

# **Posthuman Praxis: Using a Continuous Glucose Monitor to Tune the Rhythms of the Body and Optimize Scholarly Performance**

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## **Introduction: From Posthuman Theory to Posthuman Practice**

Posthumanism has, for several decades, productively unsettled the humanist image of the autonomous, rational subject by emphasizing hybridity, embodiment, and the entanglement of humans with technology, ecology, and systems of power. Yet much of posthuman discourse remains theoretical, descriptive, or speculative. A persistent question, therefore, remains: what does posthumanism look like as a lived practice? How does one practice posthumanism in daily life rather than merely interpret it?

This paper proposes that posthuman praxis begins not with abstract enhancement or disembodied speculation, but with the disciplined cultivation of bodily awareness through technological feedback. Rather than escaping the body, posthuman development may require learning to listen to it more precisely. Wearable technologies, when used reflectively rather than compulsively, can serve as interfaces that translate physiological processes into intelligible signals, enabling new forms of self-regulation, attention, and responsibility.

This study explores the use of a Continuous Glucose Monitor (CGM) as one such technology of the self. Originally developed for the management of diabetes, the CGM provides continuous, real-time data on glucose fluctuations throughout the day. When repurposed outside

a clinical pathology model, it offers insight into the energetic rhythms that underlie cognition, mood, focus, and creative work.

Drawing on an autoethnographic experiment conducted over several months, this paper argues that glucose stability plays a foundational role in scholarly performance. By using CGM feedback to stabilize metabolic rhythms, it becomes possible to support sustained attention, reduce cognitive volatility, and cultivate a form of posthuman scholarship grounded in embodied awareness rather than willpower alone. In this sense, the CGM becomes not merely a health device, but a bridge between physiology, consciousness, and posthuman becoming.

### **What a Continuous Glucose Monitor Is and How It Works**

A Continuous Glucose Monitor is a small, wearable sensor inserted on the tricep area of the arm, containing a hair-like probe that softly penetrates the skin and measures glucose levels in interstitial fluid rather than directly in the bloodstream. While interstitial glucose lags behind blood glucose by approximately 10–15 minutes, the advantage of a CGM lies in its continuity. Instead of isolated snapshots provided by finger-prick testing, the CGM reveals patterns, trends, and fluctuations across time.

Modern CGMs display glucose values in near real time, often accompanied by directional arrows indicating whether levels are rising, falling, or stable. This transforms glucose from an abstract medical metric into a dynamic signal that can be interpreted in relation to lived experience, such as meals, movement, sleep, stress, and cognitive effort.

Historically, CGMs were restricted to individuals with diabetes, where their value lies in preventing dangerous hypo- or hyperglycemic events. However, recent work by Jessie Inchauspé and elite endurance coaches such as Hunter Allen has demonstrated that glucose dynamics also matter profoundly for non-diabetic individuals, particularly those engaged in high-performance

physical or cognitive work. Advances in sensor technology have further expanded access, making non-prescription CGMs available to the general population.

The crucial conceptual shift in this study is the movement from diagnosis to feedback. The CGM is not used to label the body as healthy or unhealthy, but to create a feedback loop through which the individual can learn how specific behaviors shape internal states. In this way, the CGM becomes a posthuman interface: a technological extension of perception that reveals otherwise invisible aspects of bodily life.

### **Method: An Embodied Experiment in Scholarly Performance**

This research is structured as an autoethnographic, praxeological experiment conducted by a non-diabetic adult engaged in sustained scholarly work, endurance training, and contemplative practice. The study took place over several months and included periods of academic writing, research, long-distance running, and travel, including time spent in Auroville, India.

Data sources included continuous glucose data from a CGM; subjective phenomenological observations of mood, focus, anxiety, and clarity; and behavioral variables such as meal composition, meal timing, post-meal movement, exercise intensity, and sleep. These data were cross-referenced with other wearable data from the Oura ring and the Levels app.

Rather than attempting statistical generalization, this method emphasizes pattern recognition and lived correlation. The aim is not to produce universal prescriptions, but to demonstrate how real-time physiological data can support self-regulation and embodied learning in a scholarly context. This approach aligns with posthuman emphases on situated knowledge, relationality, and experimentation over abstraction.

## Key Discoveries

### *Glucose Stability and Attention*

One of the most consistent findings was the strong relationship between glucose stability and cognitive clarity. Through repeated observation, an optimal glucose range for deep scholarly focus emerged, approximately between 85 and 115 mg/dL. Within this range, attention felt calm, sustained, and unforced. Reading comprehension improved, writing flowed with less resistance, and task prioritization became clearer.

By contrast, glucose levels approaching or exceeding 140 mg/dL were frequently associated with jitteriness, shallow breathing, scattered attention, and a subjective sense of cognitive “noise.” Although these states sometimes felt energetic or stimulating, they undermined sustained concentration and increased susceptibility to distraction and procrastination.

At the lower end, rapid glucose declines were associated with fatigue, irritability, and mental fog. Importantly, these effects were often felt *before* they appeared on the CGM display, highlighting a growing alignment between subjective sensation and objective data. The technology did not replace bodily awareness; it sharpened it.

These observations suggest that attention is not simply a matter of discipline or motivation. It is metabolically constrained. Attempts to force focus through willpower alone often fail because the underlying physiological conditions do not support sustained cognition.

### *The Spike Phenomenon and “Creative Mania”*

A more complex discovery involved the relationship between glucose spikes and creativity. Rapid glucose increases, particularly following high-carbohydrate meals, were often accompanied by a brief phase of heightened ideation, associative thinking, and what could be

described as “creative mania.” During these periods, ideas emerged rapidly and connections felt abundant.

However, this state proved unstable. The ideational burst was typically followed by anxiety, cognitive fragmentation, and a sharp decline in clarity as glucose levels fell. While spikes occasionally produced novel insights, they rarely supported coherent execution or sustained intellectual work.

This pattern suggests an important distinction between *raw ideation* and *coherent creativity*. The former may arise from metabolic turbulence; the latter requires stability. Without a physiological foundation capable of sustaining attention, creative insight remains volatile and difficult to integrate. The CGM made this cycle visible, revealing why certain modes of creativity feel intoxicating but ultimately unproductive.

### ***Movement as a Direct Cognitive Lever***

Another consistent finding was the powerful effect of movement, especially *post-meal movement*, on glucose stability and mental clarity. Even brief walks following meals significantly flattened glucose curves, reducing spikes and accelerating return to baseline.

Exercise also played a stabilizing role beyond caloric expenditure. Moderate aerobic activity improved glucose regulation across the day, enhanced mood, and reduced cognitive volatility. Rather than viewing movement as separate from intellectual labor, this study suggests it functions as a direct lever on cognition.

Movement regulates glucose, glucose regulates attention, and attention regulates scholarship. This causal chain reframes physical activity not as ancillary self-care, but as an integral component of posthuman scholarly practice.

### ***Sleep, Recovery, and Scholarly Endurance***

Improved glucose regulation also correlated with better sleep quality, even on nights with shorter total sleep duration. Reduced nocturnal glucose variability appeared to support deeper, more restorative sleep, which in turn stabilized cognitive performance the following day.

Over time, this contributed to a sense of scholarly endurance rather than burnout. Instead of oscillating between overdrive and exhaustion, work could be sustained at a steady pace. This endurance model parallels elite athletic training, where recovery is understood as inseparable from performance.

Applied to scholarship, this perspective challenges the romanticization of exhaustion and highlights the ethical dimension of self-regulation. A posthuman scholar must be capable not only of insight, but of sustaining the vessel through which insight is expressed.

### **Toward a Posthuman Scholarly Practice**

Taken together, these findings point toward a model of posthuman scholarship grounded in self-tuning rather than self-overriding. The CGM enables a feedback loop for measurement, interpretation, and behavioral refinement that accelerates learning and embodiment. Rather than relying on abstract norms or external authority, the scholar becomes accountable to their own physiological reality.

As Francesca Ferrando articulates, “*Technology is not something we use but something we are: dynamics of existence, modes of revealing*” (Ferrando, 2024, p. 110). From this perspective, data themselves are not neutral artifacts but sites of agency and power: “*Data—as the new symbolic hotspot—is not a destiny: it is power... The more aware we are about our data, the more agency we have in our existential expressions*” (Ferrando, 2024, p. 124).

This reframing clarifies the ethical stakes of posthuman praxis. As Ferrando further notes, “*The technologies we develop show us where we are at; the technologies we envision*

*show us where we can be... If we are aware of who we are, original paths will open in our technological revealing”* (Ferrando, 2024, p. 132). Within this framework, the CGM functions not as a tool of domination or optimization, but as a reflective interface that reveals the scholar’s metabolic reality and invites responsibility for how that data is interpreted and lived.

When integrated with other wearables and interpretive tools, this feedback loop creates a distributed cognitive system in which human awareness and technological sensing co-evolve. Importantly, this is not optimization for productivity alone. It is the cultivation of coherence between body and mind, intention and capacity, insight and execution.

### **Conclusion: The Body as the Ground of Becoming**

This study suggests that posthuman futures will not be secured by increasingly abstract theories or ever more powerful technologies alone. They will depend on the quality of the vessels that carry consciousness forward. Health, in this context, is not merely the absence of disease, but the capacity to feel, regulate, and inhabit the body with precision.

The Continuous Glucose Monitor, repurposed as a reflective tool, reveals how deeply cognition depends on metabolic stability. By making the invisible visible, it supports a form of posthuman praxis rooted in awareness rather than control. The body is not an obstacle to intellectual or spiritual development; it is the ground that makes such development possible.

If posthumanism is to be more than a critique, it must become a practice. Learning to tune the rhythms of the body may be one of the most practical and ethical places to begin.

## References

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