

Title: Post-spiritualities, tourism and contemporary archaeologies: subvenire

Abstract: Between a guest and a host, an act of offering takes place. Offering creates the sacred space; hospitality, sacrifice, connection; a space of inspiration (in-spirit). In greek mythology, a “daemon” exists between the mortals to the gods, similar to an angel (in greek *angelos*: the one who delivers a message). Deprived of its “a”, a “demon” introduces a binary of the Christian tradition; it’s other than the angel; an evil spirit. In today’s mythologies, we encounter monsters and ghosts of the anthropocene (Tsing et al., 2017), born to human activity, extraction and destruction. This transdisciplinary artistic research work looks for other ghosts and monsters; spirits, daemons of care and justice in places that have been taken over by tourism industries. These more-than-human entities exist before and despite extraction and destruction and are seen here as allies in the creative process, empowerment and resilience against commodified and torn realities, towards re-remembering, re-connecting vertically and horizontally: to higher (divine) and deeper (self) but also broader (collective) motivation. How to give the “a” back to the daemons, how to claim and reinvent rituals and celebrations locally and trans-locally, how to hold on creative forces materially and conceptually? How to channel flows of memory and imagination into an in-spiring and viable present?

Keywords: spiritual materialities, mythic imagination, more-than-human livability, eco-cultural recoveries

Discipline: Transdisciplinarity

Format: Lecture-performance

Short bio: Eirini Sourgiadaki holds a PhD in artistic research and media design from Linz University for Arts & Design and Zurich University of the Arts. She is a transdisciplinary artist and researcher, lecturer in MA Transdisciplinary Studies in the Arts and an Associate Researcher at T-Minor Alternative Futures & Critical Ecologies, both at ZHdK. She works at the intersection of art, health, and care, using ethnographic and autoethnographic methods to explore situated knowledge, lived experiences and cultural contexts. Her practice integrates personal reflection and community involvement for artistic approaches that support post-spiritual collectivities, storytelling and technologies of the bodymind.

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