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The drama Heroes and Saints and film Fresh Kill respond to local and global environmental justice issues and generate a corporeal cartography that maps the relationships between place and the body through embodied memory, desire, movement and machine. These bodily maps make environmental injustice visible and intervene to form an alternant future. The texts thus contribute to a canon of activist-oriented literature and participate in a conversation about the agential capacity of literature to expose injustice and activate an intervention. Heroes and Saints and Fresh Kill pose an interest in cartography and the body, and I draw on the theory of Gilles Deleuze and

Félix Guattari to frame the body as a map of place-based relationships. Deleuzian theory posits the map as that which can form rhizomatic connections on a singular plane, and the body functions like a map. Queerness, gender and race shape embodied experience in my primary texts, and this positionality informs the bodily map. Corporeal cartography, then, builds connections and interruptions to generate becomings that can change the future.

The book focuses on the importance of corporeality in Leonard Cohen's prose works *The Favourite Game* (1963) and *Beautiful Losers* (1966). It argues that prevailing post-structuralist theories that describe the body as discursively constructed cannot do justice to the real and violent proportions of the bodies in Cohen's visionary texts. These theories should be complemented by the neo-materialist approach developed by French philosophers Gilles Deleuze and Félix Guattari, who stress the importance of physical forces and intensities that affect the production and the expression of bodies, both in life and art. (Series: n-1 / work - science - medium - Vol. 4)

What did Thomas Jefferson look like? How did he carry himself? Such questions, reasonable to ask as we look back on a person who lived in an era before photography, are the starting point for this boldly original new work. Maurizio Valsania considers all aspects of Jefferson's complex conception of "the body," from eighteenth-century clothing and fashion to manners, adornment, posture, gesture, and visual and material culture. Drawing also from the fields of medical science, psychology, and cultural anthropology, the author conjures a vivid and detailed re-creation of the third president as a living, breathing—and pondering—human being. Having situated Jefferson in his own body, Valsania looks at the embodied Jefferson in the world of his fellow humans. Any one of the other people in Jefferson's society—whether that other person was male or female, free or enslaved, African American or Native American—was a critical counterexample for the eighteenth-century Virginian to define himself against, and Valsania's explorations here lead to numerous insightful discoveries about race, gender, and structures of power. The first comprehensive exploration of Jefferson's corporeal world, *Jefferson's Body* brings the man vividly to life for the modern reader while deepening our understanding of what it meant to Jefferson to be alive.

Defends and transforms naturalism and materialism to show how culture itself is formed by nature. Bryant endorses a pan-ecological theory of being, arguing that societies are ecosystems that can only be understood by considering nonhuman material agencies

For the editors of this collection, new materialisms have always been the entanglement of epistemology, ontology, ethics, and politics. Looking back to the notion of "situated knowledges" (Haraway, 1988) that – among others – "planted the seed for feminist new materialism" (van der Tuin, 2015, 26) – one sees how those (at least) four planes are entangled (Rogowska-Stangret, 2018) in order to bring forth "response-able" (Haraway, 2008) research. New materialism is thus an ethico-onto-epistemological framework (Barad, 2007; Revelles-Benavente, 2018) that by activating its ethico-politics helps to diagnose, infer, and transform gendered, environmental, anthropocentric, social injustices from a multidimensional angle. Social injustices are a driving motivation to pursue research and are the reason why the editors and authors of this Special Issue cannot understand new materialism without feminism (in the lines of eds. Hinton & Teusch, 2015). Contemporary feminist researchers are providing new materialisms with a transversal approach, (Yuval-Davis 1997) that comes from many different disciplines without canonizing back again knowledge creation and production and in hope that they will not enter back into classifications (van der Tuin, 2015). It is "situated" (Haraway, 1988) research "response-able" (Haraway, 2008) to material-discursive practices that iterate in a dynamic conceptualization of matter.

Critical and Clinical Cartographies rethinks medical and design pedagogies in the context of both the Affective and Digital Turns that are occurring under the umbrella of New Materialism. This collection is framed through Deleuze's symptomological approach which creates the ideal terrain for architecture and medical technologies of care to meet with robotics, alongside the newly emerging 'materialist landscape'.

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This work comprises a collection of influential readings in feminist theory. It is divided into four sections: "Reading the Body"; "Bodies in Production"; "The Body Speaks"; and "Body on Stage".

The Routledge Handbook of Latin American Development seeks to engage with comprehensive, contemporary, and critical theoretical debates on Latin American development. The volume draws on contributions from across the humanities and social sciences and, unlike earlier volumes of this kind, explicitly highlights the disruptions to the field being brought by a range of anti-capitalist, decolonial, feminist, and ontological intellectual contributions. The chapters consider in depth the harms and suffering caused by various oppressive forces, as well as the creative and often revolutionary ways in which ordinary Latin Americans resist, fight back, and work to construct development defined broadly as the struggle for a better and more dignified life. The book covers many key themes including development policy and practice; neoliberalism and its aftermath; the role played by social movements in cities and rural areas; the politics of water, oil, and other environmental resources; indigenous and Afro-descendant rights; and the struggles for gender equality. With contributions from authors working in Latin America, the US and Canada, Europe, and New Zealand at a range of universities and other organizations, the handbook is an invaluable resource for students and teachers in development studies, Latin American studies, cultural studies, human geography, anthropology, sociology, political science, and economics, as well as for activists and development practitioners.

'Video as Method' provides researchers with a guide to understanding, designing, conducting, and disseminating video-based research and the rapid proliferation of approaches, uses, and designs now available. In the face of large data sets, and the great range of types and uses of video as an effective research tool, many researchers struggle to know how best to represent both video-based methodologies and research findings.