

Thank you Angela, I'll be brief.

From my side, I would like to sketch out another aspect of the fruitful influence Fraser's reflection has had on both social theory and political practice.

This aspect concerns social reproduction theory and intersectionality.

One of the most distinctive features of Fraser's style of thought and writing is in fact the dialogic standpoint, through which she's able to clarify and engage with complex issues, proposing an integrated but not closed off or self-sufficient theory.

In Fraser's more recent reflection, the re-configuration of the "famous triad" – gender race and class – as structural levels of a single social system [capitalism] is a brilliant way to go beyond at least two impasses:

1. to go beyond one of intersectionality's intrinsic deadlock, which David McNally defines as "ontological atomism" or "social Newtonianism" [Bathacharya 2017, pp. 95-100];
2. to explore the possibility to combine social reproduction theory with an intersectional approach.

In this way, understanding intersectionality as a political project of a coalition of boundary struggles – which sounds very familiar in the grammar of grassroots southern transfeminist and queer movements – Fraser offers a promising contribution to the *Unitary Theory* of social reproduction.

This is a crucial point also for a deep understanding of the production and reproduction of structural violence.

The category of "domesticated labor" coined by Fraser is extremely powerful precisely because it sheds light on the "domestic".

The domestic is a space where much work is done and where this amount of work, paid or unpaid, is more gendered, racialized, naturalized, and made invisible. It is also the place where gender violence and violence against women are more intense.

This is a crucial issue especially when seen from the Italian vantage point, in two different senses:

1. If we consider that the "Italian way" to right-wing populism is characterized by an alliance between neo-fundamentalist political cultures and neoliberal economic governmentality, and by the highest gender gap both in housework and in work in general in Europe;
2. If we consider that Italy was [and still is] also an important theoretical and political laboratory – for Marxist heterodoxy (workerism and post-workerism) and especially for

marxist feminism (Wages for Housework), which today is living a renewed global interest in contemporary feminist movements.

From our southern perspective, Wages for Housework and its persistent legacy are strong evidence that feminism can be seen as a “labor movement” and that to move forward an intersectionality of struggles, we have to decolonize the political forms from “class reductionism” and “labor metaphysics”, as Fraser suggests.

Well, let me add one last insight...

I’ve just arrived from Emilia-Romagna, the underwater world...

My home and neighborhood are safe, my family, friends and comrades are safe – someone is here – but for many people it’s a really dramatic experience and we are (self)organizing mutual aid activities.

I think this kind of event, the flash flood, which is described as “extraordinary” but is an “ordinary” consequence of the climate change, can offer us some political suggestion.

In this single social system, the tensions built up along its borders (or boundaries) can burst out at different times and crises can emerge with different degrees of intensity depending on time and space.

Processes of political subjectivation are rooted precisely in that time and that space.

Well, if our goal is to build a counter-hegemonic political block, we have to deal with the different temporalities and spatialities in which processes of subjectivation are rooted.

It is a difficult challenge, but perhaps the only one worth facing.

Thank you, please Teresa...