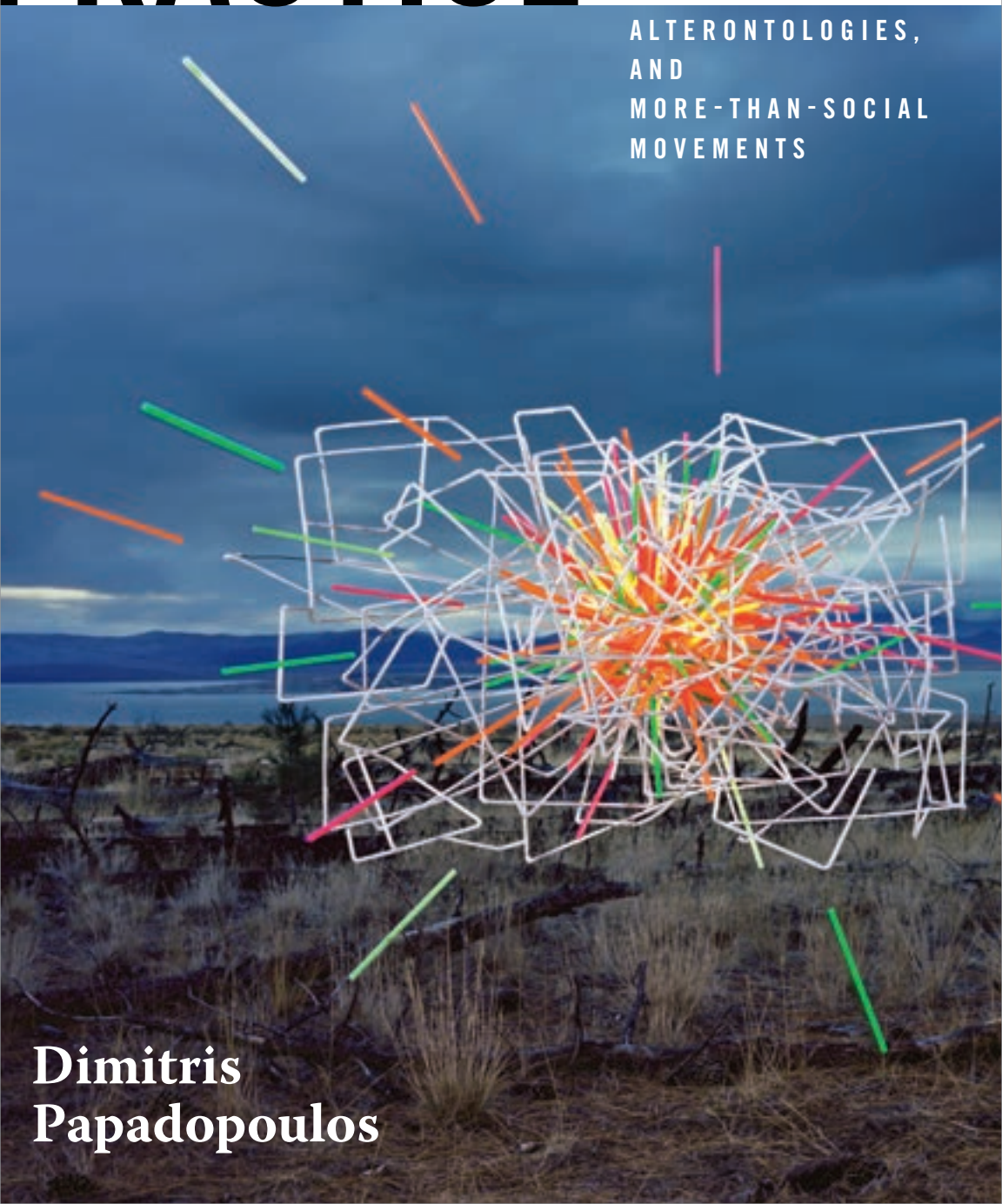
EXPERIMENTAL PRACTICE

TECHNOSCIENCE, ALTERONTOLOGIES, AND MORE-THAN-SOCIAL MOVEMENTS



Dimitris Papadopoulos

EXPERIMENTAL PRACTICE

EXPERIMENTAL FUTURES

TECHNOLOGICAL LIVES,
SCIENTIFIC ARTS,
ANTHROPOLOGICAL VOICES

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INTRO-DUCTION

THE TWO BEGINNINGS

This book has two beginnings. The first one is the decentering of the human in its relations to other species, machines, and the material world. What matters for this project is that the early twenty-first century saw the vision of "a more-than-human world," of "humans no longer being in control," and of a human-nonhuman continuum becoming slowly part of how we (some humans, that is) imagine ourselves (the human species) in the future. Let's hope that our species-being will be forever marked by this realization—although it may be too late.[1] I use the term *posthuman culture* to refer to this decentering of the human (and the humanist subject and its politics) into its relations to other living beings and the material world as well as the wider cultural realization of this decentering.[2] Technoscience has been the main force shaping posthuman culture: the continuous folding of science, technology, and the everyday into each other. Rather than the focus of this book, the histories and current formations of technoscience and posthuman culture constitute its first beginning, the stage on which its arguments are played out.

The second beginning is an affect rather than a phenomenon. A commitment rather than a thought. An obligation rather than an interest. A feeling of urgency to grasp the incapacity of the extraordinary social mobilizations that took place in countries across the North Atlantic and beyond since 2006 to instill social change.[3] Seasoned social movements analysts

tell us that social movements have a *longue durée*—their effects are not clearly visible immediately, and what they achieve is often transposed in time and in different, often remote, fields of life. However true this may be, it is difficult not to feel that the mobilizations, struggles, and uprisings of the last ten years changed so many things and yet the transformational potential of these movements toward a materialization of socioeconomic and ecological justice was not accomplished. A map of this cycle of struggles would have many action points, sites of conflict, squares and plazas, linkages, transnational exchanges, alliances, and virtual meeting spaces,[4] but I barely can count any broad effects in the direction of what these movements hoped[5]—knowing that it may be too early to look for these or to even have the conceptual tools and perceptual skills to see and grasp them. However, neither these mobilizations nor the eclipse of their claims for justice are the target of my analysis in this book. These social movements, their efforts, and their achievements shape the intellectual background and affective tonality of this book. I am gambling on a feeling with this second beginning.

This feeling tells me that there is a connection between the limited range of transformations that these movements have achieved and the displacement of the human and of human politics in posthuman culture. *Experimental Practice* attempts to investigate this connection. Consider, for example, the 2011 riots in Britain. They came unexpectedly. Speaking shortly after they happened, Paul Gilroy (2011) concluded by highlighting that many black communities drawn in the vortex of privatization and the intense neoliberal disintegration of British society are fragmented and often unable to defend and organize themselves.[6] Later Gilroy (2013) expanded his analysis of the 2011 riots and attempted a comparison with the 1981 riots, emphasizing the very limited effects that the 2011 events had. The cry for change vanished soon after the riots stopped. They did not transform British society in the way this happened in the 1980s.[7]

I take Gilroy's diagnosis seriously and translate it to my words: these recent struggles show that there was no infrastructure that could hold together and protect the communities and perpetuate and multiply the effects of their actions. How can an ontology of community and infrastructures of communal connectivity be created?[8] I am aware that the term *ontology* may be unexpected here. A notion of ontology will unfold across this book, but for now I mean the shared, durable, open material spaces—tangible and virtual—that can be inhabited autonomously by these communities.

AUTONOMY AFTER THE SOCIAL

Ontology and infrastructure are about something much greater than social relations. There are many social relations in our lives, probably more than enough, but there are not many material spaces where social and political autonomy can be performed. My bet in this book is that creating spaces of political autonomy and self-organization is not just a social affair. It is a practical and ontological affair that goes as far as to change the materiality of the lived spaces and the bodies, human and nonhuman, of communities. In fact, we may need to disconnect[9] from the ubiquitous networks of social relations in order to create these autonomous material spaces of existence. If this is what needs to be done, then what is social movement politics today? What if we approach social movement action not as targeting existing political power but as experimenting with worlds? What if we see social movement action not as addressing existing institutions for redistributing justice but as the creation of alternative forms of existence that reclaim material justice from below? And, what if this becomes possible not when social movements engage in resistance to power but when they experiment with the materiality of life?

Experimental practice in this sense is about modes of intuition, knowledges, and politics that trigger intensive material changes and mobilize energies in ways that generate alternative and autonomous spaces of existence.[10] Autonomy is meant as autonomous politics here, not as the modernist humanist value of individual independence and the seclusion of the personal and the private. The opposite is the case: autonomous politics requires material interconnectedness, practical organizing, everyday coexistence and the fostering of ontological alliances. And these are always more than human, more than social. They entail interactions, ways of knowing, forms of practice that involve the material world, plants and the soil, chemical compounds and energies, other groups of humans and their surroundings, and other species and machines.

The notion of experimental practice emerged as I was exploring if/where the two beginnings mentioned earlier meet. Bringing technoscience into the picture by retrieving the posthuman experimentations that are an undisclosed part of social movement action shows their politics under a new light: as *more-than-social* movements. I mean, as movements that do much more than just targeting visible and recognized social institutions; as movements that immerse into the human-nonhuman continuum and change society practically by engaging with both the human and the

nonhuman world. And they can do that only to the extent that they involve some part of technoscience. This is the ideal formula that this book seeks to advance: the metamorphosis of social movements to *movements*—that is, movements of matter and the social simultaneously. Movements of ontology. The book investigates this alternative perspective by slowly weaving the posthuman and technoscience into social movement politics and, the other way around, by weaving social movement politics into the practices of technoscience.

These arguments prolong work developed with Niamh Stephenson and Vassilis Tsianos in two previous books that attempted to show that creative social transformation since the 1960s and 1970s has been rarely the outcome of pure resistance or of opposition to power but of the remaking of everyday existence below the radar of control in mundane and yet unexpected ways.[11] Following the autonomous social movements at that time, we described how social conflict and social mobilizations drive social transformation instead of just being a mere response to (economic and social) power. In *Analysing Everyday Experience: Social Research and Political Change* (2006) we tried to show how this is possible at the level of individual subjectivity and experience. In *Escape Routes: Control and Subversion in the 21st Century* (2008), we tried to reconstruct this type of politics at a collective and community level. *Experimental Practice* closes the trilogy and addresses the same question on the level of matter. Experience, community, matter. The book seeks to put forward a form of politics that addresses these three aspects of our lives simultaneously: experimental practice.

BAROQUE FIELDWORKING

Making the case for an experimental practice of more-than-social movements is both empirically grounded in today's realities of social movement politics and simultaneously a deeply speculative undertaking. It is empirically grounded because it follows developments in the actions and politics of social movements that are already happening now. However, my aim is not to just follow and describe current social movements but to magnify specific aspects of their actions that can foster an experimental view of politics and point toward its transformative potential. Although all chapters attempt to contribute to this objective, they are all located in different fields and debates, have their own internal logic and argumentation, and

engage diverse methodologies and data. Introducing such a varying set of materials and methodologies allowed me to find a path for navigating the terrain that the mingling of the two beginnings mentioned earlier has created. As I look back to the years of work since I started doing research for this book in 2010, I feel that the methodologies I worked with and the materials I gathered and analyzed were almost imposed by the nature of the terrains I was delving into and the questions I was confronted with as I was moving through them.

Two of the chapters (3 and 8) present fieldwork studies: one is based on empirical materials from my long-standing engagement with migration and precarious work politics up to the end of the 2010s as well as fieldwork materials that were collected between 2009 and 2012 with my collaborator on this project, Vassilis Tsianos. The other one is based in my involvement in the maker and hacker communities across the East Midlands in the UK, primarily in Leicester and Derby and with different hacker and maker groups or activist groups that engaged with technological and ecological issues across the world. Chapters 6 and 7 present case studies that expand on the ontological and experimental implications of two cases of embodied technoscience that I have been investigating for several years now; the first one is on neuroplasticity, epigenetics, and the embodied brain, and the second discusses AIDS activism in the 1980s. Finally, the remaining four chapters collect and mix different materials: films, magazine and book covers, advertisements, historical accounts of specific events from secondary sources and different types of images, theories, Internet sites, scholarly texts, concepts, and science fiction literature.[12]

This approach allowed me to put together a speculative vocabulary of different experimental practices. Compositional politics, decolonial politics of matter, and alterontologies are some of the concepts I use to describe aspects of experimental practice from different angles. I would call the underlying methodological approach baroque fieldworking, a mix of politically engaged research, speculative historiography, and social science fiction. Although much of the work presented here is the outcome of different combinations of research and activism, this book is not an ethnographic account of this political participation. Rather, it is a theoretically motivated project grounded in sustained and lengthy political involvements as a committed practitioner and activist. Through these activities, the problems that I discuss in the book were presented to me and then took shape and form. One could even say that the whole book is an attempt to negotiate problematics that arose through these practical and political involvements.[13]

One of the aims of this book is to explore different narratives of emergence of experimental practice. This necessitates engaging speculatively with the historicity of the topics and events that are central for my argument: I bring together different, often discrepant, historical events, artifacts or chronotopes in order to re-create a possible historical trajectory that unearths a present phenomenon that has not fully emerged yet. I try to explore the otherwise, the not yet fully materialized, the unknown from significant proximity. I am less interested in exploring the unknown from distance or even in exploring the known by creating (critical) distance through a predetermined methodology. I am drawn to getting as close as possible to something that is already there and yet has not fully emerged. And this involves getting as close as possible to its past by unlocking its speculative potential in order to reconstruct promising alternative histories and virtual futures.

The combination of empirics and theory and the development of a speculative historiography are part of my attempt to emphasize the fictional side of social science writing. I discuss this in length in chapter 2 but for now it may be important to say that rather than trying to bring fictional tropes, contents, and genres into social science, the social science fiction I am pursuing here attempts to write social science *itself* as fiction. That is, the objective is to write social science in a scholarly social science and social theory fashion (by following standard citational and stylistic conventions and by docking onto existing debates) and to incorporate in it, almost imperceptibly, the fictional and speculative dimensions that emerged through my political and practical engagements.

Social science fiction helped me to elevate something that is happening already but is still not a defining moment of social movements—that is, experimental practice—to a form of politics that is forcefully present in our realities. I see social science fiction as 100 percent empirically grounded and 100 percent fictional. It is both at the same time. It is almost as if there is a spiritual dimension in experimental practice, a "material spirituality" (Puig de la Bellacasa, 2014a), that this process tries to reveal in our realities. The implicit philosophy of this project is therefore neither realist nor social constructivist, neither critical realist nor a constructivism without adjectives either. It is an approach as experimental as the worldings it engages with require it to be.[14] Thus, despite the intensive engagement within the fields I was involved in, I did not have a predetermined methodology and I did not *do* fieldwork. Rather, I was, as are many other humans, politically active *in* these fields for reasons that are far greater than this study. I was (and still am in some cases) fieldworking.

Instead of trying to create some unity and permanence while putting together the materials, concepts, and ideas that I gathered while fieldworking, I have developed a baroque piece containing a transitory, often expressively dissonant and extensively ornamental main text folding into an infinitely cavernous, continuously curvilinear and often disjunctive set of relations to other texts and thoughts presented in the notes of the book.[15] In this sense, I constructed a transfigured objective baroque world where speculative occasions, spiritual meanings, empirical materials, and social research have equal place.[16] The aim of baroque fieldworking and social science fiction is to present a world of abundance—and I see this not only as a stylistic attempt but as a political obligation of the text.[17] Instead of dearth, which is the outcome of traditional management and control, I looked for abundance as the outcome of material self-organization and autonomy and, of course, of experimental practice.

ESCAPING HUMANITY (OVERVIEW)

I trace experimental practice in different fields of life and through different cases and occasions. In all of them I try to retain those aspects that allow me to understand the material practices of social movements in their quest for justice. These practices that fuse justice and ontology will allow me to unearth the more-than-human and more-than-social aspects of social movements and their slow path to become *movements*. I start this journey in chapter 1, "Decolonial Politics of Matter," which serves as the theoretical introduction to the book and provides a conceptual diagram of its key questions and arguments. The chapter argues that in order to be able to address questions of justice, social movements engage in a decolonial politics of matter: they learn and experiment with changing—literally—the material composition of life in ways that delink from the Western epistemic appropriation of matter as an open frontier for exploration and enclosure.

Chapter 2, "Biofinancialization as Terraformation," and chapter 3, "Ontological Organizing," make up the first part of the book and attempt to grasp the role of these experimental material practices in contemporary social movement politics. Chapter 2 aims to establish why the experimental moment in social movement politics is necessary and, indeed, unavoidable. The chapter describes the ascent of financialization since the 1980s, which brought with it a culture of valuation that spread well beyond financial markets and came to pervade everyday activities, subjectivity,

ecology, and materiality—biofinancialization. I argue that the assetization of life and the financialization of bios has made the current regime of production and accumulation untouchable in political terms. This, of course, poses significant challenges to traditional politics, including social movement politics, because it interrupts established channels for social change through existing political institutions. The question then is how to imagine the autonomy of politics when biofinance becomes molecularized in code and in matter.

Chapter 3, "Ontological Organizing," approaches social movement action from the reverse perspective: from the practices of movements on the ground. In this chapter I work with materials from a long fieldwork study of migration activism and migration movements developed and analyzed with my collaborator Vassilis Tsianos. Here we argue that many social movements today, and certainly the migration movement, increasingly change the ways they perform politics. They avoid targeting directly institutions of power and organize outside existing political channels by setting up alternative ways of being that support their aims. In the case of migration, this means the creation of imperceptible but durable infrastructures and ontologies of existence that facilitate the freedom of movement of migrants. The sovereign regime of mobility control is displaced on the level on which it attempts to take hold: the everyday movements of transmigrants. The securitization of borders and spaces is challenged by organizing common ontologies of existence below the radar of pervasive political control and by creating alternative everyday worlds: the mundane ontologies of transmigration, the *mobile commons* of migration.

Chapter 4, "Activist Materialism," and chapter 5, "Insurgent Posthumanism"—the second part of the book—mix and remix different historical incidences, conceptual resources, and perceptual strategies in ways that allow me to trace the experimental dimension in historical forms of political mobilization and social movement action long before anything like posthuman culture and technoscience existed. Chapter 4 specifically discusses the adventures of the concept of materialism and its uneasy relation to political activism. Here I explore possibilities for enacting activist interventions in conditions where materialist politics is not primarily performed as a politics of institutions but as the fundamental capacity to remake and transform processes of matter and life. What is activism when materialism is not about a politics of history but a politics of matter? What is materialism when it comes to an activist engagement with matter itself?

Chapter 5, "Insurgent Posthumanism," traces experimental practice as the posthuman making and remaking of alternative material conditions of existence in different historical cases of social movements and theoretical accounts of politics. But coupling politics and experimental practice and fusing social movements and the posthuman defies much of posthumanism's current assumptions as well as many of the theoretical presuppositions of the politics of social movements. The chapter gradually weaves together politics and posthumanism along three distinct experimental practices: the making of common material worlds (not just a common humanity); the embodiment—literally—of radical politics; and, finally, the enactment of justice through a materialist, nonanthropocentric history.

Chapters 6, 7, and 8 constitute the third part of the book. They bring back the discussion of experimental practice to the present by performing the rapprochement between social movements and the more-than-human worlds of technoscience. How do we perform experimental practice today? If the experimental cannot be thought independently of technoscience, the aim of this third part of the book is then to explore different ways to conceive politics in technoscience. As I argue throughout this part, the experimental practice of more-than-social movements is enacted with, within, and occasionally against, but never outside, technoscience.

Chapter 6, "Brain Matter," is a case study of the notion of neuroplasticity and the emergent epigenetic nature of the brain. At the heart of the vision of plasticity circulating equally in popular culture and in the sciences of the brain lies the possibility of recombining brain matter and understanding the making of ecologically dependent morphologies in a nondeterminist manner. But plasticity as recombination is not only a radical challenge to predominant determinist assumptions of the brain, it becomes also one of the major avenues through which politics becomes articulated within neuroscience. The chapter explores different prevalent versions of such politics related to neoliberal markets, processes of governance, and traditional visions of social liberation. Engaging with these different forms of politics allows me to explore their specificities and, indeed, limitations in establishing questions of justice in the relation of humans to their brain. Here I ask what an experimental practice of the brain is or would look like and introduce the notion of composition as a key feature of experimentation with matter.

Chapter 7, "Compositional Technoscience," picks up the idea of composition and proposes to reexamine how politics has been conceived within science and technology studies: the politics of credibility and expertise, institutional participation, the governance of human-nonhuman relations,

and the inclusion of marginalized experiences. I debate these different approaches to politics through a case study of AIDS activism in the 1980s and show that more than an organized response of the gay community targeting inclusion in existing institutions and expert committees, AIDS activism was the product of the community's efforts to survive the epidemic and the prevalent social hostility. In fact, the community did not preexist these efforts, it became a community only by engaging in an extremely wide spectrum of everyday material experimental practices that made its very existence possible. I refer to these experimental practices as compositional: the creation of alternative forms of life that primarily allow a certain actor to be able to exist, to articulate with other actors and forms of life, and to address questions of justice by changing its everyday material conditions.

The last chapter of the book, chapter 8, "Crafting Ontologies," presents a larger fieldwork study of the maker and hacker culture in the British East Midlands and beyond. The main thesis of the chapter is that the achievement of invention in technoscience takes the form of dispersed experimentation within more-than-human and more-than-scientific worlds: distributed invention power. In maker and hacker spaces, the focus of this chapter, we can trace how distributed invention power is organized: the topological stacking of materials and processes; ecological transversality and the emergence of new compositions of code and matter; the proliferation of commensal relations between the participating actors; the complex traffic between instituted and community technoscience; the involution of human, animal, and inorganic actors; the centrality of craft and experimental labor in makers' ethopoiesis; the precarization of work and multiplication of free labor; and, finally, the continuous folding of the commons and the private and public spheres into each other. What is constitutive of these diverse practices of making and other movements of community technoscience is that they change the conditions of knowledge production by recomposing the fabric of everyday life: the stacking and forking of worlds into alternative ontologies. What is at stake here is not just technoscience itself but the ontological constitution of life and the attempt to defend it. In posthuman conditions, traditional politics and the corresponding social movements can support us in this endeavor only to a limited extent. The alterontologies of more-than-social movements do not just represent a new form of political organizing. Something else, something existential is at stake here: alterontological politics is a possible way to survive a world that is disintegrating through human action. Alterontologies may be a way to escape humanity.

NOTES

INTRODUCTION

1 The anticipation of an imminent and unavoidable catastrophe has, as Beuret (2016) discusses in his excellent study of environmental social movements, ambivalent effects: it has shaped much of the visions of current social movements, but the "global scalar logic of climate change" has often disabled "effective environmental political action" instead of promoting the mobilization of everyday alternatives. See also Yusoff (2009).

2 I will refer to literature on the posthuman and posthumanism in relevant places throughout this book. Braidotti (2013) and Roden (2014) provide overview discussions of the posthuman; see also Badmington (2004), Herbrechter (2013), and C. Wolfe (2010). Within the framework of science and technology studies I'm thinking primarily of the work of Pickering (1995).

3 Paris 2006, Athens 2008, Tunisia 2010, Cairo 2011, Madrid 2011, Athens 2011, the global Occupy movement 2011, the 15M movement in 2011, London 2011, Istanbul 2012, and so on.

4 My inspiration for approaching this cycle of struggles as a *worlded* phenomenon comes from the work of Connery (2007), in particular his text *The World Sixties*, whose beginning I paraphrased in this sentence.

5 In particular, it is important to investigate the extent of the effects, if any, that these movements had on the way the 2008 economic crisis was handled. Many of these movements addressed the crisis directly but their impact was limited. This seems to be the case also for another important social movement of that time, at least in the Global North and definitely in Britain: the climate change movement. Despite its extensive activity and wide composition, its effects were also restricted—see the important analysis of Beuret (2016, 2018).

6 Gilroy's argument is that existing social, political, and media elites came together to form a class, while black communities are internally disconnected and often unable to organize and "act as a body." He says: "The last week has been an amazing class, a primer, to give us the opportunity to understand how these things function today. You remember that party they all had, in the Cotswolds . . . and they were all there, the Milibands were there, the Labour

people were there, the TV people were there (not the ones from David Starkey–land but the ones from Channel Four News), and they were all there together, and they're telling you something when they all congregate like that. They're telling you that they're a class. And they think and act and conduct themselves like a class. They chat to each other, they marry each other, they go to the same places. . . . And if we want to act as a body, if we want to act in concert, we have to learn something from the way they conduct themselves, even as we challenge what they do. So the pieces I can see in this system, the role of information, of policing, of deprivation, of inequality. . . . And we need to clarify that we have the resources we need in our community—we just need to use them in a different way. Thank you" (Gilroy, 2011).

7 Gilroy (2013, p. 553): "Thirty years after that shocking, transformative eruption, the same streets in England's cities were again aflame. This time, there was no rioting in Scotland, Wales, or Ireland, and this time, no progressive reforms of discriminatory policing or uneven, color coded law would follow. No deepening of democracy would be considered as part of any postriot adjustments to the country's politics of inclusion. Democracy's steady evacuation by the governmental agents of corporate and managerial populism was too far advanced. The market state that had been dreamed about was now a rapacious and destructive actor, privatizing and outsourcing government functions while managing to incorporate those who had the most to lose into the destruction of the public institutions on which they relied."

8 Connectivity does not necessarily mean subjective intentionality for being and staying connected. As I discuss in chapter 8, infrastructures of connectivity often work without consensus and intentional participation. Connectivity and disconnectivity are not necessary opposites but strategic positions within complex social relations. For an excellent discussion, see Staeheli (2012).

9 I borrow the idea of dis-connectivity and un-networking from the work of Staeheli (2012, 2013).

10 My understanding of experimentation is primarily derived from Deleuze and Guattari's (1987) *A Thousand Plateaus*. For Deleuze and Guattari, experimentation is the answer to and the way out of a series of dualisms such as stability/structure vs. change/flow, assemblage vs. elements, closed/fixed vs. indeterminate/open. Experimentation is about the abolition of dualism (see also chapter 4) that confines practice and thought to predefined positions. "One never knows in advance," says Deleuze (1987, p. 47); cautious experimentation is the center of practice (Deleuze and Guattari, 1987, p. 161). Here, experimentation goes hand in hand with the notion of experience, creative transformation, and creative involution (which are discussed throughout this book, particularly in chapter 8). In the field of science and technology studies I rely on Barad (2007), Schillmeier (2015), and Fischer's (2009) work on experimentalism and experimental systems—developed in discussion with Rheinberger (1997).

11 More broadly, everyday life and especially the "conduct of everyday life" is the epicenter of sociomaterial change that I explore in this book. I draw on the

important work of Schraube and Højholt (2016) to understand the link between the conduct of everyday life and social transformation. In particular, I am interested in how the conduct of everyday life often escapes and defies other more standardized and regulated aspects of everyday life (such as consumerism). What is crucial for my project is not to map or capture a definite image of everyday life but to explore how the uncontrollable excess that is always part of our mundane practices is transforming everyday life to a space for experimentation (Stephenson and Papadopoulos, 2006). I am interested in the moments when, with Debord (1981), we could say that everyday life turns against itself; that is, when unexpected, experimental aspects of everyday life set ordinary ways of being in motion.

12 Specifically about visual materials, I use them as enactments of stories rather than as representations of the topics discussed in the book—see the work of Banks (2014a, 2014b). With few exceptions, rather than providing a direct analysis of the images I let them narrate stories that I hope are different from but complementary to the stories I am advancing in the main text.

13 On problems and problematics, see Deleuze (1994). See also D. W. Smith (2012) and Maniglier (2012).

14 Several ethnographic and social research texts have inspired this methodology: Choy's *Ecologies of Comparison* (2011), Fischer's *Emergent Forms of Life and the Anthropological Voice* (2003), Ford's *Savage Messiah* (2011), Haraway's *Primate Visions* (1989), and the debates on the politics of ethnography presented in the volume *Insurgent Encounters* edited by Juris and Khasnabish (2013). My guiding star has been always Clifford's *Routes* (1997) and in particular chapter 12, "Fort Ross Meditation." A second source of permanent inspiration has been geophilosophy and geopoetics, such as Deleuze and Guattari's *A Thousand Plateaus* (1987) and the works of Glissant (1997) and White (1992).

15 My approach to the baroque is inspired by de Sousa Santos (2001) and Deleuze (1993); see also Flanagan (2009).

16 There are some possible parallels here with magic realism—Jameson (1986), Moses (2001), Orr (2015), Selmon (1988), and Wenzel (2006) have influenced how magic realism is mobilized in this book.

17 For different takes on abundance, see, for example, Bresnihan (2016a), Holmgren (2002), Collard, Dempsey, and Sundberg (2014), and Hoeschele (2010).

CHAPTER 1. DECOLONIAL POLITICS OF MATTER

1 I will discuss technoscience in chapter 8. My starting point here is Haraway (1997). See also Ravetz (2006) on postnormal science.

2 The assumption of a tight link between material transformation and historical change is not new—the reduction of a thing to an object of contemplation and its separation from actual material activity is something that already Marx wanted to overcome in order to establish his materialist approach to history. However, in this conception of materiality, the manipulation of ontology was