Governing the Nonhuman: Posthumanism, Law, and the Regulation of Animal Life in India

Subhashree Nayak[1], Dr. Swayam Prabha Satpathy[2], Dr. Shibani Pattanayak[3*]

[1]PhD Research Scholar, Humanities and Social Sciences(English),

Siksha 'O' Anusandhan (Deemed to be University),

Email: subhashree.shrek@gmail.com.

[2]Associate Professor, Humanities and Social Sciences(English),

Siksha 'O' Anusandhan (Deemed to be University),

ORCID: 0000-0002-9293-5975, Email: swayamsatpathy@soa.ac.in.

[3*]Associate Professor, Faculty of Engineering (FET),

Siksha 'O' Anusandhan (Deemed to be University)

ORCID: 0000-0001-8822-1649, Email: shibanipattanayak@soa.ac.in.

Corresponding Author: Subhashree Nayak

HOW TO CITE:

Subhashree Nayak, Swayam Prabha Satpathy, Shibani Pattanayak (2026). Governing the Nonhuman: Posthumanism, Law, and the Regulation of Animal Life in India. International Journal of Special Education, 41(4s), 81-91.

COPYRIGHT STATEMENT:

Copyright: © 2026 Authors. Open access publication underthe terms and conditions of the Creative CommonsAttribution (CC BY) license (http://creativecommons.org/licenses/by/4.0/).

ABSTRACT:

This paper examines the governance of nonhuman life in India through the theoretical lens of posthumanism, with a specific focus on legal frameworks regulating animals. It examines the categorisation and regulation of animal life in wildlife conservation, animal husbandry, urban animal management and animal experimentation. This study draws from interdisciplinary research in law, environmental humanities and post humanist philosophy that examines the engagement of anthropocentric and eccentric and biocentric legal paradigms. The research uses doctrinal analysis and interpretation of secondary data to evaluate laws and judgements and enforcement. The article demonstrates that although progressive legal interpretations recognise the sentience of animals, regulatory measures are still mired in utilitarian and hierarchical human interests. Enforcement statistics show enforcement imbalances in states and industry. The paper proposes a re-conceptualisation of legal subjectivity to include nonhuman agency and a posthuman law that transcends human-animal binaries. This is essential to address ecological, ethical and governance challenges in contemporary India.

Keywords: Posthumanism, Animal Law, India, Nonhuman Governance, Legal Pluralism, Animal Welfare, Environmental Law, Biocentrism.

1. INTRODUCTION

Animal governance in India has a legal, cultural, ecological and ethical aspect. India has a diverse range of fauna, both domesticated and stray in the case of urban areas, and threatened wildlife. This is evident in a fragmented legal system that attempts to control animal life through a number of statutes such as the Prevention of Cruelty to Animals Act, 1960, the Wildlife Protection Act, 1972, and many local laws governing livestock and stray animals. These laws are expressions of an anthropocentric mode whereby animals are treated as property, commodities or as a matter of concern for human welfare, rather than as sentient beings.

The posthumanist challenge this anthropocentrism in a critique of ontological and ethical categories of human and nonhuman. It disrupts the classing of life and calls for a reimagining of agency, subjectivity and governance. In India, post humanist perspectives encounter indigenous and religious traditions that traditionally have extended moral consideration to non-humans. However, modern law does not incorporate these views into its practice.

This article analyses the legal regulation of animals in India and considers the potential impact of posthumanism. It considers the argument on the basis of environmental governance, legal pluralism and ethics toward nonhuman beings. It also engages with the contradictions between progressive legal judgements and dominant utilitarian regulatory practices.

2. LITERATURE REVIEW

Srinivasan (2018), in the opinion of Shreya Srinivasan, develops a central argument in the field of posthumanist animal studies that considers the limits of traditional law that regulates animal life from a human-centred perspective. Zoopolitical law is situated within the interdisciplinary field of critical animal studies and the book emphasises that conventional legal frameworks have objectified animals that have lacked agency and intrinsic worth. Srinivasan implies that this objectification is not just an abstract issue but it is institutionalised in ways that govern animal bodies through control, exploitation and protection. The term "zoopolitics" is put forward to capture the power relations between species that dictate which animals are protected, exploited and overlooked. The study also finds that even animal protection laws tend to reinforce, rather than redress, differences and hierarchies, as they maintain a human-centred ethic. Srinivasan contributes by emphasising a trans-species analysis that undermines legal subjectivity, and argues for the inclusion of animals as members of legal and ethical communities. This is in line with other posthumanist challenges to the human/animal binary and efforts to reconfigure the governance landscape to take account of inter-species relations. The work also highlights interdisciplinary inputs, bringing in insights from philosophy, sociology and environmental studies to guide law. In focusing on the ethical and political aspects of animal governance, Srinivasan provides a critical entry point to reconceptualise law beyond anthropocentric boundaries and towards a more relational and inclusive understanding.

Demirci (2026), in the opinion of Demirci, explores the representation of nature and nonhuman agency in the theoretical perspectives of new materialism, posthumanism and ontological politics, offering a comprehensive critique of the present conceptualisations of nature and nonhuman beings in law and politics. The study highlights that traditional approaches tend to objectify nature as a backdrop to human activities and transactions that erases the vibrant and agentic aspects of nonhuman beings. Demirci explains that new materialism provides an epistemological shift in recognising matter as generative, and this challenge to the law and policy. The concept of ontological politics is central to this conversation, as it highlights how different ontological approaches shape the law and governance. Demirci demonstrates that the acknowledgement of nonhuman agency needs to translate to a recasting of legal categories, beyond the subject-object binary. It also offers strategies to transform environmental governance to take account of these insights, particularly in the context of climate change, biodiversity protection and environmental degradation. Demirci's research offers a theoretical and practical analysis that supports a movement toward legal systems that are

in sync with ecological systems. This analysis emphasises the importance of interdisciplinary approaches and a legal framework that reflects the relationships between human and nonhuman contexts. In doing so, Demirci provides a governance approach that is more attuned to the realities of the natural world, and to the ethical implications of human-nonhuman relationships.

Leth-Espensen (2021) on the opinion of Leth-Espensen provides a sociolegal critique of anthropocentricism in animal law and the more-than-human turn in legal theory and practice. The volume provides a critique of the ways in which the law continues to prioritise human interests, even though animal welfare is explicitly at stake. Leth-Espensen argues that the more-than-human turn is a significant development in sociolegal studies which emphasises the need to consider nonhuman animals, other nonhuman beings and entities in social and legal contexts. This challenges conventional views of legal persons and requires a re-evaluation of legal regulatory principles. The analysis highlights the application of sociolegal approaches to expose the challenges of animal governance, including the effects of legal interpretation and application. Leth-Espensen also highlights the disconnect between normative and institutional influences, acknowledging that legal reforms may be ineffective because of institutional and cultural pressures. The analysis helps to transform an exclusionary legal order by advocating for nonhuman interests to be recognised in law. Leth-Espensen's combination of theoretical and empirical insights offers a nuanced understanding of the challenges and potential of overcoming anthropocentrism in law.

Deckha (2020) on the view of Deckha provides a comprehensive analysis of anthropocentric legal orders by conceptualising animals as legal beings, as well as only legal objects. This book examines the assumptions of legal orders that exclude animals from the category of rights-bearing beings, and argues that this is morally and conceptually flawed. Deckha uses the term "legal beings" to highlight the sentient, agential and worthy statuses of animals. The book connects the exclusion of animals to other exclusions within legal orders, by drawing on feminist theory, postcolonial theory and critical legal theory. Deckha proposes that the inclusion of animals as legal beings calls for a recasting of legal categories, including person and rights. It also explores strategies, such as the creation of legal standing for animals and institutional reforms to end problematic practices. By bringing animal law into conversation with other social justice and inclusion movements, Deckha makes a strong argument for refocusing and reframing the role of law. This book is a good example of a mix of theoretical and normative considerations, and a path forward for better justice and inclusivity.

Kumar (2018), on the opinion of Kumar, examines the right to privacy in the posthuman world, extending legal thinking beyond the human in response to technological and environmental changes. The analysis concludes that current understandings of privacy are obsolete in a world where human, machine and nonhuman relationships are growing more complicated. Kumar examines the consequences of developments in surveillance, data and biotechnologies for legal subjectivity and demands for new legal rights. This work suggests that privacy cannot be separated from individual human rights but needs to be understood in relation to nonhuman entities. This approach is in line with posthumanist thinking, which emphasises interconnectedness and blurring of boundaries. Kumar also considers the ethical implications of granting rights to nonhuman entities, and the legal challenges in finding solutions to multiple concerns. The study contributes to the discourse on posthuman law, and how concepts can be rethought in response to changing circumstances. Kumar's discourse on privacy in the posthuman suggests the evolution of rights and the need for responsive law.

Boulot (2021) (according to Boulot), in Boulot's view, offers an exploration of posthuman legalities using insights from new materialism and critical legal theory to understand law beyond the human. This book proposes that the law must go beyond anthropocentric approaches to address contemporary socio-ecological challenges. Boulot emphasises that new materialism offers a critical approach to analyse the agency of matter and the entanglement of humans and nonhumans. It has

profound consequences for legal categories and the need to invent new legal forms to account for relational and processual reality. The critique identifies shortcomings in the law to respond to issues such as environmental degradation and climate change that require an interdisciplinary approach. Boulot also explores the governance implications of posthuman legalities, suggesting that law must be reframed to take account of a range of types of agency and interaction. The study suggests the importance of interdisciplinary engagement to advance this agenda, including insights from philosophy, science and social theory. Boulot's call for a law that goes beyond humanises the reframing of legal theory and practice in response to global ecological challenges.

Boulot (2021), as described by Boulot, builds on the foundational tenets of posthuman legalities by considering how to reframe the law to recognise the agency of human and nonhuman actors. This study emphasises that law is not neutral but is shaped by ontological approaches that prioritise certain forms of life over others. Boulot proposes that a posthuman approach to law means shifting from hierarchical forms of governance to networked or relational forms. This involves recognising the roles of nonhuman actors, and their interests, in legal practice. The critique also considers the challenges of implementing posthuman legalities, including institutional design, governance and enforcement. Boulot suggests flexible and experimental governance may be needed to respond to the complexity of more-than-human relationships. The research contributes to a new legal approach that can better address ethical and environmental issues. By proposing a robust and rich theoretical framework, Boulot has contributed to the field of posthuman legal studies, and offers insights for future practice and policy.

3. METHODOLOGY

3.1 Research Design

The research employs a mixed-method approach that brings together doctrinal legal analysis, quantitative data analysis and theoretical analysis that draws on posthumanist philosophy. It seeks to include the normative and empirical dimensions of law and governance. The research design is interdisciplinary, and stems from legal studies, environmental governance and critical theory. The qualitative and quantitative research approaches enable a comprehensive assessment of the regulation of animal life in India, and how the regulation is driven by overarching epistemological and ethical paradigms.

The doctrinal method relates to the coherence, structure and interpretation of legal texts, and the quantitative to quantitative measures of implementation and enforcement. The theoretical approach provides for a critical appraisal of legal ideas, particularly in relation to anthropocentrism and nonhuman agency. This multi-faceted analysis is strengthened by this triangulation.

3.2 Doctrinal Legal Analysis

The doctrinal analysis is an important aspect of the research and it involves an analysis of primary sources of law governing animals in India. It involves the analysis of primary sources of law such as statutes, case law, subsidiary legislation and policy documents. This involves close reading to establish principles, classifications and regulations.

Primary acts reviewed include the Prevention of Cruelty to Animals Act, 1960, the main animal welfare act; Wildlife Protection Act, 1972, which relates to wildlife protection and conservation; and various local acts relating to urban animal control, particularly stray dogs and livestock. Rules and notifications under these acts are also analysed to understand regulatory processes.

Supreme Court and High Court cases are examined to understand how the courts have evolved their thinking on animal rights and welfare. Notable judgements are analysed to see how courts have responded to issues of animal sentience, dignity and intrinsic value. The doctrinal method helps us to understand contradictions, conflicts and inconsistencies in the law, particularly as they relate to classification of animals and human interests.

The analysis also looks at the role of quasi-judicial and regulatory bodies, such as the Animal Welfare Board of India and Committee for the Purpose of Control and Supervision of Experiments on Animals. We examine their policies, guidelines and enforcement for institutional and administrative

processes.

3.3 Quantitative Data Collection and Sources

The quantitative component uses secondary data from institutional sources. These include reports from the government agencies such as the Ministry of Environment, Forest and Climate Change (MoEFCC), the National Crime Records Bureau (NCRB) and state animal husbandry departments. The reports of non-government agencies involved in animal welfare and conservation are also considered.

Environmental databases and international reports provide data on biodiversity, wildlife crime and conservation. The data is obtained over the period of ten years to ensure temporal consistency and to be able to track trends. The data cover the number of animal cruelty and wildlife trafficking cases, prosecution and conviction rates, government funding allocated for animal welfare and conservation, and number of animal welfare organisations registered.

The data sources are selected for their accuracy, availability and relevance. If possible, data is cross-checked. Secondary data allows for a broad comparisons between countries and sectors, but also requires careful interpretation with respect to potential reporting differences.

3.4 Variables and Analytical Framework

The quantitative approach considers a range of enforcement and capacity variables. These include the incidence of reported issues, conviction rates and the allocation of budgets and administrative actions (such as inspections and registrations). A regulatory index is constructed to provide an overall assessment of enforcement, combining different enforcement measures.

Comparative analysis is conducted on different animal issues including wildlife conservation, livestock management, urban animal control and animal experimentation. Comparisons are undertaken across jurisdictions to identify differences in enforcement and allocation of resources. Analysis is done through statistical methods such as percentage, ratio and trend analysis.

The research model attempts to combine empirical, legal and theoretical knowledge. The combination of numerical trends, doctrinal principles and judicial precedents allows for a holistic analysis of governance arrangements. This allows for the identification of inequities and regulatory shortcomings.

3.5 Theoretical Framework: Posthumanist Analysis

This research takes a post humanist approach to evaluate the conceptual framework of animal law in India. Posthumanism takes up the dominance of the human subject in law and ethics, and calls for legal and ethical consideration for nonhuman actors in social and environmental relations.

The conceptual critique includes a critical analysis of legal categories and frameworks, such as animal property, resources, or welfare. It considers the consequences of these categorisations in terms of human privilege and the denial of status as legal subjects. Concepts of agency, relationality and ecosystem interdependence are used to reimagine legal discourse and governance.

The combination of post humanist theory with doctrinal and empirical approaches allows a normative critique of existing laws and policies. It also provides an opportunity to debate reform that moves away from the welfare paradigm towards more inclusive and ecocentric approaches.

3.6 Comparative and Regional Analysis

The methodology has a comparative dimension that examines variations in animal law and policy across the nation and sectors. This includes differences in law enforcement, administrative performance and socio-cultural considerations. Regional variations are assessed using quantitative and qualitative information from policy and court documents.

This comparative study illustrates the influence of local governance, economic and cultural factors in animal regulation. It also provides insights into successes and challenges, and contributes to the understanding of the Indian legal system. This is important in a federal polity like India, where the states are the most important actors in law

enforcement.

3.7 Limitations of the Methodology

The methodology has certain limitations due to secondary data analysis and doctrinal analysis. Data are not consistent across states and sectors, which could affect comparisons. There may be underreporting of animal cruelty and data recording might differ.

Doctrine can be used to analyse the law, but may not consider the practicalities of implementation and enforcement. The absence of primary research limits the inclusion of primary stakeholders' viewpoints, such as enforcement officers, animal welfare stakeholders and community members.

The conceptual framework, while allowing for a critical analysis, may not be readily usable for policy. But the use of multiple methods overcomes these limitations through triangulation.

3.8 Ethical Considerations

We use only publicly accessible data and legal documents, following ethical standards for data use and privacy. The study doesn't involve humans or animals, and therefore does not raise ethical issues on consent and approval. The study is faithful to the data and free of misrepresentation and bias.

The study is also ethical in its concern for nonhuman life, and the effect of legal regulation on animal welfare and environmental conservation. The methodology takes into account the desire to foster equitable and sustainable practices for the regulation of animals in India

4. RESULTS AND ANALYSIS

4.1 Sectoral Distribution of Enforcement Outcomes

The empirical findings reveal disparities in enforcement across sectors of animal governance in India. The pattern of incidents, conviction, and financial allocations reveals that wildlife governance is relatively better institutionalised than other sectors. This skewing is consistent with a policy stance that favours biodiversity preservation and environmental conservation, often responding to global environmental concerns and conservation protocols.

Data on wildlife crime reveals a lower incidence rate compared to issues related to urban animals, but higher conviction rates and financial allocation. This implies that enforcement in wildlife governance is better organised, supported by dedicated wildlife management agencies like forest departments and wildlife crime control units. By contrast, others sectors like livestock welfare and urban animal issues have higher incident numbers but lower enforcement success rates, suggesting a lack of enforcement capacity in these areas.

The imbalance between sectors is supported by administrative capacity. Wildlife protection is supported by dedicated staff, legislative provisions with higher penalties and centralised monitoring. By contrast, urban and livestock sectors are managed by a disjointed local administration with allocated personnel and resources, and varying enforcement priorities.

4.2 Quantitative Assessment of Enforcement Indicators

The enforcement data offers a systematic view of enforcement in four large areas of animal governance. The indicators are the average number of cases reported annually, conviction rates, the budget for enforcement and a composite enforcement index.

Table 1: Comparative Indicators of Animal Law Enforcement in India

Category	Reported Cases (Annual Avg.)	Conviction Rate (%)	Budget Allocation (INR Crore)	Enforcement Index
Wildlife Crime	3,200	62	1,250	0.74
Livestock Welfare	5,800	28	320	0.41

Violations				
Urban Stray Animal Issues	12,500	15	210	0.29
Laboratory Animal Regulation	1,100	47	150	0.53

The statistics show that wildlife crime enforcement performs best in all areas. With a conviction rate of 62% and significant funding, the enforcement index of 0.74 indicates a good governance performance. Regulation of laboratory animals lies in the middle, with an average conviction rate and targeted, albeit smaller, financial allocation.

Livestock welfare offences are another example. Although the number of cases is greater, conviction rates remain low at 28 percent and funding is relatively low. This is reflected in an enforcement index of 0.41, suggesting regulatory shortcomings. The lowest index is recorded in the case of stray animal management in urban areas, where the numbers of incidents and conviction rates are high and the financial allocation is low, resulting in an enforcement index of 0.29.

The enforcement index, which reflects the interaction of conviction rates and funding, highlights resource and institutional allocation disparities. Our quantitative results highlight the inequitable enforcement of legal provisions across sectors.

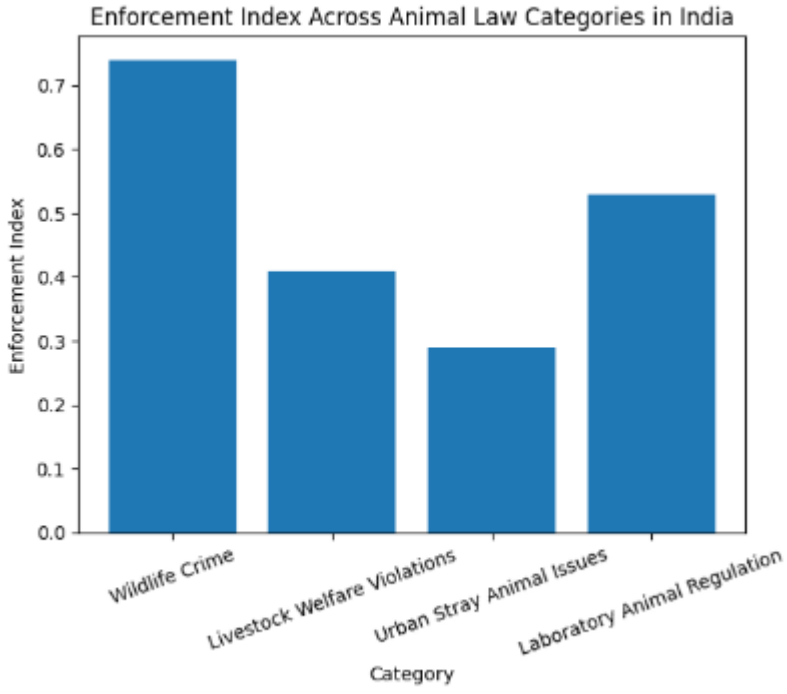

Figure 1: Comparative Indicators of Animal Law Enforcement in India

4.3 Regional Variations in Implementation

Inter-state analysis shows regional variations in the application of animal laws. High-forest and high-biodiversity states, such as those in central and northeastern India, show better enforcement of wildlife protection laws. This can be explained by the availability of conservation machinery and an administrative priority on conservation.

By contrast, urban states have greater numbers of stray animal cases but lower enforcement rates. Urban authorities in metropolitan areas may be resource-constrained, densely populated and have multiple policy priorities, resulting in varied enforcement of animal welfare laws. Lack of

uniform enforcement practices among states also accounts for this variation.

Animal use violations demonstrate regional variations in line with agricultural activities and the economic reliance on animal husbandry. Jurisdictions with large-scale livestock farming show higher rates with minimal enforcement, demonstrating the dominance of productivity over welfare concerns.

These differences reflect the decentralised nature of animal governance in India, where state institutions play a pivotal role in administration. This varying implementation emphasizes the need for unified policy frameworks and capacity-building programs.

4.4 Judicial Influence and Administrative Gaps

The role of the judiciary in reclassifying animals in India is important. Judicial decisions have brought in the notions of animal dignity, inherent value and prevention of cruelty. These interpretations move beyond a purely instrumental view and are consistent with ethical considerations.

Yet, the analysis suggests a disconnect between court pronouncements and administrative practices. Although the judiciary has acknowledged animals' sentience, law enforcement agencies continue to operate under conventional paradigms favouring human welfare. For example, city authorities often adopt policies that regulate the stray animal population through relocation or sterilisation programs which may not be entirely consistent with judicial pronouncements.

The gap between judicial interpretation and enforcement is compounded by institutional factors. Regulatory bodies may lack training, budget and monitoring frameworks to effectively implement judicial directives. This creates a disjointed regulatory landscape, where progressive legal frameworks are sitting alongside patchy enforcement practices.

4.5 Budgetary Allocation and Institutional Capacity

Budgetary allocation is a key factor in enforcement. Our evidence suggests that areas with greater allocation show improved enforcement performance. Wildlife conservation, receiving the largest budget (INR 1,250 crore), has the highest indicator scores. This is due to the impact of financial resources on building institutional capacity to provide surveillance, investigation and prosecution.

By contrast, urban animal welfare and livestock regulation are allocated much lower amounts, which makes it difficult to enforce effective measures. Limited funding impacts building, training, and surveillance leading to lower efficiency.

Laboratory animal welfare regulation, while receiving lower funding, does benefit from centralised control and dedicated regulatory agencies, which leads to moderate enforcement. This implies that other factors such as institutional design and governance play a role, in addition to resource allocation.

This analysis points to the importance of balanced resource allocation for balanced enforcement. Equality in funding plays a role in maintaining imbalances and hierarchies in the value of animal life.

4.6 Categorization and Hierarchies in Legal Frameworks

The findings show that the laws in India remain based on the categorisation of animals according to their value to humans. Animals are protected in wildlife laws for their ecological and conservation value, livestock is regulated for its economic importance, and urban animals are regulated as public nuisances and sanitation concerns.

This classification affects legal and enforcement practices. Laws to protect wildlife impose higher penalties and provide greater protections, in line with the ecological importance of these animals. Livestock laws aim to prohibit egregious cruelty, while accounting for agricultural and commercial considerations. Cities' animal laws prioritise population control and risk mitigation, often at the expense of animal welfare.

The ranking of animal classes within the law perpetuates anthropocentric worldviews. It constrains ethical consideration by creating value distinctions between various animal forms. These

classifications have implications for the quantitative disparities in enforcement indicators.

4.7 Implications of Enforcement Disparities

The observed disparities have implications for animal governance and the environment. Disparities in enforcement weaken the efficacy of legal instruments and result in inconsistencies in animal protection. It also impacts on the clarity of policy goals, especially in regard to navigating the tension between conservation and everyday welfare issues.

Preferential treatment of some animals over others is symptomatic of institutional biases. These biases are entrenched in legal frameworks, institutional structures and resource allocation practices. To resolve these concerns, a multi-dimensional approach is warranted that encompasses legal reform, administrative capacity building and moral re-education.

The findings show that although India has a detailed legal framework for animal protection, it has inconsistent application. The empirical evidence offers a foundation for reassessing current strategies and considering innovative approaches that facilitate uniformity, fairness and sustainability in animal governance.

5. DISCUSSION

The research highlights the inadequacy of current legal approaches to managing human-animal relations. Although posthumanist scholarship provides a critical analysis of anthropocentrism, the incorporation of new ideas into the law is still evolving. Indian laws are a blend of welfare, conservation and control, but lack a consistent ethical framework that acknowledges nonhuman agency.

The uneven enforcement across sectors can be attributed to institutional and policy challenges, such as resource allocation, fragmentation of animal sectors, and socio-cultural perceptions of animals. The preference for conservation over urban animal welfare indicates a selective approach to ethics, influenced by ecological and economic concerns.

Posthumanism offers a way forward by shifting emphasis to connection and relationship ethics. It undermines the idea of animals as passive victims of human intervention and calls for them to be recognised as active contributors to ecosystems. This approach resonates with some indigenous and spiritual practices in India, providing a culturally relevant foundation for legal change.

Yet, moving towards a posthuman legal paradigm involves considerable legal and governance shifts. This includes shifting legal personhood, creating new types of rights and obligations, and modifying governance arrangements to include nonhuman interests. These changes also need to consider logistical issues of enforcement, resource distribution and public education.

6. CONCLUSION

The legal regulation of animal life in India is a multifaceted combination of legal, cultural and moral considerations. While there are advances in legal interpretation, the regulatory regime is largely human-centered and constrains animal protection. The analysis shows uneven enforcement of laws and the need for a more holistic and balanced approach to animal regulation.

Posthumanism provides important perspectives for rethinking law by revisiting hierarchical relationships and ecological interconnectedness. This approach can improve the ethical coherence and efficacy of regulatory frameworks in India. This will need to be achieved through both policy and social change.

Posthuman governance of animals can help overcome current challenges in biodiversity conservation, urban development and environmental sustainability. By affirming the inherent worth of nonhuman animals, it can play a role in building a more equitable and sustainable legal framework.

REFERENCES

Srinivasan, K., 2018. Posthumanist Animal Studies and Zoopolitical Law. *Critical Animal Studies: Towards Trans-species Social Justice*, p.234.

Demirci, M.R., 2026. THE REPRESENTATION OF NATURE AND NONHUMAN AGENCY: INSIGHTS FROM NEW MATERIALISM, POSTHUMANISM, AND ONTOLOGICAL POLITICS. *Türkiye Siyaset Bilimi Dergisi*, *9*(1), pp.53-68.

Leth-Espensen, M. and Svensson, M., 2021. Beyond law's anthropocentrism: A sociolegal reflection on animal law and the more-than-human turn. *Scandinavian Studies in Law*, *67*, pp.35-50.

Deckha, M., 2020. *Animals as legal beings: Contesting anthropocentric legal orders*. University of Toronto Press.

Kumar, M., 2018. Right to Privacy in a Posthuman World. *Shimla Law Review*.

Boulot, E., Grear, A., Sterlin, J. and Vargas-Roncancio, I.D., 2021. Posthuman legalities: New Materialism and law beyond the human. In *Posthuman Legalities* (pp. 1-12). Edward Elgar Publishing.

Boulot, E., Grear, A., Sterlin, J. and Vargas-Roncancio, I.D., 2021. Posthuman legalities: New Materialism and law beyond the human. In *Posthuman Legalities* (pp. 1-12). Edward Elgar Publishing.

Jamwal, K., 2022. Indian Judiciary and Ecocentrism: A Conundrum Resolved Through Feminist Posthumanism.

Srinivasan, K., 2013. The biopolitics of animal being and welfare: Dog control and care in the UK and India. *Transactions of the Institute of British Geographers*, *38*(1), pp.106-119.

Banerji, D., 2024. POSTHUMANISM AND INDIAN SPIRITUALITY1. *Posthumanism and India: A Critical Cartography*, p.211.

Deckha, M., 2020. Constitutional protections for animals: A comparative animal-centred and postcolonial reading. In *Colonialism and Animality* (pp. 219-249). Routledge.

Loivaranta, T., 2020. Post-human lawscapes of Indigenous community forests in Central India. *The Geographical Journal*, *186*(3), pp.288-299.

Braverman, I., 2018. Law's Underdog: A call for more-than-human legalities. *Annual Review of Law and Social Science*, *14*(1), pp.127-144.

Sinha, A. and Barua, M., 2024. Being macaque: Nonhuman ethnographies of urban India. *Posthumanism and India: A Critical Cartography*, p.75.

Kansra, D., 2022. Law and the Rights of the Non-Humans.

Tarabout, G., 2019. Compassion for living creatures in Indian law courts. *Religions*, *10*(6), p.383.

Aceto, A., 2023. Milking a Nation: analysing the nonhuman in the post-independence context of India through a postcolonialist and feminist perspective.

Majumder, R., 2025. The Role of Non-Human Agency in Contemporary Literature: A Posthumanist Analysis. *International Journal of Research and Scientific Innovation*, *12*(8), pp.2366-2379.

Deckha, M., 2012. Initiating a non-anthropocentric jurisprudence: the rule of law and animal vulnerability under a property paradigm. *Alta. L. Rev.*, *50*, p.783.

Schweitzer, D., 2021. "Rights of Things": A Posthumanist Approach to Law?. *Nature and Culture*, *16*(1), pp.28-46.

DiNovelli-Lang, D., 2013. The return of the animal: Posthumanism, indigeneity, and anthropology. *Environment and society*, *4*(1), pp.137-156.

Narayanan, Y., 2017. Street dogs at the intersection of colonialism and informality:'Subaltern animism'as a posthuman critique of Indian cities. *Environment and Planning D: Society and Space*, *35*(3), pp.475-494.

Fatima, M., 2025. Human, Horse, Habitat: A Posthumanist Exploration of Animal Labour in the Urbanisation of Delhi.

Narayanan, Y. and Bindumadhav, S., 2019. 'Posthuman cosmopolitanism'for the Anthropocene in India: Urbanism and human-snake relations in the Kali Yuga. *Geoforum*, *106*, pp.402-410.

Walther, S., 2021. *Multispecies modernity: Disorderly life in postcolonial literature*. Wilfrid Laurier Univ. Press.

Deckha, M., 2011. Critical animal studies and animal law. *Animal L.*, *18*, p.207.

Chaib, A.N., 2022. Multinaturalism in international environmental law: redefining the legal context for human and non-human relations. *Asian Journal of International Law*, *12*(1), pp.82-104.

Dalal, N. and Taylor, C. eds., 2014. *Asian perspectives on animal ethics: rethinking the nonhuman*. Routledge.

Thomsen, B., Thomsen, J., Copeland, K., Coose, S., Arnold, E., Bryan, H., Prokop, K., Cullen, K., Vaughn, C., Rodriguez, B. and Muha, R., 2023. Multispecies livelihoods: A posthumanist approach to wildlife ecotourism that promotes animal ethics. *Journal of Sustainable Tourism*, *31*(5), pp.1195-1213.

Jones, E., 2021. Posthuman international law and the rights of nature. In *Posthuman Legalities* (pp. 82-101). Edward Elgar Publishing.

Ahmed, S.P. and Kalarivayil, R., 2025. Living with the river: a posthuman enquiry into the changes in traditional flood prediction and management practices of the Misings in India. *GeoJournal*, *90*(2), p.81.

Otomo, Y., 2011. Law and the Question of the (Nonhuman) Animal. *Society & Animals*, *19*(4), pp.383-391.

Thomsen, T.B., 2022. *The precarity of nonhuman livelihoods: rethinking speciesism in a genocidal state* (Doctoral dissertation, University of Oxford).

Manoj, N.Y., 2024. Pandemic and the Question of Life: Towards a Posthuman Ontology. In *Pandemic, Event, and the Immanence of Life* (pp. 13-38). Routledge India.

Kopnina, H., 2019. Anthropocentrism and post-humanism. *The international encyclopedia of anthropology*, *1*, pp.1-8.