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From Margin to Center of Feminist Political Ecology: An Environmental Justice, Transfeminist, and Crip praxis from the Southern European city of Naples, Italy

Ilenia Iengo

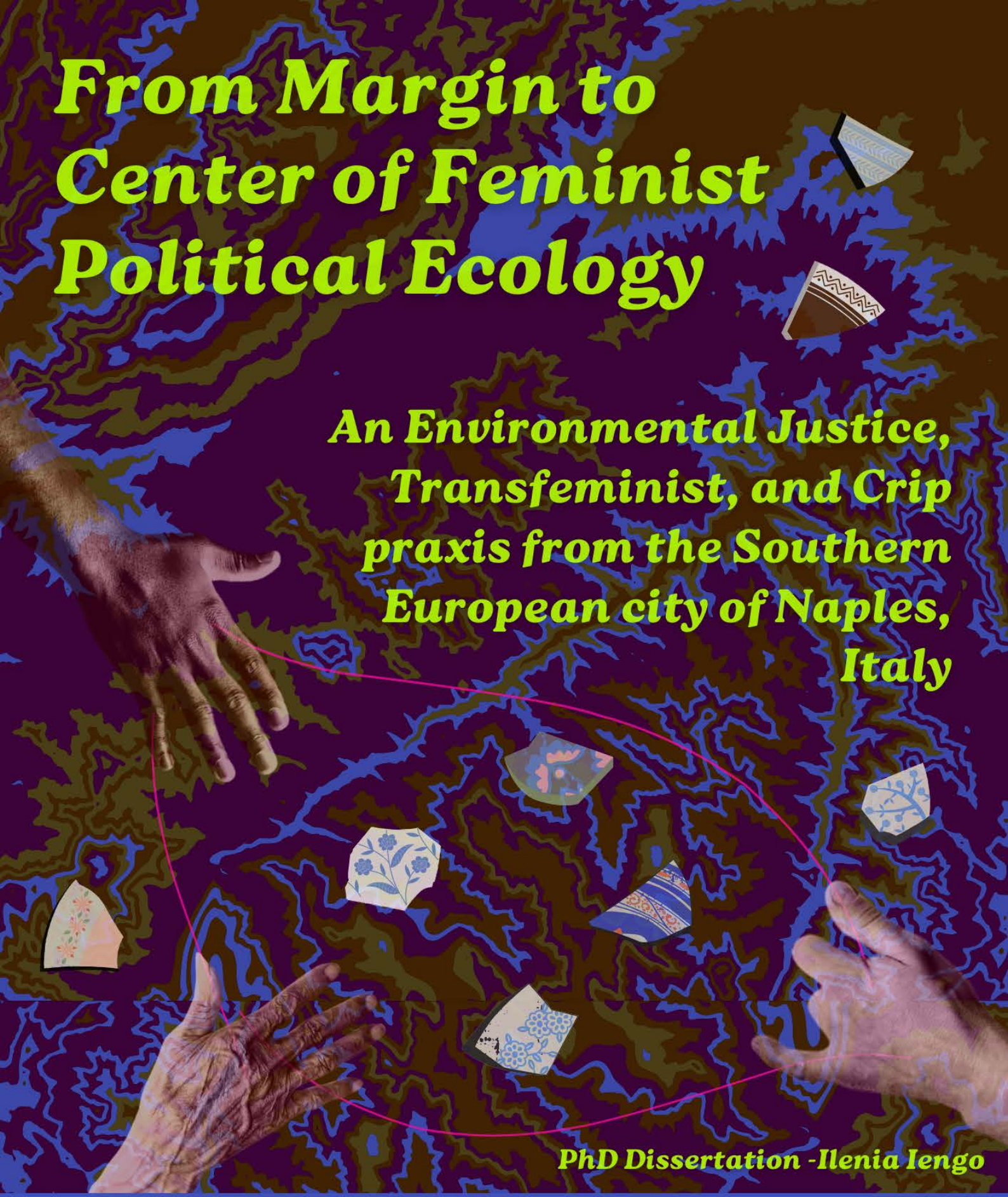
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PhD Dissertation -Ilenia Iengo

Academic year 2023/2024

Doctoral Program in Environmental Science and Technology
Barcelona Lab for Urban Environmental Justice and Sustainability (BCNUEJ)
Institut de Ciència i Tecnologia Ambientals (ICTA)
Universitat Autònoma de Barcelona (UAB)

Directors - Dr. Panagiota Kotsila, Prof. Stefania Barca, Prof. Giovanna Di Chiro
Tutor - Prof. Isabelle Anguelovski

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Note: U.S. spelling is used in this work

Addà tremmà o stato, tremmà o' patriarcato
annà tremmà 'e guardie, 'e padroni, 'e scienziati
ca ccà a tutte nuje c'anno acciso a salute
c'anno miso paura, c'amme libberate

Adoppo ogni juorno, a ogni semmana
c'arrubbano 'o tiemp, c'accirene 'e sore
violentano 'e corpi, annascunnene 'e storie,
ma nuje non scordammo, nuje c'arricurdammo.

Pe' tutte 'e cumpagne c'avite arrestato,
e pa' terra nostra c'avite appicciato
pe' guagliune a scola c'avite ammazzato
pa' compagna mia ca s'è suicidata

cantammo cchiù forte, gridammo vendetta
alluccammo st'arraggia senza chiù paura
s'addà sentì buono "nos queremos vivas!"
addà cadé male 'o femminicida.

Je appiccio tutte cose, je scasso tutte cose
si nu juorno n'ata nun torna cchiù a casa
cc' niente m'appacia, ma 'o core m'abbrucia
si toccano a una, responnemmo assieme!

so' donna, so' puttana, so' precaria
so' lesbica, so' trans, so' non binaria
songhe 'a pazza ca legasta dint'a nu lietto
songo 'o mare c'avveleni cà munnezza
e so' l'onna ca t'affonna ogni certezza

(Text of Canción sin miedo by Vivir Quintana rewritten by Neapolitan transfeminists)

May the state and patriarchy tremble,
May the police, the masters and the scientists tremble
Because they attacked our health and scared us, but we liberated ourselves.

Day after day, they steal our time, kill our sisters,
rape our bodies and silence the stories, but we don't forget, we instead remember.

For all our comrades that were arrested, for our land that was burned and intoxicated, for all the students that died and for my sister that committed suicide,

We sing louder, we scream for vengeance, we shout with all of our rage with no more fear, because it has to be loud and clear "nos queremos vivas!",
the man who committed femicide will fall.

I will burn everything down, I will destroy it all, if one day another will not make it home, nothing soothes me and my heart is on fire, if one is touched, we all respond.
I am a woman, a whore, I am precarious. I am lesbian, trans and non-binary, I am the hysterical that was tied in a bed, I am the sea poisoned with waste,
and we will be the wave that will sink all your certainties.

(English translation by Ilenia Iengo)

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List of acronyms

ADACE	Associação Defesa do Ambiente Cacia e Esgueira — Association for environmental defense of Cacia and Esgueira in Portugal
AFAB	Assigned the female gender at birth
BIPOC	Brown, Indigenous and People of Color
FAM	Future Archive Method
FPE	Feminist Political Ecology
GDP	Gross domestic production
EJ	Environmental justice
HG	Hyperemensis gravidarium
ISTAT	Istituto nazionale di statistica — Italian national statistical institute
LGBTQIA+	Lesbian, Gay, Bisexual, Trans, Queer, Intersex, Asexual, +
NGO	Non-governmental organization
NUDM	Non una di meno — Not one [woman, LGBTQIA+ folk] less
PCB	Polychlorinated biphenyls
POPs	Persistent organic pollutants
SENTIERI	Studio epidemiologico nazionale dei territori e degli insediamenti esposti a rischio da inquinamento — National Epidemiological Study of Residents in National Priority Contaminated Sites
SIN	Sito di interesse nazionale — site of national interest for remediation
STS	Science and technology studies
TCM	Traditional Chinese medicine
UNEP	United Nations Environmental Programme
WEGO	Well-being, Ecology, Gender, and Community
ZAD	Zone à défendre — Zone to defend

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Image 8. My grandfather in the garden, shot by me in April 2017

Image 9. NUDM campaign banner on endometriosis, fall 2021

Image 10. NUDM Napoli and Stop Biocidio coalition-building assembly, February 2020

Cover by Chiara Francesca Galimberti

Originally from Italy, and currently residing in Chicago, Chiara is a queer artist, writer, organizer, acupuncturist, immigrant, and former teen mother living with multiple disabilities. They are committed to building collaborative spaces for community care and centering collective health in and out of movements for justice. Chiara has worked for two decades in the fields of gender violence prevention, healing justice, and politicized art. They also have worked as a researcher and public intellectual, lecturing on topics like disability justice, accessible healthcare, and using art as a cultural tool for structural change.
https://www.chiaraacu.com/

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Alla Palestina e alla sua gente. Gli ultimi mesi di scrittura di questa tesi sono combaciati con il genocidio del popolo Palestinese per mano dello stato sionista di Israele, con la complicità, e supporto di tutti i governi occidentali, compreso quello italiano. Scrivere e riflettere di giustizia ambientale, sociale, femminista mentre la violenza coloniale schiaccia un intero popolo, è stato doloroso, ingiusto e allucinante. Finché avrò voce e vita, saprò da che parte stare: i popoli in lotta scrivono la storia, Intifada fino alla vittoria.

Thesis Summary

This scholar-activist PhD thesis delves into the intersections of environmental justice and transfeminism, situated in Naples, Southern Italy. Zooming in on the Political Ecology of biocide that occurred in my territory, I reflect on the generative dissatisfaction that prompted my shift away from damage-based research approaches. Instead of focusing solely on the construction of a sacrifice zone marked by toxic waste contamination, burial, and burning of the thirty-year-old history of waste management crises and the phenomenon of "Terra dei Fuochi", I engage with the possibilities, imaginaries and desires at the heart of grassroots organizing that can hold together environmental and disability justice, transfeminism and prefigurative urban politics. Feminist and Indigenous studies propose desire as an antidote that counteracts the toxic effects of damage-based research, which only focuses on the effects of oppression on our communities. Therefore, this thesis departs from that approach and engages with a feminist standpoint/praxis that pays attention to desire as a new framework for telling stories about marginalized communities, experiences and knowledges. Rejecting the universal and abstract nature of traditional knowledge, methods, and theory, I propose a situated, embodied, and militant Feminist Political Ecology (FPE). I critically reflect on what knowledges, epistemes and embodiments stand at the margins of FPE, drawing inspiration from bell hooks' conceptualization of the margin as a space of radical possibility and resistance. The theoretical framework embraces the "carrier bag theory of fiction" by Ursula K. Le Guin, intentionally holding together Critical Environmental Justice, Eco-crip and Disability Justice, and Transfeminism. Methodologically, the dissertation adopts a mosaic approach, assembling toxic autobiography, crip storytelling, cripistemology of pain, and the Future Archive Method. Following a personal and collective journey, each empirical chapter thinks with methods and theories that engage with different social justice aspects. I begin with the experience of Toxic Bios, a public environmental humanities project dedicated to eliciting and gathering autobiographical narratives of contamination by zooming into wasted bodies and landscapes. In this chapter, power relationships and socioenvironmental injustices are brought into conversation with the concept of time-scapes, referring to the intricate intersection of time, space, and bodies in relation to toxic exposure. Secondly, I engage in an autoethnographic immersion in “Terra dei Fuochi” zooming into intersecting injustices marking the experience of endometriosis, the bodily inflammatory chronic illness I live with and the toxic waste fires raging in the territory between the provinces of Naples and Caserta. The chapter reflects with the situated knowledge of the

inflamed body-territory and the ecopolitics of response-ability centered on interdependence and care for marginal bodies-territories. Mobilizing an inter-disciplinary toolbox, I propose a critical analysis of health, embodiment and environment in the form of a dialogue. Through Eco-crip theories, I reflect on the experience of chronic pain as a catalyst to learn about how environmental injustice is accumulating in bodies and territories; I analyze the epistemic activism of crip folks, producing counter-knowledge on contested illnesses as much as mutual aid practices. The last empirical chapter embarks on a speculative time-travel to a desirable future for Naples rooted in affirmative imaginaries about and for Naples, from the positionalities and desires of transfeminist and environmental justice activists. The chapter sketches a transfeminist urban political ecology informed by critical feminist and queer geographies, and Black feminist futurity. Employing the Future Archive Method, the fragments of the desirable eco-transfeminist city emerge as an antidote to its reduction to a neoliberal function. Conclusively, through a thematic discussion and conclusions, I outline the theoretical-political contributions of this dissertation. I aim to offer not prescriptive instructions and frameworks, but rather critical catalysts for situated applications and contextualized praxes for Feminist Political Ecology scholar-activism.

Resumen

Esta tesis doctoral de investigación activista profundiza en las intersecciones de la justicia ambiental y el transfeminismo, situada en Nápoles, Italia del Sur. Explorando la ecología política del biocidio que ocurrió en mi territorio, reflexiono sobre la insatisfacción generativa que impulsó mi alejamiento de enfoques de investigación basados en daños ("damage-based research"). En lugar de centrarme únicamente en la construcción de una zona de sacrificio marcada por la contaminación tóxica de residuos, su entierro y quema; treinta años de historia de crisis en la gestión de residuos y el fenómeno de "Terra dei Fuochi", me propongo explorar las posibilidades, imaginarios y deseos en el corazón de la organización comunitaria que puede articular la justicia ambiental y de discapacidad, el transfeminismo y la política urbana prefigurativa. Los estudios Feministas e Indígenas proponen el deseo como un antídoto que contrarresta los efectos tóxicos de la investigación basada en daños ("damage-based research"), que se centra únicamente en los efectos de la opresión en nuestras comunidades. Por lo tanto, esta tesis se aparta de esta perspectiva y se involucra con un enfoque/praxis feminista que presta atención al deseo como un nuevo marco para contar

historias sobre comunidades, experiencias y saberes marginalizados. Rechazando la naturaleza universal y abstracta del conocimiento, los métodos y la teoría tradicionales, propongo una Ecología Política Feminista (EPF) situada, encarnada y militante. Reflexiono críticamente sobre qué conocimientos, epistemes y cuerpos se encuentran en los márgenes de la EPF, inspirándome en la conceptualización de bell hooks sobre el margen como un espacio de posibilidad y resistencia radical. El marco teórico abraza la "teoría de la bolsa del transporte de la ficción" de Ursula K. Le Guin, integrando intencionadamente la Justicia Ambiental Crítica, Eco-crip y la Justicia de Discapacidad, y el Transfeminismo. Metodológicamente, la disertación adopta un enfoque de mosaico, ensamblando autobiografía tóxica, narrativa crip, epistemología crip ("cripistemology") del dolor y el Método del Archivo Futuro. Siguiendo un viaje personal y colectivo, cada capítulo empírico reflexiona con métodos y teorías que se relacionan con diferentes aspectos de la justicia social. Comienzo con la experiencia de Toxic Bios, un proyecto público de humanidades ambientales dedicado a obtener y recopilar narrativas autobiográficas de contaminación centradas en cuerpos y paisajes desechados. En este capítulo, las relaciones de poder y las injusticias socioambientales se entrelazan con el concepto de paisajes temporales ("time-scapes"), refiriéndose a la intrincada intersección de tiempo, espacio y cuerpos en relación con la exposición tóxica. En segundo lugar, realizo una inmersión autoetnográfica en la "Terra dei Fuochi", centrándome en las injusticias interseccionales que marcan la experiencia de la endometriosis, la enfermedad crónica inflamatoria del cuerpo con la que convivo, y los incendios de residuos tóxicos que asolan el territorio entre las provincias de Nápoles y Caserta. El capítulo reflexiona sobre el conocimiento situado del cuerpo-territorio inflamado y la ecopolítica de la capacidad de respuesta ("response-ability") centrada en la interdependencia y el cuidado de cuerpos-territorios marginales. Movilizando un conjunto interdisciplinario de herramientas, propongo un análisis crítico de la salud, el cuerpo y el entorno en forma de diálogo. A través de teorías Eco-crip, reflexiono sobre la experiencia del dolor crónico como un catalizador para comprender cómo la injusticia ambiental se acumula en cuerpos y territorios; analizo el activismo epistémico de las personas crip, que produce contra-conocimiento ("counter-knowledge") sobre enfermedades controvertidas y prácticas de ayuda mutua. El último capítulo se embarca en un viaje especulativo en el tiempo hacia un futuro deseable para Nápoles, arraigado en imaginarios afirmativos sobre y para Nápoles, desde las posicionalidades y deseos de activistas transfeministas y de justicia ambiental. El capítulo esboza una ecología política urbana transfeminista influenciada por

geografías críticas feministas y queer, así como por futurismos feministas negros. Empleando el Método del Archivo Futuro, los fragmentos de la ciudad eco-transfeminista deseable emergen como un antídoto a su reducción a una función neoliberal. Finalmente, a través de una discusión temática y conclusiones, esbozo las contribuciones teóricas y políticas de esta disertación. Mi objetivo no es ofrecer instrucciones y marcos prescriptivos, sino catalizadores críticos para aplicaciones situadas y prácticas contextualizadas para el activismo académico de la Ecología Política Feminista.

Resum

Aquesta tesi doctoral d'investigació activista aprofundeix en les interseccions de la justícia ambiental i el transfeminisme, situada a Nàpols, al sud d'Itàlia. Explorant l'ecologia política del biocidi que es va produir al meu territori, reflexiono sobre la insatisfacció generativa que va provocar el meu allunyament d'enfocaments d'investigació basats en danys ("damage-based research"). En comptes de centrar-me únicament en la construcció d'una zona de sacrifici marcada per la contaminació de residus tòxics, el seu enterrament i crema; trenta anys d'història de crisis en la gestió de residus i el fenomen de la "Terra dei Fuochi", em proposo explorar les possibilitats, els imaginaris i els desitjos al cor de l'organització de base que pot articular la justícia ambiental i de discapacitat, el transfeminisme i la política urbana prefigurativa. Els estudis Feministes i Indígenes proposen el desig com un antídot que contraresta els efectes tòxics de la investigació basada en danys ("damage-based research"), que només se centra en els efectes de l'opressió a les nostres comunitats. Per tant, aquesta tesi s'aparta d'aquesta perspectiva i es compromet amb un punt de vista/praxis feminista que presta atenció al desig com a nou marc per explicar històries sobre comunitats, experiències i coneixements marginats. Rebutjant la naturalesa universal i abstracta dels coneixements, mètodes i teoria tradicionals, proposo una Ecologia Política Feminista (EPF) situada, encarnada i militant. Reflexiono críticament sobre quins coneixements, epistemes i cossos es troben als marges de l'EPF, inspirant-me en la conceptualització de bell hooks sobre el marge com un espai de possibilitat i resistència radical. El marc teòric abraça la "teoria de la bossa de transport de la ficció" d'Ursula K. Le Guin, integrant intencionadament la Justícia Ambiental Crítica, l'Ecocrip i la Justícia per a Discapacitats i el Transfeminisme. Metodològicament, la tesi adopta un enfocament de mosaic, reunint autobiografia tòxica,

narració crip, epistemologia crip (“cripistemology”) del dolor i el Mètode de l’Arxiu del Futur. Seguint un recorregut personal i col·lectiu, cada capítol empíric reflexiona amb mètodes i teories que aborden diferents aspectes de la justícia social. Començo amb l'experiència de Toxic Bios, un projecte públic d'humanitats ambientals dedicat a obtenir i recopilar narracions autobiogràfiques de contaminació, focalitzant en cossos i paisatges contaminats. En aquest capítol, les relacions de poder i les injustícies socioambientals s’entrellacen amb el concepte de paisatges temporals (“time-scapes"), fent referència a la intersecció intricada del temps, l'espai i els cossos en relació amb l'exposició tòxica. En segon lloc, realitzo una immersió autoetnogràfica a la “Terra dei Fuochi”, centrant-me en les injustícies interseccionals que marquen l’experiència de l’endometriosi, la malaltia crònica inflamatòria corporal amb la qual convisc, i els incendis de residus tòxics que s'estenen al territori entre les províncies de Nàpols i Caserta. El capítol reflexiona sobre el coneixement situat del cos-territori inflamat i l’ecopolítica de la capacitat de resposta (“response-ability”) centrada en la interdependència i la cura dels cossos-territoris marginals. Mobilitzant una caixa d'eines interdisciplinar, proposo una anàlisi crítica de la salut, el cos i l’entorn en forma de diàleg. Mitjançant les teories Eco-crip, reflexiono sobre l'experiència del dolor crònic com a catalitzador per conèixer com s'acumula la injustícia ambiental en els cossos i els territoris; analitzo l'activisme epistèmic de les persones crip, que produeix alhora contra-coneixement sobre malalties controvertides i pràctiques d'ajuda mútua. L'últim capítol empíric s'embarca en un viatge especulatiu en el temps cap a un futur desitjable per a Nàpols, arrelat en imaginaris afirmatius sobre i per Nàpols, des de les posicions i els desitjos dels activistes transfeministes i de justícia ambiental. El capítol esbossa una ecologia política urbana transfeminista influenciada per geografies feministes i queer crítiques, així como per futurismes feministes negres. Utilitzant el Mètode de l’Arxiu Futur, els fragments de la ciutat ecotransfeminista desitjable emergeixen com un antídot contra la seva reducció a una funció neoliberal. Finalment, mitjançant una discussió temàtica i conclusions, exposo les aportacions teòriques i polítiques d'aquesta tesi. El meu objectiu no és oferir instruccions i marcs prescriptius, sinó catalitzadors crítics per a aplicacions situades i pràctiques contextualitzades per a l'activisme acadèmic de l'Ecologia Política Feminista.

1. Introduction

There are plenty of strategies to set the scene for a research project. Often this setup is done in a neutral tone that speaks in the language of research gaps, literature reviews, original contributions to a field of scholarship. I could start telling the story of how this thesis emerged from a coalition politics attempt that was lost to the Covid19 pandemic. I could tell the history of harm accumulated in the southern Italian region of Campania, where I am from, with the aim to quantify and visibilize damaged lives through epidemiological and toxicological studies, environmental impact assessments of waste management facilities, geological and monitoring studies for environmental cleanup. But these approaches would all provide a mechanistic and dismembered account of a socio-ecological story that is differentially embodied, and blends the promise of modernity with sacrifice, toxicity, aberration, interrupted dreams, pain, loss, grief, anger, rebellion, collectivity, desire, care and interdependence. Or maybe I could start from the painful and revelatory moments when the political nexus between health and environment, a central topic of my studies and activism, arrogantly entered into my life, blurring the divide between researched and researcher.

I grew up in Ercolano, a southern Italian city in the province of Naples, between the shadow of Mount Vesuvius and the Tyrrhenian Sea, a territory enclosed in the SIN Litorale Vesuviano[1], because its contemporary history is marked by the presence of legal and illegal landfills and toxic waste fires. A few years ago, I was diagnosed with severe and infiltrating endometriosis, a chronic inflammatory disease that embodies the slow violence of Italian capitalist development. During gestation and growth, substances like dioxins and PCBs soaked my territory and crossed the porous boundary between the inside and outside of the organism. This experience produced an onto-epistemological shift where I became the object of my own research, opening the possibility to see the artificial and violent boundaries that

[1] SIN indicates sites of national interest for remediation, instituted in response to the damaging consequences of industrial, extractivist, and waste management activities on soil, water, and health. The remediation works are supervised by the national Ministry of Environment (in 2021 changed to the Ministry of the Ecological Transition and from 2022 Ministry of Environment and Energy Security). The declassification from SIN to SIR (site of regional interest) has often served institutional immobilism.

Western and positivist sciences have built to separate and control (Anzaldúa, 1987; Motta, 2018; Plumwood, 1993; Tuhiwai-Smith, 1999). Centering the political and relational grounds of the health and environments nexus makes space for the conceptualization of the porous and material socio-ecological entanglements that we are all differentially part of, a deviation from the disembodied positivist scientific gaze distancing the human from the rest of the living world (Liboiron, 2021; Murphy, 2017).

In this thesis I do not start from a passive, inert object of research out there to be studied. In its place, I stand in the lineage/genealogy of feminist and decolonial thinkers and activists who have sought to rethink "objectivity" engaging with situated knowledges as a practice and process of unveiling the workings of power in knowledge production (Lugones, 2003). And as I leaned into the cracks of the master model (Plumwood, 1993), I have found the words to tell *my-our* partial - invested and incomplete - story of contamination, health and grassroots transfeminist, environmental and disability justice politics aimed at self-determination.

In this scholar-activist PhD project I focused on the complex and multi-sited field of embodied epistemology — a knowledge cultivation praxis that takes embodiment seriously for the critical study of systems of oppressions — in Michelle Murphy's words (2012), a commitment to "oppositional tactics of knowledge production" (p. 98) through looking at the intersection of environmental justice and transfeminism, on matters of health, bodies-territories self-determination and desire. The southern Italian city of Naples, my hometown, is the city that has shaped me and the place in which this research and my activism are grounded. This dissertation aims to craft careful narratives that not only describe but also intervene in patriarchal, capitalist, ableist and colonialist nature-cultures (Haraway, 2015). Hence, it interrogates the political context where knowledge is cultivated and affirmed by marginalized communities, in opposition to the constant invisibilization and objectification that occurs in mainstream understandings and reproduction of scientific fields such as the biomedical, environmental and urban planning and policies.

Therefore, the dissertation centers the situated knowledges and practices (praxes) produced by and through social justice activism in Naples, in solidarity and co-becoming with wider networks of social justice work. Instead of understanding everyday relationships and activities as something that I had to alienate from in order to produce theory, I here build on the premise that theory is not separated from practice (hooks, 1991).

The main aim of this thesis is thus to *attune to and learn from the knowledges, embodiments, imaginaries and everyday lived relations between transfeminism and environmental justice that affirm, rethink and perform emancipatory life-making in the metropolitan city of Naples.* In this dissertation, my intention was thus not to conduct fieldwork focused on the practices and discourses of social movements. Instead, my approach is grounded on the recognition of social justice activism as a locus for counter-hegemonic and relational knowledge cultivation, marked by oppositional and transformative qualities. I argue that the role of the activist-researcher is not to furnish a theoretical framework merely describing and assigning meaning to activism. Instead, it involves a deliberate engagement with and critical reflection on the potent, situated, dynamic, partial, and relational knowledges that emerge through grassroots political organizing.

Questioning the positivist and colonial idea of methods, theory, and knowledge as universal, neutral and abstract I formulate a situated, embodied and militant Feminist Political Ecology praxis. This, in turn, will be mobilized to reshape the contours of traditional Feminist Political Ecology, via an engagement with what is left at its margins from a spatial and epistemological perspective, and therefore focusing on the metropolitan urban south, chronic illness, transfeminism, futurity. In the interest of critically interrogating and expanding FPE, I examine its strengths and limitations and propose new articulations from what sits at the margins of the field. In doing this, I draw inspiration from the conceptualization of the margin by bell hooks (1989), as not only a space of deprivation but also of radical possibility and resistance. The spatial focus will be on the metropolitan European South, where as a variegated composition of social justice movements has highlighted, the "othering" project starts within the boundaries of Europe, through the production of a sacrifice zone of toxic exposure (Lerner, 2010). Through embodied epistemologies I also contribute to the field of epistemic justice rooted in social struggles (Icaza & Vásquez, 2013), through the careful composition of theories and methodologies that help undo the normalization and silencing of harm. The overall theoretical frame is inspired by the "carrier bag theory of fiction" by Ursula K. Le Guin, a dispositif that helped me deliberately collect and hold together Critical Environmental Justice, Eco-crip and Disability Justice and Transfeminist standpoints and elaborations. Methodologically, the dissertation is put together as a mosaic composed of toxic autobiography, crip storytelling, cripistemology of pain and the future archive method.

1.1. When background comes to matter

Under extractivist and neo-colonial capitalism governments and corporations consider entire territories and their human and more-than-human communities as both an inexhaustible source of new energy to fuel the productive machine and, as repositories for the toxic and sickening waste produced by that same system, unevenly transforming land, air, water, human, and more-than-human bodies into toxic sinks. Neoliberal and financialized capitalism perpetuates the logic of domination historically associated with imperialism, developmentalism, patriarchy, and colonialism—all in the name of a specific worldview imposed as universal (Liboiron, 2021). In the era of socio-ecological catastrophes, often referred to as the Capitalocene (Moore, 2016), marginalized territories and bodies are considered lands to conquer and resources to be exploited to exhaustion—only to restart the process elsewhere, at the next frontier of accumulation (Banerjee, 2008). In this dissertation, I employ the Wasteocene perspective zooming on the wasting relationships that produce the othering of specific people and territories for the capitalist, racist, ableist, patriarchal and extractivist system to function (Armiero, 2021). Nevertheless, these embodied experiences are the very same material place where intersectional struggles confront the degradation and marginalization of bodies and ecosystems and build alternatives from the margins of capitalist accumulation. This is the standpoint from where I will try to tell the story of my territory otherwise (Harcourt & Nelson, 2015).

1.1.1. The 'South' in the 'North'

Since the inception of the Italian national project in the mid-19th century, dominant public and scientific discourses cast southern Italians as the embodiment of degeneration, backwardness, criminality, and filthiness, as opposed to the hegemonic modernity reflected in the social, economic and scientific culture of northern Italian and European culture (Conelli, 2022; Petrillo, 2009). During the second half of the 19th century, in an attempt to be assimilated as part of modern Europe, Italian elites employed a local translation of discourses pertaining to the global colonial archive within the boundaries of Europe, constructing, in dualist terms, the southern territories as the opposite of progress. Initially imbued with social Darwinism theories and a whole strand of criminal anthropology studies conducted on the very bodies of southern Italian people, these discourses and their consequential governmental programs reveal the coloniality inherent in the modern-

backward binary (Conelli, 2022). In retracing the genealogy of these epistemological categories, through Gramscian and postcolonial studies, Carmine Conelli (2022) has called this othering project the “reversal of the nation”. Through a Gramscian and postcolonial reading of the construction of southern Italy as subaltern or internal othered, we can retrace how the national and local elites could normalize the uneven power relations and criminalize the popular revolts that infuriated in southern Italy (Gramsci, 1975).

From the nation-building project to today, the same discursive tropes are systematically reused and reshaped to cast southern Italians and remarkably the city of Naples, as the epitome of uncivilized, drawing a clear distinctive line between the North and the South, that is not purely geographical, but rather entrenched in uneven relations of power. In some cases, this episteme of coloniality served as the rationale for development projects that would result in the construction of heavy and contaminating industries in rural areas, as part of the economic miracle of the 1960s, or to enforce the waste emergency in Campania in the 1990s (Armiero & D’Alisa 2012; De Rosa, 2016; Petrillo, 2009). Without aiming to perpetuate an essentialist identitarian categorization specific to southern Italy, one that would overlook internal intersectional and territorial differences and ultimately resort to the same dualistic epistemology rooted in Western onto-epistemology, I intend to heed Conelli's (2022) suggestion to contemplate from and through a southern perspective as an oppositional tactic of counter-hegemonic knowledge cultivation. This involves a critical examination of the multi-layered infrastructures of modernity and their disparate impacts on marginalized bodies and territories. Simultaneously, I aspire to forge meaningful alliances with scholar-activists from other margins, contributing to the cultivation of "new epistemologies of resistance and transformation from a southern vantage point" (Conelli, 2019, p. 45).

In this dissertation I think with and depart from these marginalized and othered experiences-knowledges that were produced within specific social justice struggles rooted in Campania, in alliance with other territorial struggles in southern Italy and beyond (Bove & Festa 2022; Conelli 2022). I draw lines of continuity from other historical struggles and their praxes that produced the foundations for some of the experiences I directly participated in, such as the environmental justice and transfeminist movement. From the geography of a sacrifice zone at the margins of Europe, I build on counter-hegemonic knowledges and practices that center processes of self-determination to build socially and ecologically emancipatory paths.

1.1.2. The Political Ecology of Biocide



Image 1. Map of the Campania region with its different provinces in southern Italy. Source: territorial information system of the city of Naples. https://sit.cittametropolitana.na.it/ Last accessed on February 22, 2024.

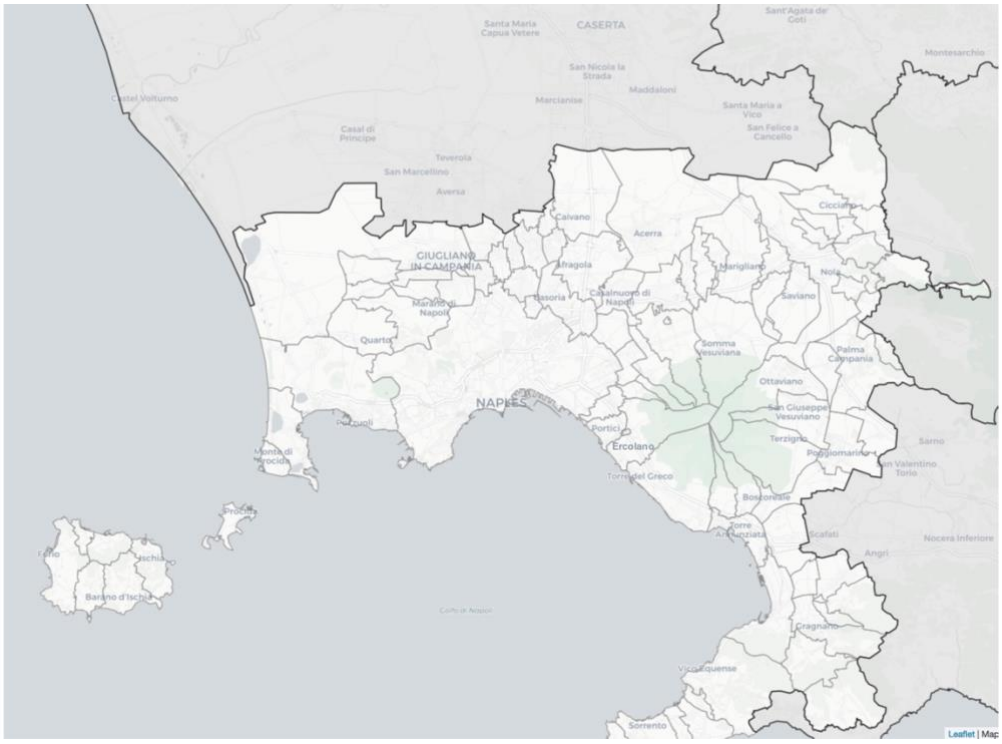


Image 2. Map of the metropolitan city of Naples and the neighboring Caserta province. Source: the territorial information system of the city of Naples. https://sit.cittametropolitana.na.it/ Last accessed on February 22, 2024.

Since the 1980s, the territory between the provinces of Naples and Caserta, where I write from and fight for, has experienced a waste emergency and the *Land of Fires* phenomenon, with toxic waste contamination, burying, and burning. This transformation of our land into a sacrifice zone stands in the collective memory of activists and the wider public as a crucial experience of the wasting relationships produced by necrocapitalism (Armiero, 2021; Banerjee, 2008). The Campania waste crisis unfolded through two interconnected processes. Firstly, from 1994 until 2012, the Italian government declared a 'state of emergency' over the urban solid waste management, transferring legal powers to the Committee for the waste emergency in Campania. This ad-hoc national governmental agency enacted technocratic decision-making processes, by-passing environmental and land use legislation and eroded democratic participation (D'Alisa et al., 2010). Secondly, the Committee obscured and sustained the so-called *Land of Fires* phenomenon, which is the continuous illegal dumping and burning of industrial and hazardous waste in existing landfills and agricultural areas, orchestrated by a profit-seeking alliance between industrialists, the local organized crime *Camorra*, and complicit authorities (Iengo & Armiero 2017). Although mainstream discourses about the waste emergency fixates on the more visible urban waste, activists have been highlighting the perilous health hazards stemming from illegal waste disposal and burning (Capone et al., 2006). These processes have caused the uneven distribution of contamination and its adverse health impacts, accompanied and enabled by profit-driven decision-making processes over territorial development, and the criminalization of environmental justice movements (Armiero & D'Alisa 2012).

From the first decade of the 2000s, there has been abundant Political Ecology literature about the waste emergency and the *Land of Fires*, where the political nexus between health and environment has instigated decades of grassroots uprising, resistance and alternatives to a specific form of environmental violence that activists and scholars have called *biocide* (Armiero 2008, 2014; Armiero & D'Alisa 2012; Armiero & De Rosa 2016; Armiero & Fava 2016; Armiero et al. 2019). Salvatore Paolo De Rosa has elaborated how *biocide* "articulates the relationships between political-economic processes and their complex interaction with ecosystems and bodies: it catches this phenomenon dialectically by connecting the "killing of life" to strategies of profit-making. The term illustrates the interdependent features of cost shifting and life-killing as a deliberate project to which Campania has been sacrificed by networks of powers" (De Rosa, 2014, p. 15).

For many years, the environmental injustice occurring in Campania was narrated through the colonial lens of a backward population, unable to deal with their waste in modern and efficient ways, but rather governed by criminal organizations, and responsible for their ill health due to unhealthy cultural habits (Iengo & Armiero 2017; Petrillo, 2009). As a result, grassroots actions struggled to find proof for their claims about the effects of landfills, incinerators and toxic waste burning as sources of contamination for human and more-than-human health. Meanwhile, institutional responses have gained, and continue to gain advantages from the radical uncertainties surrounding the production of scientific knowledge about the health effects of contamination (Barca 2011*;* Centemeri 2014; Callonet al., 2001*;* Oreskes & Conway 2010). As scholars and activists, many of us have supported and participated in the environmental justice movement with engaged Political Ecology literature on the political nexus between the health of our communities and our territories (Iengo & Armiero 2017). This Political Ecology literature on the socio-ecological history of the waste emergency and the *Land of Fires* phenomenon in Campania offered a thorough analysis of grassroots organizing for the democratization of territorial decision-making processes. It has also contributed to the production of what Jason Corburn (2005) has called street science, as a hybrid form of knowledge production that combines engaged expert science with grassroots forms of evidence and experiences against the normalization, invisibilization, and silencing of harm on the nexus between health and ecological damage caused by landfills and incinerators. The local and national governmental inaction on, if not connivance in, the construction of Campania as a sacrifice zone has coupled with the dominant neoliberal discourses that frame health as a purely individual responsibility where racialized, gendered, classed and disabled subjectivities are depicted as both incapable to look after themselves and a threat to the nation's health (Minich, 2023).

On November 16, 2013 the grassroot environmental justice network going under the name of Stop Biocidio brought more than 100,000 people in the streets of Naples, uniting committees, associations, and radical leftist collectives in the questioning of a system that produces the disablement of lives and the ever-growing death of territories and human and more-than-human bodies, claiming the indissoluble link between social and ecological health. Finally, in February 2023, the 6th Epidemiological Study of Residents in National Priority Contaminated Sites called "S.E.N.T.I.E.R.I.", published by the Italian Institute of Health, has provided valid and objective evidence, in modern scientific terms, for what the criminalized and vilified grassroots movements have been claiming for decades:

> "The communities under S.E.N.T.I.E.R.I. surveillance often have environmental injustice conditions associated with the cumulative impact of environmental pressures due to contamination and a high socioeconomic deprivation and mortality risk. In Italy, a North-South divide gradient is present, with the worst conditions in the South and Islands, where most communities affected by contaminated sites are socioeconomically deprived." (Zona et al., 2023, p. 375).

The report also highlights the statistic that women from Southern Italy exhibit the highest mortality rate in the country. Even though, or maybe especially because, this publication did not result in wider societal and political action as many activists would have expected, it raises the controversial but fundamental question of which lives get to matter. It sheds light to the uneven systems of power in the regimes of perceptibility around toxicity together with the implications for the politics of knowledge production (Murphy, 2017; Liboiron et al., 2018).



Image 3. Under the slogan #fiumeinpiena (the raging river n.d.r.) the environmental justice network Stop Biocidio organized a national demonstration held in Naples on November 16, 2013. The banners show national and local politicians who silenced, normalized or profited transformation of Campania into a sacrifice zone. Photo courtesy of the long-standing activist Ferdinando Kaiser.

1.2. Scholar-activism in a time of pandemic

My "fieldwork" in Naples started a couple of months before the Covid19 pandemic hit, while coalitions across the transfeminist and environmental and climate justice movement seemed to be possible and occurring in the city. Participating as an activist and scholar, I aimed to critically reflect on, and engage with, the grounds upon which the coalition between the environmental justice and transfeminist movements was built, negotiated and embodied. Indeed, 2019 was a vibrant year with widespread and growing protests, alliances and resistances that culminated in the climate justice movement's capacity to articulate intersectional analysis and practices across previously distinct radical movements. As I returned to my hometown after 10 years thanks to this research project, I dedicated time and energy to building new, and transforming already existing, political relationships. Since November 2019, I have engaged in grassroots activities to familiarize and participate in the environmental justice and transfeminist movements and in the scholar-activist collective Ecologie Politiche del Presente in the city of Naples.[2] In the spirit of action research, I did not parachute into a fieldwork site making contacts with research participants in order to "collect data". Instead, for the first two months I engaged in grassroots activities to support collective learning and helped organize grassroots events about Feminist Political Ecology, environmental and disability justice in high schools and universities where students self-organize their trainings because official curriculums do not include counter-hegemonic knowledges, at assemblies in occupied social centers, or at the local agroecological farm, and at museums' public programs at the local and national level.

[2] The scholar-activist laboratory was born in 2018 at a time when Political Ecology was not yet found in academic curriculums in Italy. The laboratory is based in the southern Italian city of Naples, where the members met through and across different periods of social justice mobilizations, especially around the waste emergency and the urban commons. Since then, we have been organizing workshops, seminars, public discussions, trainings, counter-mapping walks and currently curate a book series on Political Ecologies for Tamu Edizioni, an independent press also based in Naples. As part of the book series, I together with Ecologie Politiche del Presente and different social movements o-edited and co-authored the book "Trame: saperi e pratiche per un'ecologia politica situata" published in 2021 and presented in many Italian cities and adopted in several academic curriculums since 2022. See more in Annexes 2 and 3.



Image 4. Self-organized seminar on Political Ecology for social movements, between Ecologie Politiche del Presente and students' collectives at Federico II University occupied study room, December 2019.

Few days before the lockdown, as an attempt at building an eco-transfeminist coalition between the local environmental justice network Stop Biocidio and the Neapolitan assembly of the transfeminist movement Non una di Meno, we organized a first assembly together. There, issues concerning self-determination of bodies and territories, socio-ecological reproduction and health, care work as a site of generative conflict, and the conjuncture of environmental and patriarchal violence were discussed. For the first time, women and LGBTQIA+ folks from the environmental justice and transfeminist movement in Campania discussed and recognized one another through the feminist practice of starting from oneself, beyond the dominant narratives that portray them as mothers and victims.

A composite body of Feminist Political Ecology literature has engaged with gendered first, and then intersectional struggles for access to dignified lives in contexts of extractivism, environmental racism and injustice and colonialism and the politics of knowledge production (Elmhirst, 2018; Harcourt et al., 2023). While I am grateful to the genealogies of a field that taught me how to see beyond essentializing narratives to appreciate women's strategic activism and their situated knowledges that were operationalized to interrupt the reproduction of harm, I wish to complicate the picture.

During the aforementioned assembly between Stop Biocidio and Non una di meno, we tried to build a connection between the historical roles, experiences and knowledges of the women who fought for environmental justice in our territory, together with the intersectional analysis that transfeminism could provide. We wanted to look at the systemic, synergic and multi-scalar oppressions that occur within our communities and in our land, while opening to self-determination imaginaries that critically reflect on the consequences of demanding distributive justice from the very same institutions and powers that perpetrated the harm in the first place. In a way we desired to move beyond the traditionally expected and assumed roles of women and LGBTQIA+ folks in environmentalist movements, as part of a process of liberating our own narratives and practices, while recognizing and celebrating the struggles that came before us and upon which we could continue multiplying practices and imaginaries. Much ecofeminist and feminist decolonial work has analyzed how women's role in environmentalism is often associated with the motherly and submissive role of care-takers and life-giving capacity in a heterosexist reduction of their lives to reproduction (Sandilands, 1999; Tola, 2018). On the other hand, LGBTQIA+ folks in environmentalist discourses are either erased by the coloniality of the gender binary or are portrayed as aberrations against nature to be fixed (Di Chiro, 2010; Lugones, 2010). However, this fertile coalition, and the fruitful pathways it may have taken, was interrupted by the lockdown. This manuscript partially sparks from such a disrupted coalition politics experience. By March 2020, in the midst of a raging pandemic, I was at a "scientific/ethical" crossroads. Where traditional social scientists would have analyzed the why and how this coalition work did not continue, I decided to dedicate my energies and time to a research practice that does not reproduce extractive tensions nor reproduces a "damage-based" research (Tuck, 2009). Although the challenges and injustices brought to the fore by the pandemic are closely related to environmentalism and feminism, social movement's activities, mobilizations and claims have been drastically affected, limited and reshaped due to the global pandemic, the multiple lockdowns and their social, ecological, and economic consequences.

1.2.1. Politicizing chronic illness and cripping neoliberal academia

The pandemic provided a radically different reality that demanded a shift in how we organized and imagined life, research, and activism. Against a linear storyline that begins with my return to Naples to today, this thesis reflects an assertive and transformative movement inward and outward between micro-embodiments and materialities and macro-

socio-ecological processes. As my health worsened right before I started the PhD and throughout the first year of the pandemic, I was able to stay in Naples rather than leaving after "fieldwork" was considered concluded. This possibility to engage in four years of scholar-activism in my hometown where the boundaries between life, political engagement and research do not matter, between the sea and the volcano I love, surrounded by a community of care composed of comrades, friends and family (human and more-than-human) liberated a potential that could not be fostered in a few months of - surely - engaged research. Navigating the experience of chronic illness and academia has been ambiguous and complex, especially within the timeframes, deliverables and output-oriented framework of an EU funded project based on excellence and performance, although sweetened by the feminist ethics of care permeating our WEGO network.[3] As the hours, days and weeks of brain fog, chronic widespread pain and migraines expanded, I grew more insecure and unwilling to participate in the fictional show of neoliberal academia, one that favors individualistic lives, where scholars are supposed to be always on the move, ready to engage in multiple-days-long conferences on the other side of the planet, working at all times of the day and of the year, participating in the grind machine of productivity and competition. Between doctors' appointments, surgery and recovery, new diagnoses, adaptation to new medications and their side effects, chronic anxiety, the suffering and pain of medical trauma and losing family members during a pandemic, giving up was a recurring thought.

Nonetheless, during the same time I was eagerly learning to navigate, resist and reflect on this experience thanks to Crip scholarship and activism. Inspired by Jonathan Sterne (2021), through this PhD I attempted to craft an impaired version of scholarship where the subject that produces knowledge departs from the impairment rather than an imagination of themselves as agential and whole. The dynamic nature of my disabilities had me fluctuating between resisting the internalized ableism and imposter syndrome each time I had to slow down and revoke my participation to desired collective moments and speeding through exhaustion to meet deadlines when pain and fatigue subsided, still lurking in the

[3] Started in the fall of 2018 and officially ending in 2022, WEGO-ITN was the first Feminist Political Ecology PhD training network. I was one of the 15 early career researchers hired in this project funded by the European Union Horizon 2020 Marie Sklodowska-Curie. The network was composed of different academic institutions and third sector partners that supported PhDs through mentorship and supervision. I had the privilege of receiving really good funding through this scheme, but more importantly I participated in the makings of an intergenerational feminist network, that though very difficult and also engaging moments, has put into action an attentive process of building careful relationships of trust and support.

background. Crip politics and knowledges helped me subvert normative expectations of time, progress, and productivity, providing space for an experience that steers away from compulsory able-bodiedness and able-mindedness, even through and despite institutional shortcomings.

1.3. Motivation and standpoint

The motivation behind this dissertation is rooted in the desire to tell a story that does not only reflect and analyze but also aims to undo oppressive forms of knowledge and histories about people and place at the intersection of environmental and disability justice, transfeminist and prefigurative urban politics. This is a deliberate strategy to begin with marginalized embodied lived experience, entwined with transformative knowledges from a broad range of social justice literature, as a situated standpoint from which counter-hegemonic knowledge is cultivated, rather than produced (Shilliam, 2015; Sheik, 2022).

But I wish to dive deep into the critical aspects of situatedness beyond individualized experiences and reflect with Sterne's words on situated feminist and queer theories, as "an epistemology informed by standpoint but where standpoint doesn't produce closure" (2021, p. 17). For decades, feminist, decolonial, Black, Indigenous, disabled scholars have sought to provide a critique and alternative to the supposed universal and neutral character of positivist scientific production, highlighting its inherent power-laden structures (Collins, 1991; Harding, 1991). Haraway's proposal for situated knowledges (1988) is a call for moving beyond individualized embodiments, and even the specific women's standpoint in the production of knowledge, rather as engagement with ways of doing science otherwise, a way of embodying feminist objectivity that is made responsible for the specific ways of seeing, or visualizing technologies, that inform our knowledge production aimed at constructing more just worlds. Hence, situated knowledges engage with the epistemic question that asks how knowledge is produced and what kind of epistemes and embodiments come to matter. Since Haraway's call for situated and embodied knowledges, we have witnessed the flourishing of science produced from the vantage point of the subjugated and marginalized. Such knowledge is understood to offer a more attentive, relational, critical, and precise analysis of injustices, violence, and liberation paths. I find particular inspiration from and owe a big debt of gratitude to Feminist, Indigenous, and Decolonial Science and Technology Studies. These fields resist established norms and standards dictating how and

what kind of academic knowledge should be generated regarding the impacts of contamination, capitalism, colonialism-coloniality, ableism, patriarchy, and all forms of oppressive infrastructures on the lives of marginalized communities (Kimmerer, 2013; Murphy, 2017; Liboiron et al., 2018). Thanks to these voices, I could find the words to craft a critical standpoint in the study of the production of a sacrifice territory and community—not as an inert object of study but as a longstanding affirmative relation to land and bodies' self-determination. This perspective resonates in my grassroots activism and the theoretical, political, and methodological praxis of this dissertation.

1.3.1. Generative dissatisfactions

After spending several years as a scholar-activist in the Environmental Justice field, studying the biocide occurring in my homeland, I began to feel dissatisfied with the narratives, practices, and goals generated both within my field of study and within grassroots social movements. Certain concerns often become taboo subjects in our studies and reflections, as if discussing them might implicate us in providing fodder for the enemy (Kafer, 2013). I am willing to take the risk of addressing the controversial because we cannot shy away from uncovering tensions and constraints that we are implicated in, responsible for. Three spheres of dissatisfaction prompted a radical shift in this dissertation's focus and strategies: ableist and reductionist conceptions of health; the burden of proof; the promise of institutional justice.

The first dissatisfaction had to do with how health was operationalized as a catalyst for organizing. Over the course of several years, I have gained valuable insights from the territorial struggles against contamination in Campania. These struggles have politicized illness, highlighting the embodied consequences of environmental damage. This is particularly crucial in the context of neoliberal and individualizing discourses that reduce the issue to the personal choices of southern Italians, portraying them as vicious, ignorant, and backward people incapable of taking care of themselves and their territories (Petrillo, 2009). Nevertheless, I started feeling uneasy about the oversimplified conceptualization of health solely as the absence of illness and the widespread understanding of disability and its materialization in disabled embodiments, as an aberration that has to be eradicated in our desirable notions of the future. This last aspect allows for the troubling conflation of unwell embodiments with definitions of what and who come to matter as desirable and natural and its opposites, critical categories in the othering project at the roots of multiple oppressions

(Kafer, 2013). Following Kim (2017) I was seeking to engage in environmental justice organizing and storytelling that would engage with a critical disability perspective. Hence with this thesis and the activist struggles I engaged with, I sought alliances and processes where chronic illness and disability wasn't just the measurable proof of environmental damage but an embodied, dignified, political experience that could inform more just knowledge production on environmental injustice.

Secondly, there is already a vast literature in environmental justice (hereafter EJ), political ecology and the environmental humanities which engages with the struggles of grassroots activists to craft different kinds of knowledges to prove the harm done (Bullard, 2000; Corburn, 2005; Di Chiro, 1997). In this dissertation, I don't intend to bear the responsibility of proving evidence, a liability seldomly borne by polluters and profit-makers. In the context of Campania, the EJ movement has invested years in collaborative endeavors with medical practitioners to generate scientific substantiation of the health consequences stemming from the waste emergency. However, none of these studies has successfully demonstrated the causal relationship between a specific contaminant and a particular illness. As Laura Centemeri (2014) recalls in her work on dioxin contamination and public health following the dioxin disaster in the northern Italian town of Seveso, the elusive quest, within the biomedical literature, for cause-effect explanation between environmental contamination and health consequences has political significance for public awareness and possible claims. Especially, when the invisibilized health-environment nexus couples with dominant discourses which describe public health and ecological concerns as something private and individual, purely personal troubles of marginalized communities (Minich, 2023). Furthermore, the agency of toxicants brings about a complexity of intra-actions (Barad, 2007) with bodies' ecologies, which disrupts the laboratory approach in the study of contamination (Centemeri, 2014). Therefore, with this dissertation I want to question the prevailing laboratory logic in the study of contamination that frames the issue as a purely scientific one where variables can be identified, isolated, and applied. The inherent complexity of real-world scenarios impedes the isolation of the synergistic effects arising from multiple contaminations and their corresponding health implications. This complexity is exacerbated by the deliberate governmental strategy fostering the development of industrial clusters and cumulative oppressions, wherein communities already burdened by contamination, racism and classism and little access to welfare are compelled to endure the compounding impact of diverse contaminant sources in a neoliberal setting where basic

dignified living conditions are challenged. Thus, the confluence of methodological limitations and systemic strategies complicates the endeavor to empirically substantiate the intricate relationships between specific contaminants and resultant health outcomes. In questioning the laboratory logic, I want to recognize the issue of the political nexus between health and environment as the complex matter of public health concerns and struggles (Centemeri, 2014). Here, there is no interest in reducing complexity. Dioxin does not cross boundaries and bodies which are all alike: marked by class, race, gender, ethnicity, ability, caste and nationality, bodies are affected and shaped by interlocking and mutually reinforcing systems of oppression and exposure that the biomedical literature seldomly investigates. If we are to acknowledge that evidence is hard to prove, as long as scientific studies will understand bodies and toxicants as discrete entities, how can we bring to light the environmental injustice with the aims to interrupt the damage, imagine and cultivate more liveable worlds?

Lastly, I became dissatisfied with the demand for a stronger involvement of the state, seen as the only possible actor capable of restoring justice. Seeping all the way into strategies of environmental justice activism, these claims imply assumptions and imaginaries of a desirable stronger state-repression and carceral system coupled with the promise of remediation, immunization and containment (both of people and pollutants), that have become dominant in the 20th century. Instead, I want to reflect with the putative promise of "cleanup" as fallacious in ontological and political terms. I take up Liboiron and Murphy's instigation to acknowledge pollution as a "ubiquitous condition of chemically altered living-being, a condition that is shared, but unevenly so" (Murphy 2017, p. 497). Pollution exceeds the politics of containment and fictional boundaries constructed by economic structures and technologies, expert knowledge and state regulations grounded in a political ideology which is centered on achieving material purity - as a supposed state of possible separation from pollution -, an approach that I acknowledge as no longer feasible or that may have never been realistically achievable. Reflecting on my early work addressed at visualizing the harm inflicted to my territory and people, I may have participated in building narratives infused with the promise of cleanup without engaging with the deeply political question of who is going to bear the cost of someone else's cleanup. Since the waste emergency period until the present, numerous journalistic and judicial investigations have leveled accusations regarding hazardous waste routes originating from the harbors of Campania and culminating in Somalia or Tunisia. The murder of reporter Ilaria Alpi in 1994, the very same year of the

waste emergency proclamation in Campania, is directly associated with her work on investigating these neo-colonial toxic waste routes (Poletti & Manisera, 2022; Tran et al., 2020). Now that I acknowledge the structural conditions within the current system, where industrial-capitalist pollution inevitably produces disposable places and people, the concern transcends mere state intervention, protocols, and remediation technologies. Instead, it pertains to holding accountable the apparatuses that sustain the damage in the first place: this is not only a theoretical reorientation but an attunement to evolving relations and political understandings of exposure, health and politics. What impact would this realization have on our activist campaigns and claims? Would it lead to despair and stalling, or could we envision new paths of liberation and struggle? Processes of procedural and distributive justice may fall short when seeking harm recognition and justice from the same institutions and powers that participate in and profit from contamination, thereby producing disposable lives (Barkan & Pulido, 2017).

In response to these generative dissatisfactions, I dedicate this dissertation to engaging with the imaginaries that could be liberated once we don't embrace the deceptive promise of oppressive and flawed understandings of health, evidence and justice that rely on the very same dominant institutions and social systems that produce and sustain the harm.

1.4. Theoretical approach

In the 'carrier bag' theory of fiction, feminist science-fiction author Ursula K. Le Guin (1989) reflects on an alternative to linear and progressive *His*tory made of arrows, killings, atrocity, violence and the hero. She tells a story of humanity through the carrier as the first cultural dispositif, a container that could be made of weaved hair, a leaf, a basket where people gathered what was useful, edible, beautiful, and curative like nuts, berries, sprouts, oats. My dear friend and brilliant scholar-thinker Antonia Anna Ferrante curated the introduction and Italian translation of the text, reflecting on the historical conjunction that brought Le Guin to write such a powerful text. Ferrante reflects on Le Guin's effort and desire to "invest on the value of care and collectivity, which are a necessity as much as an urgency" (2022, p. 111). In my dissertation, I draw upon Le Guin's 'carrier bag' concept, to portray the years of deliberate and careful gathering of collective organizing, encounters, lived experience, relationships, minor and official history. These praxes are held together in powerful relation to one another and with the following three fields of literature: critical

environmental justice with a focus on contamination and justice; disability justice and eco-crip studies that politicize health and disability in non-normative ways; and transfeminist geographies centered on desire coupled with Black feminist visionary fiction to engage with embodiment and desirable imaginaries about the future.

1.4.1. Critical Environmental Justice

Environmental justice as a field of study and activism emerged in the United States in the late 1970s and early 1980s with the mobilizations of communities, mostly African American but also Latin-a/e/x/s and Indigenous, against the construction of incinerators, landfills and other polluting infrastructures. These mobilizations held environmental and social justice issues together by bringing to light the unequal exposure to environmental contamination and risk and the resulting effects on the health of communities already hit by economic discrimination and lack of services. Environmental injustice is a key concept in Political Ecology, reflecting how one's social position, in terms of race, education, class, gender, sexuality, disability, nationality and other categories of difference determine one's position in the system of ecological relations that is socially organized. This principle was elaborated by African-American sociologist Robert Bullard (2000), founder of a field of research that studies how environmental injustice affects Black and other racialized minorities in the U.S. Denouncing environmental racism as systemic violence is a key aspect of the environmental justice movement. Environmental injustice is normalized through the toxic narrative of development and progress, whereby welfare depends on achieving the system's goals: GDP growth, investor interests or those of the domestic energetic industry. The interests of local communities become residual and expendable compared to these higher interests.

Environmental justice is a very powerful counter-narrative that is generating resistance and struggle all over the world. It is precisely from the claims of communities affected by environmental and social injustice that we can recognize a twofold violence that is intertwined: a material and slow violence exerted on the bodies of those who experience the daily consequences of environmental contamination over the *longue durée*; and the epistemic violence that dispossess communities of their knowledge and ignores them in their claims (Barca, 2014). The difficulty to grasp the violence at play in EJ stories is deeply and powerfully discussed by Rob Nixon as a kind of violence that "occurs gradually and out of sight, a violence of delayed destruction that is dispersed across time and space, an attritional violence that is typically not viewed as violence at all" (2011, p. 2). The core of Nixon's

vibrant and seminal text is concerned with widening the definition of what constitutes violence, through engaging in making visible and discuss about a kind of violence whose repercussions play out across a range of temporal scales (Nixon 2011). I follow his call for the importance to demonstrate "the representational, narrative, and strategic challenges posed by the relative invisibility of slow violence" (Nixon, 2011, p. 2).

Over the past four decades, socio-environmental justice scholarship and activism has produced a revolution in environmentalism, challenging the dominant Western thought's foundational logic of dualisms that separates humans from the environment (Di Chiro, 1995). Underlying the structure of Western dualist thought, multiple categories are constructed and understood as distinct and oppositional, where one is considered superior and dominant while the other takes on the guise of oppressed and marginalized "other": human and non-human, culture and nature, male and female, mind and body, subject and object, and so on (Lugones, 2010; Plumwood, 1993). Nature, in struggles for environmental justice, is no longer that pristine place to be saved or wilderness to be controlled but is embodied in the everyday lives of those on the margins of capitalist society (Di Chiro, 1995). In order for the system to accumulate profit, it is necessary and normalized to exclude, inferiorize, and pollute those marginalized, feminized, and racialized bodies and territories. The political nexus between health and environment becomes the compass of struggles against the harmfulness of infrastructures, factories, and landfills, where some human and non-human communities are disproportionately affected by environmental contamination and social inequalities, and from which to start again to subvert multiple oppressions.

Over the course of the EJ movement's histories and geographies, Black, Latinas, Indigenous, rural, proletarian and subaltern women keep alive and nurture this conflict between life and profit, fighting for access to public health, healthy air, water, and land, housing, neighborhoods, and jobs that allow for the unfolding of a dignified life. The argument that portrays women as closer to an ecological sensibility is difficult to unhinge in much scholarly work and public debates, and it is based on the same dualistic logic that the environmental justice movement undermines. Refusing the essentialist discourses, I actively propose a feminist-materialist story where women, historically oppressed subjects at the margins of patriarchal societies and entrusted with the reproduction of family and community. Through their situated and embodied experiences, many women in sacrifice zones could clearly see the incompatibility of life with the capitalist system and the slow violence of contamination. In Campania, proletarian women have been at the forefront of

the environmental justice movement, not because they may have a special and more direct connection to nature. Instead, from them I have learned what Donna Haraway calls situated knowledges (1988) that politicized their everyday experience of care-work leading to the recognition of the indissoluble link between contaminated bodies and territories — which I will discuss in chapter 3.

Socio-environmental justice movements today give us the coordinates of an exploitation that makes some communities and some territories expendable, along the lines of oppression based on race, class, gender, disability, sexual orientation, species, legal status, and their intersections. This intersectional environmentalism practices a rethinking of scientific knowledge that has traditionally been defined as a neutral and objective field. In the field of environmental justice, knowledge is plural and understood as political and a contested and unbalanced terrain of powerful interests. From the studies of Rachel Carson (1962) to those of Laura Conti (1977) and Stefania Barca (2014), we can trace the weight of the capitalist economic and political system in the recognition of environmental harm, which has systematically allowed the normalization of cumulative, intergenerational and persistent effects that burden marginal communities. Instead, environmental justice movements restart from what Jason Corburn (2005) calls street science, which interweaves scientific knowledge with embodied and situated knowledge, that is, with the political experience of contamination and collective community marginalization taking shape in struggles and posing questions that would otherwise remain silent.

My research is rooted in contemporary critical environmental justice, which vigorously explores the multiple aspects of environmental and social oppression and inequalities by contributing to a radical critique of the systemic violence perpetrated by the state, judiciary and carceral system, proposing a broader anti-authoritarian and transformative perspective rather than an exclusively reformist one (Pellow, 2018). In the early years of the movement, the majority of demands focused on seeking justice through legislation and institutional reforms, an approach that can leave intact the roots of inequalities that produce environmental injustice in the first place. To date, practices of resistance and alternatives building within and beyond the system are multiplying. Contamination, degradation and premature death can be traced along intersectional lines of oppression, that are contextually, culturally and historically differentiated, but still all rooted in and essential to colonialism, white supremacy, capitalism, sexism, ableism, etc. Thanks to the environmental justice reflections that aim to decolonize knowledges and practices, we

can uncover the human and more-than-human life that resist the deadly violence of the universal posture.

For several years, activists engaging in territorial struggles in the Southern Italian region of Campania have recognized environmental injustice as a framework for analysis and a platform for exploring alternatives. During the regional waste emergency regime and the Land of Fires phenomenon occurring since the 1980s that will be further detailed in the empirical chapters of the dissertation, our bodies became the indicators and battlegrounds for grassroots organizing (Iengo & Armiero, 2017). Through time, I came to understand and acknowledge that the environmental issues I was seeking to explore were within my skin and tissues, my very own body and around the slopes of Vesuvius, the storied volcano surrounding my hometown. The grassroots organizations against the environmental injustice in Campania have led to a broad collective awareness that has paradoxically made environmental devastation “real” and have shown themselves to be, from the beginning, deeply aware of the systemic character of the violence perpetrated against bodies and territories. From the first impressive demonstrations and claim platforms, it was clear that:

> "Biocide is the consequence of the environmental, social and economic devastation that has overwhelmed our territory and our lives. It is the systemic effect of an inhumane and speculative economic model that needs to pass on the environmental costs of unsustainable production to the entire community. All just in the name of maximum profit." (Stop Biocidio, 2019, p. 1).

Deeply engaged as a scholar and an activist for environmental justice, and following Rupa Marya and Raj Patel’s (2021) critical work on inflammation and the social determinants of health, in Chapter 3 and 4, I retrace the continuum of inflammation, connecting chronic inflammatory illnesses and the “Terra dei Fuochi” phenomenon in Campania.

1.4.2. Eco-Crip Studies and Disability Justice

While early environmental justice studies invariably refer to disability and chronic illness to indicate environmental harm, very few address the phenomenon from a critical disability perspective. In the initial studies, an attempt was made to "quantify, measure and prove that environmental injustice exists" and disability thus becoming a constitutive feature of that violence is treated simply as a transparent measure of inequity (Kim, 2017).

In this dissertation, I take up the suggestion by crip and feminist scholar Alison Kafer: “What is needed, then, are analyses that recognize and refuse the intertwined exploitation of bodies and environments without demonizing the illnesses and disabilities, and especially the ill and disabled bodies, that result from such exploitation.” (2013, p. 158). In this thesis I stand with Kafer’s (2013) proposition of a political-relational model of disability, as a departure from both the medical and social models and a refusal to the widespread depoliticization of disability. As an environmental justice scholar, I became dissatisfied with the use of disability and chronic illness as a cautionary tale of environmental damage (Clare, 2017; Kafer, 2013). And I wanted to move away from visions of better futures rooted in ableist ideologies where people with disabilities are portrayed as the visible symbols of pollution to eradicate (Kafer, 2013). As I started from these dissatisfactions, I wanted to hold on the possibilities that Kafer proposes at the intersection of environmental justice and crip politics:

> “We need a disability studies and disability activism that can challenge the siting of power plants or waste dumps in neighborhoods already overburdened by toxic industries; we need disability analyses that condemn the poisoning of bodies (human and otherwise) by both catastrophic spills and explosions as well as the “everyday” pollution of dry cleaners, contaminated water, and landfills” (2013, p. 158).

Crip studies is an interdisciplinary field that critically examines the experiences, identities, cultures, knowledges and histories of disabled, chronically ill and neurodivergent folks through intersectional lenses (Chen, Kafer, Kim & Minich 2023). The term "crip" – deriving from cripple - shares with the word queer, a process of reclamation of what constituted a derogatory term, as a way to challenge stigma and reclaim an empowering standpoint (McRuer, 2018). Crip theory is the fertile framework that challenges ableist assumptions of compulsory “able-bodiedness and able-mindedness” (McRuer, 2002) and explores alternative ways of understanding disability, away from a disembodied science reflected in the social model of disability and as a marginalized experience from where transformative knowledges and practices are cultivated. It engages with poststructuralist and postmodern perspectives to deconstruct dominant narratives and tropes about disability and disrupt normative notions of embodiment, productivity, desirability (McRuer, 2002).

The emerging intersection between Crip studies and the Environmental Humanities is yielding critical elaborations, contributing to the development of the burgeoning field known as Eco-crip studies. Eco-crip studies refers to an interdisciplinary field that explores the intersection of ecology and critical disability studies. This field seeks to understand the ways in which environmental justice issues, biomedical and military apparatuses, disabilities, chronic illnesses and neurodivergence intersect and influence one another, in inescapable and subversive ways (Jaquette Ray & Sibara, 2017). Eco-crip studies challenge mainstream understandings of nature, disability, and the environment, offering counter-hegemonic knowledges that queer and crip normative and oppressive tropes in environmental studies.

Disability justice therefore becomes the political and ethical ground that allows for an understanding of disability in relation to environmental injustice that goes beyond quantifiable evidence (Lamm, Berne, & Abadani, 2015). In this dissertation disability and chronic illness operate as situated experiences that allow for the cultivation of counter-knowledge and political critique of the dominant system, as a potential for counter-hegemonic activation. Disability justice is an intersectional social movement proposed and enacted by BIPOC, LGBTQIA+ disabled people, which:

> "challenges the idea that our worth as individuals has to do with our ability to perform as productive members of society. It insists that our worth is inherent and tied to the liberation of all beings. Like transformative justice, reproductive justice, and environmental justice, it implies a movement-building strategy and an anticapitalist critique. It deviates from single issue identities and activism" (Lamm, Berne, & Abadani 2015).

Futures are integral to struggles for environmental and crip, disability justice, therefore the subversive potential of imagination is at the core of many collective practices. Racialized, disabled, and queer subjectivities bring a fundamental contribution to the anti-racist, anti-ableist, and queer rethinking of what is desirable in the transformative futures we try to bring into the world: the historically contextualized experience of being othered, feminized, racialized, sacrificed, expendable is challenged by the principle of "indispensability" (Pellow, 2018). Constructing futures in which we are all indispensable, interconnected and self-determined can equip us with the tools to dismantle the

heteropatriarchal, white supremacist, capitalist and ableist master model (Piepzna-Samarasinha, 2018).

1.4.3. Trans, Black and Queer Feminisms

The stories, intersections, and genealogies of feminisms are plural and diverse, surely not linear nor univocal. Even though it is described as a movement started by white women in Western countries fighting for equality, the reality is that there are many feminisms as there are groups of women and dissident subjectivities that build collective action. In the 20th century, at multiple times, women and dissident subjectivities left at the margins of white liberal feminism, have struggled to raise their voices, experiences, concerns, needs and desires. Black, Indigenous, working-class, decolonial, anti-colonial, trans, rural, disabled women continuously break the silence and challenge what is taken for granted and whose voices and experience matter, radically expanding the aims and practices of the movement against sedimenting normativities and institutionalizations (Bey, 2022).

I deliberately use the term transfeminism across this dissertation, for its rootedness in the contexts of grassroots social movements in southern Europe for the last ten years and that I am part of (Arfini, 2020; WhoreDykeBlackTransFeminist Network, 2011). Transfeminism is not a canonized field of scholarly production, but certainly in southern Europe it materializes in:

> "autonomous, anti-institutional, direct action politics not only on trans liberation, but also more broadly about gender-based violence, sex-work decriminalization, reproductive rights, homonationalism and migration, anti-austerity critiques of neoliberalism, gentrification, and assimilationist gay and lesbian politics" (Arfini, 2020, p. 161).

Although I use mainly transfeminism, the thesis does not aim to separate this specific articulation, which is not an identitarian container of the clear and distinct boundaries from other anticapitalist, antiracist, queer, antifascist, intersectional feminisms. Rather, it provides a posture or a pair of glasses that allow to visualize what stands at the margins of institutionalized feminisms. Engaging in such an artificial separation would erase the complexity of influences, relationships, and conflicts that are constitutive of feminisms. This is because it is not possible to draw a sharp dividing line between one feminism and another;

rather, the political-scholarly horizon lies in the constructive and powerful encounter across differences, through alliances, conscious that the master's tools will not dismantle the master's house (Lorde, 1984). This thesis is in fact carefully composed with the unlearnings that come from the guidance of communitarian, Black and decolonial feminisms' words, claims, knowledges and experiences, with no intention to assimilate nor appropriate but deliberately think with (Colectivo Miradas Críticas del Territorio Desde el Feminismo, 2017; Lugones, 2003, 2010; Sheik, 2022). Feminisms from the margins provide a fundamental critique and radical alternative to universalizing claims, erasures and oppression ingrained in our societies and the dominant system of knowledge (hooks, 1984; Lorde, 1984; Spivak, 1999).Transfeminism embodies the disenchantment with the universalism of the early white and single-issue feminism (Koyama, 2003), opening the space to processes of intersectional organization around issues of gender-based, medical and police violence, reproductive justice, environmental injustice, anti-racism, anti-ableism, gender norms and stereotypes, labour issues, colonialism and extractivism. Transfeminist politics propose a deviation from the binary logic and centers embodiment as a situated and material site of knowledge production in political processes of subjectivation and resistance (Castelli, 2019).

In Italy, like in other southern European countries the network *Non una di meno* (hereafter NUDM) is born in the wake of the Argentinian feminist movement *Ni una menos* fighting against gender-based violence. In 2016, feminist collectives, women's shelters workers, associations against gender-based violence, historical feminist networks like Unione delle Donne, third sector groups working with marginalized women, and antisexist assemblies across Italy, started organizing towards a national demonstration on November 26, the international day for the elimination of gender-based violence. Since then, NUDM has worked with students in schools and universities against harassment in the sphere of education, for the expansion of a feminist welfare and against neoliberal cuts and neo-fascist expansion, for the right to abortion and self-determination away from patriarchal violence. Since its inception, NUDM has expanded its focus to transfeminist politics, keeping an intersectional frame, where in addition to the strenuous work against gender-based violence, environmental and climate justice, disability and queer politics, antiracist and anticapitalist desires and actions are coordinated and enacted. In this thesis, transfeminism constitutes a critical standpoint and framework that helped me queer notions, enable constant reflection, give importance to processes rather than only outcomes, and unapologetically push for an intersectional perspective aimed at recognizing and honoring differences. It is through my

involvement with this movement that my deeper engagement with this body of literature begins to unfold in this thesis.

Furthermore, transfeminist geographies, and Black visionary fiction provide brilliant analyses of experiences, counter-practices, alternative spaces and imaginaries for collective flourishing in the city, including during a time of pandemic (Bacciola, Belluto & Olcuire, 2021; Reese & Johnson, 2022; maree brown & Imarisha, 2015). In Naples, many grassroots political experiences were interrupted by the pandemic due to the growing insecurities concerning our lives. The repeated lockdowns negatively impacted our possibilities to meet, organize demonstrations and street actions, run activities in the activists' spaces of the city such as liberated urban commons or occupied social centers. The experiences of isolation, loss, reduced access to healthcare services, growing workloads and isolation had a huge impact on our body-minds health. Under the slogan "we won't go back to normal because normal was the problem", we have lived the first year of the pandemic seldomly crossing the isolated streets of Naples, which used to be jammed with traffic and people. Many lost their jobs or kept working in ever-more consuming fields. We experienced food shortages until industrial chains were the only food-providers left in the city, instead of the traditionally resisting everyday neighborhood-based human relationships. A surge in domestic violence and femicide urgently manifests that not all can feel safe at home. Heatwaves intensify in the summer, while Naples has few, unevenly distributed and often inaccessible green and blue spaces even though it faces the sea and it is surrounded by hills (Caputi & Fava, 2023). Since the beginning of the pandemic, the city fabric disclosed its structural inequalities even more starkly than before.

After a few months of general shock, as transfeminist activists we started to test new ways for bringing our struggles forward, to keep our ties and collective experiences going. We often resorted to online gatherings, to social media campaigns and distanced meetings. But we also grew more aware of the violence intrinsically built and planned in the urban environment for all those considered other and expendable, that is, not white, cis-gendered, able-bodied, and rich man. From a transfeminist standpoint, the city is the material, enfleshed, and everyday space where grassroots politics seek to transform and subvert urban structural inequalities, marginalization and expulsion. The transfeminist city is an agora of emergent strategies building a spatial architecture based on relationalities and reciprocity (maree brown, 2017). Motivated by critical geography informed by Black, Feminist, and

queer politics, envisioning future and desirable imaginaries became an essential component of working to uphold our social justice organizing.

1.5. Methodology

The story I attempt to draw is incomplete and partial, as are the scattered pieces of terracotta shards, in Neapolitan language *crastole,* I continuously find and collect while tilling the soil of my grandparents' garden. The etymology of crastole seems to be associated with the ancient Greek word γαστρα (gastra) used for terracotta pots, or κλἀσμα (klasma) meaning fragments. It is common to find fragments of past lives while working the land. These crastole that emerge from my grandparents' garden are decorated with simple lines or tiny flowers, brushes of light blue and green, sometimes brown strokes, producing a bright contrast against the dark volcanic soil. *Crastole* symbolically and materially reflect the discarded and wasted materials, lives and places. "To feel like crastole" in Neapolitan is in fact used to suggest a feeling brokennes and uselessness. In this dissertation, I play with the word *crastole* to reflect the fragmented matters of concern/care that are rematerialized (Murphy, 2012) into a methodology aimed at mending, attending, and repairing. Hence, each chapter can be seen as a piece of *crastole,* discarded epistemes, embodiments, and experiences, that help me compose an overall mosaic methodology.

The overall mosaic methodology seeks to affirm transformative knowledge production at the intersection of disability justice, transfeminist, critical environmental justice and prefigurative urban politics. Each of the threads should not be seen as what the social sciences have defined as case studies, rather processes of unlearning and dismantling normative visions, while naming and prefiguring transformative praxes. And as we follow along the thesis, we appreciate how these seemingly fragmented praxes turn into a mosaic, a work of recomposing alliances across movements and experiences. It is a partial and situated story, operationalizing the discarded shards as a way to acknowledge the mundane and embodied acts of everyday care-work conducted by the women that came before me in my family, whose stories were discarded from the grand history. *Crastole* again are not only symbolically and materially broken shards - often used to describe the lives and embodiments of those who stand at the margins - but are operationalized as fragments I unearthed somewhere and someplace, reflecting the process of cultivating knowledge in tension between agential audacity, radical dependency and situatedness (Sterne, 2021). The

four feminist methodological directions that I undertake in this dissertation are the pieces *crastole* that compose an overall mosaic methodology that helps affirm a transformative knowledge production aimed at casting a light on discarded embodiments, experiences, territories and desires that sit at the margins of Feminist Political Ecology.



Image 5. Some of the *crastole* I collected in the last four years in my grandparents' garden. From this picture, Chiara and I started discussing the possible artwork for the dissertation cover. To the right, the early sketches of the *crastole*, that can be found on the cover.

1.5.1. Desire-based research and kin studies

The overall methodology of this dissertation is inscribed in feminist militant research that pays attention to and is guided by desire as a new framework for telling embodied stories about marginalized communities, experiences and knowledges (Colectivo Situaciones, 2003). In the letter *"Suspending damage"*, Eve Tuck (2009) proposes desire as an antidote that counteracts the toxic effects of damage-based research narrowly focusing on the effects of oppression on our communities. While damage is centered in the past, "desire is involved with the not yet and, at times, the not anymore. Desire-based frameworks simultaneously acknowledge the pain of the past as it affects the present, and pull the trans-temporal wisdom, hope, and vision of the community in focus into the future to create change" (Tuck, 2009, p. 417). Reading the letter marked the onto-epistemological shift of this dissertation reorienting the story from coalition politics against contamination to relational and mundane practices for self-determination. At the heart of this dissertation lies love for my territory where I have learned and engaged with the political nexus between health and environment, bodies and territories, transformative theories and practices. This whole manuscript reflects a process of moving away from damage-based research and engaging with the possibilities and openings of a methodology centered on desire both as a vital and affirmative force to narrate for change (Tuck, 2009; Anzaldúa, 1987).

I stand in alliance with and keep on learning from activists and scholars that have come before me, who see the importance of integrating their own life story and experiences in their research and action (Lorde, 1980; hooks, 1991; Kafer, 2013; Kimmerer, 2013; Sterne, 2021). Remembering with tenderness about the first years of my scholarship, I was eager to unveil the violence inflicted onto my territory, although I was not fully aware of the trouble to conflate illness and environmental contamination. As a narrator I am responsible and complicit in the erasures and attentions that are embedded in storytelling. In overly focusing on providing evidence for the violence inflicted and then silenced, I may have contributed to a one-dimensional narrative of my territory.

As I anticipated in the previous section about the generative dissatisfactions from earlier work conducted on the environmental justice struggles in Campania, with this dissertation I wanted to focus on mundane, embodied and relational processes and aspects that stayed invisible through the previously enacted methodologies. This dissertation attempts to move away from an understanding of methodology as a set of choices available for the scientist to choose in an ethical and political vacuum. Instead, I wanted to make space for a contingent and relational methodology of attuning to place and people, uncovering which storytelling strategies may be able to support and account for transformation.

Political ecology has often resorted to case studies in order to study environmental dispossession, power dynamics and resistance. Nonetheless, speaking of the work conducted through and for this dissertation in terms of case study would erase the long-standing relationship to my territory, my family and political communities, irreducible to a fieldwork site. Inspired by Kanngieser and Todd's reflections (2020), environmental case studies are in fact predicated on disassociation of thought from place, and the latter often consumed and reproduced by those with no lived relation to the land, mountains, people, and sea. In dissonance with this tradition, this dissertation is a piece of my commitment to kin studies, as an attunement to the relational becoming with people and territory, cultivated through careful and generous protocols of attention, listening and noticing at multiple scales. Each of the central chapters interrogates and thinks with feminist action-research methods that engage with radical social and environmental justice theory and practice:

- the toxic autobiography as a counter-epistemology for environmental justice and disability justice in chapter 2 and 3 respectively (Armiero et al., 2019),

- cripistemology of pain and epistemic activism (Patsavas, 2014) for and by crip communities in chapter 4,

- and the Future Archive Method (Zechner, 2014) for imagined and desired radical urban futures in chapter 5.

1.6. Structure of the thesis

The dissertation consists of this introduction, four central chapters based on publications and a final discussion/conclusion chapter. The four publications (chapter 2 to 5) follow a personal and collective journey, each interrogating and thinking with specific methods and theories that engage with different aspects of social justice theories and practices. While the overarching bodies of literature, motivations and methodological approach were outlined in this introductory chapter, each of the following four chapters engages with specific transformative theories, bodies of work and radical methodologies to provide a specific contribution from the margins of Feminist Political Ecology. Each chapter is rooted in my personal-collective lived experience with scholar-activism and social justice activism in Campania and more specifically in the metropolitan area of Naples. The 6th and last chapter aims to provide some reflections and concluding remarks on my contribution to the field of Feminist Political Ecology, casting a light on marginalized embodiments, epistemes and temporalities.

Chapter 2 begins with the experience of Toxic Bios, a public environmental humanities project dedicated to eliciting and gathering autobiographical narratives of contamination by zooming into sacrificed bodies and places, peer-reviewed and published in the multi-disciplinary and edited volume "*Toxic Timescapes: Engaging with toxicity across time and space*". The chapter departs from the conceptualization of the Wasteocene by Armiero (2021) as the critical, analytical and material framework that introduces the structural conditions under which some lives are deemed to be discarded and are rendered disposable. In this chapter, power relationships and socio-environmental injustices are brought into conversation with the concept of time-scapes, referring to the intricate intersection of time, space, and bodies in relation to toxic exposure, where the intoxicated body is a site of violence as well as resistance. Employing that concept, linear understandings of time are unpacked as we - Marco Armiero and I - explore rhizomatic ways in which harmful substances permeate time and space, producing more-than-human and collective counter-hegemonic narratives.

The thesis continues with chapter 3, an autoethnographic immersion in the *Land of Fires* zooming into intersecting injustices marking the epistemological, material, political and porous entanglements between endometriosis, the bodily inflammatory chronic illness I live with and the toxic waste fires raging in the territory between the provinces of Naples and Caserta, in southern Italy. Published in the *Environmental Humanities Journal* the article departs from the material-political experience of chronic illness to reflect with the situated knowledge of the inflamed body-territory and the possible ecopolitics of response-ability centered on the interdependence and care for marginal bodies and territories (Haraway, 2016). Thinking with the sprouting intersection of environmental humanities and crip studies, while rooted in a critical environmental justice and transfeminist standpoint, the article uncovers the toxic embodiment where bodies and places are enmeshed. Although a growing body of literature acknowledges the role of chemical and endocrine-disrupting toxins buildup in the occurrence of endometriosis, I delineate the epistemic injustices which keep this relationship silent in mainstream medical discourses. Through the blend of environmental memoir, embodied knowledge, activist campaigns, and medical literature, the article exposes the accumulation of environmental, medical, ableist, misogynist and capitalist slow violence, that living with endometriosis brings forth. While emerging from the materiality of experiencing trauma and pain, the chapter reclaims the emancipatory possibilities which can be articulated. From the politicization of an "invisible" illness standpoint, the paper proposes a toxic autobiography where transfeminist, environmental and disability justice politics are collectively affirmed through situated ecopolitics of response-ability that account for interdependence and self-determination of marginal bodies and territories.

Mobilizing an inter-disciplinary toolbox, chapter 4 takes on a critical analysis of health, embodiment and environment in Feminist Political Ecology through a trialogue between Panagiota Kotsila, Ingrid L. Nelson and me, peer-reviewed and published in the edited volume "*Contours of Feminist Political Ecology*" resulted from the four years' collective work within WEGO our EU-funded PhD training network. Eco-crip theories constitute a fertile space from which Feminist Political Ecology may learn to cast a light on the non-innocent acts and technologies of "seeing" which affect what counts as nature and natural (Jaquette Ray & Sibara, 2017). In this chapter, following Patsavas (2014) cripistemology of pain, I propose the experience of *chronic pain* as a catalyst to learn about how environmental injustice is accumulating in bodies and territories; moreover I analyze

the epistemic activism of crip - chronically ill and disabled - folks, producing counter-knowledge on contested illnesses as much as mutual aid practices, in the virtual space of digital technologies seeping all the way to grassroots transfeminist politics in Italy. Through a mix of autoethnography, in-depth interviews and secondary literature, we present a trialogue that highlights three cases of FPE "trouble" around health, bodies, harm, care and power, as those were instigated by our own situatedness, and response-ability towards, embodied experiences of chronic pain, infection and nausea.

Chapter 5 is based on a manuscript undergoing evaluation with the radical geography journal *Antipode*. It embarks on a speculative time travel to a desirable future for Naples rooted in affirmative imaginaries rooted in the positionalities, experiences and desires of transfeminist and environmental justice activists. Following Critical Black studies scholar and activist Walidah Imarisha's words: "We can't build what we can't imagine, all organizing is science fiction" (2018), this paper investigates the subjective and collective imaginaries about the southern Italian city. The paper aims to sketch a transfeminist urban political ecology informed by critical feminist and queer geographies, and Black feminist futurity on the premise that imagining the future is a crucial work to sustain our social justice organizing. Inscribed in the tradition of action-research and employing the Future Archive Method (Zechner, 2014), the fragments of the desirable eco-transfeminist city emerge as an antidote to its reduction to a neoliberal, commercial, commodified function that worsen the already existing inequalities. The interviews I conducted with fellow activists were set in a desirable future at the intersection of transfeminism and environmental justice, reimagining the city through the emergent strategies, practices, knowledges and experiences that center the decommodification of space and time, the flourishing of transfeminist care commons through experiences of radical pedagogies and liberatory education.

Lastly, through a thematic discussion and conclusions, rather than research gaps, in Chapter 6, I will outline the theoretical-political contributions of this dissertation. I aim to offer not prescriptive instructions and frameworks, but rather critical catalysts for situated applications and contextualized praxes. Rather than prescribing specific paths for future research in Feminist Political Ecology, I delineate several thematic pathways, that are deeply intertwined with one another, with the aim to foster an open-ended space of reflection that scholars and activists committed to social justice can autonomously-collectively engage with, hack and rethink based on differentiated desires, situatedness, and lived experiences.

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2. Toxic Bios. Traversing Toxic Timescapes through Corporeal Storytelling[4]

> This is his story, it is the story of an anonymous worker, one among others, one of those workers growing up after the war, living the economic boom on their skin, then experiencing the 1973 oil crisis, and finally dying at the beginning of the new century. This is the story of a man who has begun to work when he was just a kid, entering the factory when he was 14 and never leaving it, because the factory had nested in his cells. — (Prunetti, 2014, p. 113)

In this chapter, we bring power relationships and socio-environmental injustices into conversation with the concept of toxic timescapes. For us, the concept of *toxic timescapes* refers to the intricate intersection of time, space, and bodies in relation to toxic exposure. Employing that concept, we will unpack linear understandings of time and explore rhizomatic ways in which harmful substances permeate time and space, producing more-than-human narratives. We will illustrate how, as a tool of analysis, it equips scholars with new ways of creating knowledge, conceptualizing the historical (past, present, and future) presence and possible effects of harmful substances and provides a theoretical framework for new modes of narration in an uneven world. Thinking through toxic timescapes is an invitation to radically shift our understandings of toxicity in the complex web of life.

Our approach is an antidote against any form of naturalization of timescapes. The intricate intersectionality that merges time, space, and bodies is not blind toward class, gender, race, ability, and other forms of hierarchies embedded in the social organization of life. As

[4] This chapter corresponds to the external peer-reviewed and editorial reviewed chapter, published in an edited volume as follows:
Iengo, I., & Armiero, M. (2022). Toxic Bios: Traversing Toxic Timescapes Through Corporeal Storytelling. In Müller S. & Ohman Nielsen, M.B. (Eds.) *Toxic Timescapes. Examining Toxicity in Time and Space*, (pp. 187-211). Ohio University Press.

Malcom Ferdinand (2022) and Thom Davies (2022) argue, toxic timescapes are deeply embedded in the colonial history, constituting the foundation of racial capitalism. There are tensions between divergent timescapes. There are those of corporate powers or governments, made of the incremental accumulation of profits, the discounting of future generations, short-term decisions, a detached instrumentalization of places and people, and a blind and often partial faith in technological progress. But there are also the timescapes of subaltern communities who experience the entanglement of toxicity with the time and space of their personal and collective lives, such as those in Algarve, in the south of Portugal, fighting against GMO agriculture, or those on the outskirts of Naples, in southern Italy, unveiling the contamination imposed on their lives, or, finally, the people in Halkidiki, in the northern province of Greece, rising up against gold mining. Often these subaltern timescapes remain hidden under mainstream narratives, which foster a linear understanding of progress and an uncontroversial notion of the common good. We propose guerrilla narrative as a co-research practice that aims to explore and make visible subaltern timescapes of contamination. While entering those timescapes through toxic autobiographies, guerrilla narrative transcends the single human story precisely because it makes it possible to access the intricate intersectionality of which timescapes are made. The chapter is organized in two parts: first, we present our theory and methodology, discussing the concept of the Wasteocene, the age of waste, its embodiment into subaltern bodies, and how a guerrilla narrative approach can offer the key to listen to the bodies' toxic stories. In the second part, we offer an analysis of empirical cases from toxic autobiographies being collected for Toxic Bios, a public environmental humanities project dedicated to eliciting and gathering autobiographical narratives of contamination and resistance by zooming into wasted bodies and landscapes. We will conclude by collating how storytelling from the forefront of environmental contamination uncovers the materially uneven, nonlinear, multi-scalar, and more-than-human timescapes of toxicity.

2.1. Toxic Lives in the Wasteocene

Perhaps imagining the future is one of the prerogatives of what it means to be human. Often, those imagined futures are dystopic distortions of the present, and, remarkably, waste or toxicity seems to be a prevalent and recurring trope that characterizes these imaginary landscapes. From *Mad Max* to *Blade Runner,* the future looks dirty and unhealthy.

Waste, for instance, best embodies the essence of Cormac McCarthy's dystopian masterpiece, *The Road* (2006). Journeying through a nightmarish landscape with his son, the unnamed protagonist reflects on the decayed world. "Perhaps in the world's destruction," he thinks, "it would be possible at last to see how it was made. Oceans, mountains. The ponderous counter spectacle of things ceasing to be. The sweeping waste, hydroptic and coldly secular. The silence." (McCarthy, 2006, p. 231). Although ending with a rather more optimistic tone, the animated movie *Wall-E* (Stanton, 2008) also proposed a waste-based vision of the future, with planet Earth transformed into a gigantic, lifeless landfill. In all these imagined futures, waste is not only "a thing" polluting the environment but a wasting relationship that changes the lives of human and more-than-human beings.

The work of science fiction is not that of predicting the future, of course, but rather that of describing and challenging the present through metaphors. As the acclaimed science fiction writer Ursula LeGuin once stated, "The future, in fiction, is a metaphor" (1976). Indeed, in the case of the omnipresence and accumulation of material waste, the creative work of science fiction writers may recall or subvert the forecasts of the modern seers, experts of any kind entitled to see into the future. Futurists confirm that the planet is becoming a gigantic toxic dump, perhaps with CO_2 emissions at the top of the worrying list (Kaza et al., 2018). Earth-system scientists have called this new epoch the Anthropocene, the Age of Humans marked by a techno-stratigraphy of wasted matter—such as carbon sediments, radionuclides, and microplastics—accumulating upon and inside the earth's surface (Crutzen, 2006). However, microparticles of wasted matter have made their way into the living tissues of humans and more-than-human organisms, across the porous boundaries between bodies and ecosystems (Alaimo, 2010). As this transcorporeal toxicity is the salient feature of the present condition of humans and more-than-humans, we argue that the Anthropocene should instead be called the Wasteocene, the age of waste (Armiero & De Angelis, 2017; Armiero, 2021). Intuitively, speaking of the Wasteocene implies the acknowledgment of waste as the epitome of humans' ability to affect the environment to the point of transforming it into a gigantic dump.

However, the Wasteocene is not only a matter of "stuff," of waste in the material sense, but also a matter of relationships. Wasting materially produces wasted people and wasted places, as well as resisting subjects and unexpected communities, as feminist science fiction helps us to imagine and prefigure (maree brown & Imarisha, 2015). Thinking of the Wasteocene as a matter of wasting relationships helps to avoid the techno-fix trap—how to deal with waste—which is rooted in an idea of waste as a side effect of the otherwise successful history

of capitalist development. Instead, the Wasteocene implies that wasting relationships—that is, the othering of places and people—is not a side effect of racial capitalism but of its way of functioning. From Martinique to Cancer Alley in Louisiana and all the way to the peripheries of Naples, the toxic timescapes of the Wasteocene are embedded in a history of coloniality and exploitation. As waste is not only a matter of "stuff," so too are toxic timescapes not only about the prolonged effects of toxins through time. Toxic timescapes are the narrative skeleton of modernity embedded into the bodies of human and more-than-human nature. They design the hierarchies of spaces and people; they impose toxic temporalities (development vs. backwardness) and imperial periodization, which erase both alternative conceptions of times and non-conventional and non-normative shifts. In other words, toxic timescapes inform our histories and geographies as much as our human and more-than-human ecologies.

2.2. Toxic Bios and Guerrilla Narrative

Although we do believe that toxic timescapes are embedded in the global texture of modernity, we also find it crucial to explore them in the junctures where they meet with the material flesh and lives of subaltern people. For this reason, after many years of engagement as environmental justice scholars and activists, in 2016 we launched Toxic Bios, a public Environmental Humanities project aiming to collect and visibilize toxic autobiographies of people affected by contamination. Through Toxic Bios, we have supported and helped to produce a collection of toxic biographies, which are now partially available in an open-access georeferenced archive.[5]

[5] The website of the Toxic Bios project is currently http://toxicbios.eu/#/stories. The stories collected through the project are gradually being published. We are also seeking funding to continue working on the project, to publish stories, collect new ones, and migrate to a more user-friendly platform.



Image 6. April 2017, a Toxic Bios recording session with Donne 29 Agosto collective in Acerra, in the province of Naples, where the incinerator was built during the waste emergency (1994-2012). The collective of women fighting for the recognition of the health-environment nexus is called after date of August 29, 2004. On that day, during a massive demonstration against the unwanted facility, the protesters experienced police violence.

The voice of a toxic autobiography belongs to a storyteller whose body—or the body of a loved one—and memories are marked by the materiality of environmental injustice (Iengo 2022). Toxic Bios aims to provide a new outlook on the history of the dominant socio-economic model and on the possible alternatives that an embodied understanding of environmental inequalities may generate. Toxic Bios is predicated on the assumption that we live in the age of the Wasteocene. The project itself can be considered a narrative excavation into the new epoch. While the traces of the Anthropocene are looked for in the geological strata, the Wasteocene must be sought within the organosphere—that is, in the living layers of ecosystems. However, the tools of our exploration are not those of medical doctors or of researchers in the labs; Toxic Bios does not put under the microscope the tissues of a sick person or test breast milk.

Toxic Bios has explored the organosphere by supporting the collection and circulation of stories people tell about their bodily experience of environmental contamination (Di Chiro, 2008; Houston, 2013). Toxic substances and toxic narratives—that is, the narratives that either silence or normalize injustices—have accumulated in the bodies and imaginaries of humans and more-than-humans, changing the structure and the meaning of individual and collective life. In researching the tensions and interactions between toxic narratives and toxic autobiographies, Toxic Bios aims to provide a new outlook on the history of the dominant

development model in two ways: by casting a light on what Rob Nixon (2011) has defined as the slow violence of toxicity accumulating in bodies over generations with delayed destruction, and by supporting the possible alternatives that an embodied understanding of environmental inequalities may generate. Those corporeal narratives contribute to a radical critique of the Anthropocene discourse and its organization of spatialities/temporalities (Armiero, 2017). The temporal and spatial complexity of storying a person's bodily encounter with socioenvironmental injustices implies the clash/overlap of multiple narrative timescapes: the biological, the personal, and the collective, including humans and more-than-humans. Telling one's own story always implies a negotiation among those different timescapes. Thereby, Toxic Bios does not end with an exploration of individual toxic stories; instead, we want to make sense of and engage with the articulations of personal and collective timescapes, and we believe it can/must be done through the means of storytelling (Houston, 2013). The toxic autobiographies we have coproduced through our project are indeed narrative explorations of different timescapes; the biographies of individuals are entangled with the biographies of places, traversed by toxins coming, spatially and temporally, from elsewhere. Working through toxic autobiographies implies placing the body at the center of the human experience of toxic timescapes. It is through the body that toxic timescapes become visible, perceptible. The borders between external and internal nature collapse, following what Stacy Alaimo (2010) has called transcorporeality but also the diverse temporalities of toxins, ecologies, communities, and individuals collapse in the body, illustrating the exceptionality of toxic time where past, present, and future seem to coexist.

Toxic Bios explores the embodiment of the Wasteocene within the organosphere; it aims to see how capitalistic violence is inscribed into human and more-than-human bodies. We consider two kinds of toxic embodiment: on the one hand, the deepening of capitalist relations within the fabric of life, in bodies and the environment, producing toxic ecologies in the service of private profits—what Banerjee (2008) has called necrocapitalism. On the other hand, the making and maintenance of toxic narratives, which silence injustices while imposing an official truth that becomes embedded into the stories of subaltern people and places. In order to tackle this twofold toxicity, we have adopted what we have called a guerrilla narrative approach (Iengo & Amiero, 2017; Armiero et al., 2019). With this expression, we mean to make explicit Toxic Bios' aims—that is, sabotaging the mainstream toxic narrative of progress, which justifies or invisibilizes injustices (Barca, 2014), and occupying it with counter-hegemonic corporeal storytelling. Guerrilla narrative is rooted in the scholarly traditions of co-research and action

research. It rejects the binary opposition of experts versus the public while actively undisciplining the space of the production and legitimization of knowledge. Methodologically, it is strongly related to the oral history tradition, though with a clearer antagonistic agenda, and a conscious and more extensive use of a plurality of narrative genres, including audiovisual tools, diaries, creative writing, and so on. In comparison to the oral history approach, guerrilla narrative might imply a blurring of the roles of the researcher and the researched; in fact, at least in theory, the Toxic Bios platform supports participation with little to no interface with a researcher being necessary. More concretely, the guerrilla narrative is inspired by similar experiences of research/storytelling as those realized by the sociologist Stefano Laffi (2015), the project EPiCentro Civitavecchia[6], coordinated by A Sud NGO, which is also one of the hubs of Toxic Bios and the Italian tradition of storytelling as research (Dolci, 1963).

We purposefully speak about "guerrilla" narrative, referring to the Zapatistas' insurgency of 1994, which perhaps has been among the most powerful liberation experiences the world has witnessed in the last few decades. On January 1, 1994, precisely the same day that the North American Free Trade Agreement was inaugurated, imposing the neoliberal regime across borders, the Zapatista Army of National Liberation occupied seven cities in Chiapas, declaring its intention to march on Mexico City. Although it was indeed an armed insurrection, the Zapatistas immediately showed a very conservative approach to violence, something that distinguished them from other guerrilla experiences in Latin America (Khasnabish, 2010). Employing our interpretative tools, we may argue that the Zapatistas' insurgency was a crack in the toxic timescapes that had trapped Indigenous and subaltern people since the European invasion. We like to refer to that experience for two reasons: for its strong engagement with storytelling—the communiqués of the Zapatistas' Army are pieces of literature rather than just political statements—and for its agenda to free areas from the control of the constituted power, aiming to build counter hegemonic communities (Conant, 2010; Reyes & Kaufman, 2011). Thereby, as a guerrilla narrative project, Toxic Bios also aims to free spaces from power control. First, the autonomous spaces created by our guerrilla narrative are freed from the toxic narratives that have silenced injustice and oppression. Those are autonomous zones in the sense that subalterns take back control of their stories and of their bodily experiences. Actually, the ultimate free zone of Toxic Bios' guerrilla narrative is the body per

[6] EPiCentro Civitavecchia—Epidemiologia Popolare per la Salute delle Comunità e la Tutela dell'Ambiente was a project run by the Italian NGO A Sud in 2013–14; https://asud.net/epicentro-civitavecchia-epidemiologia-popolare/.

se; indeed, the body is reminiscent of the Lacandona Jungle, both intimate and intertwined with the entire world, a battleground between capitalistic appropriation and the liberation of lives. Guerrilla narrative does not only happen in the material toxic jungle of capitalism, but it has also a symbolic performative power: it aims to transform that toxic jungle into many Lacandona Jungles—that is, into autonomous spaces where, through the experience of contamination, constituent counter hegemonic powers are in the making. However, this is not a post-capitalist space, because the toxic legacies of capitalism are never "post," in the sense that they produce toxic timescapes that are persistent across time and across space. The legacies of slavery, for instance, produce toxic timescapes that cannot be confined to a specific time or space; on the contrary, they belong to past, present, and future at the same time, embedded in the landscapes of marginal territories as much as in the honorable university temples of Western knowledge production. And that is without forgetting that much of slavery's legacy is embedded in our modern mobile phones, if one would consider the working conditions of so many under-age workers in the mines providing rare minerals for that industry.

Therefore, guerrilla narrative cannot only foster a post-capitalist society, but it needs to create an antagonistic project, precisely as the Zapatista autonomous zones did. Are they outside, or can they even be outside, global capitalism and its persistent and infectious toxic timescapes? Rather than thinking about inside and outside, we find more fertile the category and practice of autonomous spaces, and *autonomy* in general, meaning the quest to produce lives, communities, and narratives that are autonomous from capitalism (Cunninghame, 2010). They are immersed in its toxic timescapes but they do not belong to them. It is not a matter of inside/outside but of building autonomous spaces and stories against the totalitarianism of capitalism and its toxic timescapes. As toxic narratives try to impose toxic timescapes as the norm, guerrilla narrative cannot erase them but can reveal the violence of that project and foster a quest for autonomy.

2.3. What Is (in) a Body?

According to Karl Marx, nature was the inorganic body of humans; as he wrote in the Paris manuscripts, "Man [indeed, Marx employed a gendered language] lives on nature—means that nature is his body, with which he must remain in continuous interchange if he is not to die. That man's physical and spiritual life is linked to nature means simply that nature is linked to itself, for man is a part of nature" (2009, p. 31). Marx's explanation of the body rotates mainly around

the trope of nature—the body is nature as much as nature is the body. However, those lines must be read together with his other elaboration on labour as a metabolic relationship between humans and nature. In the body, flows of materials and energy merge with genetic and social history, the external environment infiltrates into the cells. The body is neither just social/cultural nor purely ecological, but power inscribed into ecology. Epigenetics has actually demonstrated that the stratification of power relations and memories of injustice stay within the body, telling their stories through the genetic narratives of each individual and across generations. In the factory or in the mine, in the slum or in the working-class neighborhood, subaltern bodies merge with an ecology that is never just natural (Armiero & Fava, 2016). Capitalism is an ecology of exploitation and contamination that trespasses onto human and more-than-human bodies, but this trespassing is not random; the assumption of Toxic Bios is that it largely interlaces with the fault lines of race, class, and gender (Pellow, 2002; Sze, 2006). An allergic body in the US, using Gregg Mitman's inspiring *Breathing Space,* is indeed produced in the meeting between the internal ecology of the body and the external ecology of animal, insect, and artificial allergens, but this is only a portion of a story that should also include "the unequal distribution of wealth and health care in American society" (Mitman, 2008, p. 2). Thereby, what is (in) an allergic body is the entire arrangement of a racist, classist, and unjust society as it is crystallized in the external ecology of which that body is a part. Stacy Alaimo has phrased this concept beautifully:

> "Casting racism as environmental exposes how socio-political forces generate landscapes that infiltrate human bodies. Similarly, the 'pancreas under capitalism' and the 'proletarian lung' testify to the penetrating physiological effects of class (and racial) oppression, demonstrating that the biological and the social cannot be considered separate. The proletarian lung illustrates my conception of trans-corporeality, in that the human body is never a rigidly enclosed, protected entity, but is vulnerable to the substances and flows of its environments, which may include industrial environments and their social/economic forces" (Alaimo, 2010, p. 28).

Thereby, the proletarian lung is (in) the body as much as the capitalistic dust of extractivism is (in) the air. It has been said that in late modernity the body has become the epitome of identity, which comes together with a strong individualization—no collective identities but only self-identities embodied in the flesh and the bones, inscribed on the skin,

shaped by genes, cultures, and choices (Shilling, 2005). Toxic Bios wants to expand and maybe challenge this hyper-individualizing identity project based on the body; as much as it is centered on an embodied storytelling, it also contextualizes bodies in intricate and messy socioecological spatialities. Telling one's own toxic story is a way to regain self-determination of the body, but it does not obliterate the fact that the body is a battleground, a territory of conquests and defeats, and the frontier of capitalism's expansion. In this sense, oddly enough, an autobiographical project seems to dissolve the obsession with the self, toward bodies enmeshed in socio-ecological networks, bodies that have the potentiality to reinvent more just and collective futures. As Latin American feminist theorist Natalia De Souza has clearly argued, "This discursive and visual intrusion of the body into the political arena has the potential to open avenues to re-signify our political practices and forms of resistance" (2008, p. 91).

As a genre in US environmental writing, toxic autobiography is a distinct product of marginalized groups denouncing the environmental injustice in which they feel trapped (Newman, 2012). As such, toxic autobiographies are a prototype of counter-history, challenging mainstream narratives on progress, the common good, and science. They represent a unique blend of narrative and history, of science and politics, of the personal and the collective. As a literary genre, toxic autobiographies are almost invisible in Europe. Clearly, invisibility does not call into question the existence of such narratives, nor of those experiences, but rather describes their positionality in the hierarchies of the contemporary European cultural industry's relevance. Indeed, a few examples of toxic biographies might be found in the writing of authors who have published with independent or small presses or self-published their texts. In Italy, for instance, there has been a renaissance of working-class narrative in the last few years (Baldanzi, 2007; Collettivo Metalmente, Wu Ming 2 & Ivan Brentari, 2017; Prunetti, 2014). The invisibility of this narrative is connected to the double weakness of environmental justice in Europe, both as a social movement and a scholarly field of study.

Through our Toxic Bios project, we are trying to fill this research gap, helping the emergence of toxic autobiographies, generally deeply connected to place-based environmental justice controversies. We have been directly inspired by the impressive work of the Environmental Justice Atlas, a mapping project collecting almost 3000 cases of socio-environmental conflicts (Temper, Del Bene & Martinez-Alier, 2015). Apart from being infinitely smaller in scale compared to the atlas, the Toxic Bios repository has focused on the personal parts of these environmental controversies, assuming that the personal is always political. Toxic Bios storytellers assemble dates, memories, places, and aspirations in stories

that tell something about what has occurred, but in most cases their stories are something different from reports on environmental conflicts. The storytellers are entangled in socio-environmental assemblages made of bodies, earth, water, fish, plants, mountains, air, and of course, capitalism in the form of property rights, industrial production, contamination, and enclosures. Placing environmental controversies at the center of our toxic storytelling, we assume that toxic autobiographies are subaltern stories of toxic timescapes, voices rising from the contaminated frontiers of global capitalism. From a Portuguese village in the vicinity of a chemical factory to the outskirts of Naples that are filled with illegally dumped toxic waste, we envision those stories as storytelling tools for the (re)generation of alternatives coming from sacrifice zones, areas structurally marginalized in the geography and history of modern progress (Lerner, 2010). While this is, by and large, still true throughout the entire project, it becomes visible that the frontiers of global capitalism, the sacrifice zones ensuring the well-being of the elites, are not only places on a map but also lived experiences of bodies and stories. Some human and more-than-human bodies have become sacrifice zones, toxic dumps, generally rooted into the very geography of subalternity (working-class neighborhoods, economically marginalized and/or racialized communities, etc.) but sometimes going beyond it across winding histories of contamination. Thereby, the storyteller's economic status is not the only thing that matters, since a toxic body is socially and ecologically subaltern to the system built on the (re)production of contamination that has made it a toxic body in the first place.

2.4. Bodytelling, or What Do Toxic Autobiographies Talk About?

In what follows, we mobilize some of the toxic autobiographies gathered through our project. These stories will help us to exemplify the main theoretical arguments of this chapter. The stories we have selected are mainly from Portugal and Italy, with a few examples from Greece. Most of our storytellers are women activists in local grassroots organizations fighting against specific instances of environmental injustice in their communities. Our project has met those activists in different moments of their life trajectories. We should never forget that storytellers may tell the same story in radically different ways in different moments of their lives, not only because the functioning of the memory can be tricky but, and maybe especially, because the past is always in a performative relationship with the present and the future. We should also add that it has not always been easy to involve people in this storytelling project. As Stefania Barca has argued, toxicity is not only in the contaminating pollutants altering the ecologies of

humans and more-than-humans but also in the narratives silencing or normalizing injustices, shaping the memories of the past and the imaginations of the future (Barca, 2014). This is why people with a toxic story often believe they have nothing worth telling. And this is why, instead, re-appropriating one's own story is a political act, because it requires that the storyteller places themselves in the timescape of history not only as a passive victim but as the one who tells a different story that helps a community to come together and enact a different world.

Novella lives in the midst of the Land of Fires' poisonous landscape between Naples and Caserta in southern Italy, and she has been among the most active participants in the grassroots movements for environmental justice in the region. She has been restlessly denouncing the burning of hazardous waste and was among the organizers of a concert in 2011 to raise awareness about the violence perpetrated on her land. She is convinced that storytelling is a political act of insubordination that allows a different kind of history to be narrated: "Guerrilla narrative helps to look for allies and for 'alternative' documentations to go down in history. These alternative stories are different from what official documents will tell our future generations on the issue of toxic waste dumping in Campania" (Novella, Toxic Bios Archive). She believes that narrative justice is of paramount importance (Barca, 2020), while the most common and strongest weapon used by the hegemonic political and economic system is silencing: "Last time I denounced a toxic fire, some months ago, Carabinieri [one of the Italian police corps] called me back upon arrival at the burning site which was still smoking and they told me: 'Madam, it was nothing to be worried about, it was only dry twigs.' And when I insisted, saying that such a black colored smoke could not be caused by weeds, they summoned me to keep quiet" (Novella, Toxic Bios Archive).

Giorgos is a livestock breeder living in Palaiochori village, Greece, and he is a member of SOS Halkidiki, a socioenvironmental justice association rising up against the development of an open-pit gold mine in the forest of Skouries, developed by an international mining corporation. He shares the preoccupation that "the current expansion of mining activities and the enormous environmental burden following them, make it impossible for other productive activities, such as agriculture, livestock, beekeeping etc. to exist in the area" (Giorgos, Toxic Bios Archive). The mining company has been able to exercise violence on the local socio-ecology in multiple ways. Among the different strategies, the corporation has used narrative violence to erase any other possible scenarios of present and future territorial development. They did so through the institutionalizing of a discourse where exploitation and mining have always been part of the community's history. But Giorgos and the other SOS Haldikiki activists

are recovering the stories of a different past, the one that belongs to them: "Our story is forestry, water canalization, and other activities that people do not appreciate anymore. The whole history of the place has been erased and then narrated anew by the company" (Giorgos, Toxic Bios Archive).

The imposition of an official corporate history and the quest for an alternative story that would incorporate the resisting memories of the subalterns are at the very core of a tragic Italian dam disaster, included in the Toxic Bios archive through the voice of Carolina, interviewed by the journalist Lucia Vastano. Carolina is a survivor of the 1963 Vajont disaster, which swept away the entire town of Longarone, killing almost two thousand people, and an activist fighting for justice and dignity for the affected. Like the Vajont valley, Carolina's life has been occupied by the corporation that built the dam. The toxic narrative about progress and modernity that brought the dam there also devalued the local knowledge of people who opposed the project. In the aftermath of the disaster, a new toxic narrative was imposed, one that naturalized the event, erased it from collective memory, and silenced the anger of the survivors. Toxicity almost to perfection. The violence of this toxic narrative is at the core of Carolina's story. She recollects the clash between the judicial truth, which has found the Italian state and the corporation guilty of "multiple negligent homicide with predictability as aggravating factor," and the narrative violence that has framed the disaster as a natural catastrophe rather than as the effect of a profit-driven strategy. "This is the story. Full stop. But still nowadays, after more than fifty years from the massacre of innocents, some try to relieve those responsible from their accountability and to put the blame onto nature." (Carolina, Toxic Bios Archive). Carolina goes on and says there are some kinds of socially accepted mourning and memories, and others that are silenced; the struggle to politicize the suffering and transform it into collective action has been censured from above:

> "Institutions have done and do everything is in their power to divide the good survivors from the bad ones. The good ones are those who tell the story of suffering, those who move the listeners to tears, but then stop there. Those are the ones who shut up and leave to the institutions the task of telling the facts and therefore make memory harmless; in this way, memory does not disturb powerful economic interests who still prioritize profit over human lives" (Carolina, Toxic Bios Archive).

In some stories, the hierarchies at play are explicit, as the storytellers position themselves in antagonistic positions against powerful actors. “We had the strength to say no to the biggest power in the world, the US military,” says Concetta (Concetta, Toxic Bios Archive). She is actively involved in the NoMuos struggle as a member of a women’s group concerned for the health impacts of a terrestrial satellite terminal for telecommunications, in Niscemi, in the south of Sicily. Similarly, another storyteller from Italy, Silvia, describes the dramatic imbalance of power between activists and their adversaries. Silvia describes herself as a farmer who was forced to become an environmental activist and challenge a powerful energy corporation in order to protect her land from the construction of an overhead power line (Silvia, Toxic Bios Archive).

Going back to the Vajont disaster, Carolina also stresses the power gap between powerful actors and the majority of the population: “I want to say that it was a predictable and predicted massacre: institutions gave priority to the profit of the few above the lives of many. The state, which should have defended us, was instead alongside those interests. Even if they knew well that the construction of the dam was highly risky for the local population” (Carolina, Toxic Bios Archive). Carolina sees the necrocapitalist regime inscribed in the valley: “The Vajont dam is a metaphor for a development which is not concerned about the wealth of the community, but only looks at some extra GDP points. A GDP that grows thanks to death” (Carolina, Toxic Bios Archive).

Here, again, the Vajont story is an effective metaphor for the toxic narratives we consider to be at the roots of any kind of toxicity, because they naturalize toxic timescapes, making them the normal background of our individual and collective lives. In some cases, the powerful actors responsible for intoxicating the past and future of a community’s relationship to a territory are clearly embodied by an international corporate extractivist project. In other contexts, the contamination starts with private investments, continues with state-led development projects, and then erupts through landscape changes culminating in disasters or accumulates in bodies in the form of diseases. Giorgos, the shepherd and activist from SOS Halkidiki, shows the intricate fabric of dependence and absolute power that the mining company exercises not only on workers but on the social and ecological relations between the forest and its inhabitants: “What is most important to understand is that the company operates as a state within a state. It has the absolute power in the region, it has the money and the jobs and determines all the economic and therefore social relations influencing the very conscience of the inhabitants” (Giorgos, Toxic Bios Archive).

Miriam, an environmental justice activist from Naples, Italy, explains how she became a farmer as an effect of her participation in the struggles against toxic contamination. However, hers should not be understood as the usual individual life project. On the contrary, Miriam's convivial garden—this is the name she gave to her agroecology farm—is also a collective space, a prefigurative exercise in experimenting with a joyful coexistence between humans and more-than-humans beings in the face of perpetrated contamination. Since the waste emergency was ongoing in Campania, Miriam talks about resisting such toxic timescapes, saying:

> "The state is always absent, when not directly colluded with the mafia. Until business will not be transformed into solidarity work among people, it will continue being the pool full of sharks that sees our planet as its personal dumpsite. But we resist. Every single day we start the engine of a massive machine that opposes itself to the collapse of humanity. We slowly move forward, relentlessly" (Miriam, Toxic Bios Archive).

The marginalized and silenced story of those who bear the costs of economic development, industrial production, and distribution of what capitalism defines as externalities is a story that continuously trespasses on and disrupts the Western scientific cartesian dualism of body and mind, nature and society (Di Chiro, 2008). Therefore, a toxic autobiography is never only an individual story. It crosses the porous boundaries of a person's life; it politicizes the quotidian and builds alliances across places and species. Antonio and Rosa Maria, two Portuguese activists from the grassroots environmentalist association ADACE based in Aveiro, tell their story by linking it to the fate of more-than-human companions, such as fish dying from arsenic and mercury pollution in the river. When Antonio and Rosa Maria say, "And if the fish die, we will die too," (Antonio and Rosa Maria's story in Toxic Bios archive) the river and the dead fish are not only something out there; they constitute the everyday assemblage of which Antonio and Maria are part and do not feel excluded from, nor impermeable to (Nash, 2006). At first, we assumed the toxic autobiographies would be human stories, but we were wrong. They are multispecies storytelling (Haraway, 2016). Miriam recollects that

> "the Italian Cancer Charity, which dealt with terminally ill patients and for whom I was volunteering, informed us on the Triangle of Death already in 2008. In the empty room organized for a training course, it seemed terrifying to me that Acerra, Nola and Marigliano—three big towns in the outskirts of Naples—could be defined the location

> of an apocalyptic movie. There, they said, death by cancer had higher rates. Because of waste dumping, the earth was getting sick and us with her" (Miriam, Toxic Bios Archive).

The sense of a shared destiny crossing species and times is also present in a biography from Portugal. Like Miriam, Angela Rosa, an activist fighting against the introduction of GMOs, also decided to become a farmer, going back to her family's land in Algarve, in the south of Portugal. In her story, the trees are companions in a mutually shared history. In the video-autobiography, we can see her talking about GMOs and traditional seeds as she walks around the farm; we can hear cicadas singing in the warm sun of Algarve.

Transcorporeality permeates the stories of contamination and resistance, and its conceptualization is key in order to frame the body-environment hybrid substance of storytelling (Alaimo, 2010). The toxic stories we have collected always speak of the contamination flows that have somehow transited from a polluting source to one's own body. Once again, the individual story is never just a human nor an individual one. Contaminants, factories, aquifers, and soils are part of those toxic timescapes. The stories of entire communities are told through the story of one single individual. When Antonio from ADACE speaks about nanoparticles emitted by the industrial complex where he works, he says they are to be found everywhere, that they enter the domestic space of homes and bodies. While saying this in the video-autobiography, Antonio touches his mouth, materially performing the embodiment of toxicity and the transcorporeal relations between his body and what surrounds him.

Similarly, Adriana, an activist from the southern Italian town of Brindisi, describes the subtle ways in which a local coal power plant has been able to pervade every inch of her community and its inhabitants. She claims that both the energy corporation and the very matter of coal as an energy source move from the factory into the community, and by doing so, they shape relations: "We believe that coal has polluted not only air and water but also people's consciousness. Brindisi is enslaved by this company, which financially supports the few cultural events of the city. We say that this is how coal enters our community" (Adriana, Toxic Bios Archive). Being a livestock breeder, Giorgos, the activist from Palaiochori village, has observed the effects of contamination on plants, animals, and ultimately, humans by the Skouries gold mine:

> "Check some of the olive trees on your own. If you check the leaves, you will find sand on them. This sand is asbestos. The area is full of asbestos. We know that, we knew that. But the mining operations bring this asbestos up from the ground. And it travels through the air, through the water and the soil. I am a livestock breeder. My animals eat the grass, drink the water. I am afraid of my products. I am not sure if they are safe and healthy. We are even afraid to feed our children." (Giorgos, Toxic Bios Archive).

The transcorporeality of toxicity crossing socio-ecological bodies can be both an alarming discovery and a recognition of the mutuality embedded in radical actions striving for change, as when Miriam looks back at her experience and sees the fertile crossings of her work on the farm with insects and seeds and the practices of commoning for environmental justice:

> "We started cultivating people even before the land, so that everyone could understand how much effort there is in producing vegetables following nature's cycles. Today we organize events at the garden in order to discuss about environmental issues, agriculture as commons to rediscover time (because time can never be lost), on solidarity economy in agriculture" (Miriam, Toxic Bios Archive).

In Miriam's words, "time can never be lost." Firmly she argues that one's life must be spent for a good cause, such as, in her case, fighting for justice, growing healthy food, and building a common space for nurturing solidarity and a sense of community across species. Miriam's practice of time and space clashes with the concept of toxic timescapes we have employed throughout this chapter. As Miriam's timescapes are those of commoning and caring, so toxic timescapes embody enclosures and wasting. Also, in the latter, time is not lost, because toxicity persists and the past stays in the present and projects itself into the future. Toxic spaces are always historical because they exist through time even after the epiphany of contamination. Stratigraphy is the feature of toxic timescapes, but the historicity of toxic timescapes is not embedded in a static archaeology of layers—it is in the wasting relationships that create toxic timescapes. For this reason, against toxic timescapes we need commoning and caring, because what we need is new socio-ecological relationships.

2.5. Space, Time, and Ghosts

In the book *Sick Building Syndrome and the Problem of Uncertainty,* Michelle Murphy (2006) explores the ways in which the invisible, yet familiar, wrap of toxicity becomes visible to workers through a process she calls *rematerialization*. We argue that this rematerialization may occur also through the very bodies of people; in the Toxic Bios project, the invisible contaminants become symptoms, scars impressed into the body as well as into the stories shaping it. Often the body functions as a sensorial pathway into what we have called the Wasteocene (Armiero & De Rosa, 2016; Armiero & De Angelis, 2017; Armiero, 2021). "You cannot see nor hear the electromagnetic waves of the terrestrial satellite terminal, but they do enter the home silently, they hit you, with no chance of noticing them," says Concetta, the activist from the Sicilian NoMuos movement we met earlier (Concetta, Toxic Bios Archive). Miriam also brings the senses to the forefront of understanding and politicizing the experience of contamination by hazardous waste landfills and fires: "Reaching some places between Napoli and Caserta means vomiting and feeling sick: a mephitic smell is like a punch in the stomach. But one day we roused, and some believe it was because of the smells." (Miriam, Toxic Bios Archive).

Stories of stench and transformation are rather common. Lucia, a Neapolitan housewife and environmental activist, describes how the irruption of the smell from a nearby dump into a classroom for adult education revealed the socio-environmental inequality in which she was immersed, living in one of the most degraded peripheries of Naples. A similar experience happened to Doriana, a veterinarian who became an environmental activist when she moved from the most exclusive neighborhood of Naples to what she thought was an idyllic relic of rurality in the urban space: "It was when we brought our furniture there that we began to feel it. The stench, that terrible, sweetish smell which now I can so easily recognize. Through that smell, we discovered that our new home was less than one kilometer away from the largest landfill in the region." (Sarli, 2014: 103).

Doriana's story is illuminating because it truly illustrates how through a sensorial bodily experience she was able to reconnect with the flows of materials invisibly traversing the city and its ecologies; apparently, someone like Doriana, from the upper class, did not have a clue about what was occurring away from her comfort. However, the stench that would have haunted Doriana since then was coming not only from a geography she did not know—a socioecological elsewhere in respect to the city she used to inhabit—but also from a history that was silent for her. The landfill she refers to was the largest and the oldest in the region, opened in the 1950s (Iengo & Armiero, 2017).

The smell, as an embodied manifestation of toxic stories, has a double spatial and temporal dimension. This twofold dimension is manifest in the Toxic Bios project. Its online platform is organized around a world map, which makes evident the fact that these are stories embedded in places. Indeed, each story is deeply connected to an environment that is intertwined with people. However, toxic stories are rooted but not trapped in places. The map helps to visualize the hybrid blend of bodies and environments, but it may occlude the way that the story knitting them together travels across space and time. This is true not only for the storyteller, who often moves from one place to another, but, perhaps more surprisingly, for the place too. In several toxic stories, places change through time; they are transformed by the arrival of a factory or a waste facility. Contaminants travel through air, water, fluids, and bodies in unexpected and mysterious ways, as the toxic autobiography of Filipe, a choir director from Porto in Portugal, reflects—the way glyphosate has entered his body remains a mystery to him (Filipe, Toxic Bios Archive).

The timeline, the turning points, the corruption of life, the quest for reparation are shared by places and people. Storytelling has the power to evoke what/who does not exist anymore and yet, nonetheless, is present and real for those who are telling their stories. As in a weird mix of *Blade Runner* (Scott, 1982) and Macondo from One Hundred Years of Solitude (García Márquez, 1970) the toxic storytellers seem to cohabit with the ghosts peopling their landscapes and lives: these are the ghosts of invisible threats, of places that are lost forever, of old generations, sometimes enjoying lost paradises but more often passing the marks of terrestrial hells, of future generations, dreamed and feared, had and lost.

2.6. Politicizing Toxic Timescapes

Maybe the best metaphor to describe the kind of work Toxic Bios is doing comes from the experimental volume produced by Pulido, Barraclough, and Cheng, *A People's Guide to Los Angeles* (2012). In the introduction, the authors propose the image of the haunted landscape to describe the hybrid blend of invisible presences that people the places we live in: "Los Angeles is filled with ghosts—not only of people, but also of places and buildings and the ordinary and extraordinary events that once filled them" (Pulido et al., 2012, p. 4). Toxic stories are also haunted by ghosts of substances, human and more-than-human animals, places, dreams, seeds, and nightmares. However, those very toxic stories also haunt places, because, as we all know,

what is really haunting a place is not a ghost but the stories that make it visible, even alive. As Carolina powerfully states:

> "Do not ask me to recall the survivors' suffering and don't ask me to tell the story of the wound that does not let my husband sleep at night, the wound that heavily influences his existence. The display of pain as an end in itself is not the memory that Vajont needs, or that any other massacre with clear culprits needs. The memory we need is the one that searches for justice and pretends that stories are told to prevent tragedies from happening again. Memory means fighting to preserve truth that will be heritage to future generations. This will help them build a better future, a world where human life counts more that profit" (Carolina Toxic Bios Archive).

Pulido, Barraclough, and Cheng have been able to place those ghosts on a map, guiding readers in an exploration of Los Angeles beyond what is visible today. As in an esoteric archaeology, they summon the ghosts of the past through the layers of stories embedded into the texture of the city. Similarly, with Toxic Bios we have attempted to summon the ghosts of the past, present, and future peopling not only places but also bodies. The emancipatory timescapes of resistance to toxicity are expressed by Miriam:

> "I understood that to embrace my land, as a farmer and activist, also meant to find my way back home. Losing pieces is natural when growing up. I discovered it among my comrades who are also my family in the struggle. I know every time I look at my daughter's eyes, because I am aware of my responsibility for the world she will live in. I know all that when I rally in the streets, the moment when I trespass the border between my personal world and the world one millimeter away from my skin, without feeling any temporal discontinuity anymore. Here, I am free" (Miriam, Toxic Bios Archive).

With Toxic Bios we have manifested how guerrilla narrative sabotages the toxic narratives that silence or normalize exposure. Through the practice of counter-hegemonic storytelling, the multiple layers of toxic timescapes emerge, revealing their entanglement with the power structures inscribed in the socioecological web of life. Those timescapes are personal

as much as collective, as appears clear in the Toxic Bios project. They are inscribed into the body, the stories, and the places humans and other beings inhabit. If we do live in the Wasteocene, our task is to make those stratigraphies of toxicity visible (Armiero, 2021). But this work of visibilization must go hand in hand with that of politicization. The stratigraphies of toxicity should not be seen as "natural" features of a mainstream timescape that erases injustice while selling an idea of linear progress. In this chapter, we have argued that guerrilla narrative can perform this combined work of visibilization and politicization; it can be the archaeological excavation into the tissues of life, the magic spell evoking the invisible, bridging personal and collective memoirs, the body, and the ecologies of power and resistance.

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3. Endometriosis and Environmental Violence. An Embodied, Situated Ecopolitics from the Land of Fires in Campania, Italy[7]

Eyes blinking in the cold and bright postoperative room, the anesthesia dissolves into tremors. "What was found?" I mumble, my thoughts turning to the interlocking characteristics of restoration and cure. My body underwent excision surgery, the gold standard procedure that radically cuts out endometriosis lesions. Although not considered a cure, it reveals the geography of endometriosis in my body: extensive in size, deep and infiltrating in quality. Endometrial-like tissue was found in my rectouterine pouch, uterosacral ligaments, ovaries, tubes, abdominal wall, nerves, intestines, and rectum, after a twenty-year buildup of symptoms.

Finally, I reached the objective and powerful tool of modern biomedicine: the diagnosis of a chronic inflammatory illness that many doctors dismissed as laziness, all-in- the-head or psychosomatic. The same scientific standard that defines what counts as valid knowledge has historically marked women's and feminized bodies with repression and violence: from Hippocrates's misogynist wandering womb origin theory for multiple diseases, to hysteria diagnoses leading to medicalization, incarceration, and death (Federici, 2004; Guidone, 2020). Those who experience chronic illness learn in and through their flesh the objectification and mechanistic gaze of the expert, which holds the privilege of classifying and intervening on bodies.

Studies have shown that one in ten AFAB people has endometriosis. However, universal access to quality care is impaired by multiple factors (Adamson et al., 2010). It takes an average of 7.5 years to receive a diagnosis, and it becomes more complicated for queer and trans Black, Indigenous, People of Color (BIPOC) (Bullo, 2019). At the time of writing, I had to learn how to contest the supposed objectivity and neutrality of the biomedical knowledge system, which

[7] This chapter corresponds to the following peer-reviewed published article:
Iengo, I. (2022). Endometriosis and Environmental Violence: An Embodied, Situated Ecopolitics from the Land of Fires in Campania, Italy. *Environmental Humanities* 14(2), 341–360. https://doi.org/10.1215/22011919-9712412.

delayed my access to treatment and ripped away my authority to know and decide about my body. The privilege of pursuing an academic career introduced me to feminist interventions in science and technology studies (STS), political ecology, and decoloniality. I had not anticipated that I would need such knowledge and stories for my own survival. As I entered the hospital and texted with my com- munity of care, the chat of our local environmental justice (EJ) coalition lit up with real-time images of toxic waste fires. While I faced the brutality of my chronic illness, toxic waste was burned around my city, and dioxin trespassed and accumulated into water bodies and animal tissues.

As disability and queer studies scholar Eli Clare proposes (2017), the restoration of health not only involves medical technology but also requires the dismantling of racism, poverty, and environmental injustice. While excision surgery exposes bodily consequences, the interconnected processes of toxicant accumulation and social inequalities remain hidden. The surgery echoes the demanded remediation of agricultural fields, water streams, and human and more-than-human bodies from the toxic mix of dioxin, poly-chlorinated biphenyls (PCBs), and other persistent organic pollutants (POPs) in the southern Italian region of Campania, consequences of the waste emergency and the Land of Fires.[8] From before I was born and throughout my lifetime, the socio-ecological story of the territory has been shaped by the dumping, burying, and burning of industrial and hazardous waste—unregulated and regulated, legal and illegal. Campania is a sacrifice zone of capitalist accumulation, where neoliberal defunding policies in public health care intersect with a decades-long environmental emergency regime and a chronic absence of dignified living conditions for working-class communities.[9] As the surgical team brought the toughened tissues to light, I recalled the unearthing of toxic waste in my region.

In this article, I reflect on the porosity of inflammation across body and territory, and the flames of activism that feed the intersection of transfeminist, environmental, and disability justice (Alaimo, 2010). Inspired by the autobiographies of women with disabilities, I use

[8] This article does not have the scope to thoroughly explain the last thirty years of the waste emergency and the Land of Fires in Campania. The complexity of events, with their administrative, discursive, economic, journalistic, political, geological, societal, semiotic, sanitary, epistemological, and judicial aspects can be reviewed here: Armiero, 2021, 2014, 2008; Armiero & D'Alisa 2012; Armiero & De Rosa 2016; Armiero & Fava 2016; Capone, et al. 2006; De Rosa, 2017; Calabria & D'Ambrosio 2007; Garrone, 2008; Iovino, 2016; Petrillo, 2009.

[9] In the environmental racism chapter of Dumping in Dixie, Bullard (2000) speaks of the US south as a sacrifice zone. The first time I read it, I was struck by the resemblance to the south I inhabit. It is not my intention to tell the story of the Land of Fires through the lens of environmental racism. Nonetheless, this article will show how the inhabitants of Campania have experienced processes of othering/racialization spanning from the time of Italian nation building to the present.

storytelling as a feminist disability strategy to foreground a critique of mainstream medical discourses reproducing violence while uncovering both the insurgence of an environmental disease and propositions for emancipation (Mintz, 2007). My approach aligns with Donna Haraway's suggestion to tell stories that not only describe but also aim to intervene in patriarchal, capitalist, and colonialist nature-cultures (Haraway, 2016). I simultaneously engage with the material-epistemological experience of toxic embodiment, particularly the situated knowledge of the inflamed body-territory and the possible ecopolitics (Cielemexcka & Åsberg, 2019). Environmental memoirs or toxic autobiographies are a narrative genre within the environmental justice discourse, in which people directly affected or closely related to contamination seek epistemic, social, environmental, and narrative justice for their lived experiences while fighting against the materialization of uneven capitalist power relations (Armiero et al., 2019; Barca, 2020). This toxic autobiography engages storytelling as a method to transform everyday experiences in Campania into public knowledge of environmental justice (Houston, 2013).

In this article, marginality is understood through the conceptualization proposed by Black feminist activist and writer bell hooks as a space not only of deprivation but also of radical possibility and resistance (hooks, 1989). As a chronically ill scholar-activist, I speak from this marginal standpoint of seeking to know and make sense of embodied environmental injustices in relation, engagement, and empathy with other human and more-than-human beings to articulate the political-epistemological possibilities of response-ability, as subversion from the detached knower and *his* master's tools (Harding, 2005; Lorde, 1984). I owe my elaboration to the theories and practices of Black, Brown, Indigenous, disabled, and LGBTQIA+ folks who instigated and participated in environmental and disability justice activism, the *feminismos comunitarios y territoriales* and the transfeminist movements. Without encountering their words and struggles, storying my situated, political, personal, and collective experience would have been impossible. I think and become with them, deliberately and carefully, while consciously reflecting on and challenging the system of privileges I hold as a white, southern European, working-class, cis-passing woman with "invisible" chronic illnesses.

3.1. The Land of Fires: Storying Environmental Violence

I grew up in Ercolano, a city built on lava in a strip of land between the Tyrrhenian Sea and Mount Vesuvius in the southeastern province of Naples. During the notorious AD 79 volcanic

eruption, the ancient town of Herculaneum together with its human and more-than-human inhabitants were asphyxiated by pyroclastic smoke and coated in magma. The territory has a long history of human, sea, and mountain interconnections. Inside the current borders of the Vesuvius National Park the slopes of the volcano are marked by farmers' houses where *piennolo* tomatoes, apricots, and *catalanesca* grapes have been cultivated for hundreds of years.[10]

Over time the territory's socio-ecological features were almost entirely erased: dry stone walls dividing gardens were superseded by iron fences, and the seventeenth-century basalt infrastructure for the transport and distribution of water through public fountains was covered by asphalt roads leading to the highway. Since I was a child, I was nourished with the food cultivated in the tiny gardens owned by my mother's relatives. These small patches remained after my great-grandparents' farm was expropriated in the 1970s for the construction of the highway and housing, during the massive urbanization of the so-called Italian economic boom. The rural landscape of Cupa Monti survives to this day in my grandparents' garden where we continue to take care of the mineral-rich volcanic soil by growing vegetables and harvesting fruit.[11]



[10] The pointed-shaped tomatoes are named after their conservation method. The berries are hung up in bunches tied with hemp strings—al piennolo—and stocked in ventilated rooms to last throughout the winter season. Catalanesca is a grape cultivar brought to the territory from Catalunya under the fifteenth-century Aragonese dominion.

[11] Cupa Monti literally translates to Shady Mountain Lane. In southern Italian toponomy, *cupa* is a lane often tucked in volcanic high ground, which runs along a water stream from the mountain top to the sea. Nowadays the wider hamlets where the water streams used to flow are named after the local *cupa*.

Image 7. My grandparents' garden shot by my mother in the spring of 2017. In the background there is the gulf of Naples, and the city of Ercolano peaks on the slope between the garden and the sea. The garden is partially cultivated with fava beans, the pomegranate to the far right, and the figs tree are leafless, while the olive in the middle and mandarin tree branches appearing from above are luscious.

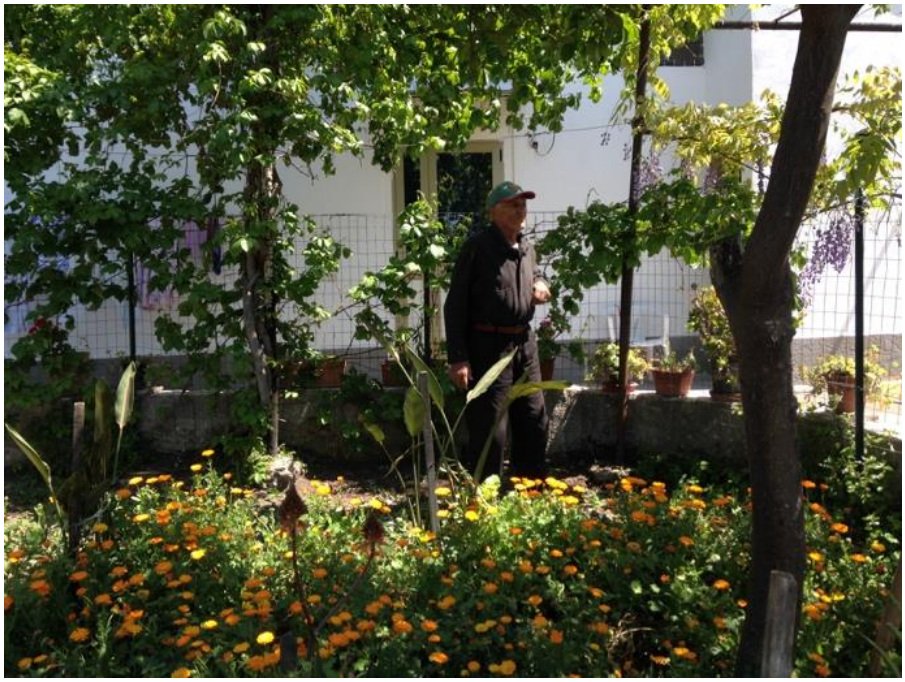


Image 8. I took this picture in the same period of the above, from the opposite perspective. There my beloved and late grandfather Ferdinando enjoying the view of the spontaneous plants section of our garden, with calendula flowers. Behind him the door to his parents' farmers' house, where he was born.

Since the 1950s portions of the territory historically exploited for the extraction of construction materials were converted into waste dumps before landfill regulation was established. Still today, just a few kilometers away from our garden, the liminal peri-urban belt between the volcano's mouth and the most densely populated area in Italy continues to attract and burn waste. The storied landscape that connects my body and my grandparents' garden to this ancient land is made of fire and incineration.

Over the last three decades the socio-ecological history of Campania has been marked by two interconnected processes. First, since the 1980s industrial waste from northern Italy and other European countries was transported and disposed of, at affordable prices, in agricultural fields, abandoned quarries, and craters, thanks to an agreement between profit-seeking industrialists and Camorra representatives, sustained by institutional silence or connivance (Iacuelli, 2007). Some of that hazardous waste is dumped and burned in agricultural areas, marking the sky with thick, dark smoke. Those who live in the territory know it as the Land of Fires, owing to the burning and spewing of toxic waste. They are bodily aware through irritated

eyes and choking airways when approaching the toxic waste fires (Armiero & De Rosa, 2016). These fires are composed of materials from industries seeking to reduce their costs and a submerged economy that cannot legally dispose of waste. Discarded materials include medical waste, smoke abatement powders, pneumatic tires, paint and sewage sludge, liquid waste contaminated by heavy metals, asbestos, and polluted earth from reclamation activities produced by the nation's well-known corporations (Legambiente, 2018). Second, from 1994 to 2009 the national government declared a state of emergency in Campania for urban solid waste management. Decision making was shifted from local administrations to an ad hoc agency (De Rosa, 2017). A faulty tender supported by public incentives was granted to a private consortium for the incinerator's construction, by-passing environmental-protection laws (Iacuelli, 2007). Eventually, following the path of least resistance, new landfills and the questionable reopening of old ones were imposed on communities through the militarization of territories (Armiero, 2008). Campania underwent a territorialization process that transformed the region into Italy's cheap trash can (De Rosa, 2017). A combination of the trafficking and burning of hazardous waste and the emergency regime resulted in eroded and distorted democratic decision-making processes, bypassing environmental protection laws and health-care provisions for the profit of public authorities, industrialists, and organized crime, while the socio-ecological wasting consequences continue to this day (Armiero, 2021).

The national parliamentary commission on the waste cycle and environmental crimes in Campania traced the inclusion of Vesuvius's seaside within the landscape of contamination. From 2004 to 2013 Ercolano was enclosed within the SIN Litorale Vesuviano. In 2014, at the abandoned Montone quarry, excavation work brought to light eighty metal drums containing bitumen and asbestos (Camera dei Deputati della Repubblica Italiana, 2018). Two years later, in 2016, within the national park borders, a gigantic illegal landfill at the abandoned Fiengo quarry was seized by local authorities. 400,000 cubic meters of discarded material were found above and below ground, some of which was still burning. This fueled a countermovement of grassroots activism fighting for environmental and social justice, politicizing the nexus between human and more-than-human health. Enclosed within northern Naples and Caserta's provinces, the waste emergency and the Land of Fires seemed to have engulfed a specific portion of Campania. Until I studied environmental justice and joined the regional EJ coalition Stop Biocidio, the familiar patchwork of landfills dotting the landscape stayed invisible, and I was unaware of the relational ecology binding my body to the territory.

Speaking of the ubiquitous exposure to contaminants, feminist technoscience scholar Michelle Murphy articulates how embodiment "is a collective binding of profoundly uneven relations of porosity to exposure" (2017, p. 3). My body, bound to a territory of toxic waste fires and landfills, exposed to dioxin bioaccumulation, grapples with deep infiltrating endometriosis, embodying the slow violence of Italian capitalist development (Nixon, 2011). Even in the 1970s, political ecology forerunner Laura Conti had condemned capitalist profit-making for the manipulation and destruction of life in Italy Through my mother's placenta during gestation and while growing up, toxicants soaked the territory and permeated my body, erupting over years of chronic pain and hospitalizations. Although pain signaled the inner landscape of endometriosis lesions, nodules, and adhesions since I was ten years old, I could not decipher the meaning until I learned the language of environmental violence.

Environmental violence here is acknowledged through the encounter between the conceptualization by environmental historian Stefania Barca (2011) and the transfeminist network Non una di Meno (NUDM).[12] Barca exposes how corporate and/or state development policies perpetrate environmental violence on sacrifice zones and disposable bodies "with the aim of reproducing oppressive social relations and political control" (2014, p. 23). Moreover, environmental violence has a twofold effect: it materializes onto disposable bodies, while denying their knowledge over the relationship between contamination and health. In 2017 NUDM published a transfeminist plan addressing gender-based violence, where environmental violence was recognized among the manifestations of patriarchy:

> "We consider […] environmental violence against women, all living beings and nature in our plan. Here, nature is understood as the ecological-relational fabric within which we are interconnected. We see the anthropocentric, male-neutral, heterosexual model as the dispositif of patriarchal dominance to impose and naturalize the oppression and exploitation upon bodies" (Author's translation of Non una di Meno, 2017, p. 38).

Many activists of our NUDM Naples territorial assembly participated in grassroots actions during the waste emergency. From there our assembly has been elaborating on situated socio-ecological history to shape a collective praxis in support of the self-determination of bodies and

[12] The Italian network is part of the global *Ni una menos* feminist movement, born out of the convergence of trans-feminist, LGBTQI+ assemblies, collectives, and shelters. The transfeminist plan writing process was the collective result of political inquiries and working groups.

territories, against environmental emergency regimes and the militarization of waste facilities, while claiming the uneven health impacts of contaminations' intersecting with multiple oppressions.

Critical environmental justice and disability justice help illustrate how particular communities of bodies are exposed more than others, especially along the intersectional dimensions of race, class, gender, ability, and species oppression (Kafer, 2013; Pellow, 2018; Piepzna-Samarasinha, 2018). Additionally, environmental violence intersects with capitalist ableism, which discards sick bodies as culturally, politically, economically unproductive and disposable (Jaquette Ray, 2013). Our experiences in the Land of Fires tell a story of uneven geographies, where intersecting oppressions reveal which bodies carry higher risks associated with the accumulation of POPs from industrial production and its waste disposal.

3.2. The Situated Knowledge of an Inflamed Body-Territory

Disability justice, as a social movement, is rooted in a framework seeking liberation for all beings from worth being defined by productivity under the capitalist system (Lamm, Berne, & Abadani, 2015). The intersection of environmental humanities and disability justice allows engagement with the porosity of substances and selves, casting light on the relational characteristics of disability and health, rather than portraying them as fixed or static (Fritsch 2017: 375). From these articulations, we can delve into the worlds in which disability is a site of knowledge production about socio-ecological processes, and we understand ourselves in relation to one another and the environment (Kafer, 2013). In *Situated Knowledges* Donna Haraway provides a feminist critique to objectivity in knowledge production: "We need to learn in our bodies, endowed with primate color and stereoscopic vision, how to attach the objective to our theoretical and political scanners in order to name where we are and are not, in dimensions of mental and physical space we hardly know how to name. So […] objectivity turns out to be about particular and specific embodiment" (1988, p. 582).

The first time I experienced the crafting of situated knowledges was during the Land of Fires assemblies. In a convergence of social movements and grassroots committees, matters of concern were socialized, epidemiological studies discussed, self-training events organized, and everyday lived experiences became the grounds for politicizing the relationship between bodies and territories. Despite the publication of several scientific studies examining the incidences of illnesses and the waste emergency in Campania, none provided irrefutable evidence in the form

of a causal relationship between the presence of hazardous waste and the multiple cancers, leukemias, miscarriages, and rare diseases (Senior & Mazza, 2004; Istituto Superiore di Sanità 2010, 2020; Zona et al., 2019). While national and local authorities vilified Campania's residents as dirty, uneducated, and responsible for their individual health conditions, women from the most marginalized areas of the region, chosen as waste repositories, took the political space of contestation (Petrillo, 2009). Groups of women activists such as Mamme Vulcaniche and Le Donne del 29 Agosto elaborated the nexus of interdependence between a ravaged environment and the rising number of illnesses. The social reproduction work they performed in the family and wider community became the ground for their situated knowledge over the health of the territory via the recognition of a growing burden of care work for the ill and sick (Di Chiro, 2008, 1997). They interrupted the reproduction of profit accumulation, politicized their everyday lived experiences, and decided to speak up against the individualizing discourses over health and disease (Iengo & Amiero, 2017).

Learning from them, chronic illness became my standpoint in the pursuit of survival, together with a community that came together at rallies against unwanted waste facilities, at the agroecology farm fighting against land commodification, and in the everyday utopias of assemblies to reclaim dignity over our bodies and territories. The enmeshment of flesh with place deviates from the Western gaze of distancing the human from the rest of the material world (Alaimo, 2016). The relational nature of my body with territory became more evident in the encounter with Indigenous and decolonial thinkers and activists, especially from the *feminismos comunitarios y territoriales*, where the body-territory is seen as the first political territory to defend against neoliberal, colonial, patriarchal, and environmental violence while representing a place of collective politicization and liberation (Colectivo Miradas Críticas del Territorio desde el Feminismo, 2017). I reclaim the inflamed body-territory in the Land of Fires as the political space where multiple oppressions intersect and from which situated and embodied strategies for environmental justice arise.

With every inhale, every ingestion, the surrounding environment enters me; my health is tied to the health of the territory, including the access I may or may not have to dignified health care. Hence, speaking from my inflamed, sexualized, contaminated, ill body in pain represents an act of rebellion toward emancipation in the social movements as much as in the academy. To start from oneself does not aim to individualize concerns; rather, it expresses how to elaborate "response-ability" toward the collective experiences of pain, discrimination, and

illness.[13] A transfeminist disability and environmental justice struggle in the Land of Fires can rise from marginal body-territories.

Over time I came to learn the arts of alienation from the vessel that carries me around. The Western biomedical model has dispossessed women, LGBTQIA+, Indigenous, racialized, and feminized subjectivities of the knowledge and languages to voice our pain (Ehrenreich & English, 2010). When my first period occurred at eleven years old, I bled for longer than forty days. My mother took me to a gynecologist who was as old as I was scared. She spoke for me with concern, while he dismissed the case as "menstrual irregularity, which is normal the first time around." Memory hits painful areas that have to do with gaslighting, misogyny, and abuse, when with a supportive tone he told my mother I had a large uterus, a godsend for pregnancy. With the knowledge I bear today, the man possibly saw a uterus with adenomyosis, which was only diagnosed twenty-one years later. During teenage life, I started missing school because of intense menstrual pain and heavy bleeding. This began to have an effect on my everyday life: often, I could not attend volleyball practice, or I would faint after standing up for too long at concerts and demonstrations. I came to experience deep radiating and shooting pains in my limbs and perineum followed by walking difficulties. Back strain occurred regularly. Nobody around felt as much pain, disorientation, and anger as I did. I was mad at myself for being broken and difficult, and I hated my body since puberty began. While everyone else's body became a medium of pleasure and discovery, endometriosis tissue choked my insides, feeding the increasingly familiar and disruptive pain. At the same time, strata of uncollected urban waste appeared more frequently in the city landscape.

Just as I was unaware of the layers of the toughening endometriosis tissues causing the pain within me, the increasing strata of trash didn't speak of the hazardous industrial waste flows arriving from northern Italian regions or European countries and the environmental injustice they represented. In keeping with the *anti-meridionale* discursive tradition, mainstream narratives concerning the waste emergency spoke of my territory as uncivilized and backward, a place where people don't comply with rules, are associated with Camorra, and ignorantly living with trash.[14] I came to believe that if my place was discarded both materially and symbolically, I must have been trash too. As I entered my twenties my digestive system

[13] I borrow the notion of "response-ability" from Haraway's Staying with the Trouble (2016).
[14] *Anti-meridionale* means anti-southern, as Meridione indicates the southern area of Italy. The racialization dispositif used to represent southern Italians dates back to late nineteenth-century social Darwinism and racial theory, which provided scientific underpinnings for the nation-building project. 150 years later, the same discourse provided new grounds for the modernist wasting project. For a postcolonial analysis of racialization and the Italian nation-building project, see Conelli (2015).

started to feel uneasy; multiple physicians suggested it was stress-related. They proposed I take it easy instead of struggling through university exams. At the age of twenty-five I missed many workdays, fainted while bartending, and had chronic abdominal, back, and joint pain. Four years ago, emergency-room visits were the norm as the flare-ups became more frequent and painkillers including opioids ceased providing any relief. The fear of something scary and bad happening to my body surfaced. Blood tests, MRIs, and ultrasounds were run without finding anything leading to an explanation except for white blood cells rising above the regular ranges, voicing an ongoing inflammation whose roots were unintelligible to the experts. Dozens of different gynecologists, endocrinologists, immunologists, orthopedists, and gastroenterologists received sizeable payments for their consultations, and the diagnoses were wide-ranging: nothing at all, asthma, allergies, depression, polycystic ovarian syndrome, dermoid cysts, anxiety, hypothyroidism, myomas, scoliosis. Some diagnoses were confirmed, while others were rejected over time. The only durable conditions were my worsening health and the irrefutable fact that medical doctors remained the experts of my body, the signifiers of truth, while never experiencing a single day of what it feels like to live in it.

From the onset of symptoms, it took me twenty-two years to receive the endometriosis and adenomyosis diagnoses. The spatial arrangement of pain diffused over time, extended and occupied almost all terrains, from psychological to muscular. I was left to myself, a territory of vulnerability, disability, and invisibility, words I did not learn to politicize yet. Despite my ability to dismiss the signs as I was socialized into questioning myself, endometriosis took over my body. In the meantime, I became interested in environmental politics, graduated in political ecology and joined Stop Biocidio. The accumulating pain functioned as an instigator for educating on endometriosis and environmental violence, reaching out for help to find a community of endo advocates and transfeminist and environmental justice activists with whom to learn and fight. Chronic inflammation is politically relevant to this story because it reveals the production of disposable bodies and territories. Chronic inflammatory pain sparked the need and desire to "stay with the trouble": to survive and dismantle the very conditions on which the materiality of environmental and epistemic violence thrive (Haraway, 2016; Jones, 2016). The embodiment of disability echoes the ravaged and contaminated territory cast aside. But it is also the standpoint from where we can explore our affective, political, and ecological ties (Grossman, 2019).

3.3. Against Epistemic Violence

Years of collective organizing opened up a possible path toward different modes of living our already damaged lives, while aiming at dismantling the toxic discourses of hegemonic knowledge and infrastructures that sustain oppression in the first place. But how can we fight for environmental justice while holding conceptualizations of health that do not reproduce ableist, sexist, and racist conceptions? I believe it is the most compelling collective work we must do to imagine liberation from violence, while keeping justice as the compass of our methods.

In the current socio-ecological regime in which the cost of environmental violence is borne by those who have less power, to gather, build, and claim collective counter-hegemonic knowledge over what is framed as scientifically complex, expert-led domains of evidence is a form of resistance to epistemic violence (Spivak, 1988). From a decolonial stance, epistemic violence impedes the development of epistemological creativity dedicated to the transformation instead of the objectification of social phenomena (Borghi, 2020).

In the 1950s Rachel Carson exposed how the heavy impact of private funding in research labs and universities determined the conditions for the dominant scientific paradigm to normalize environmental and health aggressions as a sign of progress (Seager, 2017). The context of radical uncertainty in the biomedical sciences provided and still provides space for the cumulative, intergenerational, persistent, and synergic effects of chemical exposure to be rarely questioned (Barca, 2011; Centemeri, 2014; Callon et al., 2001; Oreskes & Conway 2010). Evidence is often contradictory, and regimes of scientific rigor do not abide by the precautionary principle. The slow violence of environ- mental contamination often occurs over long spans of time and makes the occurrence of exposure difficult to prove (Nixon, 2011).

In 1993 a group of researchers first advanced a hypothesis on the role of exposure to endocrine-disrupting environmental pollutants in the etiology of endometriosis.[15] Despite international attempts to regulate, reduce, and ban POP emissions since the 1980s, these chemicals continue to show bioaccumulation characteristics in food chains (UNEP, 2017). Multiple studies tackle the links between endocrine-disrupting chemicals and increased incidence of endometriosis, showing higher concentrations of such compounds found in the blood of people with endometriosis. This literature addresses the adverse impact of exposure to

[15] The far-from-innocent study subjected twenty-four feral monkeys to dioxin exposure for multiple years. Some of them died from the consequences, others underwent surgeries for endometriosis diagnosis (Rier et al. 1993).

synthetic organochlorine chemicals in the pathogenesis of endometriosis.[16] However, such findings do not make it to doctors' desks, let alone the wider public.

Current mainstream discourse on endometriosis erroneously casts it as a reproductive illness, reinforcing the assumption that it only affects cisgender women and their reproductive capacity.[17] Although infertility could be a common consequence of endometriosis, the primary focus on cis women and fertility hinders the conversation on the devastating, life-altering conditions of embodying chronic pain, and renders other subjectivities invisible. This toxic autobiography crafts a politics born out of the materiality of life, what Chicana feminists Cherríe Moraga and Gloria Anzaldúa call "theory in the flesh" (2015). Hence, I turn to life experiences to uncover the reproduction of discriminating practices and discourses. At almost every doctor's appointment, pregnancy was genuinely proposed as a cure, no matter what my age, life goals, possibilities, and desires were. As I raised concerns over my own health and life quality and confronted the idea of pregnancy as a cure to my illness, doctors responded with unsolicited and violent assumptions about my attitude being "too feminist."

To reclaim self-determination and well-being for the affected requires the dismantling of ableist, paternalistic, and heteronormative discourses. Environmental justice and ecofeminist scholar Giovanna Di Chiro (2010) exposes how environmentalist movements can sometimes reproduce discourses of eco-heteronormativity that tap into public fears by overly focusing on the gender-bending consequences of toxic pollution for "natural" reproductive processes. Some environmental justice activists who opened the conversation around endometriosis and environmental contamination in Italy explicitly make natural connections between femininity and motherhood by focusing solely on infertility. It is very common to come across arguments in endometriosis support groups where many define themselves as less of a woman or incomplete. Tropes of endometriosis science come to materialize in historically gendered, classed, racialized, and sexualized construction while silencing the ecological aspects. As Serenella Iovino (2013) illustrates in the case of the Seveso disaster, interlaced material-discursive practices contribute to the reproduction of discrimination through the gendered politics of dioxin exposure, public-health discourses and industrial liability.

[16] For an overview on endometriosis and environmental exposure, see Anger & Foster (2008); Arisawa, Takeda, & Mikasa, (2005); Bruner-Tran et al. (1999); De Felip et al. (2009); Guo et al. (2009); Matta et al. (2019); Porpora et al. (2006).

[17] For an overview of the up-to-date research on the disease etiology see https://centerforendo.com/endometriosis-understanding-a-complex-disease.

While bodily functions became more difficult to carry out autonomously, bed-bound hours expanded. I spent some of those never-ending days studying medical sciences debates over endometriosis and environmental contamination. The vast literature shows the ontological uncertainty and messiness surrounding the disease (Capek, 2000). Still today, medical doctors sustain the sexist, classist, and racist assumption that endometriosis affects those who prioritize their career over childbearing, making endometriosis the "career women's disease" (Seear, 2014). During this journey I met doctors from different medical sciences and traditions. My needs, desires, and requests were not listened to, and the responses were belittling. Following the frustration and trauma resulting from Western medicine's reductionist and mechanistic approach, I sought alternatives in the holistic approaches of traditional Chinese medicine (TCM) and emotional integration. Both experiences were available only to the upper middle-class strata. The waiting room regulars were few and wealthy, as opposed to the numerous people with whom I shared the experiences of emergency rooms and public health wards. Only ten minutes into the consultation, the emotional integration practitioner concluded that endometriosis was the visceral response of a conflict occurring between what my intellect didn't want and my body desired: pregnancy. I preferred to never return instead of asking whether dioxin bioaccumulation was to be included in the complex picture we were seeking to explore. At the first appointment the TCM doctor apprehensively asked why I was building up so much anger in me, with a clear excess of liver dominating my energy, and I pondered whether to open the conversation of the systemic injustices in our city. In her critical inquiry on endometriosis, Kate Seear argues that endometriosis provides a "material and symbolic threat to tradition, nature and the 'human' in ways that are highly gendered and thoroughly political" (2014, p. 23). Both practitioners saw me through the lens of a gendered body, thus the femininity I was expected to perform clashed with emotions of anger, and the assumed undesired pregnancy was cursed with an illness.

The invisible characteristic of the illness is considered the reason it takes long to receive an endometriosis diagnosis (Bullo, 2019). However, there are structurally violent reasons that have to do with the dominant language reproduced in gendered disability, racist medical practices, and heteronormative assumptions over who is the endometriosis patient. Women, especially working-class women of color, and queer and trans people are disregarded by the medical sciences both in research and in emergency situations. Women often wait longer in hospitals before their pain is recognized, believed, and eventually addressed. Black women undergo hysterectomies more often than white women, while trans people are ridiculed when

seeking the diagnosis of a "female reproductive illness." The knowledge and autonomy over our own flesh are constantly dismissed as we embody the practices and subjectivities that do not reproduce dominant and hegemonic discourses. The experience of being dismissed as a troubled attention-seeking young woman forced me to learn how to prepare for consultations with specialists, which are always expensive and never funded by the eroding public health-care system. I have accumulated enough medical trauma to get physically and emotionally sick before appointments. Several times, the experts in the room affirmed I was supposed to trust their choices: "It is unhealthy to know so much about your condition; you should let us do our job."

3.4. An Ecopolitics of Response-Ability

The disabled person must keep silent, dependent on someone else to decide for and define them. Disability, just like environmental injustice, embodies marginal geographies from where we, in order to survive, must cultivate an ecopolitics of response-ability. For Haraway, response-ability means the "risk of being for some worlds rather than others and helping to compose those worlds with others" (Haraway, 2016, p. 178). Inspired by her elaboration, this article proposes the ecopolitics of response-ability crafted by the experiences and practices of disabled and chronically ill people in the environmental justice and transfeminist spaces where we speak for ourselves. This claim resonates with the crip and queer revindications by Alison Kafer (2013) and Qwo-Li Driskill, Aurora Levin S. Morales, and Leah Lakshmi Piepzna-Samarasinha (2012) to dismantle the ableist imaginaries for radical futures where we don't even exist. The ecopolitics of response-ability occurs in the care work of attending to the harm done at the margins of capitalist accumulation and contamination. But it also occurs in the articulation of stories cultivating transformative and just futures where, as queer feminist and environmental humanities scholar Nina Lykke notes (2019), vulnerable bodies' care is at the center.

Disability studies and environmental humanities illustrate how dominant discourses of environmental degradation portray contaminated and sacrificed places and communities as those that do not meet the normative standards of desirability or productivity (Grossman, 2019). Similarly, biomedicine frames disability as the undesirable absence of or opposite to health (Clare 2017). These elaborations build on and expand the dualism logic exposed by Indigenous knowledge, decoloniality, and ecofeminism (Colectivo Miradas Críticas del Territorio desde el Feminismo, 2017; Plumwood, 1993). Beyond dualisms the embodiment of chronic illness is a

quotidian experience of exclusion and pain, but it is also filled with learning from each other, advocating, caring for, and being taken care of. There is a saying that everyone in Campania has a relative with cancer. Yet there are no numbers concerning the rates of chronic environmental illnesses such as endometriosis to tell the stories of how a toxic and familiar environment can engender specific disabilities, especially for marginalized communities. In this erasure, my toxic autobiography, in which chronic pain is entangled with a lifetime of exposure and a desire for justice, urges the indispensability of carving languages and practices to reclaim transfeminist, environmental, and disability justice for and from our bodies-territories.

The ecopolitics of response-ability are the practices for collective survival that stem from the marginal bodies-territories. From the situated knowledge of the inflamed body-territory I present some of these practices for collective survival that challenge the toxic discourses of eco-heteronormativity, without dismissing or silently accepting environmental injustices. This is not a lonesome endeavor, as I think and become with a community of transfeminist, environmental, and disability justice scholar-activists who seek to craft existences that, using Murphy's words, "rise from the ashes of structural violence" (2017, p. 3). Since we always become with each other someplace, and our work is always situated, response-ability in the Land of Fires implies the recognition of the systematic attacks on the reproduction and self-determination of our communities, beyond the individualizing and medicalizing narratives over the health and disease of our bodies and territories.

Barely able to sit up, I often cannot make it to the streets for demonstrations or assemblies. How can we make the disabled's claims heard, our rebellion visible, together with the voices and bodies of those who cannot take to the streets because their movement is restricted, they care for someone, or they could lose their jobs or be imprisoned? The intersectional work to fight for disability justice within environmental justice and transfeminism is currently emerging in Italy. During NUDM Naples's assemblies we discussed the multiple marginalities inscribed onto our bodies and deliberately brought the voices of those who stay at home via videos, pictures, and audio recordings. Thanks to my sisters and comrades, my swollen endometriosis belly with surgical scars was projected during the international day for the elimination of gender-based violence, knotting embodied disability with resistance to environmental violence. A few months later, during the grassroots festival "Care Is the Cure," organized at the occupied cafeteria of Federico II University, one workshop was dedicated to vulnerabilities and anti-ableism. After a collective reading of "Sick Woman Theory" by Johanna Hedva (2022), autistic, chronically ill, mental-health, tetraplegic activists, and able-

bodied allies discussed the intersectional characteristics of oppressions in the biomedical field, the often-unspoken ableism in assemblies, autonomous care practices, and our social and environmental justice desires. Supported by these collective reflections, our marginal bodies-territories can create bridges and coalitions.

In Taranto, the citizens and workers' grassroots committee organize an event to counter the national workers' day festival, which is sponsored by extractivist corporations. The Apulian city hosts the largest steelworks in Europe, which is under multiple investigations for environmental and health devastation. In 2021 I was invited to the event as a scholar-activist speaker from the Land of Fires, after years of mutualism nurtured across our communities. There I knotted my story with the local women's committee who demand that endometriosis be recognized as an environmental illness. Their claims helped me see through our shared experiences where dioxin, embodiment, porosity, corporate contamination, and pain make us response-able toward each other. With them I explored sexist, racist, classist discourses in endometriosis science and proposed collectively imagining a transfeminist, disability, and environmental justice coalition to tackle the intersection of oppressions. Within a few months local transfeminist and environmental justice activists and anti-capitalist farmers started meeting to envision solidarity networks between the city of Naples and rural areas, multispecies justice, and agroecology as care work for bodies and territories. The ecopolitics of response-ability nurtured through these elaborations are collective endeavors, in which we learn from our knowledges and build connections across experiences. We explore together and engage in processes that help reclaim dignity and overcome narratives of victimhood and disposability for our mountains, seas, companion species, and human communities (Pellow, 2018). Since we are not all response-able in the same way, we must expose how ability, gender, sexuality, race, class, and nationality affect our experiences of environmental, biomedical, economic, and epistemic violence. And "think we must" about the emancipatory practices, technologies, and imaginaries we can craft from our bodies-territories. The ongoingness and situatedness of these experiences do not allow for linear, universal, or prescriptive definitions of the ecopolitics of response-ability. On the contrary these help us do the prefigurative and affirmative work that aims to craft counter-hegemonic stories with no bottom lines but multiple and more just openings.

There is a profound need for grassroots social movements to engage with transfeminist, environmental, and disability justice that accounts for the everyday lived realities of chronic illness as a site of intersectional knowledge production on environmental violence. This

intersection of perspectives can help move away from an environmentalism that acknowledges disability only as a cautionary tale (Clare, 2017). Mending anti-extractivist futures involves coalitions, in which marginal bodies-territories identify and resist the violence inscribed in normative ideologies of desirable, productive, and natural, and we nourish our indispensability. With this toxic autobiography, I desired to crack the construction of the modern sciences body as a bounded and discrete entity. Chronic illness situates the body back in the troubled and relational political ecology between health and environment, while it powerfully shows that the situated, counter-hegemonic, collective response-ability for our bodies-territories is what keeps us alive.

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4. Ouch! Eew! Blech! A Trialogue on Porous Technologies, Places and Embodiments[18]

What kind of narratives and experiences sit at the margins of Feminist Political Ecology (FPE) analyses of health, embodiment and environment? Ilenia, Panagiota and Ingrid started their trialogue as scholars and activists from different backgrounds and relations interested in this question. In this chapter, the stories we share are as much part of our fieldwork notes as part of our personal diaries. These experiences transform how we do research, at the same time transforming us. What ties them together is our attention to the relationship between embodiment and environment. We come together thus to discuss the politics of making and remaking health in relation to socio-environmental processes, through the concept of porosity and the realm of technologies. For us, Feminist Political Ecology is a convening space for thinking with the trouble in discourses and practices around health: from the biomedical sciences' gaze and the relational ecology between bodies and places, vis-a-vis the biopolitics of the nation-state to the far from innocent but complex role of both medical and digital technologies in navigating illness.

Recognizing that there is ample feminist academic and activist work actively engaging with the concept of embodiment and with the gendered politics of health and medicine, we are particularly interested in how such work can infuse current thinking and activism on social and environmental health and technologies. We are not driven by a "gap" in literature, but rather by our own situatedness in and response-ability towards the embodied experiences of chronic pain, infection and nausea, and how these can inform non-normative experiences and knowledges surrounding health. We borrow the term response-ability from Donna Haraway, as in "proposing together something unanticipated" (2016, p. 130), starting from experiences, theories and epistemologies rarely depicted in the context of FPE and health. We understand

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Iengo, I., Kotsila, P., & Nelson, I.L. (2023). Ouch! Eew! Blech! A Trialogue on Porous Technologies, Places and Embodiments. In W. Harcourt, A. Agostino, R. Elmhirst, M. Goméz, & P. Kotsila (Eds.) *Contours of Feminist Political Ecology* (pp. 75-103). Palgrave Macmillan.

bodies as ecologies, not separated by what happens "outside our skin", but as the interconnected system of life within and beyond our bodies and the economic, racial, gendered, biophysical places we inhabit (Guthman, 2011; Guthman & Mansfield, 2013). Understanding embodied ecologies as relational allows us to see the boundary marked by the skin as connecting, instead of separating, our bodies and our environments (Iengo, 2022; Jackson & Neely, 2015). In this chapter we will reflect on "porosity", as the relational ecology between bodies and environments, departing from the ambivalent experiences of such relations, mediated by medical and digital technologies, as well as gender, race, and disability. We draw together theory and insights from critical disability studies, science, technology and society studies (STS), environmental justice, and political ecologies of the body and of health, to produce powerful elaborations that help queer and crip the binary division between bodies and places, against "the fantasy of self-contained wholeness" (Sadler, 2017). This does not negate the politics of bodily autonomy, but rather complexifies them by amplifying the demands for self-determination and reparation by BIPOC, working-class people, women, LGBTQIA+ and other marginalised subjectivities in response to the literal embodiments of differentiated and historically contextualised oppressions.[19]

Eco-crip theories constitute a fertile space from which FPE may learn to cast a light on the non-innocent acts and technologies of "seeing" which affect what counts as nature and natural (Jaquette Ray & Sibara, 2017). Such seeing questions and reinvents the ideologies of pureness and desirability for an "elsewhere" and "out there" to be controlled and tamed. And this reinvention influences power-laden notions of desirability and purity within human communities. In the encounter between feminist technoscience and crip studies, we learn about the nuanced and ambivalent entanglements of health, embodiment and technologies (Bailey & Peoples, 2017; Kafer, 2013; Mingus, 2010).

We weave together three stories from Italy, Greece and the United States to point to the tensions that emerge when environmental ethics and discourses do not take into account the intersectional experiences and positions of vulnerability that are often located at the deeply political, intimate and embodied levels.

Ilenia brings in her *chronic pain* experience as a catalyst to learn about how environmental injustice is accumulating in bodies and territories. In her southern Italian hometown, environmental injustice is inescapable. Grassroots social and environmental justice

[19] See Michelle Murphy's important intervention in these discussions in her 2017 article, 'What Can't a Body Do'.

activism helped many to politicize territorial experiences of illness and contamination, to learn the power of bodies coming together to halt slow violence (Nixon, 2011). In her quest for environmental justice Ilenia is influenced by the epistemic activism of crip communities in producing counter-knowledge on contested illnesses and mutual aid practices.

Panagiota tells the story of the embodied and invisible injustices suffered in romanticised agricultural production of "healthy and local" food products, through the exploitation, disenfranchisement and exposure of immigrant farmworkers to *infection* and ill health. As a white European academic returning to the olive grove-filled country-side where she used to spend her summers, the critical analysis of socio-environmental conflict and inequalities suddenly "hit home". She observed the patterns of change and inequality in local agriculture, social fabric, labour conditions and health outcomes in the context of neoliberal austerity-ridden Greece.

Ingrid speaks of the ambivalent position of pregnant people depending on two technologies: big pharma-produced medication used in order to be able to deal with *nausea* and navigate place, and digital social media platforms as key spaces of solidarity and empowerment in the struggle to navigate disability and illness. She connects these technologies to the pedagogical spaces and institutional labour context in Vermont, with their attendant privileges and inequities.

Bringing together three distinct and distant stories, we point to how disembodied environmental politics can become exclusive and replicate injustice by showing the commonalities that emerge from embodied and situated perspectives of engaging with ecologies, places, technologies and health experiences. This chapter brought us together as FPE scholars involved in the WEGO network and engaged in health, environmental justice and embodiment from different perspectives and angles, to engage in a process of knowledge production which happened via multiple digital encounters we held over two years, much of which was during the global COVID-19 pandemic. We started by sharing three stories that relate to these themes, and stem from our positionalities as scholars and activists in FPE. The process moved to a phase of "trialogue", inspired by Costa et al. (2015) that came out of a set of questions we asked each other in an effort to trace common and uncommon threads in our stories. What we share is a leitmotif of bodily ecologies of health, as well as the knowledge and discourses around them, being shaped both politically, through power, and culturally, through meaning.

4.1. Bodily Ecologies and the Embodied Politics of Visibility

4.1.1. Chronic Pain

In the summer of 2018, after 20 years of normalized pain and medical gaslighting, I received the diagnosis of endometriosis. I was officially on holiday, but the reality was that I spent days curled up in bed unable to move or talk because of the pulling, stabbing and twisting pain across my abdomen, lower back, and legs. As it happened cyclically, it was time to search again online for a gynecologist and hope to get to the source of my pain. The ultrasound showed an endometrioma, an endometriosis cyst encapsulating the right ovary, strangely unseen until then. The gynaecologist explained there was nothing to worry about, instead there were plenty of options ahead, especially one. He turned to my partner and with camaraderie and a condescending tone exclaimed: ***"I recommend you go home and engage in 'you know what I mean'"*** openly advising sexual inter- course and pregnancy as a pleasurable (for my male partner) cure (for my gendered body).

—Ilenia Iengo, personal notes

Ilenia: What time is it? How long have I been here? I often ask myself while tuning in and out from sleep, without rest, gazing at the walls of my bedroom. There is no linearity in time when a body experiences endometriosis, adenomyosis and fibromyalgia. Some call this coexisting, expanding, retracting, embodied, relational and reclaimed temporality "crip time". Alison Kafer helps us reflect on the queer genealogies of crip time not only as an accommodation for disabled bodies and minds but as "a challenge to normative and normalizing expectations of pace and scheduling" (2013, p. 27). Chronic inflammation is the common thread connecting the multiple illnesses that persist within my body and the symptom of the past, present and intergenerational damage occurring to the land. I grew up in the shadow of Mount Vesuvius, a geologically fiery territory nowadays called by local activists "The Land of Fires" due to the burning and spewing of toxic waste in dumps and landfills, in the southern Italian region of Campania. A few years ago, I discovered I have deep infiltrating endometriosis, a chronic inflammatory disease embodying the slow violence of Italian capitalist development and biocide (Iengo, 2022). During gestation and growth, toxic substances like dioxins and PCBs have soaked my territory in Southern Italy and crossed the porous boundary between the inside and the outside, they enveloped the bowels of my body in adhesions and endometriosis lesions fueling the ever-growing familiar pain (Iengo, 2022).

Starting from the experience of chronic illness, where the intersection of gender, environmental, class and racial violence produce a complex system of oppression, I present some instances of situated strategies to reclaim our spaces, knowledge, voices and desires as disabled and chronically ill people in socio-environmental justice movements, while working towards cripping and queering the political relationship between health and environment.

The contaminated body is the terrain for subjectification and politicization of everyday life (Iengo & Armiero 2017). Environmental injustice and exploitation accumulate in marginalized bodies which are contaminated twice: first by the toxic substances occupying their neighborhoods and lives, second by the toxic narratives which silence this injustice, invisibilize the sick bodies, and blame those who live with the consequences of contamination (Barca, 2014). Our communities and territories are considered expendable for the profit and well-being of others; therefore, we fall ill, reflecting the poor health of our neighborhoods and cities. We get sick and, contrary to the dominant narrative, it is not our fault, nor the consequences of our lifestyles and choices. Some of us may live with chronic illness and disability as a consequence of disabling social and economic environments (Hedva, 2018). The lived experience of disability or chronic illness is confronted with the ableism of a system that classifies us as unworthy and unproductive. We are discarded at every turn of life due to the societally compulsory able-bodiedness and able- mindedness (Kafer, 2003; McRuer, 2002). Such narratives of obliteration, undesirability and aberration to be fixed are inherent even in the prefigurations of radical socio-environmental futures, where chronically ill and disabled bodies are often not contemplated, reproducing our absence (Piepzna-Samarasinha, 2018). The disability justice movement overturns the narrative: disabled and chronically ill people take the floor and do the fundamental work of constructing imaginaries and practices of socio-environmental indispensability (Pellow, 2018) to dismantle ableist ideas according to which chronic illness and disability are merely medical conditions while the material evidence of social and environmental injustice is erased (Kim, 2017).

In this intervention, I recollect some of the thoughts, worries, feelings and developments of an ecotransfeminist exploration and expansion of a cripistemology of pain (Patsavas, 2014) together with the emergence of disabled and chronically ill folks' epistemic activism wherein we speak for ourselves (Hamraie, 2012). I often wonder what would have become of this experience if I didn't have the lens of transfeminism to help me recognize that there was nothing normal or acceptable in being belittled when I came to the ER unable to move or speak out of pain, in the physicians' suggestions of pregnancy as cure, or in the 22 years of diagnostic delay.

Diagnosis is a fundamental tool in the path of chronic illness and is often linked to conflicting feelings of validation and discouragement. These feelings express the contradictory, yet impossible to disentangle, tension between the pathologization that comes with diagnosis and the legitimation of pain to access support systems. This supposedly objective tool of biomedical science, a non-neutral field of knowledge with its eugenic, ableist, racist, misogynist, transphobic and industrial-military-complex roots, holds immense power to shape how the world sees and categorizes us and our chaotic embodiment (Clare, 2009; Jaquette Ray & Sibara, 2017; Kafer, 2013; Lorde, 1980).

In recent years, with the composite transfeminist community in Italy, we are elaborating intersectional perspectives on health to include the gendered experiences of disabled and chronically ill folks. Through the feminist practice of self-awareness, we have learned to recognize the structural violence of sexism and patriarchy. Similarly, self-awareness among chronically ill and disabled people helps us to highlight how ableism is at the basis of capitalist, productivist and patriarchal society imposing the standard of productivity upon us that we ourselves have often metabolized. In the autumn of 2021, with the transfeminist network Non una di meno (NUDM) we began to reflect on our embodied experiences of patriarchal medicine and the multiple "invisible" and gendered illnesses. I prefer to use the term invisibilized, because even if some illnesses do not necessarily leave visible marks on the body, if one pays close attention to our everyday hacks and struggles, it all becomes very evident. On October 23 2021, we took our aching bodies to public space in about 20 Italian cities to share the experiences of people with endometriosis, adenomyosis, vulvodynia, fibromyalgia and pudendal neuropathy. We have organized online national and city-wide assemblies for the construction of a *presidio* to amplify the voices of those who live with these chronic illnesses, denouncing the misrecognition and disinterest of the national healthcare system. In the spirit of feminist self-organization and self-help around health, we produced and distributed leaflets with self-help tips, basic information concerning the different illnesses and banners explaining that experiencing pain is not normal and should not be normalized (Jones, 2016). Gendered illnesses reflect social taboos inasmuch as medicine reflects patriarchal oppressions, leading to the social, economic, psychological, health and environmental consequences borne individually by the sick person. In Naples, we gathered in the central square of Piazza del Gesù Nuovo, with chairs and benches for everyone to rest and participate, where we shared our stories, hung posters where we imprinted the medical violence we have suffered, the desires that keep us going and reclaimed our experiences beyond the tragic and pitiful narrative, instead politicizing

disability and chronic illness as the complex and powerful experience, a place of knowledge production to be collectivized.

For the first time in the feminist movement in Italy, we are expanding the historical framework focused on reproductive health and abortion to include the needs and desires of our chronically ill and disabled bodies (Price, 2015). To express the anger that inflames our transfeminist political action is a form of healing from the accumulated trauma and violence (Hedva, 2018). The path for an eco-transfeminism that recognizes and fights against ableism as one of the forms of oppression of white and colonial supremacist capitalism is a battle where no one is excluded and where the issues of mutual care, anti-sexism, interdependence, anti-racism, sex work, environmental and social justice can produce powerful alliances to dismantle the master's house. In line with this practice, it is essential that disabled and chronically ill people speak out in ecological and transfeminist battles to broaden the voice of those who defend the earth and the living. We know how important it is to free care work from feminization through collectivization, in order to affirm all the different forms of what we mean by and desire about health and reciprocity. Through this process we can make the spaces of social justice activism more inclusive for everyone. This is the challenge against a world that portrays us as passive and silent victims if not unproductive and unworthy lives.

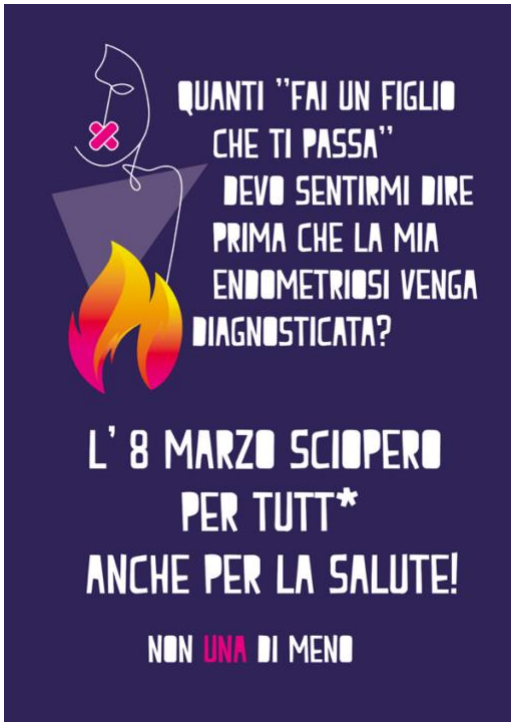


Image 9. Non una di meno provocative banner on endometriosis diagnostic delay and medical gaslighting that women and feminized subjectivities experience: "How many 'have a baby and it (the pain associated with

endometriosis n.d.r.) will go away' should we hear from medical doctors before we get an endometriosis diagnosis? On March 8 we strike for all and for our health!"

4.1.2. Infection

"Be careful when you go down there, it's dangerous, don't wear short pants" –This was the friendly advice of a woman representing the company in charge of mosquito control in the region of Skala, Greece, where malaria had taken hold during the years 2009–2015. At first, I thought her comment was referring to avoiding getting bitten by mosquitoes in the orange fields I was going to visit. Moments later, I realized she was referring to protecting myself from male farmworkers from Pakistan and Bangladesh. Reproducing racist and colonial imaginations of dark-skinned people as hypersexual, uncivilized, and savage, this pretension of woman-to-woman solidarity made my stomach turn.
—Panagiota Kotsila, personal notes

Panagiota: "Farmers here used to gamble their cars and houses during the 'good times,' in the casinos. A lot of fortunes made and lost down there, all from the oranges", my father said as we were sipping coffee at the porch of the house where he grew up, at a village near Sparta, Greece. It was 2015 and he had not yet heard about the rise of malaria cases in this region since 2009, which remarkably coincided with the beginning of the economic downturn and what would be a long period of crisis-induced austerity. He was also unclear about why I was visiting the town of Skala, in the agricultural plain of the Evrotas River Delta, an hour and a half drive away—to research land change and agricultural practices, mosquito ecologies, or the living conditions of immigrant farmworkers? Here too, microbes, mosquitoes, oranges, land, immigrants, bodies, farmers, political economy, and public health "are all part of a single story" (Mansfield, 2011).

My family used to own orange trees in the region. Now we only have some olive trees, as they demand less water and attention. "Olives are sacred", my grandma used to say. She became a widow only a year after she was disinherited by her family for falling in love with my grandpa. She used to collect wild oregano and mountain tea as a source of income to raise her only son. Since my father moved to Athens, the management of the fields is delegated to a local family who in turn hires farmworkers to complete the harvest every winter, getting in return half of the resulting organic, cold-pressed olive oil from the local cooperative. I seem to come

from a line of local producers in the region, of hard-working people working the land, of a single mother who struggled to survive.

About two weeks before, I was sitting across the desk of a public health worker in the Hellenic Center for Diseases Control and Prevention, back in Athens. She was rather confidently describing the success of the anti-malaria program in the Evrotas region, through door-to-door visits, body temperature monitoring, drug administration, distribution of bed nets and anti-mosquito plug-ins to the farmworkers living in the fields. At my mention of the deep discriminatory structures and obstacles that immigrant farmworkers face in Greece, she resorted to self-defensive claims: "We tell the farmers to protect their (sic) immigrants, to give them anti-mosquito appliances and take them to the doctor". I seem to come from a society where the dehumanization of immigrant subjects is deeply ingrained.

A month later in early August, I was walking around the orange fields in Skala, looking for the shacks and half-finished constructions where immigrant farm workers lived. As a river delta, the Evrotas region is fertile and supports a vast cultivation of oranges and other agricultural goods. The seaside swamps, lagoons and sandy beaches, coupled with an expansive network of irrigation canals, make the region also a prime location for the *Anopheles* mosquito, a carrier of malaria. Since the late 1990s, male migrants mostly from Pakistan and Afghanistan work in these fields. Some 800–1,000 workers reside there permanently while others only come for the harvesting season. In 2010, the number of immigrants in the region peaked at 1,500, with most of them being irregular and risking deportation under an aggressive immigration policy. In 2011, there were 42 domestically acquired malaria cases documented—the highest reported since 1974.

The first years of rapid malaria spread in the region of Skala (2009–2011), the issue remained concealed in internal reports of local authorities and did not make local news (Kotsila & Kallis, 2019). For the (government-friendly) media, it only became a story worth telling in order to cast blame. Enhancing a neoliberal personification of health risks, vulnerable individuals were presented as the risk themselves, because they were mostly affected by it. During those years, in a context of severe cuts in public healthcare and other welfare sectors, immigrants, sex workers and people with drug addiction were bluntly blamed for the rise of infectious diseases in Athens (Kotsila & Kallis, 2019).

During the first years of spread, malaria was a non-issue for the national public health authorities, as it appeared to mostly affect immigrant groups in the region. But, in 2012, when the number of Greek citizens infected also started to rise, and the tourism sector was facing the

risk of a red flag from the World Health Organization, it became a reality worth addressing. Immigrant bodies in Skala were no longer perceived solely as moving the national "productivity wheel" through their cheap labor, but also, at the same time, as potentially blocking it. Immigration was then treated as a disease risk factor, rather than as a site of vulnerability. The biopolitical caring state suddenly "saw" immigrant farmworkers and targeted them as subjects of public health interventions, including enforcing preventive medicalization only for immigrants, often without their clear consent.

This operated within a broader and historical bio-/necro-politics of immigration (Foucault, 2003; Mbembe, 2020) through which irregular immigrants are discursively and practically treated as ambivalent subjects: a threat to the nation-state's "well-being", at the same time necessary as workers for many of its productive sectors. As such, both a risk and an asset, they are continually being managed and controlled. The malaria epidemic exacerbated this process of "an internal racism of permanent purification" (Foucault, 2003, p. 62) and a "constant exposure to conditions of death" (Mbembe, 2020), by tying already existing xenophobic attitudes and anxieties to concrete health aspects, as immigrants from malaria-endemic countries were blamed for introducing the disease to local environments.

Shirts and pants were drying in the sun on a rope between two trees. I was sitting outside a shack, strategically hidden among orange trees in the middle of agricultural land. These houses were as big as $10m^2$ and shared by 6–8 workers, and with no glass on the windows to keep mosquitoes out, still, four years after the malaria outbreak. Some of the men joined me around the table; others seemed to want nothing to do with a white girl holding a notebook and asking questions. They told me how they were not allowed to rent a decent home in the village, how they were owed salaries, and treated "like animals", how they were the last to be attended to in the health centers. "There is no way to protect from the mosquitoes, but more than getting sick, we are afraid of getting deported", said one of the youngest from the group. I doubted whether the older man, who kept a big stack of painkillers next to his bed, would agree—his body would not take a malaria infection, or maybe it had already been through it.

> "A couple of years ago [2014], doctors came here to make tests and give us medicine. A couple nights later, the police came together with others. They beat us, broke our stuff, and arrested some. We couldn't trust the doctors again."

I suddenly realized that malaria was not the outcome of rational decisions about how to better protect from it (wear long clothes, use bed nets, avoid standing water), or of the politically defined spatial and temporal coexistence of orange trees, irrigation canals, mosquitoes and people's bodies. Similar to what Doshi (2017) has highlighted for urban contexts, here also it was the embodied, emotional, and visceral realities of state violence, social exclusion and fear that pushed farmworkers to live in the fields and avoid public health authorities, tests and medical visits, even if it meant that the epidemic from which they were also suffering would be harder to control. In Skala, just as in most contexts of intensive agricultural production of high-value (mono)crops, immigrant farm workers often lack legal recognition and live precariously from one season to the next. They are not considered part of the population socially or politically—they provide labor but have very limited (labor, health, civil) rights (Agamben, 1998). While targeted public health interventions might have helped fight malaria, they did not question the broader structures of racial capitalism and enduring colonial ideologies that had been shaping immigrants' livelihoods and health for years in Skala, and beyond.[20]

I had spent countless summers in rural Peloponnese, but home for me is the urban center of Athens, where I lived and studied for most of my life. During my fieldwork, I was a local, but I also was not. Living abroad for seven years, I even felt disconnected from the reality of the deep economic crisis in Greece at the time. I was also a migrant, but one well shielded behind white skin, a European passport, and highly respected institutions. It was these felt "ambivalences, discomfort, tensions and instabilities of subjective positions" (Sultana, 2007: 377) that pushed me to tell this story about the margins of recognition, citizenship and belonging. It is there where I found the hands that pick, the bodies that bend, and the faces that—after days of listening and engaging with their stories—smiled back to me.

4.1.3. Nausea

"So that's the process of the whole Zofran pump…I'm in the military so, I had to figure out how I'm going to carry this pump around…" A vlogger explained via vlog how she experienced Hyperemesis Gravidarum (HG) and how she connected her Zofran pump[21] to her

[20] Neely (2021) speaks of this in the context of health development programs in the global South. Here, we see one way in which these relationships are reproduced in the context of enduring colonial ideologies in Europe.
[21] A 'Zofran pump' refers informally to a subcutaneous (SQ) micropump device for infusing controlled doses of a medication (in this case Ondansetron, which is commonly sold under the brand name Zofran), which ensures faster uptake of the medicine than oral modes of delivery (especially when a person is unable to tolerate swallowing much of anything), while allowing a person greater mobility and independence than with larger, intravenous treatments.

pregnant belly and carried it with her in uniform at her workplace. I watched her vlog among many others on YouTube several times and read through the comments of hundreds of others struggling with HG. Both HG vlogs and Zofran were life-altering technologies carrying me through my pregnancy with HG. They exist through corporate infrastructures mediating everyday social relations, *and* they enabled me to leave my bed to continue teaching undergraduate students and to bring my pregnancy to full term. This uneasy reliance on serotonin 5-HT3 receptor antagonist drugs and social media voyeurism pushed me to empathize beyond my own embodied experiences and to confront my own ableist understanding of various technologies as an early career feminist political ecologist.
—Ingrid Nelson, personal notes

Ingrid: It is uncomfortable for me to admit that both the drug Zofran and watching hours of HG vlogs helped me to leave my bed, carry my pregnancy to term and keep my job. While data on HG is woefully rare and unevenly gathered, the Hyperemesis Education & Research (HER) Foundation[22] estimates a "fetal loss rate" of 34%, and more than half of those with HG experience job loss. I understand these drug and social media social technologies on which I relied with thankfulness, ambivalence and as troubling, augmentative and largely unseen in many discussions of pregnancy in my personal and academic settings.

I spent the fall season of 2017 bed-bound with hyperemesis gravidarum (HG) until my insurance provider finally approved the off-label use of Ondansetron (commonly known and sold as Zofran), to enable me to eat again, and to leave my bed to continue to teach undergraduate students. I had lost twenty pounds in my first trimester, was vomiting between ten and twenty times per day and nearly required hospitalization due to dehydration. Hoping to avoid the occasional fetal heart complications that can occur with taking Ondansetron in the first trimester, my obstetricians initially dismissed my symptoms as me being too wimpy to handle common morning sickness. As a member of my faculty union in the context of the United States, where access to health care is not yet a right, I was privileged to access health care benefits in my union contract that paid a large portion—though not all—of the cost of my medical care. I tried anti-nausea wrist bands, an expensive new drug called Diclegis, and attempted to follow any advice I could find in general pregnancy information materials in books and online to no avail. I remember staring at the bottle of Zofran pills before gratefully taking

[22] https://www.hyperemesis.org/about-hyperemesis-gravidarum/.

my first dose, which also triggered intense memories of helping my mother keep track of all of her pills—including her Zofran—during her radiation and chemotherapy treatments for cervical cancer when I was a teenager. She fought hard to access this expensive serotonin 5-HT3 receptor antagonist.[23] It blocks the working of serotonin in the part of the brain stem responsible for the involuntary vomiting reflex. I remembered my parents arguing about how disgustingly expensive treating cancer can be.[24]

Before swallowing Ondansetron, I was too weak to do much of anything, including watching online videos or engaging with social media. I had to teach two days per week. My partner drove me to my first class, where I sat and drew diagrams and key terms on a "doccam" projected onto a screen; I couldn't stand and write on the board. I then made my way to my office where I slept on the floor until I had to go to my next class, an advanced FPE seminar in which students co-designed and co-led discussions centering our readings for the day. My partner would then pick me up and I would remain in bed—with the exception of bathroom visits or being driven to the obstetrician's office—until the last day of classes for the week. Ondansetron made it possible for me to move about in a campus landscape that I otherwise could no longer access due to weakness, dehydration, sudden weight loss, and nausea. Even with this drug, I still vomited most days, just less often. I wasn't able to eat a "full" meal until after giving birth. Once I had the drug, I also mustered enough energy to at least resume more active teaching. I also started to engage more with social media where I found vloggers who described their experiences with HG.

Most HG vloggers were careful to provide disclaimers that they were "not a doctor" and encouraged viewers to seek professional medical advice if they suspected they might have HG, even as most complained about their doctors not believing them for an unacceptable period of time. Many themes emerged in the vlogs, such as how to distinguish between morning sickness and HG, which results in drastic weight loss and dehydration and does not respond to morning sickness support measures. Others demonstrated how to set up and attach Zofran pumps and others narrated their experience while hooked up to IV lines in hospital beds. Several vloggers addressed losing a pregnancy or resorting to abortion while others addressed finding support to care for toddlers while experiencing HG. Many spoke of financial hardship, job loss and challenges with partners or others in "support" networks who dismissed the severity of their

[23] In 1998, her bottle of ondansetron cost nearly US$ 1,200.00. Generic versions only became available in 2007.

[24] I deeply appreciate S. Lochlann Jain's (2013) critical analysis of the cancer industrial complex, a book I have taught in an undergraduate seminar four times with profound impacts, as expressed in various student feedback.

symptoms. These vlogs broadened my understanding of HG across age, race, class, sexuality and other categories. Here, those whose complaints are especially disregarded by medical practitioners, such as women of color and queer women, wait longer for diagnosis and to receive treatment, if they do. Those without childcare support and who cannot afford time away from work during pregnancy also struggle, centering class and caregiving contexts as critical. There were major differences across class, childcare and work contexts in terms of who experienced job loss or lost the ability to care for their children while pregnant. They also demonstrated the range of severity of symptoms, with some women being hospitalized for long periods, others relying on portable Zofran pumps and others managing with pills while still others experienced resistance to most anti-emetic drugs.

Media studies scholar, Samira Rajabi argues, "The Internet, particularly in the case of traumatic suffering, has been shown to take passive sufferers and enable them to make themselves into active media prosumers, engendering new points of significance and fostering the potential for change […] whether the trauma was from experiencing, looking, or feeling empathy, the process of meaning making functioned in the same way", in the context of a woman's viral breast cancer photo story created by her husband (2021, pp. 70–71). The HG vlogs strengthened my empathy for others with HG while providing me with context and thankfulness that my Zofran pills were working enough to keep me out of the hospital while not necessitating a pump or other additional support. This broader perspective also made various remarks by my obstetricians about how I shared something with select celebrities all the more infuriating. Unlike attempting to find experiential connections between myself and a famous person, viewing multiple HG vlogs highlighted illness as always situated in a social, place-based and political-economic context. The vlogs highlighted the essential roles of family and other caregivers, insurance companies and everyday mundane practices shaping experiences of HG. Many vlogs "disappear" over time or are hard to locate long after they go online. At the same time, other digital presences persist beyond when a vlogger might want them to. HG is both temporary (for the duration of a pregnancy) but also lingers in the sense that since having my daughter I have refused to become pregnant again. Every mention of a second child and the joys that a sibling might bring to my daughter provoke a visceral reaction in my body—never again will I go through that experience, especially knowing that HG is quite likely and often increases in severity with every pregnancy. Some people develop resistance to the drugs. I just can't *imagine* myself enduring a pregnancy without the drugs that allowed me to eat instead of wasting away in the hospital, this time with a young child to care for. Some

with HG decide to have more children, especially if they feel supported and if they know they can access the drugs they need. I would likely need to take unpaid medical leave and that seems unaffordable. Some of my Angolan partner's extended family see me as a failure for not having many more children. The accusations amount to, "See what you get for choosing a white wife!" when really in this case this is "what you get" with someone who gets HG. Or maybe I wouldn't get HG a second time around, but the odds are not good. There is a complex temporality to these kinds of calculations.

In the case of HG, temporality also complicates the building of virtual communities and notions of crip identity politics. Many who experience HG can "move on" after their experience because HG has an end (the end of pregnancy). Within 3 hours of giving birth, I ate my first full meal: a greasy grilled cheese sandwich. Although it gave me some temporary heartburn, the speed with which my body shifted from an aversion to most food (even with the drug) to no more nausea was striking. Three hours! Within the next week, I became ravenous as my body suddenly transitioned into needing to produce breast milk while also gaining back all the weight I had lost during my pregnancy (the opposite situation for many). While there are some who take on HG as a cause to support and to build community around supporting others. This can also get infused with challenging abortion rights politics. Some anti-abortion activists see HG as an instance where they can actively coach pregnant people away from abortion. The majority of vlogs I encountered avoided questions of abortion or framed it as something for the pregnant person and their doctor to work through. There is a plethora of community and activism in these digital spaces, but I wouldn't call it all good activism or feminist. Regarding HG activism and temporality, for how long does "response-ability" apply? With whom are we in community, for how long and why? Are short-lived communities of care and activism also laudable? Feminist? What happens to an issue/disease/experience as something worth organizing around, if it's not "chronic" (although it is likely to repeat when pregnant again), and thus, not easy or obvious to build an identity around?

4.2. Discussion

4.2.1. Porosity and the Symptoms of Relational Ecologies

How do these stories speak to the porous, inextricable relationships between bodies and places; bodies and territories?

Chronic pain is a symptom of the porous relationship between body and place, even though it is often silenced in the biomedical sciences. For Ilenia, the embodied and everyday experience

of pain sparked the desire to learn from the composite history of struggles for social and environmental justice animated by Black, Latinx, Indigenous and proletarian women and LGBTQIA+ folks (Anzaldúa & Keating, 2002; Kafer, 2013; Lorde, 1980; Pulido, 2008). Their activism employs the politicization of ill bodies (Iengo & Armiero, 2017) as a peculiar kind of situated knowledge reflecting on how the health conditions of a community have much more to do with the accumulation of institutionalized oppression and toxicity than with a personal fault or incapacity (Iengo, 2022). It took years of days filled with pain, sometimes normalized, or at best met by a sense of pity by a myriad of medical doctors, teachers, friends and lovers, to come to terms with the relevance of pain in understandings of intersecting environmental, social, gender oppressions. A cripistemology of pain contributes to affirming the experiences of pain and the situated, partial knowledge that stems from such embodiment (Patsavas, 2014). In situating the experience of chronic pain within the cultural politics of ableism, a cripistemology of pain criticizes the reduction of chronically ill and disabled people's lives to body parts that hurt.

Ilenia's chronic inflammatory pain functioned as an instigator to politicize the porosity of embodiment. In the Land of Fires, it means engaging with the uneven infrastructure of chemical relations where dioxin bioaccumulates into human and more-than-human bodies as a result of hazardous waste burning (Iengo, 2022; Murphy, 2017a, 2017b). In this reflection, Ilenia thinks with the proposition by Sara J. Grossman (2019) to be attentive to such relationships of pain and narrative that leak between biospheres and bodies. FPE needs to make space for the cripping and queering work around the politics of knowledge reproduction on socio-environmental health, which go beyond the victim narrative or that of somewhere/someone deemed unnatural, sick, unproductive and in need of fixing. FPE has a long history of amplifying autonomous and grass- roots efforts in producing knowledges that can help us interrogate issues such as the feminized and sexualized nature of care work which does not make space or create possibilities for the sick woman. Ilenia proposes a cross-fertilization of transfeminism, critical disability studies and environmental humanities in fostering perspectives that move beyond the normative assumptions often found in the biomedical sphere.

Together with comrades and friends, she recalls discussing: What happens when the body who needs care/to be attended to is the one naturally charged with the responsibility of care? A short circuit is the most fitting metaphor, because the entire relational, social, economic system on which the patriarchal society is based upon is the paid, underpaid, unpaid, naturalized and

unrecognized labour of women and feminized subjectivities. If the disease keeps her in bed, unable to do much, who will take care of her, what kind of future can she imagine? These are the questions that keep her awake at night, when the pains are not so acute and there is room for thought. There is still a lot we need to do in our political communities to be able to think and practice response- ability towards the vulnerability, care and desires of our non-conforming bodies.

Through a different material experience, in the case of malaria in the Evrotas River Delta, the disease itself was the outcome of and the political ground on which a crisis of biopolitics was articulated and built (Kotsila & Kallis, 2021). This process illuminated how undesired, but otherwise "natural" ecologies, such as those of mosquito populations in wetland environments, become one of the outcomes of state failures in environmental management and result in disease. At the same time, these undesired disease vectors also become the place—the pore itself— of the porous relationships between places and bodies. The fact that those most exposed and affected by this relationship have been immigrant farmworkers makes visible the deeply political processes that underlie the decisions around who, under which conditions and with what consequences, will become entangled with such "undesired" natures. Here, it is not only how agricultural production will take place and whether it will be sustainable, organic, and local that matters; it is mainly a question of agency, ownership, rights and ultimately social and political power that defines the condition of agricultural workers and their everyday experience of enduring both undesired ecologies and status of undesired/denied citizenship.

Health inequalities are determined socially (Marmot, 2005). Malaria, specifically, demonstrates the need to examine disease under a more holistic and critical framework of socio-environmental evolution and change, as it depends on the intersecting ecologies and geographies of human, mosquito and water bodies. As Carter has noted in Argentina: "malaria thrived in the region's hot, humid, subtropical environment but also flourished opportunistically in bodies worn down by alcoholism, malnutrition, overwork, and material deprivation" (2012, p. 2).

Immigration itself, in this sense, can be considered a social determinant of health (Castañeda et al., 2015). The recent work of Teresa Mares (2019) on the dairy industry in Vermont, US, for example, also points to why occupational health risks and the non-access to health care impose tremendous challenges for immigrant workers in their efforts to care for themselves and their dependents. In Skala, too, as Panagiota here explained, malaria spread not only because immigrants did not have access to health care, but because they were working in

highly mosquito-prone areas, inhabiting humid orange orchards with irrigation canals, in substandard accommodation and with no access to means of disease prevention. In turn, this was tightly linked to their status as non-citizens and their racial and ethnic background. As Carney (2014) notes, intersectional analysis has to include this experience of "illegality" as an axis of barriers to resource access and "the embodiment of subordinated status" experienced by undocumented migrants (citing Quesada et al., 2011, p. 351).

It is thus important to think of these everyday embodied realities of experiencing, inhabiting and becoming in relationship to food production—and of any process of human–environment interaction and relation—in order to move away from romanticized visions of places or processes that might appear idyllic and pure in ecological, and as an extension, ethical terms. Although in biological terms, the interaction between bodies and environments are governed by the same biophysical "laws", the co-becoming of farm and farmer, of earth and earth-carer, of food and food producer, is always conditioned upon intersectional identities and positions of oppression or privilege. We need to speak more of that in our analysis of socio-environmental realities and future transformations.

As Ingrid explains, the etiology of HG is still largely unknown, but it is broadly understood as "internal" in cause, rather than the result of exposure to a chemical such as dioxin or a plasmodium parasite…although HG occurs only while a person is pregnant (jokes and feminist writing about fetuses as kinds of parasites abound by the way), and then ceases within mere hours after the end of a pregnancy. Here, Ingrid sees fruitful scholarship from thinkers such as Sophie Lewis (2018, 2019) on gestational justice and the concept of "full surrogacy" as a way to reconfigure the connections, politics and responsibilities between people's bodies, social connections and places. The shift in her hormones also altered her connections with place through smell. When experiencing HG, her nausea was easily triggered by both commonly recognized foul odors and by mundane smells not normally considered illness-inducing. To this day, the seasonal change to autumn where she lives and works, in Vermont, brings scents of fermenting apples fallen from trees, a variety of fall flowers and seasonal foods, which triggers nausea long after having had HG. Autumn was the time in her pregnancy before her insurance approved Zofran, when she rapidly lost the most weight and was the least mobile. Her brain apparently still associates the scents of this season with the worst of HG for her.

4.2.2. Technologies and the Politics of Visibility

In the case of endometriosis and chronic pain, Ilenia describes her experience of health-related technologies, or the role of technology in experiencing and navigating health conditions, which reveals also how digital technologies can help visibilize and empower in a subversive, emancipatory way. In 2017, she started to search for an online crip community while her symptoms became unbearable, until she was stuck in the house or in bed for weeks or months. In an anglophone context, she found people who told their story, unrecognized by medical staff, others who provided everyday life hacks and advice for managing symptoms, and others dedicated to divulging the latest scientific advancements in simple and accessible language. Where the health professionals had failed in recognizing what was wrong, there were so many people who according to the feminist practice "hermana yo sì te creo" ("sister I do believe you"), not only validated symptoms but were filled with anger at how the medical system treats chronically ill women, BIPOC and non-binary people, and at the same time offered empathy and support to those who took the first steps in the community. Thanks to these online networks, archives of materials to study the complexity of the disease in depth are made accessible, to help awareness- building around the possible therapeutic options, against the oppressive medical myths to be debunked,[25] and the rights that we can affirm as patients. In Italy there is a flourishing of online dissemination and mutual help between people with endometriosis happening at the grassroots level. Info.endometriosi[26] and chroniqueers[27] are online support communities that divulge expert knowledge and create space for sharing experiences, hacks, and push the boundaries of what counts as knowledge about who is the endometriosis patient from an intersectional and transfeminist perspective.[28] Their work uses digital spaces

[25] Endometriosis is systemic chronic inflammatory illness where endometrial-like tissue creates lesions, cysts and nodules, growing its own nerves and blood vessels causing inflammation, scar tissue, fibrosis and adhesions in extra-uterine context, especially in the pelvic and abdominal area, although it has been found on all organs of the human body. However, the vast majority of medical school training still casts endometriosis as a menstrual issue. For more on the sexist, racist, classist discourses in endometriosis science see: Capek (2000), Guidone (2020), and Iengo (2022).

[26] https://www.instagram.com/infoendometriosi/.

[27] http://chroniqueers.it.

[28] In the book, "The Makings of a Modern Epidemic: Endometriosis, Gender and Politics", author Kate Seear (2014), traces how biomedical science has defined a prototype of person with endometriosis with complex consequences for those identified and those invisibilised. For decades, endometriosis was also called "the career woman's disease". Manifested in this definition is the construction of patriarchal, classist and racist medicine that obliterate BIPOC women and LGBTQIA+ folks. In the 1930s, physician Joe Vincent Meigs, concerned about declining birth rates in affluent, white communities in the United States, defined endometriosis as a consequence of prolonged, uninterrupted menstruation. Drawing parallels with primate females, whose menstruation is a rare occurrence between pregnancies, he proposed multiple and early pregnancies as a natural condition for female health. In addition, Meigs spent much energy in advising physicians to encourage their affluent and white patients to reproduce to overcome the population growth of

strategically to build community, and overflows in spaces of grassroots organizing with assemblies and self-training events.

Disability justice and crip activism mediated and flourishing via digital technologies has offered us tools to counter-narrate our own bodily experiences, against the pathologization of the body and the patronizing practices of the medical establishment, and to navigate anti-ableist everyday life practices as disabled and chronically ill folks. It is essential to talk about the transformative power of our crip communities without indulging in inspirational narratives of the "super crip" focusing on overcoming illness and achieving well-being *in spite of* the conditions (Clare, 2009; Hamilton, 2014; Schalk, 2016). Nobody can determine what quality of life means to us but us! The mutual aid networks between spoonies[29] have been fundamental for education towards awareness and improvement of symptoms, while reinventing our material and discursive worlds (Hamraie & Fritsch, 2019).

In the activism of chronically ill and disabled people, the issue of data is fundamental: where there is no information, it must be collected through self-organized inquiries and analyzed from an intersectional perspective to fill those gaps in the representation of class, race, gender, nationality, sexuality and of course ability, to raise awareness on the lurking oppressions and injustices. Some have called the practice of producing this transformative, creative, knowledge that is specific to the experiences and lives of chronically ill and disabled people, as "epistemic activism" (Hamraie, 2017) in opposition to the dominant forms of knowing and acting around disability. Expanding the narrative of contested illnesses allows us to explore together and engage in processes that help recover our dignity and to overcome mainstream discourses that portray people with disabilities and chronic illness as expendable. This work, which is often done via digital technologies, exposes how ability, gender, sexuality, race, class, nationality influence our experiences of biomedical, economic and environmental

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the subordinate classes. To date, it is uncommon to hear such blunt arguments, although the ways in which "the endo patient" is classified and the solutions offered remain the same. An intersectional analysis allows us to unveil how the assumption that the disease affected white, upper-class women who choose a career over family came to be imposed, obliterating and keeping proletarian and racialized women and LGBTQIA+ completely out of the statistics. It takes an average of 7.5 years to receive a diagnosis. For black, racialized and LGBTQIA+ people this time is multiplied out of all proportion, and they face greater difficulties in accessing already risky healthcare, while experiencing more medical violence in "women's" wards.

[29] Spoonie is a concept that refers to the "theory of spoons" used in the world of chronically ill and disabled people as a metaphor and visual representation of the daily amount of physical and mental energies that are indispensable for carrying out various activities. The theory, proposed by Christine Miserandino who lives with lupus, allows us to simply visualize how each disabled or chronically ill person has a limited number of spoons per day to deal with various tasks including showering, cooking, leaving the house, participating in a demonstration, have sex and work.

violence, and from there to think about the practices, technologies and emancipatory imaginaries that we can put in place. These experiences do not allow a linear and universal prescriptive definition of our political paths, which on the contrary must take into account the complexity and multiplicity of experiences and desires.

In the case of immigrant farmworkers, as Panagiota explained, taking care of oneself is often synonymous to avoiding deportation, to be allowed to work and to claim a place in local society. This is no easy task, and it often means balancing between being visible to actors who could help provide this access to basic survival (employers, human rights organizations, intermediaries, fellow workers), and staying invisible to others who would threaten it. Health and well-being were inextricably linked to this balancing act. Malaria, and the technologies used for its documentation and control (Google maps for locating the sheds where immigrants lived in the fields, medical diagnostic and preventive medicine technologies that only were administered to immigrants), were in many ways understood and experienced as a pretext for further biopolitical control and violence against these communities. Indeed, during the malaria spread, there were more frequent invasions of police forces into immigrant homes: Fridays after work, and before being paid for the week, sending many to detention centers, from where some would be deported. During public health visits, workers did not want to admit they were sick, because that would often mean being denied work and housing, but also could not deny examination and treatment because they were afraid of the repercussions. Outcomes of infection were thus defined both by how public health and medical technologies were mobilized and directed specifically to immigrant farmworkers, and as a consequence, by the meanings infused in malaria itself: both by those who portrayed it as a "backwards" disease carried by "backwards" subjects, and by those who suffer it in silence because they are embedded in contexts of exploitation and exclusion (Evered & Evered, 2012; Kotsila & Kallis, 2019).

As the other cases in this chapter also reveal, institutional oppression and control exercised through a biopolitics of health and related technologies, might go unnoticed by those with enough privilege to escape it. Already in the 1970s, the Italian physician and founder of Medicina Democratica[30] Maccacaro stated: "medicine is entrusted with the task of resolving, in scientific rationality, this contradiction of the capitalist mode of production, which on the one hand consumes and extinguishes labor power but on the other needs it to continue to feed itself"

[30] Since the early 1970s Medicina Democratica has been a social movement that fights for the right to health in Italy. It was born in the working-class struggles and the fight against toxicity in the workplace, aiming to change the role of science and especially medicine towards creating knowledge that could be horizontal, collective and participatory.

(1979, p. 140). While recognizing the need for intersectional approaches to institutional exclusions from social welfare systems (Bowleg, 2020), we aim to move towards amplifying the knowledges and transformative justice praxes of those who are captured and oppressed by the state's medical govern- mental gaze (Khan et al., 2022). As Petchesky argues, "there is nothing disengaged, neutral or 'objective' in the knowledge or technics that biopolitics employs" (2016, p. 171). Intersectional marginalized communities, from the non-citizen racialized men working in agricultural fields, to the working-class woman in the periphery of a metropolis, to the trans indigenous person with disability, experience in their flesh and bones that provisions of health often come with some sort of state and medical violence in its racist, patriarchal, and classist declinations.

Similarly, so, albeit entangled in a different kind of ambivalence with medical and online technologies, the two "technologies" that opened up access to place again for Ingrid were: one (the drug) by mitigating nausea and the other (the vlogs) by situating her experience among other pregnant people in different contexts, places, work obligations, etc. The vlogs in particular made her understand both the inaccessibility of certain aspects of her university campus and also how privileged she was with regard to the flexibility of work and the protections her contract offered as a member of a union. She has separate reflections on her experiences as a bisexual person in terms of the heteronormativity of the obstetrician's office, campus spaces, and even the vlogs, but she "expected" these kinds of silences and erasures (and funny moments) of the pregnancy. However, she did *not* expect having HG or how important a fraught drug and watching other pregnant people navigate the condition, explain how to use Zofran pumps and function at work with HG would be to even staying pregnant, keeping her job and avoiding deep depression. She is grateful for these technologies but also cognizant of their origins and broader troubling connections. Ingrid has lingering questions about how FPE should understand these technologies (Nelson et al., 2022).

4.3. Conclusions

Through the lenses of the three embodied experiences of chronic pain, infection and nausea, we explored the themes of porosity and technology as they offer us ways to insist on the right to be and the politics of health in FPE. Building on feminist interventions in environmental humanities, we engaged with the porous relationship between bodies and places, their mutual as much as disabling exchanges and the onto-epistemological understandings that arise from this acknowledgement. The relationship between embodiment and medical/digital technologies

challenge understandings of health as an individual characteristic and binary opposite of illness, moving towards narratives that account for health as the complex and ever-changing process deeply affected by access to mutual aid, care networks, medical and digital technologies (proprietary, reclaimed, hacked, never innocent), knowledge over our conditions and the processes of self-determination to repair harm and dismantle multiple systemic oppressions ingrained into our societies. The ambivalent nature of different kinds of technologies employed in and around health has been explored in their capacity to visibilize or invisibilize experiences. Our chapter centered what is often at the margins of FPE discussions, concerning the kinds of porous relations between bodies and places that continuously permeate and inform politics, from the personal to the broader social level and the ambivalent meanings and usages of digital and medical technologies mediating our understanding and experiences of health and embodiment.

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5. Naples, 2032. Visionary fragments of the eco-transfeminist city[31]

On a freezing day at the end of February 2020, I was part of a group of activists who organized an assembly to build an eco-transfeminist coalition between the regional environmental justice network *Stop Biocidio,* and the Naples' group of the transfeminist movement *Non una di meno*. Younger and older women and LGBTQIA+ folks and few cis-men allies were sitting in a circle, inside the garage of what used to be a property owned by a local Camorra clan, while few children played outside in the typical suburban landscape in the province of Naples and Caserta where apple and citrus orchards are dotted with piles of asbestos and other hazardous waste barely covered by weeds. What used to be the stables and summer house of the local organized crime, was now taken care of by one of the local EJ activists' groups part of the regional network. Our discussion focused on self-determination of bodies and territories, the political nexus between health and environment, care as work and as a site of resistance, the convergence of environmental and patriarchal violence, and sexism in social movements. For the first time in our southern Italian region of Campania, as women and LGBTQIA+ folks from the historical environmental justice movement and transfeminist activists who participated in the territorial struggles against contamination, we sat in a circle, recognized one another and our structural oppressions and resistances. It was the beginning of a fertile coalition that we lost to the Covid19 pandemic and the following lockdown. Just few days after that special moment, the streets of Naples were empty, no sign of the bursting everyday life, but for the overwhelming sound of police and ambulances' sirens.

[31] This chapter has been accepted with minor revisions in *Antipode. A Radical Journal of Geography* as follows:
Iengo, I. (forthcoming). Naples, 2032. Visionary fragments of the eco-transfeminist city.



Image 10. Poster of the coalition-building assembly between Non una di meno Napoli and Stop Biocidio, 29 February 2020. The text reads: "Land and women are not territories of conquest" following the famous slogan by communitarian and territorial feminisms from Abya Yala.

Fast-forwarding four years into the Covid19 pandemic, the present of the southern Italian city seems flattened on climate-change induced heatwaves and droughts, over-touristification transforming housing into short-term holiday rentals and increasing evictions for the underclass, rising poverty and an absence of public spaces liberated from the mantra of consumption aside from several occupied social centers, known in Italy as *centri sociali occupati*. The urban sprawl of the region's capital is the smallest but most densely inhabited metropolitan city of Italy, while the demographically youngest and most riddled by social injustices territories in Europe (Istat, 2023). The pandemic enhanced our understanding of the violence intrinsically built and planned in the urban environment for all those subjectivities and lives who steer away from white, cis-gendered, able-bodied, productive and wealthy man as universal subject (Bacciola, Belluto & Olcuire, 2021; Kern, 2020).

In recent years, social movements flooding cities' streets across the world have been strongly tied to a new wave of transformative politics engaged in social, environmental and climate justice, anti-racist, anti-capitalist and queer politics, going under the umbrella term of transfeminism (Solà & Urko, 2013). In Southern European countries, a growing multitude of

transfeminist collectives and networks has grown in the interstices of our cities, countering neoliberal and neofascist politics (Arfini, 2023). From a transfeminist standpoint, the city is the material, enfleshed, and everyday space where grassroots politics seek to transform and subvert structural inequalities, marginalization and expulsion built into the social fabric. The transfeminist city is an *agorà* of emergent strategies building a spatial architecture based on relationalities and reciprocity (maree brown, 2017).

Rather than producing a damage-based narrative (Tuck, 2009) of the troubles and failures of building coalitions across grassroots movements in a time of pandemic, with this chapter I aim to reflect a partial and situated exploration of transformative imaginaries at the intersection of transfeminism and environmental justice in the urban European South. Using critical pedagogy tools such as visionary fiction (maree brown & Imarisha, 2015) as a critical tool to support our activism, I aim at crafting a careful space where these imaginaries can be prefigured, expressed, discussed, and acted upon. Feminist critical geographers have been engaging with prefiguration as an orientation, a form of attunement to spaces and relationships, economies and practices tending to the possibilities of better worlds (Cooper, 2014). Hence the transfeminist standpoint, rooted in the experiences of those kept at the margins, can help us reflect and think with the unexpected and not-yet city through categories based on desire, alliances between different subjectivities and everyday liberation paths (Belingardi, Castelli & Olcuire, 2019). With a focus on grassroots urban imaginaries, prefigurative politics have the potential to denaturalize "global/modern capitalist culture as our default setting of being, knowing and doing, so as to liberate the discursive, imaginative and material space for other worlds and worlds otherwise" (Monticelli, 2022, p. xxiv). Inspired by Black feminist speculative fiction and futurity, with this paper I propose an experiment in bridging critical, feminist and queer geographies with urban political ecology, with a focus on prefigurative practices that resist the differentiated subjugation of lives under capitalism in the urban sphere (Belingardi, Castelli & Olcuire, 2019; Bacciola, Belluto, & Olcuire, 2021; Doshi, 2017; maree brown & Imarisha, 2015; maree brown, 2017; Peake et al., 2021; Reese & Johnson, 2022).

The rest of the paper will present the Future Archive Method (Zechner, 2014), and dive into the implications and possibilities of feminist militant scholarship. Thence, guided by the fervid and powerful imagination of social justice activists, we will time-travel to Naples in 2032. Rather than analyzing similarities or discrepancies, the speculative focus will be on the emergence of continuity and affirmative imaginaries for desirable counter-futures, to undo the inevitability of injustices, via the subversion of normative urban visions. The visionary

fragments of the desirable city in the future are weaved with the growing Italian transfeminist literature, scholar-activist inquiries from and about Naples, feminist critical geographies, and corroborated with the injustices and inequalities that permeated our city, to provide a temporal and embodied continuity between imaginaries, grassroots politics, counterhegemonic knowledges and the damages we aim to repair. Finally, in the concluding section I will synthesize the emerging desires of the eco-transfeminist city and provide a reflection on the potentialities of imagining otherwise for an embodied and situated transfeminist political ecology of the urban Southern European space.

5.1. The Future Archive Method and feminist militant research.

In attempting to grapple with the reorganization of grassroots activism after three years of the Covid19 pandemic, I found it generative to think with the words of critical Black studies scholar and activist Walidah Imarisha: "We can't build what we can't imagine, all organizing is science fiction" (2018). Reflecting on non-extractive and feminist militant research tools, I decided to engage in a visionary fiction exercise to imagine the desirable future of our city, using the Future Archive Method (FAM hereafter). FAM was designed by militant researcher Manuela Zechner (2014a), as a methodology of radical pedagogy to investigate the field of futurity and imagination, which is central for a transfeminist praxis - theory and practice - in search of just horizons in the urban space. Simply put, the FAM entails an interview/conversation where people imagine they are currently in a desirable future and remember the present in past tense, therefore encouraging articulations of hopes and desires for future ways of co/existing (Zechner 2014b).

I was intrigued by the method's potential to support social justice activists in the work of mapping out "lines of continuity and development from our present practices to future ones" (Zechner, 2014a, p. 43), making belonging and long-term commitment tangible, as we place ourselves in a continuity of time and space. Essentially, this methodology encourages articulation of desires for future ways of coexisting, cultivating the response-ability to put oneself and collectively in processes of world-making (Kenney, 2019). This method stimulates conversations about desirable times and spaces to come, where participants "performatively inhabit their proposed versions of futurity. From there, contemporary society is remembered. In every conversation, a different future (and view on the present!) is negotiated" (Zechner,

2014a). The method has a loose and playful structure, depending on the topics, contexts and participants involved.

I sent an invitation letter to some of my closest friends and comrades from the transfeminist and environmental justice movements in the city of Naples that I am part of. The 10 activists who agreed to participate are Aliz, Aspasia, Nina, Miriam, Dalila, Luna, Marjane, Clo, Vi and Vincenzo.[32] The interviews functioned as a space-time travel to imagine ourselves 10 years into the desirable future, focusing on rather concrete steps, moments of upheaval and substantial changes, while softening the tendency towards dualistic scenarios pertaining to utopian or dystopian imaginaries. We used an interview outline that I drafted to partially structure the conversation, in order to consider the participants as agents of change and producers of knowledge. Following their imagination, the loose outline allowed for the unexpected to arise, while helping to keep the conversation centered around the transformation of our lives in the city, from the spaces we inhabit/use/care for, to everyday practices around health and education and uses of time and space. I have known some of the participants for a decade, since I approached the regional environmental justice and commons movement, while with others I shared the last four years of the *Non una di meno*[33] assembly in Naples. With some, I shared both experiences, and the desire to build the eco-transfeminist coalition that opened this paper. Each of them from different positionalities has spent years of their lives organizing for social justice at the grassroots level: in the movements for urban commons,[34] against touristification, privatization of welfare, and patriarchal violence in education and health, supporting the work of women and LGBTQIA+ shelters, solidarity and internationalist work with oppressed communities, mutual aid to sustain the most disenfranchised, against

[32] Interviews were conducted from July to September 2022. As part of the research process, I discussed together with each FAM participant the practice of anonymization. In dissonance with universal research ethics standards, some of the participants decided to have their actual names reflected in the paper, pointing to the politics of knowledge production and the desire to be acknowledged, while others decided a pseudonym of their own choice. In this way, we created a situated ethics process that is open to reflection and to plural positionalities.

[33] For more on NUDM see chapter 1.5.3 of this dissertation.

[34] Many grassroots prefigurative politics emerged during the Campania waste emergency period, like an increased engagement with the commons and practices of commoming. In the region's capital, Naples, this took the form of the urban commons, which ignited a new season of reclamation and collective management of abandoned spaces in the city like hospitals, jails, gardens, cafeterias and other public infrastructures. In 2014, Naples became the first Italian city to pass a municipal resolution recognizing urban commons form of collective management away from the public-private binary. Some but not all of the grassroots collectives that participated in the seasons of occupations decided to partake in the writing of the municipal bill to recognize *centri sociali* as urban commons (Caputi & Fava, 2023). This can be read as a juridical recognition of the local commoning experiences to expand the commons, against contamination and commodification through the civic uses and collective management of the occupied public buildings, while others lament this as a critical weakening of autonomous organizing and a strategic municipal tactic to obtain consensus from the radical left.

police brutality or to expose the environmental injustice and health consequences in our territory.

I did not aim to identify a sociological sample of interviewees objectively reproducible. Instead, I rooted this exercise in the feminist ethics of reciprocity and militant action-research (Colectivo Situaciones, 2003). In light of this tradition, the researcher does not assume to be impartial or objective towards the argument, rather deeply embedded in the politics of knowledge production aimed at liberation and intervention (Haraway, 2016). According to Motta (2011), theory is not produced individually but collectively, via reflection, within political struggle, based upon the lived experiences and struggles of those who have been excluded or marginalized. And consequently, research conducted in solidarity with struggles for social justice must build on "a horizontal relationship of mutual 'learning' in which abstraction is based upon closeness as opposed to distance from lived experience and in which epistemology becomes a prefigurative practice of everyday life" (Motta, 2011, p. 196).

In this light, employing the FAM also means making space for the embodied and relational knowledge that is produced in partial and situated scholarship, to undo the supposed neutral role of the researcher who holds the privilege of producing theory (Parker, 2016) and challenging the ideal of the "disembodied theorist who produces knowledge of the city" (Cronin & Oakley-Brown, 2010, p. 1). Hence, this work does not aim to be a mere reflection of an academic theorization elaborating what happens on the ground; it is instead part and parcel of a contingent, relational, never-ending desire-based process I share with the research participants to shape more care-full and just cities (Williams, 2017).

FAM helps operationalize a desire-based framework to suspend damage-based research. Desire-based research has the potential to activate the epistemological shift of this paper, from frameworks that provide one-dimensional narratives of disenfranchised communities and places as damaged, to "understanding complexity, contradiction, and the self-determination of lived lives" (Tuck, 2009, p. 416). We therefore performatively drew a counter-cartography of desires, presented in the following sections, not intended to be prescriptive nor exhaustive, rather proposing an affective and partial map of prefigurative urban praxes. The counter-cartography of desires, functions as a second epistemological shift and refers to the move from the visual and supposed neutrality of traditional maps to the speculative act of imagining an eco-transfeminist city, with its material and situated practices of transformative spaces and relations (Ernst & Hutta, 2020). Affirmative speculation is here held as a tool to help us reclaim

futurity and: “recognize the dormant energies of the quotidian […]. In short, affirmative speculation embraces ways of living in common.” (Uncertain Common, 2013, p. 13).

Engaging with futurity and prefiguration can make space for self-reflection on modalities and practices, a crucial exercise in grassroots praxis (maree brown & Imarisha, 2015). The exercise of remembering, desiring and engaging in the production of new imaginaries opens the way for alternative presents and more just futures, in complicity with Papadopoulos’ proposition to engage in the production of social science fiction (2018) an hybridization of social science and science fiction aimed to: interrogate the limits of current social organization and social relations and experiment with creating an immediate experience that allows other alternatives to be imagined” (Papadopoulos, 2018, p. 45).

The next section of the paper presents some fragments of our exercise in imagining the desirable future for Naples from the positionalities of fellow grassroots activists at the intersection of transfeminism and environmental justice.

5.2. Visionary fragments of the eco-transfeminist city

The dominant discourses about Naples have cast the city as a symbol of degeneration, backwardness, criminality, and filthiness, as opposed to the hegemonic modernity embodied by the social and built environments of northern Italian and European cities (Conelli, 2022). Disclosing the coloniality of the modern/backward binarism helps reveal the rationale that informs the ongoing Italian national plan for differentiated autonomy[35] and the implementation of securitarian and anti-poor policies such as *decoro urbano*[36]. Since the mid-1990s, the Italian welfare system has undergone a process of corporatization, federalization and privatization, worsening the already existing north-south divide (Bove, 2023). The EU austerity regime implemented as a response to the 2008 financial crisis has forced a rapid and violent retraction of the welfare state, with new waves of privatizations, leading to the sharpening of social injustices and inequalities in our cities, especially in the European south (Calvário et al., 2017).

[35] L’*autonomia differenziata* is an Italian national reform that provides financial freedom to regions on several matters, especially healthcare and other basic welfare services. Since 2018, its proponents are the right-wing parties and the richest regions of the North, claiming the need for more financial autonomy and less redistribution towards the poorer Southern areas of the country. The right-wing narrative redefines economic redistribution in assistentialism that in turn sustains parasitism. https://www.nationalia.info/new/11508/italian-parties-territories-show-differences-over-legas-proposal-for-differentiated-autono.

[36] *Decoro urbano* is a dominant discourse and a field of Italian urban legislation which prosecutes uses, actions and lives that are not deemed fit for security in the city, via a recurring criminalization and stigmatization of those who sit at the margins of cities such as homeless and racialized people and sex workers (Nitrato Izzo, 2022).

Since then, the Neapolitan systemic unemployment rate, three times higher than the Italian average, reached even more alarming numbers, especially for youth and women (Istat, 2023).

To counter the material consequences of neoliberalism in Naples, where the majority of its residents live in conditions of social, political and economic destitution, a composite antagonist movement has been engaging in the prefigurative work of dreaming and building a city for all (Monticelli, 2022). Mushrooming in the cracks of cities across Italy since the early 1990s, abandoned public and industrial buildings were occupied and transformed into *centri sociali* as an experimentation in deliberative politics, self-government and autonomy and a physical connection with the everyday lives of neighborhoods through popular help-desks and clinics, demonstrations and grassroots assemblies for the right to housing, climate justice, antifascism, antisexism, antiracism, and internationalist solidarity (Dines, 2012; Martínez, 2013).

5.2.1. Decommodification of time and space

Feminist urbanists expand the Lefebvrian instances of participation to decision-making processes and the right to the city, questioning and dismantling the dichotomy between private and public space through intersectional analyses and grassroots practices (Bonu Rosenkranz, Castelli & Olcuire, 2023). I reflect with the feminist and queer geographies that focus on everyday politics in the city that produce transformative spaces, relations and temporalities as alternatives to neoliberal urbanism (Doan, 2007; Kern, 2020). The relationship between space and power is differently experienced along the lines of oppression and privileges that we may embody in specific contexts and at differentiated scales. This political nexus molds the city casting a light on the false neutrality of the urban space while providing accounts of the city as a place of resistance, protest, and alliances (Bacciola, Belluto & Olcuire, 2021; Belingardi, Castelli & Olcuire, 2019).

In the exercise to re-negotiate between what is probable and desirable, the participants' imaginaries elicited a temporal and spatial alternative to the ongoing injustices in Naples, while starting from these injustices to elaborate liberatory praxis. As described below, space and time decommodification become the guiding desires to counter the urban commodification and dispossession processes, while providing the material grounds for the sprouting of alternative relationalities centering solidarity, mutualism and reciprocity.

5.2.1.1. Liberation of time

In the desirable horizons sketched through the FAM, the liberation of time and the expansion of mutual aid networks are central. The history of migration to the north of the country and abroad stems from a national context of minimum wage absence (Afonso, 2019), the contradictions, exploitations and elusiveness of both underpaid and informal waged labour are very strong in Naples.[37] Introduced in 2019, a first insufficient, exclusionary, and incomplete measure to reduce poverty and exploitation, the 'citizenship income' was repealed under the extreme right wing government in 2023, followed by strong protests especially in the southern regions, where unemployment and in-work poverty is higher.[38]

From an imagined desirable future, Aliz remembers the importance of liberating ourselves from ten-hour work shifts to barely make ends meet, leaving no time for life beyond work. Vi remembers that climate-change induced droughts, wildfires and heatwaves forced many people out of obsolescent jobs such as waiters in the touristified area of the city, or as employees in call centers with insecure wages. Our priorities became the assemblies and solidarity work to organize the repair of damaged infrastructures and meeting people's needs. Vincenzo reflects on the growing solidarity work that allowed people to access what is needed without always resorting to the neoliberal labor and commodified market: "there is a system for which those with energy and time work a bit more, but then we try to redistribute the food and energy produced according to what the needs of the community are." Marjane also remembers the gradual shift from the individual dependency on wage labor towards mutual aid networks:

> "It's strange how things have changed so much. Waged work has become secondary and now, our days revolve around so much more than. Some people still work for money, but nobody keeps the salary for themselves anymore. Each *komina*[39] has a small communal budget." (Marjane, Future Archive)

[37] Since the 1970s the *Disoccupati* - unemployed - movement has been demanding dignified labour conditions, casting a light on the contradictory dominant narratives about Neapolitans as lazy and unfit for work while there are no investments in the labour market and especially no policies in support of minimum wages and against informal work (Ramondino, 1998).

[38] The *reddito di cittadinanza* was implemented by the Five Star Movement populist party while governing the country in a coalition with the xenophobic party Lega. Its insufficient and paternalistic aspects have been widely criticized, while social justice activists have attempted to widen the conversation to adjust and transform it towards more inclusive measures (Cacciapaglia, 2023).

[39] *Komin* are "the smallest organizational unit and decision-making base of the community" generally organized at territorial level in Kurdish democratic confederalism: https://mesopotamia.coop/cooperatives-and-communes-the-third-way-of-rojava-in-the-syrian-conflict/

In order to reduce the impact of, or entirely move beyond wage-work, Luna and Aspasia recall the campaigns for the actualization of the universal basic income (Standing, 2020), which emerged in light of the housing crisis and the widespread impoverishment of the working classes in the urban space.

5.2.1.2. Housing justice

Naples' modern anomaly is rooted in a peculiar history where the most marginalized residents resisted the forced expulsion from the city center. Since the 1880s *Risanamento,*[40] the city ruling class instigated urban renewal plans that, under the excuse of ameliorating the sanitary and social conditions of the city, targeted the expulsion of the Naples' poorest communities from the center, while opening the way to real-estate private speculation and social disruption. However, things seemed to change from the onset of the early 2010s, when Naples started to attract growing numbers of tourists via low cost airlines, gigantic cruise ships, or the high-speed trains, connecting most of northern and central Italy, a national infrastructure abruptly ending a few kilometers south of Naples. With more than 8000 ads on Airbnb by 2023 and no public measures to contain the phenomenon, housing was becoming a scarce resource that not all could afford.[41] Housing prices in the center of Naples increased to the point where a 65 sqm apartment in 2019 would cost 200 euros per month more than in 2015 (Esposito, 2023). Touristification attacked the right to housing, especially for the proletarian sections of the city and the university students living in the central neighborhoods, where social and economic inequalities are high.[42]

However, Vi remembers how people, and women especially, have historically resisted displacement in manifold ways, with the housing occupation playing a major role in the feminist and proletarian struggles in the city since the early 1960s.[43] She recalls that around 2027 people whose homes were destroyed due to climate disasters decided to take over empty homes in safer

[40] Risanamento in Italian contains the double meaning of reclamation and recovery and it is still deployed in present urban regeneration discourses. The modernist ideals of cleanliness and properness shaped the attempts to regulate the urbanization processes and the medicalizing vision of a city that must be cured from the ills of poverty. Reproducing the Paris Haussman plan, it promoted a built environment that reduced the spaces of proletarian social reproduction, while expanding the promenade-city for the bourgeoisie. While the lower classes used to share streets, courtyards and beaches in the areas transformed by the Risanamento, these spaces were swept away by neoclassical buildings with no shared areas, forcing an individualizing and upper-class vision of urban dwelling (Dines, 2012).

[41] http://insideairbnb.com/naples/ (last accessed 6 June 6 2023).

[42] Esposito's (2023) PhD dissertation and participation in the southern european anti-touristification network shows the uneven distribution of rentals, barely impacting the wealthiest neighborhood, while severely impacting the right to housing for the working classes in Naples' historical center.

[43] Since the 1960s, subaltern women were at the forefront of multiple social reproduction struggles in the city of Naples: from the right to popular housing during the urban expansion/speculation of the postwar period, to the implementation of the free and universal national health care system, to collective auto-reduction of bills against the 1970s energy crisis (Toledo, 2022).

areas as a form of climate and housing justice (Ranganathan & Bratman, 2021): “there was a popular revolt to occupy all the empty and second estates located in the affluent neighborhoods on the hills.” Similarly, Marjane reflects on the consequence of the climate change-induced disasters that “sustained the work of dismantling private property because the financial value of real estate sank. Now, most housing is commons.” After almost two decades of over-touristification, Luna remembers that in 2030 a rent cap was put in place, which served to end the housing speculation. Feminist activists and scholars have long emphasized the politics of domestic space, where 86,4% of gender-based violence occurs in Italy (Bonu Rosenkranz, Castelli & Olcuire, 2023). For Vincenzo collective living is proposed as an antidote to hyper-individualism, private property and gender-based violence, where there are intimate spaces where families or other forms of kinship can spend time peacefully, while all the rest of the spaces are communal. Acts of being in common helped counter the commodification of housing (García-Lamarca, 2015) and the neoliberal drives of evictions and real estate speculation, while providing relief from the increased gender-based violence that occurs in isolation. Aliz remembers:

> “It was essential to discuss about the conditions that made us subaltern. We established networks and fostered solidarity focusing on fundamental issues such as housing. From there we planned an economic redistribution across inhabitants of each neighborhood, which brought to a reorganization of housing with respect to needs of each household, and not only the cisheteronormative nuclear family. We don’t think in individual terms anymore, our aim is collective well-being” (Aliz, Future Archive).

The desirable futures of housing span from grassroots reclaiming of *Airbnbs* for living, to occupation of private properties owned by the wealthier classes - who fled the city during the worsening of climate change - into commons. For some, the role of institutional politics is still present although marginal, as in the case of the adoption of a rent cap conceptualized and demanded from below. In Naples, autonomy and self-government compose the imaginary for a desirable future of housing that cannot be delegated to the same public institutions enforcing more than 10.000 evictions per year (Pollice, 2023).

5.2.1.3. Public Space

In Francerso Rosi's 1963 movie "Le mani sulla città", the helicopter gaze over Naples shows the rapid mushrooming of tall concrete buildings erasing hundreds of hectares of agricultural fields, rural villas, archaeological sites and woods right outside the historical center. Still nowadays the iconic scene is a testament of the dysregulated and predatory urban speculation sustained by the city administrations in the postwar period. By 2023, Naples' public space was mostly covered in asphalt, monopolized by traffic and expanding outdoor patios for commercial purposes. Consumption had become the imperative, squeezing other forms of relationalities to the margins.[44]

Feminist geography has long reflected on urban public space as a conflictual arena of meanings, practices, and exclusions while also providing accounts of reclaiming practices from below (Belingardi, Castelli & Olcuire, 2019). Critical discourses around public space in Naples often use the adjective *denied,* to highlight the enclosed and privatized coastline, green areas, squares (Caputi & Fava, 2023). Feminist urbanists shine a light on the complex accounts of feminist grassroots and policy experiments where the heavily gendered, raced and classed relegated to the domestic sphere, care-work activities are brought to the public space, pushing for a built environment that reflects the importance of everyday work of sustaining lives (Collectiu Punt 6, 2019).

In the desired future, *denied* urban space is reclaimed through urban gardening and agroecology, providing visionary space for socio-ecological care in common. Aspasia reflects on the uses of urban gardens co-managed as commons, even where private property continues to exist: "the way of looking at private property has changed. It is not anymore something over which there is exclusive enjoyment." In late 2020s, Miriam was among the initiators of an ecofeminist peasant network. She emphasizes the relevance and hardship that building an ecofeminist peasant network, especially in the urbanized and contaminated suburbs of the city. Taking care of collective gardens, reproducing and sharing seeds provided a possibility to communal thriving, where a future may seem impossible to imagine. Like a crown surrounding the inner city, the eastern and western periphery of Naples were in fact historically characterized as industrial areas, almost completely dismissed since the 1990s (Caputi & Fava, 2023). There, environmental and social injustices have accumulated over decades. However, these are also seen as spaces of possibility for the subversion of capitalist violence. As Dalila reflects:

[44] For a visual representation of the shrinking public space due to commercial activities tied to overtourism see: https://www.fanpage.it/napoli/napoli-occupata-tavolini-piazze-inchiesta/ (last accessed 22 May 2023).

> "In 2022, many were indifferent to enclosures, because after so many years a closed gate became natural, reinforcing the idea that enclosure is the nature of that place. But the enclosure of nature was not our scope. And since change came with the abolition of gates and walls, our aim now is to tear down the walls of prisons, even though it is not a process that has been completed yet" (Dalila, Future Archive)."

Urban gardens and self-managed green areas became a gateway to decommodifying public space while also providing the imaginative space to rethink and transform other exclusions and oppression in the city.

5.2.2. Transfeminist care commons

During the Covid19 lockdown, social justice movements worldwide organized tight and capillary networks to sustain the needs of the most vulnerable. *Centri sociali* and activist networks in Naples managed to create neighborhood-based brigades that, via mutual aid campaigns, crowdfunding and local shops' direct donations, collected resources to buy essential food, sanitary products and provide meals to distribute to marginalized poor, disabled, racialized, elderly and homeless folks (Turolla, 2020). Reflecting with the abundant literature in feminist urban studies on the role that care infrastructures play in the everyday, intimate and political geographies of cities (Gutierrez Sanchez, 2023; Alam & Houston, 2020; Ruiz Cayuela & García-Lamarca, 2023), the Neapolitan interventions functioned as care infrastructures by experimenting with grassroots forms of organization and provision, while voicing a critique to the public institutions' inaction on rent and income support. Social movements knew that without public support, the sanitary crisis would lead to social and political unrest deepening structural inequalities along intersectional lines. Hence, grassroots initiatives that sustain life provide strategies to cope with times of crisis while caring for the seeds of prefigurative infrastructures.

This prefigurative expression of care infrastructures such as *consultori*,[45] anti-violence centers, and community-run health clinics is reflected in the desirable futures of Naples described by FAM participants. Such futures tend to the possibilities and potentialities of commoning care in reciprocal, relational and conflictual ways, building the desirable, reciprocal

[45] *Consultori autogestiti* are the most famous project of 1970s Italian feminism for self-organized women's reproductive health, especially in urban centers (Bracke, 2014).

and mutualistic city, while challenging some municipalities' attempt to externalize costs upon our self-organized care networks (Busi & Fiorilli, 2014). Learning from the experiences of 1970s feminist spaces and infrastructural means of social reproduction (Gray, 2022), participants expand their scope towards transfeminist care commons. This means paying attention to multiple and intersecting oppressions and desires, sustaining bodily autonomy and community interdependency to confront and subvert neoliberal, capitalist, extractivist and patriarchal relations (Caffentzis & Federici, 2014; Di Chiro, 2008).

5.2.2.1. Consultori, anti-violence centers, community-run health clinics

The Covid19 pandemic shed a bright light on the health disparities that occur across the nation.[46] Care networks from the ground up, such as anti-violence centers for women and LGBTQIA+ folks, spaces for horizontal and non-judgmental exchange of experiences, and community-run health clinics, are a crucial transfeminist project in the city (Fragnito, 2020), advancing both organizational modes of social provision beyond the public-private binarism and provide experiences of political engagement (Gutierrez Sanchez, 2023).

Intergenerational care commons are central in the desirable future. For Aspasia, the commoning experiences in Naples helped "communitarian, parents-run kindergartens, networks of sociality where people took turns helping each other and the elderly and other commons to arise". In the communitarian housing imagined by Nina on the slopes of Mount Vesuvius, people built a whole range of infrastructures organized by and according to the community's needs: "the elderly are not at the margins of society because deemed unproductive. Instead they teach the youth how to be in the world otherwise." Since the mid-2010s, transfeminism reflected on the conflictual character of care in capitalist, patriarchal and racist societies, highlighting the non-innocent and distribution and embodiments of care and the uneven ways in which care is provided or denied (Fragnito & Tola, 2021). Luna reflects on how care commons, such as kindergartens, art academies, universities, schools, *consultori,* migrants' self-help desks, and anti-violence centers, flourished in Naples through the reappropriation of multiple private properties owned by the wealthier classes.

The role of separated and safer spaces for women and queer people in the city is a cardinal praxis (Bacciola, Belluto & Olcuire, 2021; Bonu Rosenkranz, Castelli & Olcuire, 2023). Clo

[46] The 2020 study commissioned by the national Territorial Cohesion Agency showed that the pro-capita public healthcare expenditure in the northern regions is double than in southern regions https://www.agenziacoesione.gov.it/wp-content/uploads/2020/09/CPT_Informa_Sanitax.pdf (last accessed 6 June 2023).

reflected on the *consultorio* of the ZAD (Pruvost, 2017) in the formerly industrial neighborhood of Bagnoli, where attention is devoted to bodies, sexual and reproductive health and abortion is performed because there are no objectors.[47] She describes care commons as built on intersectional justice:

> "Since, we used to live in a sexist and racist capitalist society, here we have moments of consciousness-raising on gender-based-violence for women and queer people inside and outside of the ZAD. There are comrades who are involved in the management of anti-violence centers, whose model comes from 1970s feminism, where women who experienced abusive relationships help, accompany, and support women who are on a path towards liberation" (Clo, Future Archive).

Feminist mutualism (Graziano & Fragnito, 2019), the core of care commons, creates a space to feel safe, reflected in the centrality of horizontal and non-hierarchical relationships between women who have always lived segregated at home, under very strong economic, sexual, psychological and physical violence, the practice of a life outside of patriarchal and capitalist logics.

Bearing in mind the overly extensive role of the catholic church in the Italian healthcare, a transfeminist desirable future implies the re-appropriation of marginalized knowledges and experiences beyond the biopolitical cisheteronormative, classist, racist and ableist regimes of medicalization (Busi & Fiorilli, 2014). Vi reflects on the deliberate reclaiming of historically marginalized and persecuted knowledges: "the community-run health clinic recovered and centered the healing knowledges that used to be in the hands of women. We understood that community care could only start from taking care of our bodies." In accordance with the feminist practice of starting from oneself as a form of political subjectification and non-hierarchical relationship between care-givers and care-receivers bridging formal and experiential knowledge (Bracke, 2014) Aliz suggested that the care commons are spaces where nurses, gynecologists, physicians who hold knowledges or experiences with respect to care work, self-organize to share their expertise. Also Vincenzo reflects on the ongoing work for collective responsibility towards health:

[47] *Obiezione di coscienza* is the possibility for medical doctors to declare their objection to the abortion practice. The percentage of objectors in Italy sits around 70% of the total number of gynecologists, posing a huge barrier to the access of a fundamental right, officially regulated by the 194 law, an historical compromise between the catholic and communist parties under the pressure of the feminist movement back in the 1970s (Caruso, 2020).

> "There were to be no more forms of loneliness related to chronic illness, whether physical or mental. So we are trying to overcome the concept of forced hospitalization via the creation of collective spaces where, in order to sustain their well-being and autonomy, those in need can be with their kin" (Vincenzo, Future Archive).

While the fight for a truly universal public health-care system is reflected in the fragments of desirable futures participants shared, many have centered the need to reclaim our bodily autonomy and self-determination. Feminist and queer, Black and crip radical approaches to health and well-being, mutual help, advocacy and transformation of medical protocols are part of the trans territorial toolkit to reshape the methodologies, knowledges and practices of health.

5.2.2.2. Collectivization of social reproduction

Since the 1960s second-wave feminists committed to the wages for housework campaign as a critique of the subordination, devaluation and invisibilization of reproductive work.[48] From those seeds, the following generations have continued to politicize the reproductive sphere as the essential labor that women and feminized subjectivities do to sustain life. On international women's day, transfeminism reinvented the strike, under the slogan "if we stop, the world stops too"[49]. Along those genealogies, the collectivization of reproductive work, at family, community and wider neighborhood or city scales, is among the strategies pursued by women and feminized subjectivities to liberate themselves from the socially imposed role of carers, and to redistribute responsibilities. Miriam vividly shares her memories:

> "We centered the practice of care and everyone took a piece of responsibility. As women we were determined to demand that care work will not be our exclusive task. Also in the context of agroecology, ecofeminist and environmental justice networks we fought hard. Now we don't have people who take all the merit for just speaking in public. We are all political and caring figures" (Miriam, Future Archive).

[48] There is a universe of feminist writing on the wages for/against housework campaign, its proponents and critiques, unresolved aims and current legacy (Toupin, 2018).

[49] In 2020, in response to the multiple crises multiplied by the global Covid19 pandemic NUDM called for a demonstration under the banner "If we stop, the world will too" focusing on the gendered, feminized, naturalized and under-recognized work borne by women, migrants, racialized, LGBTQIA+, working class people.

Nina instead, reflects that we may have moved beyond the exploitation of wage-labor but "self-organization didn't solve the problem of cleaning toilets, even in our political organizations we are still working on this. We're almost there, finally it's not only the women that clean toilets." Aspasia remembers a movement to break hyper individualism, a practice of creating relief in spite of the solitude that comes with urban life and absence of networks that racialized migrants often face. Sunday community lunches were one of the initiatives that redistributed care work, while becoming a temporary space of inclusion where people share needs and activate intersectional solidarity. There, everyone brought something, cooking wasn't the responsibility of specific comrades. Luna recalls that the repetition of these convivial and collective moments on Sundays encouraged discussions about responsibilities and capabilities, centering people's needs and problems without shame, allowing for a radical change in roles and relationships within communities.

5.2.3. Education as the practice of freedom

The history of education in Naples has been characterized by universities attracting students from across the country, a chronic deficit of public schools' structures, and high numbers of school drop-outs (Comune di Napoli, 2023). Neapolitan *centri sociali* have often dedicated part of their work to after-school activities with proletarian children and youth.[50] University occupations have come in waves, during the 1990 *Pantera* and the 2008 *Onda* movements.[51] Since the 2000s, high-school collectives have opposed the restructuring of the Italian education system in a managerial and hypercompetitive model, where sex education is deemed unacceptable but free internships with industrial and commercial sectors are enforced as part of

[50] From 1973 to 1981 *mensa dei bambini proletari* was the proletarian children's canteen in the Montesanto neighborhood. Militants of the radical left organization *Lotta Continua* ran a popular canteen and after-school activities for children via radical pedagogies, while creating strong ties with their families to address everyday life strenuous conditions. The feminist component focused on the creation of trust and horizontal bonds with the mothers, supporting them in accessing contraception and discussing domestic violence (Bracke, 2014).

[51] *La Pantera* movement started in Palermo in 1989 and spread across the Universities of the whole country in response to a national law aiming to reduce the public spending for higher education, raising enrollment fees, turning university access into a class privilege and against the opening to private investments in higher education. *L'Onda* was born in response to the Gelmini education reform in 2008, in the midst of the economic crisis and the austerity politics in Southern Europe (Zamponi, 2019).

the curriculum.[52] In 2022, the neo-fascist national government executed further cuts in public education while reinforcing a classist, individualistic and competitive model. Rooted in this history, the tools of critical pedagogy for social justice seep through the desirable futures of Naples.

Marjane remembers the school strikes starting with the Fridays for Future movement until the 2023 year-long strike, where classes were held in squares and parks, subverting traditional education plans towards self-organization with the support of transfeminist activists, and "time was devoted to reflect on current events and to conduct workshops concerning sexuality, gender and environmental studies". However, schools are not the only spaces in the city dedicated to a reinvention of a continuous education process, which aims to be non-hierarchical, intergenerational, centering experiences, situatedness, reciprocity and sustaining reparation. Nina remembers:

> "Older people are part of the horizontal education in which children remind the adults how to look around, and adults help the children put magnifying glasses to look at specific issues that small humans have not yet learned. From the time they go to school, children learn that experience is the first way of knowing. In a second phase, they learn that their own personal experience is not the experience of the whole world. That is an important moment when they have to recognize that the exchange with each other's experience leads to new and just patterns of knowledge" (Nina, Future Archive).

Aliz and Clo mention that people got together to reflect on how to organize the desired society starting from the kind of knowledges and pedagogies that could serve the desire for justice and freedom (hooks, 1994). Aliz focuses on a process of continuous education as a revolutionary practice to move away from the school as it was, recalling the libertarian school run by neurodivergent, disabled and chronically ill people, in the previously upper-class neighborhood of Posillipo. For Clo, focusing on youth is an act of prefigurative politics:

[52] After the Covid19 lockdown, students' organizations in Italy protest for a transformation of the educational system, demanding radical pedagogies, critical environmental studies, psychological support, sex education, and the abolition of the *alternanza scuola-lavoro*, a mandatory internship during the high-school with private and public enterprises without any compensation. During such internships several students died producing a public outcry and protests for the elimination of this classist and exploitative measure of unpaid youth labor. See: https://comune-info.net/scuole-aperte/al-liceo-noi-guardavamo-allalbero/ (last accessed 6 June 2023).

> "Being in contact with very young people and adolescents, we realized that education implies engaging with topics such as sex, affectivity and contact with other people's bodies. We organize trainings and sharing moments for pre-teens and adolescents on sexuality and gender. Building the capacity to understand each other's boundaries is definitely fundamental, it is the basis for building stronger, better, feminist and anti-racist societies" (Clo, Future Archive).

The desire to transform education while centering the experiences, needs and knowledges of those who were paying the higher cost of an increasingly competitive, corporatized education, often leaving the most marginalized behind, is reflected in the mobile agroecology schools mentioned by Miriam. Moving across the peripheries of urban centers, these schools are aimed at children and adults alike. There racialized migrant people, who used to work as exploited seasonal farmworkers, become teachers and knowledge bearers. Miriam recalls:

> "Agroecology has always been the meeting place where you learn how to relate to the land and cultivate it with respect, fighting climate change, while creating a pedagogical community. We managed to involve many women who were not activists but were attracted by a path of liberation. At the beginning of our meetings, in accordance with the *mistica*[53] of Via Campesina, we sang a folk song from our land with the *tammorra*[54]. These songs chanted our possibility to reclaim a healthy relationship with nature without being assimilated into nature itself, without being considered "inferior" as nature used to be" (Miriam, Future Archive).

Bridging feminist technoscience DIY practices and commoning, Nina shares the current work to raise critical consciousness:

> "The commons archives allow very different experiences to activate knowledges otherwise, to avoid that one day we will have to start from scratch again. We need these

[53] La mistica is a spiritual ritual performed at the beginning of Via Campesina gatherings, with the aim to create a sense of commonality among participants https://viacampesina.org/en/mistica-is-one-of-the-principles-uniting-la-via-campesina/ (last accessed 6 June 2023).
[54] Tammorra is the traditional drum used to play *tammurriata*, a genre of folk music from Campania. Its roots are in the rural world, and the lyrics often reflect the everyday lives of peasants' hard work and fights against landowners, their knowledges about seasons, magic, territory and medicine. Tammurriata holds the capacity to storytell popular revolts from the past, while in the 1960s has extended its focus to workers' rights, anticapitalism, alliances of oppressed people from different Souths of the world.

> archives that help us remember, without memorializing, the history of our conflicts, because we've never been heroes, instead we have learned from others. So, the commons archives help us to reactivate the memory of what happened to keep our desire to resist alive" (Nina, Future Archive).

Teaching to transgress (hooks, 1994) in a highly competitive, punitive and unjust world is seen as a process of empowerment and politicization to look at and act upon structural injustices, a prefigurative praxis aimed at liberation.

5.3. Imagining self-determination as process (discussion/conclusions)

It is a difficult task to write the conclusions of a political, affective and embodied time-travel. We started from imagining ourselves here for the long haul and created the possibility of attending the emergence of the eco-transfeminist city. The visionary fragments of the eco-transfeminist city provide an antidote to its reduction to a neoliberal, commercial, commodified function that worsen the already existing - while producing new - inequalities. Weaving the imaginaries social justice activists in Naples, distilling them into desirable futures for our city, powerfully shows how complex and multi-layered are the prefigurative politics at the intersection of transfeminism and environmental justice, fighting for so much more than is traditionally defined as pertaining to these movements. Overcoming the binary utopian-dystopian tendency that upholds abstract projections of the future, many imagined a city with unresolved injustices and ongoing struggles. Issues of power relations permeate into the built and social fabric of the future. Ten years is not an extended temporality, imaginaries draw on a not-yet-reached revolution, but rather ongoing, situated, contingent and unexpected alliances, spatial resignification, everyday transformative practices.

Naples in 2032 is imagined ripe with infrastructures aimed at self-determination and centered on a conflictual and mutualistic understanding of care, where private property and grind culture have lost their choking power onto our lives, and food is produced to heal the land and us. These prefigurative politics are rooted in the emergent strategies of decommodifying time and space, building transfeminist care infrastructures and radical pedagogies. Moving away from wage-work, overtouristification and private property become the collective grounds upon which to engage with the transformative potential of collectivizing social reproduction, building safer spaces for marginalized subjectivities, and communitarian forms of economies

and relational ecologies, while also working towards the abolishing of oppressive structures such as the carceral system and the cisheteronormative nuclear family.

The desirable futures did not reproduce normative notions of nature as a pristine space to control, scrutinizing experiments of socio-ecological care aimed at liberation and against domination. Some discussed how in the wake of the pandemic and the need for public green spaces, we decided to tear down all the park gates and make them community-run, where we built transfeminist care commons such as *consultori*, archives, popular education based on communitarian, situated, embodied, radical knowledges and experience-based exchanges. Others imagined a ZAD where an old industrial site is de-contaminated from environmental and gender-based violence, where shelters for women and LGBTQIA+ people and agroecology are at the center.

For marginalized communities, at the intersection of multiple oppressions, the future can seem oppressive. They often become objects of research, while being denied the role of transformative knowledge producers at the intersection of theory and practice. Engaging, through the FAM, in visionary fiction with activists from the transfeminist and environmental justice movement in Naples facilitated the crafting of a counter-cartography of spaces and relationships, uses and practices that may have the political potential to emerge in the city. Weaving social justice activists' imaginaries of a desirable future centers the lives, experiences and knowledges of those who are at the forefront of fighting against multiple oppressions. These imaginaries are constantly negotiated and re-produced in the space of political and collective action.

Tracing the contours of the eco-transfeminist city, we built a symbolic and narrative space that helped to carefully develop new vocabularies and stories that could indicate desirable ways of thinking, acting and existing, paying attention to the relational political ecologies of our bodies in our territories. Social science fiction confronts us with different worlds, societies and experiences helping us reevaluate and derail instead of reproducing dominant meanings, understanding and practices of and about the urban space. The exercise in visionary fiction defamiliarizes us with what is taken from granted in our societies, interrupting and destabilizing visions of the future embedded into the linearity of the neoliberal capitalist, colonial and patriarchal project. Imagining otherwise can be a tool for an urban transfeminist political ecology that holds space for alliances and desires, while recognizing social justice activism as a sphere of counter-hegemonic knowledge production. Tare plenty of opportunities for feminist, critical geography and urban political ecology to engage with social science and visionary

fiction as a space where to think and create frameworks for social justice work. Our cities are ripe with transformative practices and resistances, sometimes we need to take the time to dream collectively, let our desires drive our imagination, and negotiate to therefore enact emergent strategies for urban social justice.

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6. From margin to center of Feminist Political Ecology: a thematic discussion

As initially proposed in the introductory chapter, my dissertation aimed to cast a light on specific epistemes, embodiments, geographies and stories that are often left at the margins of Feminist Political Ecology and Political Ecology at large. In this dissertation, I undertook a purposeful and affirmative gathering of methodologies, theories, and epistemes that could help cast a light on those margins. I chose to examine experiences and conditions of marginality both as a standpoint of radical possibility (hooks, 1989) and strong objectivity (Harding, 1991) from where the story is told but also as the analytical tool to bring attention to issues that might otherwise remain silenced. I aimed to interrupt, demonstrate, and subvert the violence inherent in the master model (Plumwood, 1993) of the detached knower—a thinking subject assumed to be neutral and objective in relation to the inert object of *his* research. In its place, this dissertation is rooted in the experience of feminist militant research, where my partiality, positionality and participation in the political processes are integral to this dissertation, recognizing that oppositional forms of knowledges are cultivated collectively and relationally (Motta, 2011). This would not have been possible without the ability to envision my connection with significant others and living in my territory for the long haul (Kimmerer, 2013). I could undertake this due to the privilege of conducting research in my hometown and also because of the opportunities presented by the painfully uneven distribution of risk associated with the global Covid-19 pandemic.

In this conclusion I reflect again, at the end of this journey, with the main aim for this dissertation, as I wanted to explore what kinds of stories emerge if we attune to *the knowledges, embodiments, imaginaries and everyday lived relations between transfeminism and environmental justice that affirm, rethink and perform emancipatory life-making in the metropolitan area of Naples.*

In the following section I propose a thematic discussion of what the thesis has contributed to center in Feminist Political Ecology, in accordance with Farhana Sultana's (2021) suggestions and reflections to focus on what has been left at the margins of Political Ecology in terms of epistemologies, with insights from critical environmental justice,

transfeminist, and crip praxes. There, I will reflect on the major themes that emerge throughout the dissertation and how they are interwoven in the different chapters revealing different expressions/understandings of epistemic justice, marginal geographies, health, embodiments and temporalities.

6.1. Epistemic justice at the intersection of environmental and disability justice, transfeminist and prefigurative urban politics

Through each central chapter, I employed a specific oppositional tactic of knowledge production (Murphy, 2012) to cast a light on the situated knowledges of marginalized experiences and thus advance a notion of epistemic justice around the main themes of this dissertation: environmental and disability justice, transfeminist and prefigurative urban politics. In giving attention to the uneven production of possibilities and differential exposures that enable some lives while sacrificing others, I deliberately turned to the those collective life-supporting experiences from the margins, to amplify their liveliness, interdependency, mutualism, and potential for alliance building, beyond one-dimensional victim narratives and dominant cis-hetero-eco-ableist-normativity. With this thesis, I deliberately brought to the center the situated knowledges of marginalized people and territories focusing, with each chapter, on specific experiences and radical possibilities that such margins provide in highlighting what remains silent in dominant environmental, biomedical and urban discourses. The dissertation delved into how these situated knowledges are made possible through a process of politicization of bodies and territories that are constructed as expendable but that aspire to self-determination.

In this dissertation, I cultivated a Feminist Political Ecology from the margins to center ways of knowing that actively resist and challenge dominant environmental, biomedical and urban scientific and policy discourses, casting a light on marginalized embodiments and knowledges. This involved moving away from the separation between subject and object of research, embodying a feminist strong objectivity. What comes to matter in Feminist Political Ecology if we look at the margins of the field are ways of knowing that resist and counter dominant scientific discourses, towards embodied and situated lines of continuity and response-ability in knowledge cultivation praxes. Instead of maintaining a dualistic approach to knowledge production, I embraced a strategy of knowledge cultivation through the methods of co-research, auto-ethnography and feminist

militant research emphasizing collaboration and relationality rather than a traditional researcher-and-researched relationship. Through each chapter, in the dissertation I adopted a distinct strategy to move away from the detached and disembodied knower. The praxes that emerged from this dissertation are indebted to feminist consciousness-raising, emphasizing storytelling from marginalized embodiments as a means of generating evidence about structural injustices and oppressions (Bracke, 2014).

In Chapter 2, based on the public environmental humanities project "Toxic Bios", Marco Armiero and I, as scholar-activists, depart from the conceptualization of the Wasteocene (Armiero, 2021), as the epoch that we live in, where wasting relationships based on the othering of places and people are not a side effect of racial, extractive, patriarchal and colonial capitalism but of its actual way of functioning. Immersed in these uneven power relations, we centered the stories of living in toxic environments as told by people from different sacrifice zones of southern Europe. These stories from the margins cultivate counter-hegemonic narratives that politicize the everyday. Moreover, through the method of "toxic autobiography," Marco Armiero and I intended to show the systematic environmental and epistemic violence perpetrated on subaltern communities. In Toxic Bios, the storytellers become knowledge producers that have the power to evoke and visibilize the narrative violence present in toxic timescapes, where dichotomies like progress versus backwardness perpetuate harm. Moreover, we have reflected on the situated knowledges that emerge from toxic autobiographies that do not separate the human from the environment and their alliance-building potential across communities, places, and species (Di Chiro, 2008).

In chapter 3, I told my own toxic autobiography, centering the situated knowledge of the inflamed body-territory from the Land of Fires in southern Italy. Born out of the materiality of life, what Chicana feminists Cherríe Moraga and Gloria Anzaldúa call "theory in the flesh" (2015), endometriosis, a gendered chronic illness becomes the site of counter-hegemonic knowledge cultivation that disrupts the biomedical, toxicological, patriarchal, racist, classist, and ableist system that seeks to define the possibilities and imaginaries of disabled bodies and contaminated territories. Through the enmeshment of flesh with place, the chapter proposed a deviation from the Western positivist science that separates the subject from the object of research, it exposed the violence of expert and disembodied science, and reclaimed the power of storytelling from marginalized experiences. Environmental violence was examined both symbolically, through mainstream discourses, and materially, as seen in contamination (Barca, 2014). Taking an intersectional perspective,

I uncover the interlocking biomedical, environmental, sexist, heteronormative, ableist, racist violence that is perpetrated on disabled and chronically ill gendered bodies. The situated knowledge of the inflamed body-territory functions as a site of intersectional knowledge production on environmental violence that can help move away from an environmentalism that acknowledges disability only as a cautionary tale (Clare, 2017; Kafer, 2013).

Chapter 4 was drafted out of a dialogue with Panagiota Kotsila and Ingrid L. Nelson on different experiences that knotted together embodiment, health and environment that sit at the margins of Feminist Political Ecology. Here, I focused on the epistemic activism by and for crip folks. Starting from my lived experience of chronic pain I reflected on how crip epistemic activism helped illuminate the environmental injustice in the Land of Fires, while more extensively contributed to hack, undo, rethink, and transform medical and social protocols, technologies, knowledges and narratives that can reinvent our discursive and material worlds (Hamraie & Fritsch, 2019). Focusing on epistemic activism means to recognize the relevance of counter-knowledge cultivation on contested illnesses in a way making space for the emergence of mutualism and practices that sustain the collectivization of anti-ableist care-work, environmental justice politics, antiracism, and sexwork. The lived experience of pain being belittled and pregnancy proposed as cure for a gendered chronic illness has the epistemic capacity to materialize the non-neutrality of biomedical expert knowledge.

Finally, Chapter 5 explored how we can envisions a desirable future beyond stereotypes, and oppression about and from Naples if we center the praxes and imaginaries of social justice activists. The epistemic justice contribution of the visionary fiction exercise is to derail from what is the linearity of violent timescapes, dominant discourses of modernity and linear progress that solidify in neoliberal and discriminatory urban policies and national development programs. The Future Archive Method (Zechner, 2014) gave space for a kind of embodied and relational knowledge that is cultivated in partial and situated scholarship, to undo the supposed neutral role of the researcher who holds the privilege of producing disembodied theory about the city (Cronin & Oakley-Brown, 2010; Parker, 2016). The visionary fiction of the ecotransfeminist city, proposes again, like in chapter 2, participants as situated knowledge producers and world-makers, engaging with prefigurative politics as an enfleshed and affective dimension to the city. Through the method of the Future Archive, participants emerge knowledge producers and re-negotiate between what is probable and desirable. Following their imaginaries, a temporal and spatial alternative to the ongoing

injustices in Naples is elicited, while starting from those very injustices to elaborate liberatory praxes.

6.2. From the margins of urban European South

The fictitious and violent ideologies of Western onto-epistemology start to crumble, if we attune our listening to the voices and struggles from the margins of Europe. Zooming onto the uneven development of the Italian nation, I have narrated how the promise of prosperity that would emanate from modernity has begun, earlier than elsewhere in Italy and Europe, to show its stark contradictions. Since the 1950s, the dominant discourse of capitalist and industrial growth as a source of wealth redistribution across the Italian country could not entirely convince subaltern territories and communities, echoing a submerged history of peasant, feminist, unemployed, workers against toxic exposures in the factory, anti-extractivist and antagonistic movements for public water and healthcare.

A situated and embodied Feminist Political Ecology perspective from southern Italy arises from those territories and among those communities that defy their expendability and resist the normalization of uneven territorial development, re-appropriating collective forms of struggle and life, building critical knowledges and alternative horizons. The radical power of subversion flourishes in marginality, as bell hooks (1989) has taught us. Following Conelli's (2022) reading of the construction of southern Italy through the Gramscian and Postcolonial lens of subalternity helped me unearth the uneven power relations that still stand today in the public discourses and policies. Dominant narratives about Naples describe it as the epitome of backwardness, historically associated with organized crime and the waste emergency, where austerity-induced dismantlement of welfare, and the uneven consequences of over-touristification are normalized and accepted as the only way out of a subaltern status. Portraying the metropolitan area of Naples only as a sacrifice zone, would provide a one-dimensional narrative of damage that sustains the dominant discourses.

Hence, centering a desire-based approach (Tuck, 2009) functioned as an epistemological shift that allowed me to focus on the radical potential that sits at the margins of Europe, and storytell the prefigurative and radical imaginaries and the situated and embodied world-making praxes at the intersection of environmental justice and transfeminist struggles in Naples. Moreover, I wanted to position the praxes arising from social struggles in Naples in the wider map of counter-hegemonic social justice movements theories and

practices, in order to pluralize and multiply the epistemes and geographies of Feminist Political Ecology.

In chapter 2, the toxic autobiographies recovered intimate-collective stories of sacrifice zones of environmental injustice in southern Europe, while giving birth to a narrative re-habitation through embodied and affective storytelling. The storytelling functioned as a form of counter-history, challenging mainstream narratives on progress, the common good, and science blending situated knowledges and collective experiences from marginalized territories. A toxic autobiography is never just the story of a single person or a place. In some of the stories about Campania, the narrative crosses the porous boundaries of bodies to include the neighborhood, sweeps up to the economic system of a nation that thrives on necrocapitalism and then seeps back inside the walls of a house in the working-class suburbs with the windows shuttered to prevent the stench from toxic waste fires from entering. But that stench travels with the narrative and invests those who attune to that story, for it is in the power of the senses that an autobiography awakens the radical possibilities of understanding ourselves in relation to our environment.

In chapter 3, I zoomed in on my lived experience of endometriosis in the Land of Fires, a territorialization process that transformed the southern Italian region of Campania into Italy's cheap trash-can. There I reflected on the porosity of inflammation across body and territory, and the flames that feed activism at the intersection of transfeminist, environmental, and disability justice rooted in local experiences.

Chapter 4 expanded on the relational ecology between bodies and places and the possible pathways that queering and cripping that relationship can bring forth. Chronic pain functioned as a catalyst to learn about the history of my territory cast aside and was the instigator to find a crip community. The epistemic activism of crip communities presented a fertile space for counter-knowledge on contested illnesses and mutual aid practices that were articulated in a territorial *presidio*.

Through the exercise of envisioning a desirable future for Naples, Chapter 5 operationalizes visionary fiction (maree brown & Imarisha, 2015) for and from grassroots political organizing in Naples. The aim was to interrupt and destabilize visions of the future about Naples centered on a linear progress towards the neoliberal capitalist city. The present of Naples seems subjugated to climate-change induced heatwaves and droughts, over-touristification and increasing evictions for the underclass, rising poverty and an absence of public spaces liberated from the mantra of consumption. Hence, the visionary fragments of

the eco-transfeminist city sketched an opening toward desires and prefiguration for alternative presents and more just futures, beginning with the ongoing injustices in Naples to elaborate liberatory praxes. The knowledge and experiences of social justice organizers in Naples became the vibrant matter upon which the city can be transformed, making space for transfeminist care infrastructures, the transformation of the everyday through the decommodification of housing and public space, and spaces of popular education, with self-determination and mutualism serving as the compasses for prefiguration.

6.3. Radicalizing health

In this dissertation I exposed how some ideologies of health are naturalized and go unquestioned. Throughout this dissertation health was the political ground of contestation and transformation, where through different praxes its intersectional structural determinants become intelligible and visible. Centering an understanding of health from the margins, I proposed a Feminist Political Ecology that challenges binary perspectives characterizing health as the antithesis of illness, disability, queerness, unproductiveness, and disposability—a concept Giovanna Di Chiro has termed eco-heteronormativity (2010). Through this dissertation I cultivated an anti-ableist understanding of health, reflecting on how it changes over time and place, how it is politicized from marginal positionalities and contexts and placed at the center of multiple tactics of anti-capitalist, anti-racist, anti-heteropatriarchal, and decolonial coalition-building work aimed at self-determination.

From Chapter 2 onwards, health is not a fixed nor static category (Fritsch, 2017) but the contested terrain where the relational ecology between bodies and their surrounding environments is materialized. Politicizing health also involves shedding light on the dominant ideologies that underpin societal and biomedical definition of health, linking it to broader infrastructures and systems that privilege some while oppressing others (Di Chiro, 2008). As discussed in chapter 3, in accordance with disability and queer studies scholar Eli Clare (2017), the restoration of health not only involves medical technologies but also requires the dismantling of racism, poverty, and environmental injustice.

In chapter 3 and 4, I contested the dominant neoliberal and biomedical discourses that frame health as an individual responsibility and illness as a personal fault of subaltern folks (Minich, 2023). Also, I explored the politics of radical health through crip and disability justice theories and practices that help trouble notions of what counts as natural

and desirable (Lamm, Berne & Abadani, 2015; Hamraie & Fritsch, 2019; Piepzna-Samarasinha, 2018) at the intersection of transfeminist and environmental justice (Kafer, 2013). Through a feminist queer and crip analysis of the biomedical field molded by neoliberal politics, I could present the particular ways in which the health-environment nexus is hindered, silenced and erased. Moreover, I reflected on the non-neutrality and violence that expert biomedical knowledge can reproduce, zooming on the lived experience of a gendered chronic illness like endometriosis and casting it as an intersectional matter of care. For this, I joined a long genealogy of feminist, Black, crip, queer, Indigenous and radical leftist activists and scholars' work that sustained an unmaking and remaking of healthcare science and politics for bodily autonomy and self-determination instead of control, policing and medicalization (Clare, 2017; Conti, 1977; Kafer, 2013; Kimmerer, 2013; Lorde, 1980; Maccacaro, 1979; Murphy, 2012).

Endometriosis in this dissertation materializes the embodiment of the slow violence occurring in the land of the biocide, while it also reflects the standpoint from where we can explore our affective, political, and ecological ties and prefigure new socio-ecological relationships. I suggested that fighting for radical health politics in the Land of Fires implies the recognition of the systematic attacks on the reproduction and self-determination of our communities, beyond the individualizing and medicalizing narratives over the health and disease of our bodies and territories. Invisibilized and gendered chronic illnesses such as endometriosis contribute to place embodiment back in intersectional departure from the social model of disability, which in its fair critique to the medical model, has often produced a disembodied field of knowledge production (Hughe & Paterson, 1997; Sterne, 2021).

In chapter 5, social justice activists imagined the desirable future for Naples prefiguring health as a collective and conflictual terrain. On the one hand, in the visionary fiction exercise social justice activists imagined a new season of political agitation against the neoliberalization and privatization of the public healthcare system, while simultaneously prefiguring, reclaiming and reshaping health through mutualistic and transfeminist care infrastructures. Learning from the experience of 1970s feminist-run health clinics, known as *consultori*, in the desirable future we can imagine experimenting with organizational modes of social provision beyond the public-private binarism while providing experiences of direct political engagement that reorient and politicize health.

6.4. Embodiment as collective praxis

Starting from Feminist Technoscience scholar Michelle Murphy's articulation of embodiment as "a collective binding of profoundly uneven relations of porosity to exposure" (2017, p. 3), I presented a proposal for an embodied scholarship as a radical deviation from the Western biomedical and social sciences' understanding of bodies as discrete and impermeable entities. It was not only a call to pay attention to bodies as an analytical category, rather making embodiment matter in the epistemes and politics of knowledge cultivation. Moreover, throughout the dissertation I told stories of marginalized bodies as sites of resistance, revolt, reinvention and creation that have the power and desire to interrupt and unmask environmental, capitalist, and biomedical violence when they come together in alliances. Lastly, embodiment was a crucial component of the different methodologies employed in the dissertation, where the affective and relational labour between places and people, our senses and bodies are at the core of a desire-based research praxis (Tuck, 2009).

In chapter 2, 3 and 4, I proposed embodiment as a profoundly uneven relational ecology, reflecting the porous relationship between bodies and territories entangled with patriarchal racist, classist and ableist capitalist accumulation, dispossession and contamination. This recognition did not aim to only focus on the damages of embodied ecologies; on the contrary, it opened avenues for situated and intersectional radical imaginaries, alliances, and resistances that can be forged once we recognize ourselves in relation to one another and the environment. This dissertation, rooted in feminist critical disability and crip studies, showed how embodiment and situatedness are crucial components of an intersectional analysis of disability while reflecting on it as the particular site of knowledge cultivation rather than a bare object of analysis (Kafer, 2013; Patsavas, 2014). As I was changed by and through this research, I reclaimed the situatedness of the inflamed body-territory as my affective and embodied site of knowledge and alliance cultivation, while transfeminism and crip politics helped me recognize injustice and violence.

Starting in chapter 2 and expanding in Chapter 3 and 4, I proposed that if we are to take embodiment seriously, we must reflect with intersectionality, interdependency and transcorporeality. Specifically, I proposed an ethics and praxis of response-ability that centers stories of anti-ableist, collectivized and mutualistic commoning and caring for and by marginalized embodiments, as antidotes to enclosures and wasting relationships. Haraway (2016) speaks of response-ability as the scholarly, activist and speculative practices

of care and response to the uneven, violent and oppressive ramifications of the current onto-epistemological model. These practices cannot be universal nor prescriptive, rather they need to be crafted in situated and relational ways to sustain the experiences that imagine and embody transformative socio-ecological political work. In this dissertation, I proposed a "response-ability" materialized in the praxes aimed at collective survival and self-determination emerging from marginalized bodies and territories. This marks a departure from toxic politics and narratives that essentialize the lives of those who bear the unevenly distributed burdens of necrocapitalism, categorizing them as unworthy or victims. The praxes of response-ability in this dissertation were embodied in the collectivization of care-work as the fundamental labour to attend harm done at the margins, in the work of the grassroots experiences that make space for disability justice in environmental justice struggles, for an expansion, reflection and reinvention of technologies and protocols mediating intersectional experiences of chronic illness and in the potential to map out lines of continuity between current struggles and our desisable imaginaries for better worlds.

In chapter 2, toxic autobiographies show how embodied storytelling involves the senses like smell and pain, that act as catalysts for politicizing lived experiences of environmental injustice, moving beyond stories of damaged lives and places as an end to itself (Murphy, 2017; Tuck, 2009).

Chapter 3 and 4 begin with my lived experience as theory in the flesh (Moraga & Anzaldúa, 2015) reflecting on how endometriosis and chronic pain became the catalyst to learn about the socio-ecological history of my southern Italian region. From this, I presented practices for collective survival and interdependency that challenge the toxic discourses of eco-heteronormativity (Di Chiro, 2010), without dismissing or silently accepting environmental injustices, rather reclaiming the principle of indispensability of marginalized embodiments (Pellow, 2018).

In Chapter 4 I think with the cripistemology of pain proposed by Patsavas (2014) as a means to weave embodied experiences of pain with critical readings of mainstream discourses about pain to intervene and transform knowledge that is produced through and about corporeal experiences. Expanding Patsavas elaboration (2014), I propose a cripistemology of pain that makes space for the socio-ecological and uneven relations between bodies and territories and their potential for emancipation that would otherwise remain silent in mainstream and disembodied understandings of disability and chronic illness.

Chapter 5 centers the radical possibility of imagining ourselves in relations to one another and to place for the long haul as an embodied collective process that tends to what could and should be, in opposition to abstract projections of the future. Embodiment therefore materializes its relational characteristic as the visceral and bodily encounters at the core of prefigurative politics and collective action. The visionary fragments of Naples 2032 that were crafted at the intersection of transfeminism and environmental justice, provide a temporal and embodied continuity between imaginaries, grassroots politics, counter-hegemonic knowledges and the damages we aim to repair.

6.5. Queering and cripping temporalities

Through this dissertation, I engaged with multiple, coexisting and complex temporalities, and here I reflect on how each chapter has contributed to criticize and expose the violence of the dominant conception of time as a linear and universal trajectory towards progress, at the core of the modernist and capitalist project.

Chapter 2 and 3 begin with the recognition of the slow violence (Nixon, 2011) occurring in the southern Italian region of Campania through the waste emergency and the *Land of Fires* phenomenon. This experience stands in the collective memory of activists and the wider public as the cumulative, intergenerational, persistent, and synergic damage of toxic exposure, clashing with the toxic timescape of dominant discourses that normalize and silence environmental injustice. These processes have caused the uneven distribution of contamination and its adverse health impacts that have long-lasting consequences due to the intergenerational damage that occurs via bioaccumulation, accompanied and enabled by profit-driven decision-making processes over territorial development, the criminalization of environmental justice movements and the absence of factual environmental and healthcare policies that aim to repair the damage.

Specifically, chapter 2 proposed subaltern timescapes as an antidote to toxic timescapes of modernity and progress that cast some communities and places as disposable and backward in a linear and colonial conception of time. The subaltern time-scapes are reclaimed in the subversive act of storytelling environmental injustice that interrupts the silencing of injustice while recovering a marginalized history with the aim to build more just futures.

In chapter 3 endometriosis voices the embodiment of slow violence that occurred and will be occurring in the toxic timescape of the Land of Fires. But I also propose that transformative futures involve coalitions, in which marginal bodies-territories identify and resist the violence inscribed in normative ideologies of desirable, productive, and natural, and we nourish our indispensability. Time is also crucial in the endometriosis experience, where access to diagnosis - a controversial and conflictual experience for most disabled and chronically ill people, that one could call biographical rift - takes on average 7 years, and it gets more complicated, exhausting and violent the more we reckon with the intersections of class, gender, race, sexuality, nationality and disability.

In chapter 4, I reflect with crip time as proposed by Alison Kafer (2013). Crip time refers to an alternative understanding of time that challenges normative, ableist perceptions of temporality, expectations and rigid structures of time that can marginalize and exclude disabled folks. Futurity is of crucial importance when engaging with crip time, because social justice at its core engages with desirable notions of the future. Through this dissertation I proposed a Feminist Political Ecology that can amplify the standpoint, experiences, and propositions of those who have been absent or even excluded from radical political imaginaries. In the book "Care Work: Dreaming Disability Justice" Leah Lakshmi Piepzna-Samarasinha reflects on Qwo-Li Driskill's words when they say, "one way ableism works is that disabled people are not even present within the imaginations of a supposedly radical future" (2018, p. 215). It is time we take up their invitation to look at the absences that exist within Feminist Political Ecologies and social justice imaginaries of the future and center those very experiences. Crip and disability justice bring forth embodied temporalities, emphasizing the lived experiences and bodily realities of disabled and chronically ill folks. It recognizes that bodies move, experience, and interact with time in diverse ways, often deviating from societal norms and expectations. Kafer helped me engage with the queer genealogies of crip time, not only as an accommodation for disabled bodies and minds but as "a challenge to normative and normalizing expectations of pace and scheduling" (2013, p. 27). Through crip time, in chapter 4 I could recognize chronic inflammation as the common thread that connects the multiple illnesses that persist within my body and the symptom of the past, present and intergenerational damage occurring to my land.

In chapter 5, we explored the partial and situated imaginaries about the desirable future at the intersection of transfeminist and environmental justice in Naples. The Future Archive Method interviews functioned as a space-time travel to imagine ourselves 10 years into the

desirable future, focusing on rather concrete steps, moments of upheaval and substantial changes, while softening the tendency towards dualistic scenarios pertaining to utopian or dystopian imaginaries (Zechner, 2014). Visionary fiction helped engage with an affective and embodied time-travel rooted in prefigurative work of social justice activism, beyond dominant, normative and disembodied projections of utopian or dystopian futures denaturalizing modern/colonial/patriarchal presents to liberate more just temporalities (Zechner, 2014).

6.6. Conclusions

During the first year of my PhD, I wanted to work on a dissertation that could reflect, think with and tell the story of the coalition politics that was sprouting in 2019 between the environmental justice and transfeminist movement in Naples. But that experience was interrupted at the outbreak of the Covid19 pandemic. The decision and the privilege to pause, reflect and reorient research aims, scopes and practice when dealing with the consequences of major historical events such as a global pandemic and the most intimate-political experience of chronic pain and fatigue, meant that I had to unlearn much of how research can be conducted and learn with many how to navigate a new life experience. This was possible via an attunement to theories, methodologies, epistemologies that could help tell the story of my body-territory otherwise. The ethical, political, academic crossroad brought about by the Covid19 pandemic reoriented my attention towards a desire-based approach to research (Tuck, 2009). This epistemological shift meant to move away from one-dimensional narratives centering damaged lives and undone coalitions, and attune to the complex processes of self-determination at the intersection of transfeminism, environmental and disability justice, as an epistemic movement from what is, towards what could and should be. In taking up the invitation by Eve Tuck (2009) to move beyond damage-based research focused on one-dimensional stories of victimhood and harm, I proposed a partial and situated desire-based research practice rooted in a radical reimagination of the future from a marginal territory, through an intersectional standpoint that reflects with and through classed, gendered, racialized and disabled experiences as fundamental sites of counter-hegemonic knowledge cultivation. Through the focus on minor acts of care, response-ability and repair of material, embodied relations between people and territory, with this dissertation I centered attention on alternatives to grand-scale projects of socio-environmental

remediation, biomedical protocols and institutional reparation that are often inaccessible or reproduce harm at different scales.

With this story I wanted to provide nuance and intention to the resistances and alternatives to the wasting relationships and interlocking oppressions of subaltern communities in my southern Italian territory, while cultivating a critical praxis that does not inadvertently reproduce nor naturalize dominant systems of othering and disposability in knowledge production.

Trying to summarize the learnings of this thesis, I disclosed how at the margins of the supposed center, through the experiences of socio-environmental injustices in southern Europe, many contradictions of the modernity/progress discourse already appear to be more concrete and visible. Through the marginal transfeminist, queer and crip epistemologies I could bring to light relational and embodied forms of situated knowledges, that can help delineate the anatomy of injustices and the possible liberatory practices, while also rethinking conceptualizations of health and environment that do not reproduce violent erasures and othering. Reflecting a stronger objectivity (Haraway, 1988; Harding, 1991), I centered the embodiments and knowledges that are oppositional to dominant biomedical, environmental and urban discourses. Embodiment is the fundamental condition of being in this world, through which we come to know and experience it, along intersectional and differentiated oppressions and privileges. Embodiment in this thesis is not an individualized experience but rather a collective process of world-making, the geography closest in from where theory and practice are cultivated collectively (Motta, 2011). Finally, with this dissertation, I reflected on dominant and marginal temporalities and what they, in turn, invisibilize and reveal. This work rejects the linear conception of time, which often tells a story of success and, at times, externalizes or completely silences injustices. To make space for crip, feminist and queer time means bending the clock and engaging with desirable futurity as the not yet that can be sparked once we acknowledge the speculative powers of collective grassroots experiences.

Through this journey, I explored and presented a partial reflection on transformative praxes and desires for self-determination at the intersection of transfeminism, environmental and disability justice rooted in the southern Italian metropolitan area of Naples, where grassroots activism, everyday collective life, reconnection to home, counter-hegemonic

knowledges, grief, and deeply political relations have shaped a storytelling practice aimed at recomposing alliances and building alternatives from the ashes of structural violence.

I hope that through this dissertation I contributed to a pluralization of Feminist Political Ecologies, reflecting how situated and embodied praxes can sustain the fundamental work of attending to and organizing more just worlds, from and for marginal bodies and territories.

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Annexes.

Annex 1. Toxic Bios instruction manual

We have tried to put together a short instruction manual for those who would like to participate to our Toxic Bios project. The manual is divided into 4 chapters, one for each of the ways you call tell your story. We added a short chapter where we propose you to free your imagination and submit your story in different ways.
Enjoy the guerrilla narrative. And please, do remember to shake yourself well before using.

CHAPTER I.

HOW TO WRITE A TOXIC AUTOBIOGRAPHY

In the USA, there is a growing field of "toxic autobiographies" or environmental memoirs. The genre is produced by people who have encountered contamination, in one way or another, during their lives.
In Europe, such genre is almost absent or at least invisible, because most of these texts have not been distributed widely (they are often self-produced or printed by small publishing houses).
The aim of our project is to collect already existing materials and also encourage the production of "toxic autobiographies". Hereunder, we provide few suggestions on how to write your text.



- You can start describing yourself from your name, age, where you grew up, education,

profession or role. Describe your relationship with the place you live in, starting from your childhood. Try to connect it to the environmental and social change, i.e. if your neighbourhood has changed over time, how, etc. Share your experience, whether you have been politically or socially active.

- Tell the story of your encounter with contamination and environmental injustice. It can be the story of your personal illness or of someone you know. Or maybe it could be about the fear of getting sick for yourself or your loved ones. The story could be about commitment and mobilisation against the construction project of a landfill/incinerator/industrial facility or a story of occupational health. You can also tell the story of the everyday relationship with contamination (stench, pollution, waste, your community getting sick, the devastated landscape).

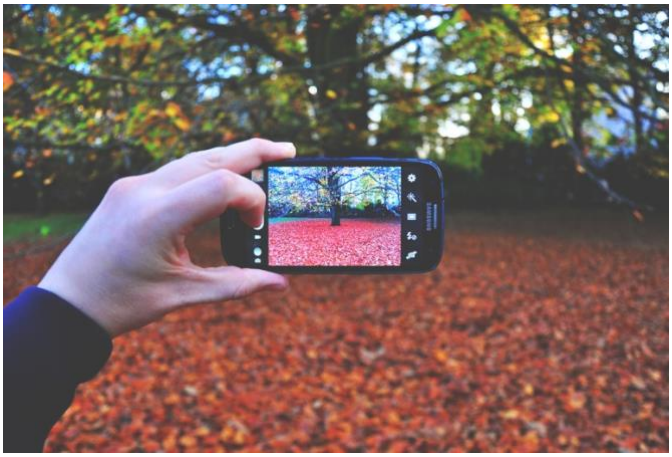
- Tell the story of how you gained awareness. Often we are contaminated/affected by things that we don't see. Even when we do see them, we might not realise the danger that comes along with them. How did you start becoming aware of the contamination? What made you open your eyes? Was it a friend/reading/movie/event/rally/health? What did it mean to learn to see the contamination around you and maybe also within you? Did you change anything in your life? Did you get dejected/informed/mobilised? Have you changed the place where you lived or did you wish to? Did your relationship with the surrounding environment change? Did your perception of institutions change?
In some cases, the encounter with contamination can be extremely dramatic, whether that involved a diagnosticated disease or the loss of a beloved one. Although it may be hard, we would like to encourage you to tell those painful stories. We believe it is important that such stories do not get lost. Instead, such stories should become a socialised shared memory.

- Tell the story of the protest against contamination. You don't need to remember all the dates, groups, but instead try to keep telling your own story. Did you participate in any mobilisation? Which and When? What made you participate? If you did not participate, please explain why. What did mobilising mean in your life? Have you found new friends / passion for politics? Was it a disappointing experience? Could you list the positive sides and maybe also the negative ones that you see in these struggles/movements?

- Try to keep a personal and autobiographical style, in telling the story of your neighbourhood/city/community. Remember to recall your experiences and how did you feel in relation to events and moments. Do not worry about the style nor the precision of language. Toxic Bio is a guerrilla narrative experiment, we don't care about rules and formalities.

CHAPTER II.
HOW YO TELL YOUR TOXIC AUOTBIOGRAPHY THROUGH A VIDEO

Another way to tell your story may be to shoot a simple video. Today many of us are well-equipped with quality cameras on our cell phones. Maybe we are not capable of shooting an award-winning video, but we can easily record our story.
Here are some technical tips, for the contents we refer to Chapter I.



- If you don't feel comfortable with technology, contact us, and we can arrange a shooting with a person which collaborates with the project.
- Audio: test the quality of the audio. Before you start shooting the whole video make sure to record few seconds. Watch the video and make sure it all works fine.
- If there is background noise, such as an alarm or a dog, do not delete the video and start from scratch again. Just pause your talk until the disturbance is over, then restart from where you left.
- Try to talk at a slow pace, it will be easier to work on subtitles.
- Make sure there is enough light but try to avoid direct light on the camera.

CHAPTER III.
HOW TO TELL YOUR TOXIC AUTOBIOGRAPHY THROUGH AN AUDIO

Recording an audio file may be an easier option, which avoids the complications of a video. Also for recording an audio, all you need to have is your cell phone, many have a recorder function. Otherwise, you can use a digital recorder or a program that you can use from your computer or other devices, like Audacity. For the contents we refer to Chapter I.



- If you prefer, we can arrange a meeting with a person that collaborates with the project or we can set a Skype call.
- Remember to talk slowly.
- Adjust your distance from the microphone.
- First, make a test. Register few seconds of the audio file and then listen to it. Avoid the frustration of recording all in one shot and then, at the very end, realise that the sound did not work.
- If there is any background noise or disturbance during the recording, do not delete the video and start from scratch again. Just pause your talk until the disturbance is over, then restart from where you left.
- Please, avoid to register in an environment with continuous background noise, such as a tv on, traffic etc.

CHAPTER IV.
HOW TO TELL YOUR TOXIC AUTOBIOGRAPHY THROUGH PICTURES

In our digital times, it is easy to produce and accumulate photos. If you prefer, you can tell your story through them. Please, choose at least 5 photos. You can use both “archival” pictures, such as pictures that you keep about yourself, you family or neighbourhood, struggles or contamination. Otherwise, you can also decide to take new pictures to write your story. Write a caption for each photo you have chosen.



- The artistic quality does not matter and neither the technique does. Your story is what matters. A blurry picture with a story behind it says more than a perfect shot with not much to say.
- Try to build a narrative, more than simply showing pictures. For example, and please consider this as a suggestion and not the one and only way to build you story through your photos:

Photo 1: here I am with my mother at the window of our home. We were in xxx area. My family has always lived there. My grandparents had a small garden to cultivate/my grandparents worked in a factory. As a kid I used to play in the street/square, building huts. At some point in time, we discovered the garden where we played was polluted/the factory was harming the air with xxx

Photo 2: this picture is from the high school, we were 16 years old. Five of my classmates got sick and our parents started a protest. xxx

Foto 3: from here you can see factory/landfill/trash/polluted air. I grew up by looking at it every single day. xxx

Photo 4: this is a newspaper article/movie/book/leaflet which has been extremely important to me. I remember that when I read it xxx.

Photo 5: this picture is from a rally/picket/march that I started to attend in xxx. My experience started for these reasons xxx. It is also fine to say that you never participated to a movement and explain why.

CHAPTER V.

HOW TO TELL YOUR TOXIC AUTOBIOGRAPHY WHICHEVER WAY YOU WANT

A guerrilla narrative project cannot have strict rules. Everyone must feel free in telling a story. Unleash your creativity. We can only list few ideas, but what matters is: any way of telling your story is the right way!

- Drawings, Poems, Medical records, Collages, Songs, Letters, etc.

Once the Canadian Journalist Naomi Klein said that to maximize profits, it is necessary to impose a shock doctrine and deprive a community of its stories. To take back our stories is the first act of resistance to create and alternative path.

Annex 2. Future Archive Method

2.1. Invitation Letter

Hi dear friend/comrade, how are you? I'm writing to you to propose something I care a lot about and have been thinking about for more than a year. I would like to involve you in a project called "future archive," which will be part of my doctoral work. We will decide together if we wish to use the materials for anything else (workshops, podcasts, exhibition etc). The idea is to engage in a playful excercise of imagining how, in our political collectivities to interweave transfeminist and environmental justice practices and desires starting from our city. I'll go straight to the point, so you don't get bored reading. From the Future Archive method website: "The conversation takes place in a desirable future. Note: desirable does not mean utopian or dystopian, it can mean complex and interesting. you are not imagining heaven or hell, but a possible future (10/15 years from now) in which you would like to live. The conversation is set in possible times and spaces to come, in which we will performatively inhabit our own versions of desirable futures. From there we remember contemporary society through a methodology complicit with radical pedagogy and action-research.

But why remember and imagine together? People participating in the project create spaces to carefully develop vocabularies, gestures, stories that might point to desirable ways of thinking, acting and existing in the city with a careful attention to the ecologies of our bodies and territories. The future archive method encourages the articulation of hopes and desires for future ways of co/existing. We will focus on continuity and affirmative imaginaries to imagine desirable futures/counter-futures beyond what is probable, subverting normative visions, negotiating the space between a remembered present and a potential future.

I invite you to choose a place from which to stage the conversation that is dear to you, that has political significance, is crucial in the story to be told: it can be a liberated space in our city, a square, an abandoned building, near a landfill, in a park or at home. We will include senses such as smell, sight, and taste to amplify our imaginative potential to time-travel. The idea is to act out this future in a playful almost science fiction way by abandoning the idea of having to produce a statement endowed with authority (about the present or the future).

I hope you are eager to take time to re-imagine, desire and deeply engage in the production of meanings and practices, playing with imagination for alternative presents and more just futures. If we feel it is important, we could have collective workshops to brainstorm together

about different desirable futures and create a map of practices that can serve to open us up to grassroots political organizing.

With love and solidarity,

Ilenia.

2.2. Interview outline

We met or arrived together at the place chosen by each participant. We started with feelings and recognition such as:

- Hi, dear! It's so good to see you again, it feels like yesterday, that we were here together during the third pandemic year in 2022! Ten years have passed and so much has changed…You look amazing as usual <3 my memory is a little bit unreliable these days. So help me remember…
- When was this place born? What was it in 2022 how it is now? How did it change? What kinds of knowledges and practices changed the place and are central to this place? Who were those who occupied it, built it, liberated it, who inhabits it? What kind of relationships were fostered between people? What is the relationship with the neighborhood, city and the world? What kind of conversations/practices we had concerning the aims, actions and how to manage the space? What does this place say about Naples in 2022?

Further down the interview session I will be asking questions about the wider context:

- What were you up to in 2022 and what did you care and worry about? Which struggles did we experience in 2022? What was the focus of our organizing? What did we decide to fight and what did we choose to support and see flourish? Which crises were occurring and which oppressions/injustices we fought against? What was happening in the city and in the world? Which moments and events do you remember as turning points?

The second part of the interview aimed at addressing issues concerning embodiment, time, work, reproduction. The questions turned to:

- What did work used to consist of? What it used to be and what it became? How did our bodies and the ways we take care of them change? How is our relation to ecologies and environments change? How did we change our use of time and space in relation to work, activism, leisure time, reproduction?

Lastly, the interview aimed at providing an embodied and emotional continuum between 2022 and 2032 by asking:

- Do you have specific emotions, feelings, senses (smell, taste, sight) that remind you of 2022? Are they different from the ones you experience now? What kind of memories you hold from ten years ago? How do you feel now?

Annex 3. Other publications, popular science and dissemination activities during and through the PhD

3.1. Publications and editorial work

Undisciplined Environments (Eds.). (2024). *Insurgent Ecologies.* Fernwood Publishing

Barca, S., Di Chiro, G., Kulkarni, S., Kotsila, P., **Iengo, I.,** Harcourt, W., Leonardelli, I., Sato, C., Voss, A.K. (2023). Caring Communities for Radical Change: FPE in Dialogue with Degrowth, In W. Harcourt, M. Gomez-Becerra, P. Kotsila, R. Elmhirst, A. Agostino, (Eds.) *Contours of Feminist Political Ecology* (pp. 177-206). Palgrave Macmillan. This chapter was the written outcome of the FPE Key Conversation at the 8th International Degrowth Conference in The Hague, NL. https://link.springer.com/book/10.1007/978-3-031-20928-4#book-header

Editor, as part of Ecologie Politiche del Presente laboratory of the Political Ecology series for Tamu Edizioni, Naples https://tamuedizioni.com/catalogo?tfc_charact:5908463[467310025]=Ecologie+politiche+del+presente&tfc_quantity[467310025]=y&tfc_charact:936694[467310025]=Ecologie+politiche+del+presente&tfc_div=:::#catalogo

Allocca, D. Capone, N. Del Giudice, G. Ferrante, N. **Iengo, I.** Orlandini, G. Sciarelli, R. Valisena D. (Eds.) (2021). *Trame. Pratiche e saperi per un'ecologia situata*. Tamu Edizioni. https://tamuedizioni.com/tproduct/467310025-103582480211-trame

Iengo, I. & Corongiu, M. (2021). Giustizia ambientale. In Allocca et al. (Eds.). *Trame. Pratiche e saperi per un'ecologia situata* (pp. 17-37). Tamu Edizioni. https://tamuedizioni.com/tproduct/467310025-103582480211-trame

Armiero, M. Andritsos, T. Barca, S. Brás, R. Ruiz Cauyela, S. Dedeoğlu, Ç. Di Pierri, M. de Oliveira Fernandes, L. Gravagno, F. Greco, L. Greyl, L. **Iengo**, **I.** Lindblom, J. Milanez, F. Pedro, S. Pappalardo, G. Petrillo, A. Portaluri, M. Privitera, E. Ceren Sarı, A. Velegrakis, G. "Toxic Bios: Toxic Autobiographies. A Public Environmental Humanities Project." *Environmental Justice* 12, n. 1 (2019): 7-11. https://doi.org/10.1089/env.2018.0019

3.2. Blogs and online magazines

October 2022: **Iengo, I.** Imperatore, P. Leonardi, E. Anti-capitalist, transfeminist, anti-extractivist convergences for climate and environmental justice in Italy. Undisciplined Environments Blog. I developed and started curating the bilingual series in Italian and English on Political Ecologies struggles in Italy.

January 2022: Interview on my scholar-activism on anti-ableist eco-transfeminism by Prof. Maria Rosaria Marella on the radical leftist online magazine Euronomade

https://www.euronomade.info/endometriosi-per-una-politica-transfemminista-e-ecologista-contro-labilismo/

November 2020: Kotsila, P. De Rosa S.P., Iengo, I. Political Ecology. Uneven Earth Blog. http://unevenearth.org/2020/11/political-ecology/

3.3. Invited speaker for academic and public lectures

November 2022 and October 2020: "Toxic Autobiographies in Environmental Conflicts" at Environmental Humanities Master, Roma 3 University. https://www.master-territorio-environment.it/modulo-7-conflitti-ambientali-e-crisi-climatica/

October 2022: Roundtable speaker at "Socio-ecological transition and feminist practices: what kinds of futures?" Sociology Department, University of Trento with Alice Dal Gobbo, Francesca Forno, Antonia De Vita, Ilenia Iengo, Maddalena Fragnito. https://socioecologico.com/2022/08/02/transizione-eco-sociale-e-pratiche-femministe-quale-genere-di-futuro/

April 2022: Roundtable speaker at the "Public Program in Political Ecology" organized by MACTE Contemporary art Museum, online with con Rita Elvira Adamo, Ilaria Bussoni, Ilenia Iengo, Ilaria Mazzoleni, Miriam Tola https://vimeo.com/699379967

April 2021: "Critical Environmental and Disability Justice" at the Political Ecology Masters' course, University of Salerno.

April 2021: "Endometriosis: A Feminist Environmental Humanities approach" at the Health, Environment and Territory Law Clinic, University of Perugia.

3.4. Grassroots activism and societally relevant work

October 2023: Presentation and discussion of the book "Im/paziente. Un'esplorazione Femminista del Cancro al Seno" by Mounia El Kotni e Maëlle Sigonneau with Mensa Occupata and Non una di meno Napoli https://capovolte.it/eventi/im-paziente-tour-giorno-1-napoli/

September 2023: Convocatoria Ecologista Taranto. Coordinator and moderator of the Future Archive Method session Ecologies of Health and the Southern Question https://convocatoria-ecologista-taranto.org/program-2023/

March 2022: Presentation of the book "*Trame. Pratiche e saperi per un'ecologia situata"* at Tamu Libreria in Naples with Ilenia Iengo, Miriam Corongiu, Roberto Sciarelli, Daniele Valisena https://www.facebook.com/TamuLibri/videos/699280848090757?locale=it_IT

May 2022: Presentation of the book "*Trame. Pratiche e saperi per un'ecologia situata"* at Orto conviviale agroecological farm in Sant'Anastasia with Ilenia Iengo, Miriam Corongiu, Vincenzo Forino, Daniele Valisena.

May 2021: Uno Maggio Libero e Pensante, grassroots Mayday organized in Taranto by the collective of workers and inhabitants that fight against the environmental injustice of the steel factory https://www.liberiepensanti.it/2021/04/programma-edizione-2021/ https://www.facebook.com/watch/?v=564690221110526

2020-2021: Member of the radio editorial collective for "Tutte giù per terra" on rural feminism as part of the WEGO Feminist Political Ecology Dialogues https://www.wegoitn.org/fpe-dialogues-italy-a-six-episodes-radio-show/

January 2020: Speaker at the Public discussion on Jacobin Magazine "Apocalipse No" Issue at La Rezza community centre, Volla, Naples

May 2020: Interview with Stefania Barca about the Care Income Campaign for LSCD Grassroots Radio Virus

2019 – ongoing: Member of the Undisciplined Environments Blog editorial collective https://undisciplinedenvironments.org/

2019 – ongoing: Member of Ecologie Politiche del Presente laboratory, Naples. https://www.ecologiepolitiche.com/

December 2019: Speaker at Ecologia Politica self-organized seminar for undergraduate students, Università Federico II, Naples

October 2019: Training School for Climate Activists: Life vs Capital in Naples
Member of the Training School Organizing Committee with Ecologie Politiche del Presente and Fridays For Future; Co-organizer of "Decolonizing the land-body-territory. Anti-extractivist struggles for eco-autonomy" workshop https://www.youtube.com/watch?v=tTgcYr4-cL4; Speaker at the "Feminisms and commoning" workshop https://www.youtube.com/watch?v=J9tUMzJdd-8