

Glossary

We have included this glossary to help you navigate the text in the preceding chapters. This is not intended as a definitive dictionary definition of these terms, but rather to explain how these terms are being used in this book.

Actant Any entity that acts upon, affects and/or modifies another entity.

Actor Network Theory (ANT) A relational theory, which proposes that humans and non-humans (natural and socially/culturally constructed things) are both subjects that exist within a network of relationships.

Affect The ability to produce an action or a response. Root of the word: to influence

Affordances The properties of a thing that determine the possible ways in which it might be used.

Agential realism A theory derived from Quantum Physics and developed by Barad (2003), which recognizes the agency of matter. This highlights how the world is not made up from separate, bounded entities, but that things emerge or materialize through their intra-action (see Agency and Intra-action).

<i>Agency</i>	The ability to effect changes through being (or doing). Traditionally attributed only to people, agency is now considered as distributed between items and as emerging from the relationships between substances or materials (see Agential Realism and Intra-action).
<i>Animal Turn</i>	Scholarly move that encourages attention be given to the role animals play in co-creating human lives (Anthrozoology – discipline that explores animal-human animal relations).
<i>Anthropocene</i>	The most recent geological time (within/after) the Holocene, so called because of the pervasive human influence on the Earth, affecting and altering the atmosphere, biosphere, hydrosphere.
<i>Anthropocentric/ism</i>	A viewpoint that privileges the human as the most significant entity in the world and thus interprets the world according to human experience and values (also see Human Exceptionalism).
<i>Anthropogenic</i>	Resulting from human activity; created by humanity (e.g.: pollution).
<i>Assemblage</i>	A coming together or arrangement of a heterogenous group of entities (human and nonhuman, material and immaterial) within a relationship that is in a constant state of becoming.
<i>Becoming</i>	Used to present existence as an on-going process rather than a fixed event.

<i>Becomes/ing-with</i>	Used to illustrate how everything (subjects and objects) become what they are because of multiple influencing factors. Challenges separatist ideas that imagine things emerge without influence. The term arose from the Multispecies Move (see below) and was coined by Donna Haraway in <i>When Species Meet</i> (2008) to demonstrate how humans become-with the animals they live with.
<i>Biosocial</i>	The interaction of the biological and the social.
<i>Body schema</i>	The sense one holds of one's body: its shape, position, place etc.
<i>Cartesian</i>	Relating to the French philosopher René Descartes (1596-1650) whose mechanistic theory of existence that separates flesh from thinking has profoundly shaped modern notions of reality.
<i>Cartesian cut</i>	The separation of the material and non-material world, for example the separation of mind or 'spirit' from matter.
<i>Co-generative</i>	Generating or becoming together.
<i>Corporeal</i>	Relating to the body; having a body (flesh); <i>Corporeality</i> : condition of being flesh.

<i>Cosmology/ical</i>	Aspects of social life that explain the origins of the universe through creation stories, ritual practices and other forms of knowledge.
<i>Distributed object</i>	An object that exists in multiple spaces or places simultaneously. E.g.: the Internet.
<i>Dividual</i>	A form of personhood (see below), in which the self is not bounded and separate but instead is composite, extending beyond the body. People are made up of multiple social relations and are understood to comprise parts of other entities, both people and things.
<i>Embodiment</i>	The lived experiences of the body and tactile engagements with the material world; <i>Embodied practices</i> : physical actions, performing as a body.
<i>Enlightenment</i>	The European intellectual movement that favoured logic, scepticism and reason over other ways of understanding and creating knowledge. Enlightenment methods currently predominates global scholarship.
<i>Entanglement</i>	A term borrowed from Quantum Physics that aims to describe the multiple intersections and tangled nature of being. According to Ingold entanglement reminds us of the flow or web of connections between diverse entities with no defined directionality or point of origin. However, in Quantum Physics, entangled is the term used to explain how one thing can exist in two places at the same time.

<i>Entoptic</i>	Visual phenomena that arise from the eye. These can be drifting forms or bright patterns.
<i>Epistemology</i>	The study of human knowledge: its origins, nature, methodologies, and limits
<i>Ethnography/ic</i>	A written account of people lives based on information collected from participant observation, which is a qualitative research method that uses immersive, embodied experience to create knowledge about people's cultural lives.
<i>Hagiography/ical</i>	A biography that overly exerts the virtues of the individual.
<i>Hallucinogen/ic</i>	A substance that produces hallucinations (visions) through incorporation. This could be through ingestion, topically or inhalation.
<i>Haptic</i>	The sense of touch and the experience one has as a result of touch.
<i>Human exceptionalist/ism</i>	The notion that human abilities are exceptional and exceed any other entities' abilities to shape practice or existence; <i>Human exceptionalist ontology</i> : a method of understanding existence that elevates humanity above other beings.
<i>Hydrocentric</i>	Defines the water-oriented lifestyles and cosmologies of many Amazonian groups.

Interorganismically Between species.

Intra-action Fundamental to Barad's *Agential Realism* (see above), intra-action is a new term that describes how entities come into being from the shifting flow of atomic particles that manifest as the materials of the world when they join (relate to each other). In contrast to representations that present the nature of reality as composed of separate entities, intra-action shows how things emerge from forces inherent in the relationships created when particles collide.

Materiality: The physical qualities and material properties of things; the entanglement of people and things within a recursive relationship.

Material culture: The objects that people create, consume, trade and discard; objects are described as culture in physical form; material culture studies forms an interdisciplinary speciality that explores the relationships between people and the things they use.

Meshwork A concept that describes how life events, materials, subjects and objects shape each other. Meshwork is distinct from a network (see Network) in that things are conceived as interwoven rather than just connected or knotted together.

Metaorganismically Across species.

<i>Mind-body</i>	The notion that the physical body, thoughts, emotions and spirituality are unified as flesh.
<i>More-than-human</i>	An approach that critiques philosophies that separate the human from the rest of the world and in so doing privilege the human; a mode of enquiry that challenges the notion that people are separate from the rest of the world by demonstrating how human lives are shaped by nonhuman forces. More-than-humanism aims to encourage scholarship that includes more than just humans because people are composed of nonhumanity and cannot exist outside the ecology of matter. (See the work of Susan Whatmore.)
<i>Multi-species (move)</i>	A move in anthropology and other disciplines that attends to the inseparability of human and other lives; how other species are involved in human lives and interspecies influences. It is also concerned with speciesism, which challenges the attribution of rights according to species.
<i>Network</i>	A theoretical construct used to conceptualize the connections between interactions and how entities relate (See ANT above as an example of network theory).

<i>Ontoepistemology</i>	The notion (central to the New Materialities) that what is in the world (ontology) and knowing or thinking about the world (epistemology) cannot be separated from each other.
<i>Ontology:</i>	An area of study that explores the nature of being and existence; how one understands being and existence.
<i>Other-than-human</i>	Agents other than humans. This can include non-human animals, plants, geological forms (e.g.: rocks or mountains) and physical forces e.g.:(wind).
<i>Partible</i>	The idea that a person is composite, made up from a collection of relations with other people and things: these composite parts can be extracted, exchanged and absorbed by another person. This sense of personhood is known from Melanesian ethnographies.
<i>Pedology</i>	The study of soils.
<i>Perceptronium</i>	A material form of consciousness; comes from the hypothesis proposed by physicists that self awarenessness might be material.
<i>Person/s</i>	Traditionally a term used to describe individual humans, the term is now more fluid and includes other-than-human being such as dolphins or rivers as individuals with rights (see Personhood).

<i>Personhood</i>	What it means to be a person (see Person/s above) according to the rules of a given culture or ontology. This is an ongoing process: persons are made, maintained and transformed throughout their life. Personhood is associated with rights. Attributing personhood gives entities rights.
<i>Perspectivism/ist</i>	A concept devised by Anthropologist Viveiros de Castro that encapsulates the differences between Amerindian ontologies and other methods of understanding being. Its articulating theme concerns the way all living entities are conceived as seeing themselves (their perspective) similarly. Perspectivism in Anthropology is used to challenge the nature/culture divide.
<i>Phenomena</i>	The basic material foundation of reality. This asserts that ‘things’ cannot exist as individual, separate bounded entities. Instead all ‘things’ emerge from the flux of engaging materials that collectively join to temporarily produce ‘things’; ‘ <i>things-in-phenomena</i> ’: seemingly separate items that are materially connected.
<i>Phenomenology</i>	Theoretical perspective that maintains knowledge and meanings are subjective; any understanding of the world is personal and arrived at through one’s experiences and bodily senses.

<i>Porosity</i>	The state of being porous; used to describe how materials merge, blend and physically penetrate each other at a molecular level and otherwise.
<i>Posthumanism</i>	Literally meaning after or beyond humanism; this refers to a state in which people and intelligent technologies are increasingly merging and becoming intertwined.
<i>Quasi-agents</i>	Physical forces that induce change but that are not human (used by Bennett (2010)). These can include events such as storms, or could be commodities or edibles.
<i>Relational ontology</i>	A set of ideas about being that is concerned with relationships.
<i>Sedimentation</i>	The acquisition (or layering) over time of body habits and knowledges.
<i>Taskscape</i>	Describes the related aspects or ‘territory’ of a task.
<i>Therianthrope/ic</i>	Fantastic creatures that combine people with other animals.
<i>Thick description</i>	A term coined to describe the comprehensive detail of accounts needed for qualitative research and ethnographic writing to be useful.
<i>Thing-power</i>	The ability of inanimate things to influence, act and generate effects.

Third Wave Feminism Is a theoretical approach used to embrace material agency from a feminist perspective (Also known as Material Feminism).

Totemism A system of social organization that connects people to other species as sacred, spiritual kin.

Transhumanism The modification of people using various new technologies such as genetic and bio-engineering, digital technologies etc.

Vitality/ism The lively, agential powers inherent in materials.