Subjectivities of ecological posthumanism
the re-imaginings of human and non-human relations performed by children of Bolivia and Kazakhstan.

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Photograph taken by Luis age 14, Cotahuma La Paz
“Navigate across the stormy waters of the postanthropocentric predicament” - Rosi Braidotti The Posthuman

Photograph taken by Drayana, female age 12, Alto Tacgua La Paz
La Paz as visible Postanthropocentric Predicament
Three key strands of posthuman thought:
1. Posthuman moral philosophy
2. Science and technology
3. Critical posthuman philosophy of subjectivity
Rosi Braidotti states as “the intricate web of interrelations that mark the contemporary subjects’ relationship to their multiple ecologies, the natural, the social, the physic.”

I am afraid of this place, it is dangerous, I get very scared.
Photograph taken by Drayana, female age 12, Alto Tacgua La Paz
Rosi Braidotti on Deep Ecology

“humanizes the environment”

“... a well meaning form of anthromorphic normativity being applied to non-human planetary agents”
“....posthuman ethics’ unlike a deep ecological ethic urges us to experience the principle of ‘no-Oness’ in our view of subjectivity, by acknowledging the ties that bind us to multiple ‘others’ in a web of complex interspecies interrelations”

– Rosi Braidotti
Deleuze and Guattari

“Becoming animal does not consist in playing animal or imitating an animal,” … “it is clear that the human being does not ‘really’ become an animal any more than the animal ‘really’ becomes something else…What is real is the becoming itself, the zone of becoming”
... to describe adaptive transformations in dog species for example as a *biological* response to human communities and transformations in human species as a *cultural* or purely inter-human development is a mistake – Donna Haraway
Photograph taken by Wilmer, male, age 11, Alto Tacgua La Paz

Photograph taken Juan, male, age 11, Cotahuma La Paz
“...that makes it impossible to say where the boundary between the human and animal lies....”
Photograph taken by Drayana, female age 12, Alto Tacgua La Paz
Photograph taken Ricado, male age 10, Cotahuma, La Paz
Photograph taken by Limber, male age 12, Alto Tacgua La Paz
“A dog I take care of because it doesn’t eat”.

Photograph taken by Diego age 12, Cotahuma La Paz
“I don’t like rubbish and it makes it look bad and the dogs stop here”

Photograph by Juan age 13 Cotahuma, La Paz
“The dogs are badly treated and the people beat them for no reason (pause) a bit like the children”.

Photograph taken by Diego age 12, Cotahuma La Paz
I start to develop an awareness of the way humans and non-humans slip out of the grasp of classic hierarchical structures and I “enable” them (child-dog) to reveal a new plane of existence.
Becoming-animal - allows for the deconstruction of subjectivity, “..the body” operates as an ethical and political starting point, enacting as it does this zone of indiscernibility between (what we call) humans and animals.
“... becoming-animal seeks to unpack political, ethical, and ontological questions without enforcing a traditional human-animal distinction”. – Rosi Braidotti

Photographs taken by Drayana, female age 12, and Gabriel, male age 12, Alto Tacgua La Paz
Photograph taken by Gerson age 8, Cotahuma La Paz

Photograph taken by Dilan, male age 11, Cotahuma La Paz
Semipalatinsk an invisible Postanthropocentric Predicament
“As a child, I found it interesting, the mushroom clouds were actually so beautiful, they drew our attention”.

"It smelt... you know, like hair. Like hair burning. The smell came back from the earth every time it rained.”

Olga age 75, Semey Kazakhstan
Weapons-grade plutonium from the atomic bombs has been incorporated into the human and non human tissues, the cells, especially of the lungs, of those living in the city. (2009 report)
Expressed through the co-existence of their bodies within an historical, ecological, social and technological environment, their bodies are bound together as a collective of inter-dependent materials of genetically encoded messages, passed on as radiation, reproduced in bodies, between bodies, outside of bodies.
I am afraid of the street dogs on the way home. This is the street - don’t like this street. The dead dogs stink.

Timur, age 11, Semey Kazakhstan
Deformed babies deformed dogs, Dead dogs dead babies. – Natasha, age 10, Semey Kazakhstan
“I live on the 10th floor. It is very dusty and dirty. There is no light. There is enough space to construct a park, but there is no park. I would like to go outside but it scares me I might become sick”

Photograph by Atyem, age 11, Semey, Kazakhstan
“This is a backyard of my dream place. The pavement is everywhere to contain the dust. I am drawing mountains in order to show that there is a life behind this fence”.

Artyem age 11, Semey Kazakhstan
A posthuman and sustainable ethic derived from a deep sense of inter-connection between the self and others, the self and the more than human earthly bodies that coexist with children.
..through multiple ecologies rather than a deep ecology that I am hoping to find new spaces to consider sustainability
Sustainability not as green ecocities with vertical gardens and solar panels in highly developed nations but messy dirty interspecies exchanges in post war, post totalitarian cities where children and dogs allow me to consider what posthuman bodies in the majority world could do.