

NEW MATERIALISMS: KEY APPROACHES

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DISCIPLINE/APPROACH	IDEAS	KEY THEORISTS
<p>Sociology (new materialism)</p>	<p>What can bodies do? All matter has an agential capacity to affect – ‘we need to explore relations’ capacities when assembled together and intra-acting’ – affects are ‘the engines of assemblages, altering capacities’ – using empirical data to identify affect-economies and relations and what capacities are generated and the affects producing these capacities – can identify lists of human-nonhuman relations forming assemblages from interview data – affects can have negative consequences for capacities (‘constraining affects’) (Fox & Bale)</p> <p>Rethorising power and resistance – resistance as continuing process – importance of acknowledging materiality and material forces, agency of things – no structures of power, just events that are emergent and dynamic</p> <p>Key researchers: Fox and Alldred, Duff</p>	<p>Deleuze, Guattari, Barad, Braidotti</p>
<p>Education – gender and posthuman performativity (feminist materialism)</p>	<p>Focuses on assemblages of sexuality/bodies/gender (including digital images such as selfies) and spacetime-matterings in education contexts. What are the affective intensities and the larger apparatuses of knowledge-making at work? (e.g. ideas about and material arrangements concerning girls’ and women’s sexuality and how they should act and look) – intra-activity/affect – activities directed at establishing boundaries. Using examples from data that have affective force and resonance with the researchers</p> <p>Key researchers: Ringose, Renold, Coleman, Osgood, Blaise</p>	<p>Barad, Braidotti, Deleuze, Guattari, Butler, Foucault</p>

<p>Education – diffraction theory (feminist materialism)</p>	<p>Focuses on diffraction theory and method – defined from Barad and Haraway as where difference is created and what effects difference has on subjects and their bodies – looks at what data do rather than what they mean – Barad talks about reading theory diffractively – engagements with different disciplines to make new theories – reading insights through one another</p> <p>Key researchers: Davies, Lenz-Taguchi, Mazzei, Jackson, Hickey-Moody, Ivinson</p>	<p>Barad, Haraway</p>
<p>Post-qualitative inquiry (feminist materialism)</p>	<p>Analysing data by tracing affective intensities in their empirical contexts – what do affective forces ‘do’? How does matter make itself felt? – look for the agential cuts, where meaning is made from the constantly changing choices of meaning – reading the data with theory after coding – ‘renewed’ rather than ‘new’ materialisms (Coole and Frost) – ‘plugging’ theory and data into each other</p> <p>Key researchers: Lather, Jackson, St Pierre, Mazzei, Coole, Frost</p>	<p>Foucault, Barad, Deleuze, Guattari, Butler</p>
<p>Vital materialism (feminist materialism)</p>	<p>The power, vibrancy and enchantment of more-than-human assemblages (‘the force of things’ and ‘thing-power’ - Bennett) – we are all compost (Haraway) – post-Anthropocene politics</p> <p>Key researchers: Coole, Frost</p>	<p>Foucault, Deleuze, Guattari, Bennett, Haraway, Braidotti, Merleau-Ponty, Latour, Agamben</p>
<p>Education – materiality and enactment theorising</p>	<p>Builds on Ball’s policy enactment/implementation work (Foucauldian) by incorporating greater emphasis on materiality and actor-networks and dynamic nature of assemblages and enactments (‘becoming’) – policy as performative agent/object that creates material effects – policy takes form in practices, territorialising and de/re-territorialising – lines of flight – policy assemblages as ‘messy objects’/micro-negotiations of policy</p> <p>Key researchers: Mulcahy, Fenwick and Edwards</p>	<p>Foucault, Deleuze, Latour, Mol, Law, Singleton</p>

Anthropology of material culture	<p>Focuses on making, doing, skills, articulation, becoming, moving through the world, creativity, cultural improvisation, incorporation of objects, the life of objects – decay, reinvigoration, ‘mutable things’ (DeSilvey)</p> <p>Key authors: Inghold, Hallam, DeSilvey, Edensor</p>	<p>Merleau-Ponty, Heidegger, Barad, Bennett, Appadurai, Douglas, Bourdieu</p>
Cultural geography/anthropology – sensory ethnography/affective atmospheres/non-representational methodologies	<p>Focuses on the interaction between the senses, embodied habits, emotions and engagement with the more-than-human world</p> <p>Key authors: Pink, Howes, Classen, Bissell, Vannini, Lorimer</p>	<p>Haraway, Merleau-Ponty, Thrift, Latour, Law, Deleuze, Guattari, Whitehead, Marcus, Clifford</p>
Design anthropology/sociology and arts-based practice	<p>Focuses on use of design and art methods for inspiring creative, speculative and imaginative thinking about presents and futures – generating more-than-representational artefacts</p> <p>Key authors: Michael, Gaver, Suchman, Dunne & Raby, Pink, Hickey-Moody, Pink, RC Smith, Otto</p>	<p>Marcus, Latour, Heidegger, Strengers, Whitehead, Serres, Law</p>

COMMON THREADS: more-than-human world, human-nonhuman assemblage, ethico-onto-epistemology, relational ontology, sensory encounters, tensions between sameness and difference, how matter comes to matter, posthumanist performativity, identifying entanglements and shared agency, identifying exclusions, the micropolitics of relations and affects, the generation and expression of agential capacities, encounters, forces (constraining and enabling) and intensities – how lines of flight might be generated - resistances, new possibilities for action or assemblages, thinking otherwise – intra-actions within assemblages between their various components- this includes power, which is transitory as it is enacted - interdependency between researcher and researched.

KEY QUESTIONS: How do objects under analysis establish conditions of action? How do humans incorporate and improvise with objects? Which assemblages and networked power relations are they part of? How do the objects of study work and who does it work for? What imaginaries do they rely

on and establish? Where are tensions/differences/novel formulations? Where are differences and exclusions? How do differences get made? What effects do differences have? What are the relations between things? How does matter come to matter? What theories can be brought to bear to make agential cuts of meaning? What are the affective intensities/forces and agential capacities generated by the assemblages under analysis? What do they do? After identifying the conditions of possibility (normalising agents), how to 'think the unthinkable'/escape normalising discourses and habituated acts and open up new conditions of possibility?