



Editorial

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Contemporary society is characterized for being endemically in a crisis that conveys several aspects of the very process of worlding. More than two years have passed since one of the most affective force shifted the very concept of worlding itself, that was the SARS-CO-2 pandemic. This pandemic is defined in this special issue as:

A non-exceptional event indeed—the unfolding of entanglements—has been perceived as extraordinary—re-writing for instance, our routines, our productive system, our globalized capacity for mobility—only because we have never accounted for our entanglements and our “making-with” the alterities in the first place. (Daigle & Santoema, p. 91)

As previous issues from this journal have analyzed already, it primordially meant that we adapted ourselves to new “techno-lifeworlds” as Christine Horn identifies in this issue. According to her, these techno-lifeworlds are “entanglements with communications media, where different types of technology become embedded in social practices and embodied routines” (p.31). The task that feminist new materialisms have, therefore, is to analyze which are the technological modes that are presented and how are social practices are modified by these and modifying these very “modalities” (Colman, 2019).

Nevertheless, the varied articles that the reader will find in this issue approach this multifocal crisis from very different angles and even if the sanitary crisis has been one of the most prominent of our current society, it has not been the only one. The fires in Australia in 2019 or the ones that are currently produced in Spain and Portugal during the summer 2022 show more than ever that nature is agentic in itself and a strong revision of our human practices and their relation with ecology is at stake. For Oriol

Batalla (in this issue), we are facing the sixth extinction and its main problem is the ecological crisis connected with capitalism. One argument also followed by Christine Horn, we need to move beyond anthropocentrism in order to create responsible (Haraway, 2016) practices to relate with the world in which we are living.

As it has often been described in this journal, feminist new materialisms are a toolbox in order to diagnose and interfere with contemporary society following differing causalities as well as the pursuit of non-binary approaches (as human - non-human; or male - female). The main objective of this issue is to bring different concepts as methods (Mazzei, 2017), methodology that is also followed by Danielle Heinrich and Dewi Adriani in order to be able to politically interfere through affirmation instead of negation (Braidotti, 2004). This issue brings into the toolbox reconceptualizations of concepts to enrich our methodologies in order to understand the complexity of the reality in which we currently live. These concepts are Christine Horn's technologies of information and communication (ICTs), Oriol Batalla's necrocene; Christine Daigle and Ilaria Santoemma's posthuman subjectivity; Daniel Heinrichs and Dewi Andriani's language; and last but not least, Alison Warren's concept of care. Being this last one, we believe, essential in order to relate with each other in terms of affection and not through different hierarchies, as the articles, intra-views and affirmative reviews of this issue show.

Oriol Batalla's article, titled "Extinction temporalities: Rethinking TimeSpaces, Knots of Life and the Sixth Extinction in the Necrocene" proposes alternative narratives for the concepts of space, time and ecology through the connection between death, extinction and capitalism. In order to do this, he introduces the term "Necrocene", as opposed to "Anthropocene", defined as "the current global and multifocal crisis" (p. 4). Following Justin McBrien (2016), he argues that "Capitalism is a process of extinction through the reproduction of productivity" (p.4). Or, in other words, it is provoking "its own extinction through the reproduction of accumulation and the inequalities" upon which it is built (p. 5). Thinking through the affirmative politics of feminist new materialisms, Batalla is introducing the end of capitalism, albeit what the Necrocene also brings to the centre of the debate is that this end comes together with the extinction of human and non-human forms of life. This proposal analyses three case studies: plastic debris, the Great Barrier Reef and the Pacific Islands. With these

examples, the author tries to wake the readers up from the “trance-like state” (p. 20) in which capitalist practices have submerged us.

Christine Horn’s article titled “Remote communities, material entanglements and information and communication technologies as double agents” explains how new techno-lifeworlds are created in the entanglement between remote areas and ICTs. Her objective is understanding how these techno-lifeworlds are modifying the androcentric notion of “agency” using “a digital materialist way of thinking.” (p.32) This way of thinking entails unveiling what Felicity Colman (2019) has previously identified as “implicit societal networks of power” (Horn, p. 35) that materialize these technologies as “double agents” that intervene in the “transformative capacity of matter” (p. 35). In order to do this, the author focuses on remote areas in the state of Sarawak, in Malaysia. The fieldwork carried out by Horn details how technologies facilitate and/or restrict people living in rural areas of this country daily life individually as well as at the community level. In her own words, “new social practices and new material expressions emerged, new routines in people’s lives, and new embodied and affective experiences” (p. 48) appear within this entanglement. The article provides an insightful account of how to perform anthropological research based on diffraction instead of reflection.

The following authors draw our attention back to a particular field that has been very contested in feminist new materialisms, that is, the field of language. Danielle Heinrichs’ and Dewi Adriani’s article, titled “Moving beyond (critical) reflection: A composting guide for world language(s) education”, invites us to think about languages through Haraway’s metaphor of the compost. The authors focus on transemiotics, techno-science and non-linguistic data as a way to observe how language also comes to matter. Acknowledging how languaging practices have moved within (critical) reflection, the authors “bring together the multiple linguistic, semiotic, digital, material, relational, political, cultural and affective phenomena that entangle our languaging practices” (p. 62). As a case study, they use their own social media (Facebook Messenger chat and their own posts about languaging practices” through a very innovative methodology that is SMBIs method. It consists in “a form of longitudinal narrative research involving a combination of in-depth interview and scrolling back through the interviewee’s social media” (p. 70). As a result, Heinrichs

and Adriani invite us to consider the “affective ‘not-yet’ data to become” (p. 77) materialized in affects such as shame or wonder in order to produce differences that matter in the realm of world languages.

Christine Daigle and Ilaria Santoemma offer us a very timely analysis of the pandemic COVID-19. In their article “Pandemicity and subjectivity: The posthumanist vulnerability of the zoe/geo/techno framed subject”, they provide a thorough examination of the material entanglements that the pandemic has catalysed for the concept of subjectivity. According to them, this pandemic has taught us how “even a tiny being like the virus can occupy the position of ‘measure of all things’” (p. 91). Using Rosi Braidotti’s framework of the zoe/geo/techno assemblage, the authors show how this situation has provided new possibilities, but also has rendered us fundamentally vulnerable. In order to do this, they shift the analysis from “what a subject is” to “what a subject could be” (p. 90) that opens up multiple possibilities in thinking about the relationality of subjectivity. The current context is defined as a situatedness in which potentialities and limitations are magnified. They propose adding techno-, zoe-, and geo-entanglements together with intersectionality to understand vulnerability as both, “vulner” but also “able”, that is “affected”.

The last research article (but not the least) included in this issue is Alison’s Warren: “Crafting a new materialist care story: using wet wool felting to explore mattering and caring in early childhood settings.” She introduces the concept of care in early childhood education and care (ECEC) through crafting experiences of wet wool felting. Using Mazzei’s (2017) strategy of the “concept as-a-method”, she analyses “bodily knowledge through sensual awareness of texture, temperature, colours, sounds, and smells” (p. 117). To illustrate this, she uses research-creation, which in her own words “activates thinking-making-doing among materials and processes of felting and an excerpt of textual data, producing knowledge that is incompletely articulated in processes of new materialist storying” (p. 125). Through vignettes, the author guides the reader through matters of care demonstrating how stories are told in more than linguistic practices. She is encouraging artists, teachers, researchers to “attend-awaken-dance (Guyotte, 2017) with these multiplicities [relations of care in ECEC contexts] rather than describe-explain-interpret, a playful open-ended story of images and words (p. 131).

This issue presents yet a different format of intra-viewing from the ones that we have seen in prior issues. This time, there are not questions and answers but rather the entanglement of the many voices communicating with each other through the Mireia Rosell Pons' voice. She proposes an intra-view with four cultural workers around affects and the creative process, very in line with our last research article. In this sense, the main objective of the intra-view is to assess how the creative process is modified by the affective turn. In order to do this, Rosell Pons identify the key elements of this process as affects, intra-actions, signals, obstacles, openings, connections, killers, confidence and distillation and organize the voices around these themes. She defines the creative process as a "rizomatic path where past-present-future is entangled" (p. 152). Focusing on imagination, these intra-views reinforce the importance of affects as intra-acting signals that also materialize ethics during the artistic process.

One concept that has permeated all the research articles of this issue has been the anthropocene, which is precisely one of the entries of our almanac section. After a brief introduction, following Batalla's argumentation, Josef Barla and Franzisca von Verschuer criticize the notion and introduce another "by reconstructing how coloniality is materially inscribed into categories such as the human and the non/in/more-than/less-than human" (p. 139) that is the Plantationocene that "underlies the necessity for decolonizing Anthropocene thinking and doing" (p. 139) These researchers, Barla, von Verschuer and Batalla propose opening the concept of the anthropocene in order to materialize the multiplicity needed in light of the multiple layers of crisis that we (humans and more-than-humans) are inhabiting. The second entry of the almanac is connected with the ecosystems described in Batalla's article through the concept of "limnology". Sarah Stewart contributes with an explanation of the concept presented in the diffraction between academic and creative writing in order to echo the very threshold that the word already implies being homophonous with the word liminal. In her words, "limnology is the study of inland bodies of water and aquatic ecosystems, including biological, chemical, physical, and geological characteristics of fresh and saline, natural and man-made bodies of water" (p. 144). Stewart, indeeds, provides an example of how feminist new materialisms put theory into practice.

As for our affirmative reviews, this issue comes with three different ones. The first one is provided by Dan Berjano on the book edited by Francis Bangou, Monica Watherhouse, and Douglas Fleming *Deterritorializing Language, Teaching, Learning and Research. Deleuzo-Guattarian Perspectives in Second Language Education*. According to the author of the review, this book “constitutes an innovative and interdisciplinary approach to teaching English as a second language (ESL) in the Canadian context” (p. 165), complementing the article presented by Danielle Heinrichs and Dewi Andriani. According to Dan, one of the things that brings together the different chapters in this book is precisely the conceptualization of the subject as a posthuman subject, which clearly speaks back to one of the concepts that also unite all the research articles, entry almanacs and intra-view offered in this special issue. The second affirmative review has been written by Prudence Bussey-Chamberley on the book of one of the editors, Helen Palmer. The title of the book is *Queer Defamiliarisation: Writing, Mattering, Making Strange*. According to Bussey-Chamberley, Palmer uses synthesis, rather than analysis as a methodology that allows the author the “dissolution of genre and gender conventions” (p. 161). Bussey-Chamberley focuses specifically on how Palmer demonstrates how “language comes to matter” (Barad, 2003), adding again to one core concept in the methodological toolbox that this issue is building. Last, but not least Anneke Smelik generously offers as what she calls a “Review essay: The Material Culture of Textiles: Towards Sustainability”, very in line with the articles dealing with ecology. She provides a review for three different books: Maxine Bédat’s *Unraveled: The Life and Death of a Garment*; Virginia Postrel’s *The Fabric of Civilization. How Textiles Made the World*; and Kassia St. Clair’s *The Golden Thread. How Fabric Changed History*. The objective of her review essay is, in her words, “stressing the environmental grounding of the fashion system and the material conditions that would allow a sustainable practice.” (p. 1).

If there is a core concept that is permeating the entire issue is agency itself as beyond human. This issue demonstrates that feminist new materialisms are profoundly political since they offer strategies to intervene in social inequalities. The angle to shift politics might be different, but the need to intervene in social oppressions remains intact, as all the contributions from this issue show. The genealogies (van der Tuin, 2016) that we engage with matter to intervene politically in our society. This issue

opens up the concepts that build our feminist new materialist methodologies in order to engage with decoloniality, necrocenes, relations of care, language, affective culturings and the anthropocene in a different way.

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