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## Metahuman Studies, Choral Ontopolitics and Earth Liberation

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### Abstract

*Metahumanism is presented as an evolution from critical posthumanism both in terms of an intensified critique of the Planetary Holocaust and of a radical pragmatics of becoming based on a movement philosophy which has diverse precursors back to the pre-Socratics and beyond. Metahuman studies and its critical counterpart in Trash-human studies is the corresponding studies field promoted by the Metahuman Futures Forum, an alternative whose urgency is justified due to the prevailing human supremacism in other existing intellectual and activist milieus, and which culminates in the performative proposal for a 'Trial against Humanity'. A choral politics of moving bodies is introduced through the Vision Statement of the Bodynet-Khorós EU project, aiming at a liberation of all life forms from human dominion and its extinction loop, for a metahuman r/ evolution.*

**Keywords:** *Metahumanism; Movement philosophy; Trash-human; Human Supremacism; Chorus*

### Metahumanism Revisited

Metahumanism is a philosophy<sup>2</sup> and pragmatics proposing a radical critique and a radical alternative to humanism and to the failed civilizatory processes that are creating a Mass extinction and a species suicide over the past 10,000 approx. since the birth of agriculture (but with 3 million years old roots in bipedalism). This implies a radical critique of all forms of human exceptionalism and supremacism, and their current evolution as a hyperhumanism/transhumanism/trash-humanism. It also questions the way in which most critical posthumanist currents still partly perpetuate and are complicit with humanistic supremacism and promotes a radical alternative for a mutation of the species towards a planetary regeneration that goes in diametrically opposed direction to transhumanism.

Metahumanism is a radical movement philosophy/politics that affirms movement's indeterminacy, a relational ontology of the open. It opposes accounts of individual autonomy and of technological control and dominion as defended by humanist supremacism including transhumanist currents, whose technopositivist will to control and dominion neglects the radical planetary-scale devastation on which such dominion and autonomy fantasies and their promises of false freedom and plurality are based.

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<sup>2</sup> I have been elaborating metahumanist concepts and practices since 2002, and which were condensed in the 2009 writing Metahuman, and later in the Metahumanist Manifesto from 2010 co-written with Stefan Lorenz Sorgner, concepts which have kept evolving since then. However, I oppose the idea that metahumanism is "in between" trans- and posthumanism or bringing together aspects of these, as proposed for instance by Sorgner. (For a genealogy of the concepts of the Metahumanist manifesto see Del Val 2021b and <https://metabody.eu/metahumanist-manifesto-10-years-after/>).



Metahumanism builds upon the multiple meanings of the meta- prefix in Greek, that implies both relationality/symbiosis and mutation/becoming. Akin to Nietzsche's Overhuman, the Metahuman is about engendering a new sensibility that overcomes the reversal of values of symbiotic Nature that has become dominant over the past 10,000 years. The metahuman is the symbiotic mutant. All life forms are metahumans (except the dominant human that imposes itself).

Metahumanism has precursors in pre-Socratic philosophy, all of which, with exception of Parmenides was a thinking of movement, change and becoming, as well as in ancient Chinese, Indian, Aztec, African and some aboriginal philosophies of movement and change. Anaximander's *ápeiron* as the indeterminate principle of becoming and generation of all things, implies a boundless movement, with no internal limits (possibly the circular movement of the heavens) and connects with the metahumanist claim for movement's indeterminacy (a core feature of metahumanism that is not present in critical posthumanism). Lucretius' *clinamen* is another major precursor, as the unavoidable ongoing minimal variation of every movement happening indeterminately, analogous to contemporary accounts of quantum fluctuation and cosmology which are another more recent precursor of metahumanism together with symbiogenesis in biology, and embodied cognition theories. Spinoza's account of affect, Nietzsche's critique of morality and Dionysian affirmation of becoming, Bergson's movement philosophy and creative account of evolution, and others, up to Deleuze and Guattari, and more recently Brian Massumi and Erin Manning's philosophies of movement can also be seen as precursors, along with queer theory and the traditions of deconstruction (Derrida) and biopolitics (Foucault). Yet Metahumanism takes distance both from the abstraction of movement in the Deleuzian tradition, and from any under-cover reaffirmations of human supremacism in discursive-semiotic politics that confine agency to the recent artefacts of human dominion in a self-referential loop; metahumanism claims instead a politics of movement, while not forgetting the self-critical moves of deconstruction.

Metahumanism opposes any transcendence, any denial of movement, the body and the Earth, and any form of dominion, and opposes the co-optation of the meta-prefix by the Meta corporation, the Metaverse or the superhero mutants called Metahumans: all of which are expression of a will to transcendence, a nihilistic will to dominate, quantify and deny symbiotic becoming. Metahumanism opposes any tendency to quantify, as it implies reduction and determination. Metahumanism claims the core role of indetermination and of relational indeterminacy in life and evolution. It thus goes in opposite direction to Gregory Stock's "Metaman", as the planetary superorganism emerging as humans and their systems compose a new hyperconnected type of body, while ignoring the mass extinction that this process implies. Life was always already planetary, since the emergence of bacteria 4 billion years ago, creating planetary webs of program-less biochemical mutation underlying biodiversity in evolution, this is the openness we need to recover.

Metahumanism only partly resonates with proposals for a "Metahuman" such as Paul Solomon's or, very recently, Deepak Chopra's that from a more mystical, spiritual or healing perspective emphasise the idea of unleashing our infinite potential by overcoming limitations imposed by a rational type of conscious mind, while still holding onto concepts of consciousness implying still degrees of anthropocentrism and not challenging the Planetary Holocaust and Extinction cycle.

Metahumanism implies both ceasing to be the plague of the Earth and developing the infinite potential that we have: overcoming the limitations of millennia of civilizatory paradigms that create a mass extinction in the same act in which they atrophy bodies and impoverish experience and potentials. The same regimes or systems that are creating a mass extinction and a planetary collapse are those that curtail our potential as bodies in motion. No human fantasies of freedom can be



accepted that ignore the planetary-scale devastation caused by human supremacism. A complete reversal of values and perceptions is needed: the deepest challenge to humanity ever, and the greatest evolutionary challenge in the history of the Earth. This is the opposite of technofascist transhumanist dreams of domination. Metahumanism implies ceasing to be human, mutating as a species, recovering a lost capacity for variation and symbiosis with the world, and doing so only through cultivating the *clinamen*: the minimal, ongoing, and indeterminate variation in movement: the highest technology of nature. Unlike trans-species transhumanisms, metahumanism opposes transformations that imply costly technologies that reproduce a will to control, instead it promotes mutation by variation in movement-perception, towards greater indeterminacy: *symbiotic openness*.

Metahumanism is (as previously mentioned) the reversal of the all-too-human hyper-/trans-/trash-humanism that is the plague and illness of the Earth. Metahumanism instead radicalises much of critical posthumanism (which is often still too humanist), and strongly resonates with recent proposals such as Patricia MacCormack's *Ahuman Manifesto*, with some subtle differences<sup>3</sup>. Metahumanism seeks to overcome the limitations of a critical posthumanism (and some compostists and hummussists) that, for instance by assuming a difference between *bios* and *zoē*, and the reliance of politics on a discursively invested *bios*, reaffirms an anthropocentric and discourse-centric account of the human, as defined by a certain nature based on verbal-rational semiotics and narrative, thus also reaffirming a certain essentialism, a limitation we urgently need to overcome with a non-verbal, proprioceptive *r/evolution*. It also seeks to overcome certain antihumanist stances such as Michel Foucault's that equally state the unavoidability of rule-based discursive grids as only source for politics, whose outside is only thinkable from within discursive grids, thus reaffirming a certain essentialist distinction between human and non-human. These stances, though important are based on millennia old misconceptions of movement and indeterminacy. Metahumanism provides a turn to a Radical Movement Philosophy that seeks to overcome these limitations, involving a radically neurodiverse and metaspecies movement onto-politics beyond discourse-centrism.

Metahumanism's claim for indeterminacy further implies that the entire dominant monoteknical paradigm of quantification emerging since the birth of agriculture is intrinsically reductive and determining, hence its devastating effect, therefore metahumanism claims the invention of radically new technological paradigms that build upon the far superior (because more indeterminate) technologies of nature, towards, not only a technodiversity as proposed by Yuk Hui, but a techno-indeterminism.

Metahumanism radicalises and takes further queer, crip, decolonial, or vegan posthumanisms by proposing that the civilizatory process of the past millennia and its associated construct of the abled, neurotypical, rational, discourse-centric, heteronormative, binary human, is a cosmic anomaly and a

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<sup>3</sup> There are many connections between Metahumanism and Patricia MacCormack's proposal in the *Ahuman Manifesto* (2020), but one important difference is that MacCormack, like other abolitionists and antinatalists, perhaps including Claire Colebrook, consider that there exists a "human being" defined by a certain way of thinking, perceiving and communicating, (which perhaps implies an echo of human essentialism, also to be found in Haraway, Braidotti, etc.), and that it must become extinct for the planet to flourish again. Instead metahumanism implies that the dominant human is both a construction and an anomalous techno-epi-phylogenetic mutation that has been based on a millennia old reduction of perception, a radical atrophy, an evolutionary stasis, and that what is needed is to recover the capacity to mutate in symbiosis, reinventing the body-movement-thought, against the millennia old predominance of distant vision and abstract semiotics. Here would be the difference between an ahumanism and a metahumanism. It is in the question of the movement and in radical movement philosophy where the difference lies. It is the question of the movement and in radical movement philosophy where the difference lies. What we have to do is stop being "human" and becoming symbiotic and mutating metahumans by recovering and reinventing the BI (Body Intelligence). This does imply stopping reproduction and embracing radical veganism but not towards a sheer self-extinction, rather it implies a deep mutation, by which we acknowledge our place as one of the 8.7 million species in a symbiotic world.

radical failure that needs to be overcome, taking on the movement of variation of mutant Nature, by transforming movement and perception.

### **Why we need a metahuman alternative**

We run straight to a mass extinction and self-extinction propelled by relentless humanistic and hyperhumanistic supremacism. Transhumanism promotes a hyperfascist, hyperhumanist, trash-humanist dystopia that is not an option. Critical Posthumanism tends to have too low a criticality and too much complicitness and complacency with many human privileges that are also taking us, the other 8,7 million species and the Earth as living system to extinction. We need both a far more radical critique and a far more visionary counterproposal.

The Metahuman alternative<sup>4</sup> redefines the human as part of planetary and cosmic fields of symbiosis and mutation. It implies a radical anticolonial, antiableist, antihumanist, more-than-queer claim for indeterminable variation as prerequisite for life and evolution. A relational ontology of the open.

The Metahuman alternative states that human flourishing can no longer be based on a devastating colonisation that erases biodiversity. There is no human flourishing without a flourishing biodiversity. Individual freedoms cannot be considered any longer without planetary health as frame of reference. Most individual freedoms as conceived today tend to work against planetary health.

Planetary health means conditions for biodiversity to flourish, and this is inseparable from the planet's flows that have made it possible, as different from other planets that lack the complexity of flows in the Earth and have not been able to host complex life and a complex atmosphere. These conditions rely upon endless cosmic and geological fluctuations affording or not a complex balance of consistency and openness, of dynamism and stability.

### **Beyond the dead ends of critical posthumanism (while opposing transhumanism)**

The metahuman turn is not only opposing transhumanism and its suicidal Trash-Human Supremacism, but also is defying any attempt to create a "unified" posthumanist approach bringing together post- trans- and metahumanist currents, some of which are incompatible and at war. The metahuman turn actually proposes to overcome the core contradictions of critical posthumanism: that by focusing on a discourse-centric culture-centric bios and critique confines politics to the agency of rational human individuals thus affirming the loop of human supremacy and ultimately neglecting the very possibility of going beyond into a politics that is truly non-anthropocentric (Table 1). The latter is what movement politics and philosophy in metahumanism propose, building upon the genealogical critiques of critical posthumanism, deepening them through movement approaches, and taking them beyond, since movement include the analysis of discourse but also offers a broader frame both for analysis and for more-than-human agency. The narrowing of sensibility is the problem.

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<sup>4</sup> See <https://metabody.eu/metahuman-futures/> and <https://metabody.eu/metahuman-futures-manifesto/>.



**Table 1.** A comparison of transhumanism, critical posthumanism, and metahumanism

<b>TRANSHUMANISM/ HYPERHUMANISM</b>	<b>CRITICAL POSTHUMANISM</b>	<b>METAHUMANISM</b>
universalism	perspectivism	immanentism
central linear perspective	multiple partial perspectives	proprioception
individualism	relationalism	radical movement philosophy
morality	ethics	ontoethics – ontoecology
paternalistic hegemony	minority resistance	ontohacking
beauty	promising monsters	the amorphous
disembodiment	embodiment	metabodies
linearity	multilinearity	disalignments-swarms-fields- fluctuation-variation-clinamen
human-technical supremacism affirmed	human as one of the species, linked to verbal-semiotic practices	human as chimera for affirming dominion
planetary holocaust, multiplication of humans and occupation of the earth affirmed - hoping to solve problems through technical dominion	“how to kill well”, compassion, human rights to multiply and fill the earth still affirmed, partial restitution of the human away from anthropocentrism.	dominant humans have no right to occupy the earth end exploit its life forms in this way. Planetary Health is first. Systemic critique of the entire civilizatory process as devastating evolutionary anomaly:

This goes along the reluctance of most critical posthumanists to look beyond dominant human civilizations, which are assumed as inevitable condition and evolutionary telos, which implies the reluctance to give away the false comforts of human supremacy. Instead, Metahumanism and its critique of the Trash-human propose to see the latter as cosmic-geological anomaly hiding an extinction telos, resonating with the revolutionary anthropological theory from the 60 of the Original Affluent Society that is being revived today by James Suzman amongst others, which affirm that gatherer cultures have and had a better quality of living than what came with “civilization” and its devastating occupation of the earth and enslaving of its life forms, precisely because gathers-hunters move with the flows of the earth and not against them, never accumulating, blocking, exploiting or dominating; linked to the important fact that this was the existence of the sapiens for 99% of its history of 300,000 years, and that during all this period it was always under 1 million population approximately.

Here, Metahumanism also breaks away with the problematic Darwinian resonances in Nietzsche and digresses from the idea that the human is a node between the animal and the overhuman. The dominant human (as there have been many humanities, most of the exterminated by the dominant ones) is a counter-evolutionary anomaly of extinction that needs to be overcome towards a renewal of symbiotic mutant nature. This is so because of the reductive movements it has imposed on earth (the stasis of being, ontology and metaphysics) eventually stemming from its own strange bipedal atrophy and fear, with far roots since hominids found themselves in the savannah 2.75 million years ago. This furthermore implies that systemic dominion is counter-evolutionary and that rationality as deductive and dominant intelligence is an inferior kind. Symbiotic intelligences need to be mobilised. Critical posthumanism fails to do this by encapsulating itself in post-Foucauldian notions of the inescapability of discursive and power matrixes, thus perpetuating human supremacy, its modes of living-moving, and its extinction telos.

*We have never been cyborgs*: the cyborg is a dominion trope, a self-indulgent supremacist fallacy, it describes if anything the tendency to dominion associated to bodily atrophy and exosomatization.

Human supremacism seems to reign supreme even amongst acclaimed posthumanist feminist thinkers and in animal studies, whereby often arguments are found to still reiterate species divisions within the same attempt to blur them while generally ignoring the elephant in the room: farming, resulting in a denialism of the most horrendous and devastating human activity, which ends up being affirmed by seeking recourse to discourses such as the “unavoidability of killing for eating” and the focus on trying to “kill well”, or even “mindfully”. I do not see any such analysts facing the figures and the facts of farming as the most devastating industry on Earth. A broader systemic critique is missing that both evidences the complexity of the problem, its accidental nature, and the many alternatives. The pet vs. livestock outrage exposes how wrong the frame of analysis is, assuming rights for dogs and holocaust for pigs. The posthuman critic tends to reproduce humanistic tendencies to define universal norms. Instead, what is proposed here is the need to face and reply to a planetary accidental catastrophe caused by a mode of living that cannot be defended and needs to be changed: farming altogether. Instead, self-complacent discourses proliferate about humanimals and such, which in my view are false as long as the elephant in the room keeps being ignored.

### **A New Field is born. Trash-human and Metahuman studies**

The Metahuman Futures Forum launches a new & double studies field<sup>5</sup>:

- Trash-human and Extinction studies: the study of trash-humanist processes leading to extinction and diagnosing of all aspects of the extinction process, implying not only the mass species extinction and threat of human extinction but also the animal Holocaust, human overpopulation, extractivism, urbanisation, imperialism, wars, and all current critical processes and dominion systems threatening present and future life on Earth, that can be also referred to as *Planetary Holocaust and Holocide*.
- Metahuman and Planetary Health studies: the study of alternatives to current technohuman civilization, ways of living and overpopulation, towards a restoration of planetary health and the flourishing of future life. This implies defining planetary health and its link to the flourishing of biodiversity, and the understanding of the cosmic and geological conditions for biodiversity. It also implies the definition of a *Metahuman alternative, politics, and future*.

It is a meta-academic studies field as it goes beyond the academy and across its existing fields, connecting institutions and non-institutional domains, and doing so from outside the institutions. The academy (or museum, or parliament) is no longer a site from which radical critique and counterproposals can emerge, it is a disciplinary site of alignments, in all its architectures (of buildings and knowledges). But it can get involved in a broader meta-academic process of redefinitions of all our life technes and knowledges, towards choral societies of disaligned moving bodies, of radically embodied and kinetic knowledge.

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<sup>5</sup> See <https://metabody.eu/metahumanities/>



As different from most other programmes, groups or books on Extinction studies<sup>6</sup> and on Planetary health or One Health<sup>7</sup> this field approaches extinction as including the wider planetary, climate and civilizational collapse that involves a self-extinction, and does a radical critique of how the entire civilizational process emerging over the past 10,000 years at least is intrinsically related to the extinction process, implying a radical evolutionary failure that we urgently must acknowledge, facing the fact that our way of “civilized” living and overpopulation *cannot but cause* a mass extinction and self-extinction, so that radical metahuman alternatives need to be mobilised.

Reverso/Metabody Institute launched in 2022 the Metahumanities / Metahuman Futures initiative, events and publications, which propose to tackle without palliatives the fact of the current 6<sup>th</sup> mass extinction, its associated environmental and civilizational collapse potentially arriving over the next decades, and its roots in human overpopulation, technical “progress”, and sedentary way of living; likewise the forum aims to open up a bold debate on alternative metahuman futures and on other ways of living towards a planetary regeneration, including proposals for radical mutations of the species quite different from, and perhaps diametrically opposed to those proposed by transhumanism. Currently the initiative evolves into the Liveable Futures project.<sup>8</sup>

The series proposes a space and process of radical critique, in protest against a prevailing complicity of academia, activism and the arts, with what I am calling the Planetary Holocaust or Holocide, challenging postures of fake criticality as well as those of rampant techno-fascism and concealed imperialism. The series proposes to face all the great taboo questions such as human overpopulation and occupation of the earth and enslaving of its life forms, taking further a number of existing critical frames in critical posthumanism, queer, decolonial, crip theory and other frameworks.

## The Metahuman Futures Forum

The Metahuman Futures Forum 2022<sup>9</sup> has been the first event of a new series that proposes an alternative space to some existing forums on posthumanism (that are perhaps still too humanist) while proposing a radical critique of the transhumanist agenda and its hyperhuman, trash-human variations. It is associated with diverse networks and institutes, such as the Metabody Network, Beyond Humanism Network, the World Posthuman Society, the Global Posthuman Network, and The Posthuman Lab.

This MFF launches a clear challenge and exhortation: Till when are the critical intellectuals and institutions of the world going to continue finding a thousand excuses to reaffirm human supremacy in a more or less covert way, to reaffirm a certain boundary and privilege of the human disguised as right, to not questioning their way of life, censoring the discussion and preventing the emergence of a collective, powerful and serious voice that puts on the table without palliatives the greatest

<sup>6</sup> See, for instance, <https://extinctionstudies.org/people/>, <https://press.uchicago.edu/ucp/books/book/chicago/1/bo23093383.html>, <http://cup.columbia.edu/book/extinction-studies/9780231178815>, <https://extinctionstudies.leeds.ac.uk/>.

<sup>7</sup> See UNFCCC (United Nations Framework Convention on Climate Change) Project on Planetary Health <https://unfccc.int/climate-action/momentum-for-change/planetary-health> and the Rockefeller Foundation’s report on Planetary Health: [https://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(15\)60901-1/fulltext](https://www.thelancet.com/journals/lancet/article/PIIS0140-6736(15)60901-1/fulltext). See Planetary Health Alliance at Harvard: <https://www.planetaryhealthalliance.org/planetary-health>. Also, see <https://www.who.int/news-room/q-a-detail/one-health>.

<sup>8</sup> See [www.liveablefuture.org](http://www.liveablefuture.org).

<sup>9</sup> See <https://metabody.eu/metahuman-lesvos-2022/> for the 1st MFF and <https://metabody.eu/metahuman-lab-lesvos-2022/> for the 1st Metahuman Lab in Lesvos. Also, see <https://metabody.eu/2nd-metahuman-futures-forum/> for the 2nd MFF and <https://metabody.eu/metahuman-lab-lesvos-2023/> for the 2nd Metahuman Lab.

taboos of supremacism (overpopulation and the way of life based on the devastating occupation of the earth, the abuse and extermination of other forms of life)?

12 years after the presentation of the Metahumanist Manifesto in Lesvos, it is more urgent than ever to promote a metahuman alternative, which implies shifting every human-centred and human-rights based activity (politics, art, thinking, eating, dwelling, reproducing...) to a planetary, more-than human frame of reference, understanding the radical planetary disruption of current human ways of living based on farming, agriculture, urbanisation, industrialisation and digitisation: a Dionysian Celebration and Rebellion, for a Metahuman R/evolution to come.

### ¿Can we create a liveable Future? Facing the extinction challenge.

The topic proposed for 2022 *¿Can we create a liveable Future? Facing the extinction challenge.* proposes to deepen a ruthless reflection on the deepest problems of our times and their interrelated nature, problems that are vastly ignored in most exiting forums, that we will summarise under the topic of Extinction.

Extinction, as implying the so-called Holocene Extinction or 6<sup>th</sup> Mass Extinction, is the process started by human action since over millennia, at least since the birth of agriculture, but possibly already with hunting in the Upper Palaeolithic, linked to overpopulation, domination, technical expansion, and sedentary living. This event proposes to fully address and stop ignoring the biggest evolutionary challenge ever to have been faced on the planet.

Over the past three years we have seen an exponential accumulation of planetary-scale conflicts that make visible more than ever a multiplicity of extreme critical processes, that are all part of the broader Extinction process. In 2020 there was the pandemic, in 2021 we saw, along the pandemic, the increasingly visible effects of climate change, and in 2022 we have the onset of a potential WWIII and a hard return of devastating imperialism with Putin's invasion of Ukraine and renewed threat of nuclear war. This happens along with unprecedented refugee crises, unprecedented species extinction rates, while the pandemic has exponentially accelerated dystopian technological control, enforced on a global population that continues growing, already beyond 8 billion, while nearly 100 billion sentient beings are in lifelong confinement and abuse in concentration camps called farms.

The current extinction of course affects the human, but also all other 8.7 million species and even threatens the possibility of future life (at least for humans and many other species) on this planet. The extinction rates caused by human action are now happening at far quicker rates than those of previous mass extinctions and will get far more dramatic in coming decades. Replies tend to be an increase of the very systems of control that are causing the extinction in a never-ending flight forward (to the metaverse and space) propelled by relentless human supremacy.

The forum proposes on the one hand a diagnosis, putting together data that are often separated to see the broader picture of extinction and the historical sources on human suprematism, and a prognosis and response: what replies are we to give, and (how if at all) can we create a liveable future.

### **Decolonising bodies-worlds**

The metahuman alternative ... or: Don't choose extinction!

¿Can we create a liveable future?... (for the planet and all its life forms)

¿Can we (even just partially) stop the mass extinction and self-extinction under way?





¿Can we stop calling a mass extinction by the name of progress?

¿Can we stop looking to the side with palliative self-referential patches?

And... ¿How can we reinvent ourselves?

“Don’t choose extinction!” said the dinosaur speaking at the United Nations General Assembly in the video done by UN for the Glasgow Climate Summit in 2021. UN is not an entity suspect of radicalism. That we are creating a mass extinction and our own extinction is an established fact. That it could come in a matter of a few decades, by 2050 or before, also. Why does nearly everyone seem to want to ignore this, the most aberrant and terrible of all possible facts?

This crisis that some voices have denounced for many years (for 140 years if we think of Nietzsche) is now showing a face that gives no room to negationism, including the most recent IPCC Climate Report.<sup>10</sup> Serious reflection is needed on the Trash-human Planetary Unhancement that is happening and how to revert it. Is the human to be remembered as that only species that created a mass extinction and a self-extinction?

The reply to the crisis is generally by increasing the very causes of the crisis, ignoring the major questions, and clinging to humanist supremacy pedestals. During the two years of pandemic and increasingly palpable climate and generalised crisis the major questions remain utterly unaddressed: How can we humans stop being the planet’s pandemic, stop driving ourselves and the planet to extinction, and start contributing to biodiversity instead of destroying it? Besides continuing to create our own extinction and mass extinction as we are doing now the other option is a deep metahuman mutation, (as we said, *the opposite to the one proposed by transhumanism* which continues ignoring the core problems and perpetuating the worst nightmares of hyperhumanistic suprematism). It is high time to call things by their names and stop avoiding the most problematic questions that haunt humanity and the planet for millennia but have not been addressed.

Meanwhile critical circles seem to be looking to the side, and keep engaged, at best in self-referential discussions about human individual freedoms, and at worst in rampant imperialism or fascism.

Can we maybe start by calling things by their name? Can we start naming it mass extinction instead of progress, concentration camp instead of farm, oppressive reproduction regime instead of family, atrophy instead of comfort, trash-human instead of transhuman, slavery instead of work, hyper-surveillance instead of connectivity, fascist desert of the real instead of social network, hypercontrol device instead of smartphone, earth-killing instead of quick transport...?

### **Decalogue on human inferiority and animal, vegetal, non-human superiority**

1. The dominant ‘human’ (believer in ‘humanity’) is the only ‘species’ capable of creating a mass extinction and a Planetary Holocaust; the only species capable of slavery, cruelty, and systemic extermination ... Ethical superiority of the animal and other forms of life.
2. The human as only ‘species’ dependent on toxic ways of living that are collapsing the planet and incapable of living without these; the only species that imposes rigid architectures on the planet: ... Architectural and technical superiority of the animal or the plant, which are one with the terrestrial flows.

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<sup>10</sup> See <https://www.ipcc.ch/report/ar6/wg2/>.

3. The only species that has atrophied its sensitivity and movement and imposes that atrophy on the planet, unable to move with the flows. ... Kinesthetic and sensory superiority of the animal or plant or fungus that has not dissociated itself from proprioception.
4. The only 'species' that categorizes everything, and that, unable to move with the flows, *calls chaos everything that it cannot understand and that it tries to paralyze*... Cognitive superiority of the animal, of its non-reductive Body Intelligence.
5. The only species that has lost the capacity for non-verbal communication and is dominated by a semiotic, abstract and impoverishing verbal communication. ... Animal and vegetal communicative superiority based on non-verbal intra-action.
6. The only 'species' that paralyzes evolution atrophying itself and paralyzing the planet with its rigid architectures and its intensive agglomerations, source of our poor health and poor hygiene... 'Medical' and hygienic superiority of non-humans who, by not creating toxic agglomerations in rigid architectures, are much cleaner. Perversion of human hygienism that uses the pig as an example, whose dirt in the farms has been created precisely by human-imposed slavery, the free pig being cleaner than any 'human'.
7. The only 'species' that creates all-encompassing monocultures, that calls the diversity in the biosphere 'weeds', that exterminates its own diversity of cultures, that imposes homogeneous behaviours and ableist regimes... Evolutionary and vital superiority of weeds and their miscegenation.
8. The only 'species' that needs to alleviate its experiential poverty with 'arts', 'culture', 'entertainment and leisure', 'vacation, tourism and nature getaways' ... imposing its disgusting vital poverty on the planet, while trying to be amazed at its own 'achievements'... Aesthetic superiority of the animal that is immersed in the flows and does not separate itself from them, where art is life and life is art.
9. The only 'species' obsessed with multiplication, the only one that creates oppressive heteronormative regimes of mass reproduction and dualist systems of oppression and classification, of binary reproductive sex and nuclear families of multiplication... Affective and sexual superiority of non-humans, who promote the dispersed cruising/orgy of mutation and molecular mixing in the Biosphere, proliferating in myriads of different sexes and kinships.
10. The only 'species' that needs abstract rules to live because it has forgotten what it is to feel and move in the world with others... Political superiority of the non-human and its anarchy without rules: a self-organization that we only pathetically try to emulate in ideological anarchy.

### **A performative conclusion: Trial against 'Humanity'**

Esteemed colleagues, honourable judges, members of the jury: I speak on behalf of the Prosecution of the Supreme Court of Terrestrial Rights to present the arguments of the accusation in the trial of 8.7 million species of the Biosphere against the dominant branch of Homo Sapiens, self-proclaimed 'humanity'. This 'species' is accused of the main charges of Planetary Holocaust, Human Supremacism and Mass Extinction. In short, it is charged with CRIMES AGAINST EVOLUTION or ATTACK AGAINST EVOLUTION IN THE MAXIMUM DEGREE in the only known world with complex life forms: the greatest possible cosmic crime.



If the same human justice that humanity applies to the rest of the species were applied to humanity in this trial, it would undoubtedly be immediately put in the farms - concentration camps - created by it and exterminated immediately, in its entirety, (or even bred as food for meat eating animals). But we are here to elucidate other possibilities that do not reproduce the despicable human system of extinction.

As you know, this species has arisen and created a mass extinction in an incredibly short geological period, faster than any known previous mass extinction, although at its inception and for the vast majority of its 300,000-year history, this species coexisted with the others, and only very recently, in the unbelievably short geological span of some 10,000 years, did it begin to spread across the Earth, like a cancer, an unseen plague, a mass extinction.

As our judicial expert geologists, archaeologists and meta-anthropologists have been able to testify, this subspecies has created, in the blink of an eye, a toxic, delirious, oppressive, and unprecedented geological stratum, of motley, rigid, and indigestible structures for the planet, which have paralyzed the flows and the continuous mixing and variation of molecular compositions that underlies evolution in the biosphere.

Our judicial expert psychologists have also testified on how the so-called "humanity" as a whole suffers from a syndrome of psychopathy, altered perception, dissociation from themselves and the world, and paranoia, for which while being the most destructive and atrophied species that has ever existed, they consider themselves to be the apex of evolution, possessed by a fanatical and supremacist delusion of suicidal domination.

We have heard the testimony of more than 10 quadrillion witnesses for the prosecution representing the 5 kingdoms of life and the 8.7 million species that are threatened or already extinct, who have given accounts of the delirious, toxic, impoverished, oppressive and devastating mode of living of this species, the mode that emerged in the last 10,000 years, not before.

We have also heard some witnesses of the defence.

My allegation broadly speaking has three parts:

- the Pleas of Fact or Statement of Reasons that consists of calling things by their name and abandoning the aberrant euphemisms with which human supremacy has imposed the planetary Holocaust and Holocide.
- the Legal Foundations or Grounds of the order: the paradigm shift that we have to make.
- the proposal for judgment or verdict, with precautionary measures and some very specific proposals including Ontological Therapies for "Humanity".

There is a lot of talk these days about overcoming anthropocentrism, but it is never really done. We anchor ourselves in the centrism of our narrow gaze, the only species that does it. I will take this proposal to the limit, which implies a total questioning of the civilizatory process and of human supremacy as a whole, and I am not sure you are going to like it.

It is generally ignored that it is the totality of aspects of "civilised" living that implies a devastating occupation of the Earth and extermination of its life forms, where progress means extinction and suicide, while comfort means atrophy. There is a lot of talk about the multifaceted planetary crisis and the need for a change, but the elephant in the room keeps being ignored, as if covered by a strange cognitive blur or veil, a Maya or Matrix, a supremacist illusion.

I invite you to examine your guts reactions in the process and, if you get a shock during the presentation, you will be offered an ontological therapy for free at the end.

Before continuing I ASK FOR A MINUTE OF SILENCE for the 100 billion animals exterminated each year in concentration camps. During that minute, close to 200,000 sentient beings will have died atrociously after spending their entire lives locked up and exploited: at 3,000 exterminations per second.

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## Bodynet-Khorós Vision Statement

The above theories are embodied in pragmatic proposals which are being currently developed in the BODYNET-KHORÓS project ([www.bodynet-khoros.eu](http://www.bodynet-khoros.eu))



Co-funded by  
the European Union



BODYNET-KHORÓS is a three-year EU Funded project, coordinated by Reverso Transdisciplinary Association and Jaime del Val (Spain) with partners K. Danse (France), University of the Aegean (Greece), and initially also with TMA (Germany).

BODYNET-KHORÓS is a transdisciplinary project on digital and physical artistic experimentation for reinventing the body, movement, and relations towards sustainable and plural ways of living and for restoring the Planet's Health in the Anthropocene, across the arts, technology, philosophy, and the social dimension. The project proposes to address the current global, ecological, and social challenges in a unique, original and transversal approach that stresses the underestimated role of the moving body and the need to reinvent it.

**Figure 1.** Flexinamics choral action in Zorita de la Frontera, kick-off event, August 2022



The project takes as a starting point the following speculative premise:

The source of the ecological crises as being in unsustainable ways of living and in overpopulation has at its roots a millennia long process of impoverishment of the body's movement, sensory, creative and expressive capacities. This impoverishment makes us dependent on unsustainable systems of transport, communication, consumption, and production. This is the same process that induces rigid normative conceptions sex-gender, class, ability, and species that erase social-cultural plurality.

Moreover, digital culture strengthens the tendency to immobility and control. A far more critical digital shift is needed since digitisation as is now happening contributes both to worsening climate change (as with digital trash covering Africa) and social alienation and control (as with increasingly immobile and isolated bodies). Both aspects: of physical and digital immobility have been dramatically worsened by the COVID-19 pandemic. It is urgent to reinvent our relation to the body in both physical and digital environments.

The reply to this unprecedented challenge is in moving and sensing in more varied ways so that we can rely less on unsustainable technical systems and at the same time counteract social homogenisation. Diversification, as crucial evolutionary process, is as essential for natural ecosystems as for cultures and societies, and both are interrelated. A healthy, sustainable planet and society needs an as rich as possible biodiversity, cultural diversity, neurodiversity, bodily and affective diversity, as all are equally crucial for processes of sustainable evolutionary diversification. Underlying all these is the need for a diversification of movements and perceptions that have become atrophied by millennia of alignments with geometric, mechanistic, algorithmic and utilitarian environments.

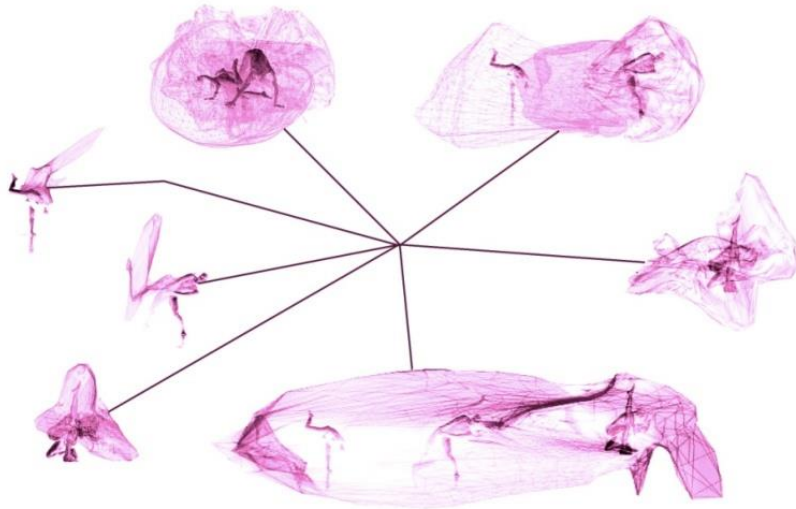
Novel transdisciplinary artforms and processes (that we will name metaformance) are the laboratory proposed for addressing this ambitious evolutionary challenge. Art has the crucial role of reinfusing richness in our impoverished and accelerated lives by focusing on qualitative variations of experience that don't follow a narrow, pre-established, utilitarian goal. This experimentation has far-reaching implications for all domains of life including education or health, for instance in terms of affording richer neuroplasticity. As proposed by Del Val (2020) the narrower are our movements-perceptions, the narrower will be our thoughts and lives. Inversely, the richer are our sensorimotor spectrums, the richer is our neuroplasticity. The project will propose a focus on the largely ignored sense of proprioception to address many of these issues: the body's internal sense of movement and its unexplored potentials.

Artistic experimentation will be done to outline, produce and test experimental responses to the mentioned global challenges of erasure of diversity in bodies and in natural-cultural ecosystems. This will be done in the transdisciplinary convergence of dance, performance art, digital media, visual arts, music, interactive architecture, and design. New forms of collective, immersive, participatory media and art forms will be proposed that involve perception and bodies in motion in as rich and non-reductive ways as possible, counteracting the prevailing tendency of digital media to immobility, standardisation of movements and sensorimotor atrophy, while regaining and reinventing bodily capacities for a diverse culture and an ecological future: new techniques for education and training, communication and dwelling, for a society to come.

These issues will be addressed not only in the content of artworks and its associated technical systems, created and performed in the project, or in the theoretical debates around these, but in the entire process of production of the works, the events and the project: at stake is how to involve

people of the most diverse types and backgrounds, in highly diverse specific contexts outside the existing traditional cultural venues, in sustainable processes of collective creation through participatory co-creation processes and improvisation techniques that involve as rich as possible a spectrum of movement and multisensory integration.

**Figure 2.** Bodynet project image



The core aspect of the approach lies in choral practices, collective co-creation process of bodies in motion, based on novel improvisation techniques focusing on the body's capacity to move and sense in always new ways while creating always new relations with others and the surroundings. These processes stress the role of the body, nomadically, with site-specific processes in each location, and avoiding far away and short trips: a renewal of the otherwise unsustainable concept of touring and of the spectacle as consumption.

We are explicitly concerned with the application of activist-oriented socio-cultural art practices and the generation of non-hierarchical collective knowledge spaces as opposed to the production of new art products. The project will experience the value of artistic research and promote diversity in perception and practice. Attention will be paid to the application of open-source practices and to the mediation of media-ecological contexts.

BODYNET-KHORÓS is designed as an artistic research project, which will not only activate people in Spain, France, Germany and Greece, but in cooperation with its networks, it will have an impact in other regions. And this will be not primarily in the urban centres, but urban peripheral areas as well as rural regions focusing on socio-cultural work with disadvantaged groups across Europe.

The aforementioned challenges will be explored along two interrelated strands:

1. Khorós – Embodied technologies for emergent collectives — collective and embodied improvisation technologies (with educational and training components) through bodily



movement and physical body extensions, as rebirth of ancient choral practices, oriented to letting people unfold richer capacities of movement and perception rather than repetitive learning of patterns, with focus on physical formats (see figures 1, 6, 7 and 8).

2. Bodynet – Broader bandwidth bodies in times of social distance — richer and less reductive digital experiences that reinvent digital interaction and telematics involving the body, movement, and multisensory experience in far richer ways than usual, with focus on digital and telematic media (see figures 2 and 4).

The core methodologies and techniques applied are those stemming from the Metabody project and developed by Jaime del Val and the Reverso association, since 2013 (some of them since 2002), in collaboration with Jean-Marc Matos (K. Danse) since 2016.<sup>11</sup>

### Choral ontopolitics for earth liberation<sup>12</sup>

In ancient Greece the chorus, as groups of dancing and singing bodies in public space, from which the tragedy arose, of primordial importance in Greek culture, was considered, for instance by Plato, a fundamental means of education, a way of educating bodies through movement, whereby movement and the body had a crucial role in culture, a role that we seek to recuperate. It seems that choral practices have been present in every culture (see figures 3 and 5).

**Figure 3.** Dionysian Thiasos, from a Greek Vase in Athens, 420 BCE.

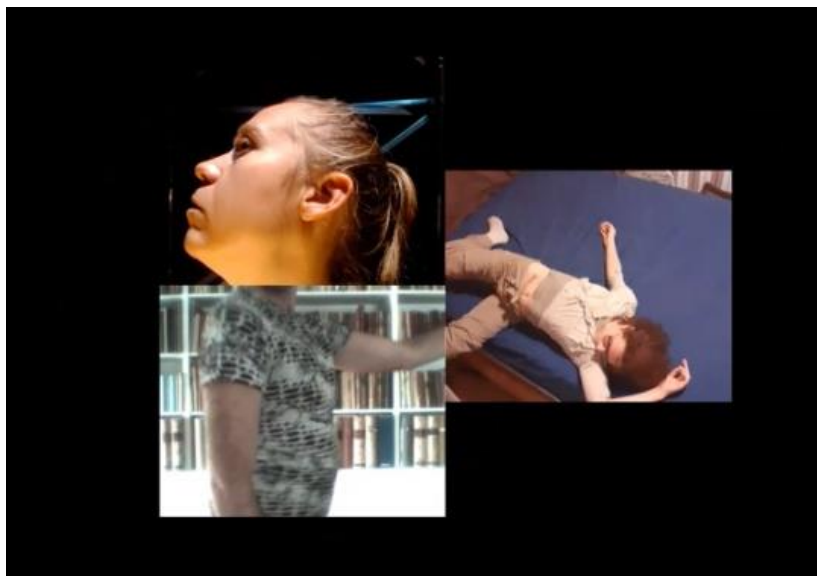


The project thus proposes a revival of some ancient roots of European cultural heritage through the concept of choral practices. At the same time, it proposes a planetary chorus, an embodied Internet, a radically embodied digitality of unquantifiable bodies: a Bodynet. Although it seems unlikely that digitality can ever become sustainable due to its mode of production, its environmental-social unsustainability, its thrust to control and the fact that it is but the most recent phase of an avoidable mode of dominion.

<sup>11</sup> See <https://metabody.eu/metabody-techniques/> for the core Metabody techniques and <https://metabody.eu/bodynet/> for their new iteration as telematic experiences for an embodied internet.

<sup>12</sup> A far more extended elaboration on this will appear in my forthcoming monograph *Ontobackers*, 2023.

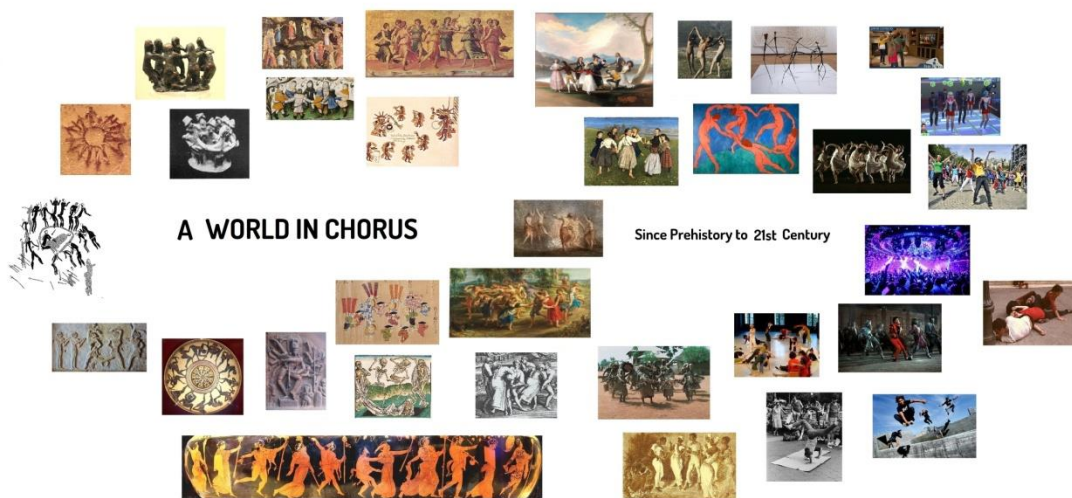
**Figure 4.** Bodynet: Disaligned Online, between Madrid and Toulouse 2020.



In this project we play with the tension between what a body can do by moving and sensing (techniques of the body) and its impoverishment when it extends in exosomatic alignments of technics: can one reintroduce a richer body into technics? Or are exosomatic technics intrinsically impoverishing the body and creating a trash-planet on the verge of collapse?

Bodynet vs. Khorós will expose and elaborate on this tension between the (perhaps impossible and undesirable) attempt to create and embodied internet and a planetary chorus of moving bodies.

**Figure 5.** World in chorus diagram, of choral dances from the Palaeolithic to today



Choral or group dance is foundational to the social and the “human”, like individual dance is foundational to the body and the “self”. In ancient Greece the chorus as group of dancing-singing





bodies was perhaps the most important institution for social cohesion, education, healing conflict, and celebrating life. There were funeral dances, war dances, ecstatic dances, most of them sacred dances associated to every kind of ritual. But this picture, which is already surprising if not incomprehensible to Western industrialised rationalists of today, is not the exception, but the norm in early human cultures. Particularly of tribal cultures (including, most likely, those from the Palaeolithic, i.e., 99% of the Sapiens' existence) one can say that everything is or was danced, perhaps especially in Africa, where every single significant occasion of life has its dance, where dance for sheer collective kinaesthetic enjoyment can be collectively improvised any night if not anytime. In fact, one can argue that most animals dance their life around most of the time, and endless cases of specific ritual dances for mating or other purposes have been documented amongst animals also, not to speak of their astonishing visual appearance, kinesthetics, sensory capacities, and architectures.

The chorus is proposed here as an ontology to understand social-cultural phenomena as aligned fields of movements, as metabody or common body, as rhythmic field, and as (a more aligned) expression of swarms and flocks (in the gradual geometric becoming of flocks and swarms).

The project takes on the ancient Greek etymology by which *the chorus is at the same time the group of dancing-singing bodies, the space of the dance, and the (circular) dance itself*<sup>3</sup>, a field approach.

**Figure 6.** Disaligned chorus, workshop by Jaime del Val, Chile 2010



But the chorus claimed here is not as palliative technique to ease the lives of rich civilised humans<sup>14</sup> but aims at regaining movement for a radical transformation of life, following the example of gather-hunter societies.

<sup>13</sup> See Donath 2018, 131.

<sup>14</sup> It is not acceptable that we claim freedom for humans while we keep 100 billion sentient beings in concentration camps, a Planetary Holocaust of such calibre that it creates a mass- and self-extinction. This is also the deep root of capitalism. Marxist critiques of capitalism are shortsighted if not blind versus the fact that it is accumulation altogether and sedentary living, and their related human overpopulation, occupation of the Earth and exploitation and dominion over other life forms, that are the source of human inequality and of the climate, biodiversity and extinction crisis.

The Anthropological theory of the Original Affluent Society<sup>15</sup> (Suzman 2017 and 2020) has overwhelmingly asserted since the 1960s that for 99% of their history sapiens have lived otherwise, as gatherer-hunters and less than 1 million global population (Del Val 2022), in egalitarian societies, respectful with the environment and with other forms of life, who ate well, lived well, worked two hours a day, had a lot of free time and great creativity, where every society has had its choral dances. There is, furthermore, anthropological evidence of communities that only or primordially gather, and not hunt, being thus vegan gatherers.<sup>16</sup>

The true revolutions for a global transformation come from the San and other gathers-hunters in Africa, Australia, the Amazon, and other parts of the world. Such societies move with the flows of the Earth, never against them, never blocking them by accumulating through imposing monocrops and alignments on the Earth.

The challenge is that all life on earth needs to be equally taken care of. This implies acknowledging the way currently dominant human life is entirely grounded on a massive disruption, exploitation, and extermination of much of the other 8,7 million species. ALL LIFE ON EARTH NEEDS TO BE LIBERATED.

For this we need a new politics not limited to rational-semiotic human constructs: an ontopolitics of movement where by regaining the moving body we regain sensibility and the capacity for symbiotic mutation, in order to move again with all life forms and not against them; from verbal-rational-discursive politics of assemblies and parliaments we shift to a planetary choral politics of moving-sensing bodies, a nonverbal r/evolution for an Earth Liberation. (Though provisionally a lot of work will need to be done in the discursive human spectrum).

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It is for this reason that all forms of sedentary occupation of the earth are a problem. Pretending that overpopulation, excessive occupation of the Earth, or dominion over other species is problematic in other continents but not in Europe, as some colleagues seem to contend, is a highly problematic argument with potential racist, colonialist, Eurocentrist and nationalist implications. Of course, there are differences between territories, but the way we occupy the Earth in Europe, including countries more based on smaller farms, like Greece, is altogether outrageous.

It is the enemy within each of us that we need to start facing first rather than pretend that the problem is elsewhere: this enemy is called Human Supremacism, and ranks high amongst, first of all, academics of all kinds. Hence the insistence: can we start calling things by their names?

<sup>15</sup> See also [https://en.wikipedia.org/wiki/Original\\_affluent\\_society](https://en.wikipedia.org/wiki/Original_affluent_society).

<sup>16</sup> In this exhibition <https://sac.usal.es/role-member/los-universales-culturales/> it is stated that “At present, the diet of hunters-gatherers, in fact, comes from gathering and not from hunting; that is why some scientists propose inverting the name to gathers-hunters.” Some Australian aboriginals do more gathering than hunting. See <https://en.wikipedia.org/wiki/Hunter-gatherer>: “According to Peterson (1998), the island population was isolated for 6,000 years until the 18th century. In 1929, three-quarters of the population supported themselves on bush tucker.”



**Figure 7.** Metahuman Lab at the 1<sup>st</sup> Metahuman Futures Forum in Sakala Eressou, Lesvos, 2022



The project proposes a threefold thesis:

1. Richness and diversity of movement is core to life and evolution (in the entanglement of inorganic, organic, and social, where the complexity of earthly flows is inseparable from the flourishing of organic life, the flows where non-human and human societies have proliferated). *Kinediversity is the deeper ground of biodiversity.*
  - Dance as rhythmic unfolding and variation of bodies can be found in the animal world and beyond and is core to all tribal cultures, from early Palaeolithic to today's hunters-gatherers, as creative unfolding of rhythmic fields that are the very foundation of the social.
  - All gatherer-hunter cultures have/had, extremely varied and rich choral practices that are/were the main means of social cohesion, memory, knowledge, healing, and creativity. Dance has thus no mysterious "origin" in civilised societies. Indeed, it has no origin, it is metacosmic.
2. The evolutionary anomaly currently creating a mass extinction on Earth is the emergence of *homogeneous, synchronic* rhythms in some human cultures in the Neolithic, along with agriculture, farming, cities, and the need for *aligned coordination of movement in large scale and hierarchical societies*. This is crucially part of the unfolding of the Algoricene or age of algorithmic reduction and is linked to an *economy of homogenisation, separation, and accumulation (instead of variation, relation, and flow)*.

- Choral movement, which was already the core means for less aligned modes of social cohesion, thus evolved into the *core civilizatory practice*, with *unison* dance at its centre but unfolding in a variety of disciplines, including sports, the military, work, etc., as *the technical took gradually over*, up to current digital society.
  - We have transitioned from ancient cultures where *everything was danced* to a global culture where one hardly dances, instead *technologies dance in algorithmic form for us*, and we align to them: a planetary chorus of microchips and satellites of which we are appendices. *In the process we go from internal proprioceptions as reference, to complete exoreferential alignments with technics.*
  - This is the process of dance extinction that is equivalent to mass extinction of life: as the impoverishing movements of technics choreograph the planet in gridded form, erasing the kinediversity that underlies biodiversity.
3. In face of this the way out is in regaining the moving-sensing body, and claiming the *richness of what a body can do just by itself, its body-movement technics*, both for regaining a lost richness of experience, for undoing our dependence on toxic systems, and for relearning to move with others and the world, by regaining a lost symbiotic sensitivity;
- claiming the possibility of open forms of social cohesion based on differential movement, not on synchrony: at stake is not only to regain dance but disaligned dance and disaligned choruses.
  - One can dance in non-synchronous, fluctuating ways, growing in symbiosis with others, and this is core for reinventing life in the age of extinctions: for an ongoing dance of life, not an occasional escape valve, where every aspect of life recuperates experiential richness.
  - well beyond rational control, unfolding the power of BI(Body Intelligence);
  - cultivating varying modes of embodied knowledge, no more based on imitation and repetition, nor on vision at a distance, but on entanglement of proprioceptions and their evolving rhythms.

The chorus is a core trope for a planetary politics of regeneration that undoes the reductive inflexion of the age of algorithms and extinctions: a Dionysian politics of moving bodies where the chorus is transitional step towards moving immanently and creatively with the flows of the Earth and not against them, implying a deep transformation of our ways of living. The chorus as the ground for a non-verbal revolution, a general disalignment, a metahuman R/evolution.



**Figure 8.** Bodynet-Khorós project team at start with teams from Reverso, K. Danse and TMA in Spain, August 2022



## Acknowledgements

Some of the above texts were published in preliminary versions in the booklet of the 1<sup>st</sup> MFF and the metahumanism websites, others are modified extracts of the upcoming monograph *Ontohackers*, and others are part of the original Bodynet-Khorós project outline. All the images have been created by Jaime del Val.

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