

Editorial

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Since the affective turn, cultural workers, academics and educators, among others, have deepened the potential workings of affect in their practice. Recounting the monistic ontology of Spinozian philosophy, affects enable thinking of the world through movements produced by invisible and relational forces. This theory has been an inspiration for transforming epistemologies, ontologies and methodologies. A starting point for breaking the boundaries between dualisms, for thinking through relations and processes and for paying attention to these imperceptible moments of transformations that we live in through our experiences.

Feminist scholars, especially those committed to Feminist New Materialism such as Colman (2010), Hickey-Moody (2016) or Revelles-Benavente (2017), have contributed to the affective turn from different perspectives. Even though affect has been thought about in a transdisciplinary way, the insights for rethinking pedagogy are remarkable. In fact, affects themselves are pedagogical, as they refer to the moments of transformation in bodies. When the relational forces become productive, the bodies retain these and can be changed in the result of the experience (Hickey-Moody, 2016, p.261). These are what we can call learning “significant scenes” (Denzin, 1997 in Hernández-Hernández, 2007, p.16) that are not only produced within educational institutions but emerge through quotidian situations. Hence, as De Riba-Mayoral and Revelles-Benavente state (2019), affects as pedagogy refers to the labour of focusing on the becomings, relations and processes enabling practices that modify the register of the world.

This special issue arises precisely from an affective event: the “Affects as pedagogy: Relation between, space, time and bodies” conference, which took place in November 2019 in Fundació Antoni Tàpies of Barcelona. The conference was organized by the doctoral programme in Visual Arts and Education of the University of Barcelona in collaboration with the research groups Esbrina and Indaga’T. This event could have not been possible without Beatriz Revelles-Benavente, the editor of *Matter: Journal of New Materialist Research*. Revelles-Benavente, one of the creators of the journal, gave us this amazing opportunity to edit the special issue “Affects as Pedagogies”.

The aim of this international conference was to explore how affects can transform pedagogical praxis. It enabled making visible emergent debates, practices and contributions related to the topic. Thus, the encounter opened possibilities for sharing different experiences and interdisciplinary knowledge among junior and senior researchers, university students, teachers, artists and cultural agents, in addition to having great keynotes and insightful contributions. This issue collects contributions that expand the knowledge that was fostered in the conference and allows us to keep thinking about the possibilities of affects as pedagogy.

Through the following pages, it can be seen how affects expand the traditional meaning of pedagogy, embracing contemporary political commitments that concern and challenge us (as it is explored in Paz Aedo and Gabriela Cabaña; Jacky Barreiro, Melissa Vroegindewey and Magali Forte; Alonso-Sanz’s contributions), connecting arts for rethinking teaching and learning paths (as Fernando Hernández-Hernández and Samira Jamouchi’s articles point out) and providing literature a new significance by understanding it for its affective dimension that modifies the comprehension of the world (As it can be seen in the contributions of Tobias Skiveren). In the same way, affects enable reconfiguring our understanding of mental health, as Anna Hickey-Moody and Marissa Willcox explore in their article, and as it is underlined in the affirmative book review of Marina Riera-Retamero. The different proposals show how affects can be a method itself, generating modes of knowing that, as Tara Mehrabi says, are situated, material-discursive and embodied (p. 154-157). All these manuscripts provide a cartography of how affects affect pedagogy, and how pedagogy connects with affects for contributing to new ways of thinking, doing and acting.

Following the index, Anna Hickey-Moody and Marissa Willcox open the issue with their article called "Feminist affect and children's embodied trauma" (p. 1-26). They explore how the Affective Turn, an Arts-Based Approach, and the Feminist New Materialisms challenge the notion of child-body and intergenerational trauma, configuring the conceptualization of Feminist Affect. Contextualized in the Interfaith Childhoods project, they explore how bodies are affected by their religious, cultural and refugee histories. Hence, affects work as an in-between zone linking generational trauma, memory and biography. They bring insights which conceptualize Feminist Affect as: "a way of thinking through the child body to understand embodied changes that are prompted through art practice" (Hickey-Moody and Willcox, p.3). This concept is a place for pedagogical and political action, where body and materiality become the center for understanding these economies of embodied change.

Engaging with feminist political, pedagogical and participatory artistic action, the Amparo Alonso-Sanz's article "Mapping of sexist violence in Valencia (Spain)" (p. 27-49) explores how artistic mapping can be a disruptive and vindictive technique, and how cartographies could be a pedagogical way for pacific resistance. The article is composed of three key points: the importance of women's safety in public space, the intersectional and queer review of gender in the city, and the need for visibility and denunciation of sexist violence in the urban space. Throughout human geography, feminism and affect theory, Alonso-Sanz elaborates a pedagogy engaged with the public debates on gender and human safety, connecting local and global issues.

The third article continues bringing insights from arts education through New Materialism and the Affective Turn. Samira Jamouchi explores the concepts of affect and togetherness in arts education in her article "Unfolding some aspects of affective togetherness. Lingering on a performative approach to wool felting in arts education" (p. 50-74). Through the experience with three groups of teacher training students in two Norwegian universities, she makes an overview of how the performative act of wool felting enables intra-actions of the body, space, times and materials and the feeling of togetherness. In doing this, the article provides new dimensions for the field of arts-based research as it underlines how arts, affects and pedagogical praxis can open spaces for reflection and actions.

Connecting with Jamouchi's contributions, the article of Fernando Hernández-Hernández addresses the relations between arts, education and affects. In "Affection as a movement of desire bound to pedagogical relationships" (p. 75-96) Fernando Hernández-Hernández explores the entanglement of pedagogical relations, desire and affects. He reviews a research project about the learning paths of teachers. Moreover, he shows how cartographies can be a source of knowledge and experience, generating forms of "understandings of their affective learning displacements" (Hernández-Hernández, p.85). In the article, Hernández invites the reader to explore her/his own links with the pedagogical relationships of affects, calling for an affirmative criticism of learning.

In "Affects, activisms and resistances facing the impacts of Capitaloceno: an embodied learning experience in Chile" (p. 97-122) Paz Aedo and Gabriela Cabaña continue to explore the possibilities of involvement and commitment in academia and activism in these difficult times in which we find ourselves. The authors depart from their own experience as academics and activists from the global south. From this trajectory, they inquire, from an autoethnographic approach, the activisms and resistances against the impacts that extractivism has had on Chilean society. Thus, from Aedo and Cabaña's work, we can deepen into how activism is itself embodied, experiential and situated in affect.

A political commitment is also at the core of the intra-view that Jacky Barreiro, Melisse Vroegindeweyj and Magali Forte carry out in a dialogue with Michalinos Zembylas (p. 123-153). "Posthumanism, education, and decolonization: A conversation with Michalinos Zembylas" is a materialization of an online encounter (done under the exceptional circumstances of the COVID-19 pandemic) with the intra-viewers, members of the RTD (the Reading/Thinking/Doing club, a scholarly event organized by Jacky Barreiro and Magali Forte), participating through a chat, and Zembylas. It focuses on the contributions and tensions of decolonizing practices and posthumanism and their implications in the education field. In the intra-view they point out the importance of critical affect as a decolonizing dimension itself for working on "social justice through decolonizing practices" (p. 129).

In the almanac section, we rely on the proposals of Tara Mehrabi (p. 154-157), Tobias Skiveren (p. 158-162) and Silvia Zanelli (p. 163-165). Tara Mehrabi contributes to thinking about the “Affective method” as a way of generating alternative modes of knowing which are situated, material-discursive, inter-species and embodied, and as a way to enable a posthuman ethics of relationality, an ethical mode of doing research from situated relations and material-discursive intra-actions. Tobias Skiveren explores the challenge of thinking “literature as a material force that exceeds the domain of the Anthropos by resisting the epistemological inspections of the reader” (p. 158). He contributes to the dialogue between New Materialisms and literature, reconfiguring the field in going beyond the traditional idea of transference of information. Literature is thought of as a provider of matter sensibilities, that connects to the affective dimension of the world. Closing the section, Silvia Zanelli provides a reconfiguration of the concept almanac by thinking it as an assemblage. She argues that almanacs create new emergent patterns for understanding and the world in its kaleidoscopic polivocity. In doing it, almanacs are instruments that mix different fields and uses, guiding us within the folds of the affective forces.

In the Affecting Affirmative Book Review section, Marina Riera-Retamero provides a deep book review of *Feminism and vital politics of depression and recovery* (Simone Fullagar, Wendy O’Brien & Adele Pavlidis, 2019). “Towards a feminist politics of desire: Caring, resisting, and becoming” (p. 166-171) is a review that, as the book encourages, generates space for reconsidering depression and recovery “as non-linear process, but an entanglement of rhizomatic movements powered by the agency of human and non-human elements” (Riera, p. 167).

In conclusion, the ten contributions of the issue situate the labour of the affective turn through pedagogy, but from a transdisciplinary gaze. In mapping how affects extend the notion of pedagogy itself, this issue engages with the increasing political challenges of our times from a Feminist New Materialist perspective. As editors, we are grateful for the meaningful work of all the authors and reviewers, who have been committed to the journal even in these special circumstances of living amongst the COVID-19 pandemic. We are certain that this issue enables emerging dialogues through the relation of the different but connected ideas introduced. Being the second issue of a new journal, we are committed to keep working on this project, which looks

for a platform to create feminist alliances, networks of care and imagined changes, all towards the common goal of social justice. Affect has a significant role in this agenda, so we invite you to explore it through this issue.

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