

Editorial

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Matter: Journal of New Materialist Research is a group of feminist researchers strongly dedicated to social justice, and the creation of horizontal practices of knowing and learning. They take the entanglement between matter and discourse as the ethico-onto-epistemological framework that not only studies but is also generative of worlds. This journal is responsive to this creative generativity, through two driving forces: 1. the need to maintain and materialize an affective network created through the COST Action IS1307 New Materialism: Networking European Scholarship on 'How Matter Comes to Matter' and; 2. the need to present and to make present interdisciplinary knowledge situated vis-à-vis, and committed to, contemporary challenges that we are facing academically, politically, environmentally, and economically. Between 2014 and 2018, Iris van der Tuin (chair of the Action) and Felicity Colman (vice-chair of the Action) catalysed a network of feminist researchers that broke through disciplines, nationalities, and generations in order to find how our embodied practices, geo-temporal situations, researching ways, and political strategies *matter*.

The editors and co-editors of the journal have been working together on these themes since 2014, and we strongly believe that it is about time that interdisciplinary knowledge on matter provides the basis of political policies, pedagogical engagements, and historiographical classifications and cartographies (van der Tuin, 2015). Understanding change as an affirmative social transformation (Colman, 2014) the scholarship that we want to document and discuss in this journal is committed to thinking the world differently by enhancing bio-socio-economically inclusive and horizontal *relata* and relations produced in relatings (Haraway, 2003; Barad, 2007) throughout intergenerational dialogues that are *able to respond*

(Revelles-Benavente & González, 2017) to the material-discursive complexities with situated methodologies.

In order to reach these ends, we have organized our journal into four different sections that seek to be respond-able to the need to also complexify knowledge production itself. Firstly, we have the part titled “Affecting Affirmative Reviews” that responds to our commitment to affirmative critiques that solidify the knowledge that has been produced before and contemporary to us. Therefore, we will also welcome suggestions to perform re-views of, and for, contemporary but also past books that, given a differing angle, serve as a solid pillar to produce feminist strategies for the here and now in motion. The affirmative reviews can also be diffractive readings (van der Tuin, 2011) of two or more authors since we believe that generating knowledge is always already entangled within multiple cartographies.

Secondly, and directly derived from one of the COST Action disseminating goals, we have the “Almanac” that, contrary to a stable glossary, presents different concepts and how a new materialist researcher understands them. Therefore, they are open to re-writes and affirmative criticisms, and they will be subject of discussion in our multiple forums. We strongly believe in the concept as a method (Taguchi, 2017), as part of our methodological tool box; but precisely, being part of the methodological strategy means that concepts are always already part of the entanglement of researcher and research. Therefore, the concept is a living matter able to think and become otherwise depending on the relation performed (Rogowska-Stangret, forthcoming).

Thirdly, we have the “Intra-views”, a section devoted to intergenerational dialogues between different researchers with similar or differing points of view. Thinking, as matter, is a living practice that requires a constant revision and a performance of these dialogues - resulting in the generation of a knowledge that clearly departs from the individual conception of it and moves towards a collective one. These intra-views will be presented in various formats. Inter-generational dialogues belong to the dearest mentoring practices so necessary for junior and senior scholars;

providing the basis for an affective network, such as the one that we have been creating.

Last, but not least, we present the scientific articles, which will be divided into five different sections that respond to differing departing points of view in order to present an intra-disciplinarity that can respond to contemporary social injustices. These sections are: “Quantum Mapping”, “Praxiography*: Practices and Institutions”, “Creating Language and Theorizing Literature”, “Sciento-metrics”, “Media Arts and Culturing” and “Ethics, Affects and Pedagogies”. The scope of the sections is fully described on the journal webpage (as well as the other parts) and these scope descriptions aim at focusing and distributing the knowledge generated. This first issue presents five different articles that deal with each of the sections as introductory ones or points of departure. To begin with, Felicity Colman (co-editor of the section “Media Arts and Culturing”) introduces a “feminist modal logic” able to “understand the nationalist and populist mode of relation today, as it continues to affect the ethical and compassionate understanding of difference in the world” (p. 5). Using as a study case a concrete empirical case as it was policy making in the city of Barcelona, she proposes “to practice *feminising politics*” (p. 18), which means “to consider the material and temporal modal constitution of your community and ask how your daily ethical ecology can be better constituted” (ibid.) through positive actions. Afterwards, Monika Rogowska-Stangredt and Olga Cielemeńska (co-editors of the Praxiographical section) present the materialization of a dialogue around vulnerable academic practices. This article is, at the same time, a methodological experimentation with Barad’s diffractive mode of writing. Departing from ourselves, they invite us to “[t]o speak our bodies, to let the voice be heard comes with a risk; it is scary” (p. 31). This journal is meant to be precisely that, a platform that is able to speak vulnerable bodies, knowing the risk and taking that risk, or using Haraway’s words “stay with the trouble”. Thirdly, Malou Juelskjær provides a pedagogical entry point to observe “how feminist new materialist thinking may offer a resource for re-orienting pedagogy in light of pressing global issues such as climate change and political unrest” (p. 52). Thinking through Taylor’s concept of “bildung” (in ibid.), she offers a learning strategy that looks for the “coming into being” of competences (p.

57). Rather than offering an individualistic approach to the learning processes, she shows us how a relational one can improve the process of learning through a “geo-affective pedagogy” that departs from pedagogies of place and the affect theory. Fourthly, Monika Rogowska-Stangredt and Olga Cielemecka curate a roundtable with five prominent feminist scholars, who are Gurminder K. Bhambra, Andrea Pető, Jessie Loyer, Mariya Ivancheva, and Nanna Hlín Halldórsdóttir. These scholars come from different generations, countries, disciplines and epistemological departing points but they are gathered together in order to think through the contemporary political dimension. They present a diffractive reading of what the co-editors of the praxiographical section identify as the objectives of feminist new materialisms: “knowledge production, canons, and classifications and, specifically, by thinking how to destabilize them” (p. 83). In order to do so, the invited speakers reflect upon five different notions: resistance, collaboration, solidarity, care and kinship (p. 83-84). The last one of the articles is written by the co-editors of the section theorizing language: Helen Palmer and Beatriz Revelles-Benavente. They look for the materiality of matter through the concept of *bodywording*, defined as “the enfleshing of words and the building of language-bodies” (p. 112). Providing an example of how to defamiliarize language and move beyond representationalist practices, they “aim at providing a writing methodology that intra-acts the material, the researcher and the reader while providing scenarios beyond representationalist practices” (p. 115). The literary becomes a materialization that moves beyond self-referentiality or anthropocentric views of language.

To continue, in this first special issue the reader will additionally find two intra-views, two entries for the word “almanac” and two book reviews. The first intra-view is a dialogue with Jacqueline Barreiro and Melisse Vroegindeweij (co-editors of the section) and Fernando Hernández-Hernández (co-editor of the journal), Iris van der Tuin, Nathalie Sinclair, Olga Cielemecka and Monika Rogowska-Stangret. They begin their conversation questioning themselves about their first encounter with new materialisms and the different voices diffract with one another according to their thematic relations. Thus, the conversation produced is not linear, neither is it produced physically at the same place. Explaining what do they mean by new

materialism but also, at the same time, questioning some of the controversies that might enrich the field itself. The second intra-view is a classical one with Maria Tamboukou and Beatriz Revelles, who discuss methodological and genealogical approaches of feminist new materialisms. David Gauthier and Sam Skinner (co-editors of this section) define the first term of the journal, as well as the very concept that explains the section, which is the very word “almanac”. Mainly, they explain this section and the concept itself as having a “nature [...] of endless evolution and oscillation between relevance and expedience, orientation and trajectory, frequency and position” (p. 175). Maria, on the other hand, defines this concept as unexpected stories accidentally discovered (p. 177). To conclude with the contents that the reader will find in this first issue, Silvia de Riba and Paula Estalayo will provide affirmative reviews of the books *Deleuze and Masculinity* (written by Anna Hickey-Moody) and *Space After Deleuze* (written by Arun Saldhana) respectively.

Enthusiasm and hard work will be part of this journal and we really hope to be able to cross paths with many different academic researchers. We have always believed in the power of feminist networking and in the driving force of care. Not only for each other, but also for what we do. We expect this journal to be a platform for voicing social injustices and for imagining roads to bio-socio-economical justice in their myriad ways; as well as to promote innovative knowledge creation and production in the light of new materialist approaches. We encourage you, the reader, to submit to us any inquiry, innovative approach, social concern, or feminist endeavour since we expect to provide a scientific and activist platform able to engage with multiple affective subjectivities (Colman, 2010). Each one of the editors has worked at her best to present a rigorous and enlightening corpus based on feminist values and we are ready to rock!

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