



ANALYSIS OF ROSI BRAIDOTTI'S POSTHUMAN FEMINIST PHILOSOPHY AND HOW IT CHALLENGES ANTHROPOCENTRIC TRADITIONS IN FEMINIST DISCOURSE

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Abstract

This study examines the philosophical contributions of Rosi Braidotti within the framework of contemporary feminist theory and posthumanist discourse. The research problem centres on the limitations of humanist frameworks in addressing the complexities of identity, subjectivity, and agency in an era characterized by technological advancements and global interconnectedness. The primary aim of this study is to critically assess Braidotti's theoretical interventions; particularly her engagement with posthumanism and its implications for feminist thought. The research employs a qualitative methodology, drawing on textual analysis of Braidotti's key works and secondary literature. Through this approach, the study explores how her concept of the posthuman challenges traditional notions of autonomy and selfhood while offering an alternative vision of ethics and political subjectivity. The findings suggest that Braidotti's posthumanist perspective provides valuable insights for rethinking contemporary feminist strategies, emphasizing relationality, embodied subjectivity, and affirmative ethics. The study recommends further exploration of posthumanist ethics in policy-making and gender studies, encouraging interdisciplinary engagement with Braidotti's work. In conclusion, the research underscores the transformative potential of posthumanism in addressing contemporary socio-political issues, advocating for a more inclusive and dynamic understanding of subjectivity beyond humanist constraints.

Keywords: Posthuman feminism, Anthropocentrism, Gender norms, Binary constructs, Inclusion.

Introduction

Posthumanist feminist philosophy is a radical rethinking of human identity, ethics, and agency in an era shaped by technological and ecological transformations and moves beyond traditional feminism's focus on social constructs to examine how gender, power, and identity are co-constituted by material and technological realities. Braidotti's posthuman feminist philosophy critically challenges anthropocentric assumptions that have long dominated feminist discourse, advocating for a reconceptualization of human identity within the context of technological

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advancements and ecological crises. The concept of "posthuman convergence" emphasizes the interconnectedness of human and nonhuman entities, urging a reevaluation of traditional human-centric narratives and essentialist views of gender (Braidotti, 2013). Her approach seeks to dismantle binary hierarchies, positioning subjects as fluid and adaptable within complex socio-technical networks, and encourages a more inclusive understanding of identity that transcends rigid categorizations (Aecardiff, 2025; Carrigan & Porpora, 2022).

This work interrogates the ethical implications of non-anthropocentrism, proposing a model of care that recognises the intrinsic value of all living beings, aiming to contribute to promoting broader ecological justice. By challenging prevailing humanist epistemologies, this paper seeks to align Braidotti's work with contemporary discussions in posthumanist literature, which emphasize the need for new theoretical paradigms that reflect our increasingly interconnected realities. This stance opens pathways for feminist theory to engage with a diverse array of experiences, particularly those of marginalized voices, while addressing issues of sustainability and social equity (Herbrechter, 2024; Braidotti, 2017, 2013; Apata, 2021). The notable controversies surrounding Braidotti's work include debates on the viability of a posthuman feminist framework that adequately addresses the complexities of identity and power dynamics without reverting to anthropocentric tendencies. Critics have raised concerns regarding the potential erasure of specific historical contexts and struggles inherent in feminist movements, questioning whether her expansive model can genuinely encompass the diverse realities of women and other marginalized groups (Minozzo, 2022). Nonetheless, Braidotti's contributions continue to foster rich dialogues within feminist theory, prompting scholars and activists alike to reconsider the implications of a posthumanist approach to gender, identity, and ethical responsibility in the contemporary world (Brown, ed., 2021). It is against this backdrop that this work assesses how Rosi Braidotti's posthuman feminist philosophy challenges anthropocentric assumptions in feminist discourse

Theoretical Foundations

Posthumanist feminist philosophy is a theoretical framework that critiques traditional humanist notions of subjectivity, agency, and identity while incorporating insights from feminist thought, science studies, and new materialisms. It challenges anthropocentrism, the privileging of human exceptionalism, and the rigid binaries that have historically shaped Western philosophy, particularly those of man/woman, nature/culture, and subject/object. Rosi Braidotti's posthuman feminist philosophy emerges from a critical examination of anthropocentric assumptions entrenched in traditional feminist discourse. At the core of her approach is the concept of a "posthuman convergence," which highlights the intersections of the digital, technological, and social realms, particularly in the context of deepening social divisions and environmental degradation (Aecardiff, 2025). This convergence challenges established norms of what constitutes the 'unit of reference' for humanity, urging a reevaluation of human agency in an age of intelligent machines (Carrigan & Porpora, 2022).

Posthumanist feminists challenge classical humanism, which has often projected a white, male, Eurocentric perspective as the universal model of the human. Thinkers like Rosi Braidotti argue that humanism's emphasis on rational, autonomous subjects has marginalized women, non-Western peoples, animals, and nonhuman entities. Unlike traditional feminist approaches that focus on gender as a social construct, posthumanist feminism explores how bodies, technologies, and environments co-produce subjectivity. Karen Barad's (2007) framework, Agential Realism suggests that agency is not located in individuals but emerges through material-discursive interactions between humans and nonhumans. Posthumanist feminists

engage with cybernetics, artificial intelligence, biotechnology, and other technological advancements to rethink identity. Donna Haraway's seminal essay, *Cyborg Manifesto* (1991) introduced the idea of the cyborg as a metaphor for breaking down dualisms like male/female and human/machine, arguing for hybrid identities beyond essentialist categories. The framework extends ethical concerns beyond the human species, engaging with environmental philosophy and multispecies justice. Figures like Braidotti and Haraway advocate for ethics that recognize the entanglement of human and nonhuman life forms, urging for care and responsibility beyond anthropocentric frameworks. It critiques the Western epistemological tradition that prioritizes human cognition and mastery over nature. Instead, it promotes relational ways of knowing, where knowledge emerges through dynamic entanglements of human and nonhuman forces.

Braidotti emphasizes the importance of empirical grounding in philosophical inquiry, critiquing overly abstract theorizing that lacks specificity regarding real-world implications (Carrigan & Porpora, 2022). She positions herself as a "technophilic" thinker who advocates for the liberatory potential of technological innovations, contrasting her perspective with conservative interpretations that prioritize individualism and profit over collective human experience (Carrigan & Porpora, 2022). This commitment to the transformative capacities of technology suggests that posthumanism can offer new pathways for understanding human identity and agency beyond traditional frameworks. Furthermore, the notion of "figurative" thinking is also central to Braidotti's work, where she draws on Donna Haraway's concept of the cyborg to propose a broader, less anthropocentric horizon for feminist thought (Herbrechter, 2024). Braidotti's idea of figurations serves as a living map of identity, emphasizing processes of transition and hybridization that defy established theoretical representations (Herbrechter, 2024). By reconceptualizing human subjects as nomadic entities shaped by ongoing interactions with technology and the environment, Braidotti invites a rethinking of the feminist subject that embraces complexity and fluidity.

Finally, Braidotti's philosophy poses critical questions regarding the essence of humanity and the limitations of previous discourses. She interrogates whether attempts to define a new essence of humanity merely reproduce old anthropocentric limitations, thereby opening pathways for a more inclusive and expansive understanding of subjectivity in the posthuman age (Herbrechter, 2024). This interrogation aligns with broader discussions in posthumanist literature, which contend that the decentering of the human within socio-technical networks necessitates new theoretical paradigms and modes of thought that reflect contemporary realities (Carrigan & Porpora, 2022).

Critique of Anthropocentrism

Rosi Braidotti's posthuman feminist philosophy presents a significant challenge to anthropocentric assumptions that have traditionally dominated feminist discourse. By engaging with concepts of posthumanism and post-anthropocentrism, Braidotti questions the prevailing humanist epistemologies that uphold a binary hierarchical opposition between humans and non-human entities, as well as between genders (Braidotti, 2013). Traditional humanist frameworks often position the human subject as the centre of knowledge and agency, relegating non-human life forms, technologies, and material entities to the periphery. This hierarchy reinforces a system in which non-human entities, including animals, ecosystems, and artificial intelligence, are perceived as subordinate or merely instrumental to human interests. Braidotti's critique extends to the essentialist views of gender that have characterized mainstream feminism since Simone de Beauvoir, which often devalues motherhood and reinforces

patriarchal structures (Braidotti, 2017). She argues that the persistent focus on human exceptionalism within feminist discourse has inadvertently sustained exclusionary practices that marginalize other forms of life and subjectivity. By challenging these anthropocentric perspectives, Braidotti paves the way for a more inclusive feminist ethics that recognizes the agency of non-human beings and the interconnectedness of life forms.

Furthermore, in her posthumanism-turned-feminism, Braidotti argues for a transformative shift away from the anthropocentric perspectives that have long influenced feminist theory. Her work highlights the interconnectedness of all living beings and the importance of recognizing non-human entities within feminist discourse (Braidotti, 2013; Apata, 2021). The human experience is framed within a broader ecological and technological context, advocating for a more inclusive understanding of subjectivity that transcends traditional human-centred narratives. This approach aligns with her concept of "transversal subjects," who can navigate and resist the power dynamics historically embedded in humanist thought (Carrigan & Porpora, 2022). The posthuman turn in feminism dismantles the rigid dualisms that have shaped feminist discourse, such as nature/culture, human/machine, and male/female. Instead, it promotes a fluid, relational approach to subjectivity that acknowledges the material and technological entanglements shaping contemporary existence. This perspective is particularly relevant in the age of biotechnology, artificial intelligence, and environmental crises, where the boundaries between human and non-human entities are increasingly blurred. By embracing a posthumanist framework, feminism can address pressing global challenges, such as climate change and technological ethics, through a more expansive and interconnected lens.

Central to Braidotti's critique is the rejection of essentialist notions of gender that are predicated on biological determinism. This perspective not only reinforces a two-gender system but also perpetuates the idea of male superiority within humanism (Braidotti, 2017; Braidotti, 2013). Traditional feminist thought has often relied on fixed categorizations of gender, which, while useful in challenging patriarchal oppression, have also imposed limitations on identity formation and agency. Braidotti challenges these views by proposing a post-gender framework that recognizes the fluidity and multiplicity of subjectivity beyond binary classifications. By dismantling essentialist constructions of gender, Braidotti aligns with broader posthumanist critiques of identity politics, which argue that subjectivity is co-constituted by material, technological, and ecological forces. This approach allows for a more dynamic understanding of identity that acknowledges the influence of non-human entities, such as biotechnologies and artificial intelligence, in shaping human experience. Thus, based on the posthumanist feminist perspective, gender can be reimagined as an evolving and relational construct rather than a fixed biological or social category.

The emphasis on non-anthropocentric ethics of care has profound implications for feminist theory. In advocating for care ethics that include non-human beings, the scholar proposes a model of care that transcends species boundaries, urging recognition of the ethical obligations humans have towards all forms of life (Braidotti, 2017). Traditional feminist ethics has often focused on care as a relational practice within human communities, emphasizing empathy, interdependence, and mutual responsibility. However, Braidotti extends this ethical framework to include animals, ecosystems, and technological entities, arguing for a more expansive and inclusive approach to care. This shift not only challenges anthropocentrism but also invites a re-evaluation of how feminist movements can advocate for broader ecological justice (Braidotti, 2013; Apata, 2021). Integrating ecological and technological considerations into feminist ethics, posthumanist feminism can address the pressing ethical dilemmas of the 21st century, such as environmental degradation, animal rights, and the ethical development of

artificial intelligence. Braidotti's vision of posthuman ethics of care emphasizes interconnectedness, mutual flourishing, and responsibility beyond human-centred concerns, ultimately reconfiguring feminist thought for a rapidly changing world.

Practical Implications of Posthuman Feminism

The discourses on how Rosi Braidotti's posthuman feminist philosophy challenges anthropocentric assumptions in feminist discourse have several applications. Among others include the theoretical framework, redefining human identity, gender methodology, implications for feminist activism, reception and impact, academic engagement, methodological innovations, and cultural influence respectively.

Theoretical Framework

Rosi Braidotti's posthuman feminist philosophy redefines the intersections of feminism and posthumanism by challenging traditional anthropocentric assumptions that have historically dominated feminist discourse. At the core of her work lies the concept of the "Nomad," which serves as a subjective figuration that enables a departure from rigid identity structures established during previous feminist waves. This framework emphasizes fluidity, adaptability, and a conscious engagement with the Other, thereby allowing for a more dynamic understanding of subjectivity and resistance in contemporary feminist theory (Minozzo, 2022). Her theoretical approach incorporates insights from cybernetics, environmental ethics, and material feminism to construct an inclusive perspective on subjectivity that accounts for technological, biological, and ecological entanglements. Positioning identity as a dynamic, co-constituted process rather than a fixed category, Braidotti's framework opens new avenues for feminist inquiry that move beyond anthropocentric and essentialist discourses. The theoretical grounding of posthuman feminism thus addresses not only gender-related issues but also broader concerns related to sustainability, bioethics, and technological transformations.

Redefining Human Identity

Braidotti's examination of the posthuman condition illustrates the need to reconceptualize human identity in light of advancements in technology and environmental crises. In arguing against the notion of the human as a separate and superior entity, her work suggests a more interconnected understanding of existence that includes non-human life forms (Minozzo, 2022). This perspective advocates for sustainability practices that are inclusive and holistic, recognizing the intrinsic value of all beings and the ecosystems they inhabit (Minozzo, 2022). The redefinition of human identity within the posthumanist framework involves a shift away from individualistic and hierarchical understandings of the self, moving towards relational and networked identities that acknowledge interdependence with other species, artificial intelligence, and planetary ecosystems. Braidotti's approach provides a crucial intervention in contemporary debates on bioethics, climate change, and digital identity by proposing a fluid, adaptive notion of selfhood that reflects the realities of an increasingly interconnected world.

Gender Methodology

In her exploration of gender methodology, Braidotti critiques the limitations of traditional feminist frameworks, particularly those that reinforce binary notions of gender and identity. She proposes a methodology rooted in nomadic subjectivity, which encourages an understanding of gender as fluid and context-dependent (Brown, 2021). This approach not only highlights the diversity of feminine experiences but also advocates for the inclusion of marginalized voices, particularly from Indigenous and Black perspectives, thereby enriching the discourse around both feminism and posthumanism (Sellberg, 2002; Minozzo, 2022). Her methodological

innovations incorporate interdisciplinary strategies that bridge feminist theory with science studies, environmental humanities, and digital culture, allowing for a more nuanced analysis of gender beyond rigid biological or cultural categories. In emphasizing process-oriented and relational methods of inquiry, Braidotti's gender methodology challenges the traditional epistemologies of feminist research and calls for a more expansive, inclusive, and adaptable feminist praxis.

Implications for Feminist Activism

The implications of Braidotti's posthuman feminism extend to feminist activism by providing a framework that encourages flexibility and responsiveness to evolving social dynamics. The notion of a networked, fluid subjectivity allows activists to navigate and challenge normative structures that can often be rigid and exclusionary (Minozzo, 2022; Sellberg, 2002). Through emphasizing mobility and openness, Braidotti's philosophy encourages collective action that is adaptable and inclusive, which is essential in addressing the complexities of contemporary social movements and the multiplicity of identities within them (Minozzo, 2022). This perspective provides feminist activism with a broader toolkit to address systemic inequalities beyond gender, incorporating ecological justice, digital rights, and non-human agency into activist practices. Further, in embracing the relational ethics proposed in posthuman feminism, contemporary feminist movements can reimagine advocacy strategies that emphasize collaboration, intersectionality, and non-hierarchical organization.

Reception and Impact

Rosi Braidotti's posthuman feminist philosophy has garnered significant attention within academic circles, particularly for its critical examination of anthropocentric assumptions that dominate traditional feminist discourse. Her work challenges the centrality of the human subject, promoting a shift towards more inclusive and integrative approaches to existence, as emphasized by her assertion that "we are in this together" (Apata, 2021). This ethical formulation not only critiques individualism but also seeks to dismantle the superiority of Western and white perspectives, thereby fostering a more holistic understanding of intersectionality in feminist thought (Aecardiff, 2025). However, her work has also faced criticism for its perceived detachment from material struggles, with some scholars questioning whether posthumanism sufficiently addresses the historical and socio-political realities of marginalized communities. Despite these debates, Braidotti's influence continues to expand, prompting discussions on how feminist theory can evolve in response to technological and ecological shifts.

Academic Engagement

Braidotti's theories have been widely discussed in various scholarly texts, illustrating the complexities of posthumanist thought. Contributors to the discourse often explore the implications of her ideas on social change, particularly how they relate to emerging socio-technical realities (Carrigan & Porpora, 2022). This engagement has led to a growing body of literature that seeks to navigate the intricate relationship between posthumanism and feminist studies, questioning the historical contexts that inform contemporary gender politics (Sellberg, 2002). Posthumanist feminism has found relevance in fields such as media studies, environmental humanities, and artificial intelligence ethics, influencing interdisciplinary research approaches that integrate feminist critiques with technological and ecological concerns. Through academic conferences, journal publications, and interdisciplinary collaborations, Braidotti's work continues to shape discussions on the evolving nature of feminist theory.

Methodological Innovations

Braidotti's methodological approach, which she describes as "response-ability," emphasizes accountability concerning other entities, matter, and movement (Sellberg, 2002). This has spurred innovative research methodologies that aim to bridge gaps between theory and practice, especially in exploring non-anthropocentric relations. Scholars have begun employing her concept of diffraction as a means to examine the interactions between humans and nonhumans, thus contributing to a redefined understanding of agency and relationality within feminist frameworks (Sellberg, 2002; Apata, 2021). These methodological innovations facilitate the incorporation of diverse epistemologies, including Indigenous knowledge systems and ecological perspectives, which challenge dominant Western frameworks of knowledge production. While foregrounding the ethical and political stakes of research methodologies, posthumanist feminism offers a transformative approach to feminist inquiry that is attentive to material, technological, and ecological entanglements.

Cultural Influence

Beyond the academia, Braidotti's ideas have permeated cultural discourses, influencing artistic practices and public intellectual discussions around issues of identity, representation, and ethics in the context of globalization and migration (Sellberg, 2002). Her emphasis on the interconnectedness of beings in a posthuman era resonates with various movements advocating for social justice, environmental sustainability, and collective well-being. Posthumanist feminist philosophy has been explored in contemporary art, literature, and film, offering new ways to represent hybrid and fluid identities that challenge traditional notions of the self. Additionally, Braidotti's engagement with digital cultures has influenced discussions on online identity politics, algorithmic bias, and the ethical implications of artificial intelligence. In intersecting with popular cultural narratives, posthumanist feminism continues to shape broader public debates on subjectivity, ethics, and social justice in a rapidly evolving technological landscape.

Conclusion

Rosi Braidotti's posthuman feminist philosophy offers a profound re-evaluation of identity, subjectivity, and ethics by challenging the anthropocentric paradigms that have historically dominated feminist thought. Through her concept of posthuman convergence, Braidotti proposes an inclusive and fluid understanding of human identity, one that recognizes the interdependence of human and non-human entities. Her critique of essentialist gender norms dismantles rigid binary constructs, paving the way for a more expansive and intersectional approach to feminism. Braidotti's emphasis on ethical responsibility, particularly with ecological justice and technological advancements, underscores the transformative potential of posthuman feminism. By advocating for care ethics that transcend species boundaries, she provides a compelling framework for addressing contemporary socio-political challenges. However, her work is not without limitations. Some critics argue that posthumanism, in its quest to move beyond humanist frameworks, risks neglecting the specific historical and material struggles of marginalized groups. The challenge remains in ensuring that posthuman feminist theory does not inadvertently erase the very issues it seeks to address. Despite these critiques, Braidotti's contributions remain invaluable to feminist discourse. Her call for a re-imagined subjectivity that embraces hybridity, adaptability, and ethical engagement provides a roadmap for navigating the complexities of identity in a rapidly evolving world. By integrating posthumanism with feminist theory, Braidotti not only expands the boundaries of contemporary thought but also offers a vision for a more inclusive and just future.

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