

Erasing the World: Ruination, and More-than-Human Refusal in Occupied Palestine

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Abstract

This article explores the ongoing devastation in occupied Palestine as a process of erasure, where ruination extends across human lifeworlds and reverberates through multispecies, elemental, and epistemic registers. It introduces the concept of *damaged cosmography* to describe how settler-colonial violence dismantles the connective tissues of life—land, plants, water, and kinship—thereby undoing the very conditions of world-making. Drawing on feminist posthumanist thought (Despret, Neimanis, Azoulay) and Indigenous epistemologies (Watts, Simpson, TallBear), the article develops a mode of witnessing grounded in situated accountability and more-than-human response-ability. Case studies include the militarization of archaeological sites, herbicidal warfare, the collapse of hydrological systems, and the disarticulation of vegetal and animal kinships across Gaza. These acts constitute deliberate strategies of ontological unmaking: ruins function as instruments of epistemic foreclosure, while plants, animals, and aquifers endure as wounded witnesses. Through the lens of refusal, the article also attends to forms of survivance—seed saving, oral memory, rooftop gardens—that persist without monumentalizing continuity. Writing under siege becomes a method of co-presence: not a detached observation of violence, but an ethical participation in the fractured yet enduring textures of life. We argue that thinking with posthumanist frameworks amid genocide affirms, rather than abstracts, suffering—by tracing how ruination reverberates across all that composes a livable world.



Keywords: Palestine, damaged cosmography, ruination, more-than-human, refusal, posthumanism

This article is written in grief. It emerges from the ongoing genocide in occupied Palestine, where entire communities are being destroyed—erased from maps, archives, and memory. It is impossible to write as if from a distance. Every sentence is shaped by the unbearable weight of what is happening, and by the refusal to look away. At the same time, this work insists that grief is not only human. The devastation in Gaza extends across species, elements, and generations. It is ecological, historical, and epistemic. It targets the infrastructures of life: water, soil, and seeds. Naming this enacts a commitment to suffering as it unfolds across life in its different forms—tracing the full extent of destruction and the forces that persist in spite of it. We write from within the mess of things. We write to stay present: with the wounded, with the silenced, with the other worlds that carry kinship and care under siege. This article takes a stance. It moves through the concept of damaged cosmography to trace how ruination in Palestine extends across human and more-than-human registers, remaining present with what persists, unsettles, and resists resolution.

The ongoing violence in Palestine erases entire cosmographies—worlds formed through situated practices of entanglement and inhabitation. Cosmography, in this sense, affirms the active composition of life-worlds through land, ritual, ancestral presence, and material interdependence. These configurations emerge from co-creative processes in which living beings and histories are inseparable from place. In settler-colonial regimes, violence disrupts the ontological, material, and epistemic foundations of these worlds, dissolving the conditions that sustain them. As Vanessa Watts articulates from an Indigenous perspective, cosmologies emerge through what she terms “place-thought,” an embodied mode of understanding premised on the idea “that land is alive and thinking and that humans and non-humans derive agency through the extensions of these thoughts” (21). Thinking with Watts brings into focus how colonial and settler violence intervenes within the grounding ties of being and place, targeting

the connective tissue that binds life to place. In Palestine, the eradication of olive groves, the bombing of aquifers, and the militarization of archaeological zones sever these living threads. These events unmake the material supports of memory, responsibility, and continuity. Cosmographic violence alters the structures through which collective existence is held together. Land is repositioned as target, ruins are instrumentalized as justification, and bonds are recoded as threats. Furthermore, cosmography enables a vocabulary to understand this transformation as more than loss—it reveals the dismantling of conditions that sustain being. Colonial violence reshapes these worlds by altering the very conditions through which they become intelligible. Conceptual tools must respond to this complexity, staying with its reverberations without seeking closure. One such apparatus is what we call damaged cosmography.

Damaged cosmography offers a mode of engaging worlds under pressure—those marked by extractive histories, juridical violence, and epistemic disarticulation. It begins from the recognition of a world already in motion: a terrain composed through affective, multispecies, and historical entanglements. Rather than mapping the past from above, it follows residual ties across debris, traces, and endurance. It holds space for partial, ephemeral, and precarious forms of life—remaining with the ruptures that continue to mark the contours of survival rather than smoothing them into coherence. This orientation builds upon feminist and posthumanist thinkers such as Vinciane Despret, Astrida Neimanis, and Ariella Azoulay. Despret proposes a practice of “response-ability” that arises from proximity and attention to more-than-human propositions. Neimanis invites us to remain with wounded ecologies without resolving them, insisting on an ethics of dwelling-with. Azoulay calls for accountability to what remains foreclosed, requiring a suspension of dominant interpretive frames. Together, these thinkers orient damaged cosmography as a situated practice rather than a conceptual system—one that traces how violence sedimentates in ruins, infrastructures, and bodies, while attuning to the fragile remainders of connection. It tracks resonance across layers of debris—from plants and sediments to oral archives and broken

infrastructures—refusing both hierarchy and neutrality. Thinking with damaged cosmographies begins within the cracks, following textures of survival and meaning that continue to speak, even when fragmented.

To write within a damaged cosmography is to remain accountable to the ties that endure under rupture—engaging from within, not observing from a distance. Situated witnessing becomes a practice of implication and response, bracketing detachment and mastery. As Donna Haraway insists, situated knowledges are not relativist, but accountable ways of knowing from somewhere. Her figure of the “modest witness” proposes narration grounded in entanglement, where responsibility emerges through participation. In Palestine, writing cannot claim innocence: it occurs under militarized confinement, within ruins, amid the interwoven suffering of human and more-than-human lives. This epistemic stance resonates directly with Sandra Harding’s call for a practice of knowledge-making that begins from marginalized positions and renders visible the power relations shaping what counts as fact. Ariella Azoulay extends such epistemic commitment through her method of “unlearning imperialism”—a refusal of detached historiography that insists on co-presence with disarticulated worlds. Similarly, Kim TallBear grounds Indigenous research ethics in accountability that honors kin and place. For her, knowing requires ongoing dialogue with land, kin, and community—even when such connections remain unfinished or illegible. To witness from within is to remain faithful to these situated worlds. It is to write from inside the ruins—not to resolve, but to stay.

In settler-colonial contexts, ruination operates as a method—a deliberate strategy for severing connective infrastructures, undoing historical presence, and reordering the temporalities of place. Ruin is not aftermath; it is actively produced. As a mechanism of governance and epistemic intervention, it dismantles infrastructures, disrupts ecologies, and destabilizes material traces in ways that obstruct continuity. “Ruin epistemologies” emphasize this as a future-making project—reconfiguring what can be known, remembered, or rebuilt (Stoler). In Palestine, this method appears in architectural neglect, bureaucratic delay, and the militarization of debris. Ruination

thus becomes a tactic of colonial control and replacement. Patrick Wolfe describes settler colonialism as “a structure, not an event,” defined by a recursive logic of elimination. Within this logic, ruins are composed to erase the conditions for collective endurance. Azoulay names this “imperial unlearning”—a systematic dismantling of the material grounds for alternative knowledge and memory. Ruins become instruments of organized forgetting, authorizing the present while foreclosing return. From an Indigenous perspective, they testify to displaced cosmologies: orchestrated absences rather than neutral remains. Colonial ruination functions through decay, delay, and dereliction, composing its own form of world-dismantling knowledge. To understand how this dismantling intervenes in continuity, we must now turn to the disruption of land-based epistemologies and the severing of embodied practices of remembering through place.

In Palestine, land is not simply territory—it is epistemic ground: archive, teacher, and world-making terrain. The violence of occupation targets these conditions of transmission, disrupting the practices through which oral traditions, ancestral connections, and multispecies more-than-human kinships endure. Within Indigenous frameworks, scholars such as Kate Harriden and Leanne Betasamosake Simpson describe land as sentient and instructive—a matrix through which histories and responsibilities take form. In Palestine, the destruction of crops, the seizure of water, and the militarization of ruins interrupt these forms of transmission, fracturing the entangled grounds of survival. Janette Habashi observes how Palestinian children sustain collective memory through oral traditions that link daily life to landscape. Ali-Shtayeh et al. document the knowledge of wild edible plants in the northern West Bank, showing how foraging sustains both ecological intimacy and intergenerational learning. Silvia Hassouna describes how biodiverse gardens, cultivated at the Palestine Museum of Natural History, become sites of ecological resistance and vegetal preservation. These practices engage land as a ground of inheritance and survival—intimate, dynamic, and at risk. Their destruction is not incidental. It interrupts the embodied textures through which land remains meaningful, and life remains possible.

The systematic use of herbicides by Israeli military forces along the Gaza border enacts environmental and epistemic warfare—targeting plant life as both infrastructure and cultural-ecological kin, and disrupting the ties that sustain Palestinian communities. Since at least 2014, aerial spraying operations have been conducted by the Israeli military to clear vegetation along the border zone with Gaza. Although officially described as a security measure, these operations often affect Palestinian farmland well beyond the designated buffer areas, due to wind drift and the indiscriminate application of chemicals. This practice has intensified in recent years, attracting international attention to its ecological and legal implications. According to an investigation by Forensic Architecture, in collaboration with Al Mezan Center for Human Rights and Gisha – Legal Center for Freedom of Movement, herbicides such as glyphosate, oxyfluorfen, and diuron are deployed without prior notice to farmers, with observable damage extending hundreds of meters into Gaza (CEOBS). Satellite and ground-level analysis revealed consistent patterns of crop destruction and habitat loss following each spraying campaign. An investigative article on Yale Environment 360 reports that since October 2023, Israeli military operations have destroyed more than 2,000 agricultural sites, including fields, orchards, and greenhouses, severely disrupting local food systems and degrading soil fertility (Pearce). While herbicidal warfare has been documented in other contexts—such as Vietnam and Colombia—the use of chemical agents in Gaza represents a contemporary instance of systematic agro-ecological targeting under conditions of war. Bureaucratic tools—chemicals, flight plans, operational policy—become instruments of erasure. Forensic Architecture’s findings make clear that these are far from incidental acts; they are calculated interventions that render agricultural life unsustainable and land increasingly uninhabitable. What disappears is livelihood, and belonging: foraging knowledge, vegetal companionships, and the embodied intimacies that once rooted communities in place.

Plants live alongside humans—teaching, remembering, and sustaining cohabitation. They carry histories, responsibilities, and forms of care that unfold in

“more-than-human” time. Robin Wall Kimmerer calls them our oldest teachers—beings whose lifeways encode reciprocity, memory, and guidance. Leanne Betasamosake Simpson extends this vision through her concept of land-based intelligence, where pedagogy arises through tending, foraging, and cohabitation. These are living practices—ways of being that root communities in seasonal, sensorial, and intergenerational ways. Across Palestine, these plant kinships endure in the dailiness gestures of companionship—herbal medicine, ritual cultivation, and the gathering of wild foods. They do not preserve knowledge as content, but as intimacy. When herbicidal warfare and infrastructural collapse sever these ties, the damage is more than ecological. It reverberates across registers of recollection, perception, and presence. The uprooting of plant life fragments the very circuits through which land becomes intelligible. The disappearance of vegetal companions diminishes the capacity to remember, to relate, to respond. In the cosmographic weave of Palestinian life, plants endure as witnesses and kin. Their destruction resounds, leaving wounds that extend beyond the field into language, inheritance, and the ethical texture of place.

The collapse of Gaza’s water infrastructure constitutes a deliberate dismantling of the elemental conditions that sustain life. Bombed aquifers, destroyed wells, dismantled desalination facilities, and incapacitated sewage systems have given rise to a hydrological siege that reshapes the flow, quality, and significance of water. This blockade is not only infrastructural—it is cosmographic. As with soil, water in Palestine is more than a resource: it is a connecting medium, memory, and ecological continuity. By April 2024, water availability in Rafah and northern Gaza had fallen to less than seven percent of pre-conflict levels (Oxfam International). Eighty-eight percent of water wells and all six major treatment plants were reported damaged or destroyed (Reuters, *Rebuilding Gaza*). International bodies estimate over 1,675 kilometers of water and sanitation infrastructure rendered unusable, with damage surpassing \$18.5 billion. These figures, while institutional, make legible a reality long known to those living under lockdown. Gaza’s main aquifer, already saline, is now over 97% contaminated (Circle of Blue), and many residents survive on just three liters

of water per day—an amount well below what the World Health Organization considers minimally acceptable in emergencies. What once sustained life now circulates through broken pipes, flooded latrines, and poisoned wells. Public health collapses alongside ecological stability: daily sewage discharges exceed 100,000 cubic meters, contaminating the Mediterranean and undermining marine and soil regeneration. Water, once a connective tissue, now marks the body and the land with exposure, exhaustion, and irreversible harm.

Water carries more than life. In Gaza, the hydrological siege dismantles the epistemic and ethical worlds shaped through fluid co-presence. Astrida Neimanis, in her hydrofeminist work *Bodies of Water*, describes water as a “body of relation,” attuned to processes of differentiation, interpermeation, and shared gestation. Her concept of amniotics invites us to think of water as an onto-logic—a condition of emergence that binds entities through time rather than dividing them into discrete units. Waters, Neimanis writes, “extend embodiment in time—body, to body, to body. Water in this sense is facilitative and directed towards the becoming of other bodies” (3). The bombing and contamination of Gaza’s waters, in this view, constitute an ontological injury: they unravel the temporal fabric through which life composes itself, recalls itself, and sustains continuity. This injury resonates with what Melanie Yazzie and Cutcha Risling Baldy describe as the radical relationality of Indigenous water epistemologies. In these frameworks, water is relative, theorist, and pedagogue—a living site through which knowledge is enacted and obligations are renewed. Research becomes a method of accountability to these hydrological kinships. In Gaza, the destruction of aquifers and sewage systems disturbs these ecological threads across multiple registers—hydrological, intergenerational, multispecies. Water becomes saturated with harm, yet continues to speak: of what has been broken, what remains entangled, and what struggles to endure. Attending to this damage requires more than infrastructure—it calls for epistemic reorientation. Water must be approached as an active medium of reciprocity, bearing witness to violence and holding the conditions for more careful ways of knowing. In Gaza, hydrological collapse is environmental and

cosmographic: it dismantles the very rhythms through which life knows, remembers, and binds itself to place.

Archaeological practice in the Occupied Palestinian Territories has become an instrument of territorial control and settler futurity. Under Israeli occupation, archaeological sites are militarized spaces where access to excavation, naming, and historical narration is unequivocally controlled. Since 1967, Israeli military orders have subordinated all archaeological activities to the authority of the military governor, effectively placing heritage management within the framework of occupation (Taha). This has enabled a systematic appropriation of over 500 major archaeological sites, many of which are located in Area C and are now controlled by settlers or state institutions (Starzmann; Al-Houdalieh and Jamal). The separation wall, for instance, has been rerouted to include archaeological remains claimed as Israeli heritage, facilitating the confiscation of adjacent land under the pretext of preservation. A striking example is found in Zabuba, a village near Jenin, where a 4,000-year-old archaeological site was excavated in 2002 by Israeli authorities just before construction of the wall (Yahya). The wall was subsequently rerouted to isolate the site on the Israeli side, cutting the village off from its own historical terrain. Such spatial and legal mechanisms convert ancient material remains into justifications for present-day colonial expansion. As Nadia Abu El-Haj has argued, the logic of Israeli national archaeology is a project of future-making, stitching together a national landscape where the Palestinian presence appears absent or peripheral. For this author archaeology becomes a future-oriented apparatus—naturalizing settler presence by staging the past as destiny. In this context, excavation becomes a form of erasure: to dig is to displace, to expose is to overwrite. Archaeological authority does more than manage the past—it configures the coordinates through which futures are imagined and legitimized. In the occupied West Bank, this authority is exercised through selective excavation, curated silence, and the privileging of certain sites over others. Through these operations, the settler state assembles a landscape of historical inevitability—one in which Palestinian presence appears marginal, exceptional, or

belated. Excavation functions as a technique of temporal and territorial control: it rearranges land, forecloses alternative histories, and inscribes a singular horizon of belonging.

In Palestine, archaeological sites operate as charged nodes of temporal collision—where past, present, and future are entangled in ongoing struggles over erasure and belonging, and where imperial historiography is both enacted and contested (Azoulay 223). Viewed through this lens, the ruin becomes a site of unfolding attachment, holding traces of past presence as well as the violences that have foreclosed other futures. In the West Bank, Palestinian ruins are often stripped of their embedded histories contexts and repurposed within a Biblical narrative that affirms settler claims while dismantling Palestinian cosmographic ties. This reorientation converts material traces into symbols of Jewish continuity and Palestinian absence, effectively weaponizing history against the colonized (Glock). And yet, ruins are not closed. As De Cesari shows, heritage professionals and local communities increasingly mobilize endangered sites to assert Palestinian presence and cultural survival. Ruins encode imperial narration but also carry the latent possibility of refusal. These counter-memories resist the logic of imperial conservation, which isolates ruins from lived experience, and instead rearticulate them as connective tissue between generations, struggles, and narratives. The epistemic stakes of ruins lie in their ambivalence: they are at once markers of destruction and of living connection. To treat ruins as potential history is to hold open the question of what histories they are allowed to tell, and for whom.

The war in Gaza has dismantled more-than-human infrastructures of life. Animals—domestic, feral, wild, and agricultural—endure the compounded effects of systemic disintegration, environmental degradation, and forced separation. The destruction of electricity grids, clean water networks, and food supply chains has unraveled the webs of coexistence, proximity, and interdependence that once sustained animal life across Gaza's urban and rural zones (World Bank). One of the most emblematic instances occurred during Operation Cast Lead in 2008–2009, when the

Gaza Zoo was bombed and temporarily occupied by the Israeli army. For more than three weeks, the zoo's animals were left without food, water, or medical attention. Most died. Only ten survived, including two wolves, a deer, a crocodile, a monkey, and two lions. The zoo's founder, veterinarian Dr. Saud Shawa, described it as the killing of a nonhuman population caught in war (Braverman). Similar breakdowns persist. Stray dogs and cats now proliferate across bombed neighborhoods, scavenging through ruins, while working animals such as donkeys and camels—once essential to transport and agriculture—have collapsed from hunger and untreated wounds (Gutkowski; Alcini; Reuters, *Rats, Dogs and Torn Clothes*). Gaza's beekeeping sector, once central to local food security and vegetal reproduction, has been gravely affected by the destruction of hives and the loss of flowering plants due to military activity (Ahmed). Migratory bird populations have also been disrupted. According to *Egypt Today*, the Gaza Valley—previously a critical stopover on one of the world's main migratory flyways—has been ecologically devastated by the use of incendiary and banned weapons. Vegetation loss, chemical contamination, and continuous bombardment have rendered it a dead zone for millions of birds that once rested and fed there annually. These animal disappearances and deaths are connected effects. They reveal a larger unraveling of cohabitation and shared systems of sustenance. The war's violence reverberates across ecologies of coexistence: in flooded fields, poisoned aquifers, collapsing apiaries, and deserted kennels. Animals experience infrastructural neglect as a condition of multispecies undoing. This is a structural disarticulation—a forced unmaking of the ecological continuities that once held human and nonhuman life together—revealing more than a humanitarian failure.

In Gaza, the presence, movement, and displacement of animals articulate a form of more-than-human testimony. We must insist: these are epistemic events, not merely animal casualties. Donna Haraway describes companion species as “significant others” in the co-creation of meaning—partners who reshape how we perceive, relate, and become with others (*The Companion Species* 9). Vinciane Despret pushes further: animals are not symbols but responsive agents whose gestures, refusals, and habits ask

questions in their own registers. In Gaza, these responses manifest in modes of endurance that exceed human frameworks—tracing altered ecologies through behavioral adaptation, disappearance, and return. In documenting the aftermath of the Gaza Zoo’s destruction, Irus Braverman shows how the deaths of captive animals mark the collapse of multispecies contracts and expose the depth of institutional neglect. Calarco reminds us that to rethink human-animal relations is to engage in an ontological and ethical transformation—a reworlding in which animals are no longer epistemically muted. When war renders animals uncounted and abandoned, it also silences these alternative ways of knowing. Yet they persist. The reappearance of stray dogs, the flickering return of songbirds, the erratic behavior of livestock—these are modes of multispecies survival that resist erasure. To witness these beings is to attune to a damaged cosmography in which animals endure as witnesses through presence, absence, and the persistence of connection—an insight recently amplified by Federica Timeto’s lecture series *More-than-Human Views on the War in Palestine*, which foregrounds animal suffering as a site of political and epistemic urgency.

Refusal, in the context of damaged cosmographies, is not mere negation. It is a cosmographic practice that sustains kinship, upholds epistemic integrity, and composes world-making amid violence. Refusal generates alternatives beyond the terms of colonial visibility and academic legibility. Rooted in fragmentation, it resists recuperation and proof. As a method, refusal protects opacity, preserves silence, and cultivates presence irreducible to extractive inquiry. It eludes capture not only by the state but also by scholarship. It is a stance grounded in the refusal to be consumed, measured, or resolved (Howe). Simpson expands this vision through the metaphor of constellations—forms of co-resistance that orient without mapping, that assemble without flattening difference. More than strategies of escape, these are acts of continuity: rooted in place, kinship, and ethics. Refusal affirms what remains untranslatable, entangled, and incomplete. It holds open space for what lives beneath the rubble, outside the archive, beyond the forensic frame. Within this cosmographic

orientation, continuity does not mean return—it means staying-with. It means embodying shared life across time and species, without resolution.

At the Palestine Museum of Natural History, community gardens rely on hydroponic systems, composting, and “do-nothing” gardening as techniques of endurance under extractive occupation regimes. Continuity in Palestine unfolds through this stubborn, situated insistence on relation. Survivance, as Gerald Vizenor defines it, is “an active sense of presence over absence, deracination, and oblivion [...] the continuance of stories, not a mere reaction, however pertinent” (1). This insistence materializes in the saving of seeds—heirloom varieties cultivated despite water scarcity and land restriction (Simaan). Storytelling, too, performs continuity. In the work of al-Sarisi and Muhawi, Palestinian folktales remain vibrant through oral transmission, especially among displaced and exiled communities. These are not recollections of the past, but epistemic forms that enact belonging, ethics, and place-knowledge. Women, in particular, have carried this intergenerational memory—through lullabies, agricultural rituals, and village cosmologies (El-Nimr). Walking, for Raja Shehadeh, becomes a form of spatial literacy: a way of reading the land with intimacy and attentiveness. His *sarhat* (walks) map a landscape that exceeds the borders imposed upon it (153). María Puig de la Bellacasa would recognize in these gestures an ethic of care—practices that hold space for damaged life without instrumentalizing it, that respond with rather than intervene upon. Is there romanticism in continuity? Certainly not. Continuity is maintenance, improvisation, and the cultivation of livable worlds in the interstices of dispossession.

What kind of knowledge becomes possible amid devastation? Writing from within ruins does not seek distance or closure. It demands epistemic presence—an awareness of implication, vulnerability, and accountability to the more-than-human worlds with which we write. Deborah Bird Rose, reflecting on extinction and ecological mourning, insists that to love and to grieve belong together, positioning writing as a way of remaining with what disappears, rather than moving on (8). Vinciane Despret extends this view by proposing that response-ability arises from

partial affinities, shaped by attention to beings and situations that call us into relation. Karen Barad likewise frames knowledge not as representation, but as intra-action: observation and description are material interventions into the worlds they attempt to witness. In such conditions, writing becomes a mode of participation—taking part in the world’s ongoing reconstitution. These theoretical approaches converge in their rejection of disembodied knowledge. To write under siege or alongside ruin, as in the Palestinian context, is to practice what Linda Tuhiwai Smith describes as research grounded in accountability and reciprocal engagement, rather than extraction or exposure. Writing becomes a form of co-presence: answerable to histories of dispossession, attuned to multispecies continuities, and unwilling to translate all that remains silent.

In the wreckage of occupation, some worlds endure by refusing to appear whole. These are cosmographies composed of fragments—grafted olive limbs, unwritten songs, old seeds passed between hands—that cohere without resolution. They enact continuity without monument. Endurance, in Gaza, does not seek transcendence. It composes life through partial gestures and repeated returns (Povinelli). It surfaces in the grafting of wounded trees, the tending of rooftop gardens, the habitual presence of feral animals, the persistence of foraging knowledge under curfew. The spectral traces of cosmographies—the way plants regrow from bombed soil, how stories take root without archive—haunt unfinished presence (Gordon 8). If cosmography names a way of living with others across matter, time, and reciprocity, then these modes of persistence are the event’s refusal to conclude. Drawing on Emanuele Coccia, life emerges atmospherically, circulating through porous layers of breath, touch, and growth, rather than progressing along a linear spatial path. Such cosmographies do not close the wound. They keep it responsive.

Ethical Declaration

This article is composed within the conditions of ongoing violence in occupied Palestine. It is shaped by a commitment to ethical and epistemic accountability toward human and more-than-human worlds enduring siege and dispossession. The author affirms the necessity of non-extractive research

practices and rejects detached or neutral frameworks in the face of structural ruination and cosmographic erasure.

Author Bio

Elias Brossoise is a PhD candidate at the University of Málaga (Spain). His research explores how posthumanist and multispecies approaches unsettle inherited understandings of vulnerability, cohabitation, and relational life. Working between past narratives and contemporary ecological thought, he examines the ways more-than-human entanglements open alternative paths for living and thinking amid ongoing planetary crisis.

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