

## EcoAssemblages: New Perspectives on Environmental Humanities

CFP

5-6 March 2026

Ecological enquiry today invites us to understand environments from a relational and processual dimension, not as stable entities but as dynamic conglomerates in which both human and nonhuman entities and forces continually co-produce affective, material, and discursive worlds. By foregrounding these dimensions, assemblage theory and thinking, often grounded within a posthumanist theoretical approach (Everth et al. 153), has been recognised by scholars and academics within environmental humanities (Braidotti (2013); Haraway (1991); Bennett (2010)), as one of the most comprehensive and productive means through which to approach our current climatic emergency. Originating from Deleuze and Guattari's writings, mostly from their collaborative philosophical work in *Capitalism and Schizophrenia*, assemblage thinking can assist, according to Ross Gillard et al., in the search for "transformational responses to climate change" (251). Recognising this potential, Nick J. Fox and Pam Alldred, for instance, advance a posthumanist approach to climate policy by conceptualising economic and environmental processes as interlinked assemblages (2020, 2021), while Arun Saldanha and Hannah Stark make use of Deleuze and Guattari's thought to tackle "the new and urgent set of concerns that the Anthropocene engenders" (427).

In this sense, describing and observing the complexity and enmeshment of the environmental emergency in the Anthropocene through the lens of assemblage allows us to unlock the "creative potential of ever-changing, and often conflicting, relations between actors (human and nonhuman alike)" (Gillard et al. 257). From this standpoint, humans are not seen as detached subjects that act as caretakers or guardians of a separate environment; instead, they act as "posthuman bodies [that] are intricately entangled within environment-assemblages" (Fox and Alldred 9). To re-imagine these approaches and cultivate an ecological consciousness and agency that is aware of the potential of heterogeneous and multispecies assemblages, we consider that fiction and fictional imaginaries must be taken as essential actors in these kaleidoscopic systems. As such, environmental imaginaries, or EcoStories, which regard the role of the environment as an "active constituent of imagination" (Watts and Peet 263), serve as a primary source for rethinking and interrogating prevailing "meaning systems, aesthetics, and systems of thought" (Watts and Peet 267). Thus, literature is a pertinent space where new perspectives can be expanded and where possible, more solidary futures can be tested. In addition, exhibitions and museums have become crucial assembling sites of creative potential to explore and reconsider the intertwined relationship between the human and the more-than-human in a dynamic, processual, way.

Following this formulation, we invite proposals that attempt to establish a dialogue between ecopolitical criticism, assemblage thinking and theory, and the critical study of environmental imaginaries. Contributions may address, but are not limited to, the following lines:

1. Multispecies and posthumanist assemblages and entanglements
2. Past and present ecopolitical and environmental imaginaries
3. Non-Eurocentric climatic epistemologies: Indigenous and decolonial perspectives
4. Sustainable futures/Future Studies/Africanfuturist fiction
5. Utopian and dystopian climate fiction
6. Anthropocene/Capitalocene/Necrocene/ Extinction Studies
7. Climatic (In)Justice in fiction, museums and cultural productions
8. Temporal entanglements, ecological precarity, environmental systems of care
9. Environmental Discourse; Ecopedagogy

Abstracts of, approximately, 300 words, accompanied by a short biographical note, should be submitted by 5 February 2026 to [ecoassemblages@gmail.com](mailto:ecoassemblages@gmail.com). The conference will take place in Málaga (Faculty of Humanities, Teatinos Campus).

### Works Cited:

Bennett, Jane. *Vibrant Matter: A Political Ecology of Things*. Duke University Press, 2010.

Braidotti, Rosi. *The Posthuman*. Polity Press, 2013.

Deleuze, Gilles, and Félix Guattari. *A Thousand Plateaus: Capitalism and Schizophrenia*. Translated by Brian Massumi, University of Minnesota Press, 1987.

Everth, Thomas, et al. "Assemblage Drawings as Talking Points: Deleuze, Posthumans and Climate-Activist Teachers." *Australian Journal of Environmental Education*, vol. 39, 2023, pp. 152–165. doi:10.1017/aee.2022.48.

Fox, Nick J., and Pam Alldred. "Doing New Materialist Data Analysis: A Spinozo-Deleuzian Ethological Toolkit." *International Journal of Social Research Methodology*, vol. 25, no. 5, 2022, pp. 625–638. <https://doi.org/10.1080/13645579.2021.1933070>

Gillard, Ross, et al. "Transformational Responses to Climate Change: Beyond a Systems Perspective of Social Change in Mitigation and Adaptation." *WIREs Climate Change*, vol. 7, no. 2, 2016, pp. 251–265. doi:10.1002/wcc.384.

Haraway, Donna J. *Simians, Cyborgs, and Women: The Reinvention of Nature*. Routledge, 1991.

Saldanha, Arun, and Hannah Stark. "A New Earth: Deleuze and Guattari in the Anthropocene." *Deleuze Studies*, vol. 10, no. 4, 2016, pp. 427–439.

Watts, Michael, and Richard Peet. "Towards a Theory of Liberation Ecology." *Liberation Ecologies: Environment, Development, Social Movements*, edited by Richard Peet and Michael Watts, Routledge, 1996, pp. 260–269.