

## ■ Editorial

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**Editorial**

This issue includes the first instalment of a two-part Care Dossier central to *Krisis* publications this year. The contributions to the Dossier testify to the various forms that “care” can take. It was our aim to take seriously Joan Tronto’s (1993) exhortation that we need to extend care beyond the narrow dyad of interpersonal relationships of dependency. Many of the contributions to this issue engage with the extensive body of literature that has emerged from lived experiences of political and social struggles, primarily from feminists (of colour), which put friendship, love, and coalition-building centre stage. Others extend the concept of care beyond human beings, to include non-human entities, as well as our built environment and processes caused by extractive capitalism. Such an approach allows recasting practices of providing and withholding care as material, economic, and political and thus to highlight its intertwining with structural conditions of racism, neo-colonialism, patriarchy, and their particular neo-liberal inflections. While “Care” is central to the articles collected in the Dossier, it also reverberates within the other contributions to this issue.

Rhiannon Lindgren’s article “The Limits of Mutual Aid and the Promise of Liberation within Radical Politics of Care” explores the political ambivalences of mutual aid in times of COVID-19 through an in-depth historical comparison of the Black Panther Party with the Wages for Housework campaign. The question of if and how care provides a site of resistance is further examined by Ludovica d’Alessandro in “Careful Cracks: Resistant Practices of Care and Affect-Ability”, which articulates a Deleuzian notion of vulnerability that underscores the importance of concrete and diverse bodies. In “Affective Architecture: Encountering Care in Built Environments” Linda Kopitz shows how the deployment of care in contemporary architectural design is entangled with neoliberalism, while also pointing to the political potential of built environments and their imaginary innovation. The themes of the articles that explicitly deal with issues of care resonate with the two articles that are adjacent to direct discussions about care. In her article “Verloren normaliteit? Van het verlangen naar autoriteit naar een Beauvoiraanse ethiek der dubbelzinnigheid,” Maren Wehrle interrogates the desire for authority by developing Simone de Beauvoir’s notion of ambiguity into a novel account of normalcy. Finally, Matthias Pauwels’ article “Staging Uncivility, Or, The Performative Politics of Radical Decolonial Iconoclasm” engages with the Black Lives Matter movement in Belgium and, more broadly, the performativity of protests that take aim at colonial monuments.

This issue also includes two interviews. In her conversation with Tivadar Vervoort and Liesbeth Schoonheim, Estelle Ferrarese elaborates on her recent work on care, vulnerability, and the importance of a social-constructivist, as opposed to an ontological, approach to these concepts. Bram Wiggers interviews Jason Read on trans-individuality and the promises of cross-reading Marx and Spinoza. The importance that *Krisis* pays to the diversity of genres of social critique is also evinced in the publication of “Critical Naturalism: A Manifesto.” The authors, Federica Gregoratto, Heikki Ikäheimo, Emmanuel Renault, Arvi Särkelä and Italo Testa, see this programmatic text both as a critical intervention in Critical Theory and as an open invitation to further

think collectively. It is in this vein that *Krisis* explicitly welcomes contributions engaging with the manifesto.

This issue ends with five book review essays. Patricia de Vries situates Emma Dowling's *The Care Crisis: What Caused It and How Can We End It?* (2021) in feminist-Marxist debates; and Sue Shon reflects on Mihaela Mihai's *Political Memory and the Aesthetics of Care* (2022) and the promises that "mnemonic care" holds for providing new narratives which question official, memorialized histories. Tim Christiaens reviews Adam Kotsko's *Agamben's Philosophical Trajectory* (2020), warning us against a teleological reading of the oeuvre of the theorist of biopolitics. Mark Neocleous' publication on *The Politics of Immunity: Security and the Policing of Bodies*, which maps the cross-disciplinary productivity of the concept of immunity, is critically discussed by Paul Gorby. The book review section concludes with an essay by Maarten van Tunen that engages with Jason Stanley's *How Propaganda Works* (2015) and *How Fascism Works* (2018).

Finally, the concept of "care" serves as a reminder of the – often invisible – labour that goes into the making a journal such as *Krisis*, and our dependency as editors on reviewers, authors, and other contributors. This reliance raises important issues regarding the structural conditions of neoliberal academia which are not unique to *Krisis*. It is also, however, a source of intellectual pleasure; and in the spirit of open access *Krisis* will start releasing a podcast series this Fall that aims to convey this pleasure beyond the confines of the written word.