



‘HEYIYA’
(working title, taken from Ursula k le Guin)

“Why advocate the vitality of matter? Because my hunch is that the image of dead or thoroughly instrumentalized matter feeds human hubris and our earth-destroying fantasies of conquest and consumption...The figure of an intrinsically inanimate matter may be one of the impediments to the emergence of more ecological and more materially sustainable modes of production and consumption.” -Jane Bennett, *Vibrant Matter*

What happens when one species’ ability to procreate and progress evolves to “self-germination” after its symbiotic relationships with other species disintegrates due to a mutual ‘population bottleneck’*?

How do her movements and sounds change? Sounds of early stages of existence (in the ground, as “seed,” to when breeding happened with a counterpart) vs sounds of ‘in-breeding depression’** vs sounds of healing/evolution, ecological wholeness.

*Inter-relatedness

*A population bottleneck is an event that drastically reduces the size of a population. The bottleneck may be caused by various events, such as an environmental disaster, the hunting of a species to the point of extinction, or habitat destruction that results in the deaths of organisms. The population bottleneck produces a decrease in the gene pool of the population because many alleles, or gene variants, that were present in the original population are lost. Due to the event, the remaining population has a very low level of genetic diversity, which means that the population as a whole has few genetic characteristics.

Following a population bottleneck, the remaining population faces a higher level of genetic drift, which describes random fluctuations in the presence of alleles in a population. In small populations, infrequently occurring alleles face a greater chance of being lost, which can further decrease the gene pool. Due to the loss of genetic variation, the new population can become genetically distinct from the original population, which has led to the hypothesis that population bottlenecks can lead to the evolution of new species.

<https://www.nature.com/scitable/definition/population-bottleneck-300/>

****Inbreeding depression** is the reduced biological fitness in a given population as a result of inbreeding (the breeding of related individuals). Population biological fitness refers to an organism's ability to survive and perpetuate its genetic material. Inbreeding depression is often the result of a population bottleneck. In general, the higher the genetic variation or gene pool within a breeding population, the less likely it is to suffer from inbreeding depression.



Bee Orchid– evolved to look like a particular bee which has gone extinct.
Some flowers will open their petals & release more pollen upon hearing/sensing the vibration of insect wings.

How will the non-human evolve if we continue to ‘mistreat’ it as inanimate or “less than” human? (think Corona virus)

How can we restore ecological wholeness between human and non-human? Why is this crucial for survival (of all living on this planet)?

The character of *Heyiya* proposes the new material vitalism as conceived by Rosi Braidotti in *The Posthuman*:

“Rather, vitality emerges from within and between matter.”

“Zoe-centred egalitarianism is, for me, the core of the post-anthropocentric critical turn: it is a materialist, secular, grounded and unsentimental response to the opportunistic trans-species commodification of Life that is the logic of advanced capitalism. The key notion is embodiment on the basis of neo-materialist understandings of the body, drawn from the neo-Spinozist philosophy of Gilles Deleuze and Felix Guattari, but re-worked with feminist and postcolonial theories. Embracing their version of vital bodily materialism, while rejecting the dialectical idea of negative difference, this theoretical approach changes the frame of reference” (2013: 22).

– <https://newmaterialism.eu/almanac/v/vitalism.html>

SEE ALSO: <https://newmaterialism.eu/almanac/d/dance.html>

Queer Vitalism— “A passive vitalism would be queer in its transformation of how we understand the work of art, perhaps less as work—as that which would expose the subject’s formative capacities—and more as monument. On a passive vitalist account there would be qualities or powers *to be sensed* from which something lie a body that senses would emerge, a body being formed through the sensual forces it encounters.”

-<https://quod.lib.umich.edu/o/ohp/12329363.0001.001/1:5--sex-after-life-essays-on-extinction-volume-two?rgn=div1;view=fulltext>

SEE ALSO:

“Vibrant Matter” by Jane Bennett

[https://www.open.ac.uk/ccig/sites/www.open.ac.uk.ccig/files/Chapter%207%20'Political%20Ecologies'%20Vibrant%20Matter%20\(Jane%20Bennett\).pdf](https://www.open.ac.uk/ccig/sites/www.open.ac.uk.ccig/files/Chapter%207%20'Political%20Ecologies'%20Vibrant%20Matter%20(Jane%20Bennett).pdf)

“Carrier Bag” as technology.

-Haraway on Le Guin

<https://vimeo.com/98270808>

How can this also be a metaphor for the isolation that comes from abandonment after heartbreak?

