

Knowing beyond the body: ecocriticism, posthumanism, and the networked  
Mediterranean

Posthumanist work may offer fruitful new pathways for thinking with ecocriticism in general, and more specifically within the ecologies of Mediterranean studies. In my most recent work, I am thinking with scholars who use posthumanism to explore patterns of affiliation in resistance networks (think: hive structures and dis-organized resistance organizations such as the Sandinistas and Black Lives Matter) as well as with scholars of non-representational geography and feminist ecocriticism (think: bodies and their lived uses and perceptions of space) to consider how *non-* and *dis-*, and, especially, *trans-*bodies are both discreet, individual resisters, and come together with their environments, embodied *and* emplaced, to articulate a swarm of otherness, an ecology of resistance. Posthumanism, with its attentiveness to more-than ways of identifying, such as the assembled cyborg or the Deleuzian networked, hive mind, invites us explore in another way what the network of Mediterranean consciousness is, how it is particularly embedded in a geo-consciousness, and how attentiveness to bodies in places – and their collective, amalgamated eco-epistemologies—might offer new avenues of inquiry. This paper builds off my work for my latest monograph, *Strange Figures: Disability, Epistemology, & Ecologies of Resistance in Medieval Romance*, and is my first foray into thinking how this project may or may not fit Mediterranean studies. And, if thinking this way *isn't* consonant with the Mediterranean, that should also be thought worthy: why not?