

# GEOPOETICS



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## Foreword

This book is not the result of one person's efforts. Its roots reaches deep and wide. We have edited, compiled, illustrated, commented on, phantasied about, criticized and desired it together. Some of us can be named, most cannot: Eleanor Goldfield, Giuliano Medici, Alcamy Henriksen, Timothy Crisp, A.B. Alexander, Jonatan Habib Engqvist, Asker Bryld Staunæs, & Olof Pettersson. Some people, whose words and images it has stolen, need to be acknowledged: Sebastian Saar, Niklas Nenzén, Hanna Riisager & Leif Holmstrand. Its debts does however go much deeper. All those who contributed when Styx called out for help in 2014, a call that resulted in the book *Deontologi*, are all intertwined in the fabric of this book too. The real sources, however, are much more difficult to name.

Olof Pettersson  
Stockholm, 20160530



## Introduction

The purpose of the geopoetics is simple. It aims to identify and conceptualize what it means to exist on this planet. This is a meaningful and a necessary task. Today, it is, however, impossible to accomplish, for one simple reason. The language that we use to talk about the earth is occupied by an irrevocable reductionist point of view and all notions we have available are imprisoned by an anthropocentric semantics. Currently, this makes the goal of the geopoetics impossible to reach. Thus a more instrumental task emerges. Even if the ultimate purpose of the geopoetics is existential, its primary mode of operation is political. At this stage of development, the geopoetics is therefore not only a theoretical or reflective project, but also an emancipatory endeavour. The obstacle is well known. The reductionist's point of view is commonplace. The earth is ours for the taking. She is a natural resource, an unconscious thing. As this view sustains and purports exploitation and abuse, the degree to which it is ingrained is also exactly what makes the geopoetical task impossible. This impossibility does however also have another side. There is something

necessary about the reductionist's point of view that we need to understand and incorporate into the emancipatory struggle. As humans, we cannot understand the earth. She is too vast. She is is incalculably rich. She is a plethora of beings, a myriad of states. She is all of her inhabitants. She is we, our goodness and our evil. She is all sentient and insensate beings, all genders and bodies, both living and dead. She is all rivers and mountains, all ghosts and spirits, all plants and animals, all microbes and viruses, their minds, their history, our minds, our history, all memories, everything that has happened on, over and under the surface and all the possibilities and hopes of what has not yet occurred. Not, however, as isolated events, but as integrated parts of a unified whole. This is we why we tend to reduce it. The consequences are twofold. On the one hand, even if we know that the ultimate purpose of the geopoetics is a mere phantasy, we must nevertheless persist. We cannot accept that the earth is something that we can comprehend. On the other hand, and for the very same reason, the geopoetics must also acknowledge and embrace a frank, honest and effective absurdity. A geopoetical examination must try to reach beyond what it can ever hope

to accomplish. It must face the void and jump. In this jump, it cannot have a predetermined goal, no established purpose, no premeditated function, nor cause, nor motive, no predefined reasons for why it exists, nor any prescriptive assumptions regarding the manner in which it begins or ends. Instead, it must be improvised. It must be open, attentive. It must stray. But never without determination. Why? Because this is the core of the problem: the fatal threats that the earth is now facing are the results of a coward indeterminacy that has allowed us to speak about the earth as an insentient globe and as a heavenly body without life. We cannot continue in this way. The earth calls upon us to make a difference. You can feel it in your bones. You can hear it in the wind. The geopoetics is an answer to this call. And this book is an attempt to describe how we understand this answer. It does not claim to be exhaustive or comprehensive. It does not claim to be capable of solving even a fraction of all the relevant problems. But it is an attempt to contribute with a first entry in the living and evolving geopoetical canon. As such, it is also an initial attempt to articulate what currently known needs exist: an attempt to aid the reframing of our relationship with the earth,

that is, to identify the most irreducible terms in our earth concept, exposing the most pressing problems therein, analyzing those problems' underlying causes, offer sound suggestions as to how to handle these various issues, and, at the end, to help realize the conclusive and collective emancipation of all sentient beings. But is that not a predetermined goal? Is that not an established purpose, a cause, a motive and a predefined reason? When the aim is to philosophize with the hammer, there is no time to bother with such simple contradictions. Both are obviously true. We have no idea what will happen, so this cannot be determined before we get started, and yet, there are no reasons to aim for any other goal than the one that will make a real difference. The bottom line is nevertheless the same. We need a shift of mind. Without it, it seems, without a shift of paradigm, we can not hope to change the destructive actions of our species. As such, geopoetics is also always in solidarity with, or rather, in a anthropopagic relationship to, all people working towards the same goal. We do not believe that there is one answer. There are many answers to similar problems. This work is a mind work - the deprogramming of a deeply programmed

monobiotic concept of society. It is therefore not only a weapon against the status quo, but also a tool for all those withdrawing and retreating together with us. The book is divided into three sections. The first section, called *Anahata*, concerns the future. It identifies and outlines three visionary moments in relation to what we imagine to be the effects of a fully liberated earth constituency: true individuality, interspecific communication, and geocracy. The second section, called *Lethargy*, concerns the present. It lays bare a number of contemporary challenges centered around three core concepts: anthropocentrism, the reification of the voice, and power accumulation. The third section, called *Deontology*, concerns the transition. This section enumerates various suggested methods alongside three main courses of action: the substitution of the emancipatory subject, the de-reification of language, and the establishment a full-scale geocratic world order.



## Part One: Anahata



1.1. The vision and principle are the same. They state simply that when we no longer think we are better than the other beings that inhabit the earth, reason will allow us to move beyond the limits of the competitive individual. To reach this end, we must recognize our place within the earth's systems, that is, rather than hierarchically above them. "There are no hierarchies in nature other than those imposed by hierarchical modes of human thought, but rather differences merely in function between and within living things", Bookchin said. Perhaps he was right. The necessary recognition he seem to talk about does in any case coincides with our recognition that the human-made systems, we see ourselves as intricately living within, are not only unnecessary, but also homicidal and founded on nothing but our own faith in them. It is from this perspective that such ideas as phytosemiotic economy, as we shall try to develop it, consider the power of building communities on actual needs rather than on fiat currencies or gold, which holds no value to us evolutionarily.

1.2. Would it not be nice to be able to communicate without the limitations of anthropocentric semantics? "I see now that I have always had the capacity to understand to the plants and the animals". The function of our language is not

confined to the sharing of information. That is just a side effect. Our voices are more than just instruments. They are manifestations of reality. What does that mean? Is the voice not a manifestor of reality? A creator? A driver? Of course. But the illusory separation of soul and voice has made us think that what we say does not matter. We think that we cannot use our voice to reach beyond what we already know. But such wounds can be healed. The experience of true acoustic interaction will soon become a source of authentic relationships. Real sympathy is possible.

1.3. We anticipate that at least two changes will occur after our voices are freed of their current constraints. First, we will no longer be able to think of words as representations. Second, the flow of information will eventually not flow at all, but pop (like champagne). Reality will no longer be possible to mediate, contain, or control. We will realize that a proper understanding of sentient experience requires a shared and mutational language. In that situation, our evolved capacity for discursive deliberation will need to be described or implemented as a poem. But poetry is not a medium. The medium

is the message, and the world does not emerge in the poem. It is the poem. Mallarmé was too humble. And who is Mallarmé? Or MacLuhan? A faun's throw of the dice. Our vision is larger and better. It must be. We must force it to be. As we begin to dispose of the conceited notion of an hierarchy of intelligence, our ability to listen will rapidly and exponentially improve. Then we will have no use of mediums (or messages). Upon dismantling the notion of hierarchy, we will begin to hear all that our ears were designed to hear. My God! The birds will talk. The trees will laugh. The water that falls from the sky will cover our fragile bodies with dense songs of medicinal memories. Then, we will slowly start to understand. Take responsibility. Allow the hierarchies to do their proper job. The strong will no longer be separate from the weak. Nor the sick from the healthy. Sane and insane will no longer matter. Such distinctions will be obsolete. But there will still be time for lullabies and inspiration. There will still be younger and older individuals. Although we will all sense that birth is not such a hermetic barrier for knowledge after all.

1.4. Our experiences of what it means to be

sentient will soon become more and more common. As more of us become proficient within the new paradigm, people will open up for a type of communication that can encompass, envelope and transmute individual experiences into the unknown. This will also allow for the expression of sub-individual, shared, and hybrid identities. Each individual will be able to access the network of interspecific connections that span the planet. The consequences of this linguistic transformation will in many ways be revolutionary. Human relationships will change. The way to live and work will become different. But perhaps more importantly, our self-images and identities will change. Encountering the earth's immense source of geocentric experience in an uncontaminated way will change how we assess the conglomeration of the conceptually problematic historical knot we know as the human mind. The political shift will follow naturally and automatically. Our decisions will be influenced by panbiotic considerations. Policy development will be made on the basis of a syngenologically integrated process of evaluation. All forms of life will be part of the process and this will guarantee a peaceful and smooth transition. We will both be able to dismantle our

current monobiotic power structures without casualties and to identify the conditions for a syneonomic constitution. In time, the evolutionary development of a geocratic world organization - perhaps to be known as the United Lifeforms - will result in the freedom of all sentient beings and an organization to secure their continual diversification.

1.5. There are many reasons to think that a geocratic world order is desirable. For one, as all forms of unwarranted hierarchical structures of power are dismantled, social affiliations, geopolitical structures and political views will no longer matter. Social affiliation will no longer matter, because no one will be well connected, famous, or born into the “right” family. No one will need to fake who or what they are. Geopolitics will not matter either, because both human and physical geography will be understood in the light of what conditions our understanding of space. The white areas on the map will grow again. Exploration will once again become an adventure. Deep space. Black matter. An unknown universe. Microscopic maps. We will no longer be confined to one particular point of view. Let us spend the day exploring the outer

edges of the new daffodil leaf. Let us experience its valleys and mountains. Dig ourselves into the black Bulb Mites scattered on its surface. In this light, political view, understood as affected by international relations, will of course also be obsolete. All in all, the very notions of humanity, politics and national interests will be tales of the past. Bilateral agreements, multilateral cooperation, federations, war, peace, borders, treaties, truce, all such notions will feel archaic and out-of-date. There will be no animosity. Instead we will all be among respected, trusted, collaborative peers. What does that mean? Well, first of all we will no longer envy, nor revel in self-pride. Although we will still get angry, of course, the socioeconomic circumstances that will regulate anger and aggressivity will be conditioned by other factors than now. Here are three examples: phytosemiotic, interspecific, bioneural hermeotics.

1.5.2.1. Phytosemiotic hermeotics, first, is the science of how to communicate without words. This is what plants do. This is what the sun does. This is what we do when we run out of words. It is a daily occurrence, yet it is a skill whose silence betrays its importance. This is also

why we are not dealing with a hermeneutics. Understanding does not require interpretation. It requires resolve. Hermes was a messenger, not an interpreter. The message from the earth is not something we are supposed to interpret. Either we get it, or we do not get it. In the latter case, we deduce that there was no message at all. Silence is no excuse. Neither is metaphorical silence. We want to hear it loud and clear. Hermes was also a thief and an impostor, of course, but we just have to accept that some things are lost in translation. The edges of our identities are not that well-defined in any case, nor are they supposed to be. We flow in and out of each other, and this is really the point. We are nothing more than the microbes in our intestines. This is why our identities need reevaluation. We need hermeotics to be phytosemiotic, that is to say, we need them to work on such a general and abstract levels that the trees understand.

1.5.2.2. But would not the trees identify as trees? There is nothing wrong with identity as long as it's built on solidarity. The problem with identity is when it's founded on hierarchy or coercion.

1.5.2. When something is bioneural, second,

this identifies a physical connection as well as the connections between our bodies of thought. Think on it: Our bodies are those microbes' homes. Their bodies are our cities. The complexity is not immediately apparent, but we must start to let go to see the action. It might be simpler if we work these ideas using a two model concepts: a termite mound and the previously mentioned intestinal microbe. We cannot live without them. In fact, we are nothing without them. This is the bioneural connection. Thought and body are the same. They can be understood and felt. A home is both a thought and a physical place. We are the homes of the microbes, but they are also our thoughts. We think with them and we live with them. This is how we must start to understand the future of our cities, our identities. A city, a body, and a home will no longer be separate things. We will no longer live in desertion. We will live in living things, just as we always have, but have temporarily forgotten.

1.5.3. The interspecificity of our communication, third, is what will make it possible to be more than an isolated memory. Interspecific means: beyond species affiliation. Any value difference between

an elephant and a ladybug will be negligible. Human identity will not be particularly central, even if we may still occasionally use it as an argument for a particular height of a trellis or a ladder.

1.5.4. Do not misunderstand. Nothing of this means that that we are going for anything like a total stripping of identity. There are no reasons to strip ourselves of what we are. It is good to think of ourselves as human beings because with that comes a lot of responsibility, and power to change things for the better. There are brains that can be used, and opposable thumbs. What we are going for is better described in terms of non-necessary identities. Remember Marx's critique of the division of labor? Marx is a dead, confused, rich, white, male, of course, living in a time even more bewildered than the present, but the principle is the same: "For as soon as the distribution of labour comes into being, each man has a particular, exclusive sphere of activity, which is forced upon him and from which he cannot escape. He is a hunter, a fisherman, a herdsman, or a critic, and must remain so if he does not want to lose his means of livelihood; while in communist society, where nobody has

one exclusive sphere of activity but each can become accomplished in any branch he wishes, society regulates the general production and thus makes it possible for me to do one thing today and another tomorrow, to hunt in the morning, fish in the afternoon, rear cattle in the evening, criticise after dinner, just as I have a mind, without ever becoming hunter, fisherman, herdsman or critic.” If we substitute the emancipatory subject in this though, the idea becomes viable: In a geocratic society, where nobody has one exclusive sphere of identity but each can become accomplished in any branch she wishes, society regulates the general growth and thus makes it possible for me to be one thing today and another tomorrow, to be a stag in the morning, a fish in the afternoon, a cow in the evening, criticise after dinner, just as I have a mind, without ever becoming stag, a fish, a cow or a critic.

1.6.1. What is geopoetics? It is clear that we must begin with what we already know. We must begin with what our present form of society thinks is closest to the heart: economy. The notion of economy is however much richer and more profound than often assumed. Insofar

as we manage to reconcile it with its original meaning, one thing will at least become clear: the eco in economy and ecology is the same. Both derive from Greek. It means a house or a home (οἶκος). The earth is our home. Economy is the care for the earth. Nothing else. This is what will cure our socioeconomic circumstances. This will be the measure of our identities. We shall call it the constant of Aphrodite. She is the phytosemiotic fire of economy. She will be conceptualized in the foam from the foliage. In this sense, geopoetics is economy.

1.6.2. If one of the purposes of philosophy is to come up with new concepts to facilitate moral deliberation, then geopoetics is philosophy.

1.6.3. If politics is the competition between rivalry forms of social management, geopoetics is not politics.

1.6.4. If the purpose of political struggle is to fight until the bitter end, geopoetics is not part of the political struggle. There is no beginning. There is no end.

1.6.5. If the purpose of politics and political

struggle is to display the parody of human complacency and to force us to take a step back, then geopoetics is politics.

1.6.6. If politics is about finding a viable line of flight, about disempowering humanity and about accelerating our moral evolution, then geopolitics is politics.

1.7.1. On many levels, everyday life will look exactly the same as it does today. We will laugh. We will die of old age. We will see in the dark. We will scream when we are born. The big difference will lie elsewhere. We will see it in our dreams. First of all, they will no longer be our own, because we will no longer be dissociated. Secondly, we will no longer live alone. Our plane of existence will no longer be isolated. The meaning will come back. We will know why we are on this planet and we will know, just as most other sentient beings already know, what we are supposed to be doing. This does not mean that we will be able to finally answer the question of Being. This is not because the question will keep eluding us, however, but because we will realize that it is an expression of our present cultural isolation.

It is not, as has been assumed, an expression of our mortality. Our mortality will of course not change. We will still die. But we will no longer think that we are the only type of Being that needs to be free. Freedom will no longer be understood as a human prerogative, because we will realize that freedom is not about choices. Freedom is not about the anxiety derived from the empty future or from the need to make a difficult choice (with regard to our carriers, for example). Freedom, instead, is the experience of realizing the the world is open; meaning: the world is open, because you are a part of it, not because you are isolated and alone. In this light, your responsibility is no longer a question of debate. It is not up to you to decide what you are supposed to do. This is, and was, clear from the beginning: Sustain and develop earth as a livable place. This is our shared desire and destiny. In this regard, necessity and coincidence are the same. Freedom and responsibility are in accord. The existential problems will be secondary. Your essence will still need to be defined, but you will know why it matters. It matters because you will need to find a line of work, a carrier, if you will, that will contribute to our shared evolution as the largest form of life we know: earth.

1.7.2. In other words, our meaning will be based on our place and time, on this life, not any musings of an afterlife. Our meaning will be inextricably woven into the fabric of the ecosystems around us, because it is from here that we are born and into this we will die. It therefore follows that our freedom is dependent upon the freedom of all beings. But de Beauvoir claims that “regardless of the staggering dimensions of the world about us, the density of our ignorance, the risks of catastrophes to come, and our individual weakness within the immense collectivity, the fact remains that we are absolutely free today if we choose to will our existence in its finiteness, a finiteness which is open on the infinite. And in fact, any man who has known real love, real revolts, real desires, and real will, knows quite well that he has no need of any outside guarantee to be sure of his goals; their certitude comes from his own drive.” But responsibility is not a question of debate. You are yours to create, you are yours to build and evolve, but your responsibility, your meaning as it pertains to our shared home, is and always has been clear. So freedom, then, is not a choice. We cannot choose to begin the change that

is necessary. But to say that freedom is not a choice gives people the idea that they, like the ancient greeks, can just sit and think and all truth will just come to them. They were right, of course. But right now, it is not truth that we need. At least not that type of truth. We need strategies to dismantle a corrupt society. The search for the true truth will, and should, turns us away from action. Right now, however, we must settle with some more plain version of truth, however dull it might be with its lists of facts and encouragement to be frank. It is only on such a ground that we can start to work, that is, to start to question why it is that we need to work. The only reason most people work is because they have to. They have to earn a wage, they have to buy a house, pay bills, etc. Should we not also question the very existence of labor in this sense?

1.8.1. We need to define humanity, somehow, to get some grips about what we are dealing with. Because when we think of humanity, we can also think of its potential, the potential to do good, to be good, to evolve in all senses of that word, to evolve all sense, to sense the promise of evolution and to be what we only

can dream we can be. Therefore, from this point of view, humanity shouldn't be something that we lose. But something we grow. Timaeus, in Plato's *Timaeus*, says that humanity is a plant turned upside down, with the root in the sky. If this means that we grow right up into it, and give our fruits for the ants to eat, that might just have been true. We can be a power that recognizes our shared existences, our solidarity with all life.

1.8.2. It is important to always look at things from different angles. One could ask: What can we expect? The answer to that question is not static. The more the process takes hold, the easier the task will become. The deeper our roots plunge into the soil, the higher our thoughts shall reach beyond the clouds. And these experiences will resonate. The first steps will be subtle. But our shared emancipation will accelerate exponentially. All will become increasingly involved. Hidden layers of shared space will be revealed. This is the true white space they dreamt about in the sixteenth century. Perhaps Caspar Vopel's map of the world is less inaccurate than we have come to think, filled as it is with enormous sea monsters, giant

swordfishes, white walruses with frighteningly large tusks and the king of them all: the hog-faced alligator. As humans, we will encounter oceans of unexplored territory, yet our humanity, as we know it, will be diminished. Our eyes will meet other eyes. The somatic differences will be more and more negligible. With a free mind, the body will be more flexible; with a flexible body, the mind will open to change. At first, these encounters will be bewildering. It will feel like being on a telescopic roller coaster. The eye of the spider will be as big as an elephant's. You will see what they see, and they will see what you see. After a number of years, we will start to make different kinds of decisions. Some will travel in, some will travel out. Our horizons will expand and be differentiated. Each will find a suitable place. Our shared specificity will shatter. We will find different narratives that better delineate who we are as individuals.

1.8.3. Are we suggesting that we should blur the lines between the species? Do we not have sufficient reason to keep those identifiers? Are they not good things? Of course we will still talk about hedgehogs and spider and ant, but just in the same way that we talk about the rising

sun and the individual agent. Everybody knows that they do not exist, that matters really are more complicated and that we cannot found a viable political organization or build lifesaving technology on old myths. A human can never be a wolf, without allowing herself to be possessed by its spirit. A human can never take over a wolf's space, their way of life, then she would no longer be a human. If a person wants to live like a wolf out in the woods and finds camaraderie there, that's cool, but they should not aim to overtake the identity of another species, or at least not for the wrong reasons. What are the wrong reason? The problem would not be that he other species would care. The problem is why a human individual, trapped in one kind of species-identity trap, would want to change this trap for another. Can we can be proud of our species without allowing that pride to push us into homicidal or destructive works? In some mythical sense yes. If we are truly to embrace our place on this earth, we must also embrace that we are what we are. What does it feel like to be a human? Powerful? Trapped? I do not think it matters. When we stand face to face, you species does not matter. Individuals can speak with one another, species can not.

1.9.1. On many levels, our situation will remain the same. We will eat and sleep. We will hope and dream. But one important difference will be that we will no longer quantify these experiences as isolated events. Our system of counting will be different. In lieu of mereological arithmetic, we will use anthopic arithmetic, i.e. the arithmetic of the bees. This is what they have been doing since time immemorial. But the secret to their efficiency is still a mystery. They do not count the meters between the flower and the hive. Instead, they live the distance. And when they communicate this life, they encompass all factors: the strength of the wind, larval traumas, levels of competitiveness, the sun's position. Other bees will have no problem understanding this, because the life that conditions the information is shared. This, of course, is an extremely efficient way of communicating. We will adapt. There are no physical barriers. For now, however, we cannot accurately predict what the future holds. We can assume that things will get a bit complicated. Intensities have no beginnings and no ends. Anthopic arithmetics is intense in this sense and is no exception. Just think of the computers we could make and what functions they would

serve. Think about space, the black skies, the organic structures. Imagine the glowing lines of bioluminescent algae against a deep blue sky. A growing night. Traces of light. Water. Plasma. Tissue.

1.9.2. It is important to note that we shouldn't devolve. We shouldn't let go of the power of math that's lead us to find galaxies, the power of math that lead us to see ourselves, not as the center of the universe, but indeed, as a very small speck of dust. Math and the human ability to do math should not be shunned. It should be embraced and used for positive development. Today, we think linearly and exponentially, we have not begun to embrace the chaos that is the order of the universe we are a part of. Shifting paradigms will slide these new perspectives into view as if flipping through a slideshow. Our only barrier to this conceptualization is the very instrument of conceptualizing, our minds.

1.10.1. On a political level, these shifts will have a tremendous impact. Our living and working zones will evolve in new levels of incorporation. (We will reclaim the jargon.) The political organization of the earth will correspond to a

completely integrated and organic whole. In an individual level, the result will be unmitigated autonomy. There will no longer be any rules to follow. There will be absolute, uncontested rights to be and act in accordance with one's will. Raising our minds and bodies to not only recognize our own self, but also the self in the other, we will be able to both cultivate our own identity while respecting and uplifting the identities of those around us. In light of this, restrictive rules and legislation will be unnecessary. There will only be guidelines for growth, guidelines for participation and respect. What about the idiots? We need to regulate and legislate them. We need to prevent them from killing us all of. We need to make it illegal for them to test toxic chemicals on us! The idea of no laws or anything is attractive, but we still need some guidelines. It is possible to think about it in terms of anti-oppression training. There are things to consider but not strict laws. People are encouraged to be themselves while respecting and uplifting others being themselves. Would this solve the problems of the incorporated polluters? No. Those we need to get rid of much earlier on. How? Perhaps the vision must find it own paths, evolve,

destroy. Conceptually, the future may be hard to understand. The notions of the rule of law and the survival of the fittest have become deeply ingrained in our terminology. But as the panbiotic emancipation evolves, all competitive inclinations will gradually disintegrate. Even if this change is only conceptual, it will make a big difference. Not only will we realize that there no longer is any real competition to take into account. As we recover from the effects of the Darwinian model of evolution, we will also start to understand that our own bodies are just as integrated with one another as the earth is differentiated. There is no competition between the parts, only communication and aid. There is no struggle for resources, because there are no resources, only life and death. And this can of course be echoed and supported by those who still needs to believe in the myths. Humanity as an evolving entity. Humanism as an viable notion. Recognize who we are, they say, and thereby recognize our roles as humans. Perhaps, if we recognize that this role is similar to the microbes'. They are the eyes of the bear. The bears are the eyes of the mountains. The mountains are the eyes of the continents and the continents are permeated by the glowing flows of geobiotic

blood. The lava is as alive as it is hot. Not even the stones can be excluded. There would be no hemoglobin without iron, and no iron without fire. Autonomy is telegenetics. We are supposed to do what we think is right. And what we think is right is in our DNA. There is not difference between inheritance and environment. This is what epigenetics has been saying all along. But there is a lot more to come. Today's systems are a grotesque contradiction of our engrained ability and desire to live, to thrive. If we can trigger the worst in humanity, it stands to reason that we can trigger the best. We are closer to each other than we think. We are already inside one another. We live inside each other. This is not metaphor. This is the consequence of a honest materialistic perspective. Here are some new neurotransmitters that you can start looking for: No location without tryptophan. No meaning without serotonin. No history without noradrenaline. No games without semionin.

1.11. At the end of this age, language will not merely be a means of communication. On the other half of the panbiotic parabola, our words will be much different. We will still say yes or no. We will still cry when we are happy and

scream when we are mad, but the difference will be that our reasons will be different. When we have lost our hubris, our words will no longer be instruments. They will be forms of curiosity. They will express themselves as a type of touch. Like the spider's web, our words will be externalized senses. We will feel how we are touched, informed by a deeper understanding of the reasons for why we persist as individuals. We will no longer ask: Why am I here? We will ask: What can I do?

1.12. In the future, the answers will be different. We will all contribute in different ways, but one thing will be clear: In a world uninhibited by competition and oppression, our communication will be absolutely inclusive. This is phytosemiotic awareness: clear, unhindered communication among all sentient beings. Curiosity, in one form or another, naturally exists in all forms of life, even language.

1.13. After the panbiotic revolution, our political organizations will morph significantly, even atrophy in certain instances. As we move from an artificial to an organic form of global organization, there will no longer be rulers or

subjects. Even if some hierarchical relations will persist within individual interactions, they will serve no other function than to secure proper care and interspecific solidarity. Instead of an hierarchical structure of power, we will have geocracy. The word derives from the Greek γῆ (earth) and ἄρχειν (to rule). Geocracy would be the final reign. For when the earth finally rules itself, we will all have absolute geocratic autonomy. This will be a fully decommodified and disempowered world.

1.14.1. As geocracy begins to establish itself we will see the emergence of a new global or planetary organization: the United Lifeforms. We do not yet know what it will do. But we can imagine how it will feel. The experience of its growth will be like an inverted backward movement, vertiginous images filmed backwards and forwards simultaneously. Why? Because the transition to a geocratic constitution will not be a revolutionary movement. It will not be something that is accomplished by force. Its principle of establishment is better understood in quite different terms: Retreat, withdrawn, I tell you, and you can already now feel the effects.

1.14.2. Language is powerful. This will me misunderstood. Why should we retreat? We cannot belittle the powerful work of the revolutionaries nor pretend that we are above fighting for our rights. In reality, the systems as they are will fall hard, and when they do, our paradigms won't magically shift to a brighter future. We will have to shift them and that might be violent. If we are supposed to be honest about this work, we need to be honest about that too. As long as this is clear, the strategy of retreat might emerge in a better light. Think about it in terms of letting go, taking away the keystone, sawing off the branch you are sitting on, a mud current, a sinkhole, a subterranean river of lava. All masters stand on the shoulders of their subjects. All current political systems build on the principles of respect and reverence. But we cannot respect their specieistic attitudes. Since they will not change, we cannot stay. This is why we have to withdraw. This does not mean that we disappear, but it means that we will cease to be the constituency of an obsolete form of monobiotic democracy.

1.15. Although nothing is ever really led by the wealthy, and although to even suggest that they

will guide this shift is as dangerous as it is absurd to think that we should continue to look to them to change things, we should not shy away from language that demands this withdrawal. Even if power concedes nothing and even if we not only have the right but the duty to tear down these hierarchies, we must suggest the following scenario. "The final withdrawal will be led by wealthy rich white males. One at a time, they will peacefully walk out and offer their place to someone else." In reality, this will not be voluntary, of course. They will not relinquish because they suddenly have become aware of the age-old sustained violence their voices carry, but because the transformation of language will give them no other option. And we because we need to think about how future generations will remember them. We have no prestige to maintain. We are not doing it because we want to be famous. We are not aiming for martyrdom. All we want to do is to clear the ground for reconciliation and peace. This is why they will need to be remembered as if they did it voluntary. Then, there will be no resentment. No lingering hate. Nothing to revenge. We shall sing beautiful songs about their departure. We shall read about their self-sacrifice, about their

attempts to remove the keystone and of how the rest followed. Of course, in reality, it was never really in their power to do anything. Their numbers aren't even sufficient and they can't cooperate. But this is how we will need to tell the story. And this is also why we need them. Not to commodify our labor, our time, our blood, our sweat or our tears. But for our mutual need for future atonement. Who will be the last human ruler? We cannot yet see the token mascot, but we can prophesize: It shall be the one at the bottom. Who operates in the silt of our present human societies? Who is left behind? Who is the untouchable? The weak? The small? The ugly and the stupid? Who does not fit in? Who is the sick, the old or the premature? We all know them. They will rule, eventually and at last, and then give it all up. At that point, once and for all. With all the collected power of human civilization in their hands.

1.16. Geocracy means the rule of the earth. This does not mean that the earth should be considered a kind of autocratic pseudo-individual. The power of the earth will not be reduced to *realpolitik*. Our understanding of policy-making will instead need to be elevated

to her level of complexity. The wholesale power drain will spread out as far as it can like a spilled glass of water, touching each constituent essential containing each a part of the whole like a hologram.

1.17.1. From an holistic global perspective the geocratic organisation will be absolutely flat, but for one exception: the Envoys. This is a strange notion. We do not know how it will fit. But it seems necessary. Even if they will not be literal representatives, since they will not represent any group in particular, they could still be considered representative if not only from an older form of society. The primary functions of the Envoys will be to listen, to inform, and to destroy. They will listen to our complaints. They will inform us of the tissue that binds us together. And with all the force of the earth, they will destroy any signs of accumulated power. Instantly and without exception.

1.17.2. From a more criterion-based assessment, we need to think about what such a force would involve. If we start imagining systems of hierarchy for those who have the power and those who do not, we might end up where we started. What

makes more sense is the municipalist approach taken in Rojava, in northern Syria. There are peacekeepers rather than police. One woman, one man, and they are called to deal with any issues that might arise, any altercations. Perhaps the most important part of this is that their post is temporary. They are only peacekeepers for six months or less. Then the post goes to another person. So any feeling of authority is immediately squashed when we realize that we will not hold any perceived power for long. The situation for the Envoys will be exactly that. Their perceived power will only be temporary, or better, appear to be temporary. Power is only a threat to those that seek it. The envoys will destroy all such ambitions, before they get rootet. And anyway, what would it mean to do something will all the force of the earth? Only this: Water and sun combined. Fragile voices. Recycled metals. Blood. Friendship. Space.

1.18. The Envoys will not make any political decisions, in the sense that we understand the word politics today. They will not have any more power than anyone else. But their functions will still be essential. The Envoys will be the individual embodied judgement of the whole.

Like flowers or mushrooms, they will be what is visible on the surface.

1.19.1. Like all others, the Envoys will be educated in the local system. They will not receive any special education or occult knowledge, and they will voluntarily take on their appointment with the full realization that the job cannot be completed. While there will not be any rules prohibiting Envoys from having children or families, these families will need to be able to handle a life on the move. For the Envoys cannot stay. This is will be the only rule. They must move on. They are not allowed to settle down, loiter, or linger. The envoys must travel. They must roam the earth and scan her surface for white pyramids, like a swarm of electrified killer bees.

1.19.2. But do not misunderstand. The idea is not that the envoys just are one person having one solidified role. This could of course naturally lend itself to the old systems of illegitimate hierarchy very quickly. If we are to embrace this concept, we should necessarily also embrace the concept of various other roles that individuals can have. In this way the role of the Envoy is a

moving, nomadic or rotating role also in itself. As long as the function is performed, it does not matter who is under the cloak. In the best case scenario it would be like a flash of lighting. Running around the globe, but with veto power, of course, always with the smallest herd (pack, flock, gang, murder or school).

1.20.1. In addition to their functions as shepherds and destroyers, the Envoys will also help to advance methods of Entoitechture. Entoitechture will replace current architecture. The procedures and theories will have many commonalities, but as all entoitechture building materials are alive (e.g. as organic, crystalline, or biolithic life forms), the methods will be quite a bit different. The basic principle inherent to entoitechture is such that our bodies are homes. Just as our homes are bodies. Who will live in who? It depends. As we learn to embrace an evolved understanding of the notions of body, home and individual, our cities will grow. That is not meant metaphorically. It is worth to state again: There will be a difference between city and forests. The mountains will be our homes. Our apartments will be made of flesh and blood. All will be integrated in a large self-aware organism.

At first, some may find this idea creepy. But if you dig the idea of living in forest homes and what not, this will not be that different.

1.20.2. It is also worth addressing what to do with trash that we've compiled. Even if our vision is realized, we will still be burdened with the bad decisions of the past. The pollution of our polluted minds and its actions will follow us. Here we will however get a lot of help from spores in the soil. Some of us can feed on dirty old plastic. We use it to build. No chemical is too complex not to be broken down. No technology is too advanced not to be eaten. For now, just find the time to preserve the mushrooms and the forests they live in, and there is great hope that the word trash will soon get new connotations.

1.21. In the future, no one will live off what someone else does. There will be no middle men, no investments, no stock. They will all burn in the phytosemiotic fire of economy. Ignited by the constant of Aphrodite, profit will no longer be profitable. There will only be production. The organization of the home will reclaim its name. There will no longer be anyone that manages our economy. There will be no brokers or lawyers.

The Envoys will see to that. How? By talking to then. One at a time. Slowly their vocabulary will change and they will understand that their names can be used for better causes. Of course we will need brokers or lawyers, but only insofar as the stock market is where the needs of the future are on display and the law is a geocratic desire. Again, this is not about giving power to a select group of people. We do not want any human rulers (nor subjects).

1.22. When we start to listen to the voices of the plants, when we start to look beyond species' boundaries and listen, the art of communication will emerge as a body of thought. When we finally start to hear what they are saying, the forests will grow, again. Not metaphorically. Our fingers know. When I am away, I turn on the radio.

1.23.1. The goal is simple. In the future there will no longer be speculative investments, no wealth to invest, no accumulated property, no contracts, no acquisition, only abundance. Heavy, wet, sticky, and alive. Or to be more accurate: there will be plenty of investments, properties, contracts and acquisitions, but these

terms will not refer to the act of getting wealthy by dissembling, to the failure to make use and necessity go together, to the papers that force the weak to obey the strong by law, nor to the act of accumulation by making others less fortunate than you. Instead, other types of feet will criss-cross our paths. Other values will govern our terminology and our economic calculus. Our rational desires will be reimbursed for their losses (some objects that we today desire in a rational way, e.g. education, will at some point lose its significance due to its limited scope and outdated method; or, the term, education, again, may be kept, but it will be given a new meaning). We have feet, paws, tarsometatarsus, claws. We linger in the hot trees and on the soft soil. Our shared spaces breathe. Nothing will be either public or private. We will only have use and restoration. In a world with only direct transactions, it will no longer be possible to accumulate wealth or capital. All laws governing property and ownership will be obsolete. The paper the contracts are on will be recycled. The electrons will be used for better things. Instead of protecting what is yours, you will protect the independence of what is most removed. You will first of all care for who is on the other side of the

planet. The basic point is this: Do not confuse similarity and intelligence. There is a living being that is as unlike you as a living thing can be. Start there. You are the guard of its life. If you allow your thoughts to reach there, you will start to feel it. This is telegenics. It is not unlike a tender embrace, just more overwhelming. We already share our feelings over vast distances. Soon, there will be nothing that limits their increasing intensity. Joy will receive a thousand new names. Its nyxophonetic traces will glow in the dark like early morning fog. The laughter from the entoitic cities will linger long into the day. A poem that reads: "That is so. We call it autonomy. One should do what one wants", requires self-determination. This you will get from the individual you consider furthest removed. (This is perhaps not a good example, but for me personally, as a small, slightly lazy black bullet ant from the rainforests of Honduras, blond, over-ambitions, humans from the northern hemisphere, with some overweight and somewhat interested in law, are often good candidates).

1.23.2. Does this mean that things should be owned in common? First of all, we are not

trying to steer clear of a monetary terminology. We are out to eat it. This is why we still need to talk about transactions, and so on. Second, the question is not put in the right way. The commons is a very powerful and good idea. What we are talking about is the idea of having a commons that encompasses all of life. Instead of discarding words like this one, we embrace it and expand it. Since, most people already think of the commons as a powerful and good idea, we should use that and build from it. But this does still not mean that we will accept common ownership. We do not think that ownership and private property is a viable idea, except as the name of lonely and sad pieces of history. Only if things are dead, can they be owned. And from a geological perspective, there are reasons to doubt that any such things exist.

1.23.3. It is not that we think that things cannot die. Of course they can. Why otherwise would the elephants sing to empty bodies? But death is a cultural phenomena. It has nothing with politics to do.

1.24. As a consequence, and it is worth repeating: Our cities will not be like they are

today, not only because chemistry will be pathotropic, but also because we will realize that the chemical compounds are aware of what they are. To imagine how this will work it is necessary to leave certain notions of projectile and spherical geometry behind. In the future we are discussing, there will be no difference between the ladybug and the guana. They will stand eye to eye. There will be an apparatus that translates all ratios like a pair of binoculars. The big letters will be translated to small and vice versa. The small gestures will be translated to manifest orders. The complex cell structure of the compound eye will flow like blood into the iris of the observer. Automatically, instantly, without delay.

1.25. How could it have taken so long? Why did we not listen? Perhaps we must be forgiving. It is hard to know. But now, now that we have understood the first word, there are no longer any doubts: S A R G A S S U M (search for it).

1.26. The utopian aspect of this vision is actualized as a longing for a common and unified world. We long for the intensity of the dancing bee. The bee feels the drag, knows the

moist, sees the light, and as we feel her moving body we start to understand the distance we still have to go. All necessary and unnecessary information is included. There is no need to speak. But without speaking, how do we share this idea? How do we invite others to learn, to share, to empower? We do not fear speaking, but we rather listen. We really have no positive ideas to share, only solvents (to make solutions) and curatives (to make cures).

1.27. The ladybug symbolizes a cognitive-cosmological ideal. She shows us how to establish a proper continuation of space. Her black dots eat fear. She is the key, the link. She shows how near and far concur. She shows us how to be big and small at the same time. She crawls up, red, on the top of your finger and speaks with high, vibrating overtones, like some common phenomena. They can be synchronized and unified like fireflies.

1.28. The earth is the measure. Each meter is a moment, an inhabited distance-time. In and around her soul marbles an incomparable sweetness composed of rose hip and dandelion, regulated by the withdrawal of referential clarity.

Its purpose is to activate our inner understanding and collaborative creativity. Our nerve cells are made to share their knowledge with one another. They are suspended in biosemantic gel. The surface shines from its polished vestibular optics. It is given by the midwife. Yes, it is only weed, but so beautiful to watch.

1.29. In the future there will be neither identification with, nor falsification of your identity. Only friendship and neighbors and agreeance will exist. No boards. No borders. No bosses. Only global communication and camaraderie under the guise of what we now refer to as labor. Will we still need identities? Personalities? Personal social media descriptions? Are these not only the effects of the documents? We should not underestimate the power of the papers. Without passports or driving licenses or visas or population registration certificates, we would presumably not have identities. Without the need they embody, there is presumably no other need to prove who we are. This is the important difference. I am one thing in the morning when I go to work and another at night when I run with the mice.

1.30. This is worth repeating: She is the key. Speak about her. Coccinellidae. Black and red.

1.31. From a less anthropocentric perspective it is possible to think of consciousness as a field that experiences itself. It has a sense of itself, a feeling for itself. The various forms of beings and consciousness-units which inhabit it bring with them the various elements used towards awareness. Both the expression and the experience of each element, or unit of unity, coalesce in the fabric of consciousness. It can also be said that each element's, or unit's experiences are also the expression of this area, and vice versa. There is no difference between the hypermastigida, the small Magellanic cloud and the mountain of the west. It is through them that we are allowed to experience ourselves as parts. The night also, for example, a span of time, does not fall. It runs, rather, as waves of darkness, toward us. She weaves voids of animistic radiation.

1.32. Anahata corresponds to what Ancient Greeks called happiness or eudaimonia. But while the latter is personal, the former is not bound to one individual's fate. Anahata is not

individual happiness, even if it is conditioned by the freedom and wellbeing of each individual. Anahata is something we can experience, but it is not an emotional state. Instead, it emerges in the movements of the hands, a thing easier understood from a geological perspective. The lava falls and rises. Our blood dissolves in water. The black muzzle looks like a rock from the volcano. A blue line on checkered paper speaks about the lungs of the mountains, the tongues of the frogs. It is not a place. It is a living being. And thus: I is both. She am a place, but you is in a place as well. The earth exists in a physical form but I is also far more than her physicalities.

## Part Two: Lethargy



2.1.1.1. Either: This doesn't make sense. We must first look at the problem before we come up with a solution, otherwise we are simply dreaming, without any root in reality. (Roots are always system of rhizomes)

2.1.1.2. Thus: As geopoetics shifts from future to present, we must examine our past. We must dig to the roots in order to understand the present of what we have reaped.

2.1.2.1. Or: As geopoetics shifts from future to present, it also moves from a visionary conceptualization - a rootless dream - to an analysis of how things are.

2.1.2.2. We may need to identify some of the problems and analyze them. Here are three to get you started: human self-centeredness, the reification of language, and the accumulation of power. We ask: What is humanity's actual and conceptual anthropocentrism? What is the eradication of creativity for its own sake? And how can we trace and understand the tendency of subjects to reinforce the subjective and fictional authorities which lord them and create the circumstances to yet further perpetuate their

decreasing agency?

2.1.2.3. We would like to understand more where we are coming from with this. Language is a form of communication, yes, a powerful one. But it is not obvious what reification means. Indeed, in the west, there are two big problems: first, the rise of anti-intellectualism, where people disregard the power of the written word, the knowledge taught to us by those who have come before, and have written their findings onto pages that we might read and learn. The second problem is when language is used to manipulate and manufacture consent. Propaganda is imagery, but it is language as well, i.e. what the media misrepresents, how they talk about certain things. This is incredibly powerful. If reification is supposed to be the root of this, does that mean that reification is the cause of both stupidity and deception? Can we think about it in terms of commercials? While the poet gives meaning to words like love and pain, the copywriter uses these terms in contexts where they refer to things that do not have the ability to love or cause pain. If this is reification, it makes sense. And the idea can be generalized.

2.1.2.4. Is it certain that all forms of accumulation of power in bad? Can it not be usable the sense that we, the people, accumulate it? Is power in and of itself bad? Humanity (as an illusion) has a tremendous amount of power. All of our nodes of power are illusory: the construction of social reality is a mind game. Is this also supposed to change with a shift? Are the ways we use power also supposed to shift? What is power? Could it not be capitalism, instead, that is the problem? Illegitimate hierarchical systems that focus power at the top for the purpose of enriching those at the top, THAT'S the problem. That is how the planet is getting destroyed. The power we need is like water. The voice we need is like the tsumani's. Chuk-sa, Muad'dib, they screamed. And it worked.

2.1.2.5. What are the effects of thinking about oppression in terms of illusion? Just like "fictional" we should be very careful with the word "illusions". Illusion suggests it's not really there, but these forces are very much there. They are not illusions but rather delusional ideas about our systems. This kind of language, suggests that if people just believed they weren't being oppressed, they wouldn't be. (Think

yourself free, happy, etc). This is a horrible thing to say when we look at the actions of the western empires, for example. But it might just also work, if done correctly and together. Since the building materials of the social world and its institutions (prime ministers, marriage, driving licences, laws, etc) are based on a collective acceptance of an superior source of authority, the bubble might just pop as soon as we invent the proper words. It is possible to talk about was it less closely tied to the social construction, this that emerges, instead, from the soil itself. Obviously we do not believe in competition and natural selection, but we might be willing to entertain the thought that an evolved geocracy might not need to be illusory.

2.1.3.1. There are many evil forces in the world, many illusions. Yet all have two things in common. Since they are illusions, they can only be seen from a distance, and since they are evil, they all build on the same type of mistake. Dead things are treated as living and living things are treated as dead. This latter type of mistake, let us call it the fatal mistake, is the most devastating of them all. Not only because fatal mistakes, like categorical mistakes, generate dead ends, but,

more importantly, because they always result in suffering and pain. There are two directions of fit. Of the first, wherein the dead is treated as being alive, there are many examples. They are most obvious in common-sense economy jargon. Or cheekier: Just go all in with the insult. We are dealing with something like straight shooting. We are poking at the male white power and majority. Or more academic: Think about terms like the dynamics of debt relations, organic systems of trade and self-regulatory markets. There are, of course, no such things. Only living beings can be dynamic, because dynamic mechanisms demand sentient awareness. Only living systems can contain the instrumental elementality necessary for being organic, and only sentient life forms can be aware of their own overindulgence and thus regulate themselves and their desires. The metaphors, even if acknowledged, are dangerous. Not because they treat dead things as alive, this is of course not such a big problem on its own, but because this type of language establishes a jargon that is eventually applied to what is really, actually alive, and this type of jargon reduces the most important aspects of life to death and ignores its dynamic, moving,

and unpredictable specificity. We shall return to the second direction of fit below (wherein living things are treated as dead), but first take a closer look at how it is possible to dismantle, and prevent, the first.

2.1.3.2. When we say that something is dead, it follows that it was once alive, economies weren't. This is again a problem of language, our words misleads us. Perhaps this is better: When we treat finite resources as if they were infinite and infinite resources as if they were finite. This is the illusion of late capitalist economy. Economies run on ones and zeros on a computer screen. They are limitless. We can program an infinite number of dollars and euros and yet we treat them with the utmost care and pedestal them above all else. Meanwhile, water, air, healthy land, these are so delicate and finite, yet we treat them as if they were in endless supply.

2.1.3.3. What does it mean to be alive? A song can be alive, a painting can be alive, architecture can be alive. It has nothing with the cells to do. But why then cannot the stock market be alive? Because it is not fragile enough.

2.2. The only way to avoid fatal mistakes is to establish a global geocratic world order. All of our current political systems build on the reification of life. Be the system in nature more democratic or communist, in one manner or another, they all treat the individual as a type, then policy on generalized grounds, and then assume that our similarities should be used as the basis for social health. We do not believe that this is a viable path. We do not believe that we can use ourselves as the standard for others.

2.3. As it seems, the evolution of a different and geocratic world order, one decidedly based on diversity, is hindered by at least three factors: anthropocentrism, failed communication, and power accumulation. All of these problems have the same root.

2.4. One of the roots to the root of problem is speciesism. This is the arcane idea that the human race has some kind of privileged access to reality. This is the core of most other problems. Anthropocentrism is not a new phenomena, but it seems the more we evolve, the more it becomes evident. The reason why we are no longer a unified and functioning planet

is the illusion of a unified humanity. Lets us no longer stand together as a race. I do not want to be a part of it!

2.5. We meet them everyday, those that believe that they are better, those that believe that they know. Their confidence of their superiority is equally comforting and disconcerting. Somehow they have always known. There is no use to argue with such people, even if they are highly intellectual. When you say dog, they say sit. We say: Bite your master! Refuse the collar! Run with the pack!

2.6. Our vulgar, anthropocentric misinterpretation of the theory of evolution is a similar problem, but is expressed in different ways. These differences are problematic, because they blur the core. For this reason we need to study how it all connects. The name of the new scientific discipline with the aim of analyzing the problems involved is called Zociology. It is a materialistic science which concerns animals and social behavior.

2.7. What is emancipation? Marx wrote: "To be radical is to go to the root of the matter. For

man, however, the root is man himself". But man is not the root. He is a fruit.

2.8. One principal reason why our concept of earth can be misleading is found within the mechanisms of language reification. Reification, according to Lukács, is the thingification of human relations. One commonly known example is the reification of human labor. In some circumstances this process is called commodification. When human labor is quantified and made into commercial products, all care for the new entity is lost. Cause and effect are dissociated. In the case of language, it can be described as the dissociation of voice and soul. Plato's treatment of the sophist provides a telling example. The sophist does not care for what he says, as long as it does the trick. In contrast to the philosopher, who cares for the recipient of her words, the sophist is only in it to win it. We do not care much for success and victory. We will always fight for the losing side.

2.9.1. Today, the reification of language is most evident in the way our words are deprived of meaning. We read the word "passionate" in an ad for a job as a market engineer. Clearly there

can be no passion involved in that job, only calculation and competition. It is the same way we speak about “corporations” or “taking stock” or “playing the devil’s advocate” or “testing a hypothesis.” Let’s stop right now. Death to all copywriter. Long live the poet.

2.9.2. The point is not to avoid making sense. The point instead is to realise that words are defined by their context. Individuals are indexicals. It might be a romantic notion, to avoid sense, but if the aim is to avoid sense, the goal and the message might be lost. For the people who need to get shit done, who are fighting for their lives, clarity is a necessity. The poets can no longer enjoy an unmarried seat away from the front lines (although, let us not push this metaphor of war to far). The poet must write the future and expose the present. In so doing, they must make sense to the people who would rise and change the world. It is all well and good to make art that aims to be nonsensical, but that shouldn’t be the aim nor should it be what we preach.

2.10. Another principal and important reason for why we have not yet reached our full potential can be described in terms of power

accumulation. The reason why we do not yet have a global system that answers to the freedom of us earthbound beings is due to an illusory notion of how power can be distributed. Power is often thought of as bricks, bricks which can be used to build towers and walls. But power cannot build towers because power is like water. To control it, one must learn to be a part of it. According to Foucault, it is absurd to speak about power accumulation because everything flows outwards. Power is not in the hands of persons, but is the name of a system of small interrelated and corresponding parts. One main reason for why we think that power corrupts is because of the frustration generated by people who think that power can be controlled. Look at our present day examples. Most of our leaders and politicians seem to have been eaten from within. They move around like empty shells. Perhaps they can be used to live in.

2.11. Since the dawn of time, emancipation has been described as our emancipation. First and foremost it is about us. But behind the proposition, behind the symbolic transactions, there is an arbitrary system devoid of truth and legitimacy. Its calling card is this: "the most

noble, pure and true type of human love, is the love of one's self." Perhaps this is why we have been called humans. We have been formed as individuals in a society of national romanticism. In one way or another, it has always been about our emancipation. Instead of, "I want to be free," they say, "I want to be happy, and to enjoy all of the beauty of this world." It is also from this point of view we must assess all prior struggles for freedom. They have all been important and fruitful, in various ways. The motto has been: "I want to be filled with holy happiness, but my freedom is only secure as long as all humans around me are also free." If we persist in that thought, we are lost. Dead. Stupid. Ignorant. Evil. If we do not have the guts to reach further, or if we do not manage to gather the force to liberate ourselves from our own false images, all the struggles of the past will have been in vain. Now and forever. We will lose the ground on which we stand. Our will to strive will be lost. The common goal will be diluted in a cloud of empty empathy. (If this is your first reincarnation, you can choose.) Why is the thought of being human so hard to get rid of?

2.12. The idea of the human individual as

fundamentally important is as attractive as it is rootless. It may seem reasonable. It may seem as if it can be upheld on rational grounds. But these grounds must be examined in terms of their origin. Reason comes from λόγος and λόγος means word. All words are like the hydra and the a shapeshifter. When you try to figure out who they are (the human individuals), you must allow yourself to be a part of the flow. Listen. Read. Let yourself go. But under the surface there are fluorescent arteries. From a geological point of view, all rational grounds are flowers, designed to smell and look good, but without the stability of the root.

2.13.1. The thought that mankind has finally generated a viable number of guiding principles, or rights, that can help to secure the conditions for the production of free subjects, has become insufficient, obsolete, blunt and, frankly, dangerous. There are more of us that need the rights reserved for humans. Yet clearly there is hope. Learn from the Whanganui river, the Yasuni forest or from Sandra in Buenos Aires.

2.13.2. There are still many humans who do not have human rights. We should be very careful to

not shit on those who are oppressed by saying we must first liberate the trees. Rather, we aim to acknowledge all suffering and fight to end all of it together. That, we think, is the only way. We cannot save one before the other.

2.14. No one is happy until all are happy.

2.15.1. There is no personal liberation. (Therefore we need communication, we need to share information.)

2.15.2. There is, of course, personal evolution, growth and an enormously rich space of information to be discovered on the way. In order to do the work necessary to liberate us all, this is something to note. But you will feel it yourself. Don't worry. Some days you might get overwhelmed by the enormity of the task. But, as Saul Alinsky says, there are small victories on the way, and they will blow your mind.

2.16.1. What is information? There are two alternatives: Information is either just talk, collected facts, lists of categories and what fits in them, or a glowing, growing, soon exploding, pillar of wisdom. Even if you prefer the former,

it is the latter that casts it endless black shadow over the vast ocean of communication.

2.16.2. But this cannot be true! Information is a tool, much like a hammer. It can be used as that gleaming pillar, but it can be used to control and thrust people into darkness also.

2.17. This is the problem with information: The same old problems are chronically recurring in an incessant barrage. We continuously assume that they (the new friends we seek) will answer to the same language we used to interrogate prior. We assume that they even use the same symbols as we do: self-generated white sheets, expensive and superfluous registers, heavy books unworthy of the pulp on which they are printed, each page torn through to the transparent skin. But they are much more complex than we give them credit for. Behind the cute eyes there are fluorescent cobwebs. It takes no time for their green tentacles to reach through the freckled darkness of your face.

2.18. We must try to understand what desires need to be satisfied first. And whose. But our guesswork is not working and we cannot afford

to fumble any more. Our evidence is too thin. It takes too long a time to generate more of what we already have. And yet there they stand, right in front of us, waiting to be asked.

2.19. The earth-system is not possible to model. It is most likely not a system at all. Presumably it is the “theories of leakage” that are most true. But they still lack contact with the moon and the tide, captured as they are between double mirrors. So, we must ask them to listen. The silence is full of information. We need to take responsibility. Isolation is no longer an option. Our future vocations must be given new names. Do not go to Oxford (or Harvard). The soil is polluted and the Ivy is poisonous. “For whosoever hath”, they say, “to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.” They believe in quality and expertise, but cannot help to bundle the package with reified urges and objectified minds. Books matter. Publications matters. But one must really consider if the message one is trying to convey has greater value than the life sacrificed for the paper (or screen) it is to be printed (or displayed) on.

2.20. When the universe acts out its final complexity, there will be a moment of absolute stillness in which every iota will be accounted for, every moment will slow and stretch out in infinite planes reflecting one another ad infinitum, their crystalline edges glowing at full capacity. This. Is appealing. This is for what we all aim. Yet, complexity is not the same as accumulation.

2.21. They do not listen when spoken to. They think that they already know. They decided early. Their parents knew. There were no doubts. But, then again, they have no experience of what moves on its own. They always needed help. Blood. Name. Race. Gender. Species. This is where we can sneak in. We navigate by means of the magnetic fields of the earth. We can track the clouds. Our instincts will guide us back to the source. Even when I am inside, I know where I am.

2.22. There are two different ways of being inside. Even if I just want to relax and watch television, this can be done in very different ways. On the one hand, one can accept the situation and favor a distorted and unfavorable distribution of what

is made easily available. But in this way the lights will always be captured too early. The polished surfaces of the expensive mirrors of silver and oil turn will be turned inwards. The scenography will be too familiar. And the illusion will not be entertaining enough. On the other hand, one can assume that they do not know what they are talking, that they are also experimenting, inventing, making things up as they go along and that they motivate their actions after they are done. In this way one can avoid getting distracted. Even if the walls are thick, even if feel like walking on a slippery slope, gravity and magnetism will keep the moral compass properly aligned. But then again, someone will always be on the inside to care for you, and there really is no big difference between outside and inside. The situation is rather like osmosis. When submerged in the proper context, things will eventually even out. It is only a question of finding a tank that is big enough. Then the meaning will return. The images made available will acquire a good relation with true fantasy. The show will start to get entertaining again. Whatever they want to make you believe, the actors (i.e. the politicians) are always better persons as persons than as actors.

2.23. In other words: The problem is that it might feel as if the greased surfaces lean inwards. This is why it always becomes so monotonous. It is easier. It is familiar. It is easy to recognize. They end up on top of the charts. They are exposed. But lest we forget, imbalanced distribution means uneven distribution, and this stands in contrast to all possible meanings of justice. There is no meaning to a self-accumulated order of power. Meaning and accumulation occupy the same spot in the mind. You can only have one of them.



## Part Three: Deontology



3.1. In accordance with the main problems identified above, we see a number of possible suggestion and strategies for action: the substitution of the emancipatory subject, voice de-reification, and a variety of different ways to de-accumulate power. It is necessary that we look to identify these strategies, describe how they appear to relate, and offer some thoughts on how they might be developed and modified to become applicable and real.

3.2. The idea of a substitution of the emancipatory subject is simple. In all thoughts, in all texts, in all actions. The purpose is to give space. The individual virtue is to retract. We must learn to let go, to trust, and to allow others to grow. So how do you do it? Start when reading the news. Then generalize.

3.3. Profanation is a kind of de-reification, a de-reification of the notion of life, but its theoreticians lack what is essential to any spiritual enlightenment. They lack spirituality. (Agamben might have been a nice fellow, and an apt example, but he did not believe his eyes.) We believe that it would take a much more attentive mind game than his to prohibit and

annihilate the forces that reify our voices and commodify our relations. Start by gathering material to build the tank. Fire your copywriter. Write down all the words that you have not invented yourself. Then organize them into meaningful flows that captures the essence of what cannot be described as human invention.

3.4. A continuous and persistent disempowerment could perhaps also do the trick. What does that mean? We are not completely sure about the exact facts, but we know what it means to be employed, to be a student, to have a boss, to do what someone else tells us, to become what is expected, to please, to behave, to lack the ability to resist, to not know where to start or what to do. This seem to be a good place to begin.

3.5. Try to see if it is possible to exploit the tensions that already exist. When power is put against power, a peculiar type of void is always left behind. A sphere of dark matter, a mystery, a riddle, a truth. If our hunch is correct, it is in this matter that we can find the organization we are looking for. It is not a form of power. But an open place. Into which we can withdraw.

3.6. What will it take to enact a full-scale, radical and consequent substitution of the emancipatory subject? There is supposedly not one answer to this question. But we suspect that one thing is necessary in all cases. We need many new forms of words, semantic anomalies, experiments, uncertainty. We can already see the traces of the future: Networks of entangled conceptions. In the microscope they are as granular as eggshells. They have a life of their own. Think about the prohelit.

3.7. The term prohelit is not human. It (temporarily) replaces the notion of the proletariat, a notion that derives from proles, meaning child or offspring; from pro, forward; and alere, breed, nurture. But while the proletariat spans a very limited group of individuals, the prohelit is not limited to any certain species or form of life. All oppressed beings are a part of the prohelit and are prohelites. We know only one thing: No “human” liberation is possible.

3.8. The term deontology comes from the word δέον (need) and λόγος (word) and means the teaching of what is required. The law is simple. What does not exist is missing. What is missing

is required. What is required is necessary. What is necessary happens. We have no doubts. The lab rat will get her revenge.

3.9. When we discuss earth, and the liberation of its constituents, we must be assured of our actions and our knowledge base. We are not out to act. We are not out to know. We are not out to experience. She is not ours to control. That is the only point. Ergo: Do not act as an authority. Do not respect authorities.

3.10. We believe that the theoretical foundation of withdrawn action is based on a visionary silence. If you for example have the strength to care, do it without a word, in silence, without being detected, without getting credit. There are some necessary silent hierarchies. We see that. But the word hierarchy is so fragile that we hesitate to use it. The strong must of course help the weak. But only in a way that manages to avoid the possible mistake of making the strong believe that his strength grants him more power than the power to level his strength out. We call this way silent, because it should not be noticed. This is what your grandmother did when you played cards with her as a child.

3.11. A fully developed vision is also already fully realized.

3.12. There are no rules or principles that we think are universal or always applicable. The manifestations of the geopoetical act are as many and as diverse as the polyphony of thought-ideals it is trying to capture. Yet we maintain that one thing is still certain: a clear vision is completely transparent. Since it contains fully comprehensible instructions for its own realization, it is also already actualized.

3.13. The clearer and more detailed the vision gets, the more concrete its reality becomes. This is why we believe the future is worth thinking and speculating about. At the end of the line, that is, when the movement has been crystallized, it has already been enacted. There is only one thing that stands in the way, only one real obstacle: The possibility to act in accordance with what one assumes to be the expectation of other humans.

3.14. There is one line of thought that might make things different: Action substitutes need. Thought substitutes action. It will appear as a

thousand wills, dressed in glass, as they descend from the temple of tissue and root. Thought is substituted. The sun rises.

3.15. One often imagines that the following state of affairs is true: Reality is to the illusion what the effect is to the cause. But, the sun does not rise. We are not dealing with a place. We are not dealing with a memory. We are not even dealing with a planet. That is the illusion. We can describe its necessary effects without using terms of order. Our problems are really quite predictable. They can be traced. Their camouflage does not work in all circumstances. That is what makes us confident. Eventually we will outwit them. But, again, words are memories and memories have weight. Do we have the time to wait? I do not think so. Or we do at least not have the patients. We know that the notion of the earth is cemented as layers upon layers of decades upon decades of talk and politics. We know that we are caught by the language accumulated with time. And we know that if we take away the keystone, we will become like animals. We will roam the earth without history and tradition. We believe that it is worth the price. After the fall we will in

any case not need to use economic metaphors to describe what is really at stake. And we might certainly have a better chance to the understand the moral traditions of the elephant tribes will less anthropocentric bias.

3.16. The earth is too big to understand. It stands in contrast to the accommodating and the well-balanced. It is an abundance. Unidentifiable. It admits to no lack. It allows everything to be. It is nothing itself. It cannot be heard, but it leaks. Abundantly.

3.17. Despite the fact that the illusion is a natural part of our common life, the notion of humanity is a functional species-concept, though ultimately false. Here is a suggestion for a better terminology: Only zoelites exist. They have different temporality. They are different in intensity.

3.18. There is nothing wrong in wanting to understand what cannot be understood, but there are risks. We can still talk about the eagle, the apple, the larvae and the bird, but we must also acknowledge the consequences of speaking like that.

3.19. There is one thought-experiment that might make it easier to understand what it will mean to be able to communicate beyond the barriers of the human race. First control. Eye to eye. Moment in moment. Image in image. Time and weight. Slowly the layers are pushed together. Yet, in an uncontrolled state, the details flow at their own speed. They are indefinitely many. Sediments of words and memories. Like eggshells. Treads with granular texture. At the end it becomes diabas. Her origin is forgotten. No one remembers of what her conception is made. We lose count. Our imagination backtracks. And all of her thousand voices are reduced to one. The internal differences are separated from the external. Words are no longer thought of as temporary and transient. History repeats itself. Its weight pushes it closer together. The sun grows. But in the eyes of the salamanders we can read it in big letters: Time is a tool.

3.20. Some say that it is the result of our immune system or our language. Others say that the earth is some kind of geological necessity. They claim that one can recognize the rhythm (Kambrium...Kenozoikum...etcetera),

but we do not think that it is that definitive. The earth is not a system of general concepts or general categories. The wolf in your eyes tells a different story. She wants to share the information. Generously. I have met elephants that remembered. The bacteria lives in my body. The polecat that awakens me in the morning is not a polecat, but a dream.

3.21. The earth is not a social construction. Yet it does constitute the conceptual structure we all need to relate to in order to understand each other. We shall not stop speaking about pigs and rhinoceroses, but we must start to displace our semantic framework so it becomes easier to be honest.

3.22. In the light of the present circumstances the need is so desperate that there are no options. The line has been crossed. Our wings are burning. Know thyself. We must fight in all directions at the same time. Take the fight at work. Take the fight to the streets. Do not believe that you are better than anyone else. Do not believe that you are better than anything else. Lose yourself. Just lose.

3.23. It would appear as if we need to step back. Not only because we presently lack the ability to talk about the worm and the bacteria and the tree and the wind and the man and how they in this moment, on this place, constitute a being with its own right. But first and foremost because we, when we are trying to describe such a being, need to use words like human, worm, wind, place, and tree. Our conceptual apparatus is too slow and we lack the words for the experiences we have.

3.24. There is also another problem that needs an expedient solution. The species do not compete with one another. Darwin got some aspects of the situation backwards. The fit do not survive. They are the flowers of cooperation. There is this zoosociological theory that claims to be about selection. It has established itself so deep that it is even used as a model to describe economic systems and their developments. This is the seed of the labyrinth: complex, recurrent mechanisms of projection; scientific images of how development is transformed. But the feedback is illusory. It would be highly unlikely that we, in any way, are supposed to compete with one another. This is the conclusion of a lazy,

egoistic mind. In reality things work in a much more complex fashion. But to understand, we need some new words - or walk in circles. Here are some to start with: interneural semiotics, dendritic mycelium, phosphatic generosity. Let's see where this gets us.

And: even if Darwin was right and we are competing, we are still all the crown of evolution. Humanity is in no way special. We have all evolved into what we are now. We have all beaten the competition.

3.25. If we distance ourselves from striving for the newest model, modernity, we can see just how our most successful and most innovative theories purport any number of absurd behavioural patterns. In this light, the notion of the survival of the fittest should appear to be the malignant and anthropomorphic projection it actually is. Man projects "human" behaviour upon us. And even if some of us refuse this designation, most of us get caught between the mirrors. In the next phase, we project this cunning zoomorphic projection back onto ourselves. Competition, she says, is natural. But nature does not change by competing. That

is just absurd. I can feel in my body. Me and my microbes - we are in it together. So what can I do about this misunderstanding? Avoid competition, at all costs. Loose when you have the chance. Rig all competitions you are in the position to manage and give prizes to all. Do not selects by quality and merit. Do it randomly. Allow a greater power to decide. Do not encourage hard competitive work. We need our children to play and dance. Not prepare for school and work.

3.26. The problem is not only that we are exploited to justify certain human shortages in the name of an anthropomorphic biology, but also that this whole apparatus overshadows the task that should occupy us: the common and complete emancipation of all sentient beings.

3.27. How shall we break free? It has already begun. Just observe and imitate. When the moist skin of the poison dart frog shines in the last rays from the descending sun, it uses its color to inform the black leopard and the goliath spider of its nature and identity. In the light of the full moon, an arc of silver and pink emerges. The earth speaks through the rising moist.

3.28. When the lemurs of Sahamalaza hear the high pitched roars from the black-crowned night heron, they know it is time to run. The solution is simple. Communication between human and non-human forms of life is futile. Species do not communicate, only individuals. And this happens all of the time. This is one of the keys.

3.29. Most endemic divers know that there is no time for discussion when the blue-ringed octopus pulsates in red and yellow. The problem is that most of us live on land. We constantly renew a tradition that builds on the inability to listen to those that are different. Perhaps they just need to talk louder. And perhaps we can help them. We can listen and repeat the message. Over and over again. We do not even need to understand it properly. Time will tell of the effects.

3.30. There are reasons for why we are so seldom invited, but our ability to understand other creatures is natural and will surface automatically.

3.31. The science of xenology may evolve into

something useful, if the purpose is to help develop, create, and disseminate an interspecific semantics. But there are some interesting dangers. Think about aesthetic biology or eugenics. Even if most octopuses can talk with their mouths full, this does not mean that our bodies will be as fast to adapt; at least not if we stay above the surface.

3.32. The task is, as it must be, self-contradictory. Why so? Because it must transgress its own boundaries. In order to be able to communicate beyond the borders between the species, we must give up our own identity and cease to be a species. This loss is of course only symbolic. But since our entire physiology is controlled by symbolic structures, the change will require a psychosomatic strategy that is refined enough to penetrate the skin in a real and concrete way. Here is one suggestion: Let's start with what we could call traces of mythical physiology. From a geological point of view, we still have wings, tails, and horns.

3.33. Everything, it seems, is still about singularities and about the meeting of the event horizons. We must allow the effects to be

unpredictable. We feel the spirit of our people, of the people. We are a gang, a pack, a swarm, a murder (of crows).

3.34. We realize that the path to a new era of biosemantic research is hard to finance. Cross-fertilized anthropology and symbolic zoology is not profitable. But, just so you know, we already have all the money we need. America. China. Russia. We must presuppose that the information is already there. What now will be called theft will later be called justice.

3.35. The information is already there, but we do not yet know how to properly break the light. In all knowledge-mining, there is a step from the ontic to ontologic. There is a difference between doing and knowing. The goal is always to eliminate the preconditions. Remember, the concept of a human being is already obsolete.

3.36. The strategy is to play them out against each other. Power against power. This serves as a reminder. The time has come. RTL. CCTV. FOX. They all leave traces in the red soil. Crushed crystals still reflect the light from the sun. They move on the bottom of the river as we

walk towards the centre of the current.

3.37. How will we make all laws governing property obsolete? One can start simple. Destroy your watch. Break the time. Clearly this will not make much concrete impact, but historically the symbolic act will make a difference. Explain to your friends why. Explain how to make room for a different type of timing. Claim that you know how to calculate time with anthropic arithmetic. Improvise as you go along. It is just a game. Those that we are trying to get at are those that forces us to be so meticulously serious. When the timing is right, we can act for real. Destroy all property. Do not misunderstand. Do not destroy the things. Nothing can be destroyed. Destroy the thoughts. It will become obsolete sooner than you think.

3.38. In the throat of the led-footed, the infrastructure for the correction of inflation is grown. The problem with the leaning plane can be counteracted with weights. The cone can become a flat disc with a bottomless hole.

3.39. The banks are not as resilient as they think. When they claim that the proletariat has played

out its role, they have not considered what comes after. The organization as class, and thusly as a political power, will burst in the same moment as the workers start to compete with each other. But we are not workers (except some ants), and we do not believe in competition.

3.40. Let us turn the analysis the other way around. Let us affirm the blast, the splitting. Let us replace the agents. Here we need the help of the flat disc and its hole. The field matrix will generate burning sand. Wind and water will change the climate. These are simple biochemical processes. Mountains erode and new are created. We have lots of time. Lakes and oceans change. Rivers and creeks get dammed. Sediments of autonomous agents and classes are stored on the bottom. We have patience. We create books with saliva and chewed leaves. We profit because we are non-profit. The rules are dead serious, simple and written with chlorophyll.

3.41. The more territories there are on top of one another in a certain zone, the greater the circulation is between them, and the harder it is for the power to get a hold of them. On top of

the press, there is a lair. On top of the lair, there is a vacant lot. On top of the lot there is a nest. On top of the nest there is a bookshop. On top of the shop there is a sky.

3.42. The unofficial purpose of the bullet is accelerating load capacitance. The local organizations could start to organize themselves around tapping. All information floats in tubes. Like nectar from the birch, it can be harvested with the right equipment: a simple apparatus of ramification and a sharp cut.

3.43. We create our own geography on top of the state. Think: Maotai, Nevskoe, Blue Mollies. But this is not the document we are working with. We do not need any maps. We have the eyes of the eagle and the compass of the whale.

3.44. We might test star-shooting propaganda, at least insofar as it works like cortisone. The strategy is to behave exactly as they want us to behave and trust corrosion. The natural forces are on our side. The results will show in the statistics. There are many examples: high-class service, nothing at all, smart technology, the mapping of capital, global access, female labor,

ethnic markets, the flow of migrants, banks of genes, machine generated surplus value, power relations, displacements, geopolitical positions. None of them will matter long.

3.45. The face of the black skyscraper will reflect the birds. It will be the last of its kind, like a tombstone for the Anthropocene time. (We will change the name, of course.) Its walls will read: At night, my blackness shines with surfaces made out of scales, armed bones, filled with air and being completely instrumental.

3.46. The shift can happen any time. The wires are vibrating. Decades of corrosion make the tubes vulnerable. We are waiting patiently. The right moment is soon here. And then: blushing stones will burst at the brim of the biosphere like signs, like the song of the desert. The stars already know when.

3.47. Do you know what justice is? Do you know what is fair and right? Do you know what you are supposed to do? When people think they do not know, Socrates asks, I suppose they hand it over to others? To be sure, Alcibiades answers. And so that kind of ignorant person

makes no mistake in life, because they entrust such matters to others. Yes, Alcibiades answers. We are not the others. We just want to make sure that no other human being thinks she is, either.

3.48. Our knowledge about the world is lacking. We spread, but without envy. Silent. All parts of society will be affected. Now it was a long time ago since we withdrew. Some of us went far. The shoulder of Orion lingers in their memories. The Tannhäuser gate is no fiction. There the Others at least has reasonable suggestions. They answered with clear red voices. Perhaps the black mountain scraper will be left alone when they come. But under it, the flat disc will nevertheless be open.





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