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Towards Positional Citizenship: designing for the More-than-Human Political

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Abstract: “We have never been modern” wrote Bruno Latour, proposing that the dualism between nature and society has represented a convenient fiction. If humans have never genuinely stood apart, what happens to one of its most anthropocentric fabrications, citizenship? Conventionally a marker of political agency, citizenship determines who can speak, act, and belong. This conceptualisation excludes the multiple more-than-human agents shaping collective experiences. Building upon Plessner’s concept of positionality, the paper introduces “Positional Citizenship” to transcend the Cartesian divide between humans and more-than-humans, reshaping the political as a relational space of co-presence. Building on this shift, design becomes a practice of relational reconfiguration, making these distributed agencies visible and actionable. This paper outlines mechanisms facilitating this transformation: unlearning Western ontologies of mastery; integrating indigenous epistemologies of interdependence; recognising non-human entities as agents; cultivating material ethics and care; translating institutional and infrastructural assemblages; and working within interstitial ecologies where hybrid forms emerge.

Keywords: Design Philosophy; Citizenship; Relational Ontology; More-than-Human Design

1. Introduction: if we have never been modern, we have never been the sole citizens

When Bruno Latour asserted, “We have never been modern,” he was exposing a foundational fiction at the heart of modernity: the rigid dichotomy between nature and society, between objects and subjects (Latour, 1991). According to Latour, this separation, pivotal to the epistemological structure of Western modernity since the 17th century, is not a reflection of reality but rather a convenient fabrication that has allowed the modern endeavor to conceive itself as autonomous, rational, and scientifically objective. Latour challenges us to acknowledge that the alleged dualism organising reality into the distinct domains of the natural and the social has never genuinely taken place. Rather, what he refers to as “hybrids”, entanglements of people, non-humans, technology, institutions, and



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ecosystems, have always existed. Hence, modernity is characterized not by its actual practices, but by its capacity to obscure these interconnections through a narrative of binary separation.

What are the implications of Latour's claim? This critique requires a rethinking of our understanding of agency, moving towards an understanding of the world in terms of networks, assemblages, interdependencies, and the pluriverse (Escobar, 2018). If the modern divide has never genuinely existed, and if humanity never lived separately from nature, what consequences emerge for one of its most anthropocentric constructions, citizenship?

Citizenship presupposes a clear distinction between humans and non-humans, between those who can politically act and those which is understood as a passive background. In other words, citizenship is traditionally an expression of political acknowledgment and agency, identifying who is permitted to act, speak, and belong. This concept excludes the numerous more-than-human technological, ecological, and material agents that take part in shaping collective existence, since they do not appear political subjects. Whether understood as status (rights and protections), practices (participation, care, labour), or acts (claim-making, dissent) (Isin, 2009), citizenship begins and ends with the human. It signifies political power: to be a citizen is to be acknowledged as a being capable of intention, expression, and responsibility.

However, in a world where climate dynamics, microbial ecosystems, technological infrastructures, and LLMs are powerfully participating in shaping our collective existence, the assumption that political agency is exclusively human is becoming increasingly unrealistic. River basins influence habitability; supply chains determine labor geographies; machine-learning systems support public services; soils, pollinators, viruses, and sensors collectively contribute to the formation of daily life. If we start to understand their agency in terms of efficacy and not of intentionality, we need to recognise that more-than-human agencies exist but are not politically recognised.

The question is not about the potential for non-human agents to attain legal personhood, a phenomenon that is already occurring with numerous rivers, forests, and ecosystems acknowledged as rights-bearing persons in regions of the Global South, resonating with Haraway's (2003) notion of *companion species*. These legal advances indicate a significant and crucial transformation; however they continue to be contextualized within human-centered legal frameworks such as "rights" and "personhood." The question is: what occurs when the political is no longer based on the concept of the autonomous human subject, but rather on the relational dynamics among diverse agents?

As Braidotti (2013) argues, the posthuman subject emerges not in opposition to technology or nature, but within networks of affect, embodiment, and planetary entanglement. To align with this view, we build upon Helmuth Plessner's theory of eccentric positionality (1928) to introduce the concept of *Positional Citizenship*, meant to transcend the Cartesian divide between humans and "others," reshaping the political as a relational space of co-presence among human and non-human agents and, thus, framing political agency as immanent to life itself, rather than rooted in liberal autonomy.

2. Methodological Positioning

This paper adopts a speculative and theory-driven design research approach, combining philosophical inquiry with design-oriented synthesis. Rather than presenting empirical findings, it develops a conceptual framework intended to inform future design practices and research directions.

The methodological approach is informed by the European Project *Fuel4Design—Future Education and Literacy for Designers* (www.fuel4design.org/), resulting in the *F4d Lexicon* (Celi & Colombi, 2019; Morrison, et al., 2021), which employs iterative processes of reframing, synthesis, and knowledge production across heterogeneous sources. In this context, the paper operates through a process of conceptual integration, where philosophical theory, design practice, and socio-material observations are brought into dialogue to generate new design-relevant constructs.

The authors critically engage with Western academic traditions, particularly in relation to posthuman and more-than-human perspectives, while maintaining a reflexive awareness of the limitations inherent in drawing on Indigenous and non-Western epistemologies from within academic contexts that have historically marginalised them. Consequently, such epistemologies are approached not as resources to be extracted or generalised, but as invitations for situated learning and collaborative engagement.

3. Positional Citizenship: a relational ontology of the political

By *Positional Citizenship* we refer to the status, practices, and acts embedded in the multitude of interlinked socio-material assemblages, constituted by human and non-human agents.

This notion represents an attempt to ontologically reframe the concept of citizenship through the lenses of post-humanist thinking, to **overcome “the ontological contradiction** between humanist and post-humanist thought as a move towards rethinking civic life in a more-than-human world” (Häkli, 2018). Indeed, the phrase “Positional Citizenship” is composed of the notions of “citizenship” and “positionality”.

As the notion of citizenship is tightly tied to human societies (etymologically speaking, it means “condition of being a city-dweller”), it may appear as strongly antithetical to more-than-human departure from anthropocentrism. However, it is possible to **reconcile these two approaches**, through the notion of Positional Citizenship.

Indeed, this concept extends the human idea of citizenship beyond the humanism/post-humanism controversy, towards what Murdoch (2004) calls “humanizing posthumanism.” It does so by associating the human notion of citizenship to the philosophical idea of positionality (Plessner, 1928).

Positionality relates to the unavoidable condition binding humans and environments “through dynamic bordering” by which “the human being is structured as both centered and eccentered” (Ernste, 2004). Humans experience mediated lives both enmeshed in and detached from the world of contingent emergence and causal necessity (Ernste, 2004). In Plessner’s theory, the human is defined not by interior autonomy but by *positionality*: a dual

orientation of being both in the world and capable of reflecting upon it. This foundational relationality opens a space to reconceive political agency not as possession, but as *emergence*, not as voice, but as *position* within a shared ecology (see Figure 1). Ingold (2011) would describe such positioning as a form of *dwelling*, where beings come into being through their ongoing entanglement with the world.

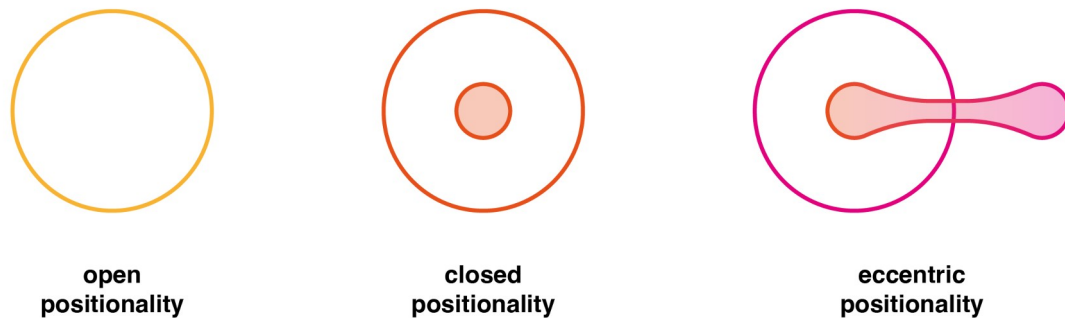


Figure 1 The three possible 'stages of the organic' as delineated by Plessner's theory of positionality in 1928, as visually interpreted by De Mul (De Mul, 2010), cited in Gand Gualeni (2014). The eccentric positionality inherent to humans comprises two interconnected nuclei: one located within the body (the bodily experiential centre responsible for internal experiences) and the other external (facilitating self-reflection and the interpretation of one's body as an object).

Plessner used the concept of *positionality* to distinguish living beings from non-living ones and introduced *eccentric positionality* to define the uniqueness of human existence. His work aims to transcend the dualism between the natural and the artificial, as well as the physical and the non-physical, by establishing human identity in the phenomenon of life itself. Plessner reconciles two significant philosophical traditions, transcending Cartesian dualisms to suggest a more cohesive comprehension of human experience (Džinić, 2016).

Hence, to be a positional citizen means to dismiss the existence of autonomous individuals and acknowledge that all agents are always part of “complex assemblages that have the material fabric of the city—and the plural alterity to which that fabric exposes them—in common” (Coward, 2012). This means that the post-humanist thinking not only introduces **non-human entities as agents** at the same level as humans, but it also **distributes the subject of citizenship into contingently emerging assemblages**. Drawing from Barad’s (2007) notion of intra-action, Positional Citizenship understands agents not as discrete entities entering into relations, but as emergent from relations themselves. Thus, **agency, understood as efficacy rather than intentional action** (Häkli, 2018), is distributed beyond the human realm across socio-material assemblages. This aligns with Bennett’s (2010) concept of *vibrant matter*, which recognises the capacity of material entities to produce effects in the world beyond human intention. Citizenship, thus, is not a possession but a continual enactment within socio-material entanglements.

As citizenship is often “a pre-requisite ‘for recognition as someone with an audible and corporeal presence that can be described as “political”’ (Nyers, 2007, quoted in Weber, 2010), Positional Citizenship is a rich concept to explore the “normative underpinnings of agency” (Häkli, 2018), leading to a **new understanding of politics** as combined problem-

solving in a temporary ecosystem-like civil society of human and non-human bodies (Bennett, 2005).

Going back to the definition, Positional Citizenship is described as a set of the **three dimensions of “status, practices and acts”**. Citizenship is commonly understood just as **status**, which refers to the legal recognition of rights and duties linked to the membership defined primarily by the national state. Actually, the notion of citizenship covers two other dimensions, distinguished yet overlapping with the first one: practices and acts. Citizenship as **practices** relates to issues opening when rights are enacted or denied in situated contexts. Lastly, **acts** of citizenship regard practices that challenge, rethink and remake established ideas that actors have of “themselves (and others) as subjects of rights” (Isin, 2009).

Looking at citizenship beyond the sole interpretation of it as status challenges the idea that only recognized citizens are subjects and actants of citizenship, which constitutes the basis for a Positional Citizenship to possibly exist.

Taken together, these elements reconceptualize citizenship as a relational and diffused reality arising from diverse assemblages rather than as a characteristic of individual humans. This ontological shift calls for practices that make such relations apparent, negotiable, and actionable. Among these practices, design can help to cultivate new forms of relational awareness, interdependence, and co-presence.

4. Designing for Positional Citizenship: mechanisms for reconfiguring relations

If Positional Citizenship reframes the political as relational, distributed, and co-emergent, the challenge that follows concerns how such relationality might become perceptible, debatable, and actionable. Multiple practices participate in this effort, but design occupies a significant position within this constellation. Its relevance does not stem from offering an exclusive solution, but from its ability to engage directly with the material, spatial, ecological, and infrastructural conditions through which relations become enacted and political. Through design, distributed forms of agency can be rendered tangible; multispecies proximities can be negotiated in everyday environments; and the dependencies that bind human life to materials, infrastructures, and ecologies can be made explicit rather than concealed.

Historically, design has been instrumental in sustaining and reproducing the modern figure of the citizen: a recognisable, mobile, rational, and productive human subject whose needs, capacities, and spatial requirements shaped cities, services, and institutional infrastructures. Designing for positional citizenship requires a conceptual inversion: rather than designing for an implicitly centred and intentional subject, design must attend to collective life as something *eccentric, porous, and co-produced* by heterogeneous human and non-human participants. Such a shift is not merely methodological, it is also ontological. It asks designers to work within the distributed networks, affordances, frictions, and dependencies that constitute political life, rather than attempting to simplify or suppress them.

4.1. *Interstitial assemblages and friches as laboratories of the political*

The transition from human-centred to more-than-human political orders becomes especially visible within what may be described as interstitial assemblages: ecologies composed of

living and non-living agents that thrive in the margins. Clément (1994) offers a useful concept to understand these kinds of assemblages: the notion of *friches*, which are understood as uncultivated, unmanaged, abandoned, or otherwise marginal spaces making room for niches to challenge the dominant *status quo*. In these contexts, agency manifests not as an inherent quality of individual subjects but as a collective characteristic arising from the interplay of diverse forces. Roots crack the asphalt, fungi metabolise waste, drainage infrastructures direct plant communities, microbes modify soil composition, weather events reorganise habitats, sensors quietly monitor environmental rhythms. Together, these agents participate in these processes, with no intentional project determining their direction. *Friches* reveal political life as a **choreography of entanglements**, in which humans participate but do not govern. For this reason, *friches* can be understood as **laboratories of Positional Citizenship**. In these places, the political does not originate from intentional action or formal recognition but from the ongoing **negotiation of coexistence**. They make visible the ways in which more-than-human agencies influence, constrain, and enable forms of life. Engaging with *friches* does not require design to impose structure or coherence; rather, it invites design to **recognise the multiplicity of agencies already at work and to explore how different forms of cohabitation might be supported, amplified, or protected**.

4.2. Mechanisms of relational reconfiguration

Several mechanisms support the emergence of Positional Citizenship as an enacted reality. They do not belong exclusively to design, yet design provides a useful standpoint through which they can be articulated.

A first mechanism consists in **unlearning Western ontologies of mastery**, which assume that designers or, more broadly, humans can control, optimise, or rationally predetermine the outcomes of complex socio-material processes. Designing for positional citizenship instead requires embracing contingency, resistance, and immanent emergence. It entails creating situations in which materials, infrastructures, and ecosystems can exert their own influence. In these situations, humans, including designers, find and embrace the limitations of their control and realise that they are part of a relational space rather than being above it. Unlearning becomes, therefore, a design stance: a posture of humility, attention, and receptivity towards the agencies that shape collective life.

A relevant example can be found in water-sensitive design approaches implemented in cities such as Cape Town, where infrastructures such as bioswales, permeable surfaces, and retention landscapes are designed to allow water, soil, and vegetation to actively shape environmental processes (Armitage et al., 2014). Rather than controlling hydrological systems, these interventions create conditions in which material and ecological forces exert their own influence on urban environments.

A second mechanism concerns the **integration of Indigenous relational epistemologies**, which articulate enduring traditions of reciprocal care among land, water, human communities, and more-than-human beings. These epistemologies question the assumption that humans are separate from the world, instead situating them inside networks of relation and responsibility. For design, integrating Indigenous knowledge is not an exercise of cultural appropriation but an ontological recalibration: a way of learning how alternative political systems have long recognised more-than-human agency. Working with Indigenous epistemologies requires a willingness to question universalist assumptions that are built into

Western design paradigms, work together in an ethical way, and be open to giving and receiving rather than taking.

Engaging with Indigenous epistemologies requires careful ethical positioning. As researchers working within Western academic institutions, there is a risk of epistemic extraction or superficial appropriation. Rather than incorporating these perspectives as design resources, Positional Citizenship calls for forms of situated learning, long-term collaboration, and recognition of Indigenous sovereignty over knowledge and land. In this sense, Indigenous relational ontologies should not be framed as complementary insights to Western theory, but as autonomous worldviews that challenge the ontological foundations of modern design itself.

A relevant example can be found in the concept of *Buen Vivir* (“Good Living”) in Ecuador, rooted in Indigenous Andean worldviews, which has informed constitutional frameworks recognising the Rights of Nature (Gudynas, 2011; Acosta, 2012). Here, humans are not positioned as separate from the environment but as part of relational networks of reciprocity and responsibility. Such perspectives do not merely extend existing political categories but propose alternative ontologies in which more-than-human agency is already embedded within systems of governance.

A third mechanism requires recognising non-human entities as agents, rather than as the passive background of human action. Here the question is not one of cultural translation but of ontological reconfiguration: understanding how materials, infrastructures, ecologies, and technologies exert forms of efficacy that participate in shaping collective life. This shift invites a reconsideration of political categories, such as citizenship, participation, and the notion of common goods, when entities traditionally treated as objects, resources, or commodities are instead acknowledged as participants with trajectories, capacities, and constraints of their own. In design, this mechanism entails the development of practices that may recognize, enhance, and mediate these non-human entities. It entails designing settings, infrastructures, and interfaces where agency is not thought to derive only from human intents, where materials, organisms, and technical systems can have an effect on results, and where the political originates from the interaction of different modes of efficacy. Representation is one way through which design brings non-human concerns into collective processes, but design can also cultivate infrastructures, sensing arrangements, and interaction environments in which non-human agencies can manifest directly, not only through human interpretation.

For instance, the recognition of the *Te Awa Tupua*/ Whanganui River in *Aotearoa*/New Zealand as a legal person has influenced design and governance practices that treat the river as an active stakeholder (Charpleix, 2017). This reframes infrastructural and territorial design as a negotiation with ecological agency rather than an imposition of control.

A fourth mechanism involves the **cultivation of material ethics and care**. Care, maintenance, repair, and stewardship have increasingly gained attention in design discourse, yet they often remain overshadowed by narratives of innovation and transformation. Nevertheless, they are fundamental to sustaining relational ecologies over time. Designing for care means foregrounding long-term maintenance rather than short-term innovation, highlighting the often-invisible labour that sustains infrastructures, and recognising that care is distributed across human, non-human, and material actors. According to de la Bellacasa (2017), care is a

political practice that reveals how collective life persists through everyday acts of support, repair, attention, and reciprocity. This perspective aligns closely with positional citizenship's emphasis on relational dependency.

Puig de la Bellacasa (2017) illustrates this through practices of soil care, where fertility is sustained through ongoing interactions between human labour, microbial life, and environmental conditions. Soil is not treated as a passive resource, but as a living assemblage both requiring and sustaining continuous attention and maintenance.

A fifth mechanism concerns the capacity to work with institutional and infrastructural arrangements as **sites where more-than-human politics should unfold too**. Public administrations, regulatory frameworks, bureaucratic routines, and service infrastructures are not neutral containers of civic life, they are **assemblages shaped by materials, technologies, ecologies, maintenance practices, and human actors alike**. They determine the kinds of agencies that become visible, the relations that are sustained, and the distribution of responsibilities. Design, thanks to its civic and infrastructural orientations, provides practices to make these assemblages understandable and open for negotiation. Instead of applying existing institutional models to non-human entities, this mechanism encourages designers to reveal how institutions are already co-produced by diverse agents and to investigate how their configurations could facilitate more-than-human forms of participation and coexistence. Civic Design (DiSalvo & Le Dantec, 2017; Monna & Auricchio, 2024) exemplifies a practice capable of translating distributed agencies into collective processes, protocols, and infrastructures. Its significance lies in its ability to reveal how civic life emerges from socio-material entanglements rather than from autonomous subjects.

A relevant example can be found in the collaborative governance of wetland conservation in rural areas of Zimbabwe, where Indigenous knowledge systems play a central role in shaping environmental management practices (Mureri et al., 2026). In this context, wetlands are not treated as passive resources but as relational entities embedded within cultural, ecological, and institutional networks. Governance emerges through the interaction of local communities, ecological processes, and customary knowledge, illustrating how institutional arrangements are co-produced by human and more-than-human actors. Such cases demonstrate that political and infrastructural systems are not external frameworks imposed upon environments but are continuously negotiated within socio-material assemblages.

Finally, designing in **friches and other interstitial ecologies** provides a concrete expression of these mechanisms. Such spaces offer a glimpse of political life unfolding without predetermined categories or hierarchical structures. Working within them requires a design approach that observes emergent ecologies, refrains from imposing rigid order, and supports conditions for cohabitation rather than control. Intrapolitical processes become visible here: seeds dispersed by wind, water flows reorganised by rubble, microbial communities shaping soil fertility. In these territories, design acts less as a structuring force and more as a participant attentive to the rhythms, agencies, and contingencies already in motion.

An example can be found in the post-drought landscapes of Cape Town following the 2018 "Day Zero" water crisis, where the disruption of centralized infrastructures gave rise to a range of informal and adaptive water practices (Ziervogel, 2019). In these contexts, water scarcity reshaped urban life through distributed and improvised systems of storage, reuse, and allocation, revealing how socio-material relations emerge beyond formal planning. Crucially, water itself emerges as an active agent in these processes: its absence, circulation,

and variability directly reconfigure infrastructures, behaviours, and governance responses. Rather than being a passive resource, water participates in shaping urban life, redistributing agency across human and more-than-human actors. Such interstitial ecologies challenge design to engage with environments where political and ecological dynamics unfold through contingency rather than control.

The table below provides a synthetic overview of the six mechanisms discussed above, mapping each of them not only in terms of their conceptual orientation but also by identifying their distinct operative nature. While these categories are not explicitly separated in the preceding discussion, they serve here as an analytical lens to clarify how different modes of relational reconfiguration unfold. The table also highlights the specific roles that design may play in making these mechanisms perceptible, negotiable, and actionable within processes of Positional Citizenship.

Table 1 Summary of mechanisms supporting Positional Citizenship and the corresponding roles of design. Compiled by the authors.

Mechanism	Type of mechanism	Possible roles of design	Example
1. Unlearning Western ontologies of mastery	Epistemic	Creating situations where outcomes cannot be fully controlled; designing with contingency and emergence; making resistance and unpredictability perceptible; cultivating humility and attentiveness towards distributed agencies.	Water-sensitive design in Cape Town (Armitage et al., 2014)
2. Integrating Indigenous relational epistemologies	Ontological / Cosmological	Working together on ethical projects and research; designing procedures based on reciprocity instead of extraction; learning from relational worldviews; suspending universalist ideas embedded in Western design paradigms.	<i>Buen Vivir</i> (Gudynas, 2011; Acosta, 2012)
3. Recognising non-human entities as agents	Political-ontological	Perceiving, amplifying, and negotiating non-human agencies; designing situations, infrastructures, and interfaces in which materials, organisms, and technologies can influence outcomes; combining representation, sensing, and mediating arrangements that allow non-human agencies to register directly.	<i>Te Awa Tupua</i> / Whanganui River legal recognition (Charpleix, 2017)
4. Cultivating material ethics	Ethical /	Designing for maintenance, repair, and continuity; making the labour of	Practices of soil care (de la

and care	Socio-material	care visible; supporting collective stewardship; attending to the dependencies that sustain shared environments.	Bellacasa, 2017)
5. Translating institutional and infrastructural assemblages	Institutional / Infrastructural	Making socio-material assemblages understandable and negotiable; developing protocols, processes, and interfaces that mediate distributed agencies; showing how institutions are co-produced by heterogeneous agencies; enabling more-than-human modes of participation and governance.	Collaborative governance of wetland conservation in Zimbabwe (Mureri et al., 2026)
6. Designing within <i>friches</i> and interstitial ecologies	Ecological / Spatial	Observing emerging ecologies; refraining from imposing premature order; designing as a situated, non-dominant practice; supporting conditions for cohabitation; working with rhythms, materials, and agencies already in motion.	Post-drought landscapes following the 2018 “Day Zero” water crisis in Cape Town (Ziervogel, 2019)

5. Conclusions: towards a practice of Positional Citizenship

If, as Latour suggests, we have never been modern, then we have also never been the political subjects that modernity imagined. Positional Citizenship invites us to reconsider political life not as a property belonging to autonomous human individuals, but as a condition emerging from the entanglement of heterogeneous agents. This shift does not just expand the category of the citizen, it also shakes up the ontological foundations on which citizenship has been fabricated.

In this paper, we have proposed a relational ontology of citizenship that transcends anthropocentric, individualistic, and state-centred perspectives. Through the lenses of positionality, citizenship is perceived not as a static identity or legal status, but rather as engagement within interconnected networks of agencies. These networks include humans, infrastructure, plants, animals, technology, microbial processes, and atmospheric systems. These are entities that act, resist, and impact collective life in ways that can't be traced back to human intention. In this respect, the more-than-human transcends mere environmental expansion of the political; it becomes its necessary redefinition.

Within this ontological reframing, design emerges as a stimulating arena for expressing, implementing, and actualizing Positional Citizenship. Beyond improving services or facilitating participation, design becomes a practice of ontological negotiation, practice of world-building, making actors and agencies visible, and shaping relationships into collective ways of living. Design is political not by promoting specific ideology, but by giving shape to the physical and material conditions that facilitate cohabitation.

The mechanisms described in the research elucidate the potential manifestations of this displacement in practice. Unlearning Western ontologies of mastery challenges the ways of knowing that split the universe into manageable parts. Integrating Indigenous epistemologies of interdependence brings in relational grammars challenging the ideas of Western subjecthood. Recognising non-human entities as agents foregrounds the diverse forces that influence collective experience and disrupt the hierarchy of conscious action. Cultivating material ethics and care reframes the political as an ongoing work of maintenance, interdependence, attention, and reciprocity. Translating institutional and infrastructural assemblages elucidates how the political is enabled, restricted, and allocated through configurations that transcend human agency. Working within interstitial ecologies shows how hybrid forms of life already work together to live together without being seen by institutions.

Taken together, these mechanisms do not amount to a method or a programme. Rather, they gesture towards a disposition: one that approaches relationality not as background context but as the primary site of political inquiry and design intervention. Designing for Positional Citizenship does not mean extending citizenship to a wider array of entities or resolving the misalignments between human institutions and more-than-human worlds. It instead asks designers and everyone else involved in shaping collective life to pay attention to the infrastructures, ecologies, and relationships that give rise to agency and make it relevant.

For the design community, this shift requires a reorientation. Instead of reinforcing the modern subject around whom systems, services, and environments have been organised, designers may begin from the eccentric, distributed, and interdependent nature of political life itself. This does not diminish the significance of design ; rather, it clarifies its responsibility. In a world where agency transcends the human, design becomes a practice of making relations visible, understandable, negotiable, and livable, encouraging ways of living together that don't fit into traditional categories.

Future research should further investigate how these mechanisms operate across different geographical and cultural contexts, particularly beyond Western frameworks, and how design can engage with them through situated, collaborative, and ethically grounded practices.

Thus, Positional Citizenship is not a destination but an invitation to observe how political life arises across bodies and materials, to rethink participation beyond recognition and representation, and to nurture forms of design that consider the frictions, vulnerabilities, and interdependencies that form our collective existence. It opens the idea of a political community identified not by the boundaries of the human, but by the relations that sustain life in its plural, more-than-human forms.

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