure, and the data exchanges within it are expected to create semantically rich and collectively produced commons leading to new knowledge and business models. The production and sharing of digital commons align with cultural sustainability imperatives. Online accessibility and reuse of cultural heritage content and open participatory models pave the way for societal (re)negotiation of meanings and narratives associated with cultural heritage. Infrastructures supporting open collaborations and users' data sovereignty are preconditions for creating digital commons.

This interdisciplinary panel invites a number of experts to converse on digital commons in the cultural heritage landscape, from their standpoint and field of expertise (law, art, cultural management, political sciences). At the heart of this discussion lies the recognition that digital commons are increasingly conceived as a new generation of cultural heritage objects: semantically rich, collectively produced, and embedded in digital continuums that enable interaction, transformation, and enrichment. This shift moves beyond object-centered digitisation toward a holistic digital transformation of both tangible and intangible heritage, where users are active co-creators rather than passive consumers. Open source and open science practices, in this context, function not merely as technical protocols but as shared languages that connect cultural data curators, researchers, developers, and infrastructure builders, fostering collaborative practices across data sharing, code reuse, and knowledge transfer.

A second round of the discussion will tackle the emerging question of how AI development is impacting digital cultural commons. These extend beyond digital collections to include the worldwide communities—artists, museums, archives, cultural institutions, researchers and volunteers—whose ongoing labour curates, annotates, catalogues and maintains them. As AI developers train models that frequently encode biased value systems influenced by their training data, they rely on digital commons as foundational resources. Yet, the norms and values upheld within these commons are often disregarded when their content is extracted, repurposed and redeployed outside its original context.

Bringing together perspectives from law, art, heritage studies, and political sciences, the panel will explore the concept of digital cultural commons and their future within the AI era, situating digital cultural heritage commons within broader debates on emergent technologies, participatory governance, shared access, and cultural sustainability.

9.1 Marina Markellou

The concept of Digital Cultural Commons and its legal/ethical challenges

Abstract

Digital cultural commons as Prof. De Clipelle aptly stated “would relate to individual or collective digital or digitized cultural productions, expressions, and practices marked by a form of inclusion and following participatory governance”. They are shared in ways that avoid their enclosure and allow everyone to access and build upon them. They are part of a comprehensive vision of a participatory, democratic and ecological society.

The concept of Digital Commons is at the heart of the European Commission's policy aspirations. Being specifically addressed in the European Collaborative Cloud for Cultural Heritage (ECCCH), they are conceived as a new generation of heritage objects which are semantically rich and collectively produced, as digital continuum empowering users to interact with, manipulate and enrich Digital Twins, shifting away from an object-focused approach – where the digitisation of heritage objects is the ultimate goal –, to a holistic approach to digital transformation of both tangible and intangible assets.

Setting a cloud-based knowledge base with conservation data, sharing information, semantic tools for the documentation and services that encourage effective management of digital cultural heritage data, strengthen the cooperative dialogue between the various relevant disciplines and boost participation by all in an open accessible and inclusive way, all these goals match perfectly with the logic of culturally efficient and sustainable development. All these ambitions align as well to the European Commission's clearly manifested willingness to make best use of the digital assets in the cultural heritage sector by establishing core principles for digitisation, digital preservation and online accessibility of the cultural heritage content. However, there are some crucial legal challenges in the field of management and reuse of digital cultural heritage content in Europe coming from both the policy level and from practice that cannot be ignored. Presenting these challenges is one of the main expected outcomes of this short presentation. A case study will also be examined to comprehend the complexity of the issue.

Bio

Dr. Marina Markellou is an Assistant Professor in Intellectual Property Law at the University of Groningen, the Netherlands and attorney-at-law qualified in Greece. She is also an Adjunct Lecturer of Law at the University of Nicosia (2014 till today) and at the University of Piraeus (2018 till today). She specializes in Intellectual Property law, Art law and Cultural Heritage Law.

9.2 Jacob Moe

Digital Cyclades: Building a Community Generated Cultural Commons

Abstract

This paper examines how an island-based heritage initiative in the Cyclades produces a digital cultural commons at the intersection of community archiving and cultural AI. Building on the ongoing project “Digital Cyclades,” led by the Archipelago Network, the paper traces how a heterogeneous audiovisual archive of Aegean maritime trades, pottery, mining landscapes, and terrestrial biodiversity is transformed into a shared, semantic data infrastructure through open-source tools (Wikibase), Creative Commons licensing, and collaborations including Open Knowledge Foundation Greece, the Flickr Foundation, and Wikimedia communities.

Drawing on ethnographic fieldwork in three island “datathons” (Amorgos, Milos and Syros), the paper approaches these events as sites of infrastructural commoning, where local stakeholders collectively negotiate classifications, vocabularies, and rights regimes. It argues that these situated practices of metadata enrichment and governance constitute a form of “designing otherwise” that counters dominant, extractive models of AI and datafication in cultural heritage.

At the same time, the project deploys vision–language models and dynamic search techniques to support description, clustering, and discovery across the archive. The paper develops an anthropology of mediation attentive to how these AI systems reframe island knowledge, craft skills, and environmental histories as machine-readable objects, and to how local participants contest or re-signify these mediations. Rather than treating AI as a neutral layer, the analysis foregrounds the tensions between open, community-controlled infrastructures and the broader AI ecosystem that relies on digital cultural commons as training material while often disregarding their norms of stewardship and reciprocity.

Finally, the paper aims to actively contribute to the advancement of more inclusive and culturally aware AI systems by placing the Greek language and datasets from rural contexts—often underrepresented in large-scale language models—at the centre of training and development efforts.

Bio

Jacob Moe is a researcher and media practitioner specialising in the documentation of island cultures through film and archival media. Since 2019 he is founder and lead researcher of Archipelago Network, where he directs thematic programs across the Cyclades, including realization of a 25-film documentary series on boatbuilding, seafaring, fishing and pottery craft. He co-founded the Syros International Film Festival (2013–2023) and was a 2025 fellow at the Research Centre for the Humanities, developing the project “Archival Practices and Traditional Knowledge in the Aegean, 1900–present.” He holds an MFA in Social Documentation (UC Santa Cruz), a Certificate in Modern Greek Translation (Academy of Athens), and a BA in Political Science (Pomona College), and collaborates with networks such as Europeana, Europa Nostra and Creative Commons.

9.3 Alexandra Bounia & Despina Catapoti

AI and the Fragile Promise of “Commoning” in Archaeology and Cultural Heritage

Abstract

Even though the use of AI in archaeology and cultural heritage does not fall into the broader category of “digital commons”, recent attempts to establish more systematic policy frameworks increasingly invoke commons principles such as openness, interoperability, transparency, intelligibility, representational justice, shared stewardship, equitable access to data etc. In practice, however, archaeological and cultural-heritage datasets remain largely enclosed, as they are characterized by partial digitisation, uneven access regimes, heterogeneous metadata standards, and fragmented custodianship across institutional bodies. Consequently, the core questions that digital commons raise in principle—who records, classifies, curates, and sustains data, and how interoperability and review are ensured—remain unresolved. Equally noteworthy, on the other hand, is that even if participatory and/or bottom-up approaches were to expand, it remains largely certain whether they would achieve to integrate smoothly into shared infrastructures. Different (or divergent) documentation traditions, epistemic frameworks and technical capacities complicate aggregation and reuse, rendering open collaboration difficult in practice. Furthermore, risks of informational pollution and uneven data quality raise more questions with regard to responsibility for evaluation and/or validation of what ultimately enters shared systems. The paper therefore argues that recent attempts to frame AI use in archaeology and cultural heritage as a form of “commoning” must be understood in reality, as operating between commoning and enclosure, clarifying both the potential and the structural limits of digital cultural commons in the AI landscape.

Bio

Despina Catapoti is an Associate Professor of Cultural Theory and Digital Culture at the University of the Aegean, Department of Cultural Technology and Communication. Her work is situated at the intersection of cultural theory, archaeology, digital media, and the history and philosophy of technology.

Alexandra Bounia is a Professor of Museology at the University of the Aegean, Dept. of Cultural Technology and Communication. Her research interests focus on the history, theory and management of collections, museum ethics, museum and cultural heritage sustainability, the role of museums in dealing with difficult and political issues, as well as the intersection of museums and heritage with digital media. She has published in Greek and international journals and participates in national and international research projects. She has served as the Chair of ICOM Greece, and the Secretary of the Board for COMCOL (ICOM Committee on Contemporary Collecting).

9.4 Stelios Lekakis

Developing digital heritage commons

Abstract

This paper approaches digital commons through the lens of cultural heritage governance and participatory infrastructuring. Drawing on research developed within the Horizon Europe GLAMMONS project, it conceptualises digital heritage commons as socio-technical processes of commoning.

Empirically, the paper reflects on the design and implementation of the Mazomos Routes (RESCAPER+) participatory mapping application and related digital toolkits for GLAM institutions. These initiatives operationalise commons principles—co-creation, shared stewardship, interoperability, and ethical data governance—within digital heritage infrastructures. Rather than treating digitisation as an end in itself, the approach frames digital environments as spaces where communities actively document, interpret, and negotiate cultural meaning.

The analysis advances three arguments. First, digital cultural commons require institutional design choices that embed participation structurally, not rhetorically. Second, infrastructures must safeguard data sovereignty and communal agency against extractive platform economies and AI-driven value capture. Third, digital commons reconfigure GLAM institutions from custodians of objects to facilitators of distributed knowledge ecologies.

By situating digital heritage infrastructures within broader debates on commoning, autonomy, and technological sovereignty, the paper argues for a model of digital cultural commons.

Bio

Stelios Lekakis studied Classical Archaeology and Heritage Management at the University of Athens and University College London. He worked as a field archaeologist and briefly at the Greek Ministry of Culture, serving in the Acropolis Restoration Service and the Directorate for the Management of the National Archive of Monuments. He later joined the Centre for Landscape at Newcastle University as a Principal Research Associate, focusing on landscape heritage. He has taught cultural heritage management and political economy at the Hellenic Open University and the Open University of Cyprus. As a cultural heritage consultant, he collaborates with NGOs—he is a founding member of MONUMENTA—and academic institutions on participatory management and cultural informatics projects. His publications explore landscapes, heritage politics, archaeology, and the commons in heritage management. Stelios is also the creative director of Mazomos Landscape and Heritage Consultants. In his spare time, he writes for the theatre and seeks out the scattered, small secrets of existence.

