



Editor's Note

Welcome to the July 2025 issue of *Entanglements: Journal of Posthumanities*, a critical space committed to promoting and fostering entanglements of the human with animals, microbes, systems, environments, plants and technology. Enthusiastic reception and thoughtful engagement of scholars and researchers across the disciplines with the inaugural volume of *Entanglements: Journal of Posthumanities* (vol. 1, Issue 1, January 2025) have been deeply affirming and encouraging for our mission.

The articles in this volume reexamine/critique/interrogate the tangled existence in a crises-ridden planet by traversing wide range of domains – fictions, cinema, pet fashion, pedagogy, war-torn Palestine, decolonial voices, trauma studies, artificial intelligence, algorithmic governance, and posthuman aesthetics:

- The opening article of this volume, “‘I’ve never felt the sun on my face’: AI and Embodiment in Donald Cammell’s *Demon Seed* (1977)” by Ida Jahr examines the 1977 film *Demon Seed* vis-à-vis the possibility of AI gaining sentience in near future, emergence of posthuman subjectivity, extraction logics, materiality and embodiment.
- Rajeshwari Bandyopadhyay’s article, “Who Tells the Story in the Posthuman Polis? Narrative Agency, Surveillance, and Algorithmic Governance in Vikramaditya Motwane’s *CTRL* (2024)” frames the argument in the intersection of algorithmic citizenship, corporate surveillance, deepfake and post-truth realities, AI, posthuman subjectivity, digital coloniality, urbanity, postcoloniality, and subaltern agency in the context of the Global South. The article ends with an ethically concerning tone in relation to AI’s dominance over the production and control of narratives.





- Nathan deProspero in “Animality and/as Alterity in Posthumanist Thought” reexamines human-animal relations through the optics of Heideggerian thoughts. The author, employing Heidegger’s ideas of ‘ordinary understanding,’ ‘homesickness,’ and ‘captivation’ points out the centrality of impasse in the human-animal (in)distinction. Humanism, as the author argues, is found to be at war with itself, and “[...] humanism is not yet humanistic enough” (54).
- Mariam Fatima’s article “Human, Horse, Habitat: A Posthumanist Exploration of Animal Labour in the Urbanisation of Delhi” frames the animal question at the intersection of horse labour, urban studies, and posthumanism. Employing Haraway’s idea of ‘companion species,’ the author argues that both horses and humans are tangled in a shared history of co-habitation and co-evolution. The article calls for a reimagining of urban political ecology in the Global South.
- “From Pets to Influencers: Examining Species Equivalence and Agency in Pet Fashion of Tika and Bodhi” by Karishma Suresh is an interesting study in pet fashion. Citing case studies of two prominent pet influencers, Tika (@tikatheiggy) and Bodhi (@mensweardog), Suresh examines whether pet fashion ‘humanises’ animal (thereby subverts speciesism) or it ends up fetishising animal. Pet fashion is a complex site of negotiations, involving socio-cultural factors, influences of new media, and speciesism. The article argues that pet fashion is not so much a move towards species equivalence as it is a manifestation of human dominance and control over animals. Suresh rightly observes that pet fashion fails to acknowledge “[...] the animality of animals and their being themselves” (85).
- Alexandra Bichara in “Postcolonial Philippine Nonhuman Animals in Jessica Zafra’s *The Age of Umbrage* and Irene Sarmiento’s *Stray Cats*” contends that despite predominance of anthropocentric framings in Jessica Zafra’s *The Age of Umbrage* and Irene Sarmiento’s *Stray Cats* the novels also evoke subtle moments of interspecies connection (through feline companions), which create ruptures in the anthropocentric framing suggesting ethics of interspecies relationality. Bichara frames her argument in the intersections of postcolonial ecocriticism, myth studies, HAS, and critical posthumanism. The author still remains skeptical as to whether these subtle moments of interspecies intimacy meaningfully escape anthropocentric framings.



- Dr. Shisira Bania in “Entangled Learning: Rewilding Education through Posthuman Pedagogy for Multispecies Synergies” seeks to reconfigure anthropocentric foundations of pedagogy and promotes “entangled learning” as posthuman pedagogy marked by distributed agentic capacities, and material-discursive intra-actions among humans, animals, plants, and technologies. Posthuman pedagogy, as the author points out, offers a corrective measure to anthropocentric knowledge production. In an era of unfolding planetary crises entangled learning promises to cultivate ethics of care, multispecies cohabitation, ecological consciousness, and relational accountability.
- Carolina Ravanelli in “Elsa Morante and the Posthuman Trauma in *History* (1974)” offers a re-reading of Elsa Morante’s *History* (1974) through the optics of critical posthumanism, trauma theory, and posthuman ethics. Drawing on ideas of Braidotti, Agamben, and Haraway, the author points out that *History* (1974) interrogates the modern foundation of ethics and historiography, prefiguring posthuman ethics, posthuman subjectivity, and shared accountability.
- “The Interface Self: A Posthuman Critique of Optimization and Aesthetic Subjectivation” by Jared Smith argues that the ‘interface self’ is an assemblage of algorithmically mediated platforms. The ‘interface self’ as a reconfigured posthuman subject is constituted through datafication, optimization logics, and feedback loops. Drawing ideas from Foucault, Feenberg, Don Ihde, Peter- Paul Verbeek, and Asle Kiran, Barad, Braidotti, and Haraway, Smith proposes a posthuman praxis of “dwelling within and against” the interface, which both cultivates opacity and ethical fraction and resists soft coercion.
- Finally, Elías Brossoise’s article “Erasing the World: Ruination, and More-than-Human Refusal in Occupied Palestine” examines settler-colonial violence in occupied Palestine not merely as the destruction of infrastructures and resources, but as a form of ontological and epistemic violence. The author explores the idea of “damaged cosmography” at the intersections of feminist posthumanist thoughts, indigenous epistemologies, and settler-colonial studies. Writing in a time of ruination and violence is not a detached chronicling of violence, but a mode of situated witnessing that enables ethical participation in the fractured yet enduring vignettes of life.



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I believe that the articles in this issue will foster provocations and further dialogues.

In solidarity and flux,

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