

Editorial: The Care Dossier II

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This issue of *Krisis* includes the second installment of the Care Dossier, as well as the responses to the “Critical Naturalism: A Manifesto,” which was published in the previous issue. “Care,” and especially the lack thereof, has been central to diagnoses of many contemporary crises, such as climate change and animal mass extinction, the attacks on the welfare state, and the rightwing backlash against LGBTQ+ and reproductive health rights. These crises necessitate, as the Manifesto argues, a rethinking and revaluation of nature. Many of the themes raised in the responses to the Manifesto echo concerns that are voiced in the contributions to the Care Dossier. In both cases, care is extended beyond a personal relationship to include attunement to the other-than-human, and to the conditions for what Butler calls a “livable life.”

This issue opens with four contributions to the Care Dossier. Gawel reflects in her article “Radical Care: Seeking New and More Possible Meetings in the Shadows of Structural Violence” on her engagement in a mutual aid project to show how under conditions of structural violence, such practices of care are marked by contradictions. Govrin explores in “Debt and Desire: Differential Exploitation and Gendered Dimensions of Debt and Austerity” the gendered dimension of debt, arguing how the exploitation of feminized labour is inscribed in bodies and desires, to conclude that struggles against the disciplinary effect of debt involves communal projects that reorganize care work. In “The climate politics of care practices: A conceptual and political exploration of more than human atmospheric care under conditions of air pollution,” Van Balen turns to the struggle for breathable air, which has come under pressure due to pollution and climate change, to argue for the importance of “atmospheric care practices” and the entanglement of human and more-than-human agency. This issue also includes two stand-alone articles. Oraldi shows in “Technology and society in Habermas’ philosophy: towards a critical theory of technology beyond instrumentalism” how Habermas can be regarded as a philosopher of technology, and allows for a critical theory of technology. Finally, Romm introduces his readers in “Ruins in the Expanded Field” to the “necroaesthetical ruin,” objects that are made to commemorate the violence yielded on art objects and other material heritage, to reflect on the imbrication of necropolitics and history.

The sixteen responses to the “Critical Naturalism: A Manifesto” cover a variety of fields in which “nature” is discussed, from Critical Theory and approaches defined by a critical engagement with German Idealism, to approaches that start from postcolonial and indigenous theories, which have a longstanding tradition of thinking about the more-than-human that moves beyond the nature-culture opposition. This issue concludes with four book review essays. Van den Belt reviews the latest book by Hermsen on Rosa Luxemburg and Hannah Arendt; Van Reekum and Hammana read Çankaya’s *Mijn ontelbare identiteiten* as an invitation to collectively reflect on the operations of race and ethnicity in the Netherlands, in an essay that uses the same autobiographical method as Çankaya; Vintges’ essay looks at Van Oenen’s *Culturele veldslagen: Filosofie van de culture wars* and left wing critics of “identity politics” and their use of concepts that were coined by the right, such as “cultuurmarxisme” and “culture wars”; Willemse discusses Didi-Huberman’s *Survivance des lucioles*, which recently appeared in a Dutch translation. Closing this issue is Zamani’s discussion of Timothy Brennan’s biography of Edward Said.