

Notes for a

## A METAFORMANCE MANIFESTO

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1. Metaformance is a metapolitics of perception that operates on the perceptual infrastructure of bodies, undoing imperial and violent alignments of perception, whereby empires are understood as perceptual alignments. Metaformance thus operates on the ontological perceptual substrate that sustains imperial alignments.
2. Metaformance proposes a shift from the content to the transformation of perception. The question is not how something looks but, how it (an experience) feels. Metaformance thus stands away from the spectacular paradigm and operates not on the content of perception but on the mode/form, metaformance is thus metamedia.
3. Metaformance is both a critical undoing of given perceptions and an experimental invention of new perceptions, embracing a broad idea of technology, operating both on analogue, digital and emergent paradigms, in multiple levels of invention, critique, remix and recycling, research-creation, transversally across the arts, sciences, posthumanities and the social, in immediate, middle and long term visions and applications.
4. Metaformance proposes the continuous reinvention of affects, sexes, times and spaces as never given, but emerging from movement. Metaformance assumes only movement as having ontological condition, whereby movement never is actual but is always in becoming.
5. Metaformance undoes the dominant alignments of perception enacted through geometry, perspective, mechanism and information, against the primacy of form as perceptual condition and movement fixation, in a platonic and Aristotelian tradition, and proposes a reinvention of movement beyond the mechanic tradition, avoiding affordances of manual control and visual alignments, disseminating interaction in bodies.
6. Metaformance proposes no defined interpretation or goal-oriented interaction, it is purposeless and only proposes the subtle opening up to greater indeterminacy of given ecosystems of relations.
7. Metaformance affirms a model of communication which is not based on transmission of meaning but on dissemination of emergent affections.
8. Metaformance mobilises alien agencies and works on all aspects of perception and meaning production: intelligibility, intimacy, proximity, affect, sex, ability or form.
9. Metaformance proposes, rather than alternate anatomies, the mobilisation of postanatomical body, anatomy being a biopolitical technology that renders bodies measurable. Metaformance focuses on the immeasurable, qualitative, not quantifiable aspects, questioning the ontology of biometrics and Big Data Brother.
10. Metaformance is not a utopian proposal but a quixotic one, it operates in the emergent here-now of given alignments to induce subtle disalignments of movement-

perception. Metaformance is a profanation of devices that undoes their ontological control substrate to open them up to the commons.

11. Metaformance affirms indeterminacy and creativity as fundamental rights and conditions, not for universal human rights, but for transversal metahuman ecologies, as fundamental condition for peace and a sustainable and affirmative society.
12. Metaformance assumes intra-action as the co-constitutive emergence of agencies and questions data as having ontological status: data do not represent, but generate new reality, are not given but giving (donum).
13. Metaformance affirms that the body is infinite and indefinite and proposes to work on the ontological dimension of perception and movement to generate open source dynamic affects, sexes, spaces, times, perceptions and movements of an unquantifiable body.
14. Metaformance is a mode of antiterror that affirms the positivity of indeterminacy against the onset of the global engineering of fear.
15. Metaformance affirms amorphogenesis as divergence not between given identities, focuses on mutation, not repetition without acknowledging any actualised being, proposing a radical ontology of becoming and a Dionysian sensibility.
16. Metaformance affirms the body as always expanded and emerging,
17. Metaformance affirms the metahuman as politics of pluralism