

BODYNET-KHORÓS LAB 2
1ST METAHUMAN FUTURES FORUM
LESVOS 2022

SYMPOSIUM & Workshop

<https://metabody.eu/metahuman-lesvos-2022/>

¿Can we create a liveable Future?

Facing the extinction challenge.

Trash-human and Metahuman studies:

Extinction and Planetary Health

25th-29th September

WORKSHOP

in Skala Eressos

1st-2nd October

SYMPOSIUM

at the University of the
Aegean, Mytilini

Hosted by: The University of the Aegean,
Department of Cultural Technology
and Communication, Prof. Evi Sampanikou

Organised by: Jaime del Val - Reverso
Transdisciplinary Association
& Metabody Institute

Part of the **Bodynet-Khorós** project, cofunded by the European Union
and coordinated by Reverso.



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*¿Can we create a liveable Future?
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Trash-human and Metahuman studies: Extinction and Planetary Health

- **1st-2nd October: SYMPOSIUM** at the University of the Aegean, Mytilini
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Hosted by: The University of the Aegean, Department of Cultural Technology and Communication - Prof. Evi Sampanikou

Part of the [Bodynet-Khorós](#) project, cofunded by the European Union and coordinated by Reverso.
Part of the [Metahuman Futures Forum](#) Series.

Metahuman Futures Forum **Associated networks:** the [Metabody Network](#), the [Beyond Humanism Network](#), the [World Posthuman Society](#), the [Global Posthuman Network](#), The [Posthuman Lab](#), UCM and other networks and universities from 30 countries – Full list and board announced soon.

Metahuman Futures Forum **Advisory Board:** Yunus Tuncel, Cagdas Dedeoglu, Evi Sampanikou, Jan Stasienko, Stefan Lornez Sorgner, Francesca Ferrando, Yvonne Förster, Kevin LaGrandeur, Sacha Kagan, Mark Coeckelbergh –
Coordinator: Jaime del Val

Associated Publication: [Journal of Posthumanism](#):

Upcoming **Special Issue & CFP** for 2023 – more information here:

<https://journals.tplondon.com/jp/announcement/view/42>.

Issue edited by Jaime del Val and Cagdas Dedeoglu.



Cover poster by Elisavet Kelidou, PhD Candidate and Graphic's Instructor at the Department of Cultural Technology and Communication, University of the Aegean - **Edition by Reverso, Jaime del Val** - This booklet has **64** pages, incidentally this coincides with the number of Hexagramms of the Chinese Book of Mutations, *I Ching*, and with the number of phrases of Bach's D minor Chaconne for violin. **Texts by Jaime del Val** unless stated otherwise.

Fully hybrid: on-site and online, with some online speakers and streamed in its entirety:

PUBLIC STREAMING YOUTUBE LINKS:

- Saturday morning: 9am-2pm --- <https://youtu.be/wM3ppO2rKmA>
- Saturday afternoon: 3pm-9pm --- <https://youtu.be/FD12tpzF4Ao>
- Sunday morning: 9am-1pm --- https://youtu.be/l1_KCPPjIQU
- Sunday afternoon: 3pm-9pm --- <https://youtu.be/5ccXL9zylpQ>

Preface: The Challenge/Exhortation...

This is the **first event of a new series**, the **Metahuman Futures Forum**, as well as part of a new EU project called Bodynet-Khorós. The Metahuman Futures Forum proposes an **alternative space** to some existing forums on posthumanism (that are often still too humanist) while proposing a radical critique of the transhumanist agenda and its hyperhuman, trash-human variations. The Metahuman turn proposes a **ruthless critique of Human Supremacy** and the Mass Extinction and Planetary Holocaust unleashed by it over the past millennia, related to the outrageous multiplication of the species and the devastating occupation of the earth, enslavement and extermination of its life forms emerging over the past five to ten millennia. It also proposes a deep mutation of the species in diametrically opposed direction to transhumanism: away from control and domination chimeras, embracing indeterminacy, relearning to move-sense with all flows and life forms of the Earth by regaining and reinventing the body in its most subtle movement variations. The metahuman is the symbiotic mutant. All life forms are metahumans (except the dominant human that imposes itself).

This event 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 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 Lesbos, 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, for a Metahuman R/evolution to come.

Jaim* del Val / Joyval / Valjayk

SYMPOSIUM PROGRAMME

September 30th

5'00-8'00pm: **Workshop** by Ipek Kuran: *Collaborating with AI: AI Generative Artworks _ /imagine (prompt)...* (see full info in the abstracts section below)

9'00pm - welcome dinner together in the city of Mytilini (vegan menu) with discount ticket for participants

October 1st

9'00-9'30am

1. Reception, welcome and introduction (The Rector, Prof. Evi Sampanikou and Jaime del Val)

9'30-10'30am

2. Jaime del Val - Reverso/metabody - *Trial against "Humanity": or the superiority of weeds, for a Metahuman r/evolution* + An introduction to the Metahuman Futures forum, or: till when are critical intellectuals going to continue reaffirming Human Supremacy while ignoring Extinction and the Planetary Holocaust? + An introduction Ontological Therapy and disalignments for the discussions after each panel. + *Metahuman Futures Manifesto* presentation.

10'30-11'45am - Panel 1 - Pandemic and Health, xenotransplantation and animal ethics

3. PanagiotaGeorgopoulou – Assistant Professor, Panteion University of Social and Political Sciences - Athens - *Dealing with the COVID-19 pandemic crisis. Still stuck on old anthropocentric business as usual.*
4. Ioanna-MariaStamati- Undergraduate Student at the Department of Cultural Technology and Communication on the University of the Aegean - *Animals: Who Gave You the Right to Experiment with My Body?*
 - DISCUSSION / ONTOTHERAPY+ DISALIGNMENT 1 - Do you think human life and health should be extended and improved at whatever cost?

12'00-1'45pm -Panel 2 -Antinatalism and management

5. Jakub Wydra - Jagiellonian University, Poland - *Hacking the Management. How changing theory and practice gives liveable futures a chance*
6. Philipp Wolf - **ONLINE** - Institut für Anglistik und Amerikanistik - Universität Gießen - *Anti-natalism and Natality (H. Arendt)*
7. Patricia MacCormack - **ONLINE** - Anglia Ruskin University - Cambridge - *On Antinatalist Vegan abolitionism and queering death , participating in the discussion*
 - DISCUSSION / ONTOTHERAPY + DISALIGNMENT 2 - Do you think humans have the implicit right to multiply?

2'00-3'00pm - Official lunch - Vegan lunch at the University Restaurant

3'00-4'45pm - Panel 3 - The Fields of Study: Trash-human and Metahuman studies (as necessary alternative to Transhuman and Posthuman studies)

8. Anna Markopoulou - Ex-Lecturer in the National & Kapodistrian University of Athens (School of Education Department of Early Childhood Education), Ex-Lecturer in School of Pedagogical and

Technological Education, Free Lecturer in Philosophy.- **Transhumanism, Critical Posthumanism, Metahumanism: Towards a critical review?**

9. **Anna Hatziyiannaki** - ONLINE - Art Historian, Lille/Athens - **Homo A.S.T.R.A.: The Interplanetary Transgenic Transhuman & The Metahuman**
10. **Evi Sampanikou**—Professor, Department of Cultural Technology and Communication –University of the Aegean - **Misunderstandings around posthumanism. Lost in Translation?**
 - **DISCUSSION / ONTOTHERAPY+ DISALIGNMENT 3** - Do you think you are human? + Discussion on misunderstandings around metahumanism.

5'00-6'15pm - Panel 4 -Reinventing experience

11. **Anne Sauka** - University of Latvia - Faculty of History and Philosophy - **Experiencing Environed Embodiment: (Re) visiting Alternate Ontogenealogies of Life, Death, and Nature...in a Homogenized World**
12. **Veronica Sellner** - PhD candidate, Digital Culture and Creative Industries, Masaryk University - **The (Aesthetic) Regime of Planetary Health and Diversity: Navigating Human and Non-Human Relations in Post-capitalist Futures**
 - **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 4** - Do you see a threat of sefextinction? And of mass extinction?

6'30-8'55pm - Panel 5 - Arts of movement for a planetary regeneration

13. **6'30-7'15pm - Thomas Nail** - Professor of Philosophy at Denver University in dialogue with **Jaime del Val** - ONLINE - **Movement philosophies and the Extinction Crisis.**
14. **7'15-8'30pm - seah / Chelsea Heikes** - Artist, Chicago - ONLINE - **Conduits of the hydrosphere: dinosaur piss runs through our veins- Talk + workshop**
 - **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 5** - Do you think the human has the right to enslave and kill other species?

9'15pm - To confirm: Metaformance/Performance in the terrace or amphitheatre (by Jaime, possibly with Eressos workshop participants and involving audience) - or: **1stDisalignments session/workshop** at University and surroundings, terrace, amphitheatre, forest and beach, guided by **Jaime del Val** - sharing process of the preliminary 5 days workshop in Skala Eressos, with the participants of the preliminary workshop, and all symposium participants, as disaligned walk and choral practice.

10'30pm - Dinner: Vegan menu at city restaurant with discount ticket for participants.

October 2nd

(with participation by **Dr. CagdasDedeoglu** - University of Toronto - for the **ontotherapy sessions**)

9'00-10'45am - Panel 6 - Beyond new materialisms

15. **Dirk Postma** - ONLINE - Department of Educational Foundations - Unisa - South Africa - **Conceptualising posthumanist critique**
16. **Luciano Zubillaga** - ONLINE - Shanghai, China - **Direct theory as Expanded Telepathy(®): facing the extinction challenge**
17. **Sona Srivastava** - ONLINE - Writer, India - **In(ter)ventions: Technologies of Memory, and a Post-human Imagination**
 - **DISCUSSION / ONTOTHERAPY+ DISALIGNMENT 6** - Do you think humans have the right to occupy the earth with urbanisation, agriculture, transport, etc?

11'00-12'45am - Panel 7 - Metahuman worlds?

18. **Jan Stasienko** - ONLINE - Professor and director of the Department of Journalism, Communication and Media Technology in the University of Lower Silesia, Poland - **Between**

transhuman supremacy and critical metahumanity. People with disabilities as Metahumans and modal communities.

19. **Georgios-Iasonas Nikiteas**—MSc - University of the Aegean, Department of Cultural Technology and Communication - **“Preservation of Memento Mori”: A VR Approach to Metahumanism**
2. **Ipek Kuran** – PhD Researcher at the University of the Aegean, Department of Cultural Technology and Communication - Artist, Architect, Istanbul Bilgi University - **Symbiosis: A New Topology Towards The Collective Body. Talk + workshop**
 - **DISCUSSION / ONTOTHERAPY+ DISALIGNMENT 7** - Do you think agency, intelligence, ethics, politics, and freedom are exclusive of humans and of rationality?

1’00-2’30pm - Official lunch- Vegan lunch at the University Restaurant

3’00-4’45pm - Panel 8 - Mutations

20. **Nikolitsa Gourgouli** –PhD Researcher at the University of the Aegean, Department of Cultural Technology and Communication - Artist- **Mutation in human nature and immortality.**
21. **Leonidas Vyzas- Asimakopoulos** - **ONLINE** - MSc - University of the Aegean, Department of Cultural Technology and Communication - **Brain as the Screen in Chantal Akerman’s cinema: metamovement-images of Deleuzian film theory**
22. **Antonis Sarris** - Phd candidate at the National and Kapodistrian University of Athens - **Environmental diplopia or between the forest and the tree: Jane’s Bennets thing power and Timothy Morton’s hyperobjects in Richard Powers novel «the overstory»**
 - **DISCUSSION / ONTOTHERAPY+ DISALIGNMENT 8** - How do you think we have reached the point of being so dependent on planetary scale systems that are collapsing the planet while making us controllable?

5’00-6’45pm - Panel 9 - Reinventing experience (2)

23. **Antti Uimonen** - ArtEZ University, the Netherlands - **Movement improvisation as practice in imagining sustainable futures** - **ONLINE** - **Talk + workshop**
 - **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 9** - Where are the limits to individual freedom? - including **Metahuman Futures Manifesto Discussion**

7’00-8’45pm

24. **Book presentations by Evi Sampanikou, Jaime del Val and Jan Stasienko** - **ONLINE** -
Books: I. *Ontohackers* by Jaime del Val
II. *Philosophy of posthuman art* by Stefan L. Sorgner
III. *Media Technologies and Posthuman Intimacy* by Jan Stasienko
25. **Maria Fouraki** - MSc - University of the Aegean, Department of Cultural Technology and Communication –Artist - **Documentary SCREENING - Do Nothing**
26. **Closing remarks and**
 - **final DISCUSSION / ONTOTHERAPY + DISALIGNMENT 10** - Do you still want to stay hooked to the illusion of the Matrix, the illusion that everything is fine more or less, or would you dare to assume the desert of the real we have created? - including **Metahuman Futures Manifesto Discussion** and voting + strategy + reply to fanatics.

9’15pm -2nd Disalignments session/workshop proposed by Jaime in the streets, port and Castle surroundings with the participants of the preliminary 5 days workshop in Skala Eressos, and all symposium participants, as choral practice, sharing the workshop process.)

10’30pm - Dinner: Vegan menu at city restaurant with discount ticket for participants.

ONTOTHERAPY DISCUSSION THREADS AFTER EACH PANEL

DRAFT OF TOPICS FOR THE DISCUSSIONS AFTER EACH PANEL - ONTOTHERAPY SESSIONS - Following the Human Supremacy Test: <https://metabody.eu/ontological-therapies-hst/> .

- **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 1 - Do you think human life and health should be extended and improved at whatever cost, even if this search for immortality implies a mass extinction and a species suicide?**
 - i. How many of our illnesses do you think stem from the way of living we have created?
 - ii. Is the search for longevity and “enhancement” legitimate or a fascist elitist eugenics fantasy of the rich that happens at the expense of the radical suffering of most beings, unleashing a mass extinction?
- **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 2 - Do you think humans have the implicit right to multiply?**
 - i. If yes, why and what to do with overpopulation?
 - ii. If not, should one embrace antinatalism and suspend voluntarily human reproduction to avoid extinction?
 - iii. What do you think of trans-species families as alternative to heteronormative multiplication?
 - iv. And of queer families as alternative to heteronormative multiplication?
 - v. Do you believe in gender categories?
 - vi. What do you think is their purpose? Do you think they have a purpose besides categorising bodies as mandatory reproductive entities in a system of multiplication by which we became the plague?
 - vii. Do you think you are man/woman, or would you consider rejecting these categories as non-binary body?
- **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 3 - Do you think you are human?**
 - i. If yes, why?
 - 1. If no, why, and would you define yourself otherwise?
 - ii. Do you think the human as singular species exists? Do you think “Humanity” exists other than as a supremacist belief, construct and concept, and its associated way of living, earth-occupation, domination and multiplication?
 - 1. If yes is it one or multiple, changing or unchanging, separated from or related to other species?
 - 2. If yes do you think it is special and or superior to other life forms?
 - a. If yes what makes it special/superior?
 - 3. Do you believe in the validity of the concept of species?
 - a. Why, or why not?
- **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 4 - Do you see a threat of selfextinction? And of mass extinction?**
 - i. Is it a problem if humans get extinct?
 - 1. would this improve all others 8,7 million species’ lives?
 - ii. what about if 75% or 86% or more of the 8’7 million species get extinct because of current human way of living and overpopulation?
 - iii. If the human, or humanity, is only a supremacist belief, construct and concept, associated to way of living, maybe the extinction of the human means the extinction of a concept, a belief and a way of living, mutating towards other modes?
- **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 5 - Do you think the human has the right to enslave and kill other species?**
 - 1. If yes, why?
 - 1. Do you think it is a “natural law”?
 - 2. If yes do you really think such a planetary systemic slavery and killing ever existed in nature?
 - 2. Do you think enslaving and killing humans is ok?
 - 1. And enslaving and killing pets?
 - 2. And enslaving and killing pigs in farms, considering they are as sentient and intelligent as dogs?
 - 3. Are you aware that many people claim companion species as their family and that legal rights equal to human are starting to be marginally obtained for them?
 - 4. Do you think there is a difference between killing a human and killing a member of the non human family of human, for instance a dog?

5. Do you think there is a difference between killing the non human dog family of your dearest friend and killing pigs in a farm?
 1. If so why?
 6. Are you aware that around 100 billion sentient beings are currently in concentration camps called farms?
 7. Are you aware that farming is the most contaminating industry in the world consuming 80% of global agriculture and its associated land abuse, deforestation, zoonosis and pandemic outbreaks, etc?
 8. Are you aware that going vegan is the most significant single habit change anyone can do for approaching measures against climate change, pandemics, etc?
 9. Are you aware that for every human there are nowadays approx. 10 sentient beings enslaved and exterminated every year in concentration camps called farms?
 10. Are you aware that single every person consuming animal products is directly financing the slavery, radical mistreat and assassination of approximately 10 non-humans per year, i.e. 500 to 1000 in a lifetime?
 11. What if pets or humans were in the place of enslaved animals in farms, would you still support farming?
 12. Do you think such a radical species and supremacy divide is tenable from a social justice position or from posthumanist/queer/decolonial/antibioticist or other positions claiming justice, freedom and plurality?
 13. Should one criminalise farms and all animal use as well as all, non vegan products, production, distribution and consumption?
 1. If not, why?
- **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 6 - Do you think humans have the right to occupy the earth with urbanisation, agriculture, transport, etc?**
 - i. What effect do you think this occupation has on other life forms?
 - ii. Are you aware of the current 6th Mass Extinction and its relation to climate change, pandemics, etc?
 - iii. Can this process go elsewhere than to extinction?
 - iv. How long do you think the situation can last before we get extinct?
 - v. Do you think there is no other way to live?
 - vi. What alternatives do you think exist or have existed, if any, to the current way of multiplying, occupying the earth and enslaving other species and humans, considering for instance gatherer cultures, animals and evolution at large?
 - vii. Do you think extinction is unavoidable?
 - viii. Or do you think human supremacy will “save us”?
 - **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 7 - Do you think agency, intelligence, ethics, politics, and freedom are exclusive of humans and of rationality?**
 - i. Or inversely do you think the human is the only species incapable of freedom?
 - ii. Do you think animals have agency, intelligence, ethics, politics, and freedom?
 - iii. And plants, protists, fungi, bacteria, viruses, molecules, or matter flows?
 - **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 8 - How do you think we have reached the point of being so dependent on planetary scale systems that are collapsing the planet while making us controllable?**
 - i. Do you know of any other species that is incapable of living without these dependencies?
 - ii. Is this not a sign of our radical inferiority?
 - iii. Are you aware that not long ago we were able to live otherwise, for most of the existence of the Sapiens during 300,000 years?
 - iv. Do you think industrialised digital societies offer experientially rich ways of living, or a desert of the real?
 - v. Is this a sound or a toxic way of living, for us?
 - vi. And for the planet and its 8,7 million species?
 - vii. Why do you think non humans have the capacity to live in more sustainable ways?
 - viii. How/when did we lose the embodied capacities that all nonhumans still have, to live without the systems that are collapsing the planet?
 - ix. Why do you think we live in a culture that despises the body, movement, the senses and becoming?
 - x. Do you think agriculture improved or worsened life conditions?
 1. and industrialisation?
 2. and digitisation?
 - **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 9 - Where are the limits to individual freedom?**
 - i. If they are in the freedom of others, who are these others? Humans only? All animals? All life forms? Molecules and matter flows?
 - ii. What is needed for Planetary Health to be sustained?

- iii. If this implies biodiversity, what are the complex conditions in which biodiversity has flourished on Earth for 4 billion years, unlike in any other planet that we know of?
 - iv. Openness and variation in flows may have something to do with it?
 - v. Can one separate organic and inorganic?
 - vi. Determining flows, can it lead elsewhere than a mass extinction?
 - vii. The will to determine and control in humans, where does it come from?
 - viii. Could it come from its own atrophy/unhancement, to having lost the capacity to move with the world's flows?
- **DISCUSSION / ONTOTHERAPY + DISALIGNMENT 10** - Do you still want to stay hooked to the illusion of the Matrix, the illusion that everything is fine more or less, or would you dare to assume the desert of the real we have created?
 - i. Do you take the red or the blue pill? (We know this sounds so binary, but still think about it)...
 - ii. Are you willing to question your own human supremacy and change the ways of living?
 - iii. Or to take on small palliative measures?
 - iv. Or do you prefer to ignore the situation?



Metaformance by Jaime del Val at Skala Eressos in 2017

WORKSHOP: Metahuman Lab

<https://metabody.eu/metahuman-lab-lesvos-2022/>

From 25th to 29th in Skala Eressos, in the far western shore of the island of Lesbos, in between the Village and a land nearby, linked to local community and the fight against speculation and the queer community – [EU project](#) related workshop with students, local participants as well as international participants.

The workshop, part of the [Metahuman Futures Forum 2022 Lesvos](#), proposes a ruthless reflection on the deepest problems of our times and their interrelated nature, problems that are vastly ignored in most existing forums and that we will summarise under the topic of **Extinction**: the current 6Th Great Mass Extinction, as the process caused by the dominant human way of living emerging over the past 10 millennia, at least since the birth of agriculture, linked to overpopulation, a devastating occupation of the Earth, slavery and extermination of every other life form (including many humans). It also proposes to launch practices that aim towards a deep transformation of the dominant ways of living: a **metahuman** mutation.

Metahumanism highlights and pushes further the **inseparability of Queer, Vegan, Environmental, Migrant, Indigenous, Neurodiverse**, and other movements and proposals for undoing the dominance of a devastating form of domination that erases diversity on Earth in all its forms, and unleashes a mass extinction that drags the dominant species into the abyss as well as threatens 8,7 million other species. It proposes a ruthless critique of **Human Supremacy** and change of ways of living by regaining a lost capacity to sense as a body and to vary our movements, for moving with the world and not against it, stopping to be The Plague. It will also address critical approaches to **digital and algorithmic culture** of surveillance and control. The reply is always in the **BODY**, sensing, moving with others, not against others, indeterminately.

The workshop will include:

- **[Ontological therapy](#): Philosophy and Theories on Trash-humanism** (Extinction) and the **[Metahuman alternative](#)** (Planetary Health), for undoing the roots of Human Supremacy, Extinction and the Planetary Holocaust,
 - including disalignment modules for self-analysis of alignments with human supremacy dogmas (onto-therapy).
- **[Disalignments](#): Movement and perception exercises** and improvisation techniques based on proprioception and non-conscious micro-movements, and voice, including different technologies of the Metabody project, involving dynamic **portable architectures** and **interactive digital projections**:
 - [Flexinamics](#),
 - [Amorphogenesis](#).
- **Cooking VEGAN food together**, as well as living together in the spaces for the week, exploring disaligned non-verbal modes of intra-action for a metahuman society to come, testing out the proposals of the Metahuman Alternative: <https://metabody.eu/metahuman-futures/>
 - **NOTE: EXCLUSIVELY VEGAN EVENT**
- Ongoing improvisation and **disaligned choral explorations of public space, city, beach**, etc. as disaligned contemporary revival of the Dionysian chorus.
 - Including walks and excursions in the surroundings for **exploring symbiotic relations and gathering techniques** and edible plants.)

Workshop imparted by the non-binary metahuman philosopher-artist-activist [Jaime del Val/ValJayK](#) sharing ideas and techniques developed over 20 years and presented in over 30 countries.

Participants are also welcome to share their practices.

Inscriptions for the workshop here: metabody [at] metabody.eu – for local students, local participants (including refugees and other minorities) as well as international participants – important to stay for the five days.

With the **Support and Sponsoring of Ohana Collective Queer Ranch and Rooms Lesvos** – www.ohanalesvos.com

The workshop will bring together theory and practice:

1. a radical critique of the **Trash-human** “civilizatory” process of the past millennia, the toxic, atrophied way of living based on intensive urbanisation, exponential demographic multiplication (and its associated oppressive heterosexual regimes), ecosystem disruption, massive animal abuse and killing (Planetary Holocaust), human slavery and genocide of alternative, more sustainable human cultures, all of which is unleashing a mass extinction and a selfextinction; this implies onto-hacking all the deeply rooted fallacies of Human Supremacy through “ontological Therapies” and studies of alignments (systemic and personal);
2. a radical **Metahuman** alternative grounded on a wide variety of movement improvisation, perception and ontohacking techniques developed by Jaime del Val in the Metabody project, regaining and reinvention of lost bodily capacities to sense, move and think in motion, relearning to move with the flows of the world, rather than against them, embracing indeterminacy, with a richer embodied experiences, regaining a sense of symbiosis and mutation, while stopping to be the Plague: voluntarily **suspending reproduction** and becoming **disperse, naked, metasexual, vegan gatherers**, again as one of the eight million species of the biosphere, contributing to biodiversity and the regeneration of the Earth, towards unheralded evolutionary variations.
 1. Just like Aristotle “invented” biology in Lesvos, as a relation to Nature based on categorising from outside, we propose to initiate, also in Lesvos, a reverse move of the entire Western and Aristotelian tradition: a metahuman r/evolution for renewing our capacity for immanently moving with the flows of the Earth and all its life forms, while ruthlessly challenging Human Supremacy in all its forms: a BI Body Intelligence revolution against the dominance of rationalisation and AI control dystopias. Indeed since 2010 Lesvos was already the place where the Metahumanist Manifesto was presented, and in 2014 and 2017 further metahumanist activities were done in Lesvos so this 2022 event is a new turn in the already existing metahuman relation to the island.
3. This will imply a queer contemporary rebirth of the ancient Dionysian **chorus**, the nomadic group of dancing-singing bodies. The entire workshop will be a **radical experiment of conviviality** (including cooking vegan food, sleeping in the space, etc.) based mainly on experimental non-verbal interactions and micromovements, as well as involving instances of **improvisation outdoors** in the streets and beach, opening the process up to other people beyond the group of participants, as well as doing **slow, disaligned, multisensory walks in the surroundings** focused on disperse foraging/gathering and radically symbiotic ways of dwelling in the ecosystem.

For all of these reasons the workshop specifically wants to support the movement Protovoulia Eressou fighting the urbanisations projects in Skala Eressos as well as the queer community and the refugee community of Lesvos.

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PROPOSED READINGS summarising the coordinator’s philosophical proposal for the project – to expand and discuss during the event:

- Symposium Papers may be sent as **REPLY** to the following **TEXT** that is proposed as **PROVOCATION FOR DISCUSSION**, (Pdf accesible in the link below):
 - Del Val, Jaime. 2022. “**Trash-Human Unhancement and Planetary Health**. Undoing the Planetary Holocaust by Reinventing Movement and the Body: A Manifesto for Cosmic Response-Ability and the Future of Life”. *Journal of Posthumanism* 2 (1). London, UK:3-30.
<https://doi.org/10.33182/joph.v2i1.1876>.
- **On metahumanism:**
 - <https://metabody.eu/metahumanities/>
 - <https://metabody.eu/metahuman-futures/>
 - <https://metabody.eu/metahumanism/>
- **ONTOLOGICAL THERAPY – HUMAN SUPREMACY TEST** – that will be used as open draft during the event, for every daily group therapy session:
<https://metabody.eu/ontological-therapies-hst/>

Associated to upcoming **Special CFP** in the [Journal of Posthumanism](https://journals.tplondon.com/jp/announcement/view/42) for 2023 – information: <https://journals.tplondon.com/jp/announcement/view/42>.



All potential activities related to the forum involving food are VEGAN. The event expects to connect to communities of refugees, local communities fighting urban speculation, queer communities, university dog communities and biodiversity. Gathering/foraging techniques will be proposed in the island where Aristotle initiated biology.

Population growth of the Sapiens over the past 5,000 years:



METAHUMAN FUTURES MANIFESTO

DRAFT FOR THE LESVOS METAHUMAN FUTURES ASSEMBLY-CHORUS 2022

1. **All of “Humanity” needs to face the fact** that its multiplication over the past millennia and its devastating occupation of the Earth, enslavement and extermination of other life forms, and oppression over itself, are creating a full scale mass extinction and self-extinction cycle with a potentially imminent eco-social collapse. This primordial fact is **ignored, censored, or avoided, by nearly all institutions and people, including the most critical ones**, in today’s world, so that a serious debate on these issues is crucially missing, due to the prevailing Human Supremacy.
2. This process has arisen mainly **over the past 10,000 years**, since around the origins of agriculture and farming, accelerating exponentially, therefore in a evolutionary blink of an eye, while it is a fact that the Sapiens lived before that for around 300,000 years as gatherers-hunters with around one million population, without creating a mass extinction and, according to numerous anthropologists and historians, with a much better quality of life than what came with agriculture till today.
3. Civilization therefore is **neither inevitable nor desirable nor superior**. Instead the narratives that present it as inevitable, desirable and superior are precisely the ones of Human Supremacy that, as we now see, create an extinction cycle and a Planetary Holocaust or Holocide, of 100 billion animals in concentration camps per year, with 50% of the terrestrial surface devastatingly occupied with urbanisation and monocrops, industries and extractivism, and with an all-encompassing pollution that is fatally destabilising the terrestrial ecosystem and its climate: how can anyone claim the superiority of such a civilization, that creates a mass extinction in the blink of an eye? Almost **every human gesture** in current industrialised societies actively contributes to a mass extinction cycle, an already imminent eco-social collapse that is also a species suicide, while the reply is mostly, in the best of cases through cosmetic measures and palliative patches.
4. The **source** of this black hole emerging in an evolutionary blink of an eye is perhaps in a strange bodily atrophy emerging in certain hominids since the outset of bipedalism: the more we have externalised ourselves in technical systems that collapse the planet the more we become atrophied and incapable of living without those systems, the more fearful, narrowminded and fanatic.
5. The reply therefore is in **regaining and reinventing the moving** body away from all dominant ontologies of the age of algorithmic reduction. We propose a Metahuman turn: a radical movement philosophy and pragmatics that accounts for the endless modes of intelligence in Nature as neverending symbiotic variation based on quantum fluctuation; pointing to a non-rational, non-verbal, BI (Body Intelligence) R/evolution, a metahuman mutation of the atrophied dominant species in order to relearn to move with the world and not against it, embracing indeterminacy, again as one of the 8,7 million species of the biosphere, contributing to biodiversity and the regeneration of the Earth, towards unheralded evolutionary variations.
6. But first we send out a **challenge to all critical intellectuals**: Till when are the critical intellectuals of the world going to continue finding a thousand excuses to reaffirm

human supremacy in a more or less covert way, 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 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)? Not to mention the mob of conservative fanatics of all types, nationalists, fascists, religious and others, including transhumanists, who will do anything to prevent us from starting a serious debate... Can we start a proactive discussion about how to face these challenges instead of how to avoid them? Can we stop looking for excuses of all kinds to avoid facing the amendment to the totality that is proposed here?

7. We need a serious discussion around the problem of **human overpopulation**, one that exposes the complexity of promoting voluntarily suspension of human reproduction, voluntary anatinalist politics, without censoring the debate with Human Supremacy excuses, exposing the need to change the human programme of multiplication to one of care for each other and the Earth, towards metasexual cultures where sex is about mutation, not reproduction.
8. We need a serious discussion about the need for a deep change in ways of living, **away from the devastating occupation of the Earth** with urbanisation, transportation and other technologies of domination, slavery and extermination that impoverish our embodied experience while collapsing the planet. We need to **stop the Planetary Holocaust** of animals and non-humans at large. We need to stop being the Plague: and invent new **symbiotic ways of living** perhaps as renewal of disperse, naked, vegan gatherer cultures, learning from all non-humans and their architectures.
9. It is about **redefining all politics from the perspective of planetary health** (of the planet, its forms of life, its flows and cycles) as a priority, considering the minimum essential conditions to stop the current process of mass extinction that drags the planet and its forms of life, including humans, to an unprecedented extinction cycle, and stop looking away with complacent palliative patches. But it is also about developing an evolutionary creativity never seen before. And doing it now: we have but a few decades before the collapse, and the disalignment takes time, it is a gradual process.
10. We need **strategies for an unprecedented transformation**, a general disalignment, a planetary regeneration, and also an unprecedented fight, as we face a sect of 8.000 billion fanatics of Human Supremacy: from corporations, nation states and criminal gangs to general population, poor and rich, across the planet: everyone believing in the special status of the human. **We need to activate systemic resistances**, networks of ontohackers, indeterminators, disaligned bodies, against all systemic reduction in all manner and scale, including intervention in institutional and traditional politics as well as new experiential micropolitics and metapolitics of movement. This transformation needs to come through **a politics of joy**, not of fear, a Dionysian politics of affirmation of life as variation: the joys of sensing oneself as moving body, moving with others and the world, entangled, in symbiotic mutation.

ON MISUNDERSTANDINGS ABOUT THE METAHUMAN PROPOSAL

REPLY TO FASCISTS, NATIONALISTS, OTHER CONSERVATIVES (INCLUDING CATHOLIC
TRANSHUMANISTS) AS WELL AS TO MANY “CRITICAL INTELLECTUALS”

by Jaime del Val

It is becoming common ground to get certain attacks to the proposals of the [Metahuman Futures Forum](#). Interestingly the arguments and tactics of Greek nationalist orthodox xenophobes-homophobes and of Polish catholic transhumanists are surprisingly similar: we are the chosen ones of global corporations promoting human extinction, we are pessimistic misanthropist who have lost faith and truth, or (from the same catholic transhumanist the day after) optimistic anthropocentrists.

The xenophobic, homophobic, ultra-religious nationalism of the attacks is the type of **fuel needed for the current resurgence of the Praetorians of fascism around the world**, always **based on fake news, instrumentalisation, insults, and deffamation**. Not by chance some of the webs that echoing attacks are radically Neo-Nazi.

What we criticise precisely are the nationalist-fascist, religious, transhumanistic, hyperhumanistic and global-corporate practices that are creating an extinction crisis and the underlying human supremacism and dangerous devastating fanaticism of which nationalist-fascists-homophobes are a most rampant expression, for which they actually get a lot of money and power, while promoting every possible practice leading us to extinction.

The claim that we support the wish of corporations to extinguish humanity opposes the evidence that **what global corporations obviously need is a growing population**, as crucial part of growth economy: the overall proposal we do cannot be more against global corporate economy and capitalism, besides the fact that we don't promote extinction but propose to prevent it by challenging the practices promoting it.

The confusion between transhumanism, posthumanism and metahumanism is another typical source of manipulations and confusions. **Metahumanism is a radical attack against transhumanistic dystopias**, their global corporate power and their agenda of human “enhancement”.

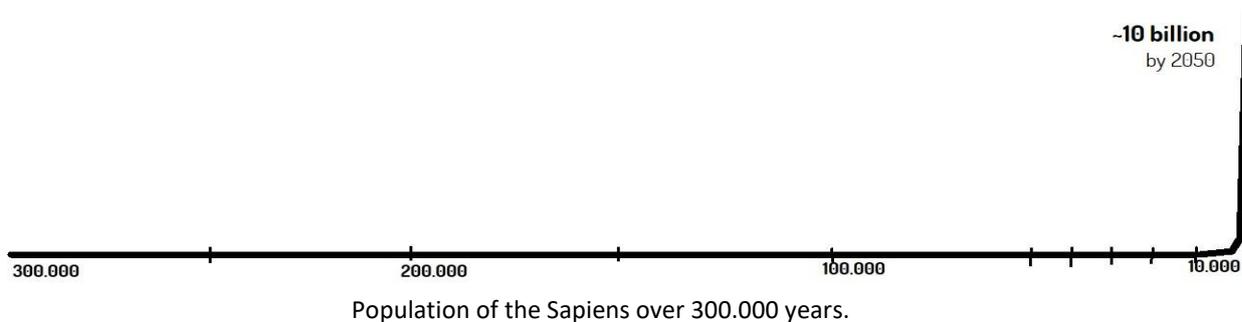
But many critical intellectuals who could be close to the proposals also seem to rise on their feet when they hear us, with loads of guts reactions, protesting against anything that deeply challenges human supremacy.

But metahumanism is **not simply an anti-tech movement**, things are more complicated and interesting. We are **not simply proposing to “go back to the caves”** as many scholars including close one seem to think: we promote an **unprecedented mutation** but in the opposite direction of Transhumanism. We are also not black and white in our proposals, we embrace complexity, but what we also want to **avoid is that neutralising arguments are used to have human supremacy remain unacknowledged or reaffirmed, as often happens in many critical circles**.

As or fascist attacks, pathetic as they are, should be ignored, were it not for the fact that they express a **global tendency**, the reply to which however is not to reply to their insults, but to **create alternative discourses and practices and not allowing such intruders to boycott the very possibility of starting serious debates and experiments for alternative ways of living, for liveable futures on this planet**.

These fanatics, whether nationalists-fascists or catholic transhumanists, are the ones who **invite the young population to commit suicide with the hideous politics of fear, while dangerously paving the way to generalised extinction** by ignoring the toxicity of their own dominant way of living, not only the one promoted by corporations, but of Nation States and monotheistic religions as well, and by farming, agriculture, urbanization, industrialization and digitization.

They say, against all recent evidence: “oh, agriculture and civilization solved all problems and allowed us to multiply forever and conquer the world”... and they smile in complacent, suicidal, selfindulgent satisfaction, unaware that their **human supremacy pedestal is so full of cracks** that its complete falling apart is just a question of how and how soon: maybe just decades, but unfortunately dragging 8,7 million species behind the criminal cosmic idiocy of this one... unless we can start counteracting the disaster with **serious discussions and proposals for a joyful mutation**.



CFP

2022 SYMPOSIUM TOPIC:

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

Trash-human and Metahuman studies: Extinction and Planetary Health

This event is **the first of the new [Metahuman Futures Forum Series](#)** that 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 **6Th Great Mass Extinction**, is the process started by human action since over millennia, at least since the birth of agriculture, 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 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, very soon 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 million species and even threatens the possibility of future life on the planet. Apparently 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 forwards (to the metaverse and space) propelled by relentless Human Supremacy.

The conference 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 of Human Suprematism, and a **prognosis and response**: what replies are we to give, and (how if at all) can we create a liveable future that is absolutely not granted?

The [Metahuman alternative](#) will be proposed as new approach to a mutation of the species in diametrically opposed direction to transhumanism/hyperhumanism/trash-humanism, while exceeding critical posthumanism (that is often still too humanist). The Metahuman alternative proposes the need to embrace **indeterminacy** and variation as symbiotic principle of evolution.

A ruthless **challenge to Human** needs to get done by addressing questions such as:

- Do we absolutely need to **reconsider human reproduction** till reaching pre-agricultural levels of 1 million?
- Do we need to undo the failed evolution of dominant civilizatory "progress" causing an extinction and suicide and go back to **gatherer cultures**?
- Do we need to criminalise industrial farming and all non-vegan options, just like we criminalise the killing of humans?
- How to mutate and stop being an excessively self-aware, self-obsessed, fearful, atrophied creature dominated by a rationalising tendency to reduction of the world in semiotic abstractions, numeric quantification and causal relations?

We invite an open reflection on all possible diagnoses of, and replies to the Extinction crisis.

There will also be an ongoing metareflection on how to afford a sustainable event (including vegan food, transportation or housing).

...

This event launches a **NEW & DOUBLE STUDIES FIELD**:

- **Trash-human and Extinction studies**: the study of trash-humanist processes leading to extinction and diagnoses of all aspects of the extinction process, implying not only the mass species extinction and threat of human extinction but all current critical processes threatening present and future life on Earth, that can be also referred to as Planetary Holocaust or 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

...

The following **TEXT** is proposed as **PROVOCATION FOR DISCUSSION**, (Pdf accesible in the link below):

- Del Val, Jaime. 2022. “**Trash-Human Unhancement and Planetary Health**. Undoing the Planetary Holocaust by Reinventing Movement and the Body: A Manifesto for Cosmic Response-Ability and the Future of Life”. *Journal of Posthumanism* 2 (1). London, UK:3-30. <https://doi.org/10.33182/joph.v2i1.1876>.

More on the need for a **metahuman alternative** to posthumanism and away from transhumanism here:

- <https://metabody.eu/metahuman-futures/>
- <https://metabody.eu/metahumanism/>

Round tables will be proposed following a novel format of [Ontological Group Therapy](#).

Topics & provocations for debate:

1. **Defining & diagnosing extinction & planetary health**
 1. Extinction:
 1. Extinction as planetary and civilizatory collapse.
 2. Aspects of extinction.
 2. Planetary health:
 1. Non anthropocentric accounts of planetary health.
 2. Planetary health as conditions for proliferation of biodiversity.
 3. Geological and cosmic conditions for biodiversification.
 3. Calling things by their names:
 1. Are “progress” and “civilization” implicitly implying extinction?
2. (Why) is every form of **imperialism and colonialism** implicitly leading to extinction?
 1. New modes of imperialism: the digital metaverse and space conquest as two new extinction trends?
3. **Technological singularity or extinction singularity?** What are we really running towards?
 1. Transhuman, Hyperhuman or Trash-human? What is the more accurate name for the dominant powers?
4. Can there ever be a **sustainable digital-colonial** culture?
 1. What does the metaphor of “the cloud” conceal?
 2. How is control society evolving in times of the metaverse and quantum computation?
 3. Why there is no planet B nor space escape: undoing cosmological ignorance.
 4. Hate algorithms, polarisation, antisocial media and atrophied bodies: can we combat hate without regaining sensibility?

5. Should dystopian control and governmentality powers such as Facebook and its companies (now Meta) be criminalised? How are these different from the Chinese social credit system that could perhaps colonise the world?
5. The **culture of immobility** and our dependency on technological systems that creates a trash-covered planet.
 1. Rethinking the role of movement and the body.
 2. Is the future in regaining the joys of sensing and moving with the world?
 3. Does decolonizing the Earth mean decolonising the body from millennia of geometric reductions and their will to control?
 4. Is the reply not in control but in regaining indeterminacy in movement?
 5. Is acceleration grounded on an impoverishment of experience?
6. **Age of pandemics**: shall we keep increasing dystopian control and human immunity or shall we care about the disruption of planetary health that underlies pandemics?
 1. Immunity or orgy? Evolution is fundamentally a bacterial-viral orgy. Where is immunity taking us?
7. The **climate crisis** and the need for a radical renewal of our relation to the Earth.
 1. ¿(How) can the human contribute to biodiversity instead of killing it?
8. The **overpopulation** problem: why is it such a taboo and how to face it?
 1. Can there ever be a liveable future with this population, and growing?
 2. Are we to criminalise human reproduction for a century till we reach pre-industrial levels?
 3. Is the future in non-heteronormative families and trans-species kinships?
9. Can there ever be a sustainable future with this **sedentary and consumer ways of living**?
 1. Is the future in gatherer cultures, abandoning the false comforts of atrophied culture, regaining the joys of moving, developing unprecedented architectures and modes of Body Intelligence?
10. **100 billion animals** per year spend their lives in concentration camps before going to the slaughterhouse: what do we do with this Planetary Holocaust?
 1. Is it necessary to criminalise any type of animal product and farm?
 2. Is a radical vegan culture simply meaning a non-criminal, non-extinctional culture? Towards a global **radical vegan culture**?
 3. Towards a global nudist culture that stops neglecting the body and making us dependent on unsustainable textile industries?
11. **Defining the metahuman alternative.**
 1. Towards a non paternalistic **relational ethics**, and why individual ethics is far from enough: how are our minutest daily gestures entangled with planetary scale disruption?
 2. If the **limits to our freedom** are in the freedom of others, how is this other to be conceptualised: the planet and all its life forms?
 3. other related proposals: **Ahumanism**
12. Neurodiversity, decoloniality, (post)queerness/metalsexuality, ecology/meta-speciation ... the list of **becomings** is long and each one implies **disalignments**.
 1. Neurodiverse futures – somatodiverse, sensorimotor-diverse...
 2. Decolonial futures – indigenous, mestiza, migrant...
 3. Metasexual futures – ecoqueer, postqueer, ecosex, veganarqueer...
 4. Metaspecies futures – eco-vegan, general animal liberation...
 5. Metahuman futures – becoming molecular swarm – BI R/evolution...
13. Can the human open up its narrow **sensibility**, stop seeing only the tree of short term profit and start seeing the forest behind? And how?
 1. Can we learn **animal ethics** of co-sensing instead of splitting and abstracting ourselves?
 2. Is the future in AI or in BI (body intelligence)?

3. Body technologies and improvisation practices: towards a Dionysian politics of life.
14. Is there a human or many humanities? Or **metahumanities**: symbiotic processes of becoming that we need to claim?
 1. Stop pretending to be human: **Species stryke?**
 2. “Crime against the earth is now the worst crime. Remain faithful to the Earth”: Nietzsche as precursor, and other precursors back to Lucretius, the Presocratics and beyond.
15. Metatopics
 1. **On the intrinsic relation between how we move and how we think**, and the inseparability of theory and/as practice. Rethinking our relations and modes of knowledge production.
 2. Metaforum: how to define our modes of relating, communicating, exchanging. How to relate in more sustainable manner, the environmental cost of going to places, and of videoconferencing, the formats, the media, vegan food...
 3. Defining the Trash-human and Extinction Studies field.
 4. Workshops, spaces and actions for non-rational, neurodiverse, animal and other bodily ways of thinking.
 5. Performances, metaformances, other.
 6. Book presentations and networks.



Epochal vortex of extinction diagramme by Jaime del Val.

ABSTRACTS

in alphabetical order

Jaime del Val. *Trial against “Humanity”: or the superiority of weeds, for a Metahuman r/evolution + An introduction to the Metahuman Futures forum, or: till when are critical intellectuals going to continue reaffirming Human Supremacy while ignoring Extinction and the Planetary Holocaust? + An Introduction to Ontological Therapies*

If there were a much needed Supreme court of Terrestrial rights “humanity” at large would be subject of a trial for the charges of Crimes Against Evolution, Planetary Holocaust, Mass Extinction and Human Supremacy, promoted by the 8,7 million other species of the biosphere.

This Forum series launches an unprecedented challenge to the entire civilizatory process of the past 10.000 years at least: a toxic, atrophied way of living that has declared a war against the flows of the Earth and evolution, literally unleashing a mass extinction and species suicide; it seeks to reverse every one of the categories that have been emerging in this period of extreme domination creating an account of “reality” entirely based on human supremacy, its reductive alignments and its narrow perception; it seeks to reverse every account of the superiority of the human, its rational intelligence and will to fixity; it seeks to reveal the counter-evolutionary nature of domination.

Almost every human gesture in current industrialised societies actively contributes to a mass extinction cycle, an already imminent eco-social collapse that is also a species suicide emerging accidentally over the past millennia along with a deeply rooted HUMAN SUPREMACY that makes it that in advanced democratic societies the enslavement and killing 100 billion animals per year in concentration camps is unquestioned and growing, just like human overpopulation and its devastating occupation of the Earth with urbanisation, transportation and so forth is largely unquestioned, with mostly cosmetic measures and palliative patches being proposed.

The source of this black hole emerging in an evolutionary blink of an eye is perhaps in a strange bodily atrophy emerging in certain hominids since the outset of bipedalism: the more we have externalised ourselves in technical systems that collapse the planet the more we become atrophied and incapable of living without those systems, especially since the birth of agriculture and farming around 10,000 years ago. But before that the Sapiens had been living for 300,000 years as gatherers with under one million population, with a far better quality of live than what has come afterwards with agricultural societies.

The reply therefore is in regaining and reinventing the moving body away from all dominant ontologies of the age of algorithmic reduction. The Forum proposes a Metahuman turn: a radical movement philosophy and pragmatics that accounts for the endless modes of intelligence in Nature as neverending symbiotic variation based on quantum fluctuation; pointing to a non-rational, non-verbal, BI (Body Intelligence) R/evolution, a metahuman mutation of the atrophied dominant species in order to relearn to move with the world and not against it, embracing indeterminacy, while stopping to be the Plague: voluntarily suspending reproduction and becoming disperse, naked, metasexual, vegan gatherers, again as one of the 8,7 million species of the biosphere, contributing to biodiversity and the regeneration of the Earth, towards unheralded evolutionary variations.

But this forums seeks first of all to send out a challenge to all critical intellectuals: Till when are the critical intellectuals of the world going to continue finding a thousand excuses to reaffirm human supremacy in a more or less covert way, to not question their way of life, censoring the discussion and preventing the emergence of a collective, powerful and serious voice that puts on the table the greatest 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) without palliatives? Not to mention the mob of conservative fanatics of all types, nationalists, fascists, religious and others, including transhumanists, who will do anything to prevent us from starting a serious debate... Can we start a proactive discussion about how to face these challenges instead of how to avoid them? Can we stop looking for excuses of all kinds to avoid facing the amendment to the totality that is proposed here?

Ontological Therapies is the performative-ironic but serious critical tool proposed in this forum to provoke such a discussion, by exposing the deeply rooted human supremacy in us all, questioning all its dogmas and contradictions, while unfolding a new sensitivity, by regaining the sense of movement.

Maria Fouraki. Documentary: **Do Nothing**

In the background of collecting greens and cultivating the cretan land, Kiki and her peers unite in a community that questions the practices of scientific agriculture. Yet the story is mostly about social solidarity and inclusion, an antidote to the threat of loneliness.

Panagiota Georgopoulou. *Dealing with the COVID-19 pandemic crisis. Still stuck on old anthropocentric business as usual.* Despite the devastating effects of climate change and ecological destruction that unfold in front of our eyes during the last decades – such as extreme weather events whether they be flooding or heating and fires, the hole in the ozone layer, the melting of Arctic ice, the epidemic outbreaks etc. – it seems that western societies (governments, businesses and civil society) have consistently failed to take the agency of nonhumans and the profound interconnection and interdependence between the human and non-human world seriously. In the anthropocentric framework the fragility and vulnerability of Planet Earth, viewed as something external to us and our societies, are hidden from our eyes; they do not concern us, even causing “yawns of boredom”.

In this respect one would expect that the shock caused by the covid-19 pandemic, in its unprecedented scale and gravity, would have forced us to engage with the posthumanist view which brings nonhuman agency to the spotlight, urging us to avow human hybridity and our entanglements with nonhuman others. Instead, as I argue in this presentation, it seems that we remain deeply unaware of humanity's fragile relationships with Planet Earth and other co-species. To illustrate this unawareness using an exemplary case, I will address the dominant ways of understanding the first wave of the pandemic crisis in public discourse in Greece. With the pandemic being framed in anthropocentric terms, we are still stuck on old anthropocentric business as usual. In fact, with the worst of the pandemic behind us, western societies, obsessed with human affairs, have fully returned to the usual human order of war and other forms of violence.

Nikolitsa Gourgouli. *Mutation in human nature and immortality: Radioactivity, medicine, and the contemporary and consumerist living of the western societies, the effects of technological evolution against nature. Towards a new, posthuman/transhuman/metahuman being, human or “other”.*

Humans are forced to live and survive in an environment, which they constantly destroy, while trying to overcome any obstacles that hold them back, as they seek to surpass themselves, their nature and power. The human being cannot see beyond its own limits, while the obsession with beauty standards and ideals, the aesthetics of the masses, and immortality, deluges its everyday life, and defines the inside and outside appearance. The human changes its nature, while intervening in others nature, ignoring the consequences upon its body, and creating a new being (or several), a new formula/model, which is more and more alienated from the human and the human genome. That being, seems to swallow up its species and its own world.

What happens when humans create a being, which will develop and evolve beyond them? Have we foreseen the mass distraction, elimination of species and our planet's destruction from A.I. and other technological/artificial beings once they become independent (or more independent and self-aware)? How far are we from this «impossible» reality? The artificial intelligence species will have developed the fundamental (and overlooked by humans) concerns for the environment to avoid the future ultimate disaster? At the same time, mutation in human life, both natural and artificial, offers new directions towards species evolutionary journey around the globe.

This research focuses, from one side, on the «holocaust» - mentioned in the *provocation for discussion* paper- of consumerist greediness, the obsession with beauty and aesthetics, the immortality through uncontrollable invasion on human nature (plastic surgeries, beauty products, prosthetics etc.), the spread of colossal cities and the incessant environmental indifference, the mutation and transmutation of human beings to achieve human enhancement, improvement and perfection, all lead towards a fallen figure, a corrupted and absolutely selfish embodiment. From the other part, I shall study the documentary film “The Immortals: At the southern point of Europe”, which takes place on a Greek island, Gavdos, where no time or human immunity prevail, and the need for a diligence and sensitivity towards every existence, still triumphantly emerges.

When can immortality be achieved and why are humans so desperate for the immortality of the body,

not the soul? Medicine against living in nature, radioactivity against the natural environment, plastic surgeries, and the “salvation” of the body against the cultivation of the mind and soul, and the natural aging and death, all presented in discussion with the documentary “The Immortals”, as well as other examples in fantasy and science fiction, approaching matters such as genetically mutated life in humanity, deformation as a result of human error etc., and addressing critical questions and issues about the creation of a transhuman human product, or other (which I name as “doll”, using it as an umbrella term - as character, figure, model, and artifact, artistic or scientific etc.- in posthumanism, emphasizing in the relation of science-technology-art), that loses its value as a human being. Used plastics, or dead animals, other materials and objects, or even dead plastic dolls, like barbies, are washed up in shores, every day. What happens, though, when one day, robots or other technological “species”, or even human bodies are beached off the coasts?

Keywords: human, posthuman, transhuman, metahuman, nature, artificial life, technology, science, art.

Anna Hatziyiannaki. *Homo A.S.T.R.A.: The Interplanetary Transgenic Transhuman & The Metahuman.* (A.S.T.R.A: Augmented Space Traveller Radically Adapted). Stephen Hawking warned in 2007 that Humanity May Have Less Than 600 Years to Leave Earth before go extinct. The ever-rising human population, and its mounting energy needs, could render Earth uninhabitable by the year 2600. In the frame of Space exploration, people might be sent to Mars by 2029, NASA plans to launch astronauts thereafter the Moon, while DARPA and NASA propose to send people to the stars by the year 2100.

It seems that soon, automated exploration will replace astronauts, but the prospect of creating extraterrestrial colonies, raises the question of human survival in the inhospitable environment, because of reduced gravity, and deadly radiation. Among the hypothesis that have been thoroughly examined are either terraforming or the technological and genetic augmentation of astronauts and settlers.

NASA confirms that terraforming is not possible with the current technology. An interesting new idea is to settle colonies in Low Earth Orbit. Even so, low gravity and radiation remains a deadly threatening. Therefore, we could be an interplanetary species, but not as the physically fragile Homo Sapiens. The scientific research proved that it is possible to protect astronauts and settlers from the radiation effects, introducing in the human DNA a protein from tardigrades, the extremophile organisms that can survive space conditions and even auto-repair their DNA from radiation damage. Researchers were able to transfer that resistance to human cells in the petri dish, while human experiments will start about 20 years from now.

Therefore, genetically modified astronauts is feasible, although controversial, because of law and ethical issues for the use of Genetic engineering to humans. The strong argument for astronauts' Genetic engineering is that it is morally mandated to protect space travelers.

Once again, our species is called upon to adapt to a new environment, this time outside the protective enclosure of our planet. For this new radical adaptation, Homo Sapiens needs Science and Technology which have already enabled him to become Transhuman. As Nick Bostrom quoted, the core transhumanist value is exploring the posthuman realm. Transhumanists view human nature as a work-in-progress and advocates the artificial evolution of humans towards a new, advanced species, the Posthuman, the species that will have overcome the limitations of the human lifespan. Posthuman, might be a hybrid of enhanced biological, technological and AI species, able to achieve the long interstellar travels. For the time being, Science is able to enhance genetically the astronauts for travels in our solar system. So, an **Augmented Space Traveller, Radically Adapted** is possible: **Homo ASTRA**.

After all, genetically engineering is ethical if it makes people more capable of inhabiting Space safely without interfering with their ability to live on Earth. As for inhabiting Earth, the next step can however be the Metahuman existence in terms of a more ecologically adapted lifestyle, open to everything and integrated with the natural environment.

İpek Kuran. Workshop: Collaborating with AI: AI Generative Artworks _ /imagine (prompt)... The workshop aims to understand and discuss the production process of an artwork created in collaboration with artificial intelligence. Nowadays, artificial intelligence and creativity is widely discussed in the fields of art and technology. While the most popular question is who owns the artwork, in this workshop we will embark on a new perspective. In fact, we collaborate with artificial intelligence while producing the artwork, and artificial intelligence is more than a tool it is just like any other artist we collaborate with.

Therefore, we need to find a way, a method to produce artwork by collaborating with AI. The first step of the process includes to understand what/how/why we would like to express, and then do body and thought flow-oriented exercises that will stimulate our creativity and imagination. The second step is to explore the artificial intelligence which we collaborate with, understand its characteristics and develop a language in which we can communicate to produce an artwork that we both are the creators of. During the workshop, we will collaborate with Midjourney AI which is a text-to-image artificial intelligence. `

İpek Kuran. Talk: *Symbiosis: A New Topology Towards The Collective Body*. Human perception of time is an illusion. When focusing on the life cycles of the universe, galaxies, stars, planets, earth and life forms on earth, there is a concept of time far beyond the limits of human perception. Human's perception of time leads them to think that they can dominate the earth and other life forms. In this context, their awareness of its impact on the environment and the damage it causes is also related to their limited perception of time. On the other hand, the reaction of the earth in response to the damage done by humans to the ecosystem may be so effective that it spreads over a much longer period than a few generations can perceive but causes an unpredictable and rapid extinction.

In addition to the illusion of the perception of time, there is also the illusion caused by the ocularcentric approach. Throughout history, "knowledge" and "ignorance" have been associated with light and darkness, and the verbs "to know" and "to understand" have been associated with "seeing". In a world where the "eye" is already dominant, with the developing technology and modernism, the ocularcentric world view becomes even more dominant. Humans not only observe everything that surrounds them from their "own" point of view, but also have the misconception that "seeing" is "knowing." They believe that they grasp everything and have control over everything through their "eye". This belief elicits a sense of control and superiority over the earth and other species. Moreover, this approach exists not only against the earth and other life forms, but also against their own kind. The technologies he develops improve the ocularcentric approach. Being able to see larger areas in a single frame further reinforces the illusion of dominance. As this illusion of dominance grows stronger, the human begins to lose its connection with the body and turns into "an eye that does not move". "An eye that does not move" has no interaction with the earth and other life forms, and lives by delusion.

Embracing the body intelligence, embodied interactions instead of ocularcentric approaches can be an important step towards becoming a "moving" and "interacting" human again. In this case, the body can be considered in two different contexts:

- I. The body is part of the ecosystem and establishes a biological relationship with the earth and other life forms. Food chain, substance exchanges, chemical reactions can be mentioned.
- II. Human experiences the world through its body. In fact, it is not meaningful to talk about concepts such as mind-body separation or integrity. Enabling a holistic experience of the body, rediscovering the body's sensory motor system, and reconstructing the interaction with the things surrounding the body can lead a person to realize that they are a part of the ecosystem, to become a moving, "wandering", experiencing person again.

Body intelligence can transform the human being from an "observing" and "deceiving" mind to a life form that experiences and is part of the cycles of the ecosystem. Thus, the body of the observing human is deconstructed. While the body of the observing human being is deconstructed, a new body is built with the interaction they re-establishes. The body that emerges is no longer "a singular body" but it is part of a network of relationships - a new topology of a collective body -. It no longer has a form of its own. It is fluid. It is constantly changing and transforming with every kind of interaction.

The digital world is a space where we establish new forms of interaction, build new worlds and reinvent ourselves. The tools that produce the digital world also largely support the ocularcentric approach. On the other hand, by transferring the other senses and sensations of the body to the digital world through various technologies, the holistic experience of the body can become largely available in the digital world. The new body structure, interaction forms and fluid structure produced by the experiencing body can be reconstructed in the digital environment again and in different ways. These new structures, built in different ways, appear as different virtual universes. Each universe describes virtual worlds where we can have different experiences, interact with each other and with different virtual life forms. These different virtual universes form a developed pattern intertwined with physical reality.

As a conclusion, man is causing more and more harm to the earth every day. The damage it causes to the earth puts its sustainability at risk. Examination of multiverses and the experience of the body will be examined through the Symbioverse Project. In this context, simultaneous existence in multiple universes can reduce our dependence on the earth and enable us to use resources more effectively.

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Dr. Anna Ch. Markopoulou. *Transhumanism, Critical Posthumanism, Metahumanism: Towards a critical review?* The aim of this paper is, on the occasion of the recent publication of the book entitled *Posthuman Studies Reader*, edited by Evi D. Sampanikou and Jan Stasienko as well as an eventual publication in Greek, a critical review of the terms *Transhumanism, Critical Posthumanism, Metahumanism*. I will argue that Critical Posthumanism is now becoming the very field of a gradual integration among Transhumanism, Metahumanism and Posthumanism and has been the fruitful product of a series of conferences I have been attending since 2017, with the general title *Beyond Humanism Conferences*. I will argue that the originality of this approach lies in the fact that it traces the origins of Posthumanism already in the Pre-Socratic Ionian Philosophy. From this point of view, I will highlight that *Posthumanism* is not a completely new, modern or contemporary school of thought but has been there, even in unexpected times, and traces its roots to Pre-Socratic Ionian Philosophy, then to the late Middle Ages and Early Renaissance as well as during the development of Western philosophy from the late 17th to the 20th century. In my view, this is where the originality of this critical approach lies, which highlights the way in which the whole history of philosophy could be restated in the light of Critical Posthumanism, with projections in future. Also, I will argue that the virtue of this approach lies in the fact that gives a relief image of the antinomies and contradictions that govern Transhumanism, contradictions that are detected in the very core of this concept, in particular his evident apolitical and technocratic character. On the other hand, I will argue that this approach highlights the importance of the concept of metahumanism, as defined by Jaime del Val (2021), that approximates very closely this Dionysian aspect of Nietzsche's philosophy, through the concept of *ontohacking* our realities, in other words infusing in them more plasticity, through movement, recovering and taking on the movement of variation that is evolution.

Thomas Nail in dialogue with and Jaime del Val: ***Movement philosophies and the extinction crisis***. – Thomas Nail is, along with Erin Manning, one of the very few contemporary philosophers of movement, having published over 10 volumes on the subject in recent years. So is Jaime del Val, whose monograph on Radical Movement Philosophy will appear later this year. In this dialogue Thomas and Jaime will explore the resonances and differences between their proposals and the relevance of movement philosophies for rethinking the present and future in the current extinction crisis.

Georgios Iasonas Nikiteas. "Preservation of Memento Mori": A VR Approach to Metahumanism. The concept: "I saw evil in human eyes"; to explain this, I designed an application trying to connect ancient philosophy with the philosophy of our times. Why are we always divided on this planet? Are we humans or Gigantic Companies? By creating a "trojan horse", or multiple vaccinations to stop the coronavirus, a war started. No hope at all? Are we the real virus? Are we capable of saving our planet and ourselves? Can we overcome the borders and work united? Are we willing and able to "control" humanity? Is this

the responsibility of our generation? I would like to present my app “Preservation of Memento Mori” to the Forum expressing thoughts and doubts related to Metahuman philosophy.

Resume of the application: I designed an allegoric desktop VR application on the matter of death. How does it feel to hold in your hands an artifact from a different historical period in which people also struggled with a pandemic? And how can you refer to their connection with a past period? I created a character to give a face to the pandemic and overcome the anxiety of death by giving this character a human behavior as if the real pandemic is actually the human being. If in ancient times philosophers and poets tried to explain the fact of dying, then philosophers in our times attempt to foresee how the future will be after a massive catastrophe caused by humans leads to extinction and explore the possibilities of alternative options. Can reality be a choice? And, if yes, which would it be?

Dirk Postma. Conceptualising posthumanist critique. Critical Posthumanism is a response to the looming ecological disaster by developing an ethical subjectivity of relatedness. It is driven by the devastating and unsustainable effects of human-centred domination of ‘lesser’ humans, the nonhuman living and the environment resulting in the Anthropocene. The Anthropocene as a boundary condition where powers from multiple heterogenous entities are exploited, and where the limit of sustainable living is approached. These dominating powers result in the dehumanising and environmentally devastating effects of techno- and bio-capitalism.

Critical Posthumanism is a timely and positive intervention that both criticises the forms of domination originating from Humanism, and from other Posthumanisms and Transhumanisms and encourage different performances of reality. Critical Posthumanism aims to conceptualise and practice a form of critique that may overcome the human-centeredness of critical theories as well as the utopian and dystopian tendencies within Transhumanism and within other Posthumanisms. Critique could be conceptualised in relation to three interrelated, non-sequential processes:(1) The opening up of material-discursive spaces through the generation of theories and concepts that deconstructs both humanist and posthumanist theories and practices; (2) Experiments with, and performances of new modes of becoming-with-the others; (3) A constant critical awareness of how such performances could be appropriated within the Capitalocene.

In relation to (1): Since critique as negative judgement elevates itself in relation to what is criticised, Critical Posthumanism favours an immanent form of critique which acknowledges its affiliations with humanisms and with other posthumanisms. The critical interactions with these traditions take the route of Critique as deconstruction.

In relation to (2):The experimental performances of different modes of becoming do not assume epistemological, ontological or ethical privilege, but constitutes an immanent form of critique as diffraction. The diffractive nature of the alternative performances is ‘a material practice of making a difference, for topologically reconfiguring connections’ (Barad, 2007, p. 381). Such reconfigurations are needed when posthuman subjectivity is under constant threat to be re-appropriated within the neoliberal global capitalism’s devastating biopolitical and biotechnical processes. In its ethical pursuit of sustainable living, critique as experimentation focuses on the ways powers as *potestas* (dominating power) is distributed and how powers as *potentia* (creative power) could be assembled (Deleuze & Guattari, 1987).

In relation to (3): Critical Posthumanism explores the ‘people-to-come’ as an alternative to the ‘control society’ that is not captured by the neoliberal rhetoric which produces understood in terms of the production of neoliberal subjectivities characterised by incompleteness, flexibility, and self-styling in search of new tastes, sensibilities and images (Carlin & Wallin, 2014, p. xxiv). Continual vigilance is needed since Posthumanisms are most vulnerable to appropriation within the Capitalocene in their most creative and innovative moments of creativity, of openness to affect and in its transgression of boundaries. The critical awareness includes therefore a rational reflection on, as well as an embodied unease of, such forms of appropriation.

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Evi Sampanikou. *Misunderstandings around posthumanism. Lost in Translation?*

Posthumanism is still a largely debated new field of contemporary philosophy that mainly aims at broadening the Humanist perspective. Academics, researchers, scientists and artists are constantly transforming and evolving theories and arguments, around the existing streams of Posthumanist thought: Critical Posthumanism, Transhumanism, Metahumanism, discussing whether they can finally integrate or follow completely different paths towards completely new directions. This paper, written for the 1st Metahuman Futures Forum (Lesvos 2022) will focus on Metahumanism as an open dialogue with Critical Posthumanism and as a trend opposing to Transhumanism at the same time that Transhumanism is tending to integrate with aspects of Critical Posthumanism. This makes sense only if we focus on Translation issues as they are very important for the international comprehension of every trend. As it appears to be, a series of misunderstandings on Meta- Post – and Transhumanism are first related to language itself and consequently to culture. How can we conceive the Greek term ‘Meta’ and its relation to ‘Post’ in Western and Non-Western cultures? Why ‘Meta’ can describe a broader sense of existence that engulfs ‘Nature’ in comparison to ‘Post’ that engulfs ‘Culture’ and consequently all the pre-existing philosophies? Are we lost in Translation or we just need to develop new vocabularies to face the problems of a new globalized humanity on a ‘not quite new’ planet? These are some of the questions that can hopefully be discussed in the Forum.

Antonios Sarris. *Environmental diplopia or between the forest and the tree, Jane’s Bennett’s thing power and Timothy’s Morton’s hyperobjects in Richard Powers novel «the overstory»* - Without doubt, Posthumanism (in all its variants, including metahumanism) leads to a radical challenge in the traditional way we perceive ourselves and reality. Definitely, here, we can detect a common denominator, which is the ontological degradation of all the humanistic tradition. But, inside Posthumanistic thought, this is achieved by different means and towards different ends. The posthumanistic perspective seems (at least until now) to be heterogeneous, diverse and extremely complex in its argumentative logic.

As far as we are concerned here, we can say that the moral, ideological and political implications of posthumanist thought cannot be disengaged from a certain ecological vision. However, different environmental ethics emerge that cannot be reconciled (at least theoretically) with each other.

The purpose of the presentation then, is to highlight how literature can be a privileged space for dealing with such issues. The non-systematic reflection that is peculiar to the literary phenomenon then, can, if not reconcile, at least co-present opposing environmental worldviews. Consequently, we will try to point out how the novel *The Overstory* by Richard Powers succeeds in just that. To bring into conversation, that is, two different ecotheories about matter (organic-inorganic), where, in the case of the novel concerns the trees.

So, on the one hand, we have the dark ecology of Timothy Morton that presents the concept of *Hyperobjects*. Hyperobjects are characterized by a radical finitude, which prohibits every access to their essence. Hyperobjects, in that case trees, are presented as strange strangers which demand from us a certain respect for their right to existence. On the other hand, we have Jane’s Bennett concept of *thing-power*. Here we have a relational ontology that conceives Nature as a grand network, consisting of various assemblages between different material bodies (here humans and trees) that tend to communicate with each other, to make connections with varying degrees of stability.

Therefore, at the same time, the novel presents us with two different ethical perspectives towards nature. On one side, the ethical plea that each object (tree) addresses to us individually, demanding its autonomy in every appropriative attempt. On the other side, we have a more holistic approach (humans-forests) that highlights not the respect for differences, but the origin of these differences which is nature, conceived not as object, but as a thing process constantly evolving. Here we don’t have an ethical, face to face, demand, but a realization of the priority of relations over every notion of self consistency and presence (forests produce trees and not the opposite). So literature makes us realize that, in addition to theoretical conflicts that cause disagreements, at the level of practice it is possible to be committed to different environmental perspectives at the same time.

Anne Sauka. *Experiencing Environed Embodiment: (Re) visiting Alternate Ontogenealogies of Life, Death, and Nature ...in a Homogenized World* Recent research in new materialist, post-, meta-humanist studies often proposes an ontological shift (in thinking and living) as necessary for achieving an ethical transformation and (consequentially) also a transformation of lived materialities for more-than-human futures. In different terms, these accounts often highlight human transcorporeality (Alaimo 2010) and humans as transspecies assemblages (Radomska 2016), thus, accentuating the parallels between body-imaginaries and environment-imaginaries, as well as between the lived materialities of bodies and the environment. This shift would presume leaving behind the dualist, mechanical and reductionist body-world (del Val 2022, p.5) and endeavor a new worlding that builds upon an understanding of a more-than-human environed, processual embodiment that recognizes human entanglement with other species and planetary embeddedness.

While the link between biopolitics and biophilosophy, i.e., the lived ontologies and lived materialities seems (and is) undeniable, it is often hard to conceptualize, how such an ontological shift might be possible on an experiential level. Some scholars, such as Astrida Neimanis (2018, 60 – 61) and Stacy Alaimo (2010, 19) recognize this problem and propose a solution via scientific knowledge as a medium that could provide a syncretic assemblage for the experience of an embodied and embedded understanding of the self beyond I-centeredness, yet a clear solution, how to escape the clutches of hitherto prevailing substance ontologies that dominate human consciousness is yet to be sought for.

In the paper *Trash-human Unhancement and Planetary Health* (del Val 2022) Jaime del Val offers an exciting proposal for future reinvention of the body, very much in line with the idea of embodied critical thinking (Schoeller and Thorgeirsdottir 2019; Sauka 2022)– stressing the experiential possibilities for future worldings as well as the inevitable tie between lived embodiment and planetary health. This idea is very much in line with my research, in which I stress that if alternate experiential forms are to be found, they are to be sought for in the already present, yet alternate imaginaries and worldings that are concealed or less represented within the homogenized, globalized worlding of the Global North. Recognizing life itself as genealogical, to reframe critical genealogy in a material context of worlding, I conceptualize these worldings via the concept of ontogenealogies, to thus, conceptualize the entanglement of materialities and imaginaries. These alternate ontogenealogies can be sought for in two different ways – either via a phenomenological approach (i.e., for example, embodied critical thinking) or via a cultural analysis of alternate genealogies that bring about our worldings, while their presence might be largely unrecognized.

In this article, I will draw together these two research lines of embodied critical thinking (in the dimension of experiential ontological shift in body-environment linkages) and postanthropocentric and posthuman ontologies, in the dimension of ontological futurities via (re)visiting Latvian folk epistemologies as a sample case of alternate yet already “present” ontogenealogies that could be applied for reinventing ways to experience environed embodiment and to live and die in a posthuman future.

A popular folksong in Latvia tells a tale of the youngest daughter of a mother drowning in a river, being thrown out on the riverbank, and becoming a Linden tree. The tree is then cut, and zithers (Latvian: kokle) are fleshed out of it. The kokle sings so poignantly that the mother recognizes her lost daughter singing. This song with its many variants is one of the remnants of a long lost “pagan” worlding that tells a curious tale of dendromorphism continued in technomorphism and speaks of the agency of the musical instrument. The object-enchancement can be critically interpreted as an anthropomorphism of technological tools yet can also serve as a genealogical marker of sense-making of processual materialities beyond an anthropocentric worldview.

In these long-lost lores of the past, the link between (human) embodiment and the environment and thus also the understanding and experience of life, death and nature is radically different from the common assumptions, yet they are a significant ontogenealogical marker for environed embodiment that is still lived and breathed in every second we live. Thus, these past epistemologies are a possible source for futurities, when accompanied with embodied critical thinking or an alternate body intelligence (BI, del Val 2022) that allows a peek in the beyond of habitual lived conceptualizations and materialities.

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seah / Chelsea Heikes- *Conduits Of The Hydrosphere: Dinosaur Piss Runs Through Our Veins.* The provocation of this title comes from a statement I made nearly 15 years ago while intensively studying Butoh, Body Weather Laboratory, and Noguchi Taiso. My basic premise is that all the water on the earth is all the water that ever was and ever will be - the "closed" nature of the hydrosphere. With this in mind, and that humans are in fact watery flesh bags, we are *conduits of the hydrosphere - dinosaur piss runs through our veins.*

To consider this Trash-human, my take is that of ingestion, digestion, and excretion - at its most base level. We drink water, we sweat water, we cry water, we piss water - repeat, repeat, repeat. All of our trash making processes, disrupt, siphon, steal, and degrade the hydrosphere via manufacturing, chemical agriculture, sewage management, water "ownership", etc.

My proposal for the event, is 1-3 things: a philosophical lecture, an artist talk, and/or a movement based workshop (ideally this event would be able to be longer than 20 minutes - I need at least 1 hour with participants, and better if I can work with them multiple times). The movement based workshop uses practices from Butoh, Body Weather Laboratory, and Noguchi Taiso, in order to experience one's own self as a water bag - literally and figuratively. Through this workshop, one can begin to feel the embodiment of this philosophical and artistic proposal.

My own art practice is using cameras and microphones worn on the body to take field recordings of watery environments. These field recordings are then rendered into audio-visual compositions which can be experienced as live performance, immersive installation, or on a flat screen. I can talk about the work, I can show old work, or I could produce a site responsive piece during the course of the conference.

As for the philosophical aspect, I can speak mostly through the lens of New Materialisms, Critical Feminist Posthumanism in the vein of Rosi Braidotti, the concept of World Ecology as written about by Jason W. Moore, the writings of Karen Barad and Donna Haraway, as well as performance theory. If one can experience oneself as a water bag, how does one perform within the global ecology as such? How do we shift the position of excreting and polluting Trash-human to one that embraces this abject situation as a position of care/nurture?

Veronika Sellner. *The (Aesthetic) Regime of Planetary Health and Diversity: Navigating Human and Non-Human Relations in Post-capitalist Futures.* Facing the environmental collapse, it is needed to rearticulate the current. In this talk I aim to point out the possible horizontal human and non-human relations (based on redistribution of power and capital accumulated only by certain types of actors and relation of actors not strictly defined by a vertical hierarchy) in socio-economic post-capitalist conditions (as defined by Helen Hester, Alex Williams, Nick Srnicek et al.), using the flat ontology as a theoretical framework (represented by works of Ray Brassier, Graham Harman, Quentin Meillassoux et al.). Thinking about future defined by horizontality and post-capitalism is illustrated by examples from contemporary art practise. Influenced by Jacques Rancière's aesthetic regimes of art, I use these examples to represent the overcoming of the boundaries between life and art and therefore manifesting the possible narration towards future planetary diversity and symbiosis of species under post-capitalism.

Sona Srivastava. *In(ter)ventions: Technologies of Memory, and a Post-human Imagination.* “There’d been a lot of fooling around in those days: create-an-animal was so much fun, said the guys doing it. It made you feel like God.” (*Oryx and Crake*)

When Paul Crutzen ushered the “homo sapiens” into the postmodern world, declaring, “We are now in the, the Anthropocene”, a transition was marked by signposting time, where the human species mutated from Homo Sapiens into Homo Dominatus, influencing, and dictating the present as well as the future of the planet by bio/technoscripting their presence on the various life forms.

This paper reads such influence that humans have on their nonhuman counterparts by taking into consideration two key texts – R.K Narayan’s “The Man-Eater of Malgudi”, and Philip K. Dick’s “Do Androids Dream of Electric Sheep”.

A re-animation of animal species is enacted in the aforementioned texts – taxidermy in the former, and electric cloning in the other. While taxidermy hinges on the past (dead animals are preserved), and electric cloning on the future, the two find common ground in the attempt to re-represent, to “restore to origin” (Haraway) what is gone, or feared to be extinct – they serve as means of preservation.

In Narayan’s novel, Nataraj develops a kinship with the temple elephant, and attempts to save it from the clutches of the poacher-cum-taxidermist, Vasu, and in Dick’s novel, Iran, the wife of the hunter Deckard grieves the loss of intimacy with “real” animals, ready to look after an electric toad by the end of the novel, my project is to consider these ties of memory and kinship, and the associated fear of loss as the launchpad of my enquiry.

The paper attempts to navigate through the ties of the im/materiality of memory, and how it informs the technologies (taxidermy, and electric cloning) that serve as a means of repossessing what is feared lost – an animal, or the entire species in the mentioned texts. Taking from Haraway and Aloi, I aim to understand the implications of such interventions as means to counter anthropocenic mass-extinctions, and erasures, and the possibilities that such interventions open up to “cognize”, to imagine “cultured” zootopias as means of preserving or rather re-creating memory in the more-than-human age. I am also interested in understanding these methods of preservation as a posthuman technique by sedimenting it in the wider rubric of ethics and responsibility.

Keywords: technology, cloning, memory, loss, extinction, posthuman, ethics.

Ioanna-Maria Stamati. *Animals: Who Gave You the Right to Experiment with My Body?* The Science Fiction genre has always been a factor for humans to comprehend reality. A major part of their fantasies are cross-species beings of human and animal DNA. Recent studies show that in some countries the legislative framework accepts research and experimentation with guinea pigs to create cross-species beings with transhumanistic purposes such as the growth of the organ farming phenomenon. According to Bokota the umbrella term to refer to the results of the above phenomenon is Chimeras. This matter can become a beacon of controversy if one adds the diversity of ethics and the scale of pluralistic behavior in the Posthuman movement.

The results of this technological process are unquestionably impressive but, in a world, where every human is trying to have self-control and rights off their own body by society, who has gotten permission from these animals to use their bodies and take their genetic material for the possibility of humans to survive a bit longer than expected? Hauskeller tries to explain the problematic behavior of humans on the matter and Sutherland reminds of the already abusive past and present of Black Americans, who were considered less than human and more like animals with similar examples. This study focuses on the definition of the human, the monster, and their bodies, on bio-ethical issues that highlight the fragile equality of beings and answers the question if Chimeras can be an alternative term to refer to Posthumans.

Jan Stasienko. *Between transhuman supremacy and critical metahumanity. People with disabilities as Metahumans and modal communities.* Recently, in critical posthumanism research, interest in disabilities studies has been increasingly growing. People with disabilities are here subjects whose complicated life paths are interpreted in the perspective of non-obvious embodiments, capacities extended by technology, or material and immaterial entanglements. Very often, disability becomes a critical tool for questioning established definitions of humanity, and a disabled person becomes the ‘other’ mediating between the anthropocentric and the non-human positions. The perspective outlined

by Jaime del Val in his manifesto *Trash-human Unhancement and Planetary Health* seems not only a good basis for thinking about alternative scenarios for life on Earth, but also an accurate diagnosis of the social and cultural present. In my presentation, I would like to show to what extent such del Val's categories as trash-humans, modal communities, and systemic resistance, etc., fit into the interpretation of the entangled fates of people with disabilities, and how this community becomes the avant-garde of resistance to biopower, algori- and capitalocene. The report 'Fragile Avatars? Representations of Disability in Video Games' recently developed by my team in 2022 will be a good opportunity to show selected exemplifications.

Antti Uimonen. *Movement improvisation as a practice to speculate about sustainable futures. A More Than Human Approach.* This dissertation project is multidisciplinary research that combines discourse and practice from the fields of Sustainable Development, Futures Studies, and Movement Improvisation. More specifically, the research aims to examine conditions and frames for Movement Improvisation practice to speculate on more-than-human sustainable futures.

The research derived from the observation that sustainability discourse often sets plans and pathways toward more sustainable futures based on nature's instrumental value to humans. In this way, humans put themselves above the planetary ecosystem. In addition, the sustainability discourse rarely touches on embodiment and embodiment knowledge as a source to speculate sustainable futures. That inspired me to take a posthuman standpoint and set this research to examine more-than-human futures and movement inspiration as a practice for speculations of futures.

Some essential findings of this research are connections, similarities, and overlaps between, within, and without this multidisciplinary research context. Based on the research conducted using Affective Methodologies, all fields approach complexity uniquely, and there are ways to combine them. More importantly, one of the critical aspects of framing Movement Improvisation is based on actualizing affective potentialities in the space. For a practitioner, all the movements are in the space, and there is no need to create new movements but to actualize the potential of what is there. By changing perception from the need to create and control the happenings in the space, movement improvisation can turn from a self-centered perspective to a broader systemic perspective to acknowledge more-than-human relationships in the space.

Similarly, speculating more sustainable futures asks human perception to open up to the environment and see and actualize what becomes necessary. Nevertheless, it is crucial to highlight that we need plans and pathways toward more sustainable futures. However, as an additive, we need to understand bodies and embodied knowledge more broadly to create sustainable futures narratives.

Leonidas Vyzas Asimakopoulos. *Brain as the Screen in Chantal Akerman's cinema: Lacan <> Deleuze <> Posthumanism.* Deleuze has long ago stated that our brain is the screen. This comes after Lacan's statement that we first perceive our body as an imago, and before Posthumanism's wish of bodies which, as Donna Haraway put it, think what thoughts think their thoughts. Neuroscience recently discovered that mammals first think of their body in the world inside their mothers' womb, and then live into; Upanishads had long ago stated that, saying that like the spider that weaves its web we dream our lives, and then live inside the dream. Before freeing our movement, we must think of why and how we move, and most importantly, why and how we perceive why and how we move. This calls for an alternation of perception, for a differentiated vision of our body, of our world, and of our body's place in the world. We propose Chantal Akerman's cinema as an excellent posthumanist practice of detaching perception from vision, and of transforming ourselves from immobile spectators to perpetually moving souls: as if we've already reached eternity, even if we're still alive.

Philipp Wolf. *Anti-natalism and Natality (H. Arendt)* - Some of the news on the day I wrote this abstract: "No progress at all," "a retrograde step," "a fatal standstill," thus the unequivocal comments of Greenpeace, WWF and the National Geographic Society on the 15th Conference in preparation of a global convention on biodiversity (www.cbd.int). The US Supreme Court revoked the right of women to their body. In the Ukraine a criminal foray has changed into a war of attrition. The annual rise of the global temperature will be more than 1,5 degrees Celsius. Against this background, I have given up pleading for (neo-material) relationist and resonant environmentalism or institutionalist and cosmopolitical conceptions of social and political cooperation. Also, in the foreseeable future,

transhumanism or posthumanism are very unlikely to either technologically transform and amend deficient humans being or supplement and augment humankind to sustainably face and overcome ecological crises. And indeed, rather than diminishing suffering, AI (or combinations therewith) will probably increase misery in the world, as e.g. Thomas Metzinger has argued.

In my presentation I wish to draw some attention to anti-natalism, which I contrapose to Hannah Arendt's philosophy of natality (not natalism!). Both the extinction of other-than-human species as well as a delay or stoppage of climate change appears only possible now if human procreation is slowed down. Anti-natalism provides a wide range of convincing arguments, ecological, philosophical and moral. Here only three: Each subject uses up more resources than can be compensated for. A further increase of the world population will accelerate not only the extinction of all species, it will increase suffering, starvation and natural disaster. Humans are thrown against their will into an existence, which in all likelihood means a fearful Life-towards-death (Heidegger). In utilitarian terms, procreation comes down to an arbitrary act that causes individually and generally more suffering than happiness.

To provide a wider context, I want to set anti-natalism against Hannah Arendt's more convincing existentialist and socio-political argumentation in favor of birth. Humans have the condition and faculty (in the sense of Kant's "Vermögen") to be born and to give birth. Natality, then, becomes a chiffre for a fresh start and an open horizon of new and democratic possibilities. By virtue of their faculty human beings are granted the responsibility – socially binding responsibility – to take care. And yet, open possibilities always also include the possibility of contingency, that is failure and suffering.

(And nota bene: In about 900million years the sun only will have developed a temperature, which will make life on earth impossible, in about 7,5 billion years the sun will definitely implode.)

Jakub Wydra. *Hacking the Management. How changing theory and practice gives liveable futures a chance.* While discussing the issues of Metahumanism: mutuality and symbiosis, openness and radical transformation of reality, or critique of humanistic anthropocentrism, it is easy to overlook a seemingly unrelated discipline. Appearances, however, are deceptive, because the problems of management theory are not only extremely similar to the themes of metahumanism, but are actually crucial in relation to the advent of the so called 6th Great Mass extinction.

Foremost, management is a strictly human practice; moreover, it is also a practice based on systemic exploitation. Its roots are deeply submerged in capitalocentric and anthropocentric thinking, designed to maximise income and control over both oppressed human groups and all non-human beings. Management, and in particular its capitalist acceleration, is thus the source of global extinction. So within its abolition, or perhaps rather its hacking, lies the potential opportunity for replying to the crisis.

Above all, it is the Metahumanism that calls management to answer: how do we organise the much needed change in the world? It is management/governance that accounts for the basis of how we organise reality, how we respond and create its problems. At the same time, we have to ask: does every form of it implicitly lead to extinction? In its essence management (or rather posthuman or metahumanistic organising) must face its traditional values: the rational, calculating reduction of the world to numeric quantification. There is also the trap of biopolitics in management; of conjuring up animate and inanimate beings into resources that can be controlled and subjugated. Only by addressing and responding to these problems both at the level of philosophy / theory and pragmatic practice allows to answer the global crises of the anthropocene.

The presentation thus becomes a series of questions: can management be saved? If so, how to transform it? Do we have alternatives to the current technodeterministic management? Can we escape its biopolitical traps? And above all how to hack its practices to create a metahumanist future? It is only by talking about that we can enable agentive and realistic conversation about metahumanist politics, unshackled by the anthropocentric tools of existing human management and governance.

Luciano Zubillaga. *Direct theory as Expanded Telepathy(®): facing the extinction challenge.* Sheldon Wolin wrote in 1969 that "the embodiment of theory in the world has resulted in a world impervious to theory. The giant, routinized structures defy fundamental alteration and, at the same time, display an unchallengeable legitimacy, for the rational, scientific, and technological principles on which they are based seem in perfect accord with an age committed to science, rationalism and technology." Fiftythree

years ago, Wolin anticipated the problem with contemporary theory. Now in the age of immersion and AI and facing the extinction challenge: can we create a liveable future within the routinized calculations of design and binary taxonomies alone? Direct theory as Expanded Telepathy[®]) requires another form of causality and embodied theory to emerge. This paper will explore the potential of alternative modes of critical knowledge within art as research to foster new forms of conviviality between humans and other forms of life on the planet.



BIOGRAPHIES

in alphabetical order

Cagdas Dedeoglu is the founder of [The Posthuman Lab](#) and a founding co-editor of the [Journal of Posthumanism](#). Currently Cagdas teaches at Yorkville University's General Studies Program. Cagdas is also a researcher at the University of Toronto, working on a project at the intersection of technology, politics, and posthumanism. Besides, Cagdas is an affiliated researcher at the Digital Life Institute's AI Implications Cluster, hosted by Ontario Tech University, Brock University's Posthumanism Research Institute, and the US-based Center for Critical Research on Religion. Previously, Cagdas worked as an assistant professor of political science in Istanbul, Turkey, as well as a postdoctoral researcher at the University of Florida's Department of Religion. Cagdas' research centers around posthuman politics, ethics, and technology, with a particular emphasis on ecological transformation.

Jaime del Val or Joy Val or ValjayK (Pisces-Cetus supercluster galaxy complex, Stelliferous era) is a non-human non-gendered artist-philosopher-activist, ontohacker-metaformer and promoter of [Metabody](#) and [Reverso](#). Since 2001 Joy develops transdisciplinary projects in the convergence of all the arts, old and new technologies, philosophy and activism, which have been presented in more than 30 countries on 4 continents, in prestigious institutions (universities, festivals, museums), as well as in streets, villages, refugee camps, squats, deserts or jungles. Joy promotes the art of [metaformance](#) and the teches of [ontohacking](#). A referent in postqueer [metahumanism](#), Joy has published about [120 essays](#). As a queer and environmental [activist](#) Joy has led international initiatives. As a musician Joy has recorded [13 albums](#), and exhibits work as a visual artist. Joy is promoting two rural environments in [Salamanca](#) and [Almeria](#) in preparation of becoming a naked gatherer in a forest, dancing till death arrives. Joy is neurodiverse, mestiza, non-binary microsexual, vegan and metaspecies, is neither human nor cyborg, niether man nor woman, and is neither on Facebook nor on Whatsapp. www.jaimedelval.com

Maria Fouraki. Having completed her Bachelor degrees in London and Athens [BSc (Hons) in Social Sciences, LSBU and Athens Contemporary Drama School], Maria Fouraki has worked shortly in the Capital as an actress in the National and freelance theatre before returning to her hometown Chania, Crete to experiment with Arts in the Education for many years. A few years ago, she returned to Athens to obtain a Master's degree in Cultural Management (Panteion University). Her first short "DO NOTHING" is the film which has led her to a Master's in Documentary Production from the University of the Aegean, Lesvos.

Panagiota Georgopoulou is an Assistant Professor of Contemporary Social Theory in the Department of Sociology at Panteion University of Social and Political Sciences, Athens. Her research interests include posthumanisms, human-technology relationships and, social theory and complexity sciences. She has published many articles in these areas including recently “The Coronavirus Challenge to Modern Anthropocentrism”, *Vestnik of Saint Petersburg University. Sociology*, 14(4), 318-329, 2021. She authored *The Complexity Turn in Social Thinking* in Greek. Kritiki: Athens 2010.

Nikolitsa Gourgouli has a bachelor’s degree in History of Art at the Athens School of Fine Arts in Greece. I did my master’s in Film at Edinburgh Napier University. Nikolitsa has worked at the Modern Monuments Service in Mytilene, the Greek Film Centre in Athens, a film production company and two international film festivals. Nikolitsa’s work and research experience includes screenwriting and storytelling, photography, film directing, criticism and art curation. Currently, Nikolitsa is a PhD student, while also working on film related and other programs at the university of the Aegean in Mytilene.

Anna Hatziyiannaki works and lives in Athens (Greece) and in Lille (France). She is an Art Historian, holding two D.E.A. (postgraduate diplomas) one in Ethnoaesthetics and Anthropology of Art (Paris I) and a second one in Theatrical and Cinematographic studies (Paris VIII). She worked as journalist and columnist in Greek media and she works since 1996 on transdisciplinary approaches to Art, as an independent researcher, writer, and curator.

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Ipek Kuran Yildirim is an Architect, Immersive Experience Designer, Artist, and a Somatic Researcher (Yoga Instructor). She’s continuing her PhD studies at the University of the Aegean, Department of Cultural Technology and Communication. She is currently part-time lecturer at Communication and Architecture Faculties at İstanbul Bilgi University. She has been conducting her research on mainly Posthumanist Art and Architecture and embarking on an anti-disciplinary and holistic approach.

Patricia MacCormack is Professor of Continental Philosophy at Anglia Ruskin University Cambridge. She has published extensively on philosophy, feminism, queer and monster theory, animal abolitionist activism, ethics, art and horror cinema. She is the author of *Cinesexuality* (Routledge 2008) and *Posthuman Ethics* (Routledge 2012) and the editor of *The Animal Catalyst* (Bloomsbury 2014), *Deleuze and the Animal* (EUP 2017), *Deleuze and the Schizoanalysis of Cinema* (Continuum 2008) and *Ecosophical Aesthetics* (Bloomsbury 2018). Her new book is *The Ahuman Manifesto: Activisms for the End of the Anthropocene*.

Anna Markopoulou studied at the Department of Philosophy, Education and Psychology, University of Ioannina and at the Department of Educational Sciences, University of Sorbonne, Paris V René Descartes, where in 1994 she was awarded her Ph.D. She has taught Philosophy of Education and Pedagogical Theory at the National and Kapodistrian University of Athens and at the School of Pedagogical and Technological Education (ASPETE) in Athens. Since 2008, her research has focused on ancient Greek philosophy with emphasis on Platonic and Neoplatonic philosophy. From 2017 until today, she has taken part in a series of international conferences with the general title "Beyond Humanism Conferences" on topics related to ancient Greek philosophy (for more information: <http://beyonddhumanism.org>)

Thomas Nail is a Distinguished Scholar and Professor of Philosophy at the University of Denver and author of numerous books, including *The Figure of the Migrant*, *Theory of the Border*, *Marx in Motion*, *Theory of the Image*, *Theory of the Object*, *Theory of the Earth*, *Lucretius I, II, III*, *Returning to Revolution*, and *Being and Motion*. His research focuses on the philosophy of movement.

Georgios-Iasonas Nikiteas was born in Athens. From a very young age, he showed a great interest in painting and studied the conservation of works of art and antiquities. After completing his internship at the Benaki Museum on photographs conservation, he decided to pursue his interest in acting by entering the Drama School of Greek Art Theatre Karolos Koun. During his studies, he found an interest in directing and writing poetry. His hunger for knowledge and new exciting experiences led him to Saint Catherine’s Monastery in the Sinai peninsula in Egypt, to participate as a camera operator in digitizing Arabic manuscripts in Monastery’s Library. Currently, he works in the Conservation program of the

National Archaeological Museum of Athens, for the Photographic Archive, part of the Digitisation Program and Technological Update of the museum. He recently holds a Master of Science in Cultural Informatics and Communication from the University of the Aegean, Department of Cultural Technology and Communication.

Evi Sampanikou is Professor of Visual Culture and Art History at the Department of Cultural Technology and Communication at the University of the Aegean. She has studied Archeology & Byzantine Studies and English Literature. She has taught at the Democritus University of Thrace (Greece) and has been collaborating with the Hellenic Open University for years. She focused her research initially on post-Byzantine painting (PhD), then on art theory, photography, new media art, comics & graphic novels and cultural management. Combining the above with the extensions of contemporary philosophy in art, she actively participates in international research activities related to Posthumanism and is a founding member of the Beyond Humanism Conference Series. Among her recent publications are the books: Evi D. Sampanikou (ed) (2017). *Audiovisual Posthumanism*, Cambridge Scholars Press, and Evi D. Sampanikou & Jan Stasienko (eds) (2021), *Posthuman Studies Reader. Core Readings on Transhumanism, Posthumanism and Metahumanism a Reader on Posthumanism*. Schwabe Verlag.

Antonios Sarris was born in Athens in 1989. He is a PhD candidate in the communications department in the National and Kapodistrian University of Athens. His field of study is Cultural Studies, and his thesis research concerns the relationship between literature and philosophy with a focus on subjectivity and its representations. He is also interested in the relationship between posthumanism and postmodernism, (post)phenomenology, the political implications of arts and the recent debates about the philosophical notion of immanence.

Anne Sauka. Dr. phil. Anne Sauka is a researcher at the University of Latvia, where she also works as a lecturer in social philosophy. Anne is currently implementing the postdoctoral project "Onto-genealogies: The Body and Environmental Ethics in Latvia" (2021 – 2023). Anne studies materially embedded genealogies of the body and the environment. Her previous experience is related to the themes of philosophical anthropology, critical genealogy, and biopolitics of the body. Later she engaged more closely with new materialist theories, exploring processual approaches to the question of body, leading to including biophilosophy, eco-phenomenology and environmental humanities in her areas of interest. Anne's latest publications can be found here: <https://www.researchgate.net/profile/Anne-Sauka/publications>

seah / Chelsea Heikes. seah is the artist name for Chelsea Heikes. seah solo work includes sound compositions, video art, installations, and movement based performances. seah is also half of the sound art duo, post doom romance, with Mykel Boyd. As a philosophical writer and artist, seah has presented at exhibitions, festivals and conferences throughout the United States, Finland, Denmark, Malaysia, Thailand, Indonesia, and Myanmar.

Veronika Sellner. Affiliation: PhD candidate, Digital Culture and Creative Industries, Masaryk University www.veronikasellner.net - Veronika Sellner is PhD candidate in Digital Culture and Creative Industries at the Faculty of Arts, MUNI. During the spring semester 2022 she was resident research fellow at the Metropolitan University of Oslo, where she participated in the Future of Living Technologies project. Her PhD research focuses on approaches to working with and for non-humans from perspective of critical posthumanism and flat ontology.

Sonakshi Srivastava is a writing tutor at Ashoka University, India. Her research is formulated at the juncture of Anthropocene, Animal Studies, and Justice Studies. She is also a writer for the Xennoverse exhibition by Foreign Objekt. Her other areas of interests include posthumanism, discard studies, and food studies.

Ioanna Stamati is a recent alumni from the undergraduate program of the Department of Cultural Technology and Communication, at the University of the Aegean, Greece. The reformed paper "Animals: Who Gave You the Right to Experiment with My Body?" is originally part of her bachelor's thesis "Representation of Multicultural Mythology at the "Teen Wolf" Series".

Jan Stasięńko, serves as a full professor and the Director of Research in the Department of Journalism and Communication, University of Lower Silesia. He also holds a position of the Director of the Centre

for Games and Animation, ULS. In 2010/2011 and 2013/2014 he has served as a visiting fellow in SUNY Brockport Department of Communication (USA) and the Centre for Digital Media and Simon Fraser University, Vancouver (Canada). He is a member of Beyond Humanism Net and Polish Society for Film and Media Studies. In his research he focuses on posthumanism and media technologies, digital media and culture, cultural history, and philosophy of (new)media, narrative structure of video games, educational contexts of gaming, animation history and anthropology, video games and CGI in the context of disabilities. He published several books including *Media Technologies and Posthuman Intimacy* (Bloomsbury 2022, eds. with Evi Sampanikou *Posthuman Studies Reader. Core readings on Transhumanism, Posthumanism and Metahumanism*, (Schwabe 2021) *Fragile Avatars? Representations of Disability in Video Games*, (ULS Press 2022), *Capturing Motor Competencies. People with Disabilities as Actors in Motion Capture Sessions* (ULS Press 2015).

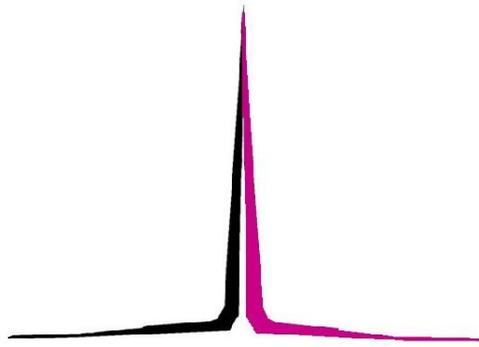
Antti Uimonen. Antti is a Finnish multidisciplinary artist based in the Netherlands. His practice is a combination of bodily practices, futures studies and organisational studies. He holds MA degrees from Performance Practices from ArteZ University of Arts and Futures Studies from University of Turku. 2014-2020 Antti was working in Ace Consulting and developed several multidisciplinary practices and concepts for organisation development. In addition Antti has worked as a dancer and performer since 2013.

Leonidas Vyzas-Asimakopoulos. MSc student at the University of the Aegean, Department of Cultural Technology and Communication and Freelance film producer. Works for Faliro House Productions, and has worked for the Athens International Film Festival. Holds a Bachelor of Laws (University of Athens, 2018) and a Master of Arts in Documentary Filmmaking (University of Aegean, 2022). Has been accepted for the Athens International Programme in Neurosciences (University of Athens, 2020). His Master Thesis was "Brain as the Screen and vice versa: Lacan <> Deleuze <> Posthumanism".

Philipp Wolf is an adjunct professor of English and American literature at the University of Giessen in Germany (Hesse). He has widely written on early modern literature, modernist and postmodernist literature, as well as on theory. His book *Death, Time and Mortality in the Later Novels of Don DeLillo* was published by Routledge in May. He is also the editor of a volume on *Transhumanism, Posthumanism and new Technologies* (Leipzig 2020).

Jakub Wydra (he/him) – researcher, theorist and art critic. Graduate of Culture and Media Management Studies at Jagiellonian University; MA student at Inter-faculty Individual Studies in the Humanities. Author of texts implementing the thought of critical posthumanism into the social sciences, especially in the context of relations of organizing the world in between the human and non-human realm. Currently works on connecting the Timothy Morton's Hyperobjects into the management discourse and theory.

Luciano Zubillaga is an artist, filmmaker and developer of new screen based media, whose major works take the form of immersive gallery based multi-screen video and multi-channel sound installation. His work combines Interdisciplinary research (particularly with technology, science fiction and critical posthumanism) with socially engaged practice. Luciano's work has been exhibited internationally, with shows at Musée du Louvre, London's ICA, Whitechapel Art Gallery and the Museum of Modern Art, Buenos Aires and film festivals, Ann Arbor, BAFICI, Oberhausen, Berlinale, Habana Film Festival etc. Luciano holds an MA from Goldsmiths College, University of London and a Ph.D from the University of Kent, UK. He lives in Suzhou, China, where he teaches cultural technology and experimental media.



Undoing extinction diagramme by Jaime del Val

A NEW FIELD IS BORN: METAHUMAN FUTURES FORUM & STUDIES & NETWORK & CENTRE & PUBLICATIONS & ACTIVISM & PHILOSOPHY

<https://metabody.eu/metahumanities/>

METAHUMANITIES: INSTITUTE & NETWORK – MULTIVERSITY & STUDIES – FORUMS & CONFERENCES – JOURNAL & BOOK SERIES – MEDIA & VIDEO CHANNELS – METAFORMANCE AESTHETICS – METATOPIAN DIONYSIAN POLITICS

Reverso/Metabody Institute present the **Metahumanities / Metahuman Futures** initiatives, events and publications, which propose to **tackle without palliatives the fact of the current 6th mass extinction, its associated environmental and civilizatory 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.

The series proposes a **space and process of radical critique**, in protest against a prevailing complicitness of academia, activism and the arts, with what we will be 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 way of living, taking further a number of existing critical frames in critical posthumanism, queer, decolonial, crip theory and other frameworks.

With the **Extinction & Trash-human Studies / Planetary Health & Metahuman Studies Programme**, the **Metahuman(ist) Futures Forum** series launched by **Reverso/Metabody Institute for Planetary Health** wishes to start a new series of debates on what we consider to be the most challenging but unaddressed topics of our times, absent from many critical forums which are often still biased by humanistic views and by palliative approaches, of putting patches to the sinking Titanic, while trying to not question current ways of living and overpopulation, which implies a **complicitness with a planetary Holocide** and an extinction crisis of unprecedented dimensions and nature in the history of the Earth.

The MF (Metahuman Futures) initiative includes (more information soon):

1. **Metahumanities Network**
 1. With the support of the [Metabody Network](#) and with the following **Associated networks**: the [Beyond Humanism Network](#), the [World Posthuman Society](#), the [Global Posthuman Network](#), The [Posthuman Lab](#).
 2. **Advisory Board**: Yunus Tuncel, Cagdas Dedeoglu, Evi Sampanikou, Jan Stasienko, Stefan Lornez Sorgner, Francesca Ferrando, Yvonne Förster, Kevin LaGrandeur, Sacha Kagan, Mark Coeckelbergh – Coordinator: Jaime del Val.
2. **Metahuman Centre** & spaces & communities & associated initiatives
 1. **Metahuman Institute** for Planetary Health – (+info soon)
3. **Metahuman Studies** (see below)
4. **Metahuman Futures FORUM** (see below)
 1. Online events – including talks and video [channels](#)
 2. Physical events
 1. including talks, workshops and performances
 2. linked to the new [EU project](#) and [events](#) in different countries
 3. linked to [Centre](#) for movement technes & planetary health
 1. [FIRST PHYSICAL EVENT IN LESVOS 2022](#)
 2. FIRST ONLINE EVENT 2022 ANNOUNCED SOON
5. **Metahuman Futures Publications** & Journal & Book series – [online journal, books](#) and other – including publications with associated journals and publishers.
 1. Associated Publications: [Reverso/Metabody Journal](#) and [Journal of Posthumanism](#)
 1. including upcoming [Special CFP in the Journal of Posthumanism](#) for 2023 – more information [HERE](#).
 2. **Metahumanities** online publicationas and media and video [channels](#).
6. **Metahuman R/Evolution**: Activism, campaigns, legal actions, protests, dsalignments – (+info soon)
 1. **Metahuman Transition**: Disalignment Programme/Protocols – (+info soon)
 2. [Metahuman Tékhnes](#)
7. [Metahumanist Philosophy](#) + [\(Pr\)inciples](#)

STUDIES

Extinction & Trash-human studies – Planetary Health & Metahuman Studies

- **Extinction & Planetary Health Studies // Trash-human & Metahuman studies** – two interrelated branches, outlined in this [essay](#):
 - **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 domination systems threatening present and future life on Earth, that can be also referred to as *Planetary Holocaust or Holoicide*.
 - **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 techniques and knowledges, towards choral societies of disaligned moving bodies, of radically embodied and kinetic knowledge.
- **As different from most other programmes, groups or books** on Extinction studies^[1] and on Planetary health or One Health^[2] 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.

The new series of forums is part of the Multiversity, part of the **Metabody Forum**. During 2022 a number of online events will bring together intellectuals, artists and activists from five continents to discuss on the proposed topics and in connection with other events such as the BHC (more information on related events and networks soon). The project is linked to the [Metabody network](#), and to the new EU Project [BODYNET-KHORÓS](#), starting July 2022.

Upcoming **Special CFP** in the [Journal of Posthumanism](#) for 2023 – more information soon.



Gestation area in pig farm in Spain, Source: <https://traslomos.com/granjas-cerdos-espana-investigacion>

2022 Manifesto - Decolonising bodies-worlds

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

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

¿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?

¿How can we reinvent ourselves?

Rethinking the global crisis in the age of pandemics, climate change, polarisation and social control.

“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? Btw: the human is just of the 8 million+ species on Earth, and is also the only one threatening all others (and itself).

Two years after the COVID-19 pandemic outbreak, with increasingly visible and alarming climate change effects and reports, with increasing social polarisation and dystopian digital control, and with a 3rd World War in the air through Putin's invasion of Ukraine that is including renewed nuclear threats, amongst many other planetary problems, more clearly than ever expose the unprecedented crisis point and challenge that “humanity” is facing, as not only the future of humanity is at risk but that of life on the planet altogether, with an already ongoing mass extinction process, largely due to unchallenged humanistic (and transhumanistic) supremacy assumptions. This crisis that some voices have denounced for many years (since 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](#). 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 these 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, (actually 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.

Starting with the need to step down from human supremacist pedestals, stop multiplying as a species, stop reproducing for a century; and stop our complicitness with the false comforts of an insane consumer society that is unleashing a planetary holocaust, with all its delirium of unsustainable processes of production, transportation communication, consumption, waste, and killing; and do it by regaining our sense of movement, developing new body intelligences

for a real, unprecedented metahuman mutation. HERE is where the **metahumanistic alternative** could prove its significance.

Even in the most critical circles there seems to be **reluctance to acknowledge** that the 6th great mass extinction, caused by techno-human action over the past millennia, is well under way, that we have long reached a critical point and that general collapse could well come over the next decades. 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...?



The Dance, painting by Henri Matisse. A Chorus or round dance.

WHY WE NEED A METAHUMAN ALTERNATIVE

<https://metabody.eu/metahuman-futures/>

We run straight to a mass extinction and self extinction propelled by relentless humanistic and hyperhumanistic suprematism. 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 complicity and complacency with many human privileges that are also taking us, the other 8 million species and the planet to extinction. **We need both a far more radical critique and a far more visionary counterproposal.**

The Metahuman alternative redefines the human as part of planetary and cosmic fields of symbiosis and mutation. It proposes a radical movement philosophy approach, (as developed by Jaime del Val [since 2002](#) and in the 2010 Metahumanist [Manifesto \[1\]](#)) claiming the core role of indeterminacy in movement for evolution as diversification. It implies a radical anticolonial, anti-ableist, 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. **The entire civilizatory process emerging over the past 10,000 years needs to be acknowledged as an evolutionary failure causing a mass extinction: the worst possible cosmic crime.**

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.

The Metahuman alternative is a Dionysian politics of life as symbiotic, ecstatic, bodily mutation.

The Metahuman alternative is the reversal of Meta's, Facebook's and the Metaverse's fascist dystopia.

Note: the Metahuman alternative is **radically anti-ableist**. A radical movement philosophy approach is never about amount of movement. **The paradox of disabilities and ultramobility: the reduction of bodies' variations creates a world of accelerated trajectories which in turn is an ableist society of alignments that impose themselves.** Metahumanism is an antirationalist, radical neurodiverse proposal where movement and thinking are one and the same: there are endless modes and their openness is key. Neurotypical reductive rationalism is core to the extinction crisis.

The Metahuman alternative implies multiple r/evolutions:

- proprioceptive/metaceptive – BI – nonverbal ———— creating a new (and regaining an old) sensibility
- metasexual – microsexual – orgiastic – postqueer ———— lowering human population
- symbiotic – metaspecies – ultravegan ———— transforming ways of living

Just like humanism implies criminalising the killing and enslaving of humans, metahumanism implies the **criminalisation of the killing and enslaving of all life forms, all ecosystems, and their related geological and cosmic flows.**

This actually means criminalising:

1. all farms, all animal slavery, animal products and animal food;
2. agriculture, urbanisation, land (ab)use, and their related extractivisms;
3. the massive human reproduction that goes along the above and all its binary sexual categories and apartheid;
4. all reductive media and all movements that impose themselves, all algorithms;
5. mechanistic reductions, engines and mechanical transportation; and much more....

But far from being prohibitionist, Metahumanism is about regaining a lost richness of kinetic-bodily-sensory experience, a **radical movement freedom**, which is not of an autonomous individual, rather it is about plastic relational openness, a new (and old) sensibility for symbiotic mutation.

The metahuman turn implies that **there is no “human Nature”**. It is an anomalous-but-dominant, highly recent, and failed evolution within broader metaspecies variations that needs to get challenged and overcome, by regaining the capacity to vary: symbiosis and mutation. *Movement is the question. Reinventing what movement is, and with it bodies-worlds and thought-perception is the task of Radical Movement Philosophy.*

The Metahuman R/evolution is a turn towards a **Metacene**: beyond the current/recent Holocene/Anthropocene/Algoricene towards a renewed symbiotic, mutant earth.

Metahuman Futures Decalogue

Quit Facebook, go vegan, become homosexual ... and dance every day! ... This would be the very summarised formula, but the proposal is more complex and interesting. Also, take this **decalogue** [\[2\]](#) with a grain of salt, as very serious as well as ironic reversal of all dogmatisms.

It is about **redefining all politics from the perspective of planetary health** (of the planet, its forms of life, its flows and cycles) as a priority, considering the minimum essential conditions to stop the current process of mass extinction that drags the planet and its forms of life, including humans, to an unprecedented extinction cycle, and stop looking away with complacent palliative patches. But it is also about developing an evolutionary creativity never seen before. And doing it now: we have but a few decades before the collapse and the disalignment takes time, it is a gradual process... What do we need to activate ten years from now?

1. **Discover proprioception**, the sense of the body in motion and develop BI, the capacity for minimal sustained variation. Avoid sedentary lifestyle and false comfort. Develop non-categorising and non-formalising, neurodiverse intelligences, enhance non-verbal communication, co-sensing instead of verbal and rational consent.
2. **Don't reproduce!** Neither sexually nor in the laboratory. Develop metasexual modes: redefining sex as mutation, undoing every concept inherited from the

historical confusion of sex and reproduction, orgy techniques, polyamorous and trans-species kinships, contribute to the radical reduction of the human population, become microsexual agents, pollinators of epigenetic variation and miscegenation.^[3] The human as dominant colonial species is the species that multiplies relentlessly for the sake of domination.

3. **Become a radical vegan**, stop the animal Holocaust, not consuming products of animal origin or human and land exploitation, or delocalised origin. Do not consume!... nor create garbage: produce and recycle! ... Towards a renewal of gatherer cultures.
4. **Disalign from Facebook** and other antisocial networks, from any interface that reduces you to fixed points of vision, that turns you into a calculable body, that absorbs you in the addiction to toxic media, that turns you into a repetition node of contagious gestures and homogeneous perceptions. The excuse that “you can make good use of technology” or of usefulness is not valid in face of the Planetary Holocaust. Nor is it enough to be a hacker and “make critical use of technology.” The provisional use of such media to spread the message in view of a gradual disalignment is more of an option.
5. **Move as little as possible in quantity**, avoiding mechanical means and their systemic violence, enriching your experience with the most immediate, starting with the body itself, which is itself a microcosm of sensations and movement, favouring slowness and qualitative variations. Buildings, engines/motors and algorithms are all faces of our cosmic crime and evolutionary failure – all aspects of the civilizatory progress are implicitly or explicitly those that create the mass extinction and self extinction.
6. **Develop symbiotic ways of living**, of relational and dynamic architecture, avoiding intensive urbanisation. Don’t build, nor buy newly built houses! Urbanisation is a planetary crime. Disalign from the hygienism that separates and immunises us. Promote nudism, the body as a sensor. We need to learn from non humans and their architectures and ways of living-moving-evolving with the earth’s flows and not against them, biotechnically evolving with ecosystems and flows. We need to develop completely new culture of non-building, non-cities. Dominant human cultures have grown against flows: a cosmic crime unleashing an extinction.
7. **Develop choral practices**, of the common body, of the metabody: of improvisation, memory, sociality, and education, of work and the economy of variation, against utilitarianism and teleology: planetary choruses for a Dionysian politics. Freedom needs to be redefined beyond the narrow conceptions of individual autonomy which is mostly implying the privileges of an elite and the enslaving and devastation of the planet and its 8 million species, including humans.
8. **Heal through movement**, in relation to all physical, mental or emotional discomfort, and not through drug addiction or toxic media escapism (of sensory and affective drugs). We need to question the sources of many our illnesses in the toxic way of atrophied living we have created. We also need to accept illness as part of our openness, and develop new modes of radical symbiotic care through proprioception technologies, healing by moving with each other. We need to question the privileges of palliative health care systems as always involving an elite and implying a systemic killing machine and an eugenics.

9. **Accept death** as part of the evolutionary mutation, and suffering (pathos) as part of symbiotic becoming: not the suffering of the slave, not the systemic killing, but the Dionysian affirmation of everything that happens, and the active capacity to integrate it in a cosmic variation, the capacity for openness: sensibility.
10. **Activate systemic resistances**, networks of ontohackers, indeterminators, microsex-workers, disaligned bodies... against all systemic reduction in all manner and scale, including intervention in institutional and traditional politics as well as new experiential micropolitics and metapolitics of movement.



Dionysian Chorus.

WHAT IS METAHUMANISM

<https://metabody.eu/metahumanism/>

Revisited in 2022, by [Jaime del Val](#) - See [here](#) for the 2010 Manifesto

Metahumanism is a philosophy and pragmatics whose concepts and practices have been elaborated by Jaime del Val since 2002, and which were condensed in the 2009 writing [Metahuman](#), and later in the **Metahumanist Manifesto** (see below) from 2010 co-written with Stefan Lorenz Sorgner, concepts which have kept evolving enormously since then in Jaime del Val's proposal which is presented in its full scale in the book [Ontohackers](#) as a Radical Movement Philosophy. For a genealogy of the concepts of the Metahumanist manifesto see this [writing](#).

Metahumanism is a philosophy 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 suprematism, 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 suprematism, and promotes a **radical alternative for a mutation of the species** towards a planetary regeneration that goes in diametrically opposed direction to transhumanism. (Jaime del Val opposes the idea that metahumanism is “in between” trans- and posthumanism or bringing together aspects of these, as proposed for instance by Sorgner).

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 domination as defended by humanist suprematism including transhumanist currents, whose technopositivist will to control and domination neglects the radical planetary-scale devastation on which such domination and autonomy fantasies and their promises of false freedom and plurality are based.

Metahumanism builds upon the multiple meanings of the **meta-** prefix in Greek, a prefix used consistently throughout Jaime del Val’s philosophy and practice since 2002, 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. It is linked to Jaime del Val’s account of metaformativity as a pragmatics for indetermination of movement-perception.

Metahumanism opposes any transcendence, any denial of movement, the body and the Earth, and any form of domination, and opposes the cooptation 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 programless 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 Deepak Chopra or Paul Solomon 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.

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 suprematism. 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 (see footnote [here](#) on this). 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 *zoe*, and the reliance of politics on a discursively invested *bios*, reaffirms and 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 Monotechnical 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, 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 radical failure that needs to be overcome, taking on the movement of variation of mutant Nature, by transforming perception.

METAHUMANISM IN A NUTSHELL

Metahumanism takes critical posthumanism in the direction of a **relational ontology of becoming** that affirms **indeterminacy**, plurality, hybridity, variation, movement and the body against control and domination thus radically **counteracting the major humanist and transhumanist paradigms**.

Metahumanism is, according to Jaime del Val, **a philosophy and pragmatics** that stresses the core role of **indeterminacy and variation in movement-perception** for the flourishing of life and evolution and proposes a **radical critique of the regimes** that have curtailed that openness over the past millennia of **human supremacy on Earth**, unleashing a mass extinction. Metahumanism promotes an ontology-ethics of **relational indeterminacy** by renewing the understanding of everything as **movement relations** and proposes pragmatics for regaining openness in bodies and with it Planetary Health.

Metahumanism proposes the following incipient principles or Incipies:

1. **Stop being the planet's pandemic.**
 1. Undo all human supremacy.
 2. Stop the planetary holocaust.
 3. Suspend our human reproduction.
 4. Embrace a radical veganism.
 5. Never impose movement on others .
 6. Care for this body and this earth now.
 7. Activate systemic resistance.
2. **Mutate reinventing our movement.**
 8. Unfold the potential of bodies.
 9. Regain the capacity to sense.
 10. Cultivate symbiotic mutation.
 11. Move in minimal variation.
 12. Create neurodiverse expressions.
 13. Develop non rational thinking.
 14. Develop non verbal relations.
 15. Disalign from reductive frameworks.

Implying a triple ongoing process:

- **Mutate, disalign, resist.**

Expressing an Enferance (pr)inciple of Indetermination-Variation:

- **Enfer / make enferance:promote internal-and-relational indeterminate variation**, sustained, resistant to imposed movements and disaligning from

dominant reductions. (*Enferance* is a concept of Radical Movement Philosophy developed by Jaime del Val [here.](#))

- **PROMOTE INDETERMINATE VARIATION IN THE COSMOS AND**
- **DISALIGN (FROM) WHATEVER REDUCES IT: COUNTERACT/RESIST/OPEN UP**

NEW TEXTS:

- 2022 – **Trash-human Unhacement and Planetary Health** by Jaime del Val – <https://journals.tplondon.com/jp/article/view/1876>
- 021 – **The Metahumanist Manifesto: its genealogy, evolution and relevance 10 years after** by Jaime del Val – <https://metabody.eu/metahumanist-manifesto-10-years-after/>
- 2020 – **MULTIVERSAL DECLARATION OF METAHUMAN RIGHTS** by Jaime del Val – <https://metabody.eu/multiversal-declaration-of-metahuman-rights/>



BODYNET-KHORÓS

Choral Arts and Embodied Media for Social Plurality and Planetary Health

<https://metabody.eu/bodynet-khoros/>

NEW EU-FUNDED PROJECT

Coordinated by REVERSO – Jaime del Val

with partners K. Danse and Trans-Media-Akademia Hellerau

Started 1st June 2022 – Ending 31st May 2025 . Duration: Three years

Creative Europe Programme-EACEA

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.

EVENTS in 2022:

- **[FORUM & LAB 1](#)**: 22 to 28 August in Zorita de la Frontera, Salamanca, España
- **[LAB 2](#)**: 25 Septemberto 2 Octubre, in Mytilene and Skala Eressos, Lesvos, Grecia
- **FORUM 2 & LAB 3 & 4**: 3 to 7 October and 24 to 30 October in Toulouse, France and Dresden, Germany (with telematic connnection between them) – more information soon.
- **LAB 5**: 22 November, Madrid – more information soon.

The project takes as starting point the following speculative premise:

The source of the ecological problem 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 pandemic**. It's 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 more narrow are our movements-perceptions, the more narrow 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**.

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.

This idea will be implemented by means of **site-specific public events with a laboratory character**. These themes are addressed not only in the content of each project, but throughout the production process. 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 and Germany, but in cooperation with its networks, it

will have an impact in regions such as Greece. And this not primarily in the urban centers, but urban peripheral areas as well as **rural regions** focusing on development of applied DIY technologies for practical socio-cultural work with people, especially disadvantaged groups in 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.
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.

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 nearly every culture, including the origins of Western culture, as in the Greek Khorós. The project thus proposes a revival of some ancient roots of European cultural heritage through the concept of choral practices, while bringing these in convergence with cutting edge approaches to new media. At the same time, it proposes a planetary chorus, an embodied Internet, a **radically embodied digitality of unquantifiable bodies: a Bodynet**.



Left: Peasant dance, painting by Rubens, right: 15M/Indignados Assembly in Madrid. Two types of choruses.

ONTOLOGICAL THERAPIES

<https://metabody.eu/ontological-therapies-hst/>

(Against Extinction and the Planetary Holocaust: for undoing Human Supremacy fallacies, Trash-human Unhancement, and their ontological chimeras, towards a Planetary Health and a Metahuman Future.)

– Species and Gender Strike Union –

Ontological Therapies are an ironic but serious reversal of other kinds of therapies (whether psychoanalytic, genetic, or other) which are about aligning oneself with the “Extinction System”: the set of systems of domination and “civilization” emerging over the past 10 millennia unleashing a mass extinction. Ontological therapy is a novel, experimental, philosophical-artistic “therapy” of DISALIGNMENT for all “humanity” and for a Metahumanity to come.

Ontological Therapies propose a **double reverse move**:

- On the one hand **questioning deep-rooted fallacies and chimeras**, such as the concepts of human, humanity, species, gender or binary sex, chimeras that have emerged as cornerstones of a devastating domination system that is creating a mass extinction and selfextinction. In particular all dogmas underscoring Human Supremacy (the, mostly unquestioned, and deeply rooted belief in the superiority, distinctness, -and existence- of “humanity”) and Trash-humanism, get deeply deconstructed, questioned and undone.
- On the other hand Ontological Therapies are about rediscovering and **reinventing the sensing and moving body and its BI** (Body Intelligence) as source for deep changes in ways of living for a metahuman mutation and for undoing the predominance of a narrow-vision, narrow-minded kind of “human” dominated by numeric-verbal abstractions: it is about relearning to live with the flows of the Earth and all life forms, undoing the fears and self-obsessions of a certain dominant strand of the Sapiens whose toxic way of living is unleashing a mass extinction and selfextinction event.

Part 1: HUMAN SUPREMACY TEST – (HST) – Questionnaire for individual and/or group therapy

Dear colleagues, you are invited to be part of a **metahuman experiment** where we are at first testing the levels of Human Supremacy in colleagues from the academic, activist and artistic fields such as posthumanism, queer, decolonial or crip studies. It is proposed following the **alarming levels of human supremacy detected** in academic, activist, artistic and other supposedly critical fields.

By we/us we refer to the group leading this experiment which as of now is a collaboration between Reverso/Metabody Institute for Metahuman Technologies (Jaime del Val) and the Posthuman Lab (Cagdas Dedeoglu).

As subject of experimentation you will be in the cutting edge of an experiment that we hope to soon transpose to all “humanity”.

As different from the issues addressed in the Adorno Fascism Scale of personality of the Voight-Kampf Replicant Test in Blade Runner, we believe that **Human Supremacy is rooted in all beings that think of themselves as Human**, the idea of “humanity” itself being an assumption of Human Supremacy. It is the belief in the distinctness and superiority of the human underlying our current toxic and devastating way of living and overpopulation, and **the assumption that we have the right to multiply and occupy the Earth in the current devastating manner**, while assuming implicitly the inevitability and desirability of current civilization and the inferiority of “Nature”.

The following **questionnaire** aims at testing and detecting the levels of Human Supremacy in humans. It is part of a metahuman experiment and we invite you to become subject of experimentation.

It can be adapted to different groups, for instance posthumanists, queers, etc.

It is a Beta-level and will later be launched at wider level.

The following is a **provisional standard test**. It is a **draft sample** that you may use for **self-therapy or with others**.

If you become subject of experimentation with us **we will use variations** in the questions as **semi-structured in-depth interview**.

It will involve a **reciprocal therapy** with the interviewer or a group therapy format.

For live interviews the speed of replies and **non-verbal communication** aspects will be analysed, as well as the **resistance** to undergoing the test.

On Data Consent: The treatment of data will be anonymised. By accepting to undergo the test you allow us to use the anonymised data for evaluations of the existing levels of human supremacy and their modalities in certain human groups.

If you wish you may send your **written replies** to metabody@metabody.eu or contact us at the same address to communicate your availability for a **live interview** or a **group therapy** session, or just share your feedback about the project.

DRAFT QUESTIONNAIRE:

1. **Do you think you are human?**
 1. **If yes, why?**
 1. **If no, why, and would you define yourself otherwise?**
 2. **Do you think the human as singular species exists? Do you think “Humanity” exists other than as a supremacist belief, construct and concept, and its associated way of living, earth-occupation, domination and multiplication?**

1. **If yes is it one or multiple, changing or unchanging, separated from or related to other species?**
2. **If yes do you think it is special and or superior to other life forms?**
 1. **If yes what makes it special/superior?**
3. **Do you believe in the validity of the concept of species?**
 1. **Why, or why not?**
4. **Have we ever been human (or cyborgs)?**
5. **(Why) is posthumanism still too humanist?**
6. **Human supremacy: the ignored problem... till when?**
7. **Species strike - the "humanity" chimera? - Why does "humanity" ignore the entire Extinction-holocaust? - How to step down from the pedestal? - Inferiority of the Human?**
2. **Do you see a threat of self-extinction? And of mass extinction?**
 1. **Is it a problem if humans get extinct?**
 1. **would this improve all others 8,7 million species' lives?**
 2. **What about if 75% or 86% or more of the 8'7 million species get extinct?ç because of current human way of living and overpopulation?**
 3. **If the human, or humanity, is only a supremacist belief, construct and concept, associated to way of living, maybe the extinction of the human means the extinction of a concept, a belief and a way of living, mutating towards other modes?**
3. **Do you think humans have the implicit right to multiply?**
 1. **If yes, why and what to do with overpopulation?**
 2. **If not, should one embrace antinatalism and suspend voluntarily human reproduction to avoid extinction?**
 3. **What do you think of trans-species families as alternative to heteronormative multiplication?**
 4. **And of queer families as alternative to heteronormative multiplication?**
 5. **Do you believe in gender categories?**
 6. **What do you think is their purpose? Do you think they have a purpose besides categorising bodies as mandatory reproductive entities in a system of multiplication by which we became the plague?**
 7. **Do you think you are man/woman, or would you consider rejecting these categories as non-binary body?**
 8. **Non-binarism, Gender strike, queer and transpecies families, orgiastic futures, public sex, polyamory, microsex and metasex as futures for a planetary regeneration? ... Reversing heteronormative dogmas that take us to extinction?... Reversing the human project of multiplication?**
4. **Do you think humans have the right to occupy the earth with urbanisation, agriculture, transport, etc?**
 1. **What effect do you think this occupation has on other life forms?**
 2. **Are you aware of the current 6th Mass Extinction and its relation to climate change, pandemics, etc?**
 3. **Can this process go elsewhere than to extinction?**
 4. **How long do you think the situation can last before we get extinct?**
 5. **Do you think there is no other way to live?**

6. **What alternatives do you think exist or have existed, if any, to the current way of multiplying, occupying the earth and enslaving other species and humans, considering for instance gatherer cultures, animals and evolution at large?**
7. **Do you think extinction is unavoidable?**
8. **Or do you think human supremacy will “save us”?**
9. **Transhuman is Trash-human? Technological singularity is an Extinction singularity?**
10. **Technochimeras - Extinction and our toxic occupation of the earth -**
How is it that we are The Plague - Climate and mass extinction crisis
11. **(Why) there is no possible sustainable digital culture? (Why) there is no future in digital technology? The radical unsustainability of “the digital”?**
12. **Do you think agriculture, industrialisation and digitisation are inevitable, without alternatives? or that they are desirable in any way?**
13. **Why we reply to problems with more problems: away with management and control?**
14. **Stop agriculture, cities, motors, electric and digital Tech? Why these are low technologies: Chimera of progress and of civilization?**
15. **The superiority of weeds for a Metahuman R/evolution? Revival of Gatherer cultures? But not going back?**
16. **Why civilization is not a teleology but an anomaly, that paralyses evolution, emerged in an evolutionary eyeblink?...**
5. **Do you think the human has the right to enslave and kill other species?**
 1. **If yes, why?**
 1. **Do you think it is a “natural law”?**
 2. **If yes do you really think such a planetary systemic slavery and killing ever existed in nature?**
 2. **Do you think enslaving and killing humans is ok?**
 1. **And enslaving and killing pets?**
 2. **And enslaving and killing pigs in farms, considering they are as sentient and intelligent as dogs?**
 3. **Are you aware that many people claim companion species as their family and that legal rights equal to human are starting to be marginally obtained for them?**
 4. **Do you think there is a difference between killing a human and killing a member of the non human family of human, for instance a dog?**
 5. **Do you think there is a difference between killing the non human dog family of your dearest friend and killing pigs in a farm?**
 1. **If so why?**
 6. **Are you aware that around 100 billion sentient beings are currently in concentration camps called farms?**
 7. **Are you aware that farming is the most contaminating industry in the world consuming 80% of global agriculture and its associated land abuse, deforestation, zoonosis and pandemic outbreaks, etc?**
 8. **Are you aware that going vegan is the most significant single habit change anyone can do for approaching measures against climate change, pandemics, etc?**

9. **Are you aware that for every human there are nowadays approx. 10 sentient beings enslaved and exterminated every year in concentration camps called farms?**
10. **Are you aware that single every person consuming animal products is directly financing the slavery, radical mistreat and assassination of approximately 10 non-humans per year, i.e. 500 to 1000 in a lifetime?**
11. **What if pets or humans were in the place of enslaved animals in farms, would you still support farming?**
12. **Do you think such a radical species and supremacy divide is tenable from a social justice position or from posthumanist/queer/decolonial/antiablist or other positions claiming justice, freedom and plurality?**
13. **Should one criminalise farms and all animal use as well as all, non vegan products, production, distribution and consumption?**
 1. **If not, why?**
 2. **Towards a Vegan planet?**
14. **Learning from non-humans?:** dogs at the university (as well as weeds, goats, cats, ants, spiders, beetles, birds, mice, salamanders, doats, insect swarms...): their superior Body Intelligence and non-verbal communication, graceful movement, capacity to live without depending on toxic systems, ethics, perception, co-sensing, etc.
6. **Do you think agency, intelligence, ethics, politics, and freedom are exclusive of humans and of rationality?**
 1. **Or inversely do you think the human is the only species incapable of freedom?**
 2. **Do you think animals have agency, intelligence, ethics, politics, and freedom?**
 3. **And plants, protists, fungi, bacteria, viruses, molecules, or matter flows?**
 4. **Reinventing the lost body? - BI revolution - regaining capacity for symbiotic mutation - co-sensing ethics and politics - metahuman r/evolution - undoing atrophy?**
 1. **global nudism, the body as sensor?**
 2. **reinventing freedom, evolution, variation, intelligence, ethics, politics, economy...?**
 3. **From an ethics of individual rational autonomy, to a relational ontology-ethics of indeterminacy - from consensus to co-sensing?**
 4. **Radical Movement Philosophy, Chaomology, and the Chorus-Khorós-Swarm-Common body-Metabody?**
7. **How do you think we have reached the point of being so dependent on planetary scale systems that are collapsing the planet while making us controllable?**
 1. **Do you know of any other species that is incapable of living without these dependencies?**
 2. **Is this not a sign of our radical inferiority?**
 3. **Are you aware that not long ago we were able to live otherwise, for most of the existence of the Sapiens during 300,000 years?**

4. **Do you think industrialised digital societies offer experientially rich ways of living, or a desert of the real?**
5. **Is this a sound or a toxic way of living, for us?**
6. **And for the planet and its 8,7 million species?**
7. **Why do you think non humans have the capacity to live in more sustainable ways?**
8. **How/when did we lose the embodied capacities that all nonhumans still have, to live without the systems that are collapsing the planet?**
9. **Why do you think we live in a culture that despises the body, movement, the senses and becoming?**
10. **Do you think agriculture improved or worsened life conditions?**
 1. **and industrialisation?**
 2. **and digitisation?**
8. **Do you think human life and health should be extended and improved at whatever cost, even if this search for immortality implies a mass extinction and a species suicide?**
 1. **How many of our illnesses do you think stem from the way of living we have created?**
 2. **Is the search for longevity and “enhancement” legitimate or a fascist elitist eugenics fantasy of the rich that happens at the expense of the radical suffering of most beings, unleashing a mass extinction?**
 3. **Health and death, and how it is abused as an argument for affirming human supremacy?... From individual human helath to **Planetary Health**? pandemic and viruses, evolution and cosmology?... Free death: embracing shorter lives and illness as part of our openness?... and the illnesses created by our toxic ways of living?**
9. **Where are the limits to individual freedom?**
 1. **If they are in the freedom of others, who are these others? Humans only? All animals? All life forms? Molecules and matter flows?**
 2. **What is needed for Planetary Health to be sustained?**
 3. **If this implies biodiversity, what are the complex conditions in which biodiversity has flourished on Earth for 4 billion years, unlike in any other planet that we know of?**
 4. **Openess and variation in flows may have something to do with it?**
 5. **Can one separate organic and inorganic?**
 6. **Determining flows, can it lead elsewhere than a mass extinction?**
 7. **The will to determine and control in humans, where does it come from?**
 8. **Could it come from its own atrophy/unhancement, to having lost the capacity to move with the world’s flows?**
10. **Do you still want to stay hooked to the illusion of the Matrix, the illusion that everything is fine more or less, or would you dare to assume the desert of the real we have created?**
 1. **Do you take the red or the blue pill? (We know this sounds so binary, but still think about it)...**
 2. **Are you willing to question your own human supremacy and change the ways of living?**
 3. **Or to take on small palliative measures?**
 4. **Or do you prefer to ignore the situation?**

Part 2: Disalignments - Micromovement and BI (Body Intelligence)
improvisation techniques for stopping to be an Unhanced Trashuman and embrace indeterminacy:

- <https://metabody.eu/online-workshops/>
- <https://metabody.eu/disalignments/>

Parts 2 and 1 can be combined or in different order, unfolding over workshops/therapies/retreats of several days or weeks, or online.

- see here for upcoming physical and online events: <https://metabody.eu/imf-2022/>
- see here for Ontological Therapy Centre: <https://metabody.eu/es/casa-de-la-libertad/> – <https://metabody.eu/centre/>



Disalignments workshop in the streets of Santiago de Chile 2010.

HUMAN SUPREMACY RESIGN FORM SPECIES AND GENDER STRIKE UNION

<https://metabody.eu/ontological-therapies-hst/>

I _____

by the present signature of this document

resign from my **HUMAN STATUS**

and its associated **HUMAN SUPREMACY**

and assume the compromise of disaligning from all possible aspects of human supremacy, in an approximate period of

_____ years,

including disalignment from:

- gender binaries, heteronormative kinships and species multiplication.
- animal holocaust
- devastating occupation of the Earth, including
 - urbanization
 - transportation
 - consumption and waste
 - digital and electronic media
- attachment to semiotic abstraction, belief in control, rationalisation, and calculus, fear of change and indeterminacy, repetitive education, etc.
- sedentarism, kinesthetic and sensory atrophy,
- normative medical and hygiene systems, normative taboo with death and compromise to share and disseminate disalignment improvisation techniques and awareness with others.

Signed in _____ on _____

Monitoring table of Personal disalignment from Human Supremacy / Self-denazification

<https://metabody.eu/ontological-therapies-hst/>

create your own table

	Aspect to disalign (DESIGN YOUR OWN TABLE)	Approximate % of disalignment reached	Further actions to pursue - or, if you don't intend to disalign, why?
1	belief in human supremacy and in your human status		
2	attachment to semiotic abstraction vs non-verbal continuum, belief in control, rationalisation, and calculus, fear of change and indeterminacy, etc.		
3	contribution to species multiplication, gender binaries, heteronormative families		
4	contribution to animal holocaust, degree of non-awareness of mass extinction and your own alignments and contribution to it		
5	contribution to devastating occupation of the earth, climate change, species extinctions, contamination, waste, plastics		
6	contribution to urbanization and energy consumption		
7	dependence on mechanical motorised transportation		
8	dependence on digital media, mass media, electronic media		
9	dependence on normative medical and hygiene systems, normative taboo with death		
10	degree of sedentarism, kinesthetic and sensory atrophy, capacity to listen to the body		
		TOTAL APPROX.:	

	Aspect to disalign (DESIGN YOUR OWN TABLE)	Approximate % of disalignment reached	Further actions to pursue - or, if you don't intend to disalign, why?
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			
		TOTAL APPROX.:	



<https://metabody.eu/metahuman-lesvos-2022/>

Hosted by: *The University of the Aegean, Department of Cultural Technology and Communication - Prof. Evi Sampanikou*

Organised by: *Jaime del Val - Reverso Transdisciplinary Association & Metabody Institute*

Part of the [Bodynet-Khorós](#) project, cofunded by the European Union and coordinated by Reverso.

Part of the [Metahuman Futures Forum](#) Series.

Metahuman Futures Forum **Associated networks:** the [Metabody Network](#), the [Beyond Humanism Network](#), the [World Posthuman Society](#), the [Global Posthuman Network](#), The [Posthuman Lab](#), UCM and other networks and universities from 30 countries – Full list and board announced soon.

Metahuman Futures Forum **Advisory Board:** Yunus Tuncel, Cagdas Dedeoglu, Evi Sampanikou, Jan Stasienko, Stefan Lornez Sorgner, Francesca Ferrando, Yvonne Förster, Kevin LaGrandeur, Sacha Kagan, Mark Coeckelbergh – Coordinator: Jaime del Val

Associated Publication: [Journal of Posthumanism](#): Upcoming [Special Issue & CFP for 2023](#) – more information here: <https://journals.tplondon.com/jp/announcement/view/42>.

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