

## 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

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#### **Abstract**

*Over the past 10.000 years—an eyeblink in geological timescales- the exponential population growth of the Sapiens, from 1 million to nearly 10 billion, has taken over the planet, threatening evolution and biodiversity, linked to a culture of immobility and atrophy. Restoring the health of the planet and all its life forms demands a radical reduction of population (through stopping reproduction and promoting non-reproductive sexualities) and a radical change in ways of living: by regaining and reinventing the moving body and its sense of proprioception, as capacity for symbiosis and mutation towards a Body Intelligence (BI) r/evolution.*

**Keywords:** *Trash-human; Transhumanism; Metahumanism; Planetary health; Planetary holocaust*

Remain faithful to the Earth [...] Crime against the Earth is now the worst possible crime.

—Friedrich Nietzsche<sup>2</sup>

#### **Introduction**

Over the past 10.000 years—an eyeblink in geological timescales—the exponential population growth of one species, the Sapiens, from 1 million to nearly 10 billion, has taken over the planet, threatening evolution and biodiversity, linked to an oppressive heteronormative regime obsessed with species multiplication, and to an insane mode of living and consumption based on the radical abuse and exploitation of other species, as well as other humans and the planet at large, unleashing a **Planetary Holocaust** or “Eternal Treblinka”, in which 100 billion animals per year are enslaved and killed in concentration camps, along with utterly unsustainable processes of production and consumption.

This extreme form of domination, itself unjustifiable, causing unimaginable damage, also implies, and is unleashing a **planetary extinction cycle** that also threatens the dominant species and the planet at large: an exponential process whose crisis point (**extinction singularity**) could be reached over the coming decades, and whose symptoms (pandemics, climate change, rates of species extinction, ecosystem disruption, etc.) have become

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<sup>2</sup> *Thus Spoke Zarathustra*, Prologue, 3 (My trans.)



increasingly visible over the past two years, as symptoms of a deeply damaged **Planetary Health**. But the response to the situation is so far mostly in reinforcing the systems that are at the core of the problem itself, in a spiral of systemic dependence, social control and polarisation. Urbanisation, consumption, technical systems and population: everything at the roots of the global crisis continues growing and accelerating.

This planet hosts billions of life forms that are unique, both in evolutionary and cosmic terms, therefore preventing extinction implies a responsibility far beyond all “humanity”, even beyond evolutionary and planetary implications: it is a **cosmic responsibility** for life. **Planetary Health**, as linked to evolutionary biodiversification, is thus above human health, besides being needed for human health, and it needs to be restored: this is our radical evolutionary challenge. Or shall we be known for being **The Plague**: the most inferior, because destructive, of species?

**The Body as reply**: underlying this millennia long problem of domination and earth appropriation linked to agricultural societies, lies an impoverishment of the body. An impoverished body has been created with an impoverished planet, a culture of atrophied, aligned, immobile bodies—an **Unhanced Trash-human**—with atrophied thoughts, always lacking something, depending on unsustainable systems, feeding a spiral of narrow sensibility and reductive intelligence that interrupts symbiotic evolution.

The reply to this unprecedented challenge is therefore in regaining the body, the capacity to move, vary and feel: **BI (Body Intelligence)**. In cultivating the smallest ongoing variation in the body lies the power to regain a Planetary Health, by unfurling a Radical Movement Philosophy and pragmatics, and a new theory of the symbiotic body and perception-proprioception. This evolution is the shift from an unhanced, atrophied (trash-)human, to a symbiotic and mutating **metahuman**.

## Hidden truths

Which is the hidden truth<sup>3</sup> underlying transhuman enhancement<sup>4</sup>, as extreme face of a global tendency and economy of acceleration, unlimited growth and technological domination? The so-called Technological Singularity<sup>5</sup>, as utopian/dystopian tendency, is the top of a pyramid whose base is a double-sided and millennia-old impoverishment: of the body and the planet. The exponential growth of the Sapiens’ population over the past 10,000 years is also an exponential growth of planetary, animal and human exploitation, ecosystem disruption, trash, technological systems and bodily atrophy: a spatiotemporal anomaly of disruption accelerating towards an Extinction Singularity. The truth underlying transhuman enhancement is thus a

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<sup>3</sup> The Regime of Truth is the regime of perspective that creates the illusion of a single homogeneous world by homogenising perception. This sensorimotor homogenisation is the spine of Humanism and its despise of the body and movement. In turn I associate post-truth culture, as epitomised by Donald Trump, not to the content but to the structure of media that homogenise relations and perceptions conforming a planetary-scale panchoreographic: the dissemination of contagious gestures (Del Val, 2009). This is only the façade of an even more problematic regime that I will call Hypertruth, the new regime of autonomous algorithms and Big Data systems that is becoming the dominant means for managing life on the planet and whose ontological opacity creates a new domain of transcendent and immanent truth. Beyond Truth and Hypertruth lies the possibility of mobilising a Plastic Realism, which is not relativism but an increased capacity to move with a fluctuating world in non-destructive manners, and the acknowledgment of the irreducible multiplicity of worlds inside this world.

<sup>4</sup> Enhancement implies the technological “improvement” of human capabilities, to the point of transforming the human into a future posthuman species, as proposed by the ideology called transhumanism.

<sup>5</sup> The TS implies the supposed emergence of an artificial super-intelligence around 2045 as proposed by Ray Kurzweil and other transhumanists.



**Trash-human Unhancement:** a disrupted planet covered in trash and an impoverished, atrophied body.

But another hidden truth (associated to the previous) is in the realities already in our pockets: the army of autonomous algorithms and Big Data systems behind every app in every smartphone, whose ontological opacity and dynamism defies inherited ontologies and is yet to be accounted for.<sup>6</sup> There, rather than in futures of genetic engineering, lies another urgent challenge: we are being epigenetically engineered, *unhanced* in radical ways that are being ignored. Excessive focus of ethical debates on transhuman enhancement is thus a *doubly misleading and falsifying debate*: it hides both of the above urgent problems, which are part of what I call the Algoricene or Age of Algorithms<sup>7</sup>, while legitimating an eurowhite/angloamerican phantasy of domination that is having disastrous planetary consequences.

### **A millennia old war—hyperhumanism, metahumanism and the evolutionary challenge**

At stake is a millennia old war between two conceptions of the body and the world.

On the one hand the humanistic and trans-/**hyperhumanistic**<sup>8</sup> idea of the body-world as being intrinsically quantitative, calculable, manipulable, controllable, appropriable, based on old humanistic fears and domination dreams, and on a *deep cosmological ignorance*: the idea of a world centred around us, at our disposal, for us to control, and of infinite resources. It is the tradition of dualism and colonialism, of metaphysics of being, form and identity where evolution is conceived as separation as species for the sake of domination, guided by a teleology rooted in a transcendent future, while sex is conceived as the controlled reproduction-multiplication of an entity: a patriarchal heteronormativity that has created a massive overpopulation problem driving us to extinction. It is the tradition of the disembodied mind that wants to get freed from the body: the tradition of body despisers, in Nietzsche's terms<sup>9</sup>. It is also the tradition of denial of death and fear of *death*, that has paradoxically created a planetary killing machine for the sake of preserving the lives of an elite. This tradition has roots in agricultural societies but articulates more specifically since

<sup>6</sup> On the radical challenges of the Algoricene see Del Val (2021a).

<sup>7</sup> The Algoricene (Del Val, 2018) is the age of algorithmic reductions unfolding on Earth over millennia. It has a first *epoch of static alignments* (*Macrocene*) gradually emerging over the past 10,000 years approximately, culminating in biopolitics and the Industrial Revolution. We are now in the middle of a second *epoch of dynamic alignments* (*Hypercene*) that started with cybernetics and computation after WWII (or before, with electricity) and exponentially expands in current Big Data and AI culture. The Algoricene is the era of superalignments, and especially its second phase, the Hypercene, is the era of exponential acceleration as we become aggregates of a planetary hypercyborg, an algorithmic life form.

<sup>8</sup> Since at least 2009 I have been stating that transhumanism is in fact a **hyperhumanism** (see Del Val, 2009; 2021b). I define hyperhumanism as the condition by which humanistic dreams of domination and the ego are inflated while at the same time instrumentalised and put at the service of a new algorithmic life form for which it becomes a medium. Think of Facebook, as it instrumentalises the individual's ego and will to notoriety, which however is instrumental for the secret behavioral profiles by which the Facebook user becomes the product sold to third parties for the sake of sending personalised publicity in the economy of what Zuboff calls surveillance capitalism (Zuboff, 2018).

In terms of sex one can first see the emergence of the rigid alignment of heteronormative *macrosex* (controlled reproduction of an entity) which is more recently double-folding into the dynamic alignments of algorithmic *hypersex* (capitalisation of previously useless flows of desire in information networks, where we all become online hypersex workers): niches for preemption of variations are created while the older colonial normativities continue expanding. Transhumanism/Hyperhumanism embodies this paradox of both inflating humanism's worst heritages of domination while subjecting humanity and the planet to a new AI life form and leading it to an extinction singularity, whose future posthuman utopia/dystopia *contrasts with critical posthumanism's* idea that humanism's human is a colonial construct and fallacy that never was true, so that embracing a present posthuman condition implies disaligning from that colonial construct towards a more creative and less destructive symbiosis with the world.

<sup>9</sup> See the chant in *Thus Spoke Zarathustra* I, chapter 4, "On the Despisers of the Body".

Parmenides, Plato and Aristotle, through Christianity, taking new impetus with Descartes, Newton and Mechanism and more recently with Cybernetics and computation. It is the one dominating common sense in industrialised societies globally today.

On the other hand, there is an even older but currently minoritarian tradition, going back to the Presocratics and beyond, reappearing in Lucretius, Spinoza, Nietzsche, Bergson and a plethora of philosophers since then, as well as in many contemporary feminisms and in queer, decolonial, crip, critical posthumanistic and **metahumanistic**<sup>10</sup> discourses. In this tradition the body is claimed as irreducible field of forces whose indeterminable dynamism is the very creative force of life that mobilises evolution in a cosmos: an affirmative Dionysian worldview for an overabundant universe. It is not a quantitative-calculable body-world but one in qualitative variation. It is the tradition, not of being, form and identity, but of becoming, formless flow and plasticity, of indeterminism and pluralism, of evolution as symbiosis and never-ending mutation. It is also the tradition of affirmation of *death* as a part of cosmic mutation: one's own death, not the systemic killing that is done for the purpose of one's longevity! For this tradition it is more a question of overcoming the fallacy of the disembodied mind that seeks to dominate the body by impoverishing it.<sup>11</sup>

### The culture of atrophy

In this battle, **a calculable body-world has been created at the cost of impoverishing it.** Increasingly aligned with geometric fields rising over millennia, a culture of immobile, atrophied bodies has been established. The invention of linear perspective in 1436 in Florence implanted **a culture of fixed points of vision** that still underlies digital interfaces today. An unsustainable planetary-scale machinery has been growing for the sake of keeping bodies split and atrophied, reconnected in controlled manner. **The more immobile the bodies, the heavier and more unsustainable the machinery needed:** this is the radical outrage of the current situation, which has been outrageously presented as a higher form of civilization: a cosmic outrage!

This fallacy also ignores the crucial fact that how we move is how we think: sensorimotor atrophy is thinking-feeling atrophy, relational atrophy and world atrophy. An impoverished world has been created in order to sustain the fallacious promise of disembodied minds, which are simply immobile, atrophied bodies. This is a counter-evolutionary anomaly that is bringing the planet into an extinction cycle.

The culture of immobile bodies creates a radical narrowing of perception so that bodies cannot see beyond their narrow tunnel vision, in an increasing spiral of reduction and dependence on the unsustainable machinery that keeps them immobile.

Through this narrowing of our sensorimotor plasticity (which is also a narrowing of our neuroplasticity) we become dependent on an utterly unsustainable system of production, transportation, communication, consumption, pollution, waste, exploitation and killing, and believe in the fallacy of the inevitability and desirability of processes whose only true reason

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<sup>10</sup> On definitions of metahumanism vs. hyperhumanism, see Del Val (2021b).

<sup>11</sup> This distinction between two sides at war might seem reductionist, manichean or wrong. But at stake is to distinguish what Deleuze and Guattari might call a molar tendency to stratify from a molecular tendency to set in motion. My proposal though, as different from theirs, is that the world is not intrinsically torn between the two in an unavoidable bipolar oscillation, rather I propose that the tendency to stratify is a cosmic anomaly coming up with agricultural societies. We may instead enact modes of 'formless consistency', of movement without immobilities. See Del Val (2020).



is the short term profit they are producing for very few, based on the narrow tunnel vision of atrophied bodies, that affects both masters and slaves. The more exploitation and control are imposed upon the planet, following the dreadful heritage of humanistic dreams and fears, the more entropy is produced (climate change and personal burnout, as noted by Hartmut Rosa (2019)). The more control one enforces the more disorder is created, in a bipolar dynamics. All along, an unprecedented threat to the planet's health is coming up.

## **(Re)Defining planetary health**

Planetary Health can be perceived through climate change, rates of species extinction and biodiversity loss, pollution and waste, pandemic outbreaks (which are a symptom of ecosystem disruption), deforestation, abusive land use changes and urbanisation, amongst other factors.

Existing projects and reports on Planetary Health<sup>12</sup>, or on the “One Health”<sup>13</sup> model, still mostly bear the anthropocentric bias that the planet's health, and the health of other species, are needed *for the sake of human health*, without challenging the fact that human overpopulation and way of living is at the core of a threat to the planet's biodiversity. The latter I propose as being more important than human health as it affects all other life forms as well as ours. In consequence both the diagnosis and the prognosis are excessively soft, unrealistic and ultimately incorrect. Corrective measures proposed mostly ignore the core uncomfortable facts: human population and consumption need to be radically diminished and ways of living need to be transformed.

We thus need a more radical definition of Planetary Health that considers life as not in the service of an existing mode of human civilization which is in itself threatening life at large. Life and evolution need to be redefined within a broader post-anthropocentric, post/metahumanistic and cosmological scenario. The source of the problem as being in human overpopulation and its unsustainable way of living need to be far more radically scrutinised and challenged.

*Radical Planetary Health* implies a relational understanding of processes and a non-anthropocentric vision of our embeddedness in Earthly processes. It also implies an understanding that the Earth is our only possible cosmic medium<sup>14</sup>, is also the medium for billions of other life forms, and so far the only planet with complex life forms that we know of in the Cosmos. And, even if there are other planets hosting life these will probably be wildly different, so that our responsibility for the planet is not just for us (because without planetary

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<sup>12</sup> These reports start from the acknowledgment that overall human wellbeing has grown at the expense of the planet's health, and that the effects of this will appear dramatically in the near future. See UNFCCC (United Nations Framework Convention on Climate Change) Project on Planetary Health <https://unfccc.int/climate-action/momentum-for-change/planetary-health>. See report on Planetary Health from Rockefeller Foundation: <https://www.thelancet.com/commissions/planetary-health> - [https://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(15\)60901-1/fulltext](https://www.thelancet.com/journals/lancet/article/PIIS0140-6736(15)60901-1/fulltext). See Planetary Health Alliance at Harvard: <https://www.planetaryhealthalliance.org/planetary-health>. See the UN report “Escaping the Age of Pandemics”: <https://ipbes.net/pandemics>.

<sup>13</sup> See [https://en.wikipedia.org/wiki/One\\_Health\\_Model](https://en.wikipedia.org/wiki/One_Health_Model) - <https://www.who.int/news-room/q-a-detail/one-health> .

<sup>14</sup> Just consider that a trip to the nearest star, Alpha Centauri, which is around four light years away, and which has no known inhabitable planet, would take between 100,000 and 300,000 years by current standards, an amount of time similar to the time that the Homo Sapiens has been on Earth, while a short walk through the galaxy would take billions of years, as long as the age of the Universe, and in the process the Milky Way will collide with Andromeda. A deep cosmological ignoranceregarding the prodigious dynamism and scales of the Cosmos, underlies dreams of cosmic colonisation and escape from the Earth assuming its destruction. Embracing those scales and dynamism does not imply fear, but of wonder and desire to move with them, and to take care of our only possible cosmic medium: the Earth.

health there can be no human life), and for the billions of other species, but of the singularity of life in our planet. In Carl Sagan's words (Sagan, 1980): the Earth is just one single and unique voice in the cosmic fugue of voices of life, so that in other planetary systems (perhaps only those few that may have conditions for complex life to emerge) it will almost certainly evolve in deeply different ways from those in which it evolves on Earth. Also, every new variation in evolution is in itself unique. **We thus bear a COSMIC responsibility for life.**

Furthermore, a relational ethics is needed to overcome the epochal errors of pathocentric ethics that only considers individual suffering, along a pyramid of degrees of awareness and sensation, as ground for ethics. What is missed along the way is the understanding of the dynamic equilibrium of ecosystems and evolution understood as a neverending process of variation, in reciprocal selforganisation and emergence of fields of biodiversification, where imposing top-down criteria implies generalised destabilisation. The degree of plasticity (which means also openness and indetermination) of ecosystems should be the measure for ethics and how it affords a flourishing of life as emergent diversification process.

### **Trash-Human unhancement, planetary holocaust and extinction singularity**

The following diagram (Figure 1) shows the rate of growth of the population of the Sapiens over the past 300.000 years. One can see how an exponential growth appears only over the past 10.000 years (Figure 2) an eyeblink in the planet's life, a brief period of geological calmness) coinciding with the rise of agricultural societies exploding after the last Ice Age.

Population, which remained under 1 million during the previous 300,000 thousand years (Figure 1), suddenly multiplied by 10,000 in 10,000 years (from around 1 million to nearly 10 billion, Figures 2 and 4), while individual consumption has also multiplied by 10 approximately over the past hundred years or so (Figure 3)<sup>15</sup>. This implies an even more exponential curve that expresses simultaneously the growth of consumption, of exploitation of nonhuman animals, humans, the planet, war, resources, production of waste (Figure 5) and pollution, ecosystem disruption, climate change and pandemic outbreaks. It is also the curve of technological systems and their energy consumption, of communication and transportation technologies. It is also the curve of increasing bodily atrophy, as bodies are increasingly aligned with technical systems.

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<sup>15</sup> On population growth over the past 100,000 years see the following video by the American Museum of Natural History [https://youtu.be/PUwmA3Q0\\_OE](https://youtu.be/PUwmA3Q0_OE), as well as [https://en.wikipedia.org/wiki/Projections\\_of\\_population\\_growth](https://en.wikipedia.org/wiki/Projections_of_population_growth) and [https://es.wikipedia.org/wiki/Superpoblaci%C3%B3n\\_humana](https://es.wikipedia.org/wiki/Superpoblaci%C3%B3n_humana). See more detailed graphic by El T, Public domain, via Wikimedia Commons: [https://commons.wikimedia.org/wiki/File:Population\\_curve.svg](https://commons.wikimedia.org/wiki/File:Population_curve.svg). On consumption growth see Jeff Gibbs' and Michael Moore's polemic documentary *Planet of the Humans*, whose fundamental thesis of the unsustainability of this mode of living is profoundly right: <https://youtu.be/Zk11vI-7czE>. On exponential economic growth see <https://ourworldindata.org/economic-growth>, on growth of energy use see: <https://www.treehugger.com/world-energy-use-over-last-years-graphs-4858222>. See figures from the Planetary Health report of the Rockefeller Foundation <https://www.thelancet.com/infographics/planetary-health>. See figures from the Planetary health Book by the Planetary health Alliance in Harvard: <https://www.planetaryhealthalliance.org/book-planetary-health> and <https://islandpress.app.box.com/s/2y3bxv5zkuvbkt6kx5ksissnp9lg87u9>. On the number of around 100 billion farmed animals see amongst other <https://reducing-suffering.org/how-many-wild-animals-are-there/> (24 billion livestock), <https://faunalytics.org/global-animal-slaughter-statistics-and-charts/> (70 billion land animals slaughtered per year, not counting fish which are ten times greater in number), <https://thevegancalculator.com/animal-slaughter/> (150 billion animals slaughtered per year) and <https://www.pnas.org/content/115/25/6506> (livestock biomass doubles human biomass). On the situation of radical abuse and suffering of farmed animals see amongst other the documentary *Dominion*: <https://www.youtube.com/watch?v=LQRAfJyEsko>. Generally speaking, **all growth charts are exponential**, of course also those related to climate change, and surely of the amount of technological systems and their exponential growth (speed, capacity, etc.). The missing chart is that of bodily immobility.



**Figures 1, 2, & 3.**  $10 \times 10 - 10^{10}$  Diagrams: Population of the Sapiens over 300.000 (till around 2050), then focusing on the last 10.000 years where one appreciates the radicality of the recent inflexions, and lastly its multiplication by 10 corresponding to the amount of consumption, including for instance the number of animals exploited and killed in industrial farms (currently estimated around 100 billion).

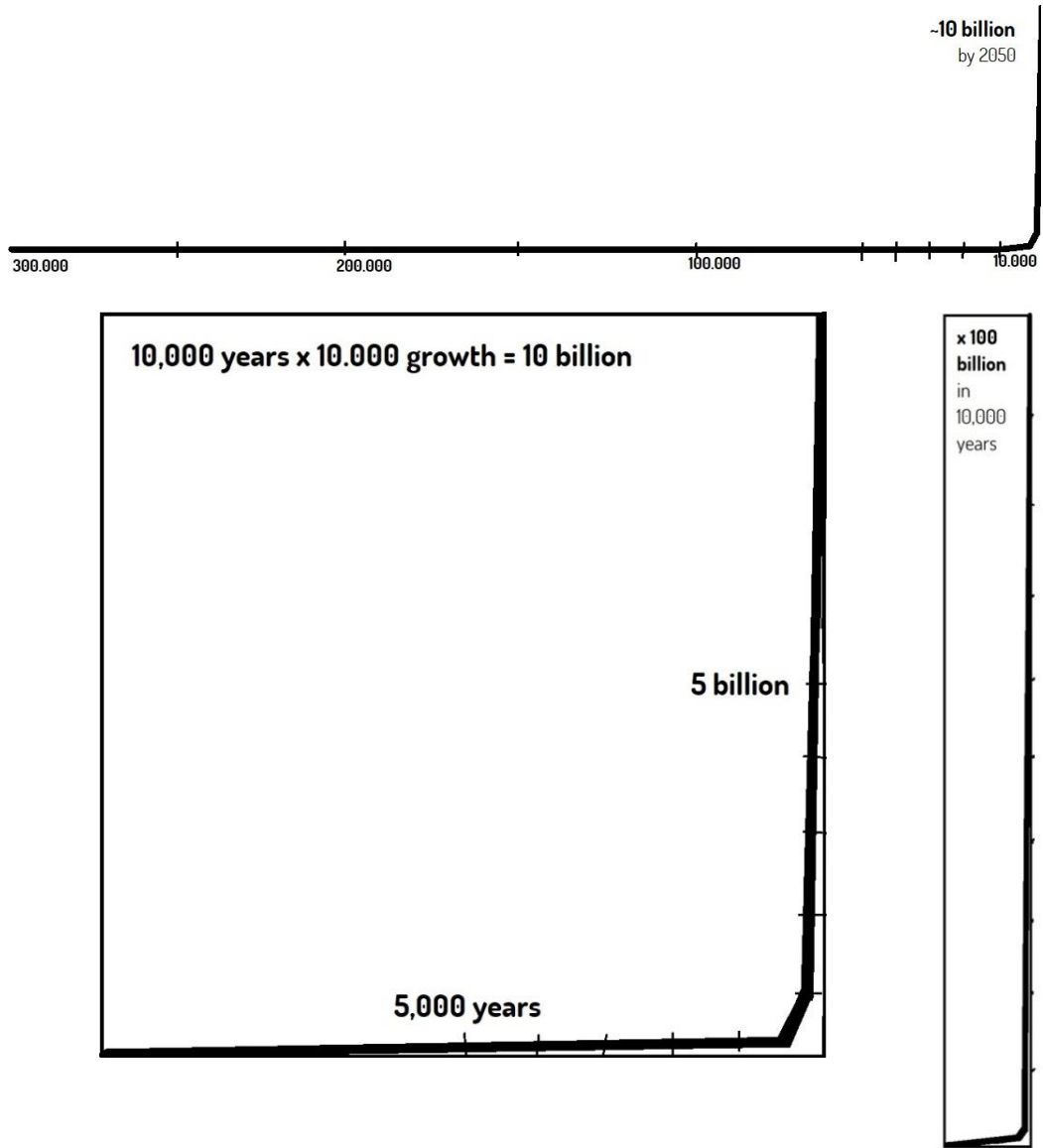


Image: Reverso/Jaime del Val

**Figures 4.** Population diagram, chronology for 10,000 years, based amongst others on data from the American Museum of Natural History [https://youtu.be/PUwmA3Q0\\_OE](https://youtu.be/PUwmA3Q0_OE) - For most of the time, from over 100,000 years ago to 30,000 years ago, population is estimated to have been under 1 million. 30,000 years ago it started a slow increase so that 10,000 years ago it was around 3 million. Then, with agriculture and farming, **a first exponential increase** happened: to 10 million 6,000 years ago, 30 million 4,000 years ago, 50 million 3,000 years ago, 170 million 2,200 years ago (year 1 of the Christian Era), mostly in China and India. Then it kept growing steadily to 340 million around 1400 when **a second exponential increase** started, with 600 million around 1700, 1 billion around 1800, 1,6 billion around 1900 and 2,7 billion around 1950. Then we entered the **third and current exponential increase**, rising to 7,9 billion in 2021 and with projected 10 billion by 2050 approx. The larger increase in Europe is from approx. 1600 onwards, in the Americas and Africa from 1800 onwards. The first exponential growth largely corresponds to sovereign societies, the second to disciplinary societies and the more recent to control societies.

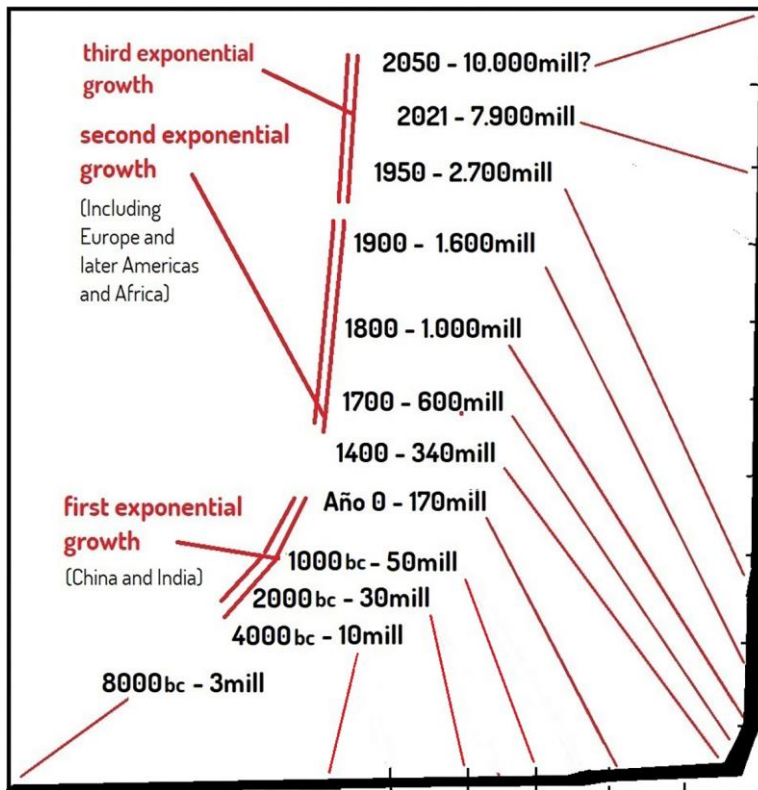


Image: Reverso/Jaime del Val

This curve exposes a **radical spatiotemporal anomaly**: the era of systemic domination, quantification, appropriation, exploitation, war, annihilation, and disruption.

Figures may vary or be questioned in the detail, but the overall tendency and conclusion is clear, even if we cannot know how, when, what degree and type of crisis point will be reached. Negationism is not an option.





The Technological Singularity and its associated global digital culture and economy is therefore the top of a *pyramid* (Figure 7) whose *unacknowledged base*<sup>16</sup> is a double impoverishment of the body and the planet: they are inextricably bound. It thus implies a reverse-pyramid of a **Planetary Holocaust** and an **Extinction Singularity**. This intrinsic reliance of accelerationist development on a planetary disaster and with generalised exploitation can be seen for instance in the way metaphors like “the cloud” hide their extremely heavy infrastructures and the unsustainable processes of production, transportation, waste and bodily atrophy they induce.

**Figure 5.** Digital waste in Africa<sup>17</sup>—this could be said to be one of the many hidden aspects of “the cloud”.



The entire planetary system emerging over the past 10,000 years is intrinsically **elitist**, based on a radical exploitation of the planet, other humans and non-humans. Its ultimate current tendency is towards an algorithmic life form, a hypercyborg of which humans become aggregates. But the dangerously *naïf* idea of sustainable and benevolent self-making machines misses the point of the radical *extractivism* underlying digital (and mechanical) technology—both in terms of its materials, such as coltan, and of data—as well as its intrinsically reductive nature, its will to control. The deeper challenge is therefore not in merely making “better uses” of this technology—with the always delayed and false promise of an equality and sustainability that will most likely never arrive<sup>18</sup>- but to invent **other *technes*** and ways of living. Cultures that evolve beyond the obsession to dominate will create other life *technes*.

<sup>16</sup> One can think for instance of the digital “cloud”, a metaphor that hides the highly unsustainable infrastructures of planetary scale computation systems. See Del Val (2021) on the challenges of algorithmic systems. See Hao (2020) on Timnit Gebru’s unpublished report on the unsustainability of Big Data and AI that led to her being fired as head of the AI ethics team of Google.

<sup>17</sup> Unkown author. Source: <http://free-computer-recycling.blog.in.com.au/computer-recycling-in-africa/> and several other newspapers and websites. In case of owning any rights for the picture please contact [jaimedelval@metabody.eu](mailto:jaimedelval@metabody.eu)

<sup>18</sup> Imagine if 10 billion humans would have the way of living of the rich: where would resources and food come from, if one would want to avoid exploiting humans, non-humans and the planet? And who would do the dirty jobs? Machines? Will machines self-replicate extracting their own minerals in sustainable manner?... The paradoxes of this mode of living appear inextricably linked to a **Human Exceptionalism** that still seems to reign supreme in our imaginaries.

## Planetary holocaust

Over 100 billion animals (per year approx.) are enslaved, exploited, immobilised and abused during all their lives in concentration camps called “farms” (Figure 6), which are in turn part of an unsustainable industry due to the resources, waste, delocalization and transportation they imply. This abuse is as untenable as the one of racism and nazism but far larger in size. For its dimensions, the sheer numbers of killing and the environmental disaster it carries due to its overall unsustainability, it implies a **PLANETARY HOLOCAUST**<sup>19</sup> and is a sign of radical evolutionary inferiority of the species enacting it. The sheer fact of immobilising and abusing 100 billion animals in farms is a cosmic crime against evolution, unsustainable in every single aspect due to the resources, waste and transportation, not to speak of the suffering involved.

It is outrageous that meanwhile the hot debates in transhumanist circles are about the privileges of a (mainly white) elite to “enhance” itself and eliminate its own “suffering” thereby concealing the underlying Planetary Holocaust and the radical suffering of hundreds of billions of beings. **Challenge number one in a posthumanist agenda** should be to **STOP this Planetary Holocaust** that brings us to extinction, instead of feeding a euro-white domination fantasy of eugenics and “enhancement” for the elite.

**Figure 6.** Gestation area in pig farm in Spain, Aragón, 2019.



Image: <https://traslosmuros.com/granjas-cerdos-espana-investigacion>

<sup>19</sup> The global complicitness with unimaginably massive animal killing is as unacceptable and arbitrary as that of Nazi Germany with Jewish concentration camps, but much larger in size, implying a global ecological disaster. As Jewish philosopher Isaac Bashevis Singer said ‘In relation to animals, all people are Nazis; for the animals, it is an eternal Treblinka’ (see [https://www.goodreads.com/author/quotes/14444.Isaac\\_Bashevis\\_Singer](https://www.goodreads.com/author/quotes/14444.Isaac_Bashevis_Singer)). See also Patterson (2002) and [https://en.wikipedia.org/wiki/Eternal\\_Treblinka](https://en.wikipedia.org/wiki/Eternal_Treblinka). Note that it is precisely a Jewish philosopher who has established a comparison of animal Holocaust with the Nazi Holocaust.



**Figure 7.** Technological singularity vs. Extinction singularity pyramid.

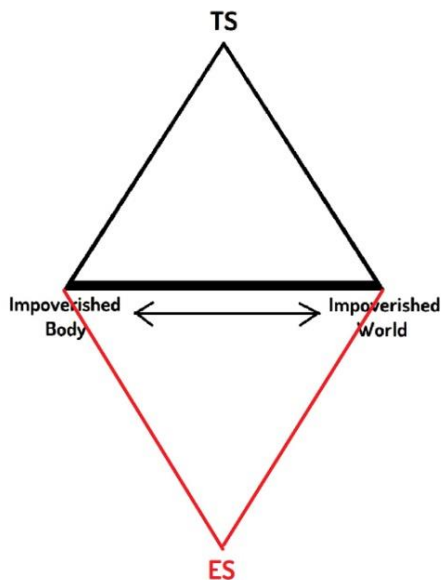


Image: Reverso/Jaime del Val

**Impoverished body = impoverished planet.** The disaster of heterosexist normativity causing overpopulation is one with the specist supremacist Planetary Holocaust and the ecological disaster; all are part of the colonialist disaster that erases bio-diversity, body-diversity and culture-diversity.

This exponential acceleration cannot last long. It is a spatiotemporal anomaly that will either reach a crisis point in an extinction cycle or needs to be urgently overcome. If the current tendency towards a crisis point continues it implies, not a Technological Singularity but an **Extinction Singularity** over the next decades. This will happen as all the aforementioned problems enter an **exponential vortex** (see Figure 9) of **nonlinear**, turbulent and reciprocal reinforcement<sup>20</sup>, as we are seeing already in 2020 and 2021 with the pandemic and the rising climate change effects, which in turn accelerate digitization, social control, immobility, etc., together with increasing lack of food, water and resources, refugees, war, cyberwar, hybrid war, threat of nuclear war, social polarization, alienation, crisis, poverty, precarity, increasing inequalities, disappearance of the middle class and of the (illusion of the) welfare state and a delirious generalised economy of *programmed obsolescence* that is a planetary crime, exposing the

<sup>20</sup> On the non-linear interaction between factors of destabilisation of planetary health. see Whitmee et al. (2015, 1983). See also the report by the Australian National Centre for Climate Restoration (Breakthrough) forecasting an imminent eco-social collapse by 2050 due to the nonlinear dynamics and the deeply entangled nature of all climate processes, ecosystems and societies, which in the opinion of the authors is not properly taken into account by other studies. <https://www.preventionweb.net/publication/existential-climate-related-security-risk-scenario-approach>, [https://docs.wixstatic.com/ugd/148cb0\\_b2e0c79dc4344b279bcf2365336ff23b.pdf](https://docs.wixstatic.com/ugd/148cb0_b2e0c79dc4344b279bcf2365336ff23b.pdf).

precarity of democratic states.<sup>21</sup> Not only is there an outrageous amount of individual consumption (in the richer countries) on behalf of an outrageously large population: the driving economies have also purely **speculative** tendencies that don't even aim to respond or feed constructed consumption demands, as in urbanization linked to land speculation and its radical global impacts.

The reply so far is an increase of digital and physical control that only reinforces the problem, in a **selfreferential spiral** of increasing conflict, alienation, atrophy, immobility and planetary impact.<sup>22</sup>

**Figure 8.** Necro-bio-ontopower diagram and pyramid.

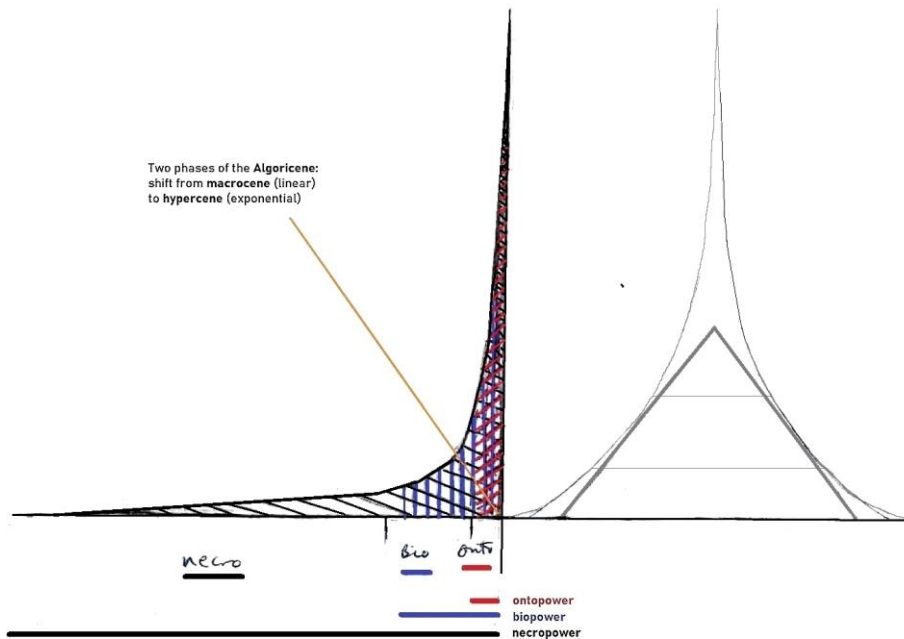


Image: Reverso/Jaime del Val

<sup>21</sup> Another question is where governmentality is. The “democratic” nation states are internally subdued to multiple threats: from neoliberal capital to digital “Silicon Valley” domination and **algorithmic governmentality** (Rouvroy, 2013), the **ultraconservative blocks** (notoriously around the old Soviet Union with their Anti-LGTB policies, and the extreme right of Trump, Bolsonaro, EU countries, etc., their alliances with other totalitarian states in the Americas or Middle east), and especially the **Chinese project of world colonisation** with its unprecedented urbanisation process, becoming a country of consumers, expanding in Africa and the rest of the world, with unlimited pollution, with its social credit system of AI and its concentration camps for dissidents, with its new policies to promote three children per family, with the pandemic and its ensuing destabilisation of world economies where China is getting hold of raw materials, building upon 5,000 years of continued imperial history which proposes a deeply different cultural alternative, and a different supremacy narrative to the ‘Western’, including a different conception of the self.

<sup>22</sup> Think for instance about the promises of quantum computation, blockchain, cryptocurrencies or AI, or the threats of superbacteria that become resistant to antibiotics. For instance, in the recent revolutionary publication of the capacities of Deep Mind AI systems owned by Google to simulate the almost infinite possible configurations of proteins, though admirable and of unforseeable applications, is part of this tendency of selfreferential spiralling where problems are responded to with new more sophisticated technologies that create new problems, based on humanistic dreams of endless growth and domination. I propose instead to mobilise the equally infinite combinatority of our joints and movements, that will unleash new protein functions in turn, rather than try to figure out existing combinations that correspond to existing bodily configurations! See: <https://www.nature.com/articles/s41586-021-03828-1>



The basis of this Extinction pyramid is a planetary killing machine, paradoxically based on the fear of death of the dominant agent and its will to self-perpetuate at the expense of its environment. This allows to reframe the modes of domination that have been evolving over the past millennia: from the **necropower** of sovereign societies that administers life and death, through the **biopower** of disciplinary societies that seeks to optimise alignment with the industrial apparatus, to current **ontopower**<sup>23</sup> in the digital area, that seeks to preempt future variations before they emerge, aligned with planetary scale computation systems. These are not only phases but strata that accumulate and affect one another. The basis keeps being and ever expanding killing machine, a necropower, a Planetary Holocaust. The following diagram (Figure 8) shows these dynamics over the past 10,000 years approx. It corresponds to the Algoricene whose division between macrocene (linear growth) and hypercene (exponential growth) occurs in the middle of the biopower era.

Arguments affirming the idea that we are enacting a Planetary Holocaust and that it leads towards an Extinction Singularity include:

- it has already started and is **irreversible**<sup>24</sup>: visible in extinction rates, biodiversity loss, climate change, etc.
- the alarms around it have been voiced since at least the 1960s
- far from decelerating, all the systemic problems creating the extinction keep accelerating: population growth, urbanisation, consumption, etc.
- the Earth has undergone multiple extinction cycles. An extinction cycle is precisely a mode of selfregulatory process of nature following a crisis point. Over the past 500 million years five *major* mass extinctions have been recorded, mainly due to the interaction of the planet with the larger cosmic medium. This would be however the first one unleashed by a species from the planet.
- the privileged subjects causing the destruction don't see the problems they unleash, there is a multiple concealment because:
  - the more visible damage tends to be always somewhere else, so far, but not for long,
  - there are endless misleading metaphors hiding it, such as “the cloud”,
  - perceptions are biased, (think of how many people nowadays see with perplexity the complicitness of many Germans with the Nazi Holocaust).
  - perceptions are narrow: the ego tunnel vision of short-term profit and domination overshadows everything else: dominant perception is an altered perception!

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<sup>23</sup> On the distinction between sovereign, disciplinary and control societies in Foucault and Deleuze, see Deleuze 1992. On ontopower, as aiming to preempt future variations and act upon things not as already constituted but in their process of emergence, see Massumi (2015).

<sup>24</sup> Current reports unquestionably affirm the irreversibility of a warming process whose effects will last centuries or millennia, even if all emissions would stop right now. If they continue as they are or growing the irreversible effects will be much higher, with over 4 degrees Celsius of global temperature increase and much more extreme climate effects including vast desertification. See the interactive atlas of the Sixth IPCC Report: <https://interactive-atlas.ipcc.ch/>

The current mode of production and consumption is not thinkable “for all humanity” it is intrinsically based on inequality and unsustainability. It is not an evolutionary teleology but a cosmic aberration.

Paradoxically the poor side of human populations seems to aspire to this very mode of living that leads us all to extinction! We urgently need alternatives.

Masters are increasingly immobile and atrophied, and slaves increasingly aligned, moving for the masters. The Trash-human is thus both the master and the slave, and the impoverished planet.

## **Cosmic fallacies—challenging human suprematism, or how to stop being THE PLAGUE**

This process of impoverishment, leading to the 6<sup>th</sup> Mass Extinction, is part of an economy of short-term profit based on deeply wrong humanistic conceptions, cosmological ignorance and deliriums of world-domination, supremacy, and infinite resources. This tunnel vision is linked to a narrowing of perception, and with it of intelligence. A reductive intelligence has emerged along with a reduced sensorimotor spectrum, in tautological but nihilistic self-affirmation which paradoxically implies self-destruction, for fixing oneself at the expense of one’s environments is a species suicide.

This perhaps explains the unbelievable fact that the issues here exposed are not core to a global agenda: the world is literally upside down, reversed, transvaluated towards a nihilistic denial of life itself: a denial of movement, becoming and the body.

This process feeds upon a deep fallacy of inevitability and desirability of the current evolution, against which the only certainty is that: (1) the future is unpredictable (we also cannot know how the crisis point will be reached), (2) this tendency can’t last long, (3) the Sapiens has lived without such systemic dependencies most of the time, (4) and there are endless alternatives to be invented. Affirming its inevitability implies sheer complicitness with a destruction of cosmic implications, and a lack of imagination and deeper creativity for inventing other possibilities.

Denying these facts due to a religious faith in domination, in the supremacy and teleological upwards evolution of a “human” species, or due to comfort, is not an option we can afford.

Some leaders of the elite driving this destruction process are surely aware of the dangers and are trying to get ready for it with projects for floating cities and space conquest, though it is dubious, and would be undesirable, that such elites survive the catastrophe. A mass extinction would then be another opportunity for life, mainly through bacteria, as it always happened before. But other possibilities are even more disquieting: if the greenhouse effect goes too wild the Earth could become like Venus: an unimaginable, uninhabitable hell with no possibilities for future life at all. As Carl Sagan and others (1984) showed, the lesson we can learn from other worlds is how to take better care of ours.

Should some future or alien species remember us they might as well say: “Ah the Human, the unhanced species that killed itself and the planet in an evolutionary eyeblink by becoming atrophied and enslaving all life forms including itself; the species of reductive intelligence that created a Planetary Holocaust, the inferior species that split itself interrupting biodiversification and symbiosis. They had wonderful creativity too, apparently this creativity



compensated partly for their destructive excesses... but this didn't help them avoid the catastrophe. They killed their only possible cosmic medium, thinking they could escape to other planets, what an unbelievable cosmological ignorance!" And they will look upon us with the same horrified perplexity by which we think now of social complicitness in Germany with the Nazi holocaust: how is it possible that we have **global complicitness with a Planetary Holocaust?**

How to deal with the global systemic abuses and exploitation of other humans, nonhuman animals and the planet, when dominant models of consumption are covering Africa with digital waste, the oceans with plastic and space with garbage; when production is delocalised in an invisible slavery, crossing oceans in giant cargo ships, polluting, when data centres consume astronomic amounts of energy while bodies are increasingly immobile and atrophied, clicking on screens in the Internet Panopticon<sup>25</sup>, as climate change rises and with it pandemic outbreaks? What singularity of planetary disruption is "the Global" pointing to? And how could one decentre or dissipate that vortex (Figures 9 & 10) in ways that don't reproduce the grand mistakes of humanism and colonialism?

Is there some intermediary option of partial collapse like it happened with previous civilizations, as in the Middle Ages? Or even: are there real opportunities for exposing the real poverty of this process in attempting to move towards a planetary disalignment, a counter-vortex?

This raises the deep question of whether a species dominated by a reductive logical intelligence and self-awareness is not intrinsically doomed to a super-quick selfextinction and mass extinction. Can we not mutate towards a less reductive intelligence? This requires a new sensibility and movement.

The originary problem was always related to the land: agricultural societies initiated the quest for appropriation of the land leading to cities, geometry, abstract planning, future planning, writing and spatialisation of mediums and memory, empires and colonization, work and slavery, bodily alignments, property and the tradition of body despisers. Inversely *a new relation to the Earth can only happen through a renewed relation to the body.*

Dominant civilization has grown in a tiny lapse of relative calm within the prodigious fluctuations of the planet, the solar system and the galaxy, but we are not making a good use of this time. Facing the sheer fact, the we are THE PLAGUE implies taking awareness that if we go on like this we go towards self-extinction and mass extinction. We cannot go on like this. We have to mutate, to change our way of living. How?

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<sup>25</sup> On the Internet Panopticon see Sorgner, 2017.

**Figures 9 & 10.** Epochal vortex diagrams. Each branch of the vortex could relate to one a particular systemic problem, such as climate change, pandemics, refugees, technological control, etc. These enter non-linear, exponential interrelations as we approach the event horizon of a singularity.

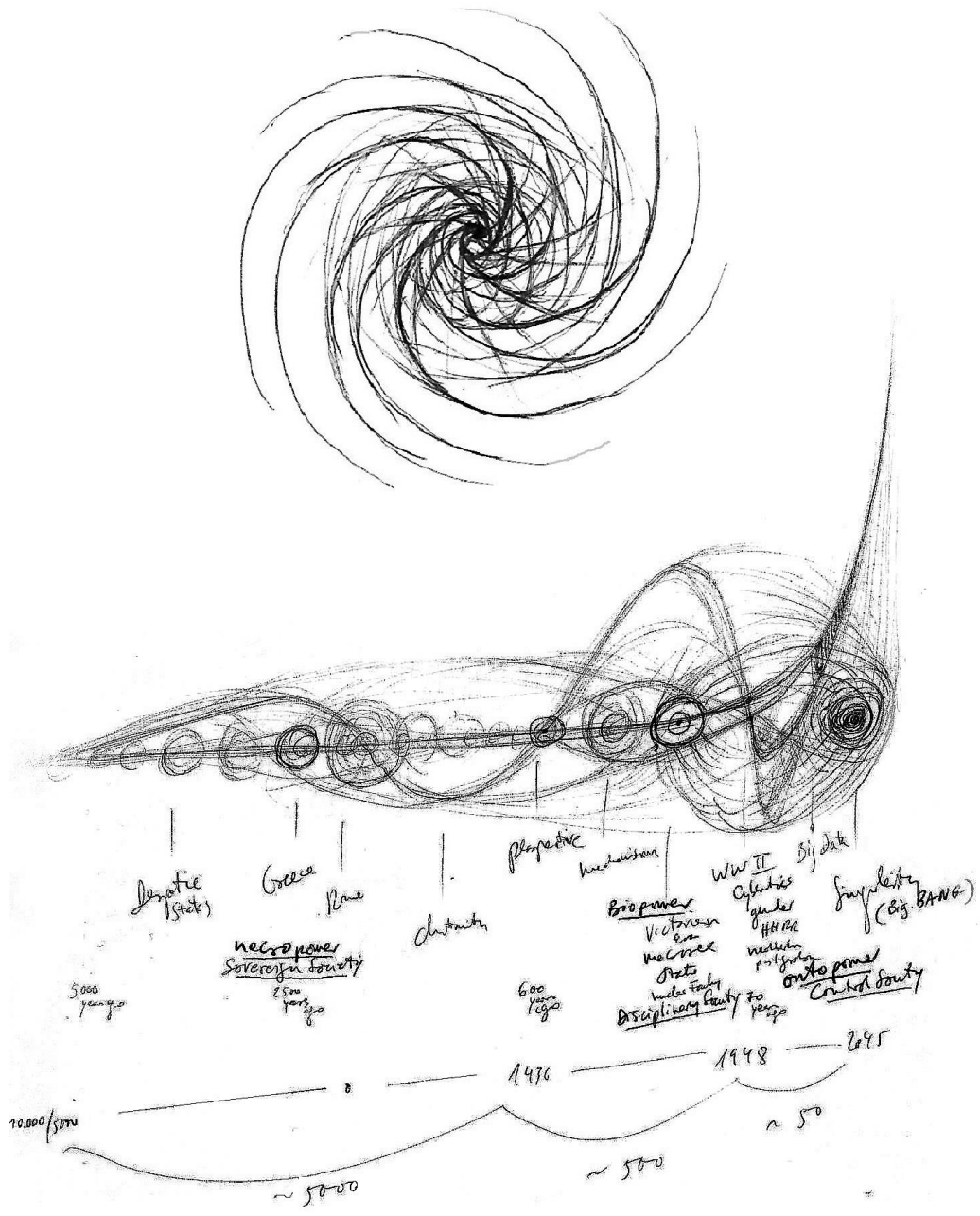


Image: Reverso/Jaime del Val





## BI r/evolution for a planetary health

We need to undo the fallacies that equate “comfort=immobility=civilization=control=domination=superiority”. We need a new kind of intelligence which is not about reduction and domination but about variation and symbiosis. For this we need to regain and reinvent in unprecedented ways our atrophied sensorimotor plasticity. We need to undo the *cosmological ignorance*<sup>26</sup> inherited from humanism that still populates our common sense. We need to revert sensorimotor atrophy with a broadening of sensibility. Comfort as immobility is evolutionary atrophy.

At stake is not to ideologically discuss the problem while maintaining our ways of moving-perceiving-living. What is needed is a renewed movement plasticity that makes us less dependent on radically unsustainable systems.

For this I propose to undo the metaphysical tradition of immobile disembodied entities through a reconceptualisation of the body as movement, as fluctuating field in variation: a proprioceptive field.<sup>27</sup> Proprioception, the internal sense of movement of a body, is reconceptualised as field perception and as primary evolutionary mechanism from which all other modes of sensing stem, or of which they are extensions (Del Val, 2020; 2022). Proprioception affords the most radical undoing of Cartesianism: you feel yourself in the same act of feeling the world, in motion and in transformation. It is transmodal and metamodal, because it integrates every other sense in the body’s capacity to move.

BI (Body Intelligence) is the selforganising capacity to move-think of the body as field capable of endless compositions and rhythms. Just as a starting point think of yourself as a swarm of 360 joints capable of endless configurations in relation to the world, whose state is always fluctuation, always sustaining multiple unresolved tensional states: this is the *ontological indeterminacy* of a body as movement field, an expression of quantum fluctuations, and therein lies its cosmological evolutionary, creative force of variation.

Metaformativity (Del Val, 2006) studies the emergence of alignments that reduce indeterminacy in movement fields and reintroduces indeterminacy through sensorimotor plasticity. Radical movement freedom is the capacity to co-sense and reconfigure our proprioceptive field in relation to others. We thus move from a rationalist consensus to a neurodiverse co-sensing. This is also a move from humanistic categories, through posthumanistic positionings, to metahumanistic movements of indetermination. *Rules emerged from atrophy, when we lost the proprioceptive capacity to co-sense.*

BI puts us on equal stand with other species (or perhaps as inferior to them due to our millennia old atrophy, our lost capacity to listen to the body, that is creating a planetary disaster) and shows that species supremacy is as questionable as white supremacy. Like all forms of domination, it expresses an impoverishment. Human, euro-white, heteropatriarcal, ableist domination is a cosmic aberration. Other species who allow biodiversity to proliferate are far superior to us. The degree of contribution to biodiversity should be a measure for a species’ superiority, provided one believes in the concept of species, but isn’t the concept

<sup>26</sup> By cosmological ignorance I refer to the old and wrong conceptions inherited from humanism, still populating common sense but dismantled by current science, which exposes an unimaginably vast and dynamic universe that makes humanistic control fantasies appear ridiculous and wrong.

<sup>27</sup> See Del Val (2020; 2021a) on proprioception, BI and ontohacking.

itself biased and problematic? Should we not think of symbiotic processes instead? This is the proposal of Metahumanism! (Del Val, 2021b).

Body despisers should learn about what a body is and how there is no self nor thinking without a body in motion. They should read what happens to people who lose proprioception: they lose all sense of self and world<sup>28</sup>. Intelligence is always of a body. AI in turn is based on an impoverished body of technical systems: endless grids that reduce the ontological indeterminacy of fluctuation, and work against evolutionary variation.

Lifecycles are part of cosmological variation: stars, vortexes, ecosystems and bodies live as long as they can transduce and transform energy into new more complex expressions. The highest aspiration of life is to partake in this cosmic play of diversification with as rich expressions as possible. This requires the plastic capacity to reconfigure oneself with the world, *never imposing oneself on the world*, as this implies blocking the evolutionary movement: *a Dionysian politics of life*.

### **A Dionysian politics of life. Preventing the extinction singularity (and stopping our complicitness with it)**

A metahuman flourishing and a regaining of Planetary Health implies, as a starting point, the following:

1. **Countercurve of body enriching—regain the capacity to feel-move:** every apparatus and process of body impoverishment needs to be disaligned, with new choruses<sup>29</sup> or metabodies: nomadic assemblages of moving bodies, by means of improvisation technes for education, art, creativity and sociality; mobilising a new sensibility where sensorimotor richness equals cognitive-affective richness, shifting from the fixed points of vision of perspective to the entangled fluctuating fields of proprioception and multisensory integration. This implies undoing the dominance of rationalism and promoting pluralities of non-reductive intelligencies of bodies, neurodiverse cultures, new indigenous pluralities of partial and mobile connections, choruses of behavioral indeterminators and ontohackers, for metaspecies symbiosis and crossbreeding, and a disalignment from the colonialist, ableist notion of species; while shifting from a controlled oriented AI to a symbiosis-mutation oriented BI, Body Intelligence, as source for endless new architectures of life and sociality. In cultivating the smallest and most subtle capacity for ongoing variation in movement (the *clinamen*<sup>30</sup>) lies the power to regain planetary health, a force we all have at the depths of our tissues, inherited from 4 billion years of evolutions. What I propose is not a sacrifice of comfort but a regaining of the joy of movement. Meanwhile we may regain sensitivity and

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<sup>28</sup> See Oliver Sacks' account of "The disembodied lady", a case of loss of proprioception (Sacks, 1987).

<sup>29</sup> The chorus is meant here as nomadic group of bodies dancing and singing, a ubiquitous phenomenon in all cultures, a sort of cultural expression of flocks and swarms: a rhythmic field of resonance with endless possible evolutions and configurations, based on multisensory movement improvisation practices, as collective resonance, ritual, education and memory. In the Western tradition, following Nietzsche, Greek Tragedy was at first only the chorus and gradually developed into the more articulate set of spatio-temporal divides of the theatre, the play, the actor and the audience: the spectacular was born by taming the orgiastic chorus of the Dionysian Mysteries. I elaborate on this in more detail in my forthcoming monograph *Ontohackers* (Del Val, 2022).

<sup>30</sup> The *clinamen* is Lucretius' concept for the Epicurean idea that atoms always have, and are intrinsically defined by, infinitesimal deviations/differentials from their trajectories.



resilience, and heighten the awareness of our entanglements with unsustainable and destructive systems, disaligning from them gradually.<sup>31</sup>

2. **Human population needs to be gradually but radically reduced... back to preindustrial levels:** by doing away with the humanist, industrial obsession with sex as controlled reproduction and multiplication of an entity that is causing a massive overpopulation problem by which we became THE PLAGUE, by freeing women from reproductive sexwork, by promoting new modes of (queer) kinship and polyamory, trans-species families, non-reproductive homosexualities and METASEXUALITIES, defending aging, shorter and richer lives, embracing death as part of collective mutation<sup>32</sup>, and the orgy as mutation, refusing to have children for the sake of the planet's health. **Compulsory reproductive heterosexuality –and its associated sedentarism- is bringing us to extinction** through overpopulation and consumption! Heteronormativity and the heteropatriarcal model, of family units of massive reproduction, is an oppressive model that threatens biodiversity, body-diversity and culture-diversity, exposing the paradox that domination is counter-evolutionary. It needs to be deeply dismantled and its delirious excesses need to be corrected. Homosexuality and non-reproductive Metasexualities are the way to avoid extinction, the way to Planetary Health! A century of compulsory homosexuality is perhaps needed in order to correct the excesses of millennia of oppressive heteronormativity!<sup>33</sup> Or rather, a metasexual culture! Metasexuality<sup>34</sup> implies, following Marco Vassi (1976)<sup>35</sup> pluralities of modes of non-reproductive sex, as bodily and relational mutation, as relational qualities of experience and kinship, which do away completely with categories of binary gender, sexual identity and orientation as these concepts stem from the radical misconstrual of sex inherited from agricultural-industrial societies: to think that sex is only the controlled

<sup>31</sup> Provisional measures such as apps for awareness of the entanglement of every daily action with systemic destruction could be promoted.

<sup>32</sup> This is due to the primacy of mutation in evolution and the need for complex organisms to mutate through death and reproduction, and given our far lesser plasticity with regard to bacteria, who mutate continually through sex.

<sup>33</sup> Take this with a few grains of salt, as an ironic provocation for thought. I am not proposing a *compulsory homosexuality* enforced by law, although one should consider that after millennia of compulsory heterosexuality that has criminalised all alternatives and is leading us to extinction through overpopulation, it may be actually worthwhile and necessary to have a provisional correction that compensates the disastrous excesses of compulsory heterosexual reproduction, monogamy and the nuclear family. If heterosexuals feel insulted by this, let them just think of how all non-heteronormative people have been feeling over millennia of oppression. The measure would anyway be provisional and partial. Would the world not be upside down, all political leaders now promoting homophobia would perhaps be promoting a provisional compulsory homosexuality as means to save the planet and the species!

<sup>34</sup> On my account of metasex and microsex as related to the post-anatomical body and to a metaformative reinvention of perception beyond the fixed point of vision of perspective, see Del Val (2009), as well as <https://metabody.eu/es/del-microsexual-metasexo/> for recent elaborations and forthcoming publications. For the latter see also <https://metabody.eu/jaimedelval-publications/>.

<sup>35</sup> Marco Vassi, known as the greatest writer of erotic fiction of his time in the United States, worked from his extreme personal experimentation “beyond the limits of bisexuality” in the middle of the sexual revolution in New York in the 60s and 70s. In ‘The Metasexual Manifesto’ Vassi (1976) proposes the term metasex to refer to a multiplicity of non-reproductive sex *modes*, associated with play (including voluntary and non-reproductive sex work), while reproductive sex is itself a mode that he associates with work (procreative). Sex and Metasex are part of what Vassi calls Eroticium. Vassi proposes six metasexual modes: procreative, theatrical, therapeutic, romantic, masturbatory and zen, defined by the moods, the qualities of experience not by gender-sex binaries, orientations, genital performances or even practices. In other essays published in the same collection (*Beyond bisexuality, Many are chosen but few spend the night*) Vassi proposes diagrams for deepening into the multiple types of relations beyond the number 2. Vassi criticises how all our vocabulary for sex is grounded on the historical confusion of sex and reproduction, we thus need to reinvent our vocabulary and proposes a visionary modal approach that has been surprisingly ignored in queer circles.

reproduction-multiplication of an entity. Also, from Lynn Margulis and Dorion Sagan (1997) we learn that sex in evolution is primarily mutation: a microsexual matrix of diversification (Del Val, 2020). Bacterial sex is the paradigm for a microsexual and metasexual revolution where microsex (sex as evolutionary matrix of mutation where every new bodily composition is a new mutation, Parisi (2004)) unfolds into a metasexual paradigm: of endless *modes* of sex as qualities of experience in variation, and as modes of kinship and relation for a modal society. Again, the Dionysian chorus is the trope for an orgiastic r/evolution. Developing technologies of the (sensory) orgy is the way for a Planetary Health, not genetic engineering of babies in the costly trash-human laboratory!

3. **Reduce consumption-production-transportation-energy-housing-waste-food-control... to pre-industrial levels... by moving more and in new ways!**

The more we enrich our embodied experience the less we will rely on systems of desire production of impoverished bodies that are always lacking something, following a system of massive desire production, and the less we become oriented by algorithmic control. We can then reinvent our ways of moving, communicating, dwelling, relating, learning or healing. We need to stop massive land abuse, exploitation and urbanization. We also must urgently reinvent our ways of eating: we have to stop being complicit with the Planetary Holocaust, making it visible. 100 billion animals currently in concentration camps need to be liberated! Eating meat from intensive farming is a cosmic crime.<sup>36</sup> A global **radical vegan** culture is needed that reduces consumption and population by relying on local self-production, enriching (g)local variations. Defending and claiming our affective relation with non-human animals as being at least at the same level as affective relations with other ‘humans’ (and all life-forms not dominated by rationality, verbality and numbers) is of paramount importance for starting a revolution towards a general animal liberation and for returning to a mode of relation to all life forms in the Biosphere that is not based on radical exploitation leading to generalized extinction. This goes along the importance of claiming non-verbal communication and thinking, our capacity to co-sense and our BI, which we share with all non-humans (who are actually “better” at it as they are not biased by rationalism<sup>37</sup>). We can also live with less clothes and consumption, with more nudity, towards a **global nudist culture!**, letting the body unfold as meta-organ, no longer hiding it nor neglecting it, with a richer multisensory experience and not relying on utterly unsustainable textile industries! We need to reverse all tendencies to accelerate and expand in quantity, which are symptoms of an impoverished experience, and foreground instead a richer and slower experience, with transport mainly on foot, with focus on micromovements with one’s immediate environment: less in quantity implies more in qualitative

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<sup>36</sup> Imagine if some time ago one would have been getting human meat from oppressed human people in the supermarket. Would people buying it not be complicit with the crime? How arbitrary are our red lines! Should farms be instead for dominators that bring us to disaster? Everyone should face the question: why should I (or my pet companion) not be in such a farm and those animals yes? There is no single consistent answer, only domination, but domination taken to this level is self-extinction!

<sup>37</sup> Animal ethics is superior to humanistic ethics in that it doesn’t allow systemic killing, cruelty and exploitation, it is not based on abstractions, but on embodied co-sensing. Abstractions allow systemic domination. My proposal for new technes of life (see Del Val, 2021a) is amorphous but not abstract, it is in fact based on the most concrete-but-formless of things: our proprioception!



variation. We need to learn from gatherer cultures from the past and present<sup>38</sup>, from non-human animals, and from the epochal mistakes of the Algoricene: **not in order to “go back”** to living “wild in Nature”, but in order to invent unheard of architectures, Body Intelligencies, a completely new relation to the Earth that undoes 10,000 years of impoverishment and domination. **This is our radical, evolutionary, cosmic challenge**, for a metahumanity to come.

It is necessary, for all intents and purposes, to reduce the population at least at the same speed at which it has grown (Figure 11), if we are to reduce the global disaster: from **8 billion to 1.6 billion in about 130 years**, until 2150; and then to 160 million, and 10 million, and perhaps even 1 million, (which is actually the population the Sapiens had for most of its history, when it seems to have gone pretty well, without creating mass extinctions); and with it reduce consumption and sedentary living, while regaining a lost richness of movement and experience at the inverse-proportional rate in which we disalign from sedentarism and overpopulation!

**Figure 11.** Diagram / Campaign 10<sup>-10</sup>: reduce population and consumption at the same rate as it grew, and inverse-proportionally increase the lost wealth of corporeal experience!

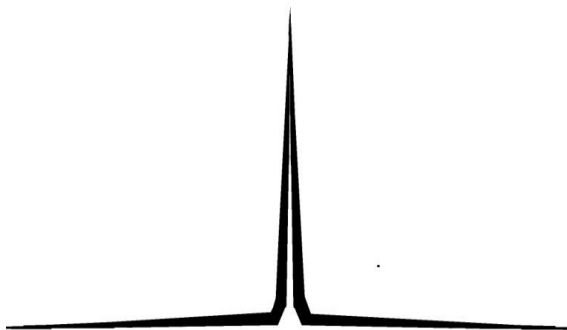


Image: Reverso/Jaime Del Val

Of course, none of this is happening, everything goes in the opposite direction, so a crisis is to be expected. Can't we undo this blind belief in the biblical mandate to “grow, multiply, and fill the Earth”<sup>39</sup>? It is nothing more than a mandate, a Biblical belief, a domination-intoxicated dogma! We need **to undo the deepest humanistic beliefs**, expose their poverty and mobilize instead a new experiential richness, starting from our proprioception, a richness that allows us to care for the planet and all its life forms as driving force for our concerns, desires and futures. Our desires and futures cannot be guided any longer by the will to self-preserve through descendance (or trash-humanist mind uploading). Affirmations that ‘humanity’ is unavoidably defined by this or that (fears, will to control and dominate, etc.) are mere tautologies that justify domination and prevent us from embracing our plurality and capacity to mutate. Underlying it all are impoverished ways of moving-perceiving-relating-thinking!

<sup>38</sup> See Suzman (2020) on how all our vocabulary of fear and programming of the future stems from the agricultural era and how gatherer cultures lived without such preoccupations, with more free time, more joy. I also suggest that all of them have had choral improvisation practices of collective creativity and varying modes of BI. The future is in gatherer cultures.

<sup>39</sup> As is actually said in the Bible, Genesis 1:28.

For millennia we have been obsessed with narcissistic fears, fostering a narrow vision that has only been increasing (with) those fears! Away with the narrow vision and, with it, all our fears. Embracing the body is the only way to embrace *this* Earth, and *this* life, against all preachers of (heavenly or data) transcendence!

But developing our BI is also the best and perhaps only way we can afford for an eventual **survival** that includes a mutation of the species towards a planetary regeneration. And, in any case, it can only enrich our lives.

Changing our ways of living for the sake of all life on the planet would certainly be worth the sacrifice. But I propose that there is no sacrifice! It is the joys of moving-sensing, of mutation and symbiosis, that we need to recuperate against the fallacies of sedentary culture.

The way towards a Planetary Health is in recovering a richer embodied experience. **How we move is how we think:** the richer our movements the richer our thoughts. The millennia long tradition of the body despisers needs to be undone, embracing the joy of feeling oneself as body in motion, in never-ending variation and symbiosis with the world. Only then we will be less dependent on unsustainable transportation, communication, production, consumption, exploitation and killing machines that drive us towards extinction: only then can we decelerate the curve. This needs both an experiential approach to recovering and reinventing our movement capacities, and a systemic critique of all technologies that narrow down that capacity. At stake is not an issue of amount of movement but of qualitative variation, for a neurodiverse culture against ableist normativity.

Only then we will be less guided by opaque algorithms: when we recover the body's capacity of internal fluctuation and variation. Recovering that richness is an unprecedented evolutionary response-ability: or will the Sapiens be known for being the utterly inferior species capable of quickly unleashing a mass extinction and a self-extinction? Is the Sapiens already plural enough and can its domination-oriented strand be challenged? Can we open up reductive reason towards a richer and less reductive intelligence of the body? The future for the planet is not in AI but in BI, Body Intelligence.

The uncomfortable truths need to be tackled: a **radical reduction in population and in consumption is needed**, a radical transvaluation and transformation must be enacted, by undoing the dogma of species multiplication and its heteronormative model, by undoing the fallacies of immobility as civilization and its systemic dependencies, by undoing species suprematism that leads us to extinction, and by regaining the **joys of moving** with the world, towards unprecedented variations.

## Modal society

How to imagine a modal society?

It would be about creating scattered and reduced communities, associated with specific ecosystems, developing ways of life, body intelligence, perception, collectivity, ways of living, symbiosis and relational architecture associated with that ecosystem. Each community would be a metabody, a node of mutation, miscegenation and symbiosis in a planetary network of evolutionary variation, analogous to bacterial societies: let's learn from bacterial!

Each community would have its choral practices, its techniques of improvisation, education and Dionysian choral politics, of co-sensing; its orgy techniques, its continually evolving



metasexual modes, its collective care and raising of children based on minimal reproduction; its modes of production of space, of economies of variation, and of work as a game; its vegan eating techniques based primarily on gathering and secondarily on local sustainable harvesting and cultivation; its polyamorous and trans-species kinship modes.

There would be partial connections with other communities, networks of travelling agents, pollinators for hybridising knowledge, practices and molecular memories, including genetic ones: metasexual pollinators through communities, but avoiding continuous and massive displacement, as well as avoiding the idea of a globality, assuming a immeasurable world within which mobile relationships are created with a small part, networks between open but localized, glocal communities.

It will be a technodiverse<sup>40</sup> society fragmented into a plurality of cosmotechnics as opposed to current global monotchnics. But at stake is not only mobilising different modes of technique: crucial is their degree of plasticity, as techniques of evolutionary variation.

First, there would be a process of planetary regeneration, of concrete ecosystems, a gradual disalignment, creating laboratory communities and guerrillas of indetermination.

But this is ultimately not a utopian but a metatopian approach: becoming ontohacker, indeterminator, here and now, anywhere, reintroducing variation in our movements.

Metatopias (Figure 12) are spaces created from movement, spaces of crossbreeding and mutation in the face of market niches that separate to control. We need to mobilize dynamic architectures, metatopias for pluralities to come.

## Decalogue for Planetary Health

Quit Facebook, go vegan, become homosexual ... and dance every day! ... This would be the very summarized formula, but the proposal is more complex and interesting:

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-categorizing or formalizing neurodiverse intelligences, enhance non-verbal communication, co-sensing more, instead of limiting ourselves to verbal rational consent.
2. **Don't reproduce!** Neither sexually nor in the laboratory. Develop metasexual modes, orgy techniques, polyamorous and trans-species kinships, contribute to the radical reduction of human population, become microsexual agents, pollinators of epigenetic variation and miscegenation.<sup>41</sup>

<sup>40</sup> On technodiversity and cosmotechnics see Hui (2021).

<sup>41</sup> This is a radicalised version of some existing and recent proposals in feminism such as Donna Haraway's call to "Make kin, not babies!" (Haraway, 2016, 103), her proposal of sympoiesis as making-with and becoming-with, and her fabrications of 'Communities of Compost' that regenerate the planet with new modes of symbiotic kinship and low reproduction. Ursula K. LeGuin is a pioneer in fabricating such alternative worlds, as in *The Left Hand of Darkness* or in *Always Coming Home*. But Haraway's idea of reaching a population of around 3 billion over several hundred years I find excessively soft: 3 billion humans were a number achieved after 1950, already associated to a very unsustainable relation to the planet! For a more sustainable relation one needs to look at populations well before industrialisation. *Way of living and population are related*.

3. **Become a radical vegan**, not consuming products of animal origin or human and land exploitation, or delocalized 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, favoring slowness and qualitative variations.
6. **Develop symbiotic ways of living**, of relational and dynamic architecture, avoiding intensive urbanization, or no urbanisation altogether, developing new architectures of the living (see Del Val 2021a on Flexinamics). Disalign from the hygienism that separates and immunizes us. Promote nudism, the body as a sensor.
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.
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).
9. **Accept death** as part of the evolutionary mutation, and suffering (pathos) as part of symbiotic becoming, but 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 process of variation.
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.

## Ontological therapies

This manifesto is full of rage against the generalized complicitness that many presumed critical circles in activism, the academia or the arts, have with the Planetary Holocaust. For a long time, I was also complicit, to different degrees, in a never-ending process of disalignment. May this manifesto serve to disseminate a certain raging awareness, and a mad Dionysian joy

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There is a wide arrange of movements and philosophical positions that count as antinatalist, some of them perhaps too soft in the reductions proposed, such as “Populations Matters”, others perhaps too radical and negative in claiming an extinction and a suicide of the species without considering alternatives for a mutation, such as “Voluntary Human Extinction movement” and the “Church of Euthanasia”. Antinatalist positions of different kinds include those of Schopenhauer and Malthus, but also Spanish anarchist Luis Bulffi who wrote the “Belly Stryke” manifesto in 1906. “Earth First” ecologism, queer and posthuman kinships or “no children by choice” movements also resonate with my proposal, though generally an alternative and affirmative proposal for the species’ mutation is missing.





towards recovering our movement, and take into unheard of evolutions: *ontobacking*<sup>42</sup> *r/evolutions*.

The great challenge is to expose the poverty of domination as counter-evolutionary anomaly. This implies the masters as much as the slaves. People obsessed with domination, fascists, dictators, whether at large scale or in the home, are impoverished bodies who have lost all sense of joy, movement, and variation in self-feeling with others.

Not Quantum computing for increased control... Quantum bodies, quantum indeterminacy of BI, Body Intelligence, and of the body as fluctuating field!<sup>43</sup>

The pandemic was a test... we need to assume a change, towards a richer experience!

Neither utopias of deceleration nor dystopias of acceleration, but **metatopias** of disalignment!

Ontohacking techniques<sup>44</sup> and *ontological therapies*<sup>45</sup> are needed to overcome the nihilistic impoverishment of experience:

1. reinvent body and relations,
2. disalign from reductions,
3. actively counteract reductions in any mode and scale, looking only at the underlying movements!

**Figure 12.** Metatopia metaformance by Jaime del Val in Argentina in 2016.



Image: Reverso/Jaime del Val

<sup>42</sup> Ontohacking implies opening up to indeterminacy and movement the realities we had learnt to see as immobile, starting with ourselves.

<sup>43</sup> As an artist I work with digital media since 2001 (for instance see Del Val, 2021b). But I can affirm that the future of the planet is not in the digital, nor in mechanical media, nor in the rational subject taking control: rather, it lies in letting control and domination dreams go, and regaining the body's capacity to move-sense: BI.

<sup>44</sup> See Del Val (2021a) on Ontohacking techniques. See also <https://metabody.eu/metabody-techniques/>.

<sup>45</sup> Ontological Therapies are an ironic but serious counterproposal to transhumanistic (or psychoanalytic) therapies and enhancement procedures, it implies not only the dismantling of ontological fallacies inherited from humanism, but a plethora of techniques for bodily reinvention: metaformative techniques of movement-perception.

## Multiversal right to non-reduction—domination as cosmic crime

Narrow movement-perceptions underlie all forms of systemic violence. Broadening perception is a multiversal prerequisite for evolution. Domination is a cosmic crime. I therefore propose a *multiversal right to non-reduction*:

1. The right not to have experience qualitatively reduced to quantity, perception to fixed points of vision, movement to traceable segments; the right not to be subdued to reductive interfaces, dualistic media, and algorithmic opacity.
2. This new account of *negative freedom* is accompanied by a new account of *positive freedom*: the right to promote qualitative variation, behavioral indeterminacy, disalignments, evolution as variation, proprioceptive richness, entanglement, and qualitative diversity.
3. This implies the right of the planet to a Planetary Health: the right of the planet and all its living processes not to be disrupted, reduced, quantified and exploited.

If the **limit to our freedom** is in someone else's freedom we urgently need to **widen our idea of this "someone else" to the entire planet and all its life forms**, and understand our daily complicitness with a Holocaust. It's not a priori a question of imposing prohibitions (to reproduce, eat meat, use motorised transport, buy products with plastic packages, or use Facebook, for instance<sup>46</sup>), but of developing a sensitivity, a deep embodied awareness, a **relational indeterminacy** for a **non-paternalistic relational ethics**, based on movement.

More than a measurer of our carbon footprint, we need one for our **Holocaust and Extinction footprint!** Maybe an app that gives us electric shocks of different intensity with each daily gesture that fuels the Holocaust and extinction?...

But my proposal is not to prohibit, rather it is about recovering our lost capacity to move-sense, the joys of symbiotic mutation! It is **not a question of imposing** rules against individual freedom but of **regaining a deeper sense of freedom**, a radical freedom of internal movement, of symbiotic freedom and mutation!

Promising movements such as "**Extinction Rebellion**" must urgently include in the forefront of their proposals the end of heteronormativity and reproduction, a radical posthumanism and veganism, and a fight against the sedentary lifestyle that underlies consumerism, for a deep change of way of life.

Decolonizing ourselves and the world means undoing the inflexion from qualitative variation to pure quantification, and its basis in an impoverished body, movement and perception. This is the **prism of domination**: a prism of narrow perceptions underlying all abuses, and creating an evolutionary paralysis. This is the substrate, common to all modes of oppression, that we need to address.

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<sup>46</sup> Should one criminalise reproduction, heterosexual relations, consumption of animal products, perspectival media, motor vehicles, mechanical transportation, or digital control networks like Facebook? Maybe. Our red lines are so arbitrary. Some time ago it was unthinkable for sovereign subjects not to have slaves, it was unthinkable that women should have rights. Nowadays it seems clear that one should not have slaves, that women should have equal rights, that one should not kill other people... But many "critical" people still pretend to have arguments against veganism, arguments for holding onto a way of living through which we are killing the planet, billions of life forms and ourselves with it, ...just because we hold onto a completely wrong idea of comfort and individual freedom. Nowadays (un-preoccupied and relentless) human reproduction is a cosmic crime! Humans eating meat from massive animal slavery is a cosmic crime!



## Glocal worlds and metahuman flourishing

How to enable plural modes of relation that do not assume a universalistic, homogenising paradigm of globalisation and which are at the same time exceeding an isolated locality?

We need to assume a world of only **partial connections** and the undesirability of subjecting the universe to a homogenising vision, a world where the irreducibility of experience to pure quantification can be claimed back against the onset of generalised flattening. A world of foams rather than globes (as Sloterdijk would say).

The future is orgiastic.

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