

TERRITORIAL BODIES: WORLD-CULTURE IN CRISIS



**SATURDAY 25TH FEBRUARY 2023
UNIVERSITY OF WARWICK**

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WELCOME

In his discussion of the socio-ecological crisis of capitalism, Jason Moore dismisses the theoretical tendency to describe 'twin' social and environmental crises, arguing that 'these are in fact a singular process of transformation that today we call a crisis' (2011: 136). In order to interrogate the singular socio-ecological crisis further, this conference proposes 'territorial bodies' as a critical framework for readings of contemporary world culture. It considers how the 'territorial body' offers an analytical tool for addressing urgent social, ecological, and political challenges, from ecological breakdown to the rise of statelessness, to violence against women and racial exploitation.

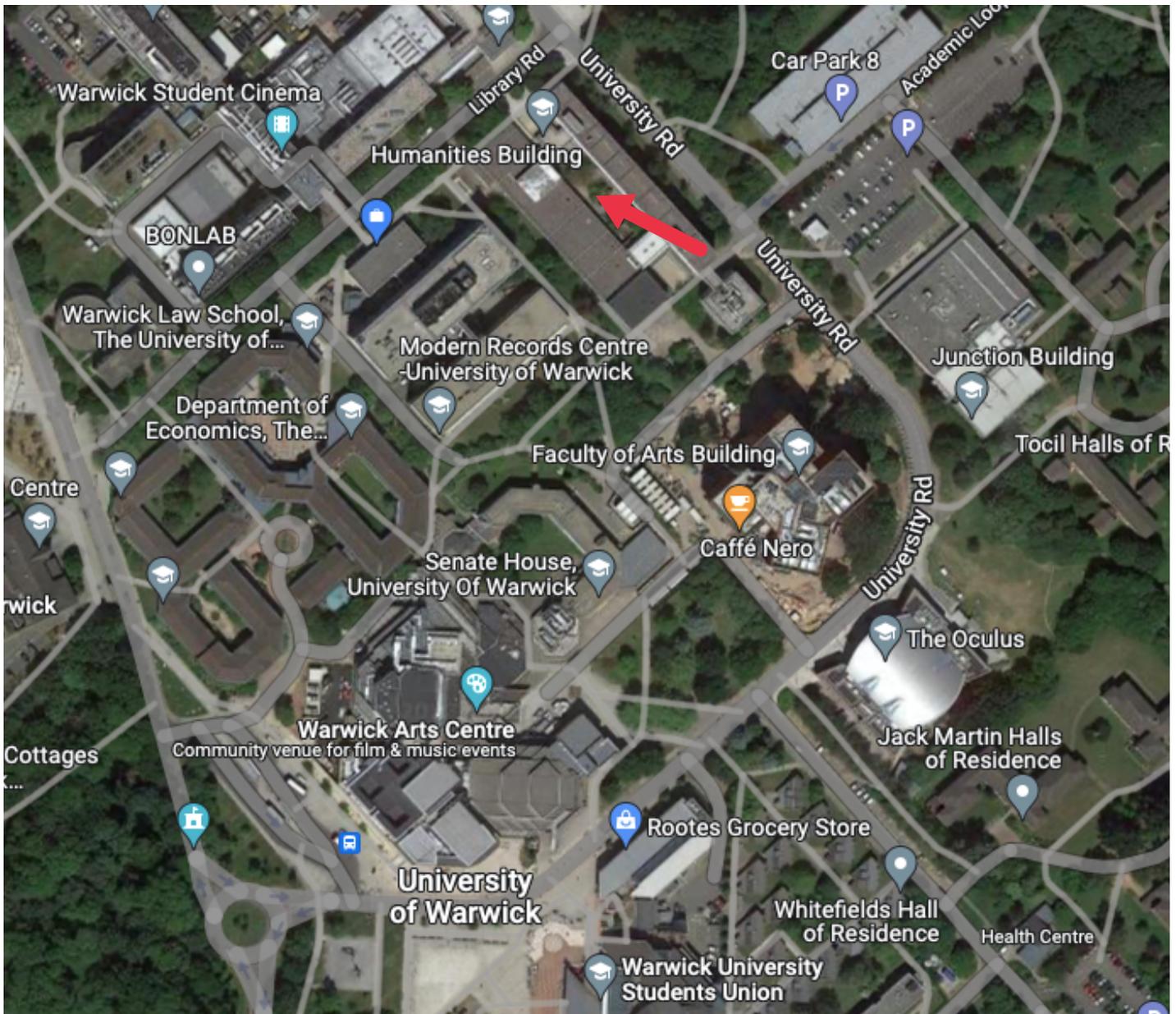
The concept of 'territorial bodies' takes inspiration from the Latin American feminist transnational concept of 'body-territory', which has been used as a 'strategic' tool to engender new forms of global solidarity, linking multi-form violence at various scales (Gago, 2020: 95). More broadly, body-territory becomes a lens through which to critique overlapping forms of violence in an era of socio-ecological crisis. This conference encompasses wide-ranging perspectives on the concept of 'territorial bodies', from the extractive plunder and dispossession of land, to the violation of gendered bodies, to the exploitation of racialised bodies and uneven flows of migration. We aim to critically evaluate the interconnections between bodies and territories, using the framework of "territorial bodies" to generate new modes of understanding crisis in neoliberal culture.

We are thrilled to welcome delegates from across the world to the University of Warwick for Territorial Bodies: World Culture in Crisis, 2023. This programme encompasses diverse research interests, from aquatic bodies to mining bodies, to embodied extractivisms and spatial politics. Each of the papers collected in this programme will bring new perspectives to bear on the notion of "territorial bodies" as a framework for deciphering crisis in the twenty-first century.

Tweet us: @TerritorialBod



DIRECTIONS



The conference will take place in the Humanities Building (ground floor). There will be a "Territorial Bodies" steward at the bus interchange between 8:30 - 9:00am to help with directions.

SCHEDULE

9.00-9.30	Registration and Opening Remarks (Humanities Foyer and H0.51)	
9.30-10.30	Keynote: Dr Lauren Wilcox (H0.51)	
10.30-11.30	Session 1	
	Embodied Extractivisms (H0.66) Chair: Dr. Caitlin Vandertop	Aquatic Bodies (H0.58) Chair: Dr. Giulia Champion
	Bushra Mahzabeen, "Feminised Bodies as Sites of Violence and Trauma in "Things We Lost in the Fire"	Tyler Ball, "Boundless Bodies: The Wasteful Nature and Unruly Waters of Amitav Ghosh"
	Roxanne Douglas, "'There is something like oil in women': wa'd al banat and gender(ed) resources in Levantine Oily Gothics"	Beatriz Arnal Calvo, "Aquatic territorial bodies as submerged sites of ecological (re)existence and peace: Perspectives from Mozambique and Western Sahara"
11.30-11.45	Break	
11.45-12.45	Session 2	
	Gender, Body, Space (H0.66) Chair: Dr. Roxanne Douglas	Mining Bodies (H0.58) Chair: Dr. Nick Lawrence
	Roberta Sala, "Invaded bodies. Nature and female identity in the poems of Nina Iskrenko"	Simon Ferdinand, "Mining the Virgin Mountain: Gendered Visions of the Earth in Colonial Potosí"
	Jenny Swingler, "Performing the ob skēnē: disorientating images of the dead woman in nature as white world making"	Josephine Taylor, "Mining Bodies of Magic: Fantastical Energy Resources and the Commodity Frontiers of Contemporary Animation"
Gráinne Ni Nualláin, "Still a mother": Motherhood, miscarriage and mental illness in Morgan Jerkins' Caul Baby"	Nicola Hamer, 'These Veins that Run like Rivers': Colonialism and Ecological Grief"	
12.45-13.45	Lunch	

SCHEDULE

<p>13.45-14.45</p>	<p>Session 3</p>	
	<p>Embodied Displacement (H0.66) Chair: Nic Hamer</p>	<p>Bodies and Accumulation (H0.58) Chair: Dr. Harry Warwick</p>
	<p>Gala Rexer, "Inseminating Resistance? Bodily Matter(ing) in the Case of Sperm Smuggling in the Occupied West Bank"</p>	<p>Aiman Aslam, "The ever-violated 'body-territory': A Reading of Bilal Tanweer's The Scatter Here is too Great (2013)"</p>
	<p>Andrew Baldwin, "The Other of Climate Change"</p>	<p>Bava Dharani, "Locating Ekalaivan in Singapore: A Case Study of the Workmen Injury Compensation Scheme"</p>
	<p>Rebecca Bruce, "Identity, Territory, and the Body: The Royal Mummies' Final Destination"</p>	<p>Saumya Pandey, "Science of Mining in the Himalayan rivers"</p>
<p>14.45-15.00</p>	<p>Break</p>	
<p>15.00-16.00</p>	<p>Session 4</p>	
	<p>Reimagining Territories (H0.66) Chair: Tyler Ball</p>	<p>Racialised Bodies (H0.58) Chair: Dr. Josephine Taylor</p>
	<p>Sanita Fejzić "Land Matters: The Body Keeps the Score"</p>	<p>Stéphanie Melyon-Reinette, "Black Bodies in Performance: Paradigmatic Territories and Epicenters of the World Violence and their Transcending?"</p>
	<p>Laura Day, "Norman Nicholson: poetic landscape bodies as a form of human self-definition"</p>	<p>Danny Steur, "Mutable bodies and liquid fossils: Toward a marine geophysics of being through Ellen Gallagher's Watery Ecstatic"</p>
	<p>Matthew Finch, "The ghosts we see from the mountains: Scenario planning and the territorial body in time"</p>	<p>Sarah Copsey Alsader, "Romantic Indigeneity and Nineteenth Century Colonialism: territorialising the privileged episteme"</p>
<p>16.00-17.00</p>	<p>Keynote 2: Prof. Kathryn Yusoff (H0.51)</p>	
<p>17.00-17.15</p>	<p>Closing Remarks (H0.51)</p>	
<p>17.15</p>	<p>Wine Reception (Humanities Foyer)</p>	

KEYNOTE 1: DR. LAUREN WILCOX

On the map, the territory, and the body.

In this address, I begin the work of unpacking the entanglements of 'the map,' 'the territory' and 'the body' in modern international and political thought in order to provide an understanding of their co-constitution. I engage with Black and Indigenous feminist thought to critically analyse the foundations of these concepts and their implications for theorizing a global politics of 'the body'. To start, I analyse Sylvia Wynter's "On How We Mistook the Map for the Territory." Wynter engages the map/territory metaphor to argue "systemic devalorization of racial blackness was in itself, only a function of another and more deeply rooted phenomenon" (1997, 115). Representing "the human" as a natural organism, for Wynter, "mistakes the representation for the reality, the map for the territory," (Wynter 1997, 49) and overrepresents the bio/economic man associated with Europeans as the sole expression of humanity.

I engage the concept of the body as *res extensa* as in Hobbes and the mechanistic and calculative functions of the map were a condition of possibility for the political concept of territory to emerge (Elden 2013) through the work of Denise Ferreira da Silva. In her work, the Enlightenment project which produces the human body as the exteriorization of the mind and establishes the distinction between the 'transparent I' of Europe post-Enlightenment and the 'affectable other' institutes race as the signifiers of those spatialized subjects who subject to the universal reason of self-determining, Enlightened subjects even as they are not capable of grasping this reason. In Ferreira da Silva's mappings of the analytics of raciality, "self-determination remains the exclusive attribute of the rational mind, which exists in the kingdom of freedom, where transcendentalism is realised, namely where reside the ethical-juridical things of reason, modern subjects whose thoughts, actions and territories refigure universality." (2009, 224).

I bring this and other work to bear on the concept of self-defence, both of territory and of self/body, and its links to property, to shed light on the racial and patriarchal roots that condition the violent production of territories and bodies, and of bordering practices that delimit, in Ahmed's (2007) terms, "where certain bodies are extended while others are stopped."

About Lauren

Dr Lauren Wilcox is Associate Professor of Gender Studies, Director of the University of Cambridge Centre for Gender Studies, and a fellow of Selwyn College, Cambridge. She has published widely on feminist/queer theory and International Relations. Her forthcoming book is *War Beyond the Human: Gender, Race, and Political Violence in a Posthuman Age*, which focuses on the political and technological assemblages of bodies that are both the subjects and objects of political violence to create an account of political violence that builds upon gender and sexuality theory to address the relationship between violence, desire, embodiment, race, sex, and gender in late liberal societies.

PANEL 1: EMBODIED EXTRACTIVISMS

Chair: Dr. Caitlin Vandertop

'There is something like oil in women': wa'd al banat and gender(ed) resources in Levantine Oily Gothics

Roxanne Douglas

Nawal El Saadawi's *Love in the Kingdom of Oil* (1993) follows a female archaeologist as she digs for Sekhmet, a mother and war goddess, while oil is carried by unwaged women in jars atop their heads. The archaeologist's state of dereliction is directly in conversation with petrocultures and extractivist capitalism. The expansive world-system of oil in this novel is rendered claustrophobic through entrapment between the house and work, and women's labour explicitly represents resource analogous to oil, with one male character stating 'there is in her, as there is in other women, something resembling oil' (El Saadawi, 2001, 80). Later in the novel there is contention over the fact that 'women have begun to ask for wages' (El Saadawi, 2001 110).

Building on the work of Hanadi Al Samman, who brought the figure of the wa'd al banat, or buried infant daughter, to the attention of MENAWA scholars, this paper aims to use World-Literature as a frame to characterize the way that oil and petrocultures intersect with wa'd al banat in Gothic terms in Levantine feminist literature. Drawing on *Love in the Kingdom of Oil* (Egypt, representing the Gulf), Joumana Haddad's *The Seamstress' Daughter* (2019) (Lebanon, Armenia, and Palestine) and Miral Al-Tahawy's *Gazelle Tracks* (2000) (Bedouin Egypt), this paper will frame the feminist urge to dig for information as a gendered resource in conflict(ed) zones as registering the multiscalar and gendered "combined and even development" of masculinised petrocultures (WReC, 2015).

This paper will, by positing oil production and elusive feminine knowledge production as gendered oppositions in these texts, ask questions such as how does women's writing from the Levant contend with knowledge as a resource? How much of this knowledge is embodied, engendered and can be 'mined' for? How do these novels represent a feminist or feminized relationship to the landscape? Is such a relationship distinct from petrocultural and colonial notions of the lands that they occupy? How does the figure of the buried daughter become realized in contemporary works which register oil production and the modernity of petrol?

Feminised Bodies as Sites of Violence and Trauma in “Things We Lost in the Fire”

Bushra Mahzabeen

Sites of commodity extraction in the modern world-system are often sites of plunder, exploitation, and dispossession. In many commodity frontiers, specifically in the oil extraction zones, the resource can promote the proliferation of a neoliberal economy however, it can also mean a decrease in employment and increase in violence on gendered bodies. In many oil producing states located in the (semi-) periphery of the world-system, the petro-capitalist social structure fails to provide suitable employment for its people, which often results in the break down of the law-and-order situation and a rise in crime such as drug dealing, murders, and femicides. Aggression on women in the commodity frontiers are directly intertwined with the capitalist practices where women are excluded from humanity, “[...] They were regarded as part of Nature, along with trees and soils and rivers—and treated accordingly.”, which makes it convenient for the capitalists to mobilise women’s unpaid labour in “[...] the endless accumulation of capital” (Moore 92). Here women often “[...] integrate an invisible and powerless class of workers in the service of strategic sectors of the economy (they have no chance of unionizing or constituting a labour aristocracy)” (Gago 93). Mariana Enriquez in her short story collection *Things We Lost in the Fire* registers the macabre and the grotesque violence projected on women’s bodies in the Argentinian commodity frontier while bringing out the strange familiarity of it. The titular story “Things We Lost in the Fire” addresses the regularity of assault on gendered bodies in a modern Buenos Aires society, where women are isolated and oppressed by a predominantly patriarchal culture. The narrative depicts how women are subjected to domestic violence and are left with no possibility of escape. Thus, the women find an outlet to cope with the aggression by inflicting trauma on themselves as a way of protesting male violence and as an expression of female solidarity. In this paper I intend to apply scholarly works by Veronica Gago, Silvia Federici, Michael Niblett, and Rita Segato to explore the how feminised bodies are sites of trauma and violence in Mariana Enriquez’s writing.

PANEL 2: AQUATIC BODIES

Chair: Dr. Giulia Champion

Boundless Bodies: The Wasteful Nature and Unruly Waters of Amitav Ghosh

Tyler Ball

In 1793, the British East India Company introduced the legal regime of Permanent Settlement on the occupied territories of its Bengal Presidency. This legal order sought to affix a land-based system of taxation in perpetuity by projecting the illusion of permanence onto the impermanent environment of the Ganges Delta. In the decades that follow, the regulation is repeatedly revised in desperate attempts to maintain this legal fiction in the face of a river whose very form is flux. Underlying this legal regime are Enlightenment era assumptions, most notably John Locke's concepts of private property, wasteful nature, and improvement. As Vinay Gidwani suggests, Locke's concept of *waste* represents "the constitutive outside of political modernity," whereby "[w]asteful 'natures'—bodies, spaces, conducts—have to be territorialized for ordered 'society'—the society of law that safeguards property and value—to be possible" (2011: 1623, 1649). This paper reads the lives of peasant farmers depicted in Amitav Ghosh's *Sea of Poppies* (2005) alongside his more recent discussion of the cognate crises of capitalism in *The Nutmeg's Curse* (2021) in order to uncover the treatment of "wasteful" bodies—of water, of peoples, of labour—in British India. It is this nexus of bodies that Permanent Settlement sought to regulate by reconstituting the relations between them. I contend that the failure of Permanent Settlement to control *unruly waters* (Amrith 2018) by constructing canals, embankments, and dams, highlights the colonial logics that undergird the socio-ecological crisis of capitalism and demonstrates possible strategies for overcoming it.

Aquatic territorial bodies as submerged sites of ecological (re)existence and peace: Perspectives from Mozambique and Western Sahara

Beatriz Arnal Calvo

Oceans span three quarters of the planet's surface. They contribute to the regulation of our climate and weather patterns. Oceans and their underwater blue reserves provide human communities with unvaluable livelihoods and thriving opportunities. Most importantly, they are sites of identity, rituality, spirituality and ancestral cosmologies. They bind past, present and future generations of human and non-human communities together. In coastal settings, human communities highly depend on water sources and their life beneath. In addition, they are at the frontline of marine conservation and adaptation to storms, typhons, cyclones, floods and other extreme, yet ever more frequent weather events. Ultimately, waterscapes and coastal human communities constitute an intricate blue ecosystem entangled of plural, almost infinite, liquid, submerged epistemologies and relationalities built (and rebuilt) along millennia. Drawing on Macarena Gómez-Barris (2017), I refer to these aquatic territorial bodies as submerged sites of liquid relationality, fluid ecological (re)existence (Sampertegui 2022) and climate peace that surround us, constitute us and passes through us.

In the context of neoliberal and colonial past and presents, aquatic territorial bodies are in peril as sites of dispossession, exploitation, forced displacement, extraction, and numerous irreparable losses and damages. Yet, as examples around the world show, they can also be sites of restoration, care, affection, resistance and hope. In this line, I am interested in exploring non-military, post-extractive praxes of climate peace in the context of the coastal (and more-than-coastal) bio-cultural territories of Cabo Delgado (Mozambique) and the disputed territory of Western Sahara. I want to situate and draw attention to their native peoples' embodied experiences of occupation, militarisation, forced displacement, land dispossession, plunder of resources, pollution, and imposed vanishing of their ancestral aquatic ecologies of care. My goal is to think not just about but in collaboration with their praxes of imaging climate peace futures otherwise.

PANEL 3: GENDER, BODY SPACE

Chair: Dr. Roxanne Douglas

“Invaded bodies. Nature and female identity in the poems of Nina Iskrenko”

Roberta Sala

The Russian poet Nina Iskrenko (1951–1995) was one of the leading figures of the artistic group *Klub Poezija*, founded in Moscow in 1985 with the aim of bringing the works of its members into the domain of the official culture. Indeed, because of Soviet censorship, until *perestroika* Iskrenko’s texts could be spread only within the underground cultural space which originated in Russia after Stalin’s death. The most relevant artistic principle in her poetry is *polistilistika*, defined by the writer as the antihierarchical combination of different languages, images and objects within the same text. Furthermore, in her production the space of literature is extended to every context of human existence, also by means of the poetic readings organized in unconventional places of Moscow, as a challenge to the oppressive time-space organization of Soviet society.

Given these premises, my paper focuses on the analysis of female sexuality in the verses by Iskrenko as a way to reclaim women’s identity, questioning the strict gender role system established by the regime. Opposing a cultural context where the only allowed form of eroticism is that towards the ideology, the poet describes her female characters’ most intense bodily perceptions as a means of empowerment and emancipation. Besides, women’s rebellion against the violence of mechanical sexual intercourses is often depicted through metaphorical images of wild and non-anthropized landscapes, in contrast with the claustrophobic urban environments of the Soviet cities. Also the form of the poems, defined by the anarchical combination of linguistic elements and punctuation marks, challenges the effectiveness of conventional Russian language. As a result, Iskrenko overturns the ‘logic of domination’ (Karen Warren; 1987) and the ‘symbolic dominance’ (Timo Maran; 2020) of Soviet ideology, regaining both the territory of the body and the spaces of culture.

“Still a mother”: Motherhood, miscarriage and mental illness in Morgan Jerkins’ Caul Baby”

Gráinne Ni Nualláin

Looking at the absence of literature on real representations of miscarriage, still birth and post partum depression, this paper aims to investigate the patriarchal social structures that remain alive and well in contemporary America, keeping birthgivers silent. Given that approximately 15% of all known pregnancies end in miscarriage, with approximately 50% of the world’s population having the ability to conceive, miscarriage and still birth are common, but no less devastating, occurrences. This paper will explore Jerkins’ protagonist’s experience of frequent miscarriage, the explicit depiction of a stillbirth, and investigate why, in a supposedly “postfeminist” society, the silence around these particular experiences remains deafening. This paper will also touch on postpartum depression, and the detrimental effects on mental health caused by a lack of education, understanding, and open, taboo free discussion of the experience of miscarriage/stillbirth.

In *Caul Baby*, Jerkins considers what it means to be a mother, even if your child never takes a breath. Looking at hysteria, grief, the desperation to conceive/carry to full term, and the trauma of repeated “failed” pregnancies, Jerkins asks us to consider why we repeatedly and perpetually put afab bodies through these traumas, and more crucially, what makes afab people desperate to conceive: an innate desire for “motherhood”, or a social expectation?

“Performing the ob skēnē: disorientating images of the dead woman in nature as white world making”

Jenny Swingler

This paper proposes images of white women dead in nature, that have ‘littered the cultural landscape of the 2000s’ (Dillman, 2014), are an example of what Richard Dyer describes as the ‘white makings of whiteness within Western culture’ (Dyer,1997). Thinking with the ob skēnē, a term that has been linked to the Greek ‘ob skēnē (‘off stage’), as ‘violent acts in Greek theatre’ that ‘were committed away from the eyes of the audience’ and kept ‘out of public view’ (Mey,2006), this paper will consider how scenes of the white woman dead in nature in western visual culture are entwined with the imperial project of colonisation and extraction. Guided by Materialist media theorists (Cubitt et al.2014; Maxwell & Miller et al. 2012; Parikka, 2012) who posit that to consider the materiality of the image is also to consider the industry that powers image production I will think through a scene from the Tom Ford film *Nocturnal Animals* (2016) where a mother and daughter’s glowing white bodies are discovered murdered in the Chihuahuan Desert. The obskēnē of this image is the ‘Slow violence’ (Nixon, 2011) of Las Maquiladoras, assembly plants that employ mostly young women and manufacture tech products along the Mexican border in the Chihuahuan desert. Whilst Walter Benjamin states that ‘there is no document of culture that is not also a document of barbarism’ (Benjamin, 2003b) tracing the barbarism of the digital technology industry has become more complex as it is ‘kept out of view’. To return to the ob skēnē as a theatrical device I will include in this paper extracts from my performance practice where verbal imagery reorientates the listener to the dead white woman in nature as a territorial body whose white radiance is sustained through the invisible violence of the digital image industry.

PANEL 4: MINING BODIES

Chair: Dr. Nick Lawrence

“Mining the Virgin Mountain: Gendered Visions of the Earth in Colonial Potosí”

Simon Ferdinand

My paper considers how the earth has been represented as a gendered body in the context of colonial extractivism. Masculinist cultures have long imagined the natural environment as a fertile female body, culminating with environmentalist rhetorics of “Mother Earth.”

This paper attends to a complex instance of this “earth as mother” trope, which appears in a historical painting from colonial Peru, *La Virgen del Cerro* (The Virgin of the Mountain). Made by unknown artists in the mid-eighteenth century, the picture represents a mountain located outside the city of Potosí, the Cerro Rico or “Rich Hill,” which colonial elites exhaustively mined for silver. The picture personifies the mountain as a woman, her head and hands protruding from its slopes. Specifically, she is Mary, mother of Jesus. The Holy Trinity hover above; the pope and Hapsburg emperor hold court below.

To explore how *The Virgin of the Mountain* signifies in relation to colonial extractivism, I read the painting alongside Carolyn Merchant’s argument that traditional cultures restrain ecological exploitation by imagining the earth as a nurturing mother deserving respect. Modern extractivism could only develop, she claims, by rejecting such imaginations. Contrary to this, my analysis of *The Virgin of the Mountain* suggests that its vision of a maternal earth sanctioned Spain’s colonial mining regime. The painting personifies the terrestrial landscape as neither simply a rich “virgin territory” nor “Mother Earth,” but the Virgin Mary, whose sacrifice of her son ensured human salvation. This complex personification constructs the intensively mined colonial landscape as a self-sacrificing maternal body, willingly providing for human needs.

Drawing on ecofeminist theorists Miriam Tola and Kate Soper, my paper concludes by suggesting that visions of “Mother Earth,” despite being widely seen as bucolic in contemporary discourse, can be used to license ecological exploitation.

“Mining Bodies of Magic: Fantastical Energy Resources and the Commodity Frontiers of Contemporary Animation”

Josephine Taylor

Michael Malouf’s article of the entwined relation between oil culture and Pixar animation opens with an epigraph from Pixar’s founder John Lasseter who announces that: “Slice open one of my veins and cartoons will pour out; open another vein and you’ll get a flood of motor oil”. An almost comic yet sinister declaration of the ways childhood animations have a strange and entangled relation with the oil industry and petro-aesthetics more broadly. From Monsters Inc’s energy crisis, the screams of children providing the fundamental resource to fuel the Monsters’ infrastructure and economy, to the petro-paraphernalia and anthromorphising of transport vehicles within the franchises of Pixar’s, Cars and Planes blockbusters, energy culture foregrounds much of contemporary animation.

This paper aims to look at two recent animated productions, *Steven Universe* and *Arcane: League of Legends*, to capture the ways magical resources and bodies of imaginary landscapes forge resource frontier topographies and are underpinned by an imperial extractivism. Crude oil itself has been often mythologised as occupying magical properties, famously described by Ryszard Kapuscinski: "Oil creates the illusion of a completely changed life, life without work, life for free. Oil is a resource that anaesthetises thought, blurs vision, corrupts." What magical resources power the infrastructures of these fictional worlds? And what can they tell us about the aesthetics and drive for new commodity frontiers? Examining the adventures of *Steven Universe* within the imperial reign of the Diamonds (alien lifeforms envisioned as precious gemstones), alongside an exploration of the underworld city's innovations in dark magic within *Arcane*, I intend to explore their energy geo-politics and their embodiment within magical realms in contemporary animation.

'These Veins that Run like Rivers': Colonialism and Ecological Grief'

Nicola Hamer

In this paper, I return to an early but enduring usage of the word 'territorial', denoting that which is 'of, belonging to, or relating to [...] land'. [1] From this vantage point, I consider what ontological possibilities might be unlocked if we take seriously the reality that humans are territorial beings, dependent upon the myriad organisms and inanimate entities that constitute global ecosystems – not just for food and shelter, but also for mythological frameworks and cultural identities.

I argue that whilst the inherent territoriality of human beings represents a foundational truth in many Indigenous knowledge bases, it has not yet been comprehensively theorised within the academy.[2] Human intertwinement with nonhuman life has been addressed in various ecocritical configurations, including 'the mesh', 'object-oriented ontology' and 'entanglement', but its propensity to elucidate colonial histories is largely absent from these accounts.[3] We need to consider what humanity's inherent territoriality means for communities whose relationships with the land have been desecrated by colonialism, be it through forced migration or environmental degradation, and what sorts of violence and violation might be bound up in the experience of occupying a territorial body transplanted to unfamiliar terra.

It is my contention that these communities experience a sort of ecological grief, as defined by Consulo and Elis as 'the grief felt in relation to experienced or anticipated ecological losses'.[4] My paper evidences this contention through reading human territoriality across two poetry collections hailing, respectively, from Jamaica and the Chickasaw Nation: Jean Binta Breeze's *The Fifth Figure* (2006) and Linda Hogan's *A History of Kindness* (2008). Through suggesting that ecological grief – a phenomenon generally linked to climate change without reference to colonialism – underpins both collections, I highlight the points of connection that lace together colonial and ecological histories, thus aiding the development of a meaningfully decolonial ecocriticism.

[1] OED Online, s.v. 'territorial', <<https://www.oed.com/view/Entry/199592?redirectedFrom=territorial#eid>>, accessed 27.09.22.

[2] Phillipe Descola, *Beyond Nature and Culture* (London: University of Chicago Press, 2013), p. 48.

[3] Timothy Morton, 'The Mesh', in *Environmental Criticism for the Twenty-First Century*, ed. by Stephanie LeMenager, Teresa Shrewry and Ken Hiltner (London: Routledge, 2011), pp. 19–30 (p. 19); Graham Harman, *Object-Oriented Ontology: A New Theory of Everything* (London: Penguin, 2018), p. 5; William E. Connolly, 'Extinction Events and Entangled Humanism', in *After Extinction*, ed. by Richard Grusin (London: University of Minnesota Press, 2018), pp. 1–27 (p. 17).

[4] Ashlee Consulo and Neville R. Ellis, 'Ecological Grief as a Mental Health Response to Climate Change-Related Losses', *Nature* 8 (2018), 275–81 (p. 275).

PANEL 5: EMBODIED DISPLACEMENT

Chair: Nic Hamer

“Inseminating Resistance? Bodily Matter(ing) in the Case of Sperm Smuggling in the Occupied West Bank”

Gala Rexer

The practice of Palestinian prisoners smuggling a sperm sample out of Israeli prisons to enable their wives to undergo fertility treatment has already garnered some analyses in the humanities and social sciences. Bodies, embryos, or sperm figure as central actors in this practice but have not yet received thorough analytical attention. In this paper, I draw from fieldwork I conducted with Palestinian families and medical staff in the occupied West Bank, Palestine, to examine the tension between carcerality and matter(ing). I argue that bodies and bodily matter are constitutive of the relationship between oppression and resistance. I analyze how Israeli military authorities assign evidentiary status to Palestinian bodies and examine how Palestinian families challenge the Israeli carceral system through new modes of embodied resistance. This paper thus illustrates how intersecting systems of oppression and their territoriality shape and are being shaped by bodies and their materiality. In so doing, it theorizes the various ways in which the body constitutes an interface to negotiate power structures, serving simultaneously as a site of crisis, a site of resistance, and an embodied territory.

“The Other of Climate Change”

Andrew Baldwin

This paper considers how the figure of the climate migrant/refugee ought to be considered today as the ultimate territorial body, or symptom of contemporary socio-ecological crisis. Defined at the limits of thought between present and future, nature and culture, order and disorder, this figure stands as the true Anthropocene other which is now also the boundary object marking the limits of the human in crisis. The paper develops this idea by reading this other through the psychoanalytic revival in debates about race and racism, which in turn demands that we reconsider how the socio-ecological crisis we face today is not simply a concern for the undoing of the earth but the undoing of symbolic order itself. Thus, at stake in the politics of figure of the climate migrant/refugee are not just all the usual considerations about political rights and statelessness but a much more troubling reimposition of the principle of difference amid the fantasy of an Earthly castration which is now at the heart of humanism's desperate attempt to reconfigure racial capitalism for the Anthropocene. The paper develops these ideas in relation to current debates about climate apartheid as well as the recent urban turn in global discussions around climate change and migration.

"Identity, Territory, and the Body: The Royal Mummies' Final Destination"

Rebecca Bruce

The nineteenth century saw many waves of Egyptomania and mummymania. Travellers journeyed to Egypt in search of adventure, ancient antiquities, and Egyptian mummified remains. This caused the rise of the illegal, yet lucrative, 'mummy-trade:' mummified remains and dismembered body parts were smuggled back to Britain. Many of these stolen remains are currently on display today in institutions such as the British Museum. My paper critically analyses the concept of 'travel and the body,' focusing on the intersection of bodies discovered in the nineteenth and early twentieth century, and their current position in museum displays today. I concentrate on the mummies' 'inner' and 'physical' journeys, and how their physical presence on earth affected their spiritual position in the afterlife. I focus on the 'embodied' mummy, discussing how the mummy's physical and internal geography caused the body to have an identity crisis due to its displacement.

To demonstrate this concept, I focus specifically on the travels of three Royal Mummies: Seti I, Ramesses II and Tutankhamun. In 1871, tomb TT320, 'The Royal Cache' was rediscovered. The Cache contained a significant number of royal pharaohs (including Seti I, Rameses II) which were removed from their original tombs thousands of years ago by royal priests to protect them from tomb robbers. The body of Tutankhamun was discovered in 1922 by Howard Carter. The April 2021 'Golden Pharaoh's Parade' saw these royal mummies travel to their new destination, the Grand Egyptian Museum (estimated opening 2022), a modern Egyptomania event. By examining these mummies' travels, I contribute to conversations about the mummies occupying a place, and the body as its own territorial space.

My paper brings the study of 'travel and the body' into the conversation surrounding current debates about museum collections. Moreover, my research offers a new framework for discussions of mummified bodies and decolonisation.

PANEL 6: BODIES AND ACCUMULATION

Chair: Dr. Harry Warwick

“The ever-violated ‘body-territory’: A Reading of Bilal Tanweer’s *The Scatter Here is too Great* (2013)”

Aiman Aslam

This paper explores the concept of the ‘body-territory’ in relation to urban Pakistan’s predominantly capitalist society caught in the web of post-9/11 violence. Even while taking 9/11 as a crucial reference point in the analysis, the paper maintains that violence is an integral part of this developing country’s past, present and future irrespective of the 9/11 tragedy as it struggles to find a higher footing on the global neoliberal market ladder. Through this process, men and women’s bodies are dispossessed of their territories irrespective of gender, race or class if they fail to compete in the global neoliberal market. The paper carries out such an analysis through a careful reading of Pakistani writer Bilal Tanweer’s debut novel *The Scatter Here is too Great* (2013) which won the Shakti Bhatt First Book Prize in 2014 in addition to being short-listed for two other international prizes. Bilal Tanweer is a poet, writer and translator from Lahore, Pakistan. In his debut novel which looks like a collection of stories, Tanweer presents different ordinary characters whose lives in the hustle and bustle of Karachi city are intertwined through a single thread—pain, violence and trauma that plagues Karachi city. The violence is multi-pronged yet at the heart of it lies the incident of the fatal bomb blast at a train station. The lives and body-territories of the characters including a communist poet, his son, a young working man caught in an unpleasant job, a heart-broken girl and a sorrowful writer are invaded and badly affected by the bomb blast yet the blast is only one pain in the neck of these characters; they have a lot more to contend with.

“Locating Ekalaivan in Singapore: A Case Study of the Workmen Injury Compensation Scheme”

Bava Dharani

This paper will analyze the structural and day-to-day practical inequalities that are entrenched in the legal system towards the migrant worker population in Singapore. It will focus on the application of the Workmen Injury Compensation Scheme in Singapore, a legal statute that was implemented to allow migrant workers to obtain some form of compensation for injuries sustained at work. This paper draws from the Mahabharata epic story of Ekalaivan in understanding structural inequalities that allow for the racialization and exploitation of the migrant worker population. The story of Ekalaivan has been celebrated by Adivasi tribes (indigenous peoples) and lower caste communities in South Asia. It is a useful illustration of how systems of power are created to exclude and marginalize some bodies over others. By studying the statue alongside the story of Ekalaivan, this paper aims to approach WICA from the perspective of the migrant worker. It aims to provide how this law has been constructed and applied by the state and how in reality it impacts the migrant worker community. By doing this comparison, it aims to shed light on the contradictory stances the Singaporean state takes. On one hand, the Singaporean state repeatedly invokes ‘Asian values’ in reaction to ‘Western liberalism’, as a response to civil society and activists pushing for greater solidarities and better recognition of xenophobia and racism within the country. While on the other hand, the state entrenches colonial logics and structures to retain relevance and dominance in the region.

"Science of Mining in the Himalayan rivers"

Saumya Pandey

Recently, sand mining in Himalayan rivers has been spoken about in the context of illegality where it is believed that politicians, police, government officials collude with shady businesses and petty criminals forging relationships that often make it hard to separate legal from illegal. Other times, unsustainable and unscientific riverbed extraction is correlated with illegal and unregularized mining by 'unskilled' laborers that has caused ecological harm to these rivers. Rather than focusing on a mafia-esque analytic that rescues scientific and regularised domains of extraction from any moral responsibility, I take the increasingly precarious conditions of the Himalayan river fluidity to ask how current socio-political and economic order are produced alongside terrestrial orders for the circulation of life, material and capital. I examine how the tectonically active and erodible Himalayas and its rivers were enacted as legitimate and regularized frontiers of riverbed extraction, especially extraction of sediments such as sand, gravel, stone, and boulders. I ethnographically follow the science, governance, and labour participation in riverbed extraction in the Nepal Himalayan rivers to show how the geological uncertainty about Himalayas and its rivers were translated into profitable investments where revenue and economy took the center stage, revealing that regulated and legitimate domains are primarily extractive—not sustainable. In doing so, I pushback against the economic trope of an 'unskilled' miner to show how riverbed extraction by indigenous miners was an exceptionally "disciplined endeavour"¹ and was a site where local knowledge about rivers and sediments played a key role in producing the science of mining.

¹ Reilly et al., 2016, p. 42

PANEL 7: REIMAGINING TERRITORIES

Chair: Tyler Ball

“The ghosts we see from the mountains: Scenario planning and the territorial body in time”

Matthew Finch

How might future geographies redraw and redefine “territorial bodies”? What relevance do such speculations have for the world we face today? Peeren (2014) uses the “spectral metaphor” to explore a range of marginalized positions in contemporary society, from undocumented migrants and missing persons to servants and domestic figures, “likened to ghosts or related figures, on the basis of their lack of social visibility, unobtrusiveness, enigmatic abilities, or uncertain status between life and death” (p.5). These figures are disembodied, in whole or part, by the powers at work in the territories which they inhabit. Yet what cannot or will not be seen through the lens of the present may be undeniable from the perspective of an imagined future. Ramírez and Wilkinson (2016) propose the development of scenarios for the purposes of “strategic reframing”, arguing that telling stories of plausible manufactured futures can yield unique vantage points, which “look back at the current context and its possible unfolding with ‘new’ eyes, unhampered by past and current conditioning and opening new possibilities” (p.127).

Drawing on the case study of the IMAJINE project (2021) which used future scenarios to explore questions of European spatial justice and challenge assumptions around territorial inequality, this paper asks: what do we learn about territorial bodies and their attendant inequalities when we examine them from the perspective of multiple imagined futures? How does investigating the future of territory itself enrich our understanding of the bodies which inhabit said future, and the power relations in which they are enmeshed? How can that understanding in turn usefully inform action in the present? And, insofar as scenarios themselves render time in spatial metaphors - with factors, actors, and uncertainties juxtaposed to explore the dynamics of times to come - what do we learn about the body-in-time when we consider it in territorial terms?

“Norman Nicholson: poetic landscape bodies as a form of human self- definition”

Laura Day

Throughout his lifetimes’ work, Cumberland poet Norman Nicholson (1914–1987) used visceral human bodily imagery to depict the disintegration and suffering of the physical landscape of his home around post-industrial Millom, on the shores of the Duddon Estuary. The result was one of shock and emotive trauma for his readership; in recognising the human body in his writing, Nicholson arguably forwarded and highlighted the emergent climate crisis with power unseen in contemporary poetics. The language used by the poet imbued his writing with a sense of urgency and real-life suffering, therefore championing discussion of man’s negative impact on the immediate landscapes of his life, as well as on a universal level. Bodily imagery forces the reader to contemplate man and nature on an equal footing, subverting traditional hierarchies whereby man distinguishes himself as more important than the voiceless natural world. Nicholson’s approach to his poetics also asks the reader to understand how man and nature are bound as one entity, not separate in their existences. As such, the reader cannot help but consider how man’s damaging actions toward the natural world are also, in fact, damage to mankind.

This paper will also explore how Nicholson uses bodily experiences of landscape – such as walking, sitting, seeing specific views etc. – to enhance the reader’s encounter with his texts. He asks his readership to walk through landscapes with him, and thus arguably builds an emotional relationship with the natural space in the text, thus augmenting the emotional devastation caused when the reader recognises the familiar features of the human body amidst the ever-silent landscape of home and further afield. This paper also proposes that Nicholson was plausibly one of the most important ecological writers of the twentieth century, albeit little known and under-valued.

“Land Matters: The Body Keeps the Score

Sanita Fejzić

Land is important to most, and especially to those of us who have had our lands attacked, stolen and/or poisoned. For those of us who have been forced to flee our lands because of war and genocide, the pain of uprooting is a life-changing trauma. We escape homelands and land in other places, sometimes temporarily, and at other times for good. Our lives depend on access to other people’s ancestral lands. We take responsibility for where we have landed, whether intentionally or circumstantially—as acts of survival—because land is never neutral. I fled the genocide of my Muslim Bosniak people during the 1992–1995 Balkan War and lived as a refugee across three countries before immigrating to Canada, a neocolonial nation-state built and sustained on social and ecological violence.

Territorial bodies exist in context, with living and ongoing histories.

Stolen land, traded land, bombarded terrains with landmines, loved land, cultivated land—human stories cannot exist without land. To be human is to be in and of the land.

Land matters and matters of land are deeply personal, as they are communal and planetary. My presentation, “Land Matters: The Body Keeps the Score,” offers an account of my personal story; it is therefore a story about my body as a queer, gender-non confirming refugee turned immigrant. My situated understanding of the body as a site of crisis is the story of local and transnational violence; it is about gendered violence against women and other forms of life on Earth. War is garbage, as is neoliberalism; they are linked by a language of power and disconnection.

I contextualize my work through the lens of queer ecology and eco-feminism and think with Vandana Shiva, Stacey Alaimo, Robin Wall Kimmerer, Audre Lorde, Karen Barad, Judith Butler, Elizabeth Grosz, Donna Haraway and Elizabeth Povinelli. What these intellectuals have in common is a deeply rooted understanding of how violence against women is linked to violence against the more-than-human world. In solidarity with their visions, I foreground the importance of shifting our culture from anthropocentrism to ecocentrism as a process of co healing.

PANEL 8: RACIALISED BODIES

Chair: Dr. Josephine Taylor

“Black Bodies in Performance: Paradigmatic Territories and Epicenters of the World Violence and their Transcending?”

Stéphanie Melyon-Reinette

On the plantation – and subsequently in all subsequent socio-political and phenotypic-identity configurations – black bodies have been dehumanized, reified, commodified, and occupied. They are thereby body territories, territorialized bodies which carry the epigenetics of an embodied violence, in themselves and in the world. Originally and redundantly cog and testing ground of an extractivist economy-culture, this French-Caribbean black body is prey both to the whiffs of an unresolved history that does not pass, and to continual poisonings with progressive diffusion (sugar, chlordecone, etc.) with genocidal effects and altering its horizons. Using the territorial body as a tool for analysis and a critical framework is an opportunity to put back the black body – creolized or hyphenated into bondage – at the center of the world, since the world is Creole/ized and (post-)colonial. Echo to the Glissantian philosophy and reference to the paradigmatic value of this body whose ontological and empirical experience resonates with all the 'Wretched of the Earth'. Here it will become a standard for measuring the degree of occupation of the 'Other' bodies pierced by socio-ecological crises. We will postulate, first of all, that the blackstream – a concept designating black counter-cultural artistic currents universalized by subversion, infractions and transgressions to the oppressive system – offers agencies to the oppressed in the face of contemporary social and ecological challenges, where bodies create their own territories and ecologies. Through its prism, we will look for other iterations of polluted and libertarian black bodies, to better draw the patterns of emerging agencies, at the crossroads of concerto-choreographic expressions from the Black Atlantic, borrowed by other oppressed bodies, or appropriated by mainstream ones.

“Mutable bodies and liquid fossils: Toward a marine geophysics of being through Ellen Gallagher’s Watery Ecstatic”

Danny Steur

In the (ongoing) colonial histories of the socio-ecological crisis of the Anthropocene, the “geo- logics” of liberal humanism construe Black(ened) subjects alongside the earth as extractable matter (Yusoff 20, 5). Colonial discourses construe Blackness as ontological plastic, making “black(ened) things [...] infinitely mutable” (Jackson 11), and so turning Black(ened) peoples into fungible things. Ellen Gallagher’s *Watery Ecstatic* visual artworks depict the malleability attributed to Blackness: her creatures, the aquatic descendants of those enslaved subjects thrown overboard slave ships, live underwater in various shapes and sizes (Gallagher’s series is inspired by techno-duo Drexciya’s Afrofuturist mythology). Reading these inhuman subjects as ‘territorial bodies’, their mutable corporealities reveal (and challenge) intersecting colonial violences: Gallagher depicts the effects of embodied extractivism, the deterritorialization of enslaved subjects (geographic dispossession), and the ways the enslaved are forced into intimacy with an exploited earth.

But as Tiffany King suggests, “Black fungibility can also operate as a site of deferral or escape from the current entrapments of the human” (1024). Gallagher’s malleable creatures evade liberal humanism’s narrow definitions of ‘the human’, imagining other modes of existence with/in the earth. In particular, I will address a recurring technique Gallagher employs: paper-cutting. This technique evokes the logic of fossilization (indentations in matter), and so seems to curiously replicate the colonial geo-logic that fossilizes Blackness – rendering Black(ened) subjects into historical relics condemned to geologic deep time (Yusoff 75–77). But Gallagher’s dynamic, seemingly liquid paper-cut creatures upend this logic: they move freely through the earth’s strata. Consequently, they challenge the racialization of stratigraphy and embrace another mode of mattering: the ocean’s. Rather than shaping the world through colonial extractivism (a “geophysics of anti-Blackness” [Yusoff 99]), they suggest a marine geophysics (the cyclical process of thermohaline circulation) as a mode of worlding, and critique the geo-logics that violate and exploit racialized peoples.

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“Romantic Indigeneity and Nineteenth Century Colonialism: territorialising the privileged episteme”

Sarah Copsey Alsader

My paper will argue that many contemporary European discourses on the territorial body, indigeneity and race are seeded in Romantic thought. I will trace what I term ‘Romantic indigeneity’ from Rousseau’s identification of the noble savage to a privileging of certain ethnicities for their enchanted epistemologies in major Romantic poetry. Outlining recent research on the Romantic origins of British discourses on the Arab, I suggest that such discourses begin with the perception that the Bedouin Arab holds a privileged epistemology. This Romanticisation of the Bedouin, participating in a nostalgia for ‘enchanted’ epistemologies ‘lost’ to a ‘civilised’ society, then evolves through the nineteenth century into an anxious racial discourse which seeks to delimit the category of the ‘true Arab’ and map it onto an enclosed territory. In this way, the ground of discourses of Romantic indigeneity are shifted from the symbolic to the positivist, as they become rationalised and ordered by the European colonial project. In the case of Romantic discourses of the noble Arab, racial discourses of the ‘true Arab’ and his territory are figuratively (and materially) mapped onto the Arabian Peninsula with the Sykes-Picot Agreement of 1916. Having illustrated the mechanics of this positivist territorialisation of Romantic indigeneity, I will argue that variations of similarly structured discourses are at work towards other Romanticised epistemes and their territories, such as in the case of the Jew and Israel and the Hindu and India. In light of the negative consequences of the territorial ordering of Romantic indigeneity through colonial authoring, I pose the question of whether it is possible to return to Romantic indigeneity on its symbolic ground. Could we de-colonise and un-map the territorialisation of Romantic indigeneity? Finally, can anything be resuscitated of the initial Romantic wonder at the alterity of the sacred Other?

KEYNOTE 2: PROF. KATHRYN YUSOFF

Geologic Bodies, Planetary States

Thinking bodies as earth systems and one of the social stratum of earth processes (as racial capitalism), I will address differentiation and aggregation in the social body as a political and environmental state. Understanding bodies as implicated in geochemistry and seeing the geologic as a medium of social struggle, I will shift the focus from a scalar perspectivism to a temporal one. I will argue that Geologic Life substantiates a key analytic for geography that positions inhuman forces in political terms as preceding biopolitical concepts of life and understanding changes of state as a political domain.

About Kathryn

Kathryn Yusoff is Professor of Inhuman Geography in the School of Geography at Queen Mary, University of London. Her research examines how inhuman and nonorganic materialities have consequences for how we understand issues of environmental change, race and subjectivity. Most recently, she is author of *A Billion Black Anthropocenes or None*, Minneapolis (University of Minnesota Press, 2018), a SI on *Geosocial Formations and the Anthropocene* (with Nigel Clark) in *Theory Culture and Society, Epochal Aesthetics, The Mine in E-flux*, and *The Inhumanities in The Annals of American Geographers*. Her forthcoming book, *Geologic Life: Inhuman Intimacies and the Geophysics of Race* (DUP) addresses the racial geologies of rocks. She is recipient of the Association of American Geographers 2022 Award for Creativity in Geography

BIOGRAPHIES

Sarah Copsey Alsader

Sarah Copsey Alsader is a doctoral candidate at the University of Kent. She is nearing completion of her thesis *Discourses of Islam in British Romantic Poetry*. Her research interests include British and European discourses on Islam and Muslims since the Romantic period and the currents of various metaphysical and epistemological structures of feelings within Romanticism and beyond. She is currently engaged in a research project, 'Romanticism and Palestine,' led by Lenora Hanson of New York University.

Dr. Aiman Aslam

Aiman completed her PhD in English and Comparative Literary Studies at the University of Warwick in 2022. Her doctoral project lied at the intersection between the fields of peace and conflict studies, postcolonial and comparative literatures, and political philosophy. It examined sovereignty, race, migration and war in post-9/11 Afghan, Iraqi and Pakistani literatures by drawing on theories of bio-politics and empire. Aiman is currently an Early Career Fellow at Warwick's Institute of Advanced Study.

Dr. Andrew Baldwin

Andrew Baldwin is an associate professor of human geography in the Department of Geography, Durham University. His book *The Other of Climate Change: Racial Futurism, Migration, Humanism* is published with Rowman and Littlefield (2022). He's also editor of *Life Adrift: Climate Change, Migration, Critique* (Rowman and Littlefield, 2017) and *Climate Change, Migration and Human Rights: Law and Policy Perspectives* (Routledge-Earthscan 2017).

Tyler Ball

Tyler Ball is a Ph.D. candidate in the Department of English and Comparative Literature at the University of Warwick, who specializes in contemporary anglophone literatures of the Indian Ocean. His doctoral research traces oceanic imaginaries across the region's various littoral zones, bringing together texts from seemingly disparate cultural contexts around the shared space of the ocean. His published work can be found in *The Cambridge Journal of Postcolonial Literary Inquiry* (2018), *ISLE: Interdisciplinary Studies in Literature and the Environment* (2020), and the *Routledge Companion to Literature and the Environment* (forthcoming).

Rebecca L. Bruce

Rebecca L. Bruce is a PhD student at Nottingham Trent University based at the Centre for Travel Writing Studies. She focuses on how Egyptian mummified remains were treated and perceived during the nineteenth century. She is interested in the concept of 'travel and the body,' and the ethics of displaying mummified remains, concentrating on travel narratives, visual culture, cultural memory and museum displays. Rebecca is the co-founder and co-chair of ISSE, the International Society for the Study of Egyptomania. She is the creator and editor of *The Anatomy Shelf*, a newsletter exploring the body in history, literature, and art. Rebecca also founded and runs the interactive social media page, *Mummymania Mondays*, discussing mummies and Egyptomania. She also has a regular column in the *H Rider Haggard* journal regarding Haggard and Egyptomania, and is part of a new academic network 'Travelling Bodies' based in Koblenz, Germany. Rebecca is on Twitter: @gothicbookworm & @mummymaniafacts

BIOGRAPHIES

Beatriz Arnal Calvo

I studied Philosophy long ago. I was once a humanitarian practitioner in contexts of forced displacement due to armed conflict. I am now a PhD researcher at the School of Humanities and Social Science at the University of Brighton. My research is situated at the intersection of feminist climate justice and feminist peace research. I am particularly interested in feminist methodologies and embodied experiences of territorial resistance and climate peace from the African continent. I am also a member of the Women's International League for Peace and Freedom (WILPF) and an active member of their Environmental and Climate Justice working groups.

Laura Day

Laura Day is in the final stages of her PhD at Durham University, writing on the poet Norman Nicholson and his experiences of landscape as, what Laura terms, a 'prophet' of the Anthropocene in contemporary poetics. Before Durham University, Laura studied for her BA at St. John's College, University of Cambridge. Hailing from a farm in the hills of eastern Cumbria, Laura's love of her home inspired her PhD studies. She has lived at home for the duration of her PhD studies, and spends many days on the Howgills, in the Lake District, or in the Yorkshire Dales. Laura works for the Yorkshire Dales National Park on a voluntary basis, serves as a committee member on the Norman Nicholson Society Committee, and is a teaching assistant at Durham. In her spare time she also enjoys farm work, especially lambing.

Bava Dharani

Bava is a 1st -year Ph.D. Student at the School of Global Studies at the University of Sussex. She holds an LLM and LLB from SOAS, UOL. She has previously worked as a paralegal in various community legal matters in Singapore.

Dr Roxanne Douglas

Dr Roxanne Douglas is a teaching fellow in Gender and Sexuality at the Department of English at the University of Birmingham. She was awarded her PhD from the University of Warwick in 2020. Her research brings together feminist theory, World-Literature, and Gothic studies, with a focus on Arab feminist writing in translation. She recently co-organised the "Women in World-Literature" international, hybrid, conference, and has published in the Journal of Postcolonial Writing, Life Writing, Hypatia, and Feminist Theory.

Sanita Fejzić

Sanita Fejzić is an award-winning Bosnian-Canadian writer, playwright and scholar. At the age of seven, she fled the genocide of her Muslim Bosniak people and the Siege of Sarajevo. She lived as a refugee and "Temporary Guest" across three countries in Europe for five years with her mother and brother. Her father, who was stuck in the longest siege of modern history, joined them years later. In 1997, her family moved to Ottawa, Canada, the traditional unceded territory of the Algonquin Anishnaabeg people on Turtle Island. If her childhood was stolen by genocide, forced exile and sudden poverty, it was literature, bandes dessinées (Franco-European comic books) and theatre that saved her spirit. Because of this traumatic start, her interdisciplinary body of work dwells on intergenerational trauma, mother-child relations, the devastating effects of nationalism, neoliberalism and militarism, and the transformative power of eco-socially engaged art. As an androgynous lesbian, and as an ex-social service worker with Ottawa's shelter system, she approaches her work and aesthetic of being from socialist, eco-feminist and queer lenses. Fejzić is currently a PhD Candidate at Queen's University specializing in social and ecological justice. She considers the relationship between words and the way they open up possibilities for imagining new worlds.

BIOGRAPHIES

If the task of the writer is to speak truthfully about the present, it is also her craft to imagine better, more livable futures for all. Fejzić is interested in radical interspecies inclusivity, more-than-human kinship, gift economies, and what she calls “peasant futurism.” Fejzić has published several works of fiction and staged plays in Canadian theatres. She has also co-edited two academic anthologies, including *Refuge(e)* and *Dis(s)ent* in 2016 and 2018 respectfully through In/Words Press at Carleton University.

Dr Simon Ferdinand

Dr Simon Ferdinand (www.simonferdinand.com) is a postdoctoral researcher in literary and cultural studies at the University of Amsterdam. His work explores the politics and poetics of spatial representation, particularly images of the whole earth. He is the author of *Mapping Beyond Measure: Art, Cartography, and the Space of Global Modernity* (Nebraska UP, 2019) and co-editor of *Heterotopia and Globalisation in the Twenty-First Century* (Routledge, 2020, with Irina Souch & Daan Wesselman) and *Other Globes: Past and Peripheral imaginations of Globalization* (Palgrave, 2019, with Irene Villaescusa-Illán & Esther Peeren). His current project, “Untimely World Pictures: Confronting the Anthropocene Through Historical Representations of the Global Environment,” is funded by a prestigious Veni grant from the Dutch Research Council.

Matthew Finch

Matt Finch is an Associate Fellow of Saïd Business School at the University of Oxford, where he teaches, facilitates, and directs programmes relating to strategy, organisational development, and foresight.

Nicola Hamer

Nicola is a PhD student at the University of Warwick, funded by Midlands4Cities (AHRC). Her research explores the ways in which ecological grief – the grief felt in response to environmental losses such as extinction or deforestation, often wrought by colonialism – is confronted in contemporary poetry from North America and the Caribbean.

Bushra Mahzabeen

Bushra Mahzabeen is a PhD student in the Department of English and Comparative Literary Studies at the University of Warwick, UK. She is an Assistant Professor at the University of Dhaka, Bangladesh and is currently on study leave to pursue her doctoral studies. Her research is broadly focused on the geopolitical implications of oil as a commodity and the petro-capitalist exploitation of labour. Email: bushra.mahzabeen@warwick.ac.uk

Stéphanie Melyon-Reinette

Stéphanie Melyon-Reinette is a sociologist (PhD in American Civilization), poetess (Nèfta poetry), performer and choreographer. Her research is axed on the concepts of diaspora, integration strategies, empowerment, Women, Feminism/Womanism, Sexuality, Caribbean history and Memory, Black dances and music, Black Body and Performance. She created her dance company in 2016, but has been an artist for decades. As a womanist activist, she gains recognition through the France Cri de Femmes Festival she founded as part of a global movement, in her quality of womanist artist. www.we-are-pregnant-with-freedom.com

BIOGRAPHIES

Grainne Ní Nualláin

Gráinne studied her BA in English, followed by an MA in Renaissance Literature, both at UCD (2013–2018). Her studies, while always fiercely feminist in nature, are currently focused on "taboo" aspects of the afab body, investigating representations of menstruation, miscarriage and motherhood in short form magical realist texts, and the impact that historical sociocultural attitudes towards afab (assigned female at birth) bodies continues to have on the quality and availability of appropriate medical care for those afab. Specifically looking at afab-authored short form fabulist/magical realist texts from Ireland, the US, South America and the Caribbean.

Saumya Pandey

Saumya Pandey is a doctoral researcher working on the sediments of the Himalayan riverine systems, which are central for future-oriented economic structuring. Her research is funded by the Norwegian Research Council (NRC) and she is pursuing her doctoral research at the Chr. Michelsen Institute, Norway.

Gala Rexer

Gala Rexer is a postdoctoral research fellow at University College London's Sarah Parker Remond Centre for the Study of Racism and Racialisation. She undertook her PhD in sociology at Humboldt-Universität zu Berlin, where she was a doctoral fellow of the German Heinrich Böll Foundation. Her research interests include reproductive and environmental justice, bodies, racial capitalism, feminist and queer theory, and the development of a sociology of refusal and repair. Her writing has appeared in *Ethnic and Racial Studies*, *Comparative Sociology* and *The Sociological Review Magazine*.

Dr Roberta Sala

Roberta Sala's research interests are focused on Russian Modernism, Russian Postmodern and contemporary literature, and the ecocritical theory. She has been a postdoctoral research fellow at the University of Turin since April, 2022, dealing with a project on the ecocritical interpretation of the forest in Russian dissident poetry of the Seventies and the Eighties (Ecology and cultural visions). In 2019, she published her monograph *Lo spazio senza il verso* (Guerini e Associati, Milan) on the theme of emptiness in Russian underground poetry, developed also in her PhD thesis. During her PhD, she spent some research periods at the Novoe Zdanie of the National Library of Russia in Saint Petersburg, and at the Archive of the Research Centre for East European Studies at the University of Bremen. Since 2014, she has published academic articles on her research themes and presented papers at several international academic conferences. She is currently working as co-guest editor of the monographic issue *Framing Environments in Russia. Critical Reflections on Ecology, Culture and Power*, which will be issued in 2023 in the journal «Lagoonscapes» (Edizioni Ca' Foscari, Venice). Since 2016, Sala has joined the local research groups of the Turin Interdisciplinary Group of Environmental Humanities Research (University of Turin). She is also a member of the Italian Association of Slavists and of ASLE-UKI. Lastly, she deals with teaching at academic and school level, and with literary translation from Russian to Italian.

BIOGRAPHIES

Danny Steur

Danny Steur is a recent (cum laude) graduate of Utrecht University's Research Master program in Media, Art and Performance Studies, who researches and writes about post-/decoloniality, speculative fiction and the environmental humanities.

Jenny Swingler

Jenny is a Techne funded PhD researcher based at the University of Roehampton. Her practice-based project is concerned with how performance can engage with images of the dead white woman in nature as complex ecologies of explicit and invisible violence. Her performance work has been twice nominated for a Total Theatre award and she has taken work to BAC, The Yard, Folkwang Theatre Festival in Essen and the Istanbul Municipal Theatre. www.jennyswingler.com

Dr Josephine Taylor

Dr Josie Taylor is presently a Teaching Fellow in Global Sustainable Development within the University of Warwick's School of Cross Faculty Studies. She leads modules focused on food sovereignty, and environmental principles and philosophy. Her own research has focused on energy extraction, animal studies, feminist philosophy, and science fiction. Previously, she co-edited a special issue on Climate Action and Solidarity with the Czech sociological journal *Socialni Studia*. She has published with journals and academic presses on topics such as petroculture and the decolonial zombie, roadkill photography and automobile infrastructure, as well as science fiction's exploration on energy transition. She is a member of the research collective Beyond Gender, a collective centred on exploring feminist, trans, and queer science fiction and culture. As a collective, they have co-written articles, and organised workshops at the Science Museum, Free University of London, and the LGBT foundation. She is in the process of planning her first monograph, tentatively titled *The Nonhuman Narratives of Energy: Multispecies Encounters*.

The organisers:

Charlotte Spear

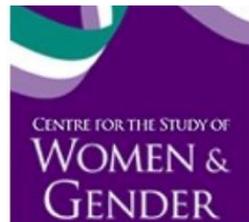
Charlotte Spear is an AHRC-M4C funded PhD candidate in English and Comparative Literary Studies at the University of Warwick. Her thesis is titled "Locating the Human: World Literature and the Concept of Rights" and explores the role of literature in rethinking dominant human rights frameworks. Her wider research interests include world-literary theory, critical theory, disaster studies and the environmental humanities. She has published in *MLR* and has publications forthcoming with *JPW*, De Gruyter and Routledge.

Maddie Sinclair

Maddie Sinclair is a Comparative Literature PhD student and Wolfson Scholar at University of Warwick. Her thesis focuses on the interconnections between aesthetics, politics and ecology in the twenty-first century short story-cycle. Her primary research interests include: short fiction, the environmental humanities and world literature.

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BCLA



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Finally, our warmest thanks to our speakers for sharing their work on the theme of "Territorial Bodies". We were blown away by the attentiveness and criticality of your responses. We are really excited to continue these conversations in the future.

NOTES

