

# ART & /IN ECOLOGY

Human-Non Human Interconnections in Art, Visual Culture & Everyday Life.  
Site specific theory in practice in Vuosaari two-period module Jan-April 2021

## Wk 2: From Dances with Dualisms to Interconnected Worldings *(or we have always been interspecies)*

Source: Google Maps

# TODAY

## 9-10 Discussion of Anna Tsing's *Unruly Edges*

Reading group organisation for next week (oops!)

## 10-10.45 Eero Hyvonen journalist and Vuosaari resident, "Some stories to tell and questions to ask of Vuosaari"

<https://www.journalisti.fi/artikkelit/2020/2/olet-vhn-eettisempi-kuin-muut-keskimrin-eero-hyvnen/>

## 11-12.30 Lecture From Dances with Dualisms to Interconnected Worldings (or we have always been interspecies)

14.00pm: Meet at Vuosaari for a brief chat/to store your books and bags

Last group first

**Group 3 Meet Lucy at 2pm** Kirsi-Maria, Erika, Eline, Anna, Dominik

**Group 2 Meet Lucy at 2.15** Francesca Martta Paul, Lea Maria

**Group 1 Meet Lucy at 2.30** Tuula Elina Riikka Onerva Stella

2-4pm Group walk 1-2 hours

Meet back and de-brief (only if you want to) around 5 pm

## AMBULATORY EXPLORATIONS : WEEK 2 Ecological Entanglements and More-than Human Becomings

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“Familiar places are the beginning of appreciation for multi-species interactions”. (Anna Tsing Unruly Edges)

What I hope is that in the course of these early walking explorations you find a “patch” or a place that you might like to return to over time as the seasons change. Today I would like you to go on a longer walk than last week, perhaps either in pairs or in groups of 3. I propose you explore either the Kallahti or the Utela Peninsula and that you walk for around an hour and a half. Take a hot drink and a snack with you. Bring a spare set of clothes and undergarments and socks should you get sweaty after a while in winter clothes. Both tours have cafes you might choose to begin or end at. Utela has [Kahvi Kampela](#), Kallahti has [Villa Ullas](#)

### Things to look out for:

Take time to experience and sense things, listen to sounds, sense the direction of wind. **DO NOT WALK ON THE SEA ICE.** Even if other people are doing so.

### Noticing Ecologies: Inter-connections breaks, transitions and transformations.

Where does one ecological state end and another begin? Which beings can be found on the borders? Where are there confluences of energies? where do there appear to be tensions, contests, competing ecological claims on space and place? Which beings are included, which beings are excluded or unable to pass from one ecological zone to another?.

**Becomings-With\_** How are different human and non-human beings altering their behaviour as they come into contact with each other? How do you find your own body interacting with various non-human living and non living beings, energies on your walk? How might you think of your own body moving through a series of *becomings* with as you walk?

## Interspecies Seasonal Changes

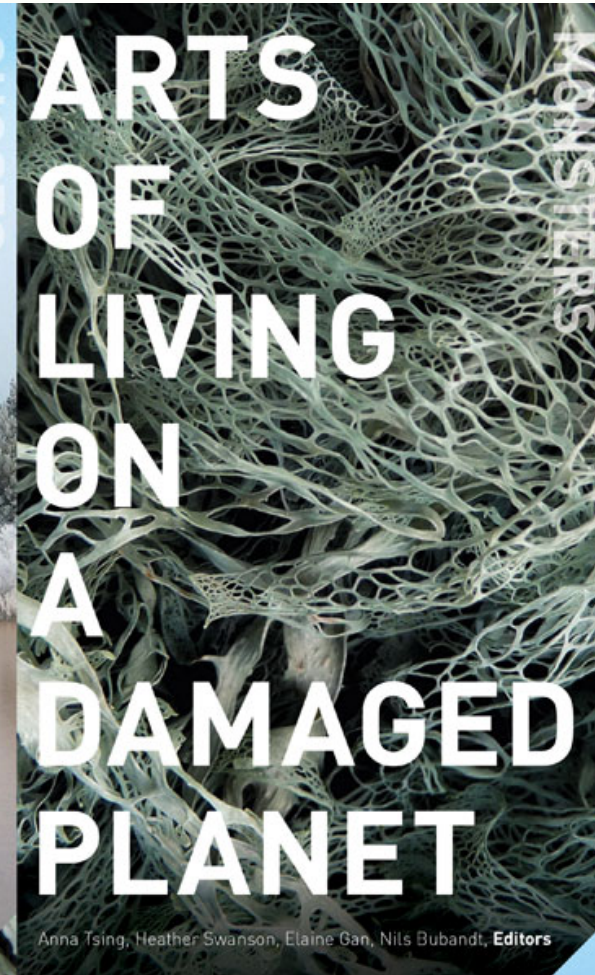
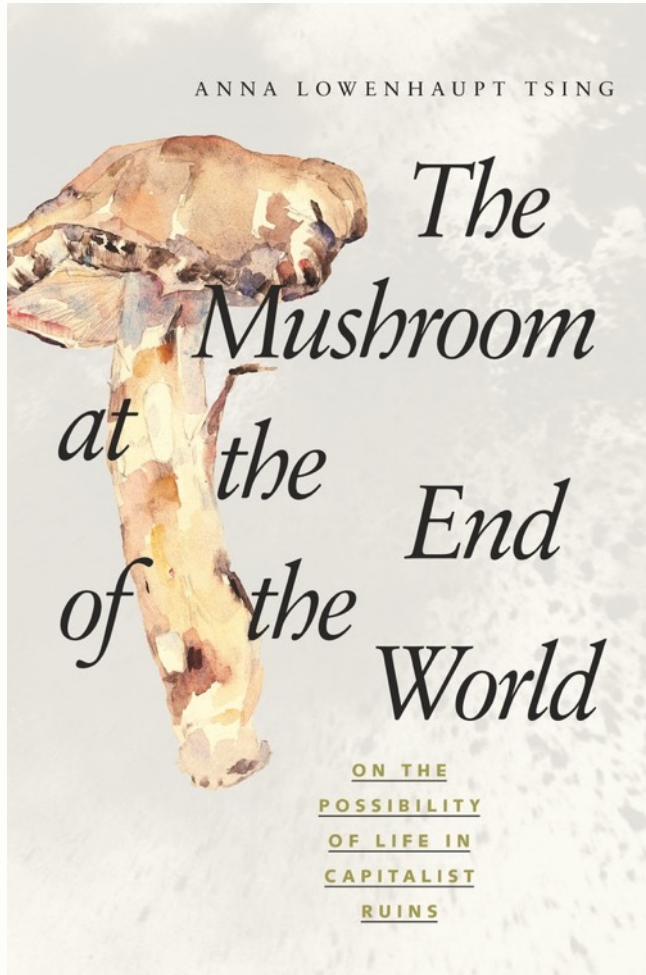
Is the snow and ice a different consistency to last time? How does snow wind and ice impact human and non-human behaviour? [EG: Trees and woody plants draw in their life-sap and sugars from their outer edges of their bark during winter, how might humans similarly be regarded as *becoming vegetal* in winter? (for example)]

## Ghosts & Monsters

**Ghosts:** We spoke about this a bit last week. How do absences make themselves felt, in the landscape, in the body?

**Monsters:** What strange kinds of hybrid chimeric ecological or phenomena might you possibly encounter? Where might there be things thriving, but out of place. Where might beings be where they “ought” not be? Migrant species? Invasives? Leaks and seepages?

9-10 am Discussion of Anna Tsing's *Unruly Edges* Mushrooms as Companion Species



Further reading

<https://press.princeton.edu/books/paperback/9780691178325/the-mushroom-at-the-end-of-the-world>

<https://www.upress.umn.edu/book-division/books/arts-of-living-on-a-damaged-planet>

In breakout groups discuss the following

(and anything else you might want to talk about) from the Anna Tsing, Unruly Edges reading (20 min)

“Familiar places are the beginning of appreciation for multi-species interactions”.

“What if we imagined a human nature that shifted historically together with varied webs of interspecies dependence? Human nature is an interspecies relationship”

“Fungi are indicator species for the human condition”

“Cereals domesticated humans”.

“Out-of-control and non-sustainable human reproduction is a feature of a particular human domestication”

“Plantations were the engine of European expansion... But one ingredient is missing: They remove the love”

“White women became agents of racial hygiene”

“Fungi are not taking a position”

## 10-10.45 Eero Hyvonen

Journalist , Vuosaari resident, (and my downstairs neighbour) “Some things to think about and to ask of Vuosaari”



Source <https://www.journalisti.fi/artikkelit/2020/2/olet-vhn-eettisempi-kuin-muut-keskimrin-eero-hyvnen/>  
retrieved 18 Jan 2021

11-12.30 Lecture

From Dances with Dualisms to Ecological Worldings  
*(or we have always been interspecies)*





*The first subject matter for painting was animal. Probably the first paint was animal blood. Prior to that, it is not unreasonable to suppose that the first metaphor was animal*

John Berger *Why Look at Animals* Pantheon Random House 1980



Right Pleistocene cave art from Sulawesi dated in 2014 to be at least 39,000 years old [Nature article](#) 2014 [Smithsonian article](#) 2014 Retrieved so Sept 2018

Left warty pig painting also Sulawesi believed to be 45500 years old Retrieved 2021 <http://www.sci-news.com/archaeology/sulawesi-warty-pig-paintings-09250.html>

## Adam's Task\*

A recurring trope in Judeo-Abrahamic monotheistic narratives and imaginings.

“Human exceptionalism blinds us. Science has inherited stories about human mastery from the great monotheistic religions.” Anna Tsing *Unruly Edges*

*Adam Naming the Animals*  
from the *Northumberland Bestiary*, 1250–60, English.  
Pen-and-ink drawings tinted with body color and  
translucent washes on parchment, 8 1/4 x 6 3/16  
in. The J. Paul Getty Museum, Ms. 100, fol. 5v.

Getty Museum  
\*Hearn Vicki

*Adam's Task: Calling Animals by Name*  
Skyhorse 2007



*Adam's Task\**  
...already in  
trouble!

... as boundaries  
slip on the  
parchment, non-  
humans out-  
perform the artist's  
intentions...and  
bestiary critters  
have a life of their  
own



Medieval bestiary out of frame

A Variety of Fish swimming onto the manuscript  
page Bestiary from Northern France C13  
Copyright 2004 Biblioteque nationale de  
France <http://bestiary.ca/beasts/beastgallery411.htm#>

England Salisbury *Harley Bestiary* 1230-1240  
Copyright British Library 2004  
<http://bestiary.ca/beasts/beastgallery411.htm#>



## Naming makes for unstable equivalences!

Where non-humans come too close, boundaries are maintained via (sometimes sacred) violence



Original text: **“The sheep is a defenseless, placid animal”** British Library Psalter Manuscript 14 century  
<http://bestiary.ca/beasts/beast193.htm>



Jan Van Eyck The Ghent Altarpiece:  
**Adoration of the Lamb** 1425-29  
Oil on wood, 137,7 x 242,3 cm  
Cathedral of St Bavo, Ghent



Original text **“Called ‘simia because it is similar to humans”**  
British Library Harley Bestiary MS 4751, Folio 11r 1230-1240  
<http://bestiary.ca/beasts/beast148.htm> retrieved 27 September 2010

## 'Cereals Domesticated Us': Urban-Rural Architectural & Agricultural Boundary-Maintenance

From the early modern period. human-non human dualities are ordered through geography, agriculture and architecture. Here two very early depictions of rural-urban boundary processes, hierarchies and increasingly-intensive government of humans, earth and creatures which were to be constitutive of a modern.



Ambrogio Lorenzetti,  
*Peaceful City*, detail from  
Effects of Good  
Government in the City and  
in the Country,  
Sala della Pace, Palazzo  
Pubblico, Siena, Italy, 1338–  
1339. Fresco.

Ambrogio Lorenzetti, *Peaceful Country*,  
detail from Effects of Good  
Government in the City and in the  
Country, Sala della Pace, Palazzo  
Pubblico, Siena, Italy, 1338–1339.  
Fresco.

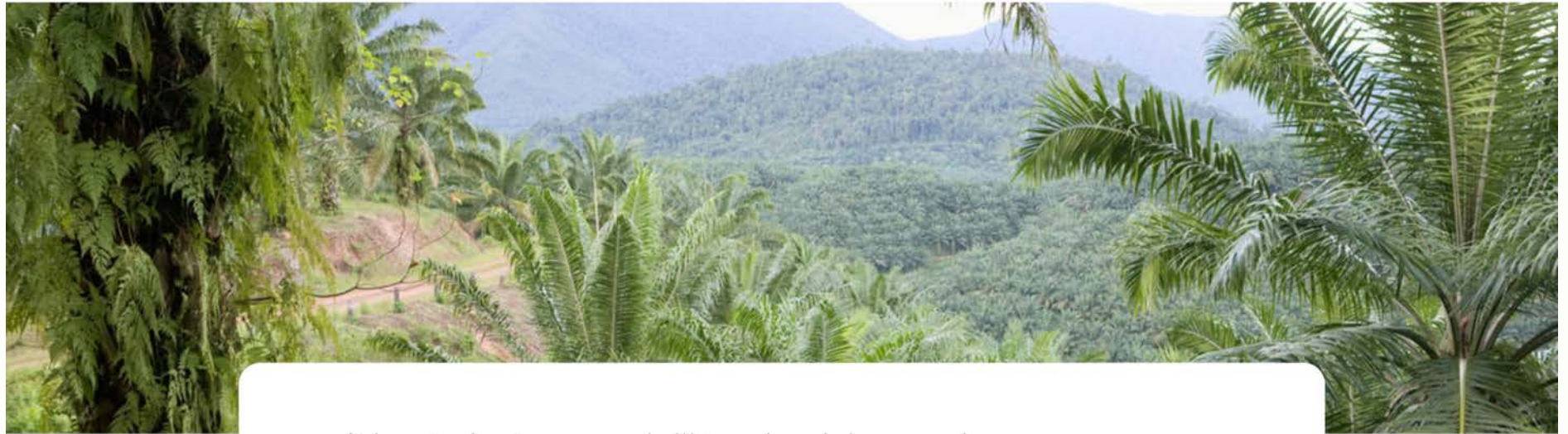


## Contemporary Urban Rural Hierarchies, Biopower and Boundary-Maintenance

**Peaceful Palm Oil or Effects of Good Governance 2018** Once upon a time ... in an anonymous country “over there”

This is Finland’s Neste Oil’s internet-mediatized route to proving well maintained “sustainable” plantations in Malaysia and Indonesia. An orderly clean vision of humanized nature

A vision without a human presence at a time when all of us by virtue of the food we eat, the household products we use “becoming palm”



Neste's traceability dashboard

<http://nestetraceabilitydashboard.com>

Retrieved October 2018

## Monstrous Things out There!

Recurring trope: outside the garden, outside them  
pastoralized orders, in the desert, in the forest... there be riots!



Detail of a miniature of Anthony being tormented by demons. France, Central and N. W. (Paris and Rouen) Related to the Coëtivy Master approx 1450 to 1485, British Library Open Source Manuscripts Retrieved October 2018



Le livre et la vraie hystoire du bon  
roy Alixandre 1420-c 1425  
[http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Royal\\_MS\\_20\\_B\\_XX](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Royal_MS_20_B_XX)  
Retrieved October 2018

Interspecies becomings?\*

(Saint Francis leans in and hands flutter)

Or how non-humans perhaps out-perform artist's intentions and Giotto's Saint Francis is drawn into a human-bird zone

Giotto di Bondone: *Saint Francis Preaching to the Birds*  
1297 – 1299 Fresco section  
Basilica of Saint Francis of Assisi, Assisi, Italy  
270 x 200 cm

\* Haraway, Donna: *When Species Meet* Minnesota 2008 p. 35





Strategic immersions & absent  
presences

An extended zone of cosmic/energetic  
interconnections?



Giovanni Bellini  
*St Francis in Ecstasy* 1480-85 Oil on  
panel,  
120 x 137 cm  
Frick Collection, New York

## Renaissance Humanism: Distance & Proximity: Difference and Equivalence

A re-reading/"rebirth" of Greco-Roman humanism\*  
Re-situates humans, not gods as the centre of all knowledge  
as Pythagorean *man measure of all things* or as here  
Leonardo's version of *Vitruvian Man* or the architect  
Vitruvius' ideal man as measure of geometry.  
Man is the centre of all experience and man as creator of  
own destiny. Capacity of human understanding of everything  
in the world comes about through learning.

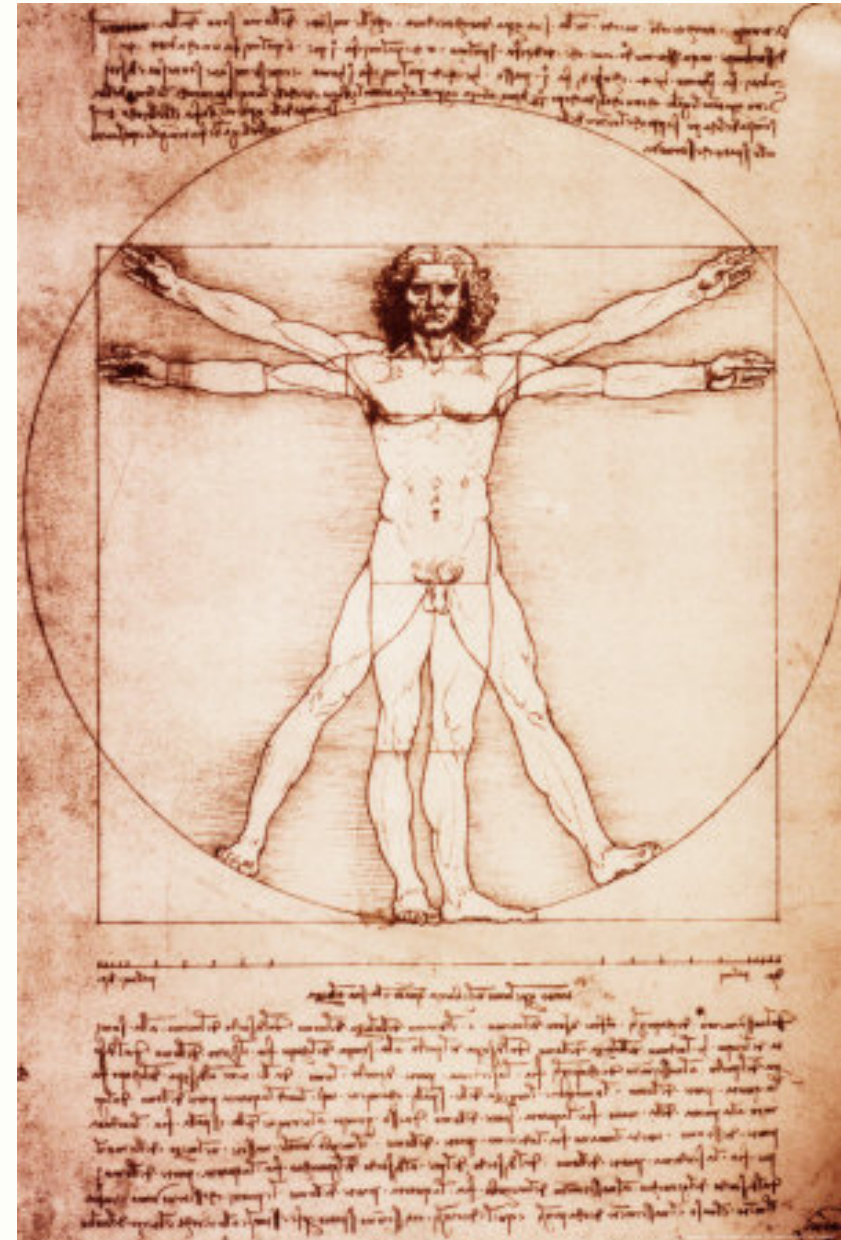
Humanism *also* about human solidarity, fraternity  
and eventually democracy.. All humans have this capacity for  
learning and self-knowledge

**\*See also**

Lenn Evan Goodman (2003), *Islamic Humanism*, p. 155, Oxford University Press,  
Zygon Journal of Religion and Science (non-Greco-Roman humanist  
routes [http://www.zygonjournal.org//issue2009\\_3.html](http://www.zygonjournal.org//issue2009_3.html)

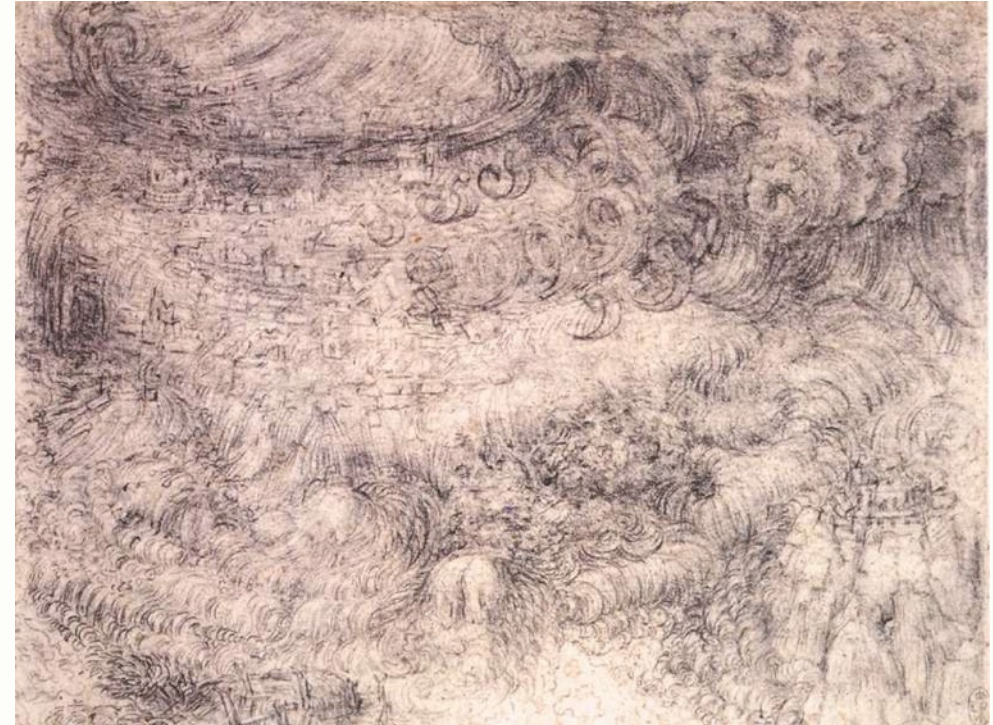
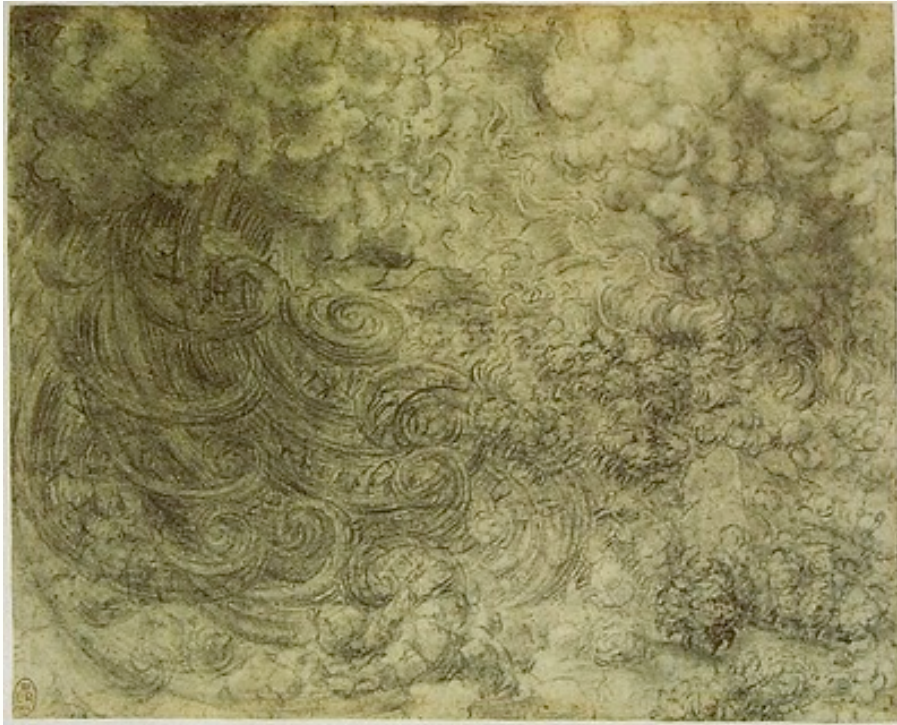
**\*See also**

Tu Wei Ming & Dausaku Ikeda  
New Horizons in Eastern Humanism. Buddhism, Confucianism and a Quest for  
Global Peace IB Tauris 2011



However: mystical desire for cosmic-ecology and connectivity persists.

For example in LDV's deluge drawings and aesthetic equivalences between humans and non-humans which take him elsewhere... as art practice tends to do!



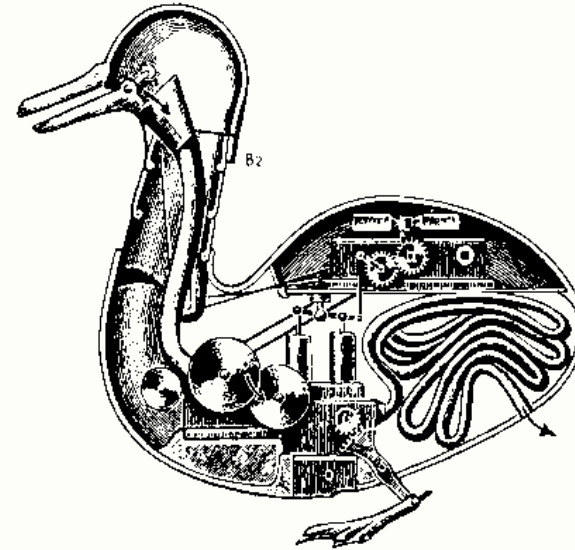
Leonardo Da Vinci *Deluge & Deluge over a city* 1517-18  
Black chalk on paper, 163 x 210 mm Royal Library, Windsor

## Distance, Difference & The Enlightenment: Rene Descartes & “Cartesian” Dualism.



*It seems reasonable since art copies nature and men can make various automata which move without thought that nature should also produce its own automata, much more splendid than artificial ones*

From the Letters of Rene Descartes 1646 and 1649. Letter to Henry More. Kalof & Fitzgerald eds. *The Animals Reader* Berg 2007 page 61



Jacques de Vaucanson (1709-82)  
Mechanical Digesting Duck (Automata)

Trope of Scientific Genius: Enlightenment men of science act (on non-humans)  
Gender dualities are also stake here ... as well as a certain Romance?



Joseph Wright of Derby *Experiment with the Air Pump* c 1768  
Oil on canvas, 183 x 244 cm National Gallery, London

## 18 Century, Industrialised Agricultural Cultivation Capital and Propriety in/and/as Painting

Cf Anna Tsing on the white woman as *plantationocene*-induced maintainer of boundaries of territory of hygiene inc race and class hygiene



Thomas Gainsborough *Mr & Mrs Andrews* c 1750 Oil on Canvas 69.8 x 119.4cm

## Paintings of orderly colonial landscapes

Colonial technologies dreams of domestication to serve industrializing economies

And painted “Effects of good governance” (before after or during times of pillage) of colonies “over there”.



Photograph of a coloured lithograph of a painting by John Turnbull Thomson c 1856.  
National Museum of Singapore

## The Romantic Episteme.

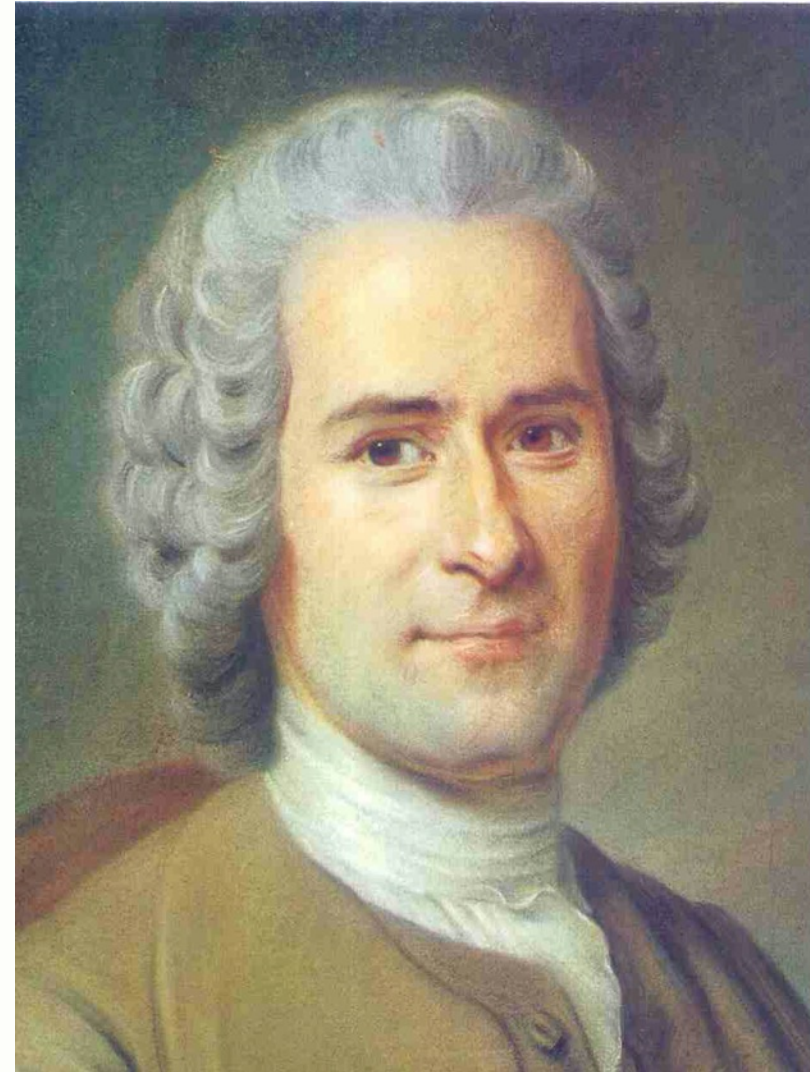
And how things get complicated as colonial endeavours, as visions of ordered, enlightenment progress are at the same time shot-through with dreams of freedom.

And a Freedom tied to ... dreams of a 'return' to nature projected onto country-folk at home and 'noble savages' over there.

*The barbarous man does not bow his head for the yoke that the civilized man wears without a murmur" (pg 60)*

*Nothing is so gentle as man in his primitive state" (pg 44)*

Jean Jacques Rousseau  
*Discourse on the Origin of Inequality*  
Filiquarian Publishing 2007



Jean Jacques Rousseau 1712 –1778  
Portrait by Maurice Quentin de la Tour



Enlightenment rationality meets romantic phantasy on a lost road outside Singapore city



George Coleman's *Road Surveying interrupted in Singapore*. Wood Engraving after Heinrich Leuteman (1824-1905). Property of National Museum of Singapore

The man eating tiger  
as a spectre of  
colonial capital



4

[http://infopedia.nl.sg/articles/SIP\\_1081\\_2007-01-17.html](http://infopedia.nl.sg/articles/SIP_1081_2007-01-17.html) retrieved 11 July 2011



= WWF -<http://www.reuters.com/article/idUSJAK417952>  
<http://cempaka-nature.blogspot.com/2009/02/endangered-tiger-kills-2-loggers-in.html> retrieved 15 September 2010

Other  
boundary  
spectres



## The return of top predators

That boundary monster of agricultural modernity 'returns' to Europe



## Misanthropy and modern humans

Humans= bad, wildness= spiritual redemption

*I went to the woods because I wished to live deliberately to front only the essential facts of life, and see if I could not learn what it had to teach and not, when I wish to die discover that I had not lived ...*

*I wanted to live deep and suck out all the marrow of life ... and if it proved to be mean, why then to get the whole and genuine meanness of it .. or of it were sublime to know it by experience, and be able to give a true account of it... (pg 83)*

Henry David Thoreau *Walden*  
Oxford University Press 1997 edition

## WALDEN; OR, LIFE IN THE WOODS.

By HENRY D. THOREAU,  
AUTHOR OF "A WEEK ON THE CONCORD AND MERRIMACK RIVERS."



I do not propose to write an ode to dejection, but to brag as lustily as chanticleer in the morning, standing on his roost, if only to wake my neighbors up. — Page 92.

BOSTON:  
TICKNOR AND FIELDS.  
M DCCC LXX.

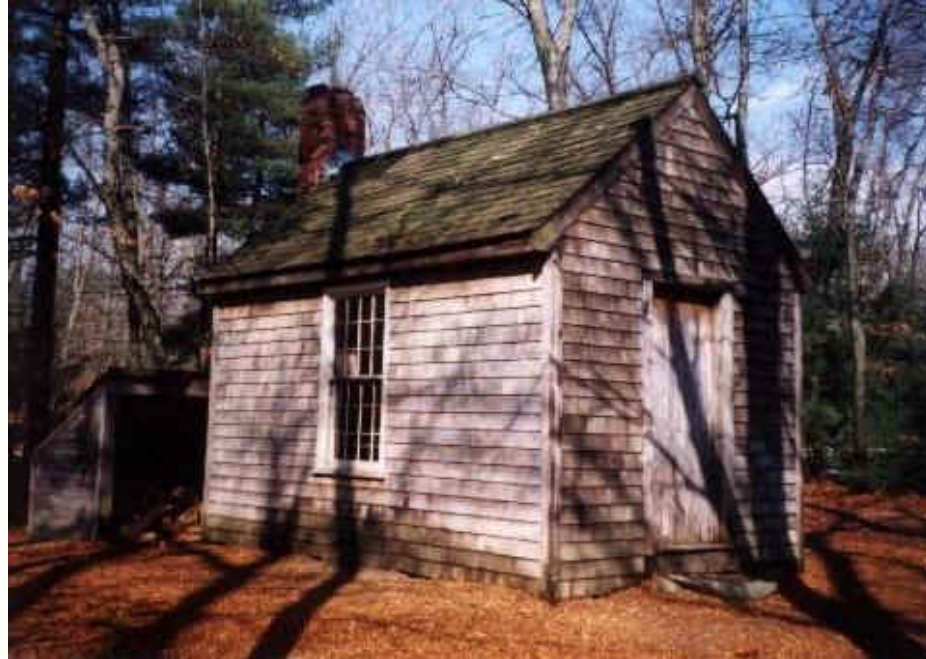


Henry David Thoreau *Walden*. First publ. 1854.  
Oxford University Press 1997

*Time is but the stream I go a fishing in. I drink at it; but while I drink I see the sandy bottom and detect how shallow it is. It's thin current slides away but eternity remains, I would drink deeper; fish in the sky whose bottom is pebbly with stars. I cannot count one, I know not the first letter of the alphabet I have always been regretting that I was not as wise as the day I was born. The intellect is a cleaver it discerns and rifts it's way into the secret of things.. (pg 90)*

*“In short all good things are wild and free. There is something of a strain of music, whether produced by an instrument or the human voice –take the sound of a bugle on a summer night, for instance—which by it’s wildness, to speak without satire reminds me of the cries emitted by wild beasts in their native forests. It is so much of their wildness I can understand. Give me for my friends and neighbours wild men not tame ones. The wildness of the savage is but a faint symbol of the awful ferity with which good men and lovers meet...”*

*There are other letters for the child to learn than those which Cadmus invented. The Spaniards have a good term to express this wild and dusky knowledge: Gramatica Parda, tawny grammar”*



Henry David Thoreau  
*Writing the Wilderness*  
pgs 23-25 in  
Coupe Laurence ed  
*The Green Studies Reader* Routledge 2000



## Misanthropy, wildness and confessional-cinema C21

Werner Herzog's 2005 documentary *Grizzly Man* based upon the leftover film from the life and death of Timothy Treadwell who camped for decades amongst Grizzly bears (and some foxes) in Alaska



[BREAK]

Lecture From Dances with Dualisms to Ecological Worldings  
*(or we have always been interspecies)*

Part II What might interspecies, ecological thinking/being/practice look like?

“What if we imagined a human nature that shifted historically together with varied webs of interspecies dependence? Human nature is an interspecies relationship.”  
[Anna Tsing *Unruly Edges*]

# Becoming Palm



Simryn Gill  
Michael Taussig

## *Post humanism* (both an experiment & an acknowledgement)

- An experiment to break down the humanist dualisms between humans and non humans
- An acknowledgement that the world is not just “about us”
- An acknowledgement that we are less bounded than we thought.
- An acknowledgement and an attempt to reveal non humans as active, world making agents or actants rather than objects
- Post humanism also involves perspectives of extra-human cyber cultures; another arena of agency beyond the human.
- Can you think of any problems with claiming to be *post*?

A tangle of theoretical approaches & metaphors all aiming to understand interconnected, constellations of contingent human-non-human connectivity and mutually-constitutive worlding

Contact Zones; Processes of sympoietic  
*Becoming-With* Donna Haraway

<http://www.multispecies-salon.org/becomings/>  
<https://read.dukeupress.edu/environmental-humanities/article/5/1/277/8177/Becoming-with>

Isabelle Stengers *Cosmopolitics*

[https://edisciplinas.usp.br/pluginfile.php/4108142/mod\\_resource/content/1/2%20-%20the%20cosmopolitical%20proposal%20Stengers.pdf](https://edisciplinas.usp.br/pluginfile.php/4108142/mod_resource/content/1/2%20-%20the%20cosmopolitical%20proposal%20Stengers.pdf)

*Affect, Becoming, Rhizome & Assemblage:*  
Deleuze and Guattari

<https://www.makingworlds.net/rhizome>  
<https://www.oxfordbibliographies.com/view/document/obo-9780199874002/obo-9780199874002-0114.xml>  
<https://www.makingworlds.net/rhizome>

*Worldings*

(HiedeggerHaraway)

<http://newmaterialism.eu/almanac/w/worlding>  
[http://www.internationaleonline.org/opinions/81\\_fiction\\_is\\_worlding\\_post\\_1](http://www.internationaleonline.org/opinions/81_fiction_is_worlding_post_1)



*Meshes* Tim Morton

<https://www.youtube.com/watch?v=R-mWCPa9y3c>  
<https://www.youtube.com/watch?v=NS8b87jnq>  
nw

*ANT* Actor Network Theory  
Bruno Latour et al

<https://www.learning-theories.com/actor-network-theory-ant.html>  
<http://www.bruno-latour.fr/sites/default/files/P-67%20ACTOR-NETWORK.pdf>

'Becoming Storm!

<https://read.dukeupress.edu/environmental-humanities/article/5/1/277/8177/Becoming-with>

*New Materialisms*

*Assemblages of Vibrant Matter*  
*/Political Ecology of Things* Jane Bennet

<https://www.dukeupress.edu/vibrant-matter>

*Entanglements* Tim Ingold

<https://www.makingworlds.net/entanglement>  
[http://eprints.ncrm.ac.uk/1306/1/0510\\_creative\\_entanglements.pdf](http://eprints.ncrm.ac.uk/1306/1/0510_creative_entanglements.pdf)

## Donna Haraway “Becoming with” and companion species relations



Haraway also distinguishes an always-in- process, co-producing *companion species relationship* from The historically-located “companion animal.”

For companion species relations, [and here Haraway strongly critiques and also develops Gilles Deleuze and Felix Guattari’s conception of *becoming animal* as well as their *assemblage theory* ]

“the partners do not precede their relating; all that is, is the fruit of becoming with.”

Haraway’s when species meet is a key inspiration for Anna Tsing’s work on mushrooms)

Haraway, D.J. *When Species Meet*, Minneapolis, University of Minnesota Press, 2008, pp.16–17.



<http://photography.nationalgeographic.com/photography>

/photo-of-the-day/mahout-elephant-underwater/  
Mahout and Elephant

Photograph by Cesare Naldi

**This Month in** Photo of the Day: Photos From the 2009 International Photo Contest Nazroo, a mahout (elephant driver), poses for a portrait while taking his elephant, Rajan, out for a swim at Radha Nagar Beach in Havelock, Andaman Islands.

Retrieved Feb 2013

Haraway's "**becoming with**" is to be distinguished from Deleuze and Guattari's "becoming-animal" as it is a grounded, everyday experience of actual species "making each other up in the flesh," "**full of the patterns of their sometimes-joined, sometimes-separate heritages.**"

Donna J Haraway, *When Species Meet* University of Minnesota Press 2007 pp16-17



## Gilles Deleuze on Affect

Non formulated, embodied sensation

For Deleuze, affect can produce a sensory or abstract result and is physically and temporally produced. It is determined by chance and organisation and it consists of a variety of factors that include geography, biology, meteorology, astronomy, ecology and culture. Reaction is a vital part of the Deleuzian concept of affective change. For instance, describing Spinoza's study of the transformation of a body, a thing, or a group of things over a period of space and time, Deleuze (with Guattari) writes in *A Thousand Plateaus*:

'Affects are becomings' (DG 1987: 256). Affect expresses the modification of experiences as independent things of existence, when one produces or recognises the consequences of movement and time for (corporeal, spiritual, animal, mineral, vegetable, and, or conceptual) bodies. Affect is an experiential force or a power source, which, through encounters and mixes with other bodies (organic or inorganic), the affect becomes enveloped by affection, becoming an idea, and as such, as Deleuze describes, it can compel systems of knowledge, history, memory, and circuits of power. [important for artistic understanding and relation to more than human

...Deleuze's conception of affect exposed the limits of semiotics that tends to structure emotional responses to aesthetic and physical experiences.

*by Felicity J. Colman*

<https://deleuze.enacademic.com/6/affect>



## Affect, Sound & Image in Film: *Cemetery* by Carlos Casas

<https://mubi.com/films/cemetery>

<https://mubi.com/notebook/posts/reimagining-an-elephant-discussing-cemetery-with-carlos-casas>

## Becoming beetle?

“Insect Magnetism  
The communication circuits of  
Rhinoceros beetle fighting in Thailand”  
Stéphane RENNESSON, Emmanuel  
GRIMAUD, Nicolas  
CÉSARD, Centre National de la  
Recherche Scientifique  
In HAU: *Journal of Ethnographic  
Theory* 2 (2): 257–86

<https://www.haujournal.org/index.php/hau/article/viewFile/136/208>  
Retrieved 5 Oct 2018



Figure 1. One of the two players meditates on the effects of the vibration he produces on the beetles by way of rolling his notched stylus on the log.



Video 3. Resetting one's beetle.



Video 7. When the stakes are high the game tends to come down to a balance of power between humans . . .

## Urban Ecologies & Contagion:

### SARS (corona virus part 1 2003) women and street cats in Singapore

Singapore street cat feeders (often but not exclusively female) becoming cat, initiated by their charges.. Operating at nights in drains, feeding cats, using their reproductive capacities in a way not favoured by the government.

*Contagion* as biological, material and metaphorical in civil society. Projections like the SARS virus keep jumping the species barriers.. SARS becomes a moment of contagion for civil society. ... solidarity with cats infects solidarity with others. Communications run wild via the feral (and at the time less-govt controlled) media of SMS



‘ Indeed it would be hard to find an animal find an animal so antithetical to PAP [Singapore government] ideology as the Singapore street cat. It doesn’t follow the grid of the city. It does not walk on a leash and cannot be trained. It is unpredictable, nocturnal, transgressive, temperamental, it has sex very loudly and reproduces out of control ... ‘

Cartoon by Cheng Puay Koon  
Article by Neil Humphreys  
*TODAY* Newspaper July 2003

*'Notes for a Singapore Bestiary: Sexuality, and Interspecies Exchanges in the City-State'.*

Lucy Davis, In Georg Schoellhammer ed. *The DOCUMENTA # 12 Reader*. TASCHEN Books, Germany. 2007. ISBN 978-382-28-2530-3

<http://files.cargocollective.com/486840/Notes-for-a-Singapor-Bestiary-Documenta-Reader.pdf>



DECODED

# How Rats Are Overturning Decades of Military Norms

An anthropologist explores how the use of rats to clear ordnance in Cambodia is changing the culture of mine clearance.

## More on becoming plants with philosopher Michael Marder

How we might consider “Occupy” to be a vegetal movement



Michael Marder, On Vegetal Movements in Politics

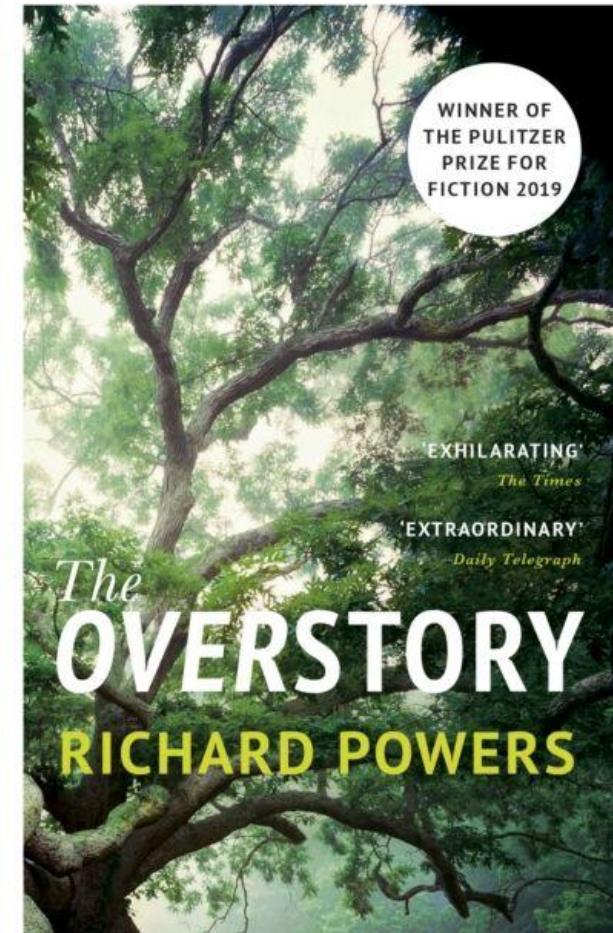
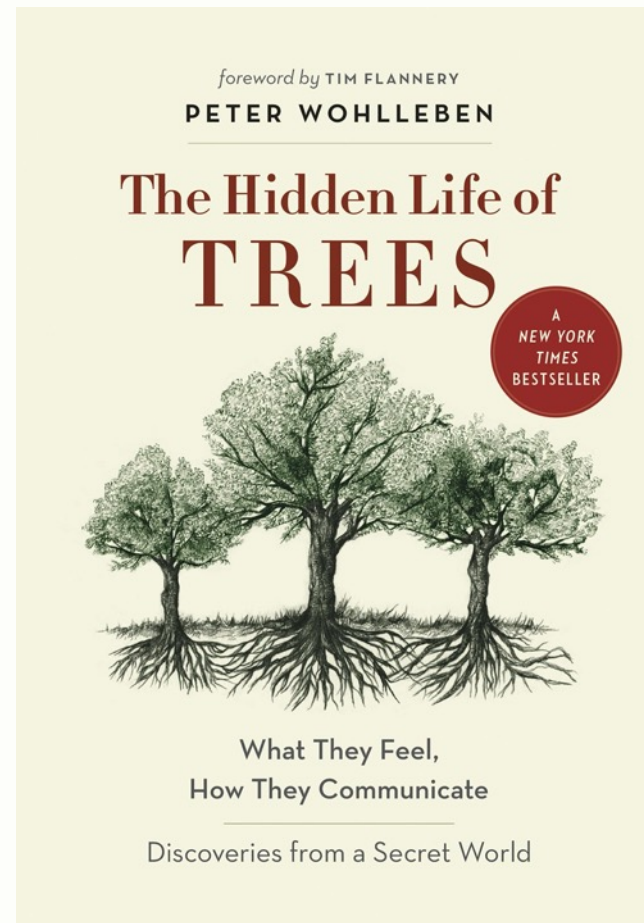
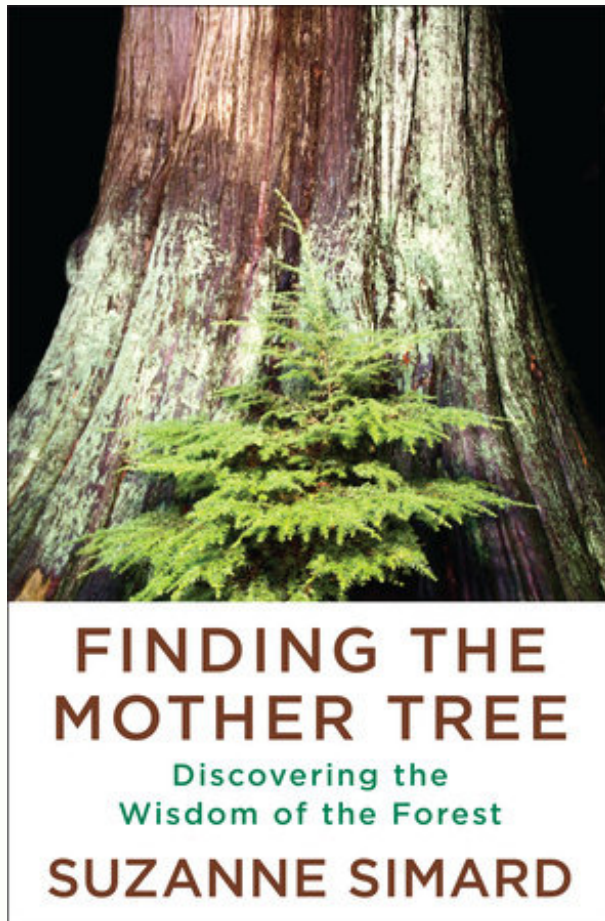
<https://www.youtube.com/watch?v=pPenwILacls>



Michael Marder: How to Breathe and Feel with Plants

<https://www.youtube.com/watch?v=iSgepDOWw3g>

Recent revolutionary discoveries of tree-root fungi mycorrhizal networks and interspecies communication



Non humans as *communicating interspecies- subjects*



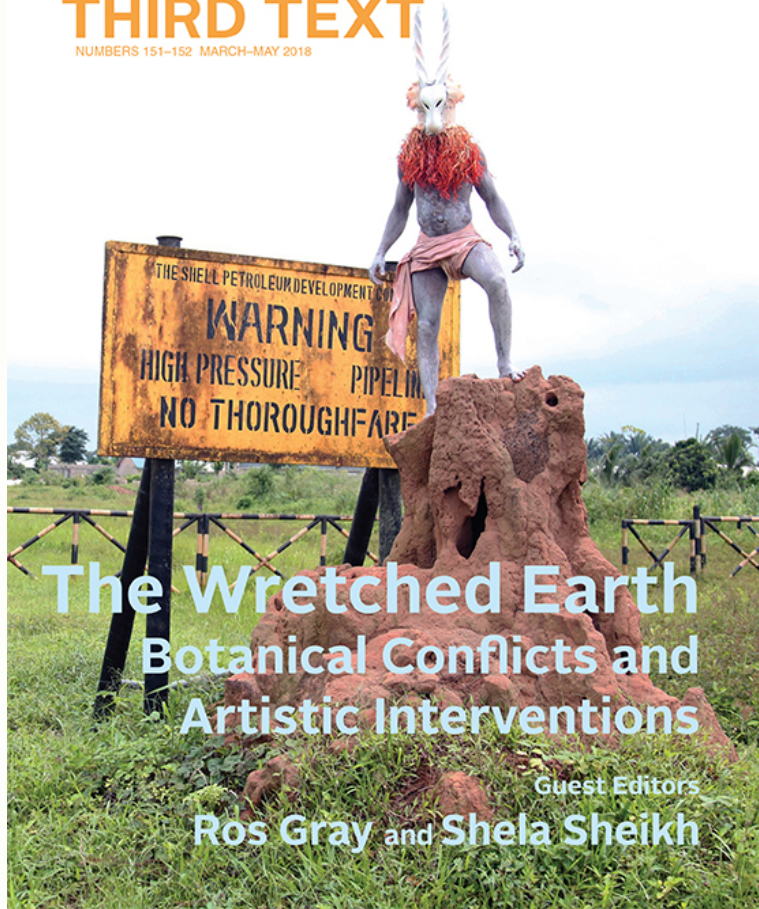
Basics on mycorrhizal networks

<https://www.bbc.co.uk/programmes/p06c93k9>



**THIRD TEXT**

NUMBERS 151-152 MARCH-MAY 2018

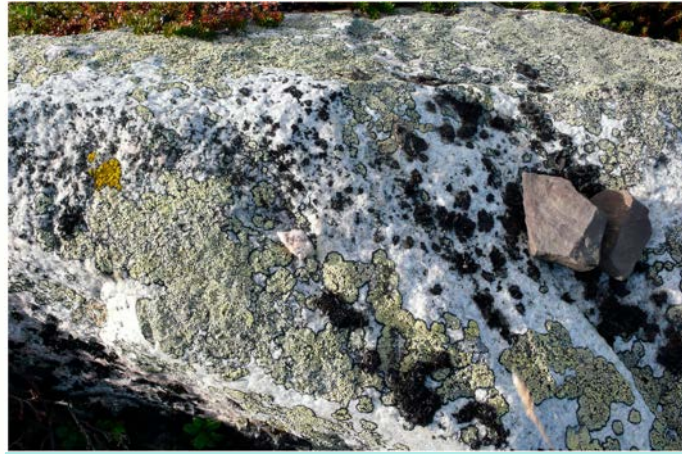


# The Wretched Earth

## Botanical Conflicts and Artistic Interventions

Guest Editors

Ros Gray and Shela Sheikh

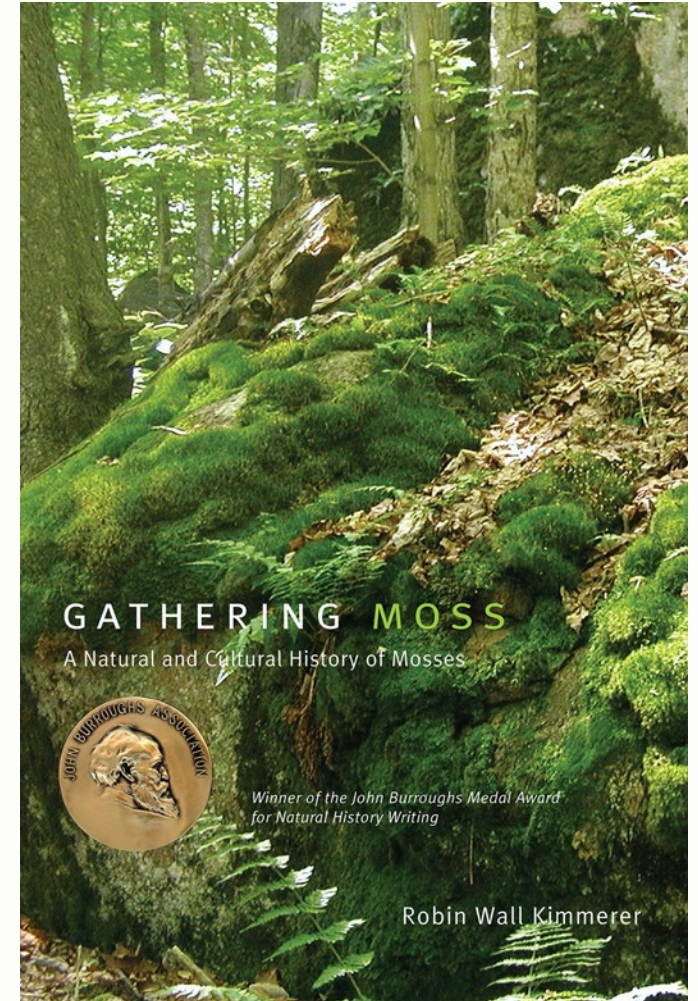


Sensing Lichens  
From Ecological Microcosms to  
Environmental Subjects

Jennifer Gabrys

<https://www.tandfonline.com/doi/10.1080/09528822.2018.1483884>

i/pdf



**GATHERING MOSS**

A Natural and Cultural History of Mosses



Winner of the John Burroughs Medal Award  
for Natural History Writing

Robin Wall Kimmerer

María Puig de la Bellacasa

# Matters of Care

*Speculative Ethics in  
More than Human Worlds*



Photo: Victor Brovkin



## Haraway: Sympoiesis & Compost as Eco-political practice and research-philosophical method

“We relate, know, think, world, and tell stories through and with other stories, worlds, knowledges, thinkings, yearnings. So do all the other critters of Terra, in all our bumptious diversity and category-breaking speciations and knottings.

Other words for this might be materialism, evolution, ecology, **sympoiesis**, history, situated knowledges, cosmological performance, science art worldings, or animism, complete with all the contaminations and infections conjured by each of these terms.

Critters are at stake in each other in every mixing and turning of the terran compost pile. We are compost, not posthuman; we inhabit the humusities, not the humanities. Philosophically and materially, I am a compostist, not a posthumanist. Critters—human and not—become-with each other, compose and decompose each other, in every scale and register of time and stuff in **sympoietic tangling**, in ecological evolutionary developmental earthly worlding and unworlding.

Donna Haraway. Pg 97 ‘Sympoiesis Symbiogenesis and the Lively Arts of Staying with the Trouble’ Chapter Three of *Staying With The Trouble. Making Kin in the Chtulucene* Duke 2016

## Composting

“The unfinished Chthulucene must collect up the trash of the Anthropocene, the exterminism of the Capitalocene, and chipping and shredding and layering like a mad gardener, make a much hotter compost pile for still possible pasts, presents, and futures.”



<https://www.e-flux.com/journal/75/67125/tentacular-thinking-anthropocene-capitalocene-chthulucene/>



[DOWNLOAD THE ISSUE](#)

## vegetal entanglements

ISSUE 52 — AUTUMN 2020

Nature is a concept we have shaped over millennia of images, texts, compositions, constructions, garments, and performances. The trees, the rocks, the air, and the water simply are. They don't care about us, our desires, spirituality, pasts, and even futures. Nature is in our heads. It is a concept inescapably defined by our histories, our desires, our spirituality, our pasts, and even our futures. It is therefore not a surprise that encountering plants always entails a process of negotiation between one's own cultural background, race, gender, beliefs, and values. Our coming to terms with the

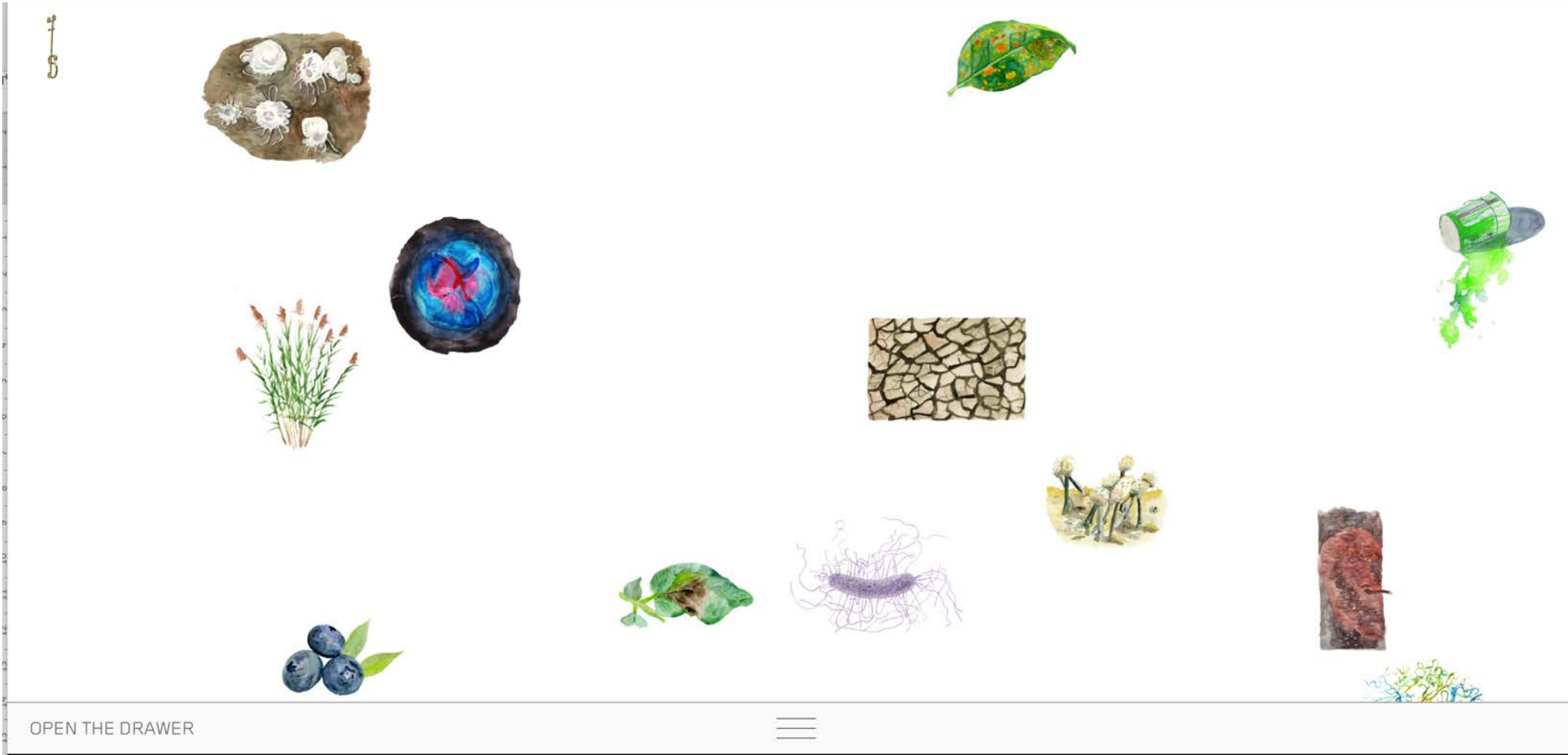
<http://www.antennae.org.uk/back-issues/4583697895>

# Homework *Feral Atlas* Reading thinking/imagining ecologically

1) Check out/have a play with the delightfully rich website

*Feral Atlas* <https://feralatlas.supdigital.org>

2) And read the 5 short introductory texts



## AMBULATORY EXPLORATIONS: WEEK 2 Ecological Entanglements and More-than Human Becomings

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“Familiar places are the beginning of appreciation for multi-species interactions”. (Anna Tsing Unruly Edges)

What I hope is that in the course of these early walking explorations you find a “patch” or a place that you might like to return to over time as the seasons change. Today I would like you to go on a longer walk than last week, perhaps either in pairs or in groups of 3. I propose you explore either the Kallahti or the Utela Peninsula and that you walk for around an hour and a half. Take a hot drink and a snack with you. Bring a spare set of clothes and undergarments and socks should you get sweaty after a while in winter clothes. Both tours have cafes you might choose to begin or end at. Utela has [Kahvi Kampela](#), Kallahti has [Villa Ullas](#)

**Things to look out for:** Take time to experience and sense things, listen to sounds, sense the direction of wind. **DO NOT WALK ON THE SEA ICE.** Even if other people are doing so.

### **Noticing Ecologies: Inter-connections breaks, transitions and transformations.**

Where does one ecological state end and another begin? Which beings can be found on the borders? Where are there confluences of energies? where do there appear to be tensions, contests, competing ecological claims on space and place? Which beings are included, which beings are excluded or unable to pass from one ecological zone to another?.

**Becomings-With.** How are different human and non-human beings altering their behaviour as they come into contact with each other? How do you find your own body interacting with various non-human living and non living beings, energies on your walk? How might you think of your own body moving through a series of *becomings* with as you walk?

## Interspecies Seasonal Changes

Is the snow and ice a different consistency to last time? How does snow wind and ice impact human and non-human behaviour? [EG: Trees and woody plants draw in their life-sap and sugars from their outer edges of their bark during winter, how might humans similarly be regarded as *becoming vegetal* in winter? (for example)]

## Ghosts & Monsters

**Ghosts:** We spoke about this a bit last week. How do absences make themselves felt, in the landscape, in the body?

**Monsters:** What strange kinds of hybrid chimeric ecological or phenomena might you possibly encounter? Where might there be things thriving, but out of place. Where might beings be where they “ought” not be? Migrant species? Invasives? Leaks and seepages?

Next Week: **Visit to Vuosaari Landfill!**



<https://vihreatsyliit.fi/en/vuosaarenhuippu/>



Lucy basic google Vuosaari Sources:

Helmet Library search

Helsinki City Archive

Helsinki City Museum

<https://arkisto.fi/en/frontpage>

National Archives of Finland <http://digi.narc.fi/digi/>

Finnish oral history archive [https://www.finlit.fi/en/archive#.X\\_32\\_y2w3s0](https://www.finlit.fi/en/archive#.X_32_y2w3s0)

<https://www.luontoportti.com/suomi/fi/>

<https://www.climatechangepost.com/finland/biodiversity/>

<https://www.ymparisto.fi/en->

[US/Maps and statistics/The state of the environment indicators/Biodiversity](https://www.ymparisto.fi/en-US/Maps_and_statistics/The_state_of_the_environment_indicators/Biodiversity)

<https://mmm.fi/en/forests/biodiversity-and-protection/metso-programme>

<https://www.luke.fi/en/natural-resources/forest/forest-biodiversity/>

<https://forest.fi/article/biodiversity-and-conservation/>

[https://www.syke.fi/en-US/search?n2=Baltic\\_Sea](https://www.syke.fi/en-US/search?n2=Baltic_Sea)

<https://www.environment.fi/sea>

<https://www.helcom.fi/wp-content/uploads/2019/08/BSEP122-1.pdf>