“Where does the posthuman dwell? At what address? And in what type of house?”

These questions, borrowed from the opening of Deborah Amerson and Elena Past’s essay on “Gadda’s Pasticciaccio and the Knotted Posthuman Household,” tickle our eco-acclimated ears—ears that more often than not like to take ideas back to their earthly dwelling, something that the Greek all-too famously called oikos. In our case, however, to provide the right answer to these questions is definitely challenging and might require a little “veering.” The reason is simple: situated by definition in a mobile space of matter and meanings, the posthuman does not seem so prone to dwell. In fact, it moves, relentlessly shifting the boundaries of being and things, of ontology, epistemology, and even politics. (From the abstract)

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