Iscte 2026
International Conference

SSEC

SOCIAL SOLIDARITY ECONOMY & THE COMMONS

INTERNATIONAL CONFERENCE

ISCTE - UNIVERSITY INSTITUTE OF LISBON

4 - 6 NOVEMBER 2026

6th edition

HACKING OUR COMMON FUTURE: TRANSNATIONAL COOPERATION BETWEEN COMMUNITY-LED INITIATIVES IN A FRAGMENTED WORLD

BOOK OF ABSTRACTS

2026

ORGANIZATION

cei_iscte Centro de Estudos Internacionais

iscte

SOCIODIGITAL LAB FOR PUBLIC POLICY Associate Laboratory

PARTNERSHIPS

cis_iscte Centro de Investigação e Intervenção Social

iscte

cies_iscte Centro de Investigação e Estudos de Sociologia

iscte

ECOPRISE

FUNDIING

fct Fundação para a Ciência e a Tecnologia

UID/03122/2025

ISCTE-IUL
International Conference
Social Solidarity Economy & the Commons

EDITORIAL

SSE Book of Abstracts 2026
6th INTERNATIONAL CONFERENCE
SOCIAL AND SOLIDARITY ECONOMY AND THE COMMONS

Conference Coordination:
Ana Margarida Esteves
Amandine Gameiro

Book Editor and Design:
Amandine Gameiro

Year of Edition: 2026 | Edition: 6th

Indexation
Iscte Repository: *tba*

ISBN: *tba*

This work was supported by the Fundação para a Ciência e Tecnologia (FCT) under UID/3122/2025 and https://doi.org/10.54499/UID/03122/2025

Organization:
Centre for International Studies, Iscte University Institute of Lisbon
Av. das Forças Armadas
Campo Grande Lisboa 1649-026 Portugal

Contact:
ssecommons.cei@iscte-iul.pt

Version:
Version3 - Published on 27.10.26 (v3)
Updated versions are expected.

INDEX of authors

Aina Winsvold Anders session
Alaitz Gutiérrez-Jauregi paper
Alcides A. Monteiro paper
Alison Marie Chopel workshop
Alessandro Macculi exp.report
Alex Miltsov paper
Amaia Arratibel paper
Amandine Gameiro paper1, paper2, paper3, paper4
Amalendhu Jyotishi paper
Ana Carolina Farias paper, workshop
Ana Margarida Esteves paper1, paper2
Anabela Dinis paper1, paper2, paper3
Anders Horsbøl session > subpaper
Andrea Yarbrough workshop
Andreia Lemaître paper
Ângela Lacerda-Nobre paper1 paper2 paper3
Anna Ravizza paper
António Alexandre exp.report
António Júnior session, paper
Beatriz Caitana paper1, paper2
Benjamin Capuzzello exp.report
Biljana Markovic paper
Bonno Pel paper
Burcu Genç exp.report
Catarina Rosa exp.report
Camila Torres Santos session, paper
Chandrima Biswas paper
Chong GAO paper
Cláudia Gaspar exp.report
Claudia Espinel workshop
Claudinei Arruda Martins paper
Cristina Amaro da Costa paper, workshop
Daniela Costa paper, workshop
Dagmar Diesner paper
Diana Gomes paper, workshop
Dilara Baysal paper
Eduardo Ferraciolli paper
Emma Bell paper
Emin Durak exp.report
Ernesto Rispoli paper
Ewelina Florczak paper
Fábio Gouveia paper1, paper2
Fausto André Cardoso exp.report
Federico Parra paper
Fernanda Belizário paper
Filipa Costa paper
Flor Avelino paper1, paper2, paper3
Gabriela Loayza paper
Gabriela Rocha paper
Gianpiero Iacovelli paper
Giorgia Trasciani paper
Gorazd Norčič book presentation
Hamid Harahap paper
Hialy Gutierez workshop
Helena Amante paper, book presentation
Henk-Jan Kooji session > subpaper1 subpaper2 subpaper3
Inês Faria paper
Jasmina Nikolic paper
Jay Tompt exp.report
Jeannette Rivera workshop
Jelena Nikolic session > subpaper1 subpaper2 subpaper3
Jésus Bernal Loeza paper
Johan Forsman exp.report
Jonas Torrens paper1 paper2
José Rabelo Neto paper
Julia Tschersich paper
Julia Wittmayer paper
Justin Cantafio exp.report
Karla Matos session, paper
Karl Sperling session > subpaper1 subpaper2 subpaper3
Katia António paper
KB - Northern Grace workshop
Klaudia Tolstow session
Kristina Bogner paper
Lanka Horstink paper, workshop
Laura Sobral paper
Lena Hartog paper
Letícia Renault paper
Lindsay Waters exp.report
Lisa Monte exp.report
Livia Fontenele Meneses paper
Luana Kiehl paper
Lukáš Vomlela book presentation
Luciane dos Santos paper1, paper2
Madalena Vidigal paper
Maira Vannuchi paper
Maja Louise Clemmensen session > subpaper1 subpaper2 subpaper3
Maria Almeida exp.report
Maria dos Prazeres Santos session, paper
María José Ruiz Rivera paper
Maria Lucia Pato paper, workshop
María S.Torregrosa workshop
Margarida Teixeira paper
Marc Jacquinet paper1 paper2
Marcelo Graglia paper1 paper2
Mark Wiering session > subpaper
Mariel Zamfirova session
Martijn Gerritsen session > subpaper1 subpaper2 subpaper3
Maxime Zait exp.report
Melike Bozdogan paper
Miguel Cunha-Lima paper1 paper2
Mine Kosem Cinay exp.report
Minh Thu Nguyen paper, session > subpaper1 subpaper2 subpaper3
Nicole Nascimento exp.report
Nikolett Puskás paper1 paper2
Özge Bozdoğan paper
Pampi D workshop
Paola Crisci paper
Pavla Klimešová book presentation
Peter Soknaes session
Petr Fabián book presentation
Poonam Pandey paper
Rogério Roque Amaro paper
Rolf Andre Leidland session
Ronald van Buuren session
Séréna Aupoix paper1, paper2
Sergey Dmitriev exp.report
Sophia Camper exp.report, workshop
SRIDEVI GUMMADI paper
Srilaxmi Srilaxmi paper
Stephanie Rearick workshop
Steve Virgil paper
Susana Batel session
Tamara Soltys paper
Tessa de Geus paper1, paper2
Thomas Andersen exp.report
Thomas Henfrey exp.report
Toni Agustí workshop
Valentina Gómez paper1, paper2
Willow-Samara Allen paper
Xinlei Lee paper
Yimeng Zhai paper
Zinzi Bailey workshop

6th EDITION & THEMATIC FIELDS

"Hacking Our Common Future: Transnational cooperation between community-led initiatives in a fragmented world" invites collective reflection on the unfinished work of recomposing economies, institutions, and ways of life across borders and differences. Building on the previous edition's focus on *Collapse and Regeneration*, the conference turns towards the active, experimental, and situated shaping of common futures under conditions of uncertainty, ecological disruption, geopolitical fragmentation, and renewed forms of colonization driven by competing claims over territories and natural resources.

In this context, **COMMUNITY-LED INITIATIVES (CLIs)** increasingly develop practices that do more than repair damaged systems: they repurpose, recombine, and reimagine existing economic, cultural, technological, and institutional infrastructures. Often operating beyond or alongside formal institutions, CLIs generate new forms of social learning, governance, solidarity, and economic organisation, while creating transnational networks and alliances grounded in shared values and plural experiences. The notion of '**HACKING'** provides an analytical and practical lens for understanding these processes. It does not imply rupture or technological intervention alone, but situated collective experimentation that creatively appropriates existing structures and redirects them towards *common goods*. Hacking involves experimentation, conflict, care, and coordination, and responds to the limitations of conventional sustainability and regeneration paradigms under conditions of uncertainty, institutional fatigue, asymmetrical power relations, and fragmented global cooperation.

The conference therefore foregrounds ***TRANSNATIONAL COMMONING*** as a means of connecting diverse CLI responses without reducing plurality to uniformity. Such cooperation may take the form of federated networks, platform cooperativism, solidarity-based digital infrastructures, and translocal alliances. These practices bring together commons-based economic models, critical approaches to digital infrastructures and data governance - including generative artificial intelligence - more-than-human perspectives on territories and livelihoods, cultural and artistic experimentation, intercultural exchange, and renewed attention to lived experience, autonomy, care, and collective joy. Against a backdrop of ecological and social disruption, digital colonization, widening inequalities, political polarization, armed conflicts, and weakened frameworks of global cooperation, the conference explores how diverse initiatives can develop **shared narratives for learning, translation, coordination, and collective action** while preserving difference. *Hacking Our Common Future* recognizes multiple, situated, and unfinished trajectories through which communities experiment with alternative ways of organizing social, economic, ecological, technological, and political life.

In this year's edition, contributions are organized between **SESSIONS** and **ABSTRACTS** (abstracts, book presentations, experimental reports and workshops) divided by **9 THEMATIC FIELDS**:

1. Transnational cooperation and federated commons
2. Hacking digital infrastructures for the commons
3. New political economies
4. Culture, play, and everyday life as sites of transformation
5. More-than-human commons and relational worldviews
6. Conflict, antagonism, and cooperation within CLIs
7. Knowledge, memory, and transmission
8. Beyond corporate approaches to post-carbon transition
9. Emerging action-research methods and methodologies

INDEX of works

EDITORIAL 1
INDEX of authors 2
6th EDITION & THEMATIC FIELDS 3
INDEX of works 4
SESSIONS 11
Session | From Energy Communities to System Change: Commons-Based Approaches to Positive Energy Districts 12
Martijn Gerritsen, Aina Winsvold Anders, Horsboel Henk-Jan Kooij, Jelena Nikolic, ... 12
Karl Sperling, Klaudia Tolstow, Maja Louise Clemmensen, Mariela Zamfirova, Mark Wiering, Minh Thu Nguyen, Peter Sorknaes, Rolf Andre Leidland, Ronald van Buuren, Susana Batel 12
From Principles to Practice: A comparative analysis of Energy Community Planning Arrangements across Europe 13
Martijn Gerritsen, Henk-Jan Kooij, Karl Sperling, Jelena Nikolic 13
Minh Thu Nguyen, Maja Louise Clemmensen 13
Layering and orchestrating Energy Communities and Positive Energy Districts: Comparing the sociotechnical configurations in their development 14
Martijn Gerritsen, Henk-Jan Kooij, Karl Sperling, Jelena Nikolic, ... 14
Minh Thu Nguyen5 Maja Louise Clemmensen6 14
Regulatory change to enable industrial energy communities: Lessons from two industrial clusters in Norway 15
Martijn Gerritsen, Henk-Jan Kooij, Karl Sperling, Jelena Nikolic 15
Minh Thu Nguyen5 Maja Louise Clemmensen6 15
Commoning Energy. Discourses of Participation in Energy Communities across Three Countries 16
Anders Horsbøl, Mark Wiering 16
Session | Public Governance and Ecological Responsibility: Lessons from Brazil's A3P Program as a Social Technology 17
Socio-Environmental Responsibility and Citizenship 18
Karla Matos 18
Session | Radar Social: Hacking Readiness Measurement for Social Innovations 19
Antonio Martins de Oliveira Júnior, Camila Torres Santos, Maria dos Prazeres Costa Santos 19
ABSTRACTS BY THEME abstracts - book presentations - experience reports - workshops 19
Theme 1 | Transnational cooperation and federated commons 21
From Tax Status to Enterprise Design: Comparative View of the Social Cooperative Sector (US and Italy) 22
Steve Virgil 22
"The Challenges facing a Network of Portuguese-Speaking Community Groups in the Making - The Journey so far" 23
Rogério Roque Amaro 23
From Human Capital Mobility to Transnational Commons: Rethinking Skilled Migration through Community-Led Cooperation 26
Claudinei Ivair De Arruda Martins 26

Commoning Across Borders: A Case Study of Transnational Collective Voice in Times of Polycrisis.....27
Emma Bell, Anabela Dinis, Alcides A. Monteiro..... 27
From Territorial Commoning to Federated Commons: The Converge Cooperative as a Translocal Infrastructure for Regenerative Transformation.....29
Anabela Dinis..... 29
Hacking Urban Care: Feminist Networks and the Co-Governance of Nature-Based Solutions in a Peripheral Neighbourhood in Porto.....30
Ana Carolina Carvalho Farias, Madalena Vidigal, Laura Sobral..... 30
Enacting the Neighborly Economy [*workshop*]**..... 32**
Stephanie Rearick.....32
Theme 2 | Hacking digital infrastructures for the commons.....34
Bringing Resistance into the Equation: Conceptualizing GenAI Integration in Knowledge Work.....35
Alex Miltsov, Dilara Baysal.....35
Hacking Agile for the Commons: Rhythmic Governance, Temporal Equity, and Transnational Federated Commoning.....36
Jasmina Nikolic, Biljana Markovic.....36
RADAR SOCIAL: Readiness Metric for Social Innovation from the Perspective of Intellectual Property and Technology Transfer..... 38
Maria dos Prazeres Costa Santos, Camila Torres Santos..... 38
Antonio Martins de Oliveira Júnior, José da Silva Rabelo Neto..... 38
Cocoso: Cooperation Software for Federated Communities [*experience report*]**.....40**
Emin Durak, Johan Forsman.....40
Hacking the Farm Number: Digital Infrastructure, Food Sovereignty, and the Politics of Bureaucratic Access [*experience report*]**..... 41**
Thomas Andersen, Lisa Monte, Lindsay Waters.....41
Theme 3 | New political economies.....44
From Regenerative Theory to Practice: Developing the Ecoprise Ecopreneurial Model.....45
Amandine Gameiro, Ana Margarida Esteves.....45
From Collapse to Hacking: Solidarity prepping as resistance and prefiguration..... 47
Julia Tschersich.....47
Beyond Development: Territorial Commoning and Collective Experimentation in Cova da Beira Converge...49
Anabela Dinis, Filipa Costa..... 49
Shrinking Fisheries Space and Its Effect on Marginalized Women in Coastal Andhra Pradesh..... 50
SRIDEVI GUMMADI, Amalendhu Jyotishi, Chandrima Biswas,..... 50
Transition Design and Alternative Economies: Learnings, Tensions, and Pending Dialogues..... 52
Valentina Alcalde Gómez, Ernesto Ramon Rispoli.....52
The Margins of Change: four modes of attempted disengagement from money, finance, and the conventional economy..... 54
Eduardo Ferraciolli, Inês Faria..... 54
Journalism between Professionalism and Social Justice: The Fumaça Podcast and the Remaking of Generalist and Alternative Journalism.....56
Helena Amante..... 56

Hacking Sustainable Finance for Climate Adaptation: Institutional Allocation and the Common Good..... 58
Paola Crisci..... 58
Why is it so important to discuss and implement community-based NbS in Europe?..... 60
Luciane Lucas dos Santos, Beatriz Caitana, Katia António..... 60
Green jobs for biodiversity conservation..... 61
Karla Matos..... 61
Solidarity Economy and the Power of Commoning: Subverting the neo-liberal food market through self-governing the food system..... 63
Dagmar Diesner..... 63
New economies already exist: the Social and Solidarity Economy as an alternative for workers in informal employment organizing and strengthening..... 64
Maira Vannuchi, Margarida Teixeira, Federico Parra..... 64
"Pequenas Resistências: Ideias sobre Jornalismo, Utopias e Amor Público" — Community-Led Media and the Promise of Democratic Journalism [*book presentation*]**..... 66**
Helena Amante..... 66
Perceptions, Attitudes and Practices of Circular Economy Stakeholders in Sintra [*experience report*]**..... 69**
Cláudia José Francisco Gaspar..... 69
Audiovisual media and public policy: institutional communication as a strategy for strengthening a civil society organisation to enable its participation in a Full-Time Education programme [*experience report*]**..... 70**
Nicole Abreu de Moura Nascimento..... 70

Theme 4 | Culture, play, and everyday life as sites of transformation..... 72

Feminist Pedagogy as Prefigurative Practice: Learning, Activism, and Social Change..... 73
Melike Bozdogan..... 73
Theatre of the Oppressed and Discovering the Internalized Oppression Through "The Cops in the Head"..... 74
Özge Bozdoğan..... 74
Rethinking time-honoured business as a new form of the social and solidarity economy: the case of Hong Kong 75
Chong GAO..... 75
Playing the commons: Governance, values, and learning in ivory palm management in Ecuador..... 76
Gabriela Loayza..... 76
Relationships Not Transactions: Relational Payment for Ecosystem Services among the Batak People of Tapanuli, Indonesia..... 78
Hamid Arrum Harahap..... 78
Cultivating everyday solidarity for social transformation: A study of a social cafe in Canary Islands, Spain... 79
Poonam Pandey..... 79
Experimental Utopianism: Metamodern Political Imagination and the Ontological Construction of Collective Futures..... 81
Amandine Gameiro, Ana Margarida Esteves, Ângela Lacerda-Nobre..... 81
Municipality as Community Social Infrastructure: Family-Friendly Local Governance and Invisible Participation in a Czech Rural Community [Book presentation]..... 84
Lukáš Vomlela, Petr Fabián, Pavla Klimešová..... 84

Building upon Oldenburg's work: deliberately designing third places for collective imagination as critical levers for the post-consumerist ecological transition [*experience report*]..... **85**

Sophia Kecir Camper..... 85

Becoming Cummare: Reclaiming Care and Kinship in Southern Italy [*experience report*]..... **87**

Alessandro Macculi, Benjamin Capuzzello..... 87

Balancers as a Missed Role in Communities and for Intentional Societies [*experience report*]..... **88**

Sergey Dmitriev, Thomas Henfrey..... 88

Collective Grief + Mischief as Commons: Embodied Storytelling, Ritual Play and Diasporic Memory as Infrastructures for Collective Survival [*workshop*]..... **89**

Pampi D, KB - Northern Grace, Jeannette Rivera..... 89

Hacking the casino slot machine for collective imagination, alternative economic models and cooperative efforts [*workshop*]..... **91**

Sophia Kecir Camper..... 91

Theme 5 | More-than-human commons and relational worldviews..... 93

Healing the Economy: Situated Healing Practices and More-than-Human Commons with Matronas from the Colombian Caribbean..... 94

Valentina Alcalde Gómez..... 94

A Commons-Based Governance Model for the Area Affected by Mining in Maceió..... 96

Livia Maria Fontenele Meneses..... 96

How is the more-than-human approach a concrete experiment in Mértola (Portugal)? The Forest Gardens at Schools and the syntropy in everyday life..... 97

Luciane Lucas dos Santos, Letícia Renault, Fernanda Belizário, Gabriela Rocha, Beatriz Caitana..... 97

Intangible Resources and Social Capital in Social Enterprises..... 99

Ewelina Florczak..... 99

What can Nature teach us about designing human social systems that are resilient, adaptive, evolvable… [*book presentation*]..... **100**

Gorazd Norčič..... 100

Theme 6 | Conflict, antagonism, and cooperation within CLIs..... 103

Power Literacy for Just Sustainability Transitions: a Research Agenda..... 104

Flor Avelino, Tessa de Geus, Jonas Torrens, Lena Hartog, Kristina Bogner, Fábio Gouveia, Séréna Aupoix, Julia Wittmayer..... 104

Recommoning in crisis: The process of making new bylaws in the Valley of Roncal (Navarre, Spain) 135 years after..... 106

Amaia Prieto Arratibel, Alaitz Gutiérrez-Jauregi..... 106

Conflicting Stories: Narrating difference in polarised knowledge co-production and democratic experimentation..... 107

Fábio André Venâncio Gouveia, Flor Avelino, Jonas Colen Ladeia Torrens, Bonno Pel..... 107

Hacking welfare from the urban margins: Care, housing rights and commoning in Lisbon..... 109

Gianpiero Iacovelli..... 109

Reinventing food service in the age of the Anthropocene: the potential of inter-organisational networks and strategies in the SSE field..... 111

Giorgia Trasciani..... 111

Between normalization and differentiation: Political embeddedness of the popular and solidarity economy in Ecuador **112**

María José Ruiz Rivera, Andreia Lemaître 112

Environmental Unpredictability and Community Commons Cooperation: Temporal and Social Boundaries of Contribution in a Public Goods Experiment **114**

Yimeng Zhai 114

Difficulties in eco-social bottom-up community led initiatives: drawing on action-research HOME-TREE urban regenerative experiences [*experience report*] **116**

Fausto André Cardoso, António Alexandre 116

Feminist Resistance to Democratic Backsliding: Monitoring Gender Policy Rollbacks under Trusteeship in Turkey [*experience report*] **118**

Mine Kosem Cinay 118

"THE GREAT CINEMA PARTY" MOVIE [*workshop*] **119**

María S. Torregrosa, Toni Agustí 119

Reconstructing Leadership – Protagonism and Political Clarity in the Solidarity Economy [*workshop*] **120**

Claudia Espinel, Hialy Gutierez, Andrea Yarbrough 120

Theme 7 | Knowledge, memory, and transmission **122**

Odair Moniz, the works of Llansol, Mudimbe, Mbembe and the unfinished revolutions - methodological and vigilant-militant explorations **123**

Ângela Lacerda-Nobre, Amandine Gameiro, Nikolett Puskás, Miguel Cunha-Lima, Marc Jacquinet, Marcelo Vieira Graglia 123

From Temporary Occupation to Permanent Commons: What Twelve Years of Community-Led Urban Practice Taught Us About Knowledge Transmission [*experience report*] **125**

Maxime Zait 125

Educating for the Next Great Transformation - Could a network of systems-change educators accelerate economic change? [*experience report*] **127**

Jay Tompt 127

Thinking in Questions: imagining an anti-racist, decolonial, democratic approach to public health education [*workshop*] **128**

Alison Marie Chopel, Zinzi Bailey 128

Theme 8 | Beyond corporate approaches to post-carbon transition **131**

Fish Curry & Rice: Tourism Development & Dispossession in Goa **132**

Srilaxmi Srilaxmi 132

Democracy and citizenship: obstacles and initiatives [*experience report*] **134**

Catarina Pires de Almeida Rosa, Maria Antónia Pires de Almeida 134

Food as a Gateway Beyond Corporate-Led Transition: Lessons from Atlantic Canada [*experience report*] **135**

Justin Cantafio 135

Theme 9 | Emerging action- research methods and methodologies **138**

Love in the Time of Colony: Locating a liberatory planetary citizenship and solidarity through networks of local movements for Palestine **139**

Xinlei Lee 139

From Mapping to Collective Action: Participatory Methods for the Transformation of Rural Areas..... 141
Lanka Horstink, Cristina Amaro da Costa, Diana Gomes, Daniela V.T.A. Costa, Maria Lucia Pato..... 141
Crowding out Empire: Learning from Critical Reflective Action Practices to Support Disinvesting in Institutionalized White Settler Womanhood..... 143
Willow-Samara Allen..... 143
Growing revolutions and the case of the Catholic Church - methodological and ethical-aesthetical explorations..... 145
Ângela Lacerda-Nobre, Amandine Gameiro, Nikolett Puskás, Miguel Cunha-Lima, Marc Jacquinet, Marcelo Vieira Graglia..... 145
Power in action research practice: Constructing critical facilitation dilemmas for a Transformative Power Arena..... 147
Tessa de Geus, Flor Avelino, Séréna Aupoix, Luana Kiehl, Tamara Soltys, Anna Ravizza..... 147
Who Decides the Future of Rural Territories? Designing Institutions for Collective Learning and Action..... 149
Lanka Horstink, Cristina Amaro da Costa, Diana Gomes, Daniela V.T.A. Costa, Maria Lucia Pato..... 149
Monitoring Public Expenditures of Turkish Metropolitan Municipalities for Climate Action [*experience report*]**. 150**
Burcu Genç..... 150
Technopolitics of Hope: Mapping Community-Led Initiatives and Transnational Commoning [*workshop*]**...152**
Ana Carolina Carvalho Farias..... 152
BY BOOK PRESENTATIONS..... 154
"Pequenas Resistências: Ideias sobre Jornalismo, Utopias e Amor Público" — Community-Led Media and the Promise of Democratic Journalism..... 154
Helena Amante..... 154
Municipality as Community Social Infrastructure: Family-Friendly Local Governance and Invisible Participation in a Czech Rural Community..... 154
Lukáš Vomlela, Petr Fabián, Pavla Klimešová..... 154
What can Nature teach us about designing human social systems that are resilient, adaptive, evolvable... 154
Gorazd Norčič..... 154
BY EXPERIENCE REPORTS..... 155
Cocoso: Cooperation Software for Federated Communities..... 155
Emin Durak, Johan Forsman..... 155
Audiovisual media and public policy: institutional communication as a strategy for strengthening a civil society organisation to enable its participation in a Full-Time Education programme..... 155
Nicole Abreu de Moura Nascimento..... 155
Perceptions, Attitudes and Practices of Circular Economy Stakeholders in Sintra..... 155
Cláudia José Francisco Gaspar..... 155
Building upon Oldenburg's work: deliberately designing third places for collective imagination as critical levers for the post-consumerist ecological transition..... 155
Sophia Kecir Camper..... 155
Becoming Cummare: Reclaiming Care and Kinship in Southern Italy..... 155
Alessandro Macculi, Benjamin Capuzzello..... 155

Feminist Resistance to Democratic Backsliding: Monitoring Gender Policy Rollbacks under Trusteeship in Turkey..... 155
Mine Kosem Cinay..... 155
Balancers as a Missed Role in Communities and for Intentional Societies..... 155
Sergey Dmitriev, Thomas Henfrey..... 155
From Temporary Occupation to Permanent Commons: What Twelve Years of Community-Led Urban Practice Taught Us About Knowledge Transmission..... 155
Maxime Zait..... 155
Educating for the Next Great Transformation - Could a network of systems-change educators accelerate economic change?..... 155
Jay Tompt..... 155
Democracy and citizenship: obstacles and initiatives..... 155
Catarina Pires de Almeida Rosa, Maria Antónia Pires de Almeida..... 155
Food as a Gateway Beyond Corporate-Led Transition: Lessons from Atlantic Canada..... 155
Justin Cantafio..... 155
Hacking the Farm Number: Digital Infrastructure, Food Sovereignty, and the Politics of Bureaucratic Access..... 155
Teia Evans, Lara Goldmark, Laura Napoli..... 155
Monitoring Public Expenditures of Turkish Metropolitan Municipalities for Climate Action..... 155
Burcu Genç..... 155
Difficulties in eco-social bottom-up community led initiatives: drawing on action-research HOME-TREE urban regenerative experiences..... 155
Fausto André Cardoso, António Alexandre..... 155
BY WORKSHOPS..... 156
Enacting the Neighborly Economy..... 156
Stephanie Rearick..... 156
Reconstructing Leadership – Protagonism and Political Clarity in the Solidarity Economy..... 156
Claudia Espinel, Hialy Gutierez, Andrea Yarbrough..... 156
Collective Grief + Mischief as Commons: Embodied Storytelling, Ritual Play and Diasporic Memory as Infrastructures for Collective Survival..... 156
Pampi D, KB - Northern Grace, Jeannette Rivera..... 156
Hacking the casino slot machine for collective imagination, alternative economic models and cooperative efforts..... 156
Sophia Kecir Camper..... 156
"THE GREAT CINEMA PARTY" MOVIE..... 156
María S. Torregrosa, Toni Agustí..... 156
Thinking in Questions: imagining an anti-racist, decolonial, democratic approach to public health education.... 156
Alison Marie Chopel, Zinzi Bailey..... 156
From Mapping to Collective Action: Participatory Methods for the Transformation of Rural Areas..... 156
Lanka Horstink, Cristina Amaro da Costa, Diana Gomes, Daniela V.T.A. Costa, Maria Lucia Pato..... 156
Technopolitics of Hope: Mapping Community-Led Initiatives and Transnational Commoning..... 156
Ana Carolina Carvalho Farias..... 156

SESSIONS

6SSEC-PRP-14853

Session | From Energy Communities to System Change: Commons-Based Approaches to Positive Energy Districts

Martijn Gerritsen, Aina Winsvold Anders, Horsboel Henk-Jan Kooij, Jelena Nikolic, Karl Sperling, Klaudia Tolstow, Maja Louise Clemmensen, Mariela Zamfirova, Mark Wiering, Minh Thu Nguyen, Peter Sorknaes, Rolf Andre Leidland, Ronald van Buuren, Susana Batel

Introduction

Bringing together interdisciplinary perspectives and empirical insights, this panel explores how energy communities can function as commons-based initiatives that connect local action to wider systemic change. In addition to pre-arranged contributions from the COPPER project, the panel welcomes perspectives from related projects on themes such as commons-based governance, inclusive energy transitions, spatial and multi-scalar approaches, and transnational collaboration. It aims to foster exchange on how collective action can help "hack" existing energy systems and co-create more just and sustainable futures.

This panel session addresses the pressing challenge of transforming energy systems through collective, community-driven approaches, focusing on the emergence of Positive Energy Districts (PEDs) as explored in the COPPER project. COPPER—Creating, Optimizing and Planning Positive Energy Districts: connecting citizens' energy at different geographical levels—responds to the urgent need for inclusive and participatory energy transitions in the context of rising energy costs and climate imperatives. It highlights the role of citizens, alongside governments and market actors, in co-developing local energy communities that produce, share, and manage renewable energy collectively.

At its core, COPPER develops peer-to-peer support and information systems that foster "active energy citizenship," particularly among energy-vulnerable groups. It also addresses how PEDs can be embedded within broader energy systems by linking supply, demand, and storage, while advancing spatial energy planning through co-creation with local stakeholders across diverse European contexts.

These concerns resonate strongly with the conference theme, "Hacking Our Common Future: Transnational cooperation between community-led initiatives in a fragmented world." COPPER's focus on energy communities as sites of social learning, innovation, and governance demonstrates how grassroots initiatives can reconfigure infrastructures and institutions, contributing to more democratic and resilient socio-technical systems.

This panel is composed by 4 presentations:

- *From Principles to Practice: A comparative analysis of Energy Community Planning Arrangements across Europe*
- *Layering and orchestrating Energy Communities and Positive Energy Districts: Comparing the sociotechnical configurations in their development*
- *Regulatory change to enable industrial energy communities: Lessons from two industrial clusters in Norway*
- *Commoning Energy. Discourses of Participation in Energy Communities across Three Countries*

6SSEC-39502

From Principles to Practice: A comparative analysis of Energy Community Planning Arrangements across Europe

Martijn Gerritsen[1] Henk-Jan Kooij[2] Karl Sperling[3] Jelena Nikolic[4]
Minh Thu Nguyen[5] Maja Louise Clemmensen[6]

1 - Radboud University Nijmegen
2 - Radboud University Nijmegen
3 - Aalborg University
4 - Aalborg University
5 - ISCTE - University Institute of Lisbon
6 - EBO Consult

Local climate and energy transitions increasingly require governance arrangements that enable meaningful participation while coordinating complex spatial–energy interdependencies. Energy communities (ECs) have been positioned in EU legislation as potential catalysts for more just, localized, and integrated energy planning. Yet it remains unclear through which governance arrangements ECs are actually being planned and enacted, and to what extent these arrangements support strategic energy planning ambitions. This paper addresses this gap by asking: Through what governance arrangements are energy communities planned and put into practice, and how do these arrangements enable or constrain their contribution to strategic energy planning?

We develop the concept of Energy Community Planning Arrangements (ECPA) by extending the Policy Arrangements Approach (PAA) to the context of EC planning. The ECPA framework captures four interrelated dimensions—discourses, actor coalitions, rules of the game, and power and resources—that shape how ECs emerge, operate, and interact with broader governance structures. Using this framework, we conduct a cross-country comparison of Denmark, the Netherlands, Norway, and Portugal, drawing on national-level desk research and local case studies.

Our (expected) findings show that while ECs hold significant potential to alleviate local energy system pressures, integrate spatial and energy functions, and strengthen public participation, their actual contributions are highly contingent on national legislation, multi-scalar coordination, availability of resources, and locally embedded collaborative practices. The paper demonstrates how different ECPAs either enable experimentation, collective ownership, and deliberation, or reproduce existing institutional constraints.

We conclude by assessing the capacity of current ECPAs to support more coherent, participatory, and spatially grounded governance of energy transitions.

Keywords: Energy Communities; planning arrangements

Additional Theme: Knowledge, memory and transmission

Main References: N/a

6SSEC-46384

Layering and orchestrating Energy Communities and Positive Energy Districts: Comparing the sociotechnical configurations in their development

Martijn Gerritsen[1] Henk-Jan Kooij[2] Karl Sperling[3] Jelena Nikolic[4]
Minh Thu Nguyen[5] Maja Louise Clemmensen[6]

1 - Radboud University Nijmegen
2 - Radboud University Nijmegen
3 - Aalborg University
4 - Aalborg University
5 - ISCTE - University Institute of Lisbon
6 - EBO Consult

The development of Positive Energy Districts (PEDs) and Energy Communities (ECs) has emerged as a key pathway for advancing sustainable and inclusive energy transitions across Europe. However, existing research remains largely dominated by technical and economic perspectives, often overlooking the social, cultural, political, regulatory, and spatial dimensions that shape these initiatives in practice. This paper addresses this gap by conceptualizing PEDs and ECs as sociotechnical configurations, emphasizing the dynamic interactions between heterogeneous elements—actors, technologies, institutions, and infrastructures—across different contexts.

Building on recent theoretical advances, the paper introduces a configurational heuristic that captures both the layering and orchestrating of community-based energy initiatives. Layering refers to the embedding of ECs within existing technical-energetic, regulatory, socio-cultural, political-economic, and spatial-material contexts, while orchestrating highlights the processes through which these diverse elements are aligned and held together in practice. This framework enables a more integrated analysis of how ECs contribute to, and are shaped by, the development of PEDs.

Empirically, the paper draws on a comparative analysis of case studies from the Netherlands, Denmark, Norway, and Portugal. These cases illustrate how different sociotechnical configurations emerge across national and regional contexts, reflecting variations in governance arrangements, market structures, and community participation. The findings demonstrate that the role and impact of ECs in PED development depend on context-specific combinations of layers and governing processes, challenging one-size-fits-all models of energy transition.

By foregrounding the relational and contextual nature of energy transitions, this paper contributes to ongoing debates on the role of community-led initiatives in shaping sustainable futures. In line with the conference theme of "Hacking Our Common Future," it highlights how ECs can be understood as commons-based practices that reconfigure energy systems through collective experimentation, cooperation, and shared responsibility. The proposed heuristic offers both an analytical tool for comparative research and practical insights for policymakers and practitioners seeking to foster more inclusive, context-sensitive approaches to PED development.

Ultimately, the paper argues that advancing sustainable energy transitions requires moving beyond technocratic solutions towards a deeper engagement with the social and institutional processes through which energy systems are collectively shaped and governed.

Keywords: PEDs; Energy Communities; sociotechnical configurations

Additional Theme: Emerging action- research methods and methodologies

Main References: N/a

6SSEC-62802

Regulatory change to enable industrial energy communities: Lessons from two industrial clusters in Norway

Martijn Gerritsen[1] Henk-Jan Kooij[2] Karl Sperling[3] Jelena Nikolic[4]
Minh Thu Nguyen[5] Maja Louise Clemmensen[6]

1 - Radboud University Nijmegen
2 - Radboud University Nijmegen
3 - Aalborg University
4 - Aalborg University
5 - ISCTE - University Institute of Lisbon
6 - EBO Consult

Norwegian industrial areas are at a decisive stage in the green transition. Increasing needs for electrification, requirements for emission reductions, the proposed phase-out of fossil energy carriers, and limited grid capacity are creating a growing gap between the energy needs of industry and the available infrastructure. At the same time, both Norwegian and European energy regulations are developing rapidly, creating new opportunities for local energy communities, energy sharing, and industrial symbioses.

The purpose of this presentation is to identify the regulatory changes necessary to enable energy sharing in practice in Norwegian industrial areas. The memorandum is based on two industrial clusters located in Rogaland: Circular Husøy in Karmøy ("Husøy") and Circular Kaupanes in Eigersund ("Kaupanes"). Both industrial clusters illustrate how the current regulatory framework limits the establishment of shared energy infrastructure, local resource utilisation, and coordinated energy use between businesses.

In recent years, Norway has introduced several important regulatory changes. These include, among other things, a new scheme for energy sharing in commercial and industrial areas, rules for more efficient utilisation of the electricity grid, an increased licensing threshold for solar power installations, and access to pilot and demonstration projects. These are important steps in the right direction, but the experiences from Husøy and Kaupanes show that the current schemes remain too restrictive for energy-intensive industrial clusters.

Taken together, these measures will contribute to better utilisation of existing grid capacity, reduce the need for costly grid reinforcements, strengthen industrial competitiveness, and accelerate decarbonisation. At the same time, local energy communities can contribute to increased energy

resilience, security of supply, and national preparedness by making critical industry less vulnerable to capacity constraints and external disruptions. Facilitating local energy solutions and energy sharing may also contribute to relieving pressure on the electricity grid.

Without a targeted further development of the regulatory framework, energy sharing in Norwegian industry will largely remain limited to small-scale solutions and time-limited pilot projects. On this basis, we have identified some regulatory changes which we believe should be implemented.

Keywords: Energy Communities; industrial clusters; Norway

Additional Theme: Beyond corporate approaches to post-carbon transition

Main References: N/a

6SSEC-84540

Commoning Energy. Discourses of Participation in Energy Communities across Three Countries

Anders Horsbøl[1] Mark Wiering[2]

1 - Aalborg University
2 - Radboud University

Citizens initatives are becoming increasingly important as a way of reimagining, organising, and governing parts of society in response to the ecolological crisis. Community-led initiatives are beginning to (again) take up roles that have mostly been reserved for market parties and state bureaucracies in our late liberal-democratic countries. Especially in the energy domain, there is a renewed interest and new (legal) opportunities for energy communities and energy commons to give shape to decarbonisation of our societies. It is one of the more feasible options for shaping new collective practices and democratic pathways towards post-growth societies, especially regarding public goods.

This raises questions as to how energy communities can play an independent role in the governance of the public domain, how we can reimagine energy as a common resource (Bauwens, et al. 2024) instead of merely a market commodity or foremost a state responsibility, and how such 'energy commons' can prosper? Can they develop and mature largely separate from governmental authorities and market parties, or is increased collaboration with the core institutional spheres necessary – and how?

To address these questions, this paper focuses on the perspective of engaged citizens in energy communities. We will investigate what they view as drivers of engagement and how they understand their (intermediary) role in developing energy commons. In three countries, and hence in three institutional settings, Denmark, Portugal and The Netherlands, we will analyse how engaged citizens make sense of their participation in energy communities, their own agency, and the institutionalized space they navigate in when communicating with local authorities. Informed by discourse studies on representation and social identity (Hajer, 2009; Fairclough, 2010), we will analyse the rationales, the lines of argumentation, and storylines they bring forward, as well as how they position themselves vis-a-vis public authorities, market actors, and other citizens in their local environment. Second, we

compare this inside perspective with outside, i.e. public, representations of the energy communities, as expressed in (local) news media, policy documents and main messages and outings of local authorities.

This analytical strategy enables us to identify key discourses of participation in energy communities, and to compare what the involved citizens consider as feasible and desirable, with how institutional actors of state, market or other parties consider the role of communities of engaged citizens. Morover, the international comparision provides a basis for learning from possible institutional differences in context, aligning rationales of energy commons as a serious alternative degrowth pathway, and building discourse coalitions towards a more autonomous, decentralized, and democratic citizens-based energy system.

Keywords: Energy Communities; industrial clusters; Norway
Additional Theme : N.A.

Main References:

Bauwens, T., Wade, R., & Burke, M. (2024). The energy commons: A systematic review, paradoxes, and ways forward. Energy Research & Social Science, 118, 103776.
Fairclough, N. (2010): Critical discourse analysis: The critical study of language (2nd Edition). London: Longman.
Hajer, M. A. (2009): Authoritative Governance. Policy Making in the Age of Mediatization. Oxford: Oxford University Press.
Magnusson, D., Sperling, K., Veenman, S., & Oteman, M. (2021). News media framing of grassroots innovations in Denmark, the Netherlands and Sweden. Environmental Communication, 15(5), 641-662.

6SSEC-PRP-60740

Session | Public Governance and Ecological Responsibility: Lessons from Brazil's A3P Program as a Social Technology

Introduction

This panel examines how public institutions can act as key agents in the governance of environmental commons through sustainable administration, participatory governance, and ecological ethics. Focusing on the Brazilian Program Agenda Ambiental na Administração Pública (A3P), created by the Ministry of the Environment in 1999, the discussion explores how sustainability principles can be integrated into everyday public management practices while strengthening collective responsibility toward biodiversity conservation, climate resilience, and social well-being.

Presented as an innovative model of environmental governance, A3P connects the management of commons with institutional transformation in the public sector. Its initiatives include sustainable public procurement, waste management, environmental education, participatory sustainability committees, and resource-efficiency measures. These practices demonstrate how public institutions can simultaneously reduce ecological impacts, improve administrative efficiency, and foster cultural change within organizations and society. The panel will also address challenges such as institutional continuity, resistance to change, and the need for long-term governance arrangements capable of sustaining ecological transitions.

The proposal is informed by the professional and academic trajectory of Karla Monteiro Matos,

doctoral researcher in Sustainability Transitions at ISCTE and former Director of the Department of Citizenship and Socio-environmental Responsibility at Brazil's Ministry of the Environment, where she coordinated the national A3P program. Her experience across government agencies, universities, NGOs, and international networks, including IUCN and the Biosphere Ethics Initiative, provides a practical and interdisciplinary perspective on sustainability governance, environmental ethics, and participatory policymaking.

By connecting experiences from Brazil and Europe, the panel contributes to current debates on commons governance, ecological integrity, and the role of public institutions in advancing just and sustainable transitions amid climate crises.

This panel is composed by 1 presentation:

- *Socio-Environmental Responsibility and Citizenship*

6SSEC-64904

Socio-Environmental Responsibility and Citizenship

Karla Matos[1]

1 - ISCTE - University Institute of Lisbon

This panel explores the intersections between socio-environmental responsibility, citizenship, and sustainable development, examining how environmental stewardship has become both an ethical imperative and a prerequisite for collective well-being and long-term resilience. It approaches citizenship not merely as a legal or political status, but as an active, participatory practice grounded in responsibility toward biodiversity, ecological balance, and the well-being of present and future generations. Within this perspective, socio-environmental responsibility provides a framework for reconciling human development with the ecological limits of natural systems while promoting sustainability across public institutions, municipalities, and local communities through governance, planning, and everyday decision-making.

The discussion highlights the close interdependence between environmental protection, social justice, democratic participation, and sustainable development. It argues that lasting transformation depends on the integration of sustainability into institutional cultures, public policies, and municipal management, as well as into educational processes and individual practices. Environmental ethics and shared responsibility are presented as essential foundations for fostering more equitable, resilient, and environmentally sustainable societies capable of responding to contemporary challenges such as climate change, biodiversity loss, resource depletion, and growing socio-environmental inequalities.

These perspectives are informed by the principles of Brazil's Public Administration Environmental Agenda (A3P) and the broader framework of Local Agenda 21 for Sustainable Cities, which encourage participatory governance, environmental education, responsible resource management, sustainable consumption, and the incorporation of sustainability into public administration and urban planning. Rather than constituting the central focus of the panel, these frameworks provide a conceptual foundation for discussions on ethical governance, informed citizenship, and sustainability-oriented decision-making across institutional and municipal contexts.

Ultimately, the panel argues that education, critical awareness, interdisciplinary collaboration, and active civic participation are indispensable for advancing sustainable development, safeguarding biodiversity, and strengthening socio-environmental responsibility. By fostering dialogue among researchers, policymakers, practitioners, and civil society, the panel seeks to contribute to more effective governance approaches that integrate environmental, social, and institutional dimensions of sustainability at multiple scales.

Keywords: sustainable cities, public policy
Additional Theme: Sustainability in Institutions and Municipalities
Main References:
Agenda 21, SDG

6SSEC-PRP-67786

Session | Radar Social: Hacking Readiness Measurement for Social Innovations

Antonio Martins de Oliveira Júnior[1] Camila Torres Santos [2] Maria dos Prazeres Costa Santos[3]

1, 2, 3 - Federal University of Sergipe

Introduction

Social Innovation (SI) has proven to be a growing generator of new strategies—whether products, services, processes, or business models—acting as tools to solve various social problems whose added value primarily benefits society as a whole. However, measuring the readiness of SI initiatives has become a challenge. This complexity is believed to be proportional to its purpose, which can also be explained by the fact that its success relies on factors that are, by their very nature, difficult to quantify. Success is linked to the projects' ability to act as drivers of transformation, questioning established approaches and promoting new behaviors, routines, flows of authority, and beliefs regarding the systems in which they occur.

A severe structural metrological asymmetry persists: while engineering innovations utilize the Technology Readiness Level (TRL) to diagnose maturity and mitigate investment uncertainties, Social Innovation lacks predictive instruments. Consequently, the investment ecosystem suffers from "impact myopia," directing capital based on rhetoric or retrospective audits, which are unable to provide ex-ante risk management for large-scale deployment.

This panel is justified by bringing forward the debate on overcoming this normative vacuum through the Radar Social platform, which transmutes sociocultural and methodological variables into parameterized and auditable data matrices. We will discuss how evidence-based governance can structure and validate community-based SI initiatives.

Keywords: Social Innovation; Evidence-Based Governance; Social Readiness; Systemic Transformation
Additional Theme: N/a

Main References: N/a

ABSTRACT BY THEME abstracts - book presentations - experience reports - workshops

Theme 1 | Transnational cooperation and federated commons

6SSEC-41864

From Tax Status to Enterprise Design: Comparative View of the Social Cooperative Sector (US and Italy)

Steve Virgil[1]

1 - Wake Forest University

Abstract

For more than half a century, U.S. social welfare provision has been organized around tax status rather than enterprise design. Section 501(c)(3) and related doctrines define the boundaries of permissible conduct, police abuse through ex post enforcement and justify public subsidy through exemption and deductibility. While this framework has constrained overt private appropriation of charitable resources, it has failed to produce institutions that are durably accountable, democratically governed, or structurally aligned with the communities they serve. The resulting system tolerates commercialization without democratization, scale without participation, and public subsidy without embedded accountability.

This Article argues that these failures are not the product of weak enforcement or doctrinal gaps, but of a deeper architectural choice: U.S. law regulates public benefit primarily through tax status rather than through enterprise structure. Drawing on comparative analysis of Italian social cooperative law, the Article demonstrates how public benefit can be embedded ex ante into ownership, governance, surplus allocation, and capitalization. Italian social cooperatives operate within a constitutional and statutory framework that mandates democratic governance, limits profit distribution, locks assets to collective purposes, and supports scale through sector-wide institutions. These design features transform public benefit from a regulatory aspiration into an operational constraint.

While the Italian model of social cooperatives offers structural benefits absent in the U.S. system, the Article does not propose wholesale transplantation of the Italian model. Instead, it develops an enterprise-centered reform agenda tailored to the U.S. legal context. It shows how state enterprise law, public procurement policy, and targeted tax and financing tools could support social cooperative or multi-stakeholder enterprise forms that complement—rather than replace—existing nonprofits and for-profit firms. By shifting attention from tax compliance to enterprise design, the Article reframes debates over nonprofit accountability, hybrid entities, and corporate social responsibility.

Ultimately, the Article contends that durable and equitable social provision depends less on regulating organizations after the fact than on structuring power, surplus, and voice in advance. Moving beyond tax status as the organizing principle of public benefit law offers a principled and institutionally grounded path toward social enterprises that are accountable, democratic, and resilient by construction.

Keywords: cooperative design, social enterprise

Additional Theme: New political and social enterprise economies

Main References:

Carlo Borzaga & Giulia Galera, works on Italian social cooperatives and social enterprise ecosystems.
Dana Brakman Reiser, *Charity Law's Essentials*, 86 Notre Dame L. Rev. 1 (2011).

Dana Brakman Reiser & Steven A. Dean, *Social Enterprise Law: Trust, Public Benefit and Capital Markets* (2017).
Elizabeth Pollman, *Reconceiving Corporate Purpose*, 131 Yale L.J. 254 (2021).
Evelyn Brody, *Charity Governance: What's Trust Law Got to Do with It?*, 80 Chi.-Kent L. Rev. 641 (2005).
Henry Hansmann, *The Ownership of Enterprise* (1996).
Henry Hansmann, *The Role of Nonprofit Enterprise*, 89 Yale L.J. 835 (1980).
Jessica Gordon Nembhard, *Collective Courage: A History of African American Cooperative Economic Thought and Practice* (2014).
Lester M. Salamon, *The Resilient Sector Revisited* (2015) and *The Tools of Government* (2002).
Model Benefit Corporation Legislation (2016).

6SSEC-78266

"The Challenges facing a Network of Portuguese-Speaking Community Groups in the Making - The Journey so far"

Rogério Roque Amaro[1]

1- ISCTE - University Institute of Lisbon and CEI-IUL Center for International Studies

Abstract

Established on 5 July 2025, the Network of Portuguese-speaking Community Groups and Forums brings together 35 Community Groups (CGs): Portugal - 29; Angola - 2; Mozambique - 1; São Tomé and Príncipe - 3 (Amaro, 2022; Amaro & Ferreira, 2024; Amaro, 2025; Cardoso, Sacur & Amaro, 2025; and Ferreira & Amaro, 2021).

Since then, 3 online meetings have been held, as well as 1 in-person meeting on 26 April 2026 in Alto Catumbela, Angola.

We are currently in a crisis, in which the capitalist system is undergoing one of its most profound transformations (Gibson-Graham, 1996; Han, 2022; Harvey, 2014; Varoufakis, 2023) and in which several catastrophes are imminent. It is also the moment when the reinforcement of competitive individualism (Bauman, 2000; Bauman, 2007; Elias, 1991; Harvey, 2014; Lipovetsky, 2006) or even 'social neo-Darwinism' (Slobodian, 2025) intersect, paradoxically, with what might be termed the 'return of the Commons' (Angelis, 2017; Bauwens and Ramos, 2020; Bollier, 2015; Bollier & Helfrich, 2019; Caffentzis & Federici, 2014; Dardot and Laval, 2014; Harvey, 2011; Ostrom, 1990), based on cooperation.

It is precisely connected with this "return"that initiatives in Community or Local Development are situated, through Community Participation (Amaro, 2022; Amaro & Ferreira, 2024; Ander-Egg, 2003; Marchioni, 1999; Marchioni, 2002). It was in this context that CGs emerged in 1993 in Lisbon and across Portugal, and have since proliferated (Amaro, 2018; Amaro, 2022; Amaro & Ferreira, 2024; Cardoso, Sacur & Amaro, 2025; Ferreira & Amaro, 2021).

The theoretical framework adopted here is based on the dialogue between the concepts of Community, the Commons, Community Development, Community Groups, and Shared and Participatory Local Governance (Amaro, 2018; Amaro, 2022; Amaro & Ferreira, 2024; Ferreira & Amaro, 2021; Fung and Wright, 2003; Fung, 2006; Marchioni, 1999; Marchioni, 2002).

From a methodological perspective, as actively involved in all the aforementioned CGs and

Forums since 1993, I have sought to systematise all the reflections accumulated, always in interaction with local communities, whilst acting simultaneously as both an actor and a researcher—or rather, an 'investigactor'— following a Participatory Action Research methodology (Fals Borda & Rahman, 1991; Fals Borda, 1999; Kemmis et al., 2014) and also taking into account the principles proposed by 'Grounded Theory' (Glaser and Strauss, 1967).

The main lessons highlighted by the Network so far are: In the 4 countries involved, CGs shows that 'community return' is possible; The operating methods and governance models of the various CGs are similar, despite geographical and cultural differences; There are common problems and agendas, such as: the collection and treatment of household waste; the fight for the right to housing; the importance, but also the difficulties to Community Participation; the sometimes difficult relations with local authorities and, consequently, the frequent "mismatches" between representative democracy participatory democracy.

On the other hand, the importance of the Network is already evident through: the sharing of experiences and strategies (particularly for solving problems); the encouragement it provides during the most difficult phases, which the GCs inevitably go through at times; the personally enriching interactions it fosters; the joint actions it facilitates; and the creativity it stimulates.

Furthermore, the two main joint challenges are: how to strengthen the participation of local communities and how to establish and maintain respectful and equitable relationships with local authorities.

Keywords: Commons; Community Groups; Participatory Governance

Additional Theme: Analysis of experiences shared among community groups from four countries.

Main References:

Amaro, R. R. (2018). Manual de Práticas e Métodos sobre Grupos Comunitários. Lisboa: Leigos para o Desenvolvimento.
Amaro, R. R. (2022). "Desenvolvimento Comunitário em Portugal: Caminhos para o Aprofundamento da Democracia (Uma Governança Local Partilhada e Participativa em contexto de crises)", in Estivill, J. and Balsa, C. (eds.), Economia local, comunitária e solidária - O desenvolvimento visto de baixo, Vila Nova de Famalicão: Editora Húmus, pp. 192-282.
Amaro, R. R. & Ferreira, B. (2024). "Community Groups in Lisbon - ´Common` paths to democratic co-management in the City", in Esteves, A. M. et al. (eds.). Solidarity Economy - Alternative Spaces, Power and Politics. New York and London: Routledge, pp. 190-205.
Amaro, R. R. (2025). "Os Grupos Comunitários - uma experiência de Cooperação para o Desenvolvimento na África Lusófona", in Franco, A. V. & Maia, A. L. de L. (coords.). Francis Yearbook of Legal Sciences & Human Rights - Special Issue: Experiences of International Cooperation for Development, Vol. 2, N. 1, Year 2025. Quito: Pontificia Universidad Católica del Ecuador (PUCE), pp. 50-69.
Ander-Egg, E. (2003). Metodología y práctica del desarrollo de la comunidad. 2.ª Edición, Buenos Aires: Editorial Lumen Hvmanitas.
Angelis, M. de (2017). Omnia Sunt Communia - On the Commons and the Transformation to Postcapitalism. London: Zed Books.
Bauman, Z. (2000). Liquid Modernity. Cambridge: Polity Press.

Bollier, D. (2015). Commoning as a Transformative Social Paradigm. New Systems: Possibilities and Proposals.
Bollier, D. & Helfrich, S. (2019). Free, Fair and Alive - The Insurgent Power of the Commons. Gabriola Island: New Society Publishers.
Caffentzis, G. & Federici, S. (2014). "Commons against and beyond capitalism". Community Development Journal, Vol 49, N.º S1 January, pp. i92 – i105.
Cardoso, C., Sacur, S. & Amaro, R. R. (2025). "Making with the Community - the case of the Community Forum of Canelas and Espiunca, in the rural interior of Portugal", in Conference proceedings & Publications - Social Solidarity Economy & The Commons International Conference (2024), Lisbon, ISCTE - University Institute of Lisbon, https://ssecommons.cei.iscte-iul.pt/
Dardot, P. and Laval, C. (2014). Commun: Essai sur la révolution au XXIe siècle, Paris: La Découverte.
Fals Borda, O. and Rahman, M. (1991). Action and Knowledge: Breaking the Monopoly with Participatory Action-Research. New York: The Apex Press.
Fals Borda, O. (1999). "Orígenes universales y retos actuales de la IAP". Análisis Político, n.º 38, pp. 73-89.
Ferreira, B. & Amaro, R. R. (2021). "The Community Groups of Lisboa as "Commons". Revista de Economia Solidária, 14, pp. 66-101.
Fung, A. and Wright, E. O. (2003). "Thinking about Empowered Participatory Governance". In Fung, A. and Wright, E. O. (eds.) Deepening Democracy: Institutional Innovations in Empowered Participatory Governance. London / New York: Verso, pp. 3-44.
Fung, A. (2006). "Varieties of Participation in Complex Governance". Public Administration Review, Vol. 66 (December 2006), pp. 66-75.
Gibson-Graham, J. K. (1996). The End of Capitalism (As We Knew It): A Feminist Critique of Political Economy. Oxford: Blackwell.
Glaser, B. and Strauss, A. (1967). The Discovery of Grounded Theory: Strategies for n Qualitative Research. Chicago: Aldine.
Harvey, D. (2014). Seventeen Contradictions and the End of Capitalism. Oxford - New York: Oxford University Press.
Kemmis, S., McTaggart, R. and Nixon, R. (2014). The Action Research Planner: Doing Critical Participatory Action Research. Singapore: Springer.
Marchioni, M. (1999). Comunidad, participación y desarrollo - Teoría y metodología de la intervención comunitaria. Madrid: Editorial Popular, S.A.
Ostrom, E. (1990). Governing the Commons - The evolution of institutions for collective action. Cambridge: Cambridge University Press.
Slobodian, Q. (2025). Hayek's Bastards - The Neoliberal Roots Of The Populist Right. London: Penguin Books, Ltd.
Varoufakis, Y. (2023). Technofeudalism - What killed Capitalism. London: The Bodley Head.

6SSEC-84002

From Human Capital Mobility to Transnational Commons: Rethinking Skilled Migration through Community-Led Cooperation

Claudinei Ivair De Arruda Martins[1]

1 - ISCTE – University Institute of Lisbon

Abstract

This paper reinterprets skilled emigration from Portugal as a process of human capital mobility embedded within fragmented transnational systems, rather than as a unidirectional loss. Building on ongoing research on the mobility of highly skilled Portuguese citizens to the United Kingdom in the pre-Brexit period, and extending to post-Brexit European dynamics, the study shifts analytical focus from structural drivers of migration to the possibilities of collective reappropriation.

Drawing on the theoretical frameworks of human capital mobility (de Haas), semi-peripheral dependency, and commons-based approaches (Ostrom), the paper conceptualises mobility as a distributed system of knowledge, skills, and social relations that exceeds national boundaries. Within this perspective, diaspora communities are examined as potential community-led initiatives (CLIs), capable of fostering transnational cooperation, knowledge circulation, and alternative socio-economic practices.

Methodologically, the study combines quantitative analysis of migration patterns (INE, Eurostat, OECD) with an exploratory qualitative approach focused on diaspora networks and informal cooperation practices. Engaging with the notion of "hacking" as collective reappropriation, the paper analyses how existing mobility infrastructures may be redirected towards shared and common goods.

It argues that skilled mobility, rather than representing a structural deficit, may be reconfigured as a transnational commons, where dispersed trajectories become sites of cooperation, experimentation, and collective agency in a fragmented global context.

Keywords: Mobility, commons, diaspora, cooperation, inequality

Additional Theme: New political economies and transnational cooperation in fragmented contexts

Main References:

de Haas, H. (2010). Migration and development: A theoretical perspective. International Migration Review.
Ostrom, E. (1990). Governing the Commons: The Evolution of Institutions for Collective Action. Cambridge University Press.
Mezzadra, S., & Neilson, B. (2013). Border as Method, or, the Multiplication of Labor. Duke University Press.
Santos, B. de S. (2014). Epistemologies of the South: Justice Against Epistemicide. Routledge.
Cerdeira, L. et al. (2016). Brain drain and the disenchantment of being a higher education student in Portugal.
Calhoun, C. (2010). The public sphere in the field of power. Social Science History.

6SSEC-85289

Commoning Across Borders: A Case Study of Transnational Collective Voice in Times of Polycrisis

Emma Bell[1] Anabela Dinis[2] Alcides A. Monteiro[3]

1 - Université Sorbonne, France
2 - University of Beira Interior, NECE – Research Centre for Business Sciences, Portugal
3 - Universidade da Beira Interior & CIES-Iscte, Portugal

Abstract

Whilst practices of commoning are inherently situated, shaped by particular cultural, historical, social, and ecological circumstances (Euler, 2018), this paper argues that this does not preclude the development of solidarities and collective action across borders. Drawing on the initial phase of the COMCRIS (Commoning in Crisis) project, launched in autumn 2025, it explores how civil society organisations and community-led initiatives in rural areas across six European countries – France, Ireland, Italy, Romania, Spain, and Portugal – are building transnational connections in response to interconnected crises of climate change, biodiversity loss, political disaffection, and social fragmentation, and thus engaging in commoning across borders.

The project adopts a relational understanding of commoning as a process of collective organisation, care, and co-decision-making rather than simply the management of shared resources. It examines how local actors engage in situated practices that creatively address both environmental degradation and democratic deficits. Drawing on Hirschman's concept of voice (1970), we explore how commoning practices enable communities to respond simultaneously to environmental degradation and to feelings of political marginalisation that are widespread in many rural and peripheral regions. Through everyday practices of stewardship and collective decision-making, we examine how communities might develop an 'environmental voice' that articulates the needs and vulnerabilities of forests, rivers, peatlands, and other non-human entities largely excluded from conventional political institutions. In doing so, they address not only a democratic deficit affecting rural populations, but also a deficit of ecological representation within existing governance systems, challenging extractivist and market-led approaches to nature.

The paper argues that these locally grounded forms of collective voice can scale beyond the community level through the commoning of knowledge and collaborative experimentation that transcend national boundaries, contributing to the emergence of a transnational 'community of commoners' (De Angelis, 2014) based on a progressive politics of belonging (Amin, 2017). This could represent a powerful response to the resurgence of exclusionary national populism. These solidarities, however, are understood not as given, but as continuously negotiated through processes marked by differences, power asymmetries and contextual tensions.

Furthermore, drawing on experimentalist and pragmatist approaches to institutional change, the project conceptualises institutions not as fixed structures but as evolving processes shaped through interaction between formal authorities and actors whose voices are often marginalised (Stark, 2009; Sabel et al., 2022). Through reciprocal recognition and collaborative experimentation, communities can exercise an 'instituting capacity' that both transforms, or 'hacks into' governance arrangements and expands democratic and ecological forms of representation (Latour, 2018; Honneth, 2020).

COMCRIS adopts a citizen science methodology, meaning that it does not simply investigate practices of commoning, but seeks to enact transnational commoning through collaborative knowledge production.

For researchers, the paper advances debates on commoning, environmental governance, and collective voice. For activists and policymakers, it highlights the potential of transnational networks of commoners to develop democratic and ecologically sustainable responses to the contemporary polycrisis.

Keywords: citizen science; voice; polycrisis; experimentalism
Additional Theme: More-than-human commons and relational worldviews
Main References:

Amin, A. (2017). After Nativism: Belonging in an Age of Intolerance. Cambridge: Polity Press
De Angelis, M. (2014). The commons: a brief life journey. Community Development Journal, 49, i68–i80. https://www.jstor.org/stable/26166209
Euler, J. (2018). 'Conceptualizing the Commons: Moving Beyond the Goods-based Definition by Introducing the Social Practices of Commoning as Vital Determinant'. Ecological Economics, 143, pp. 10–16. https://doi.org/10.1016/j.ecolecon.2017.06.020
Hirschman, A. O. (1970). Exit, Voice, and Loyalty: Responses to Decline in Firms, Organizations, and States. Cambridge, MA: Harvard University Press.
Honneth, A. (2020). Recognition: A Chapter in the History of European Ideas. Cambridge: Polity Press.
Latour, B. (2018). Down to earth: Politics in the new climatic regime. John Wiley & Sons.
Sabel, C. F.; Victor, D. G. & Heller, T. (2022). Fixing the Climate: Strategies for an Uncertain World. Princeton: Princeton University Press.
Stark, D. (2009). The Sense of Dissonance: Accounts of Worth in Economic Life. Princeton, Princeton University Press.

6SSEC-86433

From Territorial Commoning to Federated Commons: The Converge Cooperative as a Translocal Infrastructure for Regenerative Transformation

Anabela Dinis[1]

1 - University of Beira Interior, NECE – Research Centre for Business Sciences, Portugal

Abstract

This paper explores the Converge Cooperative, an emerging multi-stakeholder cooperative in Portugal, as an institutional experiment situated at the intersection of territorial development, commons-based governance, and transnational cooperation. While many community-led initiatives succeed in mobilizing local actors and generating collective visions, fewer are able to create durable organizational structures capable of sustaining collaboration, mobilizing resources, and connecting local action with broader networks of transformation. The Converge Cooperative was established as an attempt to address this challenge.

Theoretically, the paper draws on commons and polycentric governance theory (Ostrom, 1990), commoning approaches (Bollier and Helfrich, 2019), diverse economies (Gibson-Graham, 2006), pluriversal and territorial autonomy perspectives (Escobar, 2018); post-growth perspectives (Kallis et al 2020), and cosmo-local frameworks that seek to articulate local autonomy with global cooperation (Schismenos et al., 2020). These perspectives challenge conventional development models centred on competition, economic growth, and institutional centralization, emphasizing instead cooperation, mutualization, distributed governance, and collective stewardship.

Methodologically, the contribution adopts an action-research approach grounded in the direct involvement of the authors in the cooperative's conception, governance design, and implementation. The analysis combines participant observation, institutional design processes, collective reflection practices, and documentation of the cooperative's evolving relationships and activities. Particular attention is given to how the cooperative navigates the tensions between local rootedness and translocal collaboration, economic viability and social purpose, autonomy and interdependence.

The paper argues that the Converge Cooperative functions not merely as an economic organization but as an infrastructure for commoning that enables cooperation across scales. Emerging from a place-based process of collective mobilization, the cooperative has progressively connected with wider networks such as regenerative territories initiatives, commons-oriented organizations, and integral cooperative ecosystems. Through these connections, it contributes to the circulation of knowledge, mutual support, and the development of shared capacities among territories facing similar socio-ecological challenges.

The case suggests that transnational cooperation between community-led initiatives does not necessarily depend on large-scale institutional frameworks, but can emerge through federated networks of locally rooted organizations capable of sharing knowledge, resources, and practices while preserving their autonomy and contextual specificity. For researchers, the paper contributes to debates on federated commons, translocal governance, and post-growth institutional design. For practitioners and

policymakers, it highlights the potential of cooperative infrastructures to bridge local action and global learning in the co-creation of regenerative and resilient territorial futures.

Keywords: Federated Commons; Translocal Cooperation; Cooperativism
Additional Theme (required): New political economies

Main References:

Bollier, D., & Helfrich, S. (2019). Free, Fair and Alive: The Insurgent Power of the Commons. New Society Publishers
Escobar, A. (2018). Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds. Duke University Press.
Gibson-Graham, J.K. (2006). A Postcapitalist Politics. University of Minnesota Press.
Kallis, G.; Paulson, S.; D'Alisa, G.; Demaria, F. (2020). The Case for Degrowth. Polity Press.
Ostrom, E. (1990). Governing the Commons: The Evolution of Institutions for Collective Action. Cambridge University Press.
Schismenos, A., Niaros, V., & Lemos, L. (2020). Cosmolocalism: Understanding the Transitional Dynamics Towards Post-Capitalism. TripleC- Communication, capitalism & critique, 18(2), 670–684.

6SSEC-89181

Hacking Urban Care: Feminist Networks and the Co-Governance of Nature-Based Solutions in a Peripheral Neighbourhood in Porto

Ana Carolina Carvalho Farias[1] Madalena Vidigal[2] Laura Sobral[3]

1 - Dinâmia'cet-Iscte
2 - A-GRUPA
3 - Dinâmia'cet-Iscte

Abstract

While the European Union frames participation as a pathway to a just green transition, top-down, time-bounded funding cycles often produce "shallow participation" rather than genuine co-ownership of the ecological commons. This raises the question of how community-led initiatives can hack the dominant grammars of participatory urbanism to sustain trust, care and co-governance across asymmetric stakeholders. This paper addresses that question through the Porto Healthy Corridor, a Horizon 2020-funded initiative in a peripheral neighbourhood where Nature-Based Solutions (NBS) were co-implemented and co-monitored together with residents, local associations, municipal staff and an international network of female urban professionals (Moniz & Ferreira, 2019). This initiative has mobilised a theoretical framework that articulates the right to the city and self-management (Lefebvre, 1968), urban commons (Ostrom, 1990; Iaione, 2016), co-production as transformative governance (Mitlin & Bartlett, 2018; Watson, 2014), feminist urbanism (Col·lectiu Punt 6, 2019), and the ethics of 'caring with' (Tronto, 2015; Gabauer et al., 2021; Krasny, 2023) as well as situated knowledge (Haraway,

1988). Thus, NBS is understood as relational infrastructure sustained by reproductive labour, mediation and translation between scales. Methodologically, the paper draws on a reflexive action-research conducted by the facilitation network itself during the co-implementation and co-monitoring phases (2021–2023). This research combined participant observation in three thematic working groups (Education and Environment; Social and Solidarity Economy; Culture and Sports), hands-on experiments for prototyping, working committees with political decision-makers, and documentary analysis of the participatory device. The facilitation network operated a 'rotation' model among facilitators that accommodates maternities, migration and academic precarity, aligning itself with a "southern" feminist approach (Anandhi & Velayudhan, 1988). The main argument is that, under conditions of European institutional fragmentation, the sustainability of urban eco-social commons depends less on the technoscientific novelty of NBS than on the capacity of community-led initiatives and their support networks to hack participatory grammars. This involves displacing facilitation towards an ethics of care, distributing responsibilities rhizomatically across networked participants, and producing trust through everyday gestures such as sharing snacks, changing venues and explicit acknowledging frustration and fatigue. In this way, trust becomes the very infrastructure of communing. The paper's conclusions and implications are threefold. For research, it proposes an analytical framework that links urban commons co-governance, care ethics and transnational cooperation between community-led initiatives. This contributes to ongoing debates on the long-term sustainability of participatory NBS. In terms of activism, it demonstrates how transnational feminist networks of urban professionals can act as translators between communities and institutions without capturing local agency. In terms of policymaking, the paper recommends that European local development programmes should embed paid participation, distributed rotation and long, life-compatible timeframes as structural conditions. Otherwise, participation will be trivialised as a mere formality. The paper suggests that hacking our common future begins, in this case, by hacking who cares for participatory processes, and how.

Keywords: Feministurbanism, communityledinitiatives, urbancommons, coproduction, trustbuilding

Additional Theme: More-than-human commons and relational worldviews

Main References:

Anandhi, S; Velayudhan, M. (1988). Rethinking Feminist Methodologies. Economic and Political Weekly. DOI: 10.2307/4416969
Col.lectiu Punt 6 (2019). Urbanismo feminista. Por una transformación radical de los espacios de vida, Barcelona: Virus Editorial.
Gabauer, A.; Knierbein, S.; Cohen, N.; Lebuhn, H.; Trogal, K.; Viderman, T. & Haas, T. (eds.) (2021). Care and the City: Encounters with Urban Studies, New York: Routledge. DOI: 10.4324/9781003031536;
Haraway, D. (1988). Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. Feminist Studies, 14(3), 575. DOI: 10.2307/3178066
Iaione, C. (2016). The CO-City: Sharing, Collaborating, Cooperating, and Commoning in the City. The American Journal of Economics and Sociology, 75(2), 415-455. DOI: 10.1111/ajes.12145),
Krasny, E. (2023). Living with an Infected Planet. COVID-19, Feminism, and the Global Frontline of Care. Bielefeld: Transcript. https://doi.org/10.14361/9783839459157
Lefebvre, H. (2016 [1968]): O direito à cidade. Itapevi, SP: Nebli.
Mitlin, D. & Bartlett, S. (2018). Editorial: Co-production – key ideas. Environment & Urbanization, Vol 30(2): 355–366. 10.1177/0956247818791931

Moniz, G.C. & Ferreira, I. (2019). Healthy corridors for inclusive urban regeneration, Rassegna di architettura e urbanistica, 158(2), 51-59.
Ostrom, E. (1990). Governing the commons: the evolution of institutions for collective action. Cambridge: University Press.;
Tronto, J. C. (2015): Who cares? How to reshape a democratic politics, New York: Cornell University Press.
Watson, V. (2014). Co-production and collaboration in planning – The difference, Planning Theory & Practice. DOI: 10.1080/14649357.2013.866266

6SSEC-73216

Enacting the Neighborly Economy

Stephanie Rearick[1]

1 - HUMANs Cooperative

Workshop

This is a MAD (Mutual Aid Dream) Match-making workshop, where participants make a brief description of their dream or project, we establish some top needs that might be filled via our existing peer networks, match offers and needs in a way that spurs future action while also demonstrating available tools and practices for ongoing mutual aid and neighborly action.

The workshop will include a brief overview of our existing HUMANs global cooperative network, organized to share knowledge, technical assistance, open source tech tools, and material resources in an open peer-to-peer manner. We aim to uphold core principles globally, interpreted and adapted locally. Autonomy and interdependence are core values. The mission of HUMANs is "to create means for everyone to discover and succeed in work they want to do, with the support of their community." The vision is explicit about connection between limitless numbers of networks, large and small, formal and informal, based in communities of place or practice. The strategy is to create conditions that encourage people to live up to their highest and best selves, with the opportunity to build their skills to their maximum capability, and apply them to making their communities whole and beautiful. The aim is to change economic and social dynamics to value and reward caregiving, creativity, community and civic engagement, and environmental stewardship and regeneration.

However, we do not require formal participation in the HUMANs cooperative and welcome many different networks, organizations, and approaches. The match-making session will offer HUMANs tools for future use, but will not expect or require any participants to use them. The overarching goal is to spur ongoing connection whether formal or informal, social or economic.

The methodology for this workshop is pulled from 30 years' experience starting, running, and learning from complementary currencies, timebanks, and mutual aid networks, including the many things that have not yet worked well. Additional learning has included participation in Post-Growth Institutes Offers and Needs Markets, restorative justice and non-violent communications trainings, and multiple trainings with Art of Hosting.

Keywords: mutual aid, cooperatives, timebanking, commons

Additional Theme: New political economies

Main References:

https://mutualaidnetwork.org
https://humans.at-home.coop
https://space.at-home.coop/index.php/apps/collectives/p/ytdtpC2f6oDNym3/RAMICS-paper-work-group-19
https://offersandneeds.com
https://artofhosting.org/
https://ncorj.org/what-is-restorative-justice/

Theme 2 | Hacking digital infrastructures for the commons

6SSEC-32220

Bringing Resistance into the Equation: Conceptualizing GenAI Integration in Knowledge Work

Alex Miltsov[1] Dilara Baysal[2]

1 - Bishop's University
2 - Bishop's University

Abstract

This paper proposes a novel governance framework for the integration of generative AI into the knowledge work sector. As generative AI technologies enter a wide range of occupations, they bring both opportunities and risks for workers and organizations (Gmyrek et al., 2023; Noy & Zhang, 2023). Our core argument is that workers must be involved in the governance and decision-making processes of AI implementation. First, we outline the multifaceted effects of GenAI on work and employment (Gmyrek et al., 2023; OECD, 2023). We then discuss contemporary practices of AI integration and their shortcomings (Kellogg et al., 2020; Meijerink & Bondarouk, 2023). Next, drawing on Labour Process Theory (LPT), we present a governance framework that recognizes both the active role workers themselves play in introducing GenAI tools into the workflow and their potential resistance to employer-driven, top-down implementation (Braverman, 1974; Burawoy, 1979; Edwards, 1979; Kellogg et al., 2020). Here, we discuss the ramifications of companies curtailing workers' use of GenAI and, conversely, workers resisting employer-introduced GenAI tools. Our goal is to explore barriers to worker empowerment in AI adoption and to outline a governance framework that promotes worker agency, creativity, and collective capability. We address key concerns, including algorithmic transparency and worker data privacy, emphasizing their impact on workers' rights and dignity in increasingly automated workplaces (Gmyrek et al., 2023; Kellogg et al., 2020; Meijerink & Bondarouk, 2023). Finally, we offer specific recommendations for GenAI implementation in organizations.

Keywords: algorithmic management; deskilling; job displacement; managerial control; Shadow AI; technological resistance; organization of labour; worker agency

Additional Theme: New political economies

Main References:

Braverman, H. (1974). *Labor and monopoly capital: The degradation of work in the twentieth century*. Monthly Review Press.

Burawoy, M. (1979). *Manufacturing consent: Changes in the labor process under monopoly capitalism*. University of Chicago Press.

Edwards, R. C. (1979). *Contested terrain: The transformation of the workplace in the twentieth century*. Basic Books.

Gmyrek, P., Berg, J., & Bescond, D. (2023). *Generative AI and jobs: A global analysis of potential effects on job quantity and quality* (ILO Working Paper No. 96). International Labour Office. https://doi.org/10.54394/FHEM8239

Kellogg, K. C., Valentine, M. A., & Christin, A. (2020). Algorithms at work: The new contested terrain of control. *Academy of Management Annals, 14*(1), 366–410. https://doi.org/10.5465/annals.2018.0174

Meijerink, J. G., & Bondarouk, T. (2023). The duality of algorithmic management: Toward a research agenda on HRM algorithms, autonomy and value creation. *Human Resource Management Review, 33*(1), Article 100876. https://doi.org/10.1016/j.hrmr.2021.100876
Noy, S., & Zhang, W. (2023). Experimental evidence on the productivity effects of generative artificial intelligence. *Science, 381*(6654), 187–192. https://doi.org/10.1126/science.adh2586
Organisation for Economic Co-operation and Development. (2023). *OECD employment outlook 2023: Artificial intelligence and the labour market*. https://doi.org/10.1787/08785bba-en

6SSEC-34544

Hacking Agile for the Commons: Rhythmic Governance, Temporal Equity, and Transnational Federated Commoning

Jasmina Nikolic[1] Biljana Markovic[2]

1 - University of Belgrade
2 - Agile Humans

Abstract

This paper asks how community-led initiatives (CLIs) can sustain democratic legitimacy under digitacy — the platform- and algorithm-mediated regime that compresses civic time, captures attention, and entrenches what I call digital empires. Rather than proposing rupture, it advances Agileocracy as a hack in this conference's precise sense: a situated reappropriation of an existing infrastructure — Agile, a corporate and managerial method — redirected toward common goods. The provenance is owned, not hidden; the contribution lies in stripping Agile of its productivity logic and re-grounding its core mechanism, the action–reflection cycle, as a new socio-economic and organizational model for self-governance within the commons.

Theoretically, the paper sits within deliberative and monitory democratic theory (Habermas, Dryzek, Keane) but reframes legitimacy as responsiveness rather than speed: authority that is publicly reasoned, revisable, and inclusive. It draws on social-acceleration theory (Rosa) and relational, more-than-human accounts of stewardship (Latour) to argue that responsiveness must be coupled with rest, care, and rights-sensitive deceleration. Methodologically it is theoretical–constructivist, elaborating concepts through heuristic cases of platform-mediated CLIs — Decidim (Barcelona), vTaiwan/Pol.is, BA Elige (Buenos Aires), and municipal 311 systems — selected for documented iterative mechanisms and public traceability.

The core construct is rhythm: an institutionalized alternation of action and reflection, formalized as a repeatable PULSE cycle (Prioritize–Undertake–Learn–Synchronize–Explain) with auditable reasons, ranked public backlogs, and published learning reports. Three safeguards convert cadence from a managerial tool into a democratic one: temporal equity (multi-tempo, compensated, accessible participation so acceleration excludes no one), rights-sensitive slow lanes (where liberties are at stake, speed yields to justification), and platform accountability (auditable interfaces and contestable algorithms).

Crucially for transnational commoning, the paper extends polycentric governance (Ostrom) along a temporal axis: federated, cross-border commons can coordinate not through hierarchy but

through synchronized review calendars and shared iteration logs — a shared grammar of cadence that enables translation and learning across plural initiatives without collapsing their diversity into uniformity.

Implications. For activism and CLIs, the paper offers a concrete, low-cost design vocabulary — review windows, retrospectives, ranked backlogs, contestability routes — that small initiatives can prototype and federate. For policy, it reframes the evaluative question from "did it deliver?" to "were adjustments publicly justified, inclusively shaped, and timely within a declared rhythm?" For research, it proposes indicators (cycle regularity, learning-report quality, change-log traceability, tempo-diversity, perceived responsiveness, cross-node synchrony) to test whether rhythmic design sustains trust and solidarity under volatility. Agileocracy is offered not as a finished model but as an open, hackable protocol for governing common futures with time rather than over it.

Keywords: agileocracy, commons, rhythm, responsiveness, platforms
Additional Theme: New political economies

Main References:

Beck, K., et al. (2001). Manifesto for Agile Software Development. agilemanifesto.org.
Castells, M. (1996). The Rise of the Network Society. Blackwell.
Dryzek, J. S. (2010). Foundations and Frontiers of Deliberative Governance. Oxford University Press.
Habermas, J. (1981). The Theory of Communicative Action, Vol. 1. Beacon Press.
Highsmith, J. (2009). Agile Project Management: Creating Innovative Products. Addison-Wesley.
Keane, J. (2009). The Life and Death of Democracy. Norton.
Latour, B. (2017). Facing Gaia: Eight Lectures on the New Climatic Regime. Polity.
Lessig, L. (2006). Code: And Other Laws of Cyberspace, Version 2.0. Basic Books.
Mergel, I., Gong, Y., & Bertot, J. (2020). Agile government: Systematic literature review and future research agenda. Government Information Quarterly, 37(3), 101460.
Ostrom, E. (2010). Beyond Markets and States: Polycentric Governance of Complex Economic Systems. American Economic Review, 100(3), 641–672.
Rosa, H. (2013). Social Acceleration: A New Theory of Modernity. Columbia University Press.
Sabel, C. F., & Zeitlin, J. (2012). Experimentalist Governance. In D. Levi-Faur (ed.), The Oxford Handbook of Governance. Oxford University Press.
Varoufakis, Y. (2023). Technofeudalism: What Killed Capitalism. The Bodley Head.
White, J. (2023). In the Long Run: The Future as a Political Idea. Profile Books.

6SSEC-49055

RADAR SOCIAL: Readiness Metric for Social Innovation from the Perspective of Intellectual Property and Technology Transfer

Maria dos Prazeres Costa Santos[1] Camila Torres Santos[2]
Antonio Martins de Oliveira Júnior[3] José da Silva Rabelo Neto[4]

1,2,3,4 - University of Sergipe

Abstract

This investigation points toward the structuring of readiness metrics applied to Social Innovation (SI), stemming from a critique of the allocative inefficiencies generated by "impact myopia." Historically, while material-based technological innovations rely on universal and consolidated parameters, such as the Technology Readiness Level (TRL), the field of SI lacks analogous instruments to diagnose the maturity of interventions in a structured manner. This asymmetry compromises the allocation of investments and social capital, which are often based on ex-post evaluations and rhetorical intentions, failing to provide scalable predictability and continuous risk management (ex-ante).

In this context, the primary objective of this work is to analyze the algorithmic architecture of the Radar Social platform, an innovation designed upon the Social Readiness Level (SRL) framework. Methodologically, the research adopts a qualitative, descriptive, and exploratory approach, utilizing documentary research and a literature review. The study articulates epistemological, theoretical, and technical dimensions to analyze the intersection between the diagnosis of socio-technical maturity, the paradox of knowledge privatization, and the limitations of the Brazilian Industrial Property Law (Law No. 9,279/1996).

The architecture of Radar Social divides the innovation lifecycle into three macro-phases and nine SRL levels. The differentiator of this model is the mechanism that will transmute eminently qualitative anthropological and governance variables into parameterized and auditable data matrices. The algorithm requires factual evidence to validate the transition between readiness levels, filtering distortions and ensuring that interventions possess a truly transferable methodology to new territorial ecosystems.

Furthermore, the research's central argument demonstrates that the lack of metrics is linked to the legal vulnerability of civil society organizations. As current legislation prohibits the patenting of abstract and community-based methods, Radar Social guides protection through the legal framework of Trade Secrets by attesting to the replicability of an initiative. This shields local practices against technological expropriation and the enclosure movement of the public domain.

The practical implications conclude that the platform equips Scientific, Technological, and Innovation Institutions (STIs) and the Venture Philanthropy sector with evidence-based governance. The tool enables the valuation of intangible assets and consolidates formal flows of Social Technology Transfer, allowing for the secure licensing of methodologies by the communities themselves to ensure systemic transformation and an enduring alteration of power matrices.

Keywords: Social Innovation; Governance; Technology Transfer

Additional Theme: Emerging action-research methods and methodologies.

Main References:

AVELINO, F.; WITTMAYER, J. M.; PEL, B.; WEAVER, P.; DUMITRU, A.; HAXELTINE, A.; KEMP, R.; JØRGENSEN, M. S.; BAULER, T.; RUIJSINK, S.; O'RIORDAN. T. Transformative social innovation and (dis)empowerment. Technological Forecasting and Social Change, v. 145, p. 195–206, 2019. https://doi.org/10.1016/j.techfore.2017.05.002.
BARBOSA, D.B. Tratado da Propriedade Intelectual - Tomo IV. 2. ed. Rio de Janeiro: Lumen Juris, 2025.
BAYUO, B. B.; CHAMINADE, C.; GÖRANSSON, B. Unpacking the role of universities in the emergence, development and impact of social innovations – A systematic review of the literature. Technological Forecasting and Social Change, v. 155, 120030, 2020. https://doi.org/10.1016/j.techfore.2020.120030.
BHATT, P.; AHMAD, A. J. Financial social innovation to engage the economically marginalized: insights from an Indian case study. Entrepreneurship & Regional Development, v. 29, n. 5-6, p. 391-413, 2017. https://doi.org/10.1080/08985626.2017.128796.
CAJAIBA-SANTANA, G. Social innovation: Moving the field forward. A conceptual framework. Technological Forecasting and Social Change, v. 82, p. 42–51, 2014. https://doi.org/10.1016/j.techfore.2013.05.008.
CORTESE, D.; CIVERA, C.; CASALEGNO, C.; ZARDINI, A. Transformative social innovation in developing and emerging ecosystems: a configurational examination. Review of Managerial Science, v. 18, n. 3, p. 827-857, 2024. https://doi.org/10.1007/s11846-023-00624-1.
FREIRE, K. de M.; DEL GAUDIO, C.; FRANZATO, C. Design-driven strategies for creative social innovation ecosystems. International Journal of Knowledge Engineering and Management (IJKEM), Florianópolis, v. 6, n. 16, p. 46-69, 2017. https://doi.org/10.47916/ijkem-vol6n16-2017.
FANHAIMPORK, D.; MELO, D. R. A. de. Mapeamento do Ambiente da Transferência de Tecnologia nas Universidades Brasileiras. Cadernos de Prospecção, Salvador, v. 16, n. 4, p. 1256–1273, 2023. https://doi.org/10.9771/cp.v16i4.50520.
METSZŐSY, G. Evaluating Social Innovation Tools: Process-Oriented Approach. Theory, Methodology, Practice – Review of Business and Management, v. 16, n. 1, p. 19-29, 2020. https://doi.org/10.18096/TMP.2020.01.03.
MOULAERT, F.; Martinelli, F.; González, S.; Swyngedouw, E. Social innovation and governance in European cities: Urban development between path dependency and radical innovation. European Urban and Regional Studies, v. 14, n. 3, p. 195–209, 2007. https://doi.org/10.1177/0969776407077737.
MOULAERT, F.; MEHMOOD, A. Towards a social innovation (SI) based epistemology in local development analysis: lessons from twenty years of EU research. European Planning Studies, v. 3, n. 28, p. 434-453, 2019. https://doi.org/10.1080/09654313.2019.1639401.
MULGAN, G. Social innovation: What it is, why it matters and how it can be accelerated. London: The Young Foundation, 2007.
MULYANINGSIH, H. D.; YUDOKO, G.; RUDITO, B. Knowledge-based social innovation process in social enterprise: a conceptual framework. Advanced Science Letters, v. 22, n. 5-6, p. 1393-1397, 2016. https://doi.org/10.1166/asl.2016.6621.
MURRAY, R.; CAULIER-GRICE, J.; MULGAN, G. The Open Book of Social Innovation. Londres: NESTA / The Young Foundation, 2010.
NAATU, F.; ALON, I. Social franchising: a bibliometric and theoretical review. Journal of Promotion Management, v. 25, n. 5, p. 738–764, 2019. https://doi.org/10.1080/10496491.2019.1584777.
SAWYER, R. K.; HENRIKSEN, D. Explaining creativity: the science of human innovation. 3. ed. Oxford: Oxford University Press, 2024.

SPRENKELING, M.; GEERDINK, T.; SLOB, A.; GEURTS, A. Bridging social and technical sciences: Introduction of the Societal Embeddedness Level. Energies, v. 15, n. 17, 6252, 2022. https://doi.org/10.3390/en15176252.
VERMA, A.; ALLEN, T. A Sociotechnical Readiness Level Framework for the Development of Advanced Nuclear Technologies. Nuclear Technology, v. 209, p. 1722-1739, 2024. https://doi.org/10.1080/00295450.2024.2336355.

6SSEC-79234

Cocoso: Cooperation Software for Federated Communities

Emin Durak[1] Johan Forsman[2]

1 - Samarbetet
2 - Skogen

Experience Report

Platform/Sharing economy was in its infancy during the 2010s, but somehow lately they have been taken over by the techno-oligarchical entities who favor interest and profit for themselves over care and benefit for people.

Addressing this with an intention to embrace and co-create alternatives to the existing centralized services, we wanted to build a tool that leverages local culture and interconnects people both locally and globally. Impacted by insecurities of the pandemic; we wished to define our tool on the basis of collaboration and cooperation for the post-pandemic world. Thus we named it Cocoso - "Community Cooperation Software", based on which we created the federated platform network in Sweden for alternative local communities called Samarbetet, meaning "Collaboration" in Swedish.

Speaking of federation, Cocoso technically works like this: It provides with the possibility of multiple tenant organizations living in one installation, each of which interconnected to each other; having their own space in the form of a website - either on an independent domain or subdomain (i.e. under federating umbrella organization). Each content created in the entire installation is saved in the same database and flagged with their relevant community organization. Therefore we designed it so that all the content gets automatically published additionally in one specified website called "the Portal" for easing access to everyone to share their commons and be visible. I.e. check: www.samarbetet.org

In principle, the underlying motivations and the base mechanism for the tool have always been very clear: Making it easy to manage and create an ecosystem for communities that comprise of:

1. *Humans*: Those who work, create, cherish together,
2. *Material Commons*: Premises, rooms, studios, equipment etc for sharing,
3. *Activities*: Certain, specific time frame, or series of such time frames, that connect the previous two; for private reservations or public events

Cocoso provides many features like calendar, listing pages for events, groups, resources etc, as well as users. Then there is also "Composable Pages" feature like a page builder, and portfolio for people to publish their artworks or offerings, as well as built-in email newsletter. Last but not least, we just released the "Direct Messaging" feature, with encryption.

With over 2250 users in different installations, over 8600 activities having been created so far with 92 communities onboarded, we still have a lot to do. We are tinkering around nowadays about how we could leverage "grassroots markets" for people to manage their economies as well; enabling selling their creations within and across their communities.

Another major improvement we'd like is to make it even more decentralized. Although it is easily possible for members to communicate within each platform, it is not yet possible to do so across platforms, which would be by using such open technologies as Activity Pub.

Cocoso is in continuous development serving local communities using it; enabling resource-sharing, artistic & cultural creations, and solidarity. We like that in the future it will potentially help them create more and flourish; even perhaps with their own local, alternative currencies.

Keywords: community, cooperation, federation, cooperative, commons
Additional Theme: Transnational cooperation and federated commons
Main References:

www.cocoso.info
www.samarbetet.org
www.skogen.pm
https://aboutcircles.com

6SSEC-84623

Hacking the Farm Number: Digital Infrastructure, Food Sovereignty, and the Politics of Bureaucratic Access

Thomas Andersen[1] Lisa Monte[2] Lindsay Waters[3]

1 - Cooperative Food Empowerment Directive (CoFED)
2 - ZForm (Co-founder)
3 - ZForm (Co-founder)

Experience Report

ZForm is a community-built digital platform helping historically underserved farmers (Black, Latino, Indigenous, and Limited Resource producers) access USDA programs by completing and submitting federal forms online. Piloted under the Biden administration with PROCAFE coffee growers in Puerto Rico and expanded to Texas through deliberate collaboration with FSA county staff, ZForm achieved a 100% application success rate and dramatically reduced processing times. With the Trump administration deploying a $300 million sole-sourced alternative, this report asks what it takes for community-built digital infrastructure to survive political displacement and what that means for the commons.

This report is grounded in practice-as-knowledge-production, drawing on commons theory, specifically digital infrastructure as a shared resource versus enclosure, and food sovereignty as a framework for understanding USDA program access as structural justice. Methodologically, it is rooted

in community listening, co-design with farmers and FSA staff, and practitioner reflection across a multi-year implementation.

In the United States, historically underserved farmers (Black, Latino, Indigenous, and Limited Resource producers) routinely waited 300 or more days to receive service from USDA Farm Service Agency offices that served other farmers in 30 to 60 days. Not by formal policy, but through structural racism embedded in agricultural bureaucracy (Daniel, 2013; USDA Civil Rights Action Team, 1997). ZForm was built to hack that disparity: a community-oriented digital platform that auto-generates compliant USDA forms and submits them directly to county FSA offices, available at $5 or free through partner vouchers.

Piloted first in Puerto Rico and Texas, both regions with deep histories of USDA discrimination (Pigford v. Glickman, 1999; Gordon Nembhard, 2014), the project achieved a 100% application success rate with PROCAFE coffee growers and built genuine institutional trust with FSA county staff over two to three years, including direct engagement on whether the platform would displace their jobs. It would not: ZForm was designed as a complement to FSA work, freeing staff from error-prone submissions to focus on complex cases and farmer relationships. FSA staff who initially resisted became its most effective advocates.

That trust coincided with a change in administration. The Trump administration has since announced "One Farmer, One File", a $300 million sole-sourced initiative currently functional only for farmers already in the USDA system, with a fifteen-screen login experience that reproduces the complexity it claims to solve (Srnicek, 2017). Years of community-rooted work face active pressure; yet ZForm continues to expand, now supporting farmers across 17 states.

This report identifies four structural lessons: the bureaucratic form as a site of enclosure (Scott, 1998); the ethics of complementarity between community tools and institutional workers; the irreducibly political character of ostensibly neutral digital infrastructure (Bollier & Helfrich, 2019); and the incompatibility between the slow timescales of genuine commoning and electoral discontinuity (Gibson-Graham, 2006).

ZForm is not a finished solution, and this is not a success story. It is an ongoing experiment grounded in what farmers told us they needed, shaped by honest dialogue with the public servants who deliver those services. These conditions are the defining context of any serious commoning practice today and the most important reason to keep hacking.

Keywords: digital infrastructure, food sovereignty, re-colonization

Additional Theme: New political economies

Main References:

Bollier, D., & Helfrich, S. (2019). Free, fair and alive: The insurgent power of the commons. New Society Publishers.

Daniel, P. (2013). Dispossession: Discrimination against African American farmers in the age of civil rights. University of North Carolina Press.

Evans, T. (2023-2025). ZForm pilot program: Field documentation and practitioner reflection. NCBA CLUSA / CoFED. [Primary practitioner source]

Gibson-Graham, J. K. (2006). A postcapitalist politics. University of Minnesota Press.

Gordon Nembhard, J. (2014). Collective courage: A history of African American cooperative economic thought and practice. Penn State University Press.

Holt-Gimenez, E. (2017). A foodie's guide to capitalism: Understanding the political economy of what we eat. Monthly Review Press.
Pigford v. Glickman, 185 F.R.D. 82 (D.D.C. 1999).
Scott, J. C. (1998). Seeing like a state: How certain schemes to improve the human condition have failed. Yale University Press.
Srnicek, N. (2017). Platform capitalism. Polity Press.
USDA Civil Rights Action Team. (1997). Civil rights at the United States Department of Agriculture. U.S. Department of Agriculture.

Theme 3 | New political economies

6SSEC-15884

From Regenerative Theory to Practice: Developing the Ecoprise Ecopreneurial Model

Amandine Gameiro[1] Ana Margarida Esteves[2]

1, 2 - CEI-Iscte, Center of International Studies, Iscte - University Institute of Lisbon, Portugal

Abstract

The Anthropocene's ecological and social crises expose the limitations of traditional sustainability models and sustainability-oriented business models, which often focus on harm reduction rather than systemic transformation. In response, regenerative entrepreneurship has emerged as a paradigm aiming to create net-positive impacts for ecosystems and communities. While recent regenerative, eco-entrepreneurial and multispecies frameworks provide important conceptual advances, operational and empirically grounded models to be applied and tested in real-world contexts remain scarce. This paper addresses this gap through the experience developed by the application of the Ecoprise[1] regenerative business model within an experiential Ecoprise Massive Open Online Course (MOOC)[2].

The Ecoprise model extends the five core regenerative business strategies dimensions identified by Das and Bocken (2024) - Purpose, Networks, Ownership, Regeneration, and Impact - by incorporating Culture and Repeatability. The model and the MOOC were co-developed through a mixed-method research design combining a structured literature review with empirical data collected by the European Ecoprise project[3] consortium involving experienced organizations in social innovation, entrepreneurship, collaborative research, higher education and EQF certification. It included semi-structured interviews, focus groups, and a SWOT analysis involving stakeholders engaged in social entrepreneurship, educators, community and ecovillage initiatives in Portugal, Serbia, Lithuania, Italy and Greece. The Ecoprise model and MOOC development were also informed by ecovillage design education principles, permaculture ethics, and systems-based frameworks.

To evaluate applicability, the Ecoprise regenerative business model was tested through an action research approach within the Ecoprise MOOC. Two trimestral pilot iterations of the course were conducted in Portugal (2025-2026), involving 40 students who developed real-world entrepreneurial projects using the Ecoprise seven-dimensional model to specific local or community contexts at the end of the training. Data collection included student project outputs, reflective assignments, course assignments, feedback and tutor observations.

The analysis followed a qualitative thematic approach, complemented by cross-case comparison of student projects. Findings suggest that the Ecoprise model facilitates the integration of ecological, social, and economic considerations, enhancing students' capacity for systems thinking and holistic design. The integration of Culture as a foundational dimension proved critical in aligning individual and

[1] The term "Ecoprise" is a derivative of "Ecological" and "Enterprise", and it is the signature of the European project Ecoprise (see next note).
[2] Ecoprise Massive Open Online Course (MOOC) and the E-Learning Platform: https://elearning.ecoprise.eu/
[3] ECOPRISE - *Future-oriented social entrepreneurship through Ecovillage Design*. Project Number 101140200-ECOPRISE-ERASMUS-EDU-2023-PI-ALL-INN. 01/02/2024 - 31/01/2027. Erasmus+ Programme, Key Action 2: Partnerships for Innovation - Alliances 2023. https://ecoprise.eu/

organizational values, while Repeatability supported reflections on scalability and contextual adaptation. Notably, entrepreneurial skills and business knowledge are not typically part of regenerative and sustainability training for activists and practitioners. The Ecoprise model and MOOC training have been identified as significant advancements in the development of regenerative entrepreneurial skills in a real-life context. However, the study also identified challenges related to the model's complexity, difficulties in measuring regenerative impact, online training limitations, tensions between regenerative ideals and practical implementation constraints, while demonstrating the transformative potential of experiential learning approaches.

This research contributes to the field of regenerative entrepreneurship by offering a theoretically grounded and empirically tested framework that bridges conceptual development and practical application. It also provides evidence of the Ecoprise approach to advancing theoretical innovation in regenerative entrepreneurship, and of the role of higher education in testing innovative ecopreneurial models. This is particularly important for members of grassroots and community-led initiatives, as it supports the transition from sustainability to regeneration in entrepreneurial practice.

Keywords: regenerative entrepreneurship, ecopreneurship action-research, post-sustainability transitions, applied systems-thinking, innovative MOOC hybrid education

Additional Theme: Hacking digital infrastructures for the commons OR Knowledge, memory, transmission

Main References:

Bocken, N. M. P., Niessen, L., & Short, S. W. (2022). The Sufficiency-Based Circular Economy-An Analysis of 150 Companies. Frontiers in Sustainability, 3. https://doi.org/10.3389/frsus.2022.899289

Cirvinskiene, L. & Vrenko, M. 2024. Ecoprise Model Prototype – WP2 Exploration of ecovillage design potential for a new entrepreneurial model. ECOPRISE Future-oriented social entrepreneurship through Ecovillage Design. EU Funded Project Number 101140200 - ERASMUS-EDU-2023-PI-ALL-INNO. https://ecoprise.eu/?sdm_process_download=1&download_id=1720

Das, A., & Bocken, N. (2024). Regenerative business strategies: A database and typology to inspire business experimentation towards sustainability. Sustainable Production and Consumption, 49, 529-544. https://doi.org/10.1016/j.spc.2024.06.024

Fullerton, J. (2025). Regenerative Economics: Revolutionary Thinking for a World in Crisis. New Society Publishers.

Gameiro, A., Esteves, A.M., Reiner, M., Sanborn, J-F. 2025. D3.1 Ecoprise Training Syllabus and Course - WP3: Development of the Ecoprise design course and training vademecums. ECOPRISE Future-oriented social entrepreneurship through Ecovillage Design. EU Funded Project Number 101140200 - ERASMUS-EDU-2023-PI-ALL-INNO. https://ecoprise.eu/?sdm_process_download=1&download_id=3002

Kent, D. (2024). Regenerating Essential Goods and Services in Urban Landscapes: Sustainability Through Ecological Design. Routledge.

Kolb, D. (2015). Experiential Learning: Experience as the Source of Learning and Development. Pearson FT Press.

Mang, P. & Haggard, B. (2016). Regenerative Development and Design: A Framework for Evolving Sustainability. Wiley.

Stylianou, K. (2025, May 27). Ecoprise: Future-Oriented Social Entrepreneurship through Ecovillage Design.

https://education-for-climate.ec.europa.eu/community/topic/ecoprise-future-oriented-social-entrepreneurship-through-ecovillage-design
Stylianou, K. (2025, July 15). Ecoprise Prototype: Model and Skillset of the Ecoprise Designer. https://epale.ec.europa.eu/en/content/ecoprise-prototype-model-and-skillset-ecoprise-designer
Thomsen, B., Vassallo, J., Wright, C., Chen, S., Thomsen, J., Villar, D., Gosler, A., Best, T., Deshwal, A., Coose, S., Such, R., Huikuri, S., Fennell, S. R., Hincapié, M. A., Winfrey, D., Mirin, B. H., Pekrul, A., Riley, E., & Muurlink, O. (2024). Reimagining entrepreneurship in the Anthropocene through a multispecies relations approach. Journal of Business Venturing Insights, 22, e00507. https://doi.org/10.1016/j.jbvi.2024.e00507
Vujičić, M., Pavluković, V., Solarević, M., Đukičin Vučković, S., Gkrimoura, A., Reiner, M. 2024. D2.3: Skillset for Ecoprise designer – WP2 Exploration of ecovillage design potential for a new entrepreneurial model. ECOPRISE Future-oriented social entrepreneurship through Ecovillage Design. EU Funded Project Number 101140200 - ERASMUS-EDU-2023-PI-ALL-INNO. https://ecoprise.eu/?sdm_process_download=1&download_id=1724
Wahl, D. C. (2022). Designing Regenerative Cultures. Triarchy Press Ltd.

6SSEC-18323

From Collapse to Hacking: Solidarity prepping as resistance and prefiguration

Julia Tschersich[1]

1 - Utrecht University, Copernicus Institute of Sustainable Development

Abstract

Accelerating climate disruption, ecological breakdown, and the global resurgence of authoritarianism and fascism are profoundly reshaping the political horizons within which social movements operate. While scholarship on political ecology and degrowth has long examined community-based initiatives as sites of prefigurative politics and social-ecological transformation, less attention has been paid to movements that begin from the premise that worsening ecological crises and political repression are already constraining possibilities for transformative change. How are common futures imagined and enacted when collapse is treated not as a distant scenario but as already unfolding?

This paper explores the emergence of solidarity prepping as a form of prefigurative politics that responds to this question. In contrast to individualised survivalism, solidarity prepping mobilises collapse as a political starting point for building collective capacities of mutual aid, care, and autonomous self-organisation. Drawing on anarchist traditions of mutual aid and commoning, as well as scholarship on disaster communities, solidarity prepping seeks to build the relationships, organisational infrastructures, and practical skills that enable communities to collectively navigate ecological disruption and political repression.

Based on the German Collapse movement as a case study, this research assesses how solidarity prepping, in building collective structures for mutual aid, (re)learning practical skills and employing appropriate technologies, and building translocal support networks, may prefigure democratic self-organization, autonomy and post-capitalist, social-ecological practices, while simultaneously resisting authoritarian and fascist enclosure. This also offers the potential to build links across

movements and build larger translocal network. Transformation is thus enacted through practices that seek to expand collective capacities in the here while not losing sight of future threats.

Keywords: collapse; solidarity prepping; resistance; prefiguration

Additional Theme: transnational cooperation and federated commons

Main References:

Davidson, J. P. L. (2023). Two cheers for collapse? On the uses and abuses of the societal collapse thesis for imagining Anthropocene futures. Environmental Politics, 32(6), 969–987. https://doi.org/10.1080/09644016.2022.2164238
Firth, R. (2020). Mutual Aid, Anarchist Preparedness and COVID-19. In J. Preston & R. Firth (Eds.), Coronavirus, Class and Mutual Aid in the United Kingdom (pp. 57–111). Springer International Publishing. https://doi.org/10.1007/978-3-030-57714-8_4
Gibson-Graham, K., Cameron, J., & Healy, S. (2016). Commoning as a postcapitalist politics. In A. Amin & P. Howell (Eds.), Releasing the Commons: Rethinking the futures of the commons (1st ed., pp. 192–212). Routledge. https://doi.org/10.4324/9781315673172
Hansson, J.-E. (2023). Disaster Anarchy: Mutual Aid and Radical Action. Utopian Studies, 34(3), 606–612. https://doi.org/10.5325/utopianstudies.34.3.0606
Hollander, Z. (2025). Urban Spaces of Crisis Solidarity: Mutual Aid, Prefiguration, and Critical Imaginaries. Antipode, 57(6), 2369–2392. https://doi.org/10.1111/anti.70059
Kinna, R. (1995). Kropotkin's Theory of Mutual Aid in Historical Context. International Review of Social History, 40(2), 259–283. https://doi.org/10.1017/S0020859000113227
Malmqvist, K. (n.d.). Avoiding the hope of avoiding collapse: Collapsology and non-hope as an emotional practice of conviction. Social Movement Studies, 0(0), 1–18. https://doi.org/10.1080/14742837.2024.2321131
Spade, D. (2020). Solidarity Not Charity: Mutual Aid for Mobilization and Survival. Social Text, 38(1 (142)), 131–151. https://doi.org/10.1215/01642472-7971139

6SSEC-20587

Beyond Development: Territorial Commoning and Collective Experimentation in Cova da Beira Converge

Anabela Dinis[1] Filipa Costa[2]

1 - University of Beira Interior, NECE – Research Centre for Business Sciences, Portugal
2 - Prout Research Institute Portugal

Abstract:

This contribution examines Cova da Beira Converge, a community-led initiative emerging in an inland region of Portugal, as an experiment in territorial transformation beyond conventional development paradigms. In a context marked by demographic decline, institutional fragmentation, economic dependency, and ecological uncertainty, the initiative seeks to create conditions for collective action among citizens, associations, municipalities, businesses, and knowledge institutions without relying on predefined development blueprints or growth-centred strategies.

The paper is situated within debates on emerging political economies beyond growth-centred development. It draws on commons theory and polycentric governance (Ostrom, 1990), commoning as a social and institutional practice (Bollier & Helfrich, 2019), post-development and pluriversal perspectives (Escobar, 2020), and post-growth approaches (Kallis et al 2020) that challenge linear narratives of progress. Together, these perspectives emphasise collective self-organisation, plurality, experimentation, and the capacity of communities to create alternative pathways for socio-ecological transformation.

Methodologically, the contribution adopts an action-research perspective combining participant observation, documentation of collective processes, reflective practice, and qualitative assessment of the initiative's evolving narratives, relationships, and forms of collaboration. The analysis is informed by two complementary research positions: one grounded in deep engagement with the initiative under study and another offering greater analytical distance from the process. Through an ongoing dialogue between insider and outsider perspectives, the paper seeks to balance contextual depth, interpretive richness, and critical reflection. Particular attention is given to how diverse actors negotiate differences, build trust, and experiment with new forms of territorial coordination in the absence of a shared ideology, formal hierarchy, or institutional centre.

The central argument is that the most significant outcome of Cova da Beira Converge is not the implementation of specific projects, but the creation of a social space where alternative political-economic imaginaries can be explored and enacted. The initiative functions as a living laboratory for territorial commoning, enabling participants to move beyond the dominant assumption that development must be driven by external investment, centralised planning, or perpetual economic growth. Instead, it fosters collective capacities for sensemaking, cooperation, and experimentation under conditions of uncertainty and contradiction.

The case contributes to ongoing discussions on community-led initiatives by illustrating how territorial transformation can emerge through processes of collective learning rather than through predefined strategies. For researchers, it offers insights into commoning as an emergent political-economic practice. For activists and community organisers, it highlights the importance of

creating spaces that sustain dialogue, trust, and collaborative experimentation. For policymakers, it suggests that supporting territorial resilience may depend less on delivering solutions and more on enabling communities to develop their own capacities for collective agency and future-making.

Keywords: Territorial Commoning; Post-Growth; Action Research
Additional Theme: Knowledge, memory, and transmission.

Main References:

Bollier, D., & Helfrich, S. (2019). Free, Fair and Alive: The Insurgent Power of the Commons. New Society Publishers.
Escobar, A. (2018). Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds. Duke University Press.
Escobar, A. (2020). Pluriversal Politics: The Real and the Possible. Duke University Press.
Kallis, G.; Paulson, S.; D'Alisa, G.; Demaria, F. (2020). The Case for Degrowth. Polity Press
Ostrom, E. (1990). Governing the Commons: The Evolution of Institutions for Collective Action. Cambridge University Press.

6SSEC-26244

Shrinking Fisheries Space and Its Effect on Marginalized Women in Coastal Andhra Pradesh

SRIDEVI GUMMADI[1] Amalendhu Jyotishi[2] Chandrima Biswas[3]

1- University of Hyderabad
2 - Azim Premji University
3 - University of Hyderabad

Abstract:

The interface between land and sea is the coast, which is characterized by diverse social and ecological subsets. In the present era, changes in space and the shrinking of coastal areas are occurring vigorously at global, regional, and local levels, impacting dependent coastal communities. According to the 2011 census, Coastal Andhra Pradesh has an area of 95,442 square kilometers, which is 57.99% of the state's total area, and a population of 34,193,868, which is 69.20% of the state's population. A study conducted by the National Coastal Research Center found that 29 percent of Andhra Pradesh's vast coastline has been eroded, with extremely severe erosion in 5 places and severe erosion in 48 places. The shrinking of fisheries space in Andhra Pradesh reflects broader transformations in coastal economies, fisheries governance, and global seafood markets. This study focuses on the impact of shrinking coastal spaces on marginalized communities, especially on women at the grassroots level.

Based on in-depth interviews and focused group discussions on the Vishakhapatnam Coast, this study explores livelihood transitions and who bears the greatest burden within households. Industrial fishing expansion, coastal development, market inequalities, social stigma, and environmental stress are further reducing their access to marine resources. The shrinking physical space is evident in the loss of traditional fish-drying areas and in the encroachment of coastal commons in the study area. Women often travel longer distances to process and market fish, increasing their time burden and operational

cost. And with the changing economic space, many women continue to operate with low capital, unstable incomes, and high livelihood vulnerability. On the other hand, caste disparities, market-driven institutions, and women vendors' socioeconomic status all affect their capacity to sell fish, which, in turn, affects their nutritional security (39.4 percent of women aged 15-49 are undernourished). Traditional support networks are also under strain due to migration, occupational shifts, and changing family structure.

Addressing these challenges requires attention to policies that protect small-scale fisheries and recognize their role in sustaining food systems. Therefore, this study reinforces the need for equitable access to fish resources, especially for marginalized women, gender responsive coastal planning, protection of commons for long-term sustainability, and nutrition security in shrinking coastal Andhra Pradesh.

Keywords: Coastal Commons; Shrinking Space; Marginalised Women; Nutritional Insecurity

Additional Theme: more-than -human commons and relational worldviews.

Main References:

Bavinck, M., Berkes, F., Charles, A., Dias, A. C. E., Doubleday, N., Nayak, P., & Sowman, M. (2017). The impact of coastal grabbing on community conservation–a global reconnaissance. Maritime studies, 16(1), 8.

Campling, L., Havice, E., & McCall Howard, P. (2012). The political economy and ecology of capture fisheries: market dynamics, resource access and relations of exploitation and resistance. Journal of Agrarian Change, 12(2-3), 177-203.

Cavole, L. M., Gragnolati, M., Matoso Silva, R. V., Lopes, P. F., Giarrizzo, T., & Reis-Filho, J. A. (2025). Unveiling Gender Disparities: The Role of Women in Transforming Small-Scale Fisheries. Fish and Fisheries, 26(6), 1146-1163.

Frangoudes, K., Gerrard, S., & Kleiber, D. (2019). Situated transformations of women and gender relations in small-scale fisheries and communities in a globalized world. Maritime Studies, 18(3), 241-248.

Jacob, M. J. K., & Rao, P. B. (2016). Socio-ecological studies on marine fishing villages in the selective south coastal districts of Andhra Pradesh. Ecotoxicology and Environmental Safety, 134, 344-349.

Jyotishi, A. (2023). Fish for food or fish for feed: new populism and blue economy perspective. In Encyclopedia of new populism and responses in the 21st century (pp. 1-6). Singapore: Springer Nature Singapore.

Kankara, R. S., Selvan, S. C., Markose, V. J., Rajan, B., & Arockiaraj, S. (2015). Estimation of long and short term shoreline changes along Andhra Pradesh coast using remote sensing and GIS techniques. Procedia Engineering, 116, 855-862.

Suripeddi, S., Surathkal, P., Jyotishi, A., & Bhatta, R. (2025). Accumulation by dispossession: evidence of shrinking space for small-scale fishers of Karnataka coast. Maritime Studies, 24(1), 4.

6SSEC-27984

Transition Design and Alternative Economies: Learnings, Tensions, and Pending Dialogues

Valentina Alcalde Gómez[1] Ernesto Ramon Rispoli[2]

1 - Marie Skłodowska-Curie Fellow (seizmic Doctoral Network), University of Naples Federico II

2 - University of Naples Federico II

Abstract

Transition Design (TD) emerged in 2015 proposing that design can steer societal transitions toward sustainable, equitable, and desirable futures (Irwin 2015). Its framework operates through four areas: Visions for Transition, Theories of Change, Posture and Mindset, and New Ways of Designing (Irwin, Kossoff, and Tonkinwise 2015). TD distances itself from neoliberal capitalism and gestures toward alternative economies such as degrowth, commons, Buen Vivir, and social and solidarity economies (Irwin, Kossoff, and Tonkinwise 2015; Escobar 2015; Mages and Onafuwa 2019). Drawing on a literature review of 68 sources (2015–2025), this paper examines how TD has engaged with alternative economies – its contributions, blind spots, and pending dialogues. We ask: what can alternative economies learn from a decade of TD? And what can TD learn from community-led initiatives, commons-based practices, and solidarity economies operating beyond design frameworks?

Our analysis shows three contributions. First, TD offers an ontological framework that challenges capitalist realism and opens space for pluriversal economic imaginaries. TD legitimizes economic practices grounded in non-Western ontologies – from communal logics in Latin America to Indigenous cosmologies (Escobar 2015; Irwin, Kossoff, and Tonkinwise 2015). Second, TD provides a methodological toolkit – visioning, backcasting, ecologies of interventions, and reconstitution of everyday life – for prototyping transitions (Irwin 2015; Kossoff 2015). These tools help communities move from critique to experiments in alternative socio-economic organization, documented in cases ranging from complementary currencies in Finland (Huttunen and Joutsenvirta 2019) to repair networks in France (Tyl and Allais 2021) and cooperative housing in Barcelona (Costa Gómez and Garcia i Mateu 2015). Third, TD offers situated case studies that materialize alternative economic models into everyday infrastructures (Mages and Onafuwa 2019; Gonzalez Insua and Battista 2022).

However, our review also identifies blind spots and unresolved tensions within TD. An "actionability gap" separates TD's visions from economic mechanisms for implementation (van Selm and Mulder 2019). TD has been criticized as "too polite" – reformist rather than revolutionary – evading struggles over redistribution, ownership, and labor (Willis 2015; White 2015). Radical ambitions often dilute in commercial practice, regressing into optimizing unsustainable systems (von Flittner et al. 2022). Epistemic asymmetries persist: Southern imaginaries like Buen Vivir and entramados comunitarios remain confined to regional discourse, while Northern frameworks like degrowth receive marginal attention (Juri et al. 2021). Feminist economics, care economies, and labor politics remain largely absent (White 2015).

These tensions invite dialogue. Drawing on pathways from Latin America – sentipensar, sancocho-style joint inquiry, and entramados comunitarios (Rincón Quijano, Jiménez Barrios, and Parra-Agudelo 2024; Juri et al. 2021) – and Northern proposals like the commons as a four-fold design

horizon and redirective tactics of refusal and revival (Azouzi and Di Lucchio 2024; Yu 2025), we argue the conversation between TD and alternative economies is at a critical juncture. Pending work includes moving beyond rhetorical endorsement toward co-designing economic mechanisms; engaging with feminist economics and labor politics; developing methods for value conflicts; and building translocal alliances across North and South that recognize situated economic knowledge.

This project has received funding from the European Union through Marie Skłodowska-Curie actions under project number 101169098. Views and opinions expressed are, however, those of the author only and do not necessarily reflect those of the European Union or the European Research Executive Agency. Neither the European Union nor the granting authority can be held responsible for them.

Keywords: Transition-Design, Alternative-economies, Pluriversal, Global-North, Global-South
Additional Theme: Culture, play, and everyday life as sites of transformation
Main References:

Azouzi, S., and L. Di Lucchio. 2024. "Design After the Anthropocene." In For Nature/With Nature: New Sustainable Design Scenarios, edited by C. Gambardella, 13–32. Cham: Springer.
Costa Gómez, T., and A. Garcia i Mateu. 2015. "Transition Design: Investigación y diseño colaborativo para procesos de emancipación ciudadanos." Revista de Estudios Globales y Arte Contemporáneo 3 (1): 66–84.
Escobar, A. 2015. "Transiciones: A Space for Research and Design for Transitions to the Pluriverse." Design Philosophy Papers 13 (1): 13–23.
Gonzalez Insua, M., and E. Battista. 2022. "Participatory Design for Sustainability Processes: Experiences with Family Farming in Argentina." In Handbook of Best Practices in Sustainable Development at University Level, edited by W. Leal Filho and C. R. Portela de Vasconcelos, 139–59. Cham: Springer.
Huttunen, J., and M. Joutsenvirta. 2019. "Monies, Economies and Democracy: Cultivating Ambivalence in the Co-Design of Digital Currencies." CoDesign 15 (3): 228–42.
Irwin, T. 2015. "Transition Design: A Proposal for a New Area of Design Practice, Study, and Research." Design and Culture 7 (2): 229–46.
Irwin, T., G. Kossoff, and C. Tonkinwise. 2015. "Transition Design Provocation." Design Philosophy Papers 13 (1): 3–11.
Juri, S., C. Zurbriggen, S. Bosch Gómez, and M. Ortega Pallanez. 2021. "Transition Design in Latin America: Enabling Collective Learning and Change." Frontiers in Sociology 6: 725053.
Kossoff, G. 2015. "Holism and the Reconstitution of Everyday Life: A Framework for Transition to a Sustainable Society." Design Philosophy Papers 13 (1): 25–38.
Mages, M. A., and D. Onafuwa. 2019. "Opacity, Transition, and Design Research." Cuadernos del Centro de Estudios de Diseño y Comunicación 73: 262–80.
Rincón Quijano, E. D., D. A. Jiménez Barrios, and L. Parra-Agudelo. 2024. "Tropical Vibes with Peoples from Ciénaga Grande de Santa Marta: Dialogic Reflection in Joint Inquiries as Feelthinking-Doing in Design Practice and Research." CoDesign 20 (1): 134–52.
Tyl, B., and R. Allais. 2021. "A Design Study into Multi-Level Living Labs for Reuse and Repair Activities in France." Journal of Cleaner Production 321: 129032.
van Selm, M., and I. Mulder. 2019. "On Transforming Transition Design: From Promise to Practice." In Academy for Design Innovation Management Conference 2019: Research Perspectives in the Era of Transformations, edited by E. Bohemia, G. Gemser, C. de Bont, N. Fain, and R. Assoreira Almendra.

London.
von Flittner, Z. F., İ. Gaziulusoy, S. Nielsen, and S. Marttila. 2022. "Design for Sustainability Transitions: Reflections on Practice." Cuadernos del Centro de Estudios de Diseño y Comunicación 157: 129–52.
White, D. 2015. "Metaphors, Hybridity, Failure and Work: A Sympathetic Appraisal of Transitional Design." Design Philosophy Papers 13 (1): 39–50.
Willis, A.-M. 2015. "Transition Design: The Need to Refuse Discipline and Transcend Instrumentalism." Design Philosophy Papers 13 (1): 69–74.
Yu, S. 2025. "Redirective Tactics for Designing Transitions: A Typology of Sustainable Future-Making Pathways." She Ji: The Journal of Design, Economics, and Innovation 11 (4).

6SSEC-44705

The Margins of Change: four modes of attempted disengagement from money, finance, and the conventional economy

Eduardo Ferraciolli[1] Inês Faria[2]

1, 2 - ISEG, University of Lisbon

Abstracts

Based on 22 semi-structured interviews and complementary participant observation, this study examines diverse experiments with monetary and economic alternatives, primarily in Europe and the United States. We categorize these experiments into four modes of individual or collective engagement with conventional money: exit, reform, abolition, and accumulation. Through a novel analytical lens combining concepts of anthropological margins, socio-economic membranes, and alternative provisioning systems, we investigate the conditions that enable these projects, their varying degrees of autonomy from the conventional economy, and the increased reliance on relational and productive work - and often, paradoxically, money – that they require. Our findings contribute to ongoing debates in interdisciplinary monetary theory, revealing the simultaneously constraining and enabling role of money for attempted socio-economic transformation.

Keywords: financial outsiders, crypto-activism, money, utopia
Additional Theme: Hacking Digital Infrastructures for the Commons

Main References:

Blanc, J. (2024). Money and the ecological turn: Lessons from alternative currencies. Sustainability Science. https://doi.org/10.1007/s11625-024-01465-x
Butler, J. (2015). Gender Trouble: Feminism and the Subversion of Identity (First issued in hardback). Routledge, Taylor & Francis Group.
Dodd, N. (2015). Utopianism and the Future of Money. In P. Aspers and N. Dodd (Eds.), Re-Imagining Economic Sociology (pp. 79–102). Oxford University Press. https://doi.org/10.1093/acprof:oso/9780198748465.003.0004
Doria, L., and Fantacci, L. (2018). Evaluating complementary currencies: From the assessment of multiple social qualities to the discovery of a unique monetary sociality. Quality & Quantity: International Journal of Methodology, 52(3), 1291–1314.

Ellman, M. (2020). Money, Prices, and Payments in Planned Economies. In S. Battilossi, Y. Cassis, and K. Yago (Eds.), Handbook of the History of Money and Currency (pp. 473–500). Springer Singapore. https://doi.org/10.1007/978-981-13-0596-2_40
Fanning, A. L., O'Neill, D. W., and Büchs, M. (2020). Provisioning systems for a good life within planetary boundaries. Global Environmental Change, 64, 102135. https://doi.org/10.1016/j.gloenvcha.2020.102135
Ganßmann, H. (2013). Doing money: Elementary monetary theory from a sociological standpoint (First issued in paperback). Routledge, Taylor & Francis Group.
Golumbia, D. (2016). The politics of Bitcoin: Software as right-wing extremism. University of Minnesota Press.
Graeber, D. (2012). Debt: The first 5,000 years (10th anniversary edition). Melville House.
Helleiner, E. (2017). The Macro-Social Meaning of Money. In Money Talks, 145–159.
Ingham, G., Coutts, K., and Konzelmann, S. (2016). Introduction: "cranks" and "brave heretics": Rethinking money and banking after the Great Financial Crisis. Cambridge Journal of Economics, 40(5), 1247–1257.
Levitas, R. (2023). There's no such thing as "the economy", stupid: Using Utopia to imagine society "after money". Review of Evolutionary Political Economy, 1–13. https://doi.org/10.1007/s43253-023-00096-9
Maurer, B. (2011). Money nutters. Economic Sociology. Perspectives and Conversations, 12(3), 5–12.
Mellor, M. (2010). Future of Money: From Financial Crisis to Public Resource. Pluto Press.
Nersisyan, Y., and Wray, L. R. (2016). Modern Money Theory and the facts of experience. Cambridge Journal of Economics, 40(5), 1297–1316. https://doi.org/10.1093/cje/bew015
Peneder, M. (2022). Digitization and the evolution of money as a social technology of account. Journal of Evolutionary Economics, 32(1), 175–203. https://doi.org/10.1007/s00191-021-00729-4
Pollard, S. (1997). Marginal Europe. Oxford University Press. https://doi.org/10.1093/acprof:oso/9780198206385.001.0001
Sahlins, P. (1997). [Review of the book Marginal Europe: The contribution of marginal lands since the Middle Ages, by S. Pollard]. The American Historical Review, 102(5), 1557–1558.
Sutterlütti, S., and Meretz, S. (2023). Commonism. In S. Sutterlütti and S. Meretz (Eds.), Make Capitalism History: A Practical Framework for Utopia and the Transformation of Society (pp. 141–189). Springer International Publishing. https://doi.org/10.1007/978-3-031-14645-9_6
Swartz, L. (2018). What was Bitcoin, what will it be? The techno-economic imaginaries of a new money technology. Cultural Studies, 32(4), 623–650. https://doi.org/10.1080/09502386.2017.1416420
Tsing, A. L. (1994). From the Margins. Cultural Anthropology, 9(3), 279–297.
Tsing, A. L. (2021). The mushroom at the end of the world: On the possibility of life in capitalist ruins (New paperback printing). Princeton University Press.
Wacquant, L. J. D. (1996). The Rise of Advanced Marginality: Notes on Its Nature and Implications. Acta Sociologica, 39(2), 121–139.
Wallace, N. (2010). Chapter 1—The Mechanism-Design Approach to Monetary Theory. In B. M. Friedman and M. Woodford (Eds.), Handbook of Monetary Economics (Vol. 3, pp. 3–23). Elsevier. https://doi.org/10.1016/B978-0-444-53238-1.00001-6
Zelizer, V. A. (2012). How I Became a Relational Economic Sociologist and What Does That Mean? Politics & Society, 40(2), 145–174. https://doi.org/10.1177/0032329212441591
Zelizer, V. A., and Tilly, C. (2006). Relations and Categories. In Psychology of Learning and Motivation (Vol. 47, pp. 1–31). Academic Press. https://doi.org/10.1016/S0079-7421(06)47001-8

6SSEC-53103

Journalism between Professionalism and Social Justice: The Fumaça Podcast and the Remaking of Generalist and Alternative Journalism

Helena Amante[1]

1 - ISCTE, University Institute of Lisbon

Abstract

Theoretical and Methodological Approach

This paper applies the analytical framework developed by Summer Harlow in Digital-Native News and the Remaking of Latin American Mainstream and Alternative Journalism (Routledge, 2022) to the Portuguese podcast and newsroom Fumaça. Drawing on articulation theory (Hall; Laclau and Mouffe), Harlow's model analyses digital-native independent outlets across six dimensions — funding, professionalism, news values and practices, audiences, norms and ideology, and identity — to examine how these outlets articulate and break from both mainstream and alternative journalism ideal-types. The paper extends Harlow's framework with a seventh dimension: the relationship to the political regime and conceptions of the role of the state. The empirical basis is three years of ethnographic research (2020–2023), comprising in-depth interviews, participant observation, and content analysis.

Main Argument

The paper argues that Fumaça occupies a liminal position relative to both mainstream and alternative journalism. Its simultaneous commitment to professionalism — rigorous fact-checking, deontological standards, editorial independence — and to social justice — amplifying marginalised voices, countering hegemonic narratives, rejecting advertising — does not fit neatly into either category, constituting instead a new subfield that challenges and reforms journalism from within. A key contribution of the paper is the identification of a significant divergence between Fumaça and the Latin American outlets studied by Harlow in their relationship to the state: whereas the latter tend to reject public funding due to experiences of clientelism and authoritarianism, Fumaça actively advocates for state support, provided robust safeguards for editorial independence are in place. This divergence reflects the distinct political-historical contexts of consolidated European democracies versus the more fragile democratic environments of much of Latin America, and has direct consequences for the funding strategies available to each type of outlet.

Conclusions and Implications

The paper concludes by highlighting the similarities between Fumaça and the digital-native outlets studied by Harlow in Latin America, arguing that such experiments, enabled by the rise of digital technologies and pioneering new editorial and organisational values, transcend the Latin American case described in the literature. They occupy a liminal position that challenges both mainstream and alternative media, but their potential to truly 'revolutionise' the field is limited by their own fragility, a consequence of structural conditions including the absence of sustainable funding mechanisms. The distinct political-historical contexts of Latin America and Portugal, however, condition the outlets'

distinct visions on the funding they are willing to accept. While digital-native outlets in Latin America reject public funding mechanisms, Fumaça actively advocates for them.

In times of media concentration, political polarisation, and the continuous erosion of public trust in journalism, understanding what unites and distinguishes outlets prioritising both professionalism and social justice is crucial to developing the structural conditions for them to proliferate across all regions. To that effect, examining the arguments for and against the granting of public-interest status to non-profit newsrooms, as well as public funding mechanisms for journalism in Portugal, could be productive new avenues of research.

Keywords: journalism, social justice, Portugal
Additional Theme: Hacking digital infrastructures for the commons
Main References:

Antunes, B. F. O. (2023). Os Papéis Jornalísticos dos Media Alternativos Digitais em Portugal: Divergente, Fumaça e Setenta e Quatro, Estudo de Caso Comparado [Universidade Católica]. https://repositorio.ucp.pt/handle/10400.14/40091
Atton, C. (2002). Alternative media. SAGE.
Atton, C. (Ed.). (2015). The Routledge Companion to Alternative and Community Media (0 ed.). Routledge.
Atton, C., & Hamilton, J. F. (2008). Alternative journalism. Sage.
Bailey, O. G., Carpentier, N., & Cammaerts, B. (2008). Understanding alternative media (1. publ). Open Univ. Press [u.a.].
Bastos, H. (2023). História do Ciberjornalismo em Portugal: Os primeiros vinte e cinco anos. LabCom Comunicação & Artes.
Brevini (Ed), B. (2018). Climate Change and the Media Volume 2. Peter Lang.
Cushion, S. (2022). UK Alternative Left Media and Their Criticism of Mainstream News: Analysing the Canary and Evolve Politics. Journalism Practice, 16(8), 1695–1714.
Cushion, S. (2023). Beyond Mainstream Media: Alternative Media and the Future of Journalism (1st ed.). Routledge. https://doi.org/10.4324/9781003360865
Downey, J., & Fenton, N. (2003). New Media, Counter Publicity and the Public Sphere. New Media & Society, 5(2), 185–202. https://doi.org/10.1177/1461444803005002003
Downing, J. (1984). Radical media: The political experience of alternative communication. Boston, MA: South End Press.
Fuchs, C. (2010). Alternative Media as Critical Media. European Journal of Social Theory, 13(2), 173–192.
Fumaça. (2019). Discurso Fumaça nos Prémios Gazeta 2018. https://fumaca.pt/discurso-fumaca-nos-premios-gazeta-2018/
Hájek, R., & Carpentier, N. (2015). Alternative mainstream media in the Czech Republic: Beyond the dichotomy of alternative and mainstream media. Continuum, 29(3), 365–382.
Grossberg (Ed.), Journal of Communication Inquiry, 10(2), 45–60.
Harlow, S. (2022). Digital-Native News and the Remaking of Latin American Mainstream and Alternative Journalism (1st ed.). Routledge.
Holt, K., Ustad Figenschou, T., & Frischlich, L. (2019). Key Dimensions of Alternative News Media. Digital Journalism, 7(7), 860–869. https://doi.org/10.1080/21670811.2019.1625715
Jeppesen, S., & Petrick, K. (2018). Toward an intersectional political economy of autonomous media

resources. Interface: A Journal for and about Social Movements, 10(1–2), 8–37.
Laclau, E., & Mouffe, C. (1985). Hegemony and socialist strategy: To a radical democratic politics. London, UK: Verso.
Nicholls, T., Shabbir, N., & Nielsen, R. K. (2016). Digital-Born News Media in Europe. In Reuters Institute for the Study of Journalism: Digital News Reports. Reuters Institute for the Study of Journalism.
Salaverría, R. (2016). Ciberperiodismo en Iberoamérica. Madrid: Fundación Telefónica y Editorial Ariel.
SembraMedia, Geels, K., Ciobanu, M., Warner, J., Breimer, S., & LaFontaine, D. (2023). Project Oasis: A research project on the trends, impactand sustainability of independent digital native media in more than 40 countries in Europe.
SembraMedia, Warner, J., del Campo, A. M., Vanhoozer, N., Cirelli, N., LaFontaine, D., & Breiner, J. (2024). Global Project Oasis: A study of the impact, innovation, threats, and sustainability of digital native media in more than 65 countries (No. J).
Subtil, F., Baptista, C., & Matos, J. N. (2024). Outro jornalismo é possível. Media alternativos em Portugal. Outro Modo.
Vázquez-Herrero, J., Negreira-Rey, M.-C., & López-García, X. (2023). Research on digital native media: An emerging topic in the field of digital communication. El Profesional de La Información, 32 (2).

6SSEC-58696

Hacking Sustainable Finance for Climate Adaptation: Institutional Allocation and the Common Good

Paola Crisci[1]

1- University of Naples "L'Orientale"

Abstract

Despite the rapid expansion of sustainable finance, climate adaptation remains structurally underfunded. The adaptation finance gap is well documented, with flows still far below estimated needs in developing countries (UNEP, 2024). Evidence on multilateral development banks suggests that climate finance allocation remains skewed towards mitigation, relatively wealthier recipient countries and high-emission economies, rather than aligned with climate vulnerability (Xie, Scholtens and Homroy, 2023). This paper asks why sustainable finance continues to underinvest in adaptation, despite the growing recognition that adaptation is indispensable for equitable, territorially grounded and socially resilient post-carbon transitions.

The paper argues that the adaptation gap should not be interpreted merely as a shortage of financial resources. Rather, it reflects an institutional allocation problem embedded in the current architecture of sustainable finance. Mitigation projects are more compatible with prevailing financial logics because they offer measurable outputs, clearer revenue streams, standardized metrics and stronger bankability. By contrast, adaptation frequently produces diffuse, long-term and territorially embedded benefits: avoided losses, strengthened local resilience, reduced vulnerability, protection of livelihoods and preservation of common resources. These benefits are socially and ecologically valuable, but difficult to monetize through conventional financial instruments, creating a structural

mismatch between market-based sustainable finance and adaptation as a common good (Ostrom, 1990).

Methodologically, the paper adopts a Political Economy Analysis (PEA) of sustainable finance, understood as an institutional and actor-centred approach to how interests, incentives, power relations and rules shape climate-finance allocation. The analysis combines a structured review of academic and policy literature with a comparative institutional reading of three financial arenas: green bonds, multilateral climate finance and dedicated adaptation funds. Through this PEA framework, the paper examines how actors define adaptation priorities, which forms of resilience become financially legible, and how institutional rules and measurement systems privilege some climate objectives over others.

The framework identifies three mechanisms through which sustainable finance may reproduce an adaptation deficit: first, an incentive mechanism, whereby private and institutional investors privilege projects with appropriable returns; second, a measurement mechanism, whereby taxonomies, disclosure frameworks and impact metrics favour easily quantifiable mitigation outcomes; and third, a governance mechanism, whereby adaptation benefits remain fragmented across territories, communities and public institutions. This interpretation builds on evidence that market imperfections constrain private engagement in adaptation (Stoll et al., 2021) and that transparency alone is insufficient to align institutional climate finance with public-interest climate goals (Ameli et al., 2020).

The contribution is twofold. Theoretically, it reframes the adaptation gap as a problem of institutional design and political-economic allocation, rather than as a simple funding deficit. Normatively, it suggests that closing the gap requires more than scaling up sustainable finance: it requires "hacking" existing financial infrastructures by redesigning instruments, evaluation criteria and governance mechanisms so that resilience, collective welfare, community-led adaptation and territorial sustainability become investable priorities. In this sense, the paper contributes to debates on new political economies and post-carbon transitions by asking whether sustainable finance can move beyond green market expansion and support adaptation as a territorially grounded common good.

Keywords: Sustainable finance; climate adaptation; PEA

Additional Theme: Beyond corporate approaches to post-carbon transition

Main References:

Ameli, N., Drummond, P., Bisaro, A., Grubb, M., & Chenet, H. (2020). Climate finance and disclosure for institutional investors: Why transparency is not enough. Climatic Change, 160, 565–589. https://doi.org/10.1007/s10584-019-02542-2

Ostrom, E. (1990). Governing the commons: The evolution of institutions for collective action. Cambridge University Press.

Stoll, P. P., Pauw, W. P., Tohme, F., & Grüning, C. (2021). Mobilizing private adaptation finance: Lessons learned from the Green Climate Fund. Climatic Change, 167, 45. https://doi.org/10.1007/s10584-021-03190-1

United Nations Environment Programme. (2024). Adaptation Gap Report 2024: Come hell and high water: As fires and floods hit the poor hardest, it is time for the world to step up adaptation actions. United Nations Environment Programme.

Xie, L., Scholtens, B., & Homroy, S. (2023). Rebalancing climate finance: Analysing multilateral development banks' allocation practices. Energy Research & Social Science, 101, 103127. https://doi.org/10.1016/j.erss.2023.103127

6SSEC-67195

Why is it so important to discuss and implement community-based NbS in Europe?

Luciane Lucas dos Santos[1] Beatriz Caitana[2] Katia António[3]

1, 2, 3 - Centre for Social Studies (CES), University of Coimbra

Abstract

Although multilateral agencies' discourse has chosen the Global South to illustrate unbearable forms of inequality related to poverty, gender inequity, access gaps to education, hunger and water shortage, to name but a few problems, Europe has been characterised by ever-increasing and neglected social asymmetries in a very heterogeneous context. Conversely, the prevalent imagery portrays Europe as a place of encompassing justice and respect for rights of all citizens. It has not been true, however, for internal minorities, racialised communities, and indigenous groups, as demonstrated by a set of European reports (CIVIL RIGHT DEFENDERS, 2023; EEB, 2024; FRA, 2019, Amnesty International & Sami Council, 2025). Environmental justice is among the issues that should be better targeted in Europe – meaning, for example, to debate to what extent nature-based solutions have provided minorities and disadvantaged groups – Sinti and Roma people, Sami people, minority women, racialized communities and Afropeans - with the expected benefits that NbS are supposed to guarantee for all.

The international project COMCHA – Community-based change: local and traditional knowledge in NbS – funded by the European Commission together with a consortium of national research funding agencies under the Biodiversa+ Programme, aims to bring inequality (in spatial, environmental and representational terms) to NbS debate, making room for not necessarily catalogued NbS that have made difference in their territories. We refer to initiatives that have created non-neoliberal resilience through community-based nature-based solutions in threatened territories. Concentrated in the Global South, these initiatives are anchored in three elements: respect for community-based knowledges and practices towards regeneration, attention to forms of community-run governance and its capacity of boosting social cohesion and adhesion to a cause (eg. food sovereignty), and their capacity of redistributing environmental benefits for the ones usually excluded from targeted, efficient public policies. By threatened territories, we mean communities that are jeopardised and even harmed by their ancestral condition, remoteness, processes of ghettoisation or, still, by wealth-producing resources in their lands. These communities are under a set of additional risks: arbitrary eviction, overexposure to the contamination of water and air, economic isolation and gentrification, to name but a few.

This paper discusses how community-based nature-based solutions, particularly in the Global South but not only, have built up non-neoliberal resilience in threatened territories and the extension to which this kind of perspective should be formally encompassed by European countries not only to boost inclusiveness but also to combat environmental inequalities over the continent. Thus, this paper aims to discuss the following questions: 1. Why is it so important to have NbS more focused on environmental and spatial justice? 2. Why has Europe talked about inclusivity and intersectionality without concretely targeting environmental justice? 3. Why have marginalized groups been put aside in the majority of European NbS projects? Grounded on Ostrom's work (2005, 2009) related to commons,

we discuss the capacity of alternative models of governance - particularly traditional and other community-based models, grounded on self-organisation - to raise regenerative processes in comparison to and in complementarity with the usual co-governance schemes.

Keywords: spatial-justice, environmental-justice, representational-justice, Otherness, NbS
Additional Theme: Culture, play, and everyday life as sites of transformation

Main References:

Amnesty International, & The Saami Council. (2025). Just transition or "green colonialism"?
CIVIL RIGHT DEFENDERS (2023). Unnatural Disaster: Environmental Racism and Europe's Roma. Civil Right Defenders.
EEB – European Environmental Bureau (2024). Bearing the brunt: Roma and traveller experience of environmental racism in Western Europe.
FRA (2019). Being black in the EU: second European Union Minorities and Discrimination Survey.
Ostrom, E. (2005). Understanding Institutional Diversity. Princeton University Press

6SSEC-76302

Green jobs for biodiversity conservation

Karla Matos[1]

1 - ISCTE - University Institute of Lisbon

Abstract

This research examines how the implementation processes and governance arrangements of ecosystem conservation and restoration policies influence the creation of green jobs oriented toward ecological integrity in Portugal. Grounded in the Kunming-Montreal Global Biodiversity Framework and the European Nature Restoration Law, the study investigates the conditions under which environmental policies can generate ecological outcomes, particularly biodiversity conservation, and positive socioeconomic impacts through the expansion of green employment. By linking environmental governance, ecological restoration, and labor transitions, the research seeks to contribute to debates on sustainable development and just transition policies in the European context.

The growing prominence of ecosystem restoration within the European Green Deal and the Nature Restoration Regulation has introduced governance challenges for Portugal. Although the country possesses high levels of biodiversity and ecological potential, it also faces vulnerability to climate change, land degradation, desertification, biodiversity loss, and rural abandonment. In this context, aligning national public policies with ambitious and legally binding European environmental targets requires coordinated institutional action, long-term planning, and the mobilization of technical and human resources capable of supporting restoration efforts.

The study proposes strengthening the concept of green jobs through the incorporation of ecological integrity as a central analytical dimension. Green jobs are therefore defined not only as environmentally sustainable occupations, but as activities that directly contribute to ecosystem restoration, biodiversity conservation, climate adaptation, and socio-environmental justice. This approach addresses an important gap between biodiversity literature, environmental governance

studies, and research on just transitions, which often treat employment generation and ecological outcomes as separate policy domains.

Methodologically, the research adopts a mixed-methods approach combining quantitative and qualitative strategies. The quantitative component is based on exploratory analysis of ecological and biodiversity indicators associated with restoration and conservation initiatives in Portugal. This is complemented by policy analysis focused on European and national regulatory frameworks, governance network analysis examining institutional coordination among public and private actors, and process tracing aimed at identifying causal mechanisms linking policy implementation to employment outcomes. Together, these methods allow for a multidimensional understanding of how governance structures shape environmental and labor-related results.

The relevance of the study is reinforced by recent evidence regarding the expansion of green employment in Portugal. According to Silva (IPP, Lisbon Paper no. 37), green jobs currently represent between 8.7% and 17.9% of total national employment, depending on the methodological criteria adopted. Between 2014 and 2023, significant growth was observed in key occupations associated with environmental transition policies, including environmental engineering, waste sorting, and water treatment services. Projections for 2030 indicate continued expansion in these sectors, although growth remains uneven across occupational categories. At the same time, structural challenges persist, including mismatches between labor supply and demand, regional asymmetries, qualification gaps, gender and age inequalities, and insufficient professional training capacities. These limitations remain despite policies aligned with the European Skills, Competences, Qualifications and Occupations framework and investments supported through Portugal's Recovery and Resilience Plan.

By examining the intersection between ecological restoration policies and labor market transformation, this research aims to contribute theoretically and empirically to discussions on environmental governance, biodiversity policy implementation, and sustainable employment transitions in Portugal and Europe.

Keywords: ecosystems restoration, GREEN jobs, biodiversity

Additional Theme: multi-level governance

Main References:

Ansell, C. & Gash, A. (2008). Collaborative Governance in Theory and Practice.
Aronson, J. et al. Restoring Natural Capital.
Börzel, T. A. (2010). European Governance.
CBD (2022). Kunming-Montreal Global Biodiversity Framework.
Emerson, K. et al. (2012). Collaborative Governance Regimes.
Geels, F. W. & Turnheim, B. The Great Reconfiguration.
Gibson-Graham, J. K. (1997). The end of capitalism (as we knew it): A feminist critique of political economy. Capital & Class, 21(2), 186-188.
Gibson-Graham, J. K. (2008). Diverse economies: performative practices forother worlds'. Progress in human geography, 32(5), 613-632.
Hill, M. & Hupe, P. Implementing Public Policy.
Hooghe, L. & Marks, G. Multi-Level Governance.
ILO (2018). Greening with Jobs.
IPBES (2019, 2023). Global Assessments.
Lipsky, M. Street-Level Bureaucracy.

Mazmanian, D. & Sabatier, P. Implementation and Public Policy.
OECD (2011). Towards Green Growth.
Ostrom, E. Governing the Commons.
Pressman, J. & Wildavsky, A. Implementation.
Rhodes, R. A. W. Understanding Governance.
SILVA (IPP Lisbon Paper n.° 37),
Society for Ecological Restoration (2019). Standards.
UNEP (2008). Green Jobs Report.

6SSEC-81387

Solidarity Economy and the Power of Commoning: Subverting the neo-liberal food market through self-governing the food system

Dagmar Diesner[1]

1 - Maastricht University

Abstract

This paper examines the solidarity economy and the practice of commoning as transformative responses to the dominance of the neoliberal food market. In a context where food systems are increasingly shaped by commodification, concentration of power, and profit-oriented logics, solidarity-based initiatives such as cooperatives, self-organised markets, and commons-based governance offer alternative ways of producing, distributing, and consuming food. Drawing on feminist and commons scholarship, the paper understands commoning not simply as shared resource management, but as an ongoing social practice grounded in collective responsibility, democratic participation, and social and ecological care (Federici 2018).

The paper argues that solidarity economy practices subvert neoliberal market norms by prioritising use value over exchange value, cooperation over competition, and collective well-being over individual accumulation. In doing so, they challenge dominant assumptions about efficiency, value, and market rationality that underpin industrial and corporate food systems. However, rather than rejecting markets outright, solidarity economy actors actively engage with them on alternative terms. This engagement contributes to the diversification of the market by creating plural economic spaces in which different forms of ownership, exchange, and governance coexist with, and contest, conventional market structures (Diesner and De Angelis 2026).

Empirically, the paper focuses on two solidarity economy initiatives in Bologna, Italy: CampiAperti, a network of self-organised farmers' markets, and Camilla, a self-managed cooperative grocery store. Through these cases, the paper highlights how food markets can be collectively governed by producers and consumers, and how commoning practices reshape economic relationships across the food chain. CampiAperti illustrates commoning from the perspective of producers, foregrounding autonomy, fair prices, and ecological farming practices, while Camilla demonstrates how consumers actively participate in self-governing food provisioning.

By examining the political and cultural dimensions of commoning in these settings, the paper highlights the potential of the solidarity economy to democratise economic life and to foster more just, inclusive, and sustainable food systems. Ultimately, the paper positions the solidarity economy as both

a critique of neoliberal food regimes and a constructive project for reimagining markets beyond capitalist hegemony.

Keywords: Solidarity economy, commoning, self-governance
Additional Theme: The plurality of food economies through commoning

Main References:

Diesner, D. & De Angelis, M. (Forthcoming) Markets as Common: Self-governed food systems, food sovereignty, and the struggle for urban space. Journal of Urban Studies, Routledge.
De Angelis, M. (2017) Omnia Sunt Communia. On the Commons and the Transformation to Post-capitalism. Bloosmburg Publishing, London.
Federici, S (2018) Re-enchanting the world: Feminism and the Politics of the Commons. PM Press, New York.
Forno, F. & Graziano, P.R. (2014) Sustainable community movement organisations. Journal of Consumer Culture, 14(2), 139-157.

6SSEC-86026

New economies already exist: the Social and Solidarity Economy as an alternative for workers in informal employment organizing and strengthening

Maira Vannuchi[1] Margarida Teixeira[2] Federico Parra[3]

1, 2 - StreetNet International
3 - Wiego

Abstract

Informal employment, far from being an anomaly or a temporary situation, is the primary form of work for a large portion of the population. More than 2 billion people, 60% of the global workforce, earn their livelihoods outside of standard employment relationships. Street vendors, waste pickers, home-based workers, domestic workers, transport workers, sustain entire economies while facing low incomes, insecurity, limited social protection, and various forms of economic and political exclusion.

Policy strategies that view informality as a problem to be corrected through individual formalization, regulatory compliance, or integration into wage employment, have yielded limited results in the face of structural problems such as insecurity, lack of recognition, absence of collective representation, and exclusion from social protection systems. Faced with these limitations, millions of workers have developed their own economic and organizational solutions.

Examples abound. Among waste pickers, recycling cooperatives and associations have made it possible to organize collection routes, share sorting and storage infrastructure, negotiate better prices for materials, and access collective social protection systems. In countries such as Brazil, Colombia, and India, these organizations have transcended the economic sphere to become recognized stakeholders in the formulation of public policies on waste management and just transition. Among street vendors, collective organization has enabled the development of joint purchasing mechanisms, solidarity-based savings and credit systems, shared storage spaces, and strategies for advocating with governments that

seek to restrict the use of public space.

Domestic workers - at the core of the care economy - have established associations, mutual aid societies, and grassroots organizations to defend labor rights, access training services, and build mutual support mechanisms in the face of vulnerable situations. Similarly, home-based workers have launched cooperatives and associations that enable them to coordinate production, purchase supplies at lower costs, share tools, and strengthen their bargaining power vis-à-vis intermediaries and global supply chains. Although organizational forms differ by sector and context, all these experiences share a common principle: the collective development of economic and social solutions.

The collective organization and a bottom up Social Solidarity Economy have been the response for the absence or inadequacy of state and market pathways that have transcended the local level to form structures capable of bringing together thousands of workers on national, regional, and international scales, demonstrating that, through the building of a sense of community and the sharing of ways of life, not only economic improvement, but political organization and a collective voice are fostered.

Networks such as StreetNet International and Wiego, through its engagement with grassroots organizations, through action research aimed at identifying challenges and discovering bottom-up solutions, and then focusing on securing rights and facilitating the exchange of experiences among organizations around the world, has recognized the potential of SSE. Having verified that the SSE is not limited to isolated economic initiatives but can become a political architecture capable of connecting local experiences, generating collective knowledge, and influencing multilateral processes, thus building common responses to global challenges such as informality, digitalization, the climate crisis, and social protection.

Keywords: informal workers solidarity economy organizing
Additional Theme: Transnational cooperation and federated commons.

Main References:

Bouman, F. J. A. (1995). Asociaciones rotativas de ahorro y crédito: una perspectiva de desarrollo. World Development, 23(3), 371–384.
Entrevista a Gbenga Komofale, líder de la Federación de Trabajadores Informales de Nigeria (FIWON), miembro de StreetNet Internacional. Comunicación personal, abril de 2025.
Entrevista a Jeannette Nyiramasengesho, presidenta de SYTRIECI, sindicato de vendedoras ambulantes y de mercados de Kigali, Ruanda; miembro de StreetNet Internacional. Comunicación personal, abril de 2025.
Federación Cooperativa de SEWA. (diciembre de 2024). Visita de reconocimiento en terreno a la experiencia de la Federación Cooperativa de SEWA [Informe no publicado].
Organización Internacional del Trabajo (OIT). (2018). Fomentar la cooperación entre las mujeres trabajadoras de la economía informal: el método de SEWA [Resumen ejecutivo, libro electrónico]. Organización Internacional del Trabajo. ISBN 978-92-2-030850-9.
Organización Internacional del Trabajo (OIT). (2018). Think.COOP: una orientación sobre el modelo empresarial cooperativo [Guía para personas facilitadoras].
Organización Internacional del Trabajo (OIT). (10 de junio de 2022). Resolución relativa al trabajo decente y la economía social y solidaria (Resolución II, 110.a Conferencia Internacional del Trabajo, Ginebra).
Organización Internacional del Trabajo (OIT). (2024). Fortalecimiento de las cooperativas de mujeres: la

experiencia de la Federación Cooperativa de SEWA [Informe en PDF].
Centro Internacional de Formación de la OIT. (s.f.). MOOC en economía social y solidaria [Curso autoguiado en lí- nea]. https://www.itcilo.org/es/courses/ mooc-en-economia-social-y-solidaria
Medina, P. A. (2025). Unión de Trabajadores y Trabajadoras de la Economía Popular (2011– 2024). WIEGO.
Movimiento de Trabajadores Excluidos (MTE) y Unión de Trabajadores y Trabajadoras de la Economía Popular (UTEP). (2022). Los centros de cuidado infantil para personas trabajado- ras de la economía popular ofrecen servicios cruciales durante la pandemia de la COVID-19 en Argentina.
Sesan, T. (2022). Nuevas formas de seguro social: el caso del esquema cooperativo de FIWON en Nigeria. Documento de referencia de WIEGO, n.o 25. WIEGO.
StreetNet Internacional. (14–16 de noviem- bre de 2023). Taller internacional "Economía social y solidaria: sostenibilidad para un futuro mejor" [Taller no publicado]. Hotel Slaviero Downtown, San Pablo, Brasil.
Unión General de Trabajadores Informales de Medellín. (octubre de 2024). Visita de reco- nocimiento a su vinculación y operatividad con los círculos solidarios de la Corporación Fomentamos [Observación de campo no publicada].
Vélez, D. P., & Insuasty, C. (2017). Círculos solidarios de Medellín: una experiencia de economía alternativa. Universidad de San Buenaventura y Corporación Fomentamos.

6SSEC-81596

"*Pequenas Resistências: Ideias sobre Jornalismo, Utopias e Amor Público*" — Community-Led Media and the Promise of Democratic Journalism [*book presentation*]

Helena Amante[1]

1 - ISCTE, University Institute of Lisbon

Book Presentation

The presentation will introduce the book Pequenas Resistências: Ideias sobre Jornalismo, Utopias e Amor Público (Gradiva, 2024), a study of community-led media and membership journalism in Portugal.

Theoretical and Methodological Approach

The book examines membership media, or community-led media, an innovative model emerging worldwide that intends to secure sustainable and democratic funding while establishing a social contract between journalists and their communities grounded in reciprocity, transparency, and shared values. The main case study is the Fumaça podcast, Portugal's first and most successful membership media outlet. The book draws on three years of ethnographic research (2020–2023), comprising participant observation (over forty newsroom visits), in-depth semi-structured interviews with all seven journalists on the team, focus groups, and systematic content analysis of the outlet's journalism, newsletters, and internal communications. Theoretically, the book engages with the literature on membership journalism and community-led media, including data from the now-discontinued

Membership Puzzle Project — the reference international initiative for studying, mapping and supporting outlets built on this model — and draws on examples of outlets across Europe and beyond.

Main Argument

The book argues that Fumaça exemplifies a model of community-led journalism that challenges prevailing assumptions about who pays for journalism, whom journalism serves, and what obligations a newsroom owes its audience. By refusing advertising, publishing all content for free, and inviting its community to actively shape editorial decisions — through crowdfunding campaigns where readers vote on which investigations to fund, participatory discussion spaces, and a consistently personal, non-hierarchical editorial voice — Fumaça enacts journalism as a public good rather than a market commodity. The book maps the strategies through which newsrooms can build paying communities without compromising editorial independence, and identifies both the strengths and structural vulnerabilities of this model, including the challenges of achieving financial sustainability and the organisational strains of horizontal decision-making.

Conclusions and Implications

The book concludes that, while membership media represents a genuinely innovative and socially meaningful model, the road to building sustainable community-led media is challenging, from managing internal democratic processes and disagreement to achieving financial autonomy. Moreover, the structural conditions upon which these experiments take root are a crucial factor: the availability of complementary funding mechanisms, as well as national media cultures with stronger traditions of paying for news, are among the key factors for their success.

The book argues that, even at small-scale, community-led media matter for their capacity to change expectations regarding what journalism should be and to test strategies and mechanisms for a better, more democratic journalism. The book also concludes by stressing the importance of a supportive ecosystem for community-led newsrooms to thrive, and on the urgency of creating funding mechanisms that keep community-led media afloat in their long journey towards building community and becoming mostly or fully supported by their audiences.

Keywords: Community-led media, horizontality, transparency

Additional Theme: Conflict, antagonism, and cooperation within CLIs

Main References:

Ali, Othman, e Adam Johnson. «Coverage of Gaza war in the New York Times and Other Major Newspapers Heavily Favored Israel, Analysis Shows». The Intercept, janeiro de 2024.
Chomsky, Noam, e Edward S. Herman. Manufacturing Consent: The Political Economy of the Mass Media. Nova Iorque: Pantheon Books, 1988.
CNN Portugal, fevereiro de 2024. «Uma Centena de Militantes de Extrema-Direita Marcha Contra a Imigração em Lisboa»
Frank, Thomas. The People, No: A Brief History of Anti-Populism. Nova Iorque: Metropolitan Books, 2020.
Fumaça, novembro de 2019. «Discurso Fumaça nos Prémios Gazeta 2018.»
Fumaça, outubro de 2020. «Paulo Pena Sobre Desinformação, Fake News e o Futuro do Jornalismo».
Fumaça, julho de 2023. «Fumaça Angaria 315 Mil Euros em Bol- sas para Continuar a Crescer Doações da Comunidade».
Grynbaum, Michael M. «Trump Calls the News Media the 'Enemy of the American People'». The New

York Times, fevereiro de 2017.
Heimans, Jeremy, e Timms, Henry. #New Power: Why Outsiders are Winning, Institutions are Failing, and How the Rest of Us Can Keep Up in the Age of Mass Participation. Reino Unido: Macmillan, 2018.
Klein, Ezra. Why We Are Polarized. Reino Unido: Profile Books, 2020. Obercom e Reuters Institute for the Study of Journalism. «Digital News Report Portugal 2023».
Owen, Laura Hazard. «There was a trap built into the very princi- ples that got people excited about': Jay Rosen and Rob Wijnberg on why The Correspondent failed». Nieman Lab, agosto de 2021.
Larson, Sarah. «The Trojan Horse Affair Works Best When Studying Itself». The New Yorker, março de 2022.
Pena, Paulo. «É a Desinformação o Buraco Negro da Censura?». Setenta e Quatro, setembro de 2021.
Peters, Jeremy W. e Katie Robertson. «Murdoch Acknowledges Fox News Hosts Endorsed Election Fraud Falsehoods». The New York Times, fevereiro de 2023.
Pfaut, Ernst-Jan. « The Correspondent concludes crowdfunding cam- paign and raises $2.6 million thanks to 45,888 members from more than 130 countries». Medium, dezembro de 2018.
Reed, Brian e Hamza Syed. «The Trojan Horse Affair». The New York Times, fevereiro de 2022.
Ressa, Maria. «How to Fight Fascism Before it's Too Late». The Atlantic, novembro de 2022.
Rusbridger, Alan. Breaking News: The Remaking of Journalism and Why It Matters Now. Reino Unido: Canongate Books, 2018.
Santos, F. Sena e Maria Inácia Rezola. «História, Memória e Jornalismo». CiênciaCom, Podcast sobre Comunicação de Ciência, abril de 2022.
Solnit, Rebecca. Whose Story is This?. Reino Unido: Granta Publi- cations, 2019.
Taylor, Astra. Democracy May Not Exist But We'll Miss It When It's Gone. Reino Unido: Verso, 2019.
Tufekci, Zeynep. Twiter and Tear Gas: The Power and Fragility of Networked Protest. Yale University Press, 2017.
Williams, Zoe. «Nobel Peace laureate Maria Ressa: In 2014, Demo- cracy could Fall Off a Cliff». The Guardian, novembro de 2022.
Zirulnick, Ariel, Emily Goligoski e Jay Rosen. «Definindo o que é um programa de membros». Membership Puzzle Project, julho de 2021.

6SSEC-83481

Perceptions, Attitudes and Practices of Circular Economy Stakeholders in Sintra

Cláudia José Francisco Gaspar[1]

1 - PhD student, Sustainability Transitions, CEI-ISCTE

Experience Report

Within the context of territorial sustainability transitions, Social and Solidarity Economy Organizations (SSEOs), together with public institutions and publicly owned enterprises, are increasingly recognized as key actors in advancing local circular economy transitions and supporting the effectiveness of circularity-oriented public policies. A gap identified in the literature concerns the limited understanding of the drivers and barriers influencing the emergence and development of local organizations that promote circularity. This exploratory study seeks to address this gap through surveys and semi-structured interviews with local circular economy actors in the municipality of Sintra. Drawing on a Knowledge, Attitudes and Practices (KAP) approach, the research explores participants' perceptions, practices and opinions, assessing what they know, what they think, what they do, and the outcomes of their activities. Attention is paid to the different dimensions through which local organizations contribute to circular economy transitions, including behavioral change, education and awareness-raising activities, knowledge exchange, capacity-building, community engagement, collaborative networks, participatory governance, and circular practices aimed at closing material loops. Preliminary findings are expected to provide insights into the effectiveness of territorial policy instruments and the factors that enable or hinder local circular economy initiatives. The study aims to identify policy opportunities and incentives capable of strengthening local circularity strategies, ultimately supporting the development of evidence-based recommendations for municipal decision-makers through a participatory policymaking approach.

Keywords: Circular-Economy; Social-and-Solidarity-Economy; Public-Consultation; Participatory-Policymaking; Territorial-Governance

Additional Theme: Beyond corporate approaches to post-carbon transition

Main References: N/a

6SSEC-48613

Audiovisual media and public policy: institutional communication as a strategy for strengthening a civil society organisation to enable its participation in a Full-Time Education programme

O audiovisual à política pública: a comunicação institucional como estratégia de fortalecimento de uma organização da sociedade civil para o ingresso em um programa de Educação em Tempo Integral

Nicole Abreu de Moura Nascimento[1]

1 - Instituto Talita Cumi, Manaus, Amazonas, Brazil

Experience Report

The growing professionalisation of civil society organisations calls for communication strategies capable of raising the profile of their practices, outcomes and institutional capacity. In this context, audiovisual media no longer serve merely a promotional function but have become a strategic resource for building legitimacy, organisational memory and advocacy with public authorities (Nichols, 2016; Jenkins, Ford & Green, 2014).

This report describes a project carried out at the Talita Cumi Institute, an organisation based in Manaus that has been active since 2012 in the fields of education, culture and social care. In 2025, the author was involved in the entire production of the institutional report, which was presented in audiovisual format to the Municipal Education Department (SEMED), and was responsible for the research, organisation of information, drafting of content and narrative structure of the material. The aim was to demonstrate the organisation's history, its projects and its technical capacity to contribute to future public policies focused on holistic education. The document provided an overview of the educational, cultural and community projects developed throughout the organisation's history.

Although the accreditation period for the Full-Time School Programme had already ended by that point, the preparation of the report had a significant organisational impact: it consolidated information that had previously been scattered, strengthened the organisation's identity and established a consistent narrative regarding its social impact.

The following year, whilst still working as a volunteer but already with a view to taking on the role of Administrative Co-ordinator at the Institute, the author was responsible for drawing up the technical and pedagogical rationale for the Work Plan submitted in response to SEMED's new call for proposals, a document which led to the organisation's approval to participate in the Full-Time School Programme. The plan provided for initial support for 365 pupils across three schools through activities focusing on culture, reading, sport, science, mathematics, social-emotional development and citizenship, leading to the organisation securing a contract worth over R$ 700,000 to invest in the programme's implementation in 2026.

The experience highlighted that institutional communication and planning are not separate stages, but complementary processes. The audiovisual report produced in 2025 not only introduced the organisation to the public authorities; it also became a reference for the technical development of the

project that was subsequently approved. In this sense, the audiovisual report served as a mechanism for organising institutional knowledge, strengthening credibility and broadening opportunities for participation in public policy.

Rather than merely publicising initiatives, audiovisual media have demonstrated an ability to foster organisational memory, strengthen internal processes and contribute to the meaningful integration of civil society organisations into public governance networks.

Keywords: Institutional Communication; Third Sector; Memory
Additional Theme: N.a.
Main References:

Jenkins, H., Ford, S., & Green, J. (2014). Cultura da Conexão: Criação de valor e significado na mídia propagável. Aleph.
Nichols, B. (2016). Introdução ao Documentário. Papirus Editora
Brasil. (2023). Lei n° 14.640, de 31 de julho de 2023. Institui o Programa Escola em Tempo Integral. https://www.planalto.gov.br/ccivil_03/_ato2023-2026/2023/lei/l14640.htm

Theme 4 | Culture, play, and everyday life as sites of transformation

6SSEC-88058

Feminist Pedagogy as Prefigurative Practice: Learning, Activism, and Social Change

Melike Bozdogan[1]

1 - (PhD) - Art for Change Association

Abstract

This study explores the transformative potential of feminist pedagogy and prefigurative politics for youth activism. Feminist pedagogy offers an alternative to traditional learning processes as a non-hierarchical, egalitarian, participatory, gender-sensitive, power-critical approach. Instead of providing a set of practices that can be applied in the same way in every learning environment, feminist pedagogy offers an approach that is sensitive to differences and based on egalitarian principles. While this variability of feminist pedagogy creates uncertainty about how it can be applied, it also gives it dynamism. This study traces this dynamism by establishing a relationship between feminist pedagogy and prefigurative politics and discusses the possibilities of feminist pedagogy in terms of social change. Prefigurative politics refers to a form of activism based on designing the future now, questioning how to get out of the current crises, and following the path of alternatives, thus following the path of progressive social change. Despite the growing literature on feminist pedagogy and prefigurative politics, there is still a need for empirical research to explore how feminist pedagogical practices shape everyday learning processes in youth activism in terms of prefiguring social change. Drawing on in-depth interviews with 15 youth activists from associations and grassroots organizations in Türkiye, this study demonstrates that within informal learning processes in activist communities, participants apply feminist pedagogy to co-create knowledge on social and political issues. One of the key findings is that participants frequently employ theatre-based pedagogies and other creative artistic practices to facilitate collaborative knowledge production and foster solidarity alongside feminist pedagogy. The findings reveal that feminist pedagogical practices employed by the participants are enacted through an eclectic combination of critical, artistic, and participatory pedagogical practices. The combination of these critical, artistic, and participatory practices in youth activism fosters collaborative knowledge production, cultivates empathy, reinforces solidarity, and strengthens prefigurative forms of activism. Overall, this study argues that feminist pedagogy functions as a prefigurative practice, enabling activists not only to imagine alternative futures together but also enact them through everyday social action.

Keywords: Feminist pedagogy, prefigurative politics, activism
Additional Theme: Emerging action research methods and methodologies
Main References:

bell hooks, "Building a Teaching Community," in Teaching to Transgress: Education as the Practice of Freedom (Routledge, 1994), 129-65.
Carolyn M. Shrewsbury, "What is Feminist Pedagogy?" Women's Studies Quarterly 15. 3-4 (Fall-Winter, 1987), 6-14.
Dixon, C. (2014) Another Politics, Oakland: University of California Press.
Freire, Paolo (2005). Pedagogy of the oppressed. New York and London: Continuum

Giroux, Henry A. & Shannon, Patrick (1997). Education and Cultural Studies. Toward a Performative Practice. New York and London: Routledge.
Lynne Webb, Myria Watkins Allen, and Kandi L. Walker, "Feminist pedagogy: Identifying basic principles," Academic Exchange, 6 (2002): 67-72.
Pinkert, U. (2011). The Concept of Theatre in Theatre Pedagogy. In: Schonmann, S. (eds) Key Concepts in Theatre/Drama Education. Sense Publishers.
Yates, L. (2015). 'Rethinking Prefiguration: Alternatives, Micropolitics and Goals in Social Movements', Social Movement Studies, 14 (1): 1-21.

6SSEC-21984

Theatre of the Oppressed and Discovering the Internalized Oppression Through "The Cops in the Head"

Özge Bozdoğan[1]

1- Çanakkale Onsekiz Mart University

Abstract

Theatre of the Oppressed, invented by Augusto Boal, is a participatory theatrical methodology that seeks to empower individuals and communities by transforming spectators into spect-actors, active participants in the process of social change. Among its various techniques, Cops in the Head, introduced in The Rainbow of Desire, focuses on the psychological dimensions of oppression by exploring how external systems of power become internalized as self-limiting beliefs, fears, and patterns of behavior. Rather than addressing only visible forms of social and political oppression, this technique enables participants to identify the invisible mechanisms through which dominant ideologies shape personal identity and decision-making.

This paper examines the Cops in the Head technique as a pedagogical and performative practice that facilitates the transition from internalized oppression to critical consciousness through participatory learning. Drawing on Boal's theoretical framework and Paulo Freire's concept of critical consciousness, the study argues that embodied theatrical practice creates a reflective space in which participants can externalize internal conflicts, critically examine the origins of their beliefs, and collectively explore alternative ways of acting and thinking. By transforming abstract psychological experiences into visible and negotiable theatrical images, participants gain opportunities to question inherited assumptions and recognize the relationship between individual experiences and broader structures of social power.

The paper further discusses the educational potential of Cops in the Head within applied theatre and community-based learning contexts. It argues that participatory performance not only enhances self-awareness but also encourages dialogue, sympathy, collaborative problem-solving, and social agency. In doing so, the technique contributes to both personal transformation and collective empowerment by fostering an environment in which participants become active agents in challenging oppressive narratives. Ultimately, the paper positions Cops in the Head as a significant contribution to participatory learning, demonstrating how theatrical practice can support psychological liberation while

promoting critical reflection and democratic engagement.

Keywords: Theatre, oppression, pedagogy, self-surveillance
Additional Theme: From Internalized Control to Critical Consciousness Through Participatory Theatre

Main References:

Boal, Augusto (2000). Theatre of the oppressed. London: Pluto Press.
Boal, A. (1995). The rainbow of desire: the Boal method of theatre and therapy. New York and London: Routledge.
Boal, J., Howe, K., Soeiro, J. (2019). The Routledge companion to theatre of the oppressed. New York and London: Routledge.
Freire, Paolo (2005). Pedagogy of the oppressed. New York and London: Continuum.

6SSEC-30713

Rethinking time-honoured business as a new form of the social and solidarity economy: the case of Hong Kong

Chong GAO[1]

1 - Dept. of Sociology, Hong Kong Shue Yan University

Abstract

In recent years, the social and solidarity economy (SSE) has received increasing attention from many researchers, practitioners and policy makers who have strong interests to develop alternative economies prioritising social and political objectives. The key features of SSE organisations include primacy of people over capital, mutual aid and interdependence, democratic and participatory management, values of solidarity, non-profit or 'less-for-profit' orientation, social justice, and so on (Laville 2013, Utting 2023). But the problem is that existing research projects usually emphasize the SSE organizations situated between the public sector and the market, such as solidarity-based associations, social enterprises, cooperatives, mutual societies, and others. As such, it remains an unanswered question whether some local small businesses (as part of community-led initiatives) can be viewed as SSE entity. To fill in this gap, his paper uses ethnographic data collected amongst 15 time-honoured businesses (laozihao, literally old shop/brand name, aged 50 years or above) in Hong Kong from during the period of January 2025 to March 2026 to examine and explore their mission and business ethics, management style, business strategies, community involvement activities, and others. The first-hand data (information collected by semi-structured interviews and on-site observations) reveal that many time-honoured businesses really integrate providing service, mutual aid and mutual support, participatory management, and community engagement into daily business operation. So, this type of age-old business has the potential of developing into a new form of social and solidarity economy in the context of Hong Kong culture and society. We also argue that it will be better to use the term SSE in a more border sense making it encompass some market-based business entities emphasizing on keeping a good balance between making profit, providing service and creating social impact. In doing so, this case study helps promote a realistic perspective of SSE rather than the long-established ideological perspective. (Acknowledgement: The work described in this paper was substantially supported by a

grant from the Research Grants Council of the Hong Kong Special Administrative Region, China (Project No., UGC/FDS15/H17/24).)

Keywords: time-honoured business; Hong Kong
Additional Theme: long-standing business and community economic development

Main References:

Laville, Jean-Louis 2015 "Social and solidarity economy in historical perspective", in Peter Utting (ed.) Social and Solidarity Economy: Beyond the Fringe, London: Bloomsbury Publishing, pp.41-56.
Utting, Peter 2023 "Contemporary understandings", in Ilcheong Yi (ed.) Encyclopedia of the Social and Solidarity Economy, Cheltenham: Edward Elgar Publishing, pp.19-26.

6SSEC-34440

Playing the commons: Governance, values, and learning in ivory palm management in Ecuador

Gabriela Loayza[1]

1 - Wasilab -Pontificia Universidad Católica del Ecuador/French National Research Institute for Sustainable Development (IRD)

Abstract

Commons governance depends not only on institutional arrangements but also on the social relationships, shared values, and collective learning processes that sustain cooperation over time. While Elinor Ostrom's design principles have significantly advanced the understanding of common-pool resource governance, less attention has been paid to how these principles are enacted through relational values and participatory processes in everyday community management. This paper explores these dimensions through the case of the ivory palm (Phytelephas aequatorialis), locally known as tagua, a non-timber forest product collectively managed by the Salanguillo Commune on Ecuador's Pacific coast.

Using a tabletop role-playing game specifically designed around Ostrom's eight design principles, we examined how community members negotiated decisions under different market conditions while managing a shared resource. The game enabled the observation of governance practices, deliberation, conflict resolution, and collective decision-making in a simulated but contextually grounded environment. Qualitative data from gameplay, discussions, and pre- and post-game interviews were analyzed to identify governance dynamics, relational values, and learning outcomes.

Results show that governance is sustained not only through formal institutional rules but also through relational values such as care, reciprocity, trust, responsibility, solidarity, and collective identity, which shape participants' decisions and reinforce cooperation. Despite changes in economic incentives, collective management practices remained remarkably stable, suggesting that community values moderated purely market-oriented behavior. The role-playing process also created spaces for dialogue, reflection, and the reaffirmation of existing ecological knowledge, demonstrating its value as a

participatory research method that makes visible the often implicit social processes underpinning commons governance.

The study contributes to debates on the social and solidarity economy by showing that commons are continuously produced through practices of commoning, where governance, learning, and shared values co-evolve. It further argues that participatory role-playing games offer a powerful transdisciplinary methodology for understanding and strengthening collective action in socio-ecological systems facing increasing market and environmental pressures.

Keywords: Commons; governance; role-playing games

Additional Theme: knowledge, memory and transmission

Main References:

Acosta-Solís, M. (1948). Tagua or vegetable ivory: a forest product of Ecuador. Economic Botany, 46-57.
Agrawal, A. (2001). Common property institutions and sustainable governance of resources. World development, 29(10), 1649-1672.
Andersen, J. (2025). The Potential of Digital Role-Playing for Transformative Learning. In Innovationen in der politischen (Weiter-) Bildung: Politikdidaktische Strategien, Konzepte und Methoden in Zeiten der Polykrise (pp. 105-118). Wiesbaden: Springer Fachmedien Wiesbaden.
Bollier, D., & Helfrich, S. (Eds.). (2014). The wealth of the commons: A world beyond market and state. Levellers Press.
Bollier, D. (2020). Commoning as a transformative social paradigm. In The new systems reader (pp. 348-361). Routledge.
Chan, K. M., Gould, R. K., & Pascual, U. (2018). Editorial overview: relational values: what are they, and what's the fuss about?. Current opinion in environmental sustainability, 35, A1-A7.
Cox, M., Arnold, G., & Tomás, S. V. (2010). A review of design principles for community-based natural resource management. Ecology and Society, 15(4).
Daniau, S. (2016). The transformative potential of role-playing games—: From play skills to human skills. Simulation & Gaming, 47(4), 423-444.
Federici, S., Fernández Guervós, C., Catalán Altuna, M. A., & Martín Ponz, P. (2020). Reencantar el mundo: el feminismo y la política de los comunes.
Feldt, A. G. (1972). Clug; Community Land Use Game. Player's Manual with Selected Readings.
Hardin, G. (1968). The tragedy of the commons: the population problem has no technical solution; it requires a fundamental extension in morality. science, 162(3859), 1243-1248.
Linebaugh, P. (2009). The Magna Carta manifesto: Liberties and commons for all. Univ of California Press.
Montúfar, R., Gehrung, J., Ayala, M. A., & Atallah, S. S. (2022). Identifying the ecosystems services of the Ivory Palm (Phytelephas aequatorialis spruce): A qualitative study from the central coast of Ecuador. Economic Botany, 76(3), 300-318.
Ostrom, E. (1990). Governing the commons: The evolution of institutions for collective action. Cambridge university press.
Ostrom, E., Gardner, R., & Walker, J. (1994). Rules, games, and common-pool resources. University of Michigan press.
Ostrom, E. (2005). Self-governance and forest resources. Terracotta reader: A market approach to the environment, 12.
Pak, M. V., & Brieva, D. C. (2010). Designing and implementing a role-playing game: a tool to explain

factors, decision making and landscape transformation. Environmental Modelling & Software, 25(11), 1322-1333.
Rebaudo F., Carpio F.C., Crespo-Pérez V., Herrera M., Mayer de Scurrah M., Ccanto R., Montañez A.G., Bonifacio A., Mamani M., Saravia R., Dangles O. (2013) Agent-based models and Integrated Pest Management diffusion in small scale farmer communities. In Peshin R., Litsinger J., Experiences with Extension and Farmer Adoption of IPM. (Springer), pp 367-383
Runk, J. V. (1998). Productivity and sustainability of a vegetable ivory palm (Phytelephas aequatorialis, Arecaceae) under three management regimes in northwestern Ecuador. Economic Botany, 52(2), 168-182.
Salgado, J., Montúfar, R., Gehrung, J., & Atallah, S. (2023). Intergenerational livelihood dependence on ecosystem services: A descriptive analysis of the ivory palm in coastal Ecuador. Agricultural and Resource Economics Review, 52(2), 1–19. https://doi.org/10.1017/age.2023.21
SIPAE. (2011). Atlas: Tenencia sobre la tenencia de la Tierra en El Ecuador. Quito. SIPAE.
Wesselow, M., & Stoll-Kleemann, S. (2018). Role-playing games in natural resource management and research: Lessons learned from theory and practice. The Geographical Journal, 184(3), 298-309.
Wheeler, S. M. (2006). Role-playing games and simulations for international issues courses. Journal of Political Science Education, 2(3), 331-347.
Wilson, D. S., Ostrom, E., & Cox, M. E. (2013). Generalizing the core design principles for the efficacy of groups. Journal of economic behavior & organization, 90, S21-S32.

6SSEC-61971

Relationships Not Transactions: Relational Payment for Ecosystem Services among the Batak People of Tapanuli, Indonesia

Hamid Arrum Harahap[1]

1 - Tapauli Tapanuli

Abstract

Payment for Ecosystem Services (PES) has been widely promoted as a market-based mechanism in which conservation is achieved through conditional, monetary transactions between service providers and beneficiaries. However, this framing often overlooks the relational, cultural, and moral dimensions through which many Indigenous communities engage with ecosystems. This paper examines an alternative understanding of "payment" through an ethnographic study of the Batak people in Tapanuli, Indonesia. Drawing on qualitative methods, including participant observation, oral histories, and in-depth interviews, the study explores how governance arrangements such as the Jago bondar system and Parpatihan organize reciprocal exchanges that sustain human–nature relationships without reliance on market logic. We develop the concept of relational payment to capture these dynamics, where value is enacted through ongoing social, spiritual, and ecological relations rather than discrete transactions. In this context, "payment" is embedded in kinship obligations, ritual practices, and collective continuance. The concept is used to situate the analysis in relation to market-based framings of ecosystem services and broader debates on value pluralism. In doing so, the findings complicate the universality of neoclassical PES frameworks and draw attention to the limits of approaches that frame

ecosystem governance primarily through commodified exchange. Rather than extending PES, the paper reconsiders what may count as "payment" in conservation contexts where value is constituted through enduring social and ecological relations.

Keywords: Indigenous; Relational Payment; Value Pluralisms
Additional Theme: Indigenous studies, political ecology, community-based natural resources management

Main References:

Chan, K. M. A., Gould, R. K., & Pascual, U. (2018). Editorial overview: Relational values: What are they, and what's the fuss about? Current Opinion in Environmental Sustainability, 35, A1–A7. https://doi.org/10.1016/j.cosust.2018.11.003
Curry, G. N., & Koczberski, G. (2011). Relational economies, social embeddedness and valuing labour in agrarian change: An example from the developing world. Geographical Research, 50(4), 377–392. https://doi.org/10.1111/j.1745-5871.2011.00733.x
Himes, A., & Muraca, B. (2018). Relational values: The key to pluralistic valuation of ecosystem services. Current Opinion in Environmental Sustainability, 35, 1–7. https://doi.org/10.1016/j.cosust.2018.09.005
Lawson, T. (2023). Towards a relational economics. Real-World Economics Review, 106, 54–63. Macneil, I. R. (1985). Relational contract: What we do and do not know. Wisconsin Law Review, 1985(3), 483–525. Retrieved from http://alliancecontractingelectroniclawjournal.com/wp-content/uploads/2017/04/MacNeil-I.-1985-%E2%80%98Relational-Contract-What-We-Do-andDo-Not-Know%E2%80%99.pdf
Macneil, I. R. (2000). Relational contract theory: Challenges and queries. Northwestern University Law Review, 94(3), 877–907. Retrieved from http://alliancecontractingelectroniclawjournal.com/wp-content/uploads/2017/04/MacNeil-I.-1999-2000-%E2%80%98Relational-Contract-Theory-Challenges-and-Queries%E2%80%99.pdf

6SSEC-72628

Cultivating everyday solidarity for social transformation: A study of a social cafe in Canary Islands, Spain

Poonam Pandey[1]

1 - Post-Growth Innovation Lab, University of Vigo, Spain

Abstract

Everyday resistance is characterised as a heterogenous, intersectional, and contingent set of practices developed in relation to historical entanglement with power as well as in response to changing contexts and situations (Vinthagen and Johansson 2013). The literature on resistance studies and transformation studies shows that subaltern practices of everyday resistance play a crucial role in shaping organised resistance and vice versa (Scoones et al. 2020, Lilja et al. 2017). Collectively, acts of everyday and organised resistance lead to social transformations. Infrastructures, spaces and sites where organised and everyday resistance unfold have a determining role on the scope and impacts of resistance on social transformations. While resistance studies and social movement studies have paid sufficient

attention on the sites and infrastructures of organised resistances (Arampatzi et al. 2024, Benski et al 2013, Haug 2013), there is relatively little focus on sites and infrastructures of everyday resistance. This paper adds to the later. Building on the literature on social movement studies, resistance studies, and transformation studies, we ask what do everyday practices of resistance and alternative imagination of society look like? What are the sites and infrastructure that enable these practices? and, How do these practices contribute to organised resistance and eventually social transformation?

The paper relies on the case study of a social cafe in Las Palmas (Canary Islands) in Spain. We employ participant observations and interviews to understand the ideology, history, and trajectory of the social cafe over the past three decades. We study the activities conducted at the cafe, their organisational structure, the composition of their members and visitors, and the food services to understand how resistance and alternative imaginations are enacted and mobilised on a daily basis. The paper connects the everyday practices of cultivating resistance and alternative social imaginations with the organised resistance and social change, by focussing on a special incidence (the refugee crisis in Canary Islands during Covid-19 pandemic). The analysis suggests that everyday practices of resistance, solidarity, and alternative imagination create the critical capacity and resources necessary for mobilising organised resistance and catalysing social change. The paper concludes by presenting the challenges faced by the social cafe in terms of its long-term survival and autonomy in predominantly capitalist and neoliberal societies.

Keywords: Everyday, solidarity, resistance, alternatives, transformation
Additional Theme: Knowledge, memory, and transmission

Main References:

Vinthagen, S., & Johansson, A. (2013). Everyday resistance: Exploration of a concept and its theories. Resistance studies magazine, 1(1), 1-46.
Lilja, M., Baaz, M., Schulz, M., & Vinthagen, S. (2017). How resistance encourages resistance: theorizing the nexus between power,'Organised Resistance'and 'Everyday Resistance'. Journal of Political Power, 10(1), 40-54.
Scoones, I., Stirling, A., Abrol, D., Atela, J., Charli-Joseph, L., Eakin, H., ... & Yang, L. (2020). Transformations to sustainability: combining structural, systemic and enabling approaches. Current Opinion in Environmental Sustainability, 42, 65-75.
Haug, C. (2013). Organizing spaces: Meeting arenas as a social movement infrastructure between organization, network, and institution. Organization Studies, 34(5-6), 705-732.
Arampatzi, A., Kouki, H., & Pettas, D. (2024). Re-thinking solidarity movements as infrastructure during the COVID-19 pandemic crisis: Insights from Athens. Social Movement Studies, 23(6), 777-793
Benski, T., Langman, L., Perugorría, I., & Tejerina, B. (2013). From the streets and squares to social movement studies: What have we learned?. Current sociology, 61(4), 541-561.

6SSEC-85704

Experimental Utopianism: Metamodern Political Imagination and the Ontological Construction of Collective Futures

Amandine Gameiro[1] Ana Margarida Esteves[2] Ângela Lacerda-Nobre[3]

1, 2 - CEI-Iscte Center of International Studies, Iscte - University Institute of Lisbon, Portugal
3 - ESCE-UNIPS Escola Superior de Ciências Empresariais, Universidade Politécnica de Setúbal, Portugal; PRAXIS-UBI-UÉ

Abstract

Contemporary political theory is increasingly characterized by a crisis of political imagination. Modern imaginaries of linear progress, revolutionary transformation, and universal emancipation have progressively lost normative authority, while postmodern critiques have exposed the exclusions and limitations of grand narratives without offering equally compelling alternatives. Yet, despite ecological crisis, democratic fragmentation, and the broader conditions of the contemporary metacrisis, social movements continue to generate new political horizons and experiment with alternative forms of collective life.

This paper explores the question of how socioecological movements imagine, enact, and sustain desirable futures under conditions of radical uncertainty. Metamodernism is used here as a theory of political imagination that provides a productive theoretical framework for understanding this shift rather than as a cultural sensibility oscillating between modern enthusiasm and postmodern irony. Unlike modern utopian projects based on comprehensive blueprints and postmodern deconstructive critique, metamodern political imagination operates through experimental, provisional, and participatory forms of future-making, where political alternatives remain open to revision while demanding practical commitment.

To conceptualize this shift, the paper introduces Experimental Utopianism, understood as the collective construction of alternative futures through continuous processes of social experimentation rather than fixed ideological agendas. While complementing prefigurative politics, and complementing framing approaches to collective action, Experimental Utopianism shifts the analytical focus from the enactment of alternative social relations and the construction of shared meanings to the processes through which collectively imagined futures are materialized and progressively institutionalized through experimental practice. Contemporary movements create spaces where political possibilities are enacted, tested, and reproduced through everyday practice. Commons initiatives, regenerative communities, solidarity economies, cosmolocal networks, and other forms of socio-ecological experimentation therefore function not simply as prefigurative projects but as institutions of political imagination capable of producing socially durable alternatives.

Existing social movement scholarship has extensively examined organizational forms, mobilization processes, and the framing of collective action, yet offers fewer conceptual resources for explaining how collectively imagined futures become socially enacted and institutionally durable. To address this gap, the paper draws on Jason Storm's Process Social Ontology, arguing that the concept of 'anchoring' provides the explanatory mechanism through which socially imagined possibilities progressively stabilize into enduring 'social kinds' and institutional realities. Concepts such as

regeneration, interbeing, climate justice, or bioregionalism are not only discursive constructions - they are dynamic social kinds whose stability emerges through material, affective, institutional, and symbolic anchoring. Political imagination thus becomes a socially generative capacity through which imagined possibilities acquire ontological durability.

Methodologically, the paper combines interdisciplinary conceptual synthesis with a comparative qualitative analysis of socioecological movements - Transition Network, the Global Ecovillage Network, and Extinction Rebellion - to examine how metamodern political imaginaries are enacted, institutionally anchored, and progressively stabilized through socioecological experimentation.

Experimental Utopianism constitutes the mechanism through which metamodern political imagination becomes institutionally and ontologically stabilized: socioecological movements construct socially durable alternative realities capable of sustaining collective action under conditions of uncertainty. By reframing these movements as producers of political imagination and ontological experimentation, the paper contributes to emerging debates on metamodernism theory, future-making, and grassroots political imagination while offering a new conceptual vocabulary for understanding collective action.

Keywords: metamodern political imagination; experimental utopianism; process-social ontology; collective future-making; socio-ecological movements
Additional Theme: More-than-human and Relational worldviews

Main References:

Adams, V., Murphy, M., & Clarke, A. (2009). Anticipation: Technoscience, life, affect, temporality. Subjectivity, 28(1), 246–265. https://doi.org/10.1057/sub.2009.18
Akker, R., Gibbons, A., & Vermeulen, T. (2017). Metamodernism: Historicity, Affect, and Depth after Postmodernism. https://doi.org/10.5040/9798881819477
Bennett, W. L., & Segerberg, A. (2013). The logic of connective action. Cambridge University Press.
Blaser, M. (2013). Ontological conflicts and the stories of peoples in spite of Europe. Current Anthropology, 54(5), 547–568. https://doi.org/10.1086/672270
Bollier, D. (2014). Think like a commoner. New Society Publishers.
Bottici, C. (2014). Imaginal politics: Images beyond imagination and the imaginary. Columbia University Press.
Castoriadis, C. (1987). The imaginary institution of society. MIT Press.
Cairns, R. (2025). Cultivating collective imagination beyond crisis. Environmental Science & Policy, 169, 104074. https://doi.org/10.1016/j.envsci.2025.104074
Dember, G. (2024). Say Hello to Metamodernism!: Understanding Today's Culture of Ironesty, Felt Experience, and Empathic Reflexivity. Exact Rush Publishing.
Diani, M., & McAdam, D. (Eds.). (2003). Social movements and networks: Relational approaches to collective action. Oxford University.
Earl, J., & Kimport, K. (2011). Digitally enabled social change. MIT Press.
Escobar, A. (2018). Designs for the pluriverse: Radical interdependence, autonomy, and the making of worlds. Duke University.
Gameiro, A; Esteves, A.M. & Lacerda-Nobre, Â. (2025). Metamodern Activism: Both/And Oscillations and Affective Hybridity in Translocal Social Movements. [under review] SSE&Commons Conference 2025, 27-29 November, Lisbon, Portugal.
Gibson-Graham, J. K. (2006). A postcapitalist politics. University of Minnesota Press.

Harvey, D. (2000). Spaces of hope. University of California Press.
Holbraad, M., & Pedersen, M. A. (2017). The ontological turn: An anthropological exposition. Cambridge University Press. https://doi.org/10.1017/9781316218053
Hopkins, R. (2025). How to Fall in Love with the Future: A Time Traveller's Guide to Changing the World. Chelsea Green Publishing.
Inayatullah, S. (2008). Six pillars: Futures thinking for transforming. Foresight, 10(1), 4-21.
Maeckelbergh, M. (2011). Doing is believing: Prefiguration as strategic practice in the alterglobalization movement. Social Movement Studies, 10(1), 1–20.
Matlovič, R., & Matlovičová, K. 2025. (2025). The Metamodern Shift in Geographical Thought: Oscillatory Ontology and Epistemology, Post-disciplinary and Post-paradigmatic Perspectives. Folia Geographica, 67(1), 22-69.
Mulgan, G. (2020). The Imaginary Crisis (and how we might quicken social and public imagination). UCL, Demos Helsinki.
O'Brien, K. (2018). Is the 1.5°C target possible? Exploring transformation narratives. Current Opinion in Environmental Sustainability, 31, 153–160. https://doi.org/10.1016/j.cosust.2018.01.003
Poli, R. (2017). Introduction to anticipation studies. Futures, 86, 1–2. Springer Cham. https://doi.org/10.1007/978-3-319-63023-6
Pleyers, G. (2015). The Global Age and Ecological Transition: A Social Movement Perspective. in: Bringel, B. M., & Domingues, J. M. (Eds.). (2015). Global Modernity and Social Contestation. SAGE Publications.
Levitas, R. (2013). Utopia as method: The imaginary reconstitution of society. Palgrave Macmillan.
Snow, D. A., & Benford, R. D. (1988). Ideology, frame resonance, and participant mobilization. International Social Movement Research, 1, 197-217.
Snow, D. A., Soule, S. A., & Kriesi, H. (2019). The Wiley Blackwell Companion to Social Movements, 2nd Edition. John Wiley & Sons.
Snow, D. A., Vliegenthart, R., & Ketelaars, P. (2018). The Framing Perspective on Social Movements: Its Conceptual Roots and Architecture. Em D. A. Snow, S. A. Soule, H. Kriesi, & H. J. McCammon (Eds.), The Wiley Blackwell Companion to Social Movements (1.a ed., pp. 392–410). Wiley. https://doi.org/10.1002/9781119168577.ch22
Storm, J. A. (2021). Metamodernism: The future of theory. University of Chicago Press.
Turner, L. (2011, March 2). The metamodernist manifesto. https://luketurner.com/the-metamodernist-manifesto
Urry, J. (2016). What is the future? Polity Press.
Yates, L. (2015). Rethinking prefiguration: Alternatives, micropolitics and goals in social movements. Social Movement Studies, 14(1), 1–21.
Vermeulen, T., & van den Akker, R. (2010). Notes on metamodernism. Journal of Aesthetics & Culture, 2(1), 5677. https://doi.org/10.3402/jac.v2i0.5677
Vermeulen, T., & van den Akker, R. (2015). Utopia, sort of: A case study in metamodernism. Studia Neophilologica, 87(1), 55–67. https://doi.org/10.1080/00393274.2015.1016846
Wright, E. O. (2010). Envisioning real utopias. Verso.

6SSEC-88038

Municipality as Community Social Infrastructure: Family-Friendly Local Governance and Invisible Participation in a Czech Rural Community [Book presentation]

Lukáš Vomlela[1] Petr Fabián[2] Pavla Klimešová[3]

1,2,3 - Silesian University in Opava

Book Presentation

Manuscript presents an emerging conceptual framework developed through the qualitative community-based research in the rural municipality of Litultovice, Czech Republic. The original research is focusing on family policy, social welfare, satisfaction, and civic participation. However, grounded theory analysis revealed a deeper analytical problem wich is a municipality may be relatively well equipped with services and institutions but in the same moment is still lacking sufficient internal social infrastructure.

The paper trying to develop an argument that rural municipalities should not be understood only as administrative units or service providers. They may also act as facilitators of community commons: shared spaces, relationships, capacities, care providence, local knowledge, and opportunities for collective action giver. In this perspective, the municipality does not produce community from above, but creates conditions in which residents, associations, schools, families, and informal actors can participate in shaping common life.

The presentation introduces three interrelated concepts: internal social infrastructure, distribution of local human potential, and facilitative leadership. These concepts are illustrated through empirical findings from Litultovice, including latent participation, overburdened active residents, coordination traps among local associations, the school as a generator of social capital, and the ambivalent role of the mayor as either facilitator or gatekeeper.

The paper contributes to debates on commons, community-led initiatives, social solidarity, and local governance by reframing rural self-government as an institution that enables shared life without controlling it and supports community autonomy without transferring public responsibility onto families or volunteers.

Keywords: municipalities, social communities, local government

Additional Theme: Knowledge, memory and transmission

Main References:

Alhassan, A., Li, L., & Rwehumbiza, D. (2020). The role of social capital in community development: A case study of local communities in Tanzania. Community Development, 51(2).
Fabián, P., Klimešová, P., & Kostelecká, T. (2024) Účast obyvatel na rozvoji obce a distribuce moci. Slezská univerzita v Opavě.
Khan, H., & Anjum, G. (2021). Social capital and empowerment: Evidence from women's community development programs. Community Development Journal, 56(3).
Kim, Y., & Ball-Rokeach, S. (2019). Civic engagement and social capital: A comparative analysis of

community development. Journal of Communication, 69(3)
Ledwith, M. (2011) Community Development: A Critical Approach (2nd ed.). Policy Press.
Saputra, D.A., Andriyani, N .,& Nurlaili, A., (2025). Strengthening social capital for sustainable community development. Journal of ECRH (Economic, Community and Regional Hub), 11(1).
Sriramesh, K., & Verčič, D. (2020). Social capital and public relations in building community resilience. Public Relations Review, 46(2
Twelvetrees, A., & Todd, R. (2024) Community Development, Social Action and Social Planning: A Practical Guide (6th ed.). Policy Press.

6SSEC-20764

Building upon Oldenburg's work: deliberately designing third places for collective imagination as critical levers for the post-consumerist ecological transition

Sophia Kecir Camper[1]

1 - Brakcshaw, Independent Design Studio

Experience Report

This paper argues that deliberately designed third-places can serve as civil-society levers for the post-consumerist ecological transition. Building on Oldenburg's eight-characteristic typology, a design framework based on physicality (outdoor vs indoor), purpose (intentional vs appropriated), and governance (public, private, cooperative) is identified. Four interpretive case studies illustrate the framework: (1) Les Petites Cantines (France) – volunteer-run neighbourhood canteens; (2) Park Slope Food Coop (Brooklyn) – member-owned grocery with work-share labour; (3) Noisebridge (San Francisco) – a do-ocratic hackerspace; (4) Cheeks (Europe) – a cooperative culinary-craft living lab developing an impact index. The cases demonstrate how third-places can be holistically designed to generate social capital, democratic governance, and measurable socio-economic and climate-resilience outcomes, offering a scalable pathway for the transition of cities.

While a significant part of the global population still lacks access to a decent life, countries of the Global North are overshooting planetary boundaries (Raworth, 2012, 2017). As cities have historically been designed and planned for perpetual growth and consumption, this paper attempts to demonstrate that third places have the potential to not only redirect but also safeguard leisure in cities away from consumerism, while fostering spaces for collective resilience, conviviality and solidarity, giving wide access to common resources.

Fast food restaurants, barbershops, public libraries, parks, hackerspaces are informal venues in cities where social gatherings organically happen. According to sociologist Oldenburg, these so-called third places, away from home and work — and places of consumption and productivity — can be identified by eight recurring characteristics, shaped empirically by the way people interact with them. This paper argues for the importance of understanding how to design them so that they can serve as measurable socio-economic and climate-transition platforms. By identifying and monitoring, for a given city or neighborhood, its third place mix and its impact — based on their physicality (outdoor vs.

indoor), purpose (intentional vs. appropriated), and economic and governance models (public vs. private vs. cooperative) —, policy makers, civil society groups, and grassroots organizations alike have the necessary tools to take action. Therefore, not only do third places act as social anchors in cities and urban policy planning instruments, but "they also provide platforms for collective action on political polarization and climate resilience" (Christensen, 2023; Miller & Rogers, 2017), urgently needed to bring humanity back within planetary boundaries (Raworth, 2012, 2017).

While the literature agrees on how to identify third places and their benefits, it falls short at prescribing tools to systematically and deliberately design and build them over the long run, especially targeting civil society groups and grassroots initiatives who need them the most. To address this gap, this paper presents the learnings from the work in progress of the field research conducted in the past years, building upon Oldenburg's theory (Oldenburg & Brissett, 1982; Oldenburg, 1999) and the broader work in social-capital and neighbourhood studies (Putnam, 2000; Miller & Rogers, 2017).

Future work should (a) refine the third place model and impact measurement for the post-consumerist ecological transition, including a resilient recipe for community building, and (b) test the framework across diverse cultural and regional contexts.

Keywords: third, five, places, cities

Additional Theme: Collective imagination, alternative economic models, and collective effort.

Main References:

Christensen, K. (2023). Third Places as Platforms for Climate Resilience and Civic Engagement. UNESCO Courier (May).
Granovetter, M. (1973). The Strength of Weak Ties. American Journal of Sociology 78 (6): 1360-1380. https://snap.stanford.edu/class/cs224w-readings/granovetter73weakties.pdf
Hooper, C. M., Ivory, V. C., and Fougere, G. (2015). Childhood Neighbourhoods as Third Places: Developing Durable Skills and Preferences That Enhance Well-Being in Adulthood. Health & Place 34: 34-45. https://doi.org/10.1016/j.healthplace.2015.03.017.
Khan, L. (2021). From Third Places to Neighbourism: Re-Imagining Urban Commons. Urban Studies.
Miller, M., and Rogers A. (2017). Neighbourism as a Pathway to Climate-Just Communities. Journal of Sustainable Urbanism 9 (2): 145-162.
Oldenburg, R. (1999). The Great Good Place: Cafés, Coffee Shops, Bookstores, Bars, Hair Salons and Other Hangouts at the Heart of the Community. Marlowe & Company.
Oldenburg, R., and Brissett D. (1982). The Third Place. Qualitative Psychology 5: 265-284.
Putnam, R. D. (2000). Bowling Alone: The Collapse and Revival of American Community. Simon & Schuster.
Raworth, K. (2012). A Safe and Just Space for Humanity: Can We Live Within the Doughnut? Oxfam Policy & Practice: Climate Change Resilience 8 (1): 1-26. https://www.ingentaconnect.com/content/oxpp/oppccr/2012/00000008/00000001/art00001.
Raworth, K. (2017). A Doughnut for the Anthropocene: Humanity's Compass in the 21st Century. Lancet Planetary Health 1 (2).

6SSEC-22793

Becoming Cummare: Reclaiming Care and Kinship in Southern Italy

Alessandro Macculi[1] Benjamin Capuzzello[2]

1 - Independent researcher
2 - Activist

Experience Report

Rationale of the report

In this report we reflect on a year of activist practice. Reclaiming and reinterpreting the cummare, a figure of mutual care in Salentinian tradition, we have experimented with ways of producing knowledge from below through a cycle of encounters and laboratories. We want to examine how care, conviviality and everyday gestures become political practice; how we kept a living memory of the process, open and still in motion rather than fixed; and how we held our contradictions without depoliticising them. We share all this openly, to learn from others doing similar work and test whether our practice resonates elsewhere.

Abstract

Lə Cummari is a transfeminist collective based in Salento, southern Italy, formed by young people who chose to stay in — and return to — a territory affected by depopulation, agricultural exploitation and touristic extractivism. Over the course of a year, we hosted a cycle of public encounters and creative laboratories experimenting with non-formal, horizontal forms of learning and collective care.
Our practice hacks a vernacular figure of the Salentine popular tradition: the cummare, the relational bond of mutual care historically enacted among women and long confined to the private and the non-political. Rather than idealising this inheritance, we critically resignify it to recover its communal dimension while confronting the gendered hierarchies it carries. From this figure we derive a working epistemology: knowledge as relational, embodied and situated, generated through proximity, conviviality and nurturing.

This report reflects on three intertwined experiences: a series of dialogues with local activists on the urban/rural divide, extractivism and care work; convivial and food-based gatherings that politicise commensality and rehearse "metabolic alliances" across the human/more-than-human boundary; and an archival practice — diaries, zines, collective mappings, printmaking — through which the project documents and restitutes itself as a living, fermenting archive rather than a finished record.
We share what we achieved: building a durable informal community of care, producing situated knowledge from below, weaving alliances with grassroots realities. Mistakes, tensions and hesitations are an integral part of this process: the precarity and time-limits of project-based funding, the difficulty of sustaining horizontal participation, the risk of romanticising rurality and tradition, and the labour of holding internal contradictions without depoliticising them. We read these not as failures but as the constitutive material of the work — the everyday, situated practice through which small gestures of radical change become a method for hacking common futures. Our tentative implication, offered for dialogue, is that care itself can function as a transferable yet non-prescriptive method for community-led initiatives navigating uncertainty.

Keywords: archive; care; commoning; conviviality; more-than-human
Additional Theme: Knowledge, memory, and transmission

Main References:

Bergman, c. & Montgomery, N. (2017). Joyful Militancy: Building Thriving Resistance in Toxic Times. AK Press / Institute for Anarchist Studies.
Casas-Cortés, M., Osterweil, M. & Powell, D. (2008). Blurring Boundaries: Recognizing Knowledge-Practices in the Study of Social Movements. Anthropological Quarterly, 81(1), 17–58.
Conelli, C. (2022). Il rovescio della nazione. La costruzione coloniale dell'idea di Mezzogiorno. Tamu.
Escobar, A. (2018). Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds. Duke University Press.
Eyerman, R. & Jamison, A. (1991). Social Movements: A Cognitive Approach. Polity Press.
Federici, S. (2018). Re-enchanting the World: Feminism and the Politics of the Commons. PM Press.
Fricker, M. (2007). Epistemic Injustice: Power and the Ethics of Knowing. Oxford University Press.
Haraway, D. (1988). Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. Feminist Studies, 14(3), 575–599.
Illich, I. (1973). Tools for Conviviality. Harper & Row.
Tsing, A. L. (2015). The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins. Princeton University Press

6SSEC-40197

Balancers as a Missed Role in Communities and for Intentional Societies

Sergey Dmitriev[1] Thomas Henfrey[2]

1 - The International Ecovillage Research Institute
2 - CEI-Iscte Center of International Studies, Iscte - University Institute of Lisbon, Portugal

Experience Report

Ecovillages are increasingly recognized as vital living laboratories for social innovation and regenerative culture. However, the dominant frameworks utilized by major networks like the Global Ecovillage Network (GEN) rely heavily on the social construct of the "intentional community." Drawing from twelve years of field research and community weaving across Northern Europe, the post-Soviet space, and the Balkans, this paper argues that forcing contemporary ecological transition entirely into this uniform structure creates a systemic conceptual bottleneck. To cultivate a truly resilient "social soil," we must look beyond the intentional community to map both smaller, intimate relational patterns and larger socio-political scales.

This paper proposes a framework for Social Rewilding that aims to counter human over-domestication by large technocratic systems. At the micro-scale, this involves validating "family substellations" (informal intergenerational and neighborly care networks) and reclaiming the "tribal neighborhood" sized around Dunbar's evolutionary cognitive thresholds. At the structural level, the authors advocates for the reintegration of a modernized, cross-disciplinary "shamanic" roles —termed here as "balancer", healers, tricksters, and "co-evolution guide". That roles are embedded as

human-in-the-loop within the more than human world acting by practices and methods like Worldwork and the Council of All Beings.

Finally, at the macro-scale, the author explores how these hyper-local, rewilded networks can scale up into "intentional societies" capable of managing wide bioregional systems. By intertwining tribal-scale proximity with open, global knowledge networks, we can move from isolated eco-enclaves toward a deeply entangled social garden capable of planetary regeneration.

Keywords: Social Rewilding, Intentional Communities, Ecovillages, Intentional Societies, Regenerative Cultures
Additional Theme: Knowledge, memory, and transmission
Main References:
Abram, D. (1996). The Spell of the Sensuous. Vintage Books.
Dmitriev, S. (2025). Balancers' evolution and co-evolution guides.
Dunbar, R. I. M. (2024). The social brain hypothesis – thirty years on. Trends in Cognitive Sciences, 28(8), 708–719. https://doi.org/10.1016/j.tics.2024.05.004
Gunderson, L. & C.S. Holling (2002). Panarchy. Island Press.
Henfrey, T. (2023). Edges, Fringes, Frontiers. Berghahn Books.
Latour, B. (2017). Facing Gaia: Eight lectures on the new climatic regime (C. Porter, Trans.). Polity Press.
Mindell, A. (1995). Sitting in the fire: Large group transformation using conflict and diversity. Lao Tse Press.
Pascal, L. (2025). Metashamanics.
Yamshchikov, I. (2026). Shamans wanted: The jobs of the future that nobody talks about.

6SSEC-10542

Collective Grief + Mischief as Commons: Embodied Storytelling, Ritual Play and Diasporic Memory as Infrastructures for Collective Survival

Pampi D[1] KB - Northern Grace[2] Jeannette Rivera[3]

1 - We Are Forests
2 - Northern Grace
3 - The Wandering Soul Society

Workshop

This workshop examines collective grief and mischief as a political, cultural, and methodological practice within community-led initiatives working toward commons-based futures. While dominant institutional responses to ecological collapse, displacement, militarization, and social fragmentation often individualize suffering or reduce repair to technocratic management, grassroots cultural practices frequently generate alternative infrastructures for collective processing, relational accountability, and social imagination.

Grounded in expressive arts facilitation, diasporic ritual practice, participatory storytelling, and embodied political education, this workshop proposes the collective processing of grief and turns of mischief as forms of commoning: a shared social process through which communities metabolize loss,

interrupt isolation, and cultivate capacities for collective survival. Drawing from traditions of dance, chant, wearable sculpture, folk storytelling, and public ritual, the session explores how embodied cultural practices operate as living archives that sustain memory, transmit political knowledge, and generate translocal solidarity across difference.

The workshop engages with emerging paradigms in decolonial thought, feminist political ecology, post-development theory, prefigurative politics and relational ontologies, particularly approaches that challenge linear narratives of progress and instead foreground contradiction, plurality, care, and situated experimentation. Rather than framing transformation through institutional scalability alone, the session investigates how small-scale aesthetic and relational interventions can "hack" dominant social infrastructures by repurposing inherited forms toward collective liberation and ecological reciprocity.

Methodologically, the workshop combines participatory action research, embodied inquiry, and arts-based facilitation. Participants will engage in collaborative somatic exercises, grief mapping, role play, and collective symbolic-making practices adapted from community ritual traditions and grassroots political education spaces. These practices are designed not as therapeutic extraction, but as experiments in co-regulation, collective witnessing, and emergent social learning.

The workshop argues that cultural grief and mischief practices are not supplementary to economic and political transformation, but constitute essential infrastructures for sustaining cooperation under conditions of uncertainty, fragmentation, and asymmetrical power.

Communities carrying out alternative economic models must have the capacity to collective grieve and play in order to be sustainable.

This is the culture building that no decision-making process or organizational structure can provide.

In contexts where digital colonization, extractivism, and isolation increasingly erode social bonds, embodied commons practices can help generate new grammars of solidarity that exceed nation-state, market, and identity-based frameworks without erasing difference.

The session contributes to ongoing conversations around community-led initiatives, transnational commoning, and experimental methodologies by offering an interdisciplinary model that bridges artistic practice, political education, and collective care work. It is particularly relevant for researchers, organizers, artists, and cooperatives exploring how lived cultural practice can sustain long-term movements for ecological and social transformation.

Keywords: ritual play, culture building
Additional Theme: culture building as essential to economic development

Main References:

Silvia Federici — Re-enchanting the World
bell hooks — All About Love
Robin Wall Kimmerer — Braiding Sweetgrass
María Lugones — "Heterosexualism and the Colonial / Modern Gender System"
Joanna Macy — Active Hope
adrienne maree brown — Emergent Strategy
Glen Coulthard — Red Skin, White Masks
Achille Mbembe — "Necropolitics"
Augusto Boal - Theatre of the Oppressed

6SSEC-39330

Hacking the casino slot machine for collective imagination, alternative economic models and cooperative efforts

Sophia Kecir Camper[1]

1 - Brakcshaw, Independent Design Studio

Workshop

During this one-hour workshop, the goal is to both practice and learn how to deconstruct the status quo of the way we live in cities, while reusing the tools and resources we already have and come up with alternative scenarios for how our economic system should work. Through collective imagination, we'll first map our individual vs. collective needs in a context ensuring everyone has access to a dignified life, within the planetary boundaries: How is our economy reorganized, keeping which activities and industries? How our city centres, streets, and neighborhoods redesigned? Which economic models will ensure workers are not exploited and that everyone participates in the collective efforts?

Hacking the casino slot machine, we'll then experiment with the mix and match of scenarios and open up possibilities. If the Netflix model were to be applied to artisanal bakeries, what would be the ins and outs? If we could no longer offer restaurants, what would we have instead?

Keywords: cooperative, imagination, ecological economics, degrowth

Additional Theme: Designing urban third places for non-productive time and experimental practices

Main References:

Christensen, K. (2023). Third Places as Platforms for Climate Resilience and Civic Engagement. UNESCO Courier (May).
Granovetter, M. (1973). The Strength of Weak Ties. American Journal of Sociology 78 (6): 1360-1380. https://snap.stanford.edu/class/cs224w-readings/granovetter73weakties.pdf
Hooper, C. M., Ivory, V. C., and Fougere, G. (2015). Childhood Neighbourhoods as Third Places: Developing Durable Skills and Preferences That Enhance Well-Being in Adulthood. Health & Place 34: 34-45. https://doi.org/10.1016/j.healthplace.2015.03.017.
Khan, L. (2021). From Third Places to Neighbourism: Re-Imagining Urban Commons. Urban Studies.
Miller, M., and Rogers A. (2017). Neighbourism as a Pathway to Climate-Just Communities. Journal of Sustainable Urbanism 9 (2): 145-162.
Oldenburg, R. (1999). The Great Good Place: Cafés, Coffee Shops, Bookstores, Bars, Hair Salons and Other Hangouts at the Heart of the Community. Marlowe & Company.
Oldenburg, R., and Brissett D. (1982). The Third Place. Qualitative Psychology 5: 265-284.
Putnam, R. D. (2000). Bowling Alone: The Collapse and Revival of American Community. Simon & Schuster.
Raworth, K. (2012). A Safe and Just Space for Humanity: Can We Live Within the Doughnut? Oxfam

Policy & Practice: Climate Change Resilience 8 (1): 1-26.
https://www.ingentaconnect.com/content/oxpp/oppccr/2012/00000008/00000001/art00001.
Raworth, K. (2017). A Doughnut for the Anthropocene: Humanity's Compass in the 21st Century. Lancet Planetary Health 1 (2).

Theme 5 | More-than-human commons and relational worldviews

6SSEC-21203

Healing the Economy: Situated Healing Practices and More-than-Human Commons with Matronas from the Colombian Caribbean

Valentina Alcalde Gómez[1]

1 - Marie Skłodowska-Curie Fellow (seizmic Doctoral Network), University of Naples Federico II

Abstract

This proposal draws on doctoral research with matronas (traditional cooks) in the Colombian Caribbean, who are co-creating regenerative pathways where healing and economic practices intertwine. I position disanar (design as healing, from the Spanish words "disenar" y "sanar") as essential praxis for rethinking human-nonhuman relations, land stewardship, and ecological responsibility in the framework of a socioecological transition. The premise is that economic transition and socio-cultural healing are constitutively interdependent: healing builds the relational infrastructure of trust and reciprocity without which alternative economies cannot thrive, while alternative economies—seed networks, communal labor—materially enact healing by restoring the cuerpo-territorio (body-territory) (Cabnal, 2010).

Drawing from decolonial, feminist, and Indigenous thought (Kimmerer, 2013; Escobar, 2018; Puig de la Bellacasa, 2017), I understand disanar through four intertwined threads. Regeneration fosters reciprocal flourishing among human and more-than-human communities. Reparation dismantles oppressive structures—colonial, patriarchal, extractivist—that sustain harm. Restoration recomposes well-being from within wounds as creative becoming. Relational Justice mends fractures between bodies, territories, and communities through care and mutual accountability.

In the Colombian Caribbean, regeneration is conceived as co-creation with plants, soils, and waters. Seed saving dialogues with plant intelligence; communal labor (minga) reaffirms interdependence. Fieldwork documents how matronas engage in agroecological practices challenging market dependencies, while seed networks function as territorial sovereignty. These practices embody the "law of return" (Shiva, 2019) and enact Earth Democracy—an economy organized around the reproduction of life (Pérez Orozco, 2017) and radical reciprocity (ayni), shifting from homo economicus to homo reciprocans (Juri & Zurbriggen, 2022).

Transitions generate acute frictions. Agroecological shifts challenge beliefs that agroindustrial crops are more efficient. Political self-recognition of matronas renegotiates domestic roles. External interventions meant to "preserve tradition" often reduce living cultures to folkloric performances (Rojas, 2017). While Transition Design offers robust methodologies (Irwin, 2015; Irwin, Tonkinwise & Kossoff, 2020), it often lacks relational ethos to ethically accompany pluriversal transitions (White, 2015; Willis, 2015; Onafuwa & Patel, 2022). To bridge this postural gap, I propose the stance of the "bridge-being" (ser-puente) (Zannoni et al., 2024; Rincón Quijano et al., 2024)—a practitioner who weaves diverse knowledges and co-designs "containers for conflict" (contenedores para el conflicto). This requires sentipensar (feeling-thinking) (Fals Borda, 2009) and corazonar (heart-thinking) (Guerrero Arias, 2018)—modes integrating affect, reason, and embodied wisdom.

The bridge-being bridges epistemic worlds between systemic analytics and embodied healing knowledge, mediates between the quick (fast) time of design and the slow time of care, and navigates constitutive frictions without imposing universal solutions. Rather than seeking final resolution, the

bridge-being holds spaces for tensions to be voiced relationally, engaging the Coyolxauhqui process (Anzaldúa, 2015): ongoing healing from fragmentation. This demands commitment to "scaling deep"—i.e., transforming relationships rather than expanding interventions. Designing for transition means designing for symbiosis between healing and economics—repairing the colonial wound (Anzaldúa, 2015) and restoring reciprocal relations with the territory. The critical intervention is building bridges between epistemologies, across temporalities, and through conflict, attuned to the slow rhythms of ecological regeneration and the cuerpo-territorio.

This project has received funding from the European Union through Marie Skłodowska-Curie actions under project number 101169098. Views and opinions expressed are, however, those of the author only and do not necessarily reflect those of the European Union or the European Research Executive Agency. Neither the European Union nor the granting authority can be held responsible for them.

Keywords: Healing, Alternative-economies, Pluriversal, More-than-human, Transition-Design
Additional Theme: Culture, play, and everyday life as sites of transformation

Main References:

Anzaldúa, G. E. (2015). Light in the dark/Luz en lo oscuro: Rewriting identity, spirituality, reality. Duke University Press.
Cabnal, L. (2010). El cuerpo-territorio como resistencia: Feminismo comunitario en la lucha por la tierra. Ediciones de la Mujer.
Escobar, A. (2018). Designs for the pluriverse: Radical interdependence, autonomy, and the making of worlds. Duke University Press.
Fals Borda, O. (2009). Una sociología sentipensante para América Latina. Siglo XXI.
Guerrero Arias, P. (2018). La chakana del corazonar. Universidad Politécnica Salesiana.
Irwin, T. (2015). Transition Design: A proposal for a new area of design practice, study, and research. Design and Culture, *7*(2), 229–246.
Irwin, T., Tonkinwise, C., & Kossoff, G. (2020). Transition Design: An educational framework for advancing the study and design of sustainable transitions. Cuadernos del Centro de Estudios en Diseño y Comunicación, (105), 31–65.
Juri, S., & Zurbriggen, C. (2022). Motivando transiciones hacia futuros sostenibles y resilientes: SARAS T-LAB en América Latina. Cuadernos del Centro de Estudios en Diseño y Comunicación, (157), 115–139.
Kimmerer, R. W. (2013). Braiding sweetgrass: Indigenous wisdom, scientific knowledge and the teachings of plants. Milkweed Editions.
Onafuwa, D., & Patel, K. (2022). Ancestors' dreams: Transitioning to a more equitable post-COVID-19 economy. Cuadernos del Centro de Estudios en Diseño y Comunicación, (157), 201–216.
Pérez Orozco, A. (2017). Subversión feminista de la economía: Aportes para un debate sobre el conflicto capital-vida. Traficantes de Sueños.
Puig de la Bellacasa, M. (2017). Matters of care: Speculative ethics in more than human worlds. University of Minnesota Press.
Rincón Quijano, E. D., Jiménez Barrios, D. A., & Parra-Agudelo, L. (2024). Tropical vibes with peoples from Ciénaga Grande de Santa Marta: Dialogic reflection in joint inquiries as feelthinking-doing in design practice and research. CoDesign, *20*(1), 134–152.
Rojas, J. S. (2017). Músicas locales, construcción de paz y post-conflicto: el caso de Libertad (Sucre).

Ensayos. Historia y teoría del arte, *21*(32), 118–141.
Shiva, V. (2019). Earth Democracy: Sustainability, justice, and peace. Buffalo Environmental Law Journal, *26*(1), 1–14.
White, D. (2015). Metaphors, hybridity, failure and work: A sympathetic appraisal of Transitional Design. Design Philosophy Papers, *13*(1), 39–50.
Willis, A.-M. (2015). Transition Design: The need to refuse discipline and transcend instrumentalism. Design Philosophy Papers, *13*(1), 69–74.
Zannoni, M., Succini, L., Rosato, L., & Pasini, V. (2024). Transitional Industrial Designer: The responsibility of designers and companies for a sustainable transition. Agathón, *15*, 332–343.

6SSEC-25304

A Commons-Based Governance Model for the Area Affected by Mining in Maceió

Livia Maria Fontenele Meneses[1]

1 - Centro de Estudos em Direito e Economia Sustentável - Universidade de São Paulo

Abstract

The collapse of underground salt-mining caverns in Maceió, Brazil, triggered one of the largest urban displacement processes in Latin America, forcing the relocation of more than 55,000 residents and leaving extensive portions of the city abandoned. While legal and policy debates have focused primarily on compensation and geotechnical stabilization, considerably less attention has been devoted to the long-term governance of the affected territory. This paper argues that post-disaster areas should be as potential socio-ecological commons capable of supporting new forms of collective stewardship, memory preservation, and territorial regeneration. Drawing on the literature on commons governance, urban commons, and post-disaster recovery, the paper develops a governance proposal for the affected area based on three interconnected principles: collective decision-making, intergenerational responsibility, and ecological stewardship. The proposal combines a participatory territorial governance structure and a set of common-use institutions dedicated to environmental monitoring, cultural memory, and public knowledge production. The model seeks to establish a long-term framework through which affected communities can participate in shaping the future of a territory permanently transformed by extractive activity. Methodologically, the paper combines legal-institutional analysis with comparative examination of post-mining and post-disaster experiences. It further engages with contemporary debates on urban commons and community-led initiatives to explore how damaged territories can become sites of ecological responsibility and democratic experimentation. The case of Maceió contributes to broader discussions on alternatives to extractivist development by examining how communities may reclaim agency over territories marked by environmental destruction while fostering more enduring relationships between human communities, memory, and the ecological conditions that sustain collective life.The governance dilemmas examined in this paper are likely to become increasingly relevant in the coming decades considering the accelerated global energy transition. By exploring how affected communities can collectively govern and regenerate territories permanently altered by extractive activities, the article contributes to broader debates on how the

energy transition can be reconciled with long-term ecological stewardship and environmental justice. Finally, the proposed model seeks to bridge a persistent gap in post-disaster governance by creating institutional mechanisms through which the company responsible for the harm remains financially accountable for the long-term maintenance and regeneration of the affected territory, while decision-making authority is vested in affected communities and other public-interest actors. In doing so, the paper advances a framework that combines corporate responsibility with community self-governance.

Keywords: urban commons; disasters; community; reintegration.
Additional Theme: Beyond corporate approaches to post-carbon transition
Main References:

CARD, K., Urban Commons, in Urban Studies Inside-Out: Theory, Method, Practice 308 (2019), https://www.academia.edu/41675471/Urban_Commons.
FEINBERG, Arthur, Amineh Ghorbani & Paulien Herder, Diversity and Challenges of the Urban Commons: A Comprehensive Review, 15 Int'l J. Commons 1 (2021).
FOSTER, Sheila R. & Christian Iaione, The City as a Commons, 34 Yale L. & Pol'y Rev. 281 (2016).
International Association for the Study of the Commons (IASC), Types of Commons, https://iasc-commons.org/commons-types/ (last visited Apr. 27, 2026).
MAZZUCO, Sofia Croso, Repurposing Underused Public Spaces into Urban Commons: An Active Participatory Urban Regeneration Model for Gospel Oak, London, UK (2016).
OSTROM, Elinor, Governing the Commons: The Evolution of Institutions for Collective Action (Cambridge Univ. Press 1990).
POLKO, Adam, Małgorzata Czornik & Artur Ochojski, Understanding the Urban Commons (2022).
ZHANG, Guanchi, Urban Commons on Uncommon Ground: Experimenting with Co-Governance in China's Global Cities, 23 Wash. U. Glob. Stud. L. Rev. 90 (2024).

6SSEC-61578

How is the more-than-human approach a concrete experiment in Mértola (Portugal)? The Forest Gardens at Schools and the syntropy in everyday life.

Luciane Lucas dos Santos[1] Letícia Renault[2] Fernanda Belizário[3] Gabriela Rocha[4] Beatriz Caitana[5]

1,2,3,4,5 - Centre for Social Studies (CES)

Abstract

In the context of the Horizon Europe Project BioTraCes – Biodiversity and Transformative Change for Plural and Nature-Positive Societies (GA 101081923) -, the Portuguese case study has made room for a discussion on how other-than-human approach can integrate everyday life focusing on a gradual cultural shift to regenerative consciousness in the territory.

Mértola is a municipality in the Baixo Alentejo Region, Portugal, that has been continuously challenged by desertification, depopulation, aging population, and isolated villages. In environmental terms, Mértola has dealt with chronic water scarcity and soil degradation, although a successful ongoing

programme – Mértola Future Lab – has aimed to promote a cultural shift towards the acceptance of necessary landscape changes and regenerative approach as an economic and political vocation.

Many interesting regenerative strategies have been fostered in Mértola, encompassing the valuation of community-based knowledge(s) for a local and healthy food system, a co-governance model that has gathered organisations and people in decision process, and a belief that working with children from early age is the right path for engaging future generations with a different look at regenerative agenda and other-than-human approach. The syntropic agriculture, whose principles have been sown in economic practices, is now integrated to the project Forest Gardens at Schools. In this project, the Syntropic Association has fostered a collaborative approach between species, making children aware that animals, insects, bacteria and fungi have played complementary roles for renewing the soil. Grounded on the idea of successional forests, syntropy has slowly made children, parents and community committed with a new imagery towards nature and the relationship between humans and non-humans.

Departing from an other-than-human approach (Tsing, 2015; Haraway, 2016; Kirksey & Helmreich, 2010), and grounded on the final results of our research about the Mértola case, this paper aims to discuss the role played by the other than human perspective towards a multispecies environmental justice. In the text we intend to answer the following questions: 1. To what extent and how has the Mértola case managed to introduce a different lens in the educational setting? 2. What role do these pedagogical goals may have in stemming depopulation and the exodus of young people? 3. In which sense, does the other than human approach help Mértola to design a cutting-edge vision of regeneration?

Keywords: Other-than-human approach, syntropic agriculture, Terra-sintrópica, Mértola, Mértola-Future-lab
Additional Theme: Culture, play, and everyday life as sites of transformation

Main References:

Haraway, D. 2016. Staying with the trouble: making kin in the Chthulucene. Duke University Press.
Hey, Maya. 2021. "Attunement and multispecies Communication in Fermentation". Feminist Philosophy Quarterly, 7 (3): 1-25.
Kirksey, E., Helmreich, S. 2010. The Emergence of Multispecies Ethnography. Cultural Anthropology, 25, 545-576.
Tsing, A. 2015. The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins. Princeton University Press.

6SSEC-68147

Intangible Resources and Social Capital in Social Enterprises

Ewelina Florczak[1]

1- SGH Warsaw School of Economics

Abstract

Social enterprises operate at the intersection of economic and social objectives, requiring a unique combination of tangible and intangible resources to achieve sustainable performance. While traditional accounting systems primarily recognize financial and physical assets, many of the resources determining the long-term success of social enterprises remain invisible in financial statements. These include social capital, intellectual capital, organizational culture, trust, stakeholder relationships, mission-driven leadership, reputation, and employee competencies.

The paper examines the strategic importance of intangible resources in social enterprises from a resource-based perspective. It argues that these non-balance-sheet assets constitute the primary source of both competitive advantage and social value creation. Particular attention is devoted to social capital, understood as networks of relationships, trust, reciprocity, shared norms, and collaboration among internal and external stakeholders. These elements strengthen organizational resilience, facilitate knowledge exchange, reduce transaction costs, and enhance the enterprise's ability to accomplish its social mission.

The study integrates concepts from the resource-based view of the firm with theories of intellectual and social capital developed by scholars such as Bourdieu, Coleman, Putnam, and contemporary researchers in organizational management. It demonstrates that social enterprises differ from conventional firms because their effectiveness depends not only on economic efficiency but also on the quality of stakeholder engagement and the capacity to transform social relationships into sustainable organizational value.

The paper further discusses the interaction between human, relational, and organizational capital, emphasizing that these resources reinforce both economic performance and measurable social outcomes. Examples of social enterprises illustrate how intangible assets—including trust-based partnerships, organizational reputation, employee commitment, and collaborative networks—support innovation, social inclusion, and long-term organizational sustainability.

The findings suggest that effective management of intangible resources should become a central component of strategic management in social enterprises. Recognizing and developing these hidden assets enables organizations to generate greater social impact while maintaining economic viability, thereby strengthening their capacity to address complex societal challenges.

Keywords: Social enterprises Intangible resources
Additional Theme: Intangible Capital and Social Value Creation
Main References:

Austin, J. (ed.) (2006). Effective Management of Social Enterprises. Lessons from Businesses and Civil Society Organizations in IberoAmerica. Cambridge: Harvard University.
Michalczuk G., Zasoby niematerialne jako czynnik wartości przedsiębiorstwa.., Uniwersytet w

Białymstoku, Białystok 2013, str. 184.
Gach , D. (1). Wybrane praktyki zarządzania zasobami ludzkimi w przedsiębiorstwach społecznych, Education of Economists and Managers. Problems. Innovations. Projects, 53(3), 52-71. Retrieved from https://econjournals.sgh.waw.pl/EEiM/article/view/1336, str. 52-53
Alter K., Social Enterprise Typology, Updated November 27, 2007, Virtue Ventures LLC
Bourdieu, P., Wacquant, L.J.D. (2001). Zaproszenie do socjologii refleksyjnej. Seria „Termi¬nus", t. 21. Warszawa: Oficyna Naukowa, s. 105
Coleman, J. (1990). Foundations of Social Theory. Cambridge: Harvard University Press, str. 16.
Putnam, R. (1997). Democracy in America at century's end. W: A. Hadenius (red.), Demo¬cracy's Victory and Crisis. Cambridge: Cambridge University Press, s. 31.
M. Bulla R.J. Ridley-Duff, D. Foster i P. Searon, Conceptualising Ethical Capital in Social Enterprises opublikowano w 2010 r. w "Social Enterprise Journal", 6 (3), s. 250-264.
J. H. Park and Ch.Young Kim , Journal of open innovation: Technology, Market, Complexity Article Social Enterprises, Job Creation, and Social Open Innovation

6SSEC-62356

What can Nature teach us about designing human social systems that are resilient, adaptive, evolvable… [Book presentation]

Gorazd Norčič[1]

1- Mutualaidnetwork, humanum.institute

Rationale

The presentation is about one of the findings of the book, that is currently in the finishing phase.
The research started in 2016 and was based on a simple question - "Is there anything that normal human being as you and me, can do to slow down the civilisation's train to oblivion or even change the direction altogether?" The answer, after all these years and 15 GB of scientific papers in my Zotero library covering the social sciences, ecology, biology, anthropology, history, system biology, neuroscience ,.... - is quite surprising and improbable one from the standpoint of a current Zeitgeist.
It is not if we can do something. It turns out that we are the only ones that can.

Book Presentation

For ages humans put significant resources, knowledge behind proposals of economic arrangements, governance reforms, community ownership models, etc...to improve over-all well-being...Many of these proposals were thoughtfully designed, legally sound and well-intentioned. Still, mechanisms they relied on didn't hold up under pressure, were captured by cliques that were supposed to be constrained, or simply collapsed when the conditions changed.

With all the problems we humans are facing today it is quite a sobering realisation that all these same problems needed to be solved and were solved remarkably successfully - some billions of years ago - by unicellular organisms! Is there a way to learn from the solutions evolution has devised to help us navigate and assess the resilience, adaptiveness, evolvability, etc, etc...of our projects? Actually once you realise that humans are indivisible part of Nature and are - what physics calls "*complex adaptive*

systems"(CAS) the similarity between humans and other organisms becomes vivid.

You can not manage CAS! You can only influence it.

In order to understand CAS it is not enough to understand its constituents, but you need to understand inner relationships, initial conditions...

Instead of devising more rules and strict guidelines, we need to think about economic and social systems as landscapes. We need to shape them in a way that agents in a systems will respond to the landscape and other agents on their own and not on orders. Where some directions are easy and others are hard, some patterns are stable and some are fragile, some outcomes attract the system over time and some repel it.

Example-translations:
< Dimension > <Biology >
< Structural-property borrowed >
<social-examples >
<Questions>
< Sensing…. > <Proprioception >
<Physically separate sensing channels, running at different speeds including at least one channel that monitors the others.>
<The 2008 financial crisis.Moody's, Standard&Poor's, Fitch; the primary sensing infrastructure for systemic risk. No meta sensing to warn of impending collapse. >
<How does the system know what is happening, at what speeds, through what channels? Does it know when its own sensing has been corrupted?>
< ...Mode-Switching > <Diving reflex >
< System under stress needs response mechanisms that activate without requiring deliberation. Mode-switching under acute conditions must be pre-designed. >
<Yugoslavian self-management system required worker councils and political vassemblies to vote on major economic decisions... Once the existential threat hit the mode-switch to radical response couldn't activate, no architecture for it... >
<Are there mechanisms that detect deviation from desired states and correct it? Can the system switch modes — deliberately slow or accelerate, tighten or relax — when conditions change sharply?>
< Emergence-Enabling Architecture > <Quorum sensing >
< System's rules, incentives, governance... should make diverse forms of coordination more probable without specifying what those forms look like.>
<The constraint architecture of the Linux project specifies rules: version control system, a patch submission process... It doesn't specify what should be built... just contributors responding to the rules; finding a need, coding, submitting&surviving review... >
<....Does the system enable new forms it couldn't predict, or only replicate what its founders designed?>

Keywords: social systems, resilience, biomimicry, CAS complex adaptative systems,
Additional Theme: Hacking digital infrastructures for the commons, New political economies
Main References [example\selection]:
Arnold, Ross D., and Jon P. Wade. "A Definition of Systems Thinking: A Systems Approach." Procedia Computer Science 44 (2015): 669–78. https://doi.org/10.1016/j.procs.2015.03.050.
Sapolsky, Robert M. Behave: The Biology of Humans at Our Best and Worst. Penguin Publishing Group,

2017.
Mandelbrot, Benoit B. The Fractal Geometry of Nature. W.H. Freeman, 1982.
Gleick, James. Chaos: Making a New Science. Penguin Books, 1988.
Wolfram, Stephen. A New Kind of Science. Wolfram Media, Inc., 2016.
Varela, Francisco J., Evan Thompson, and Eleanor Rosch. The Embodied Mind: Cognitive Science and Human Experience. Revised edition. The MIT press, 2016.
Mandelbrot, Benoit B., and Richard L. Hudson. The (Mis)Behavior of Markets: A Fractal View of Risk, Ruin, and Reward. Published by Basic Books, 2004.
Kauffman, Stuart A. The Origins of Order: Self-Organization and Selection in Evolution. Oxford University Press, 1993.

Theme 6 | Conflict, antagonism, and cooperation within CLIs

6SSEC-12244

Power Literacy for Just Sustainability Transitions: a Research Agenda

Flor Avelino[1] Tessa de Geus[2] Jonas Torrens[3] Lena Hartog[4] Kristina Bogner[5] Fábio Gouveia[6] Séréna Aupoix[7] Julia Wittmayer[8]

1,2,3,4,5,6 - University of Utrecht
7 - Universitat Pompeu Fabra
8 - Erasmus University of Rotterdam

Abstract

Just sustainability transitions are defined as processes of transformative change that (aim to) 1) enable present and future generations, both human and more-than-human, to survive and flourish within ecological boundaries, and 2) eliminate and prevent injustices produced and exacerbated by unsustainability and its underlying causes (Avelino et al. 2024). Ecological sustainability and socio-economic justice do not always go hand in hand; they often come with trade-offs and 'transition tensions' (Ciplet & Harrison 2019), for instance between the urgency of climate change to take rapid, bold action versus the time needed for procedural justice through inclusive decision-making. As such, just sustainability transitions are inherently political and involve power struggles.

Notions like power, justice and sustainability are highly contested and heavily theorized concepts (e.g. Haugaard 2002, Partzsch 2017, Avelino 2021, Gaventa 2021), while also triggering strong layman connotations, feelings and opinions. Questions of power, and how it is distributed (or not), preoccupy and drive people across the world, in political debates and everyday organising. Yet talking about power remains a social taboo in many places, and people most often talk 'around' power issues rather than addressing them directly. This relates to the tendency to avoid and appease conflicts and tensions prematurely, missing out on the transformative potential such conflict may have (Patterson et al., 2024; Turnhout et al., 2010, 2020).

This paper addresses this challenge by asking: how can power literacy be understood in relation to just sustainability transitions, and how can it be increased and deepened to foster more just and sustainable futures? We define power literacy as the ability to recognise power dynamics and act on them, individually and collectively. More elaborately: the ability to recognise, sense, name, understand and act upon power relations in one's societal context, including how they have changed and might change in the future.

The notion of power literacy is inspired by recent scholarship on working with power in transdisciplinary settings (de Geus et al., 2023; Gaventa, 2019, 2021; Goodwill et al., 2021; Strumińska-Kutra & Scholl, 2022). It includes understanding one's own power position in a societal context and a 'practical wisdom' ('phronesis') to deal with existing power relations and change/challenge them where possible. Phronesis - practical wisdom, contextual judgment, common sense, or prudence - is contrasted with scientific knowledge ('episteme') and technical knowledge ('techne'), involving values and 'the art of judgment' (Flyvbjerg, 2004). Our definition explicitly includes this phronetic understanding of power, incorporating 'not knowing', accepting uncertainty and complexity, and learning by doing.

Power literacy is both about translating abstract concepts from political theory for

interdisciplinary and transdisciplinary contexts, but also the opposite: learning how people experience, understand, recognise, act on and talk about power in practice, which requires transdisciplinary methods enabling a more accessible and embodied exchange about power. We engage with both aspects in this paper. Section 2 discusses the state of the art on power literacy and how we build on it. Section 3 unpacks power concepts through three questions: (1) What is power? (power to/over/with/within), (2) Who exercises power? (Multi-Actor Perspective), and (3) How does power relate to transformation? (transformative power as a dynamic between prefigurative, reinforcive and countervailing power). Section 4 explores transdisciplinary methods to facilitate exchange about power: (1) Theatre of the Oppressed (De Geus 2026), (2) photovoice (Aupoix 2026), and (3) story-telling and narrative inquiry, before discussing dilemmas and avenues for future research.

Keywords: Power literacy, just sustainability transitions
Additional Theme: Power, just sustainability transitions, social innovation

Main References:

Aupoix, S., (2026). Capturing the Intangible: A quest into Photovoice. Quest Insight. Utrecht: POTRANSI.
Avelino, F., Wijsman, K., Van Steenbergen, F., Jhagroe, S., Wittmayer, J., Akerboom, S., Bogner, K., Jansen, E. F., Frantzeskaki, N., & Kalfagianni, A. (2024). Just Sustainability Transitions: Politics, Power, and Prefiguration in Transformative Change Toward Justice and Sustainability. Annual Review of Environment and Resources. https://doi.org/10.1146/annurev-environ-112321-081722
Ciplet, D., & Harrison, J. L. (2019). Transition tensions: Mapping conflicts in movements for a just and sustainable transition. Environmental Politics, 1–22. https://doi.org/10.1080/09644016.2019.1595883
de Geus, T., (2026). Turning theatre on its head: A quest into Theatre of the Oppressed. Quest Insight. Utrecht: POTRANSI.
de Geus, T., Avelino, F., Strumińska-Kutra, M., Pitzer, M., Wittmayer, J. M., Hendrikx, L., Joshi, V., Schrandt, N., Widdel, L., Fraaije, M., Iskandarova, M., Hielscher, S., & Rogge, K. (2023). Making sense of power through transdisciplinary sustainability research: Insights from a Transformative Power Lab. Sustainability Science, 18(3), 1311–1327. https://doi.org/10.1007/s11625-023-01294-4
Flyvbjerg, B. (2004). Phronetic planning research: Theoretical and methodological reflections. Planning Theory & Practice, 5(3), 283–306. https://doi.org/10.1080/1464935042000250195
Gaventa, J. (2019). Applying power analysis: Using the 'powercube' to explore forms, levels and spaces. In Power, Empowerment and Social Change. Routledge.
Gaventa, J. (2021). Linking the prepositions: using power analysis to inform strategies for social action, Journal of Political Power, 14:1, 109-130, DOI:10.1080/2158379X.2021.1878409
Goodwill, M., Bendor, R., & van der Bijl-Brouwer, M. (2021). Beyond Good Intentions: Towards a Power Literacy Framework for Service Designers. International Journal of Design, 15(3), 45–59.
Haugaard, M. (2002). Power: A Reader. Manchester University Press.
Patterson, J. J., Feola, G., & Kim, R. E. (2024). Negotiating discord in sustainability transformations. Proceedings of the National Academy of Sciences of the United States of America, 121(21). https://doi.org/10.1073/pnas.2310186121
Strumińska-Kutra, M., & Scholl, C. (2022). Taking power seriously: Towards a power-sensitive approach for transdisciplinary action research. Futures, 135, 102881. https://doi.org/10.1016/j.futures.2021.102881
Turnhout, E., Metze, T., Wyborn, C., Klenk, N., & Louder, E. (2020). The politics of co-production:

Participation, power, and transformation. Current Opinion in Environmental Sustainability, Advancing the Science of Actionable Knowledge for Sustainability, 42, 15–21. https://doi.org/10.1016/j.cosust.2019.11.009
Turnhout, E., Van Bommel, S., & Aarts, N. (2010). How Participation Creates Citizens: Participatory Governance as Performative Practice. Ecology and Society, 15(4). http://www.ecologyandsociety.org/vol15/iss4/art26/

6SSEC-17728

Recommoning in crisis: The process of making new bylaws in the Valley of Roncal (Navarre, Spain) 135 years after

Amaia Prieto Arratibel[1] Alaitz Gutiérrez-Jauregi[2]

1,2 - Universidad Pública de Navarra

Abstract

This work is framed within the broader COMCRIS project, launched in autumn 2025, which aims to study the practices of collective action in mountain communities across Europe as a means of adapting to changing circumstances and addressing structural challenges across six European countries: France, Ireland, Italy, Romania, Spain, and Portugal. Rather than viewing communities simply as users of shared resources, the project understands "commoning" as the social process of creation of the commons through specific human interactions (Euler, 2018).

Commoning processes are held by heterogenous users through (dis)agreed institutional rules (Agrawal et al., 2023). As such, the role of policy and regulations can be understood through different dimensions: as facilitator of local autonomy, as a threat (enclosure and dispossession processes) or even as a response and reaction to existing policy frameworks (Turner, 2016).

Aligning with Ostrom's (1990) foundational insights on the necessity of robust institutional norms to regulate the commons and prevent their depletion and the concept of "crisis" not as a sudden shock but as a prolonged, long-term process, the case study chosen by the team from the Public University of Navarre focuses on the recent process of revising and modifying the ordinances related to the commons in Roncal/Erronkari Valley (Navarre, Spain). This process started in 2021 as a participative process that culminated in in May 2025 with the official publication of the new ordinances.

Updating regulations on a scale involving various stakeholders (the Valley Council, local councils, local residents, economic sectors, technical staff and the Regional Administration) is a complex process that requires interpreting the inherited legacy and the current situation, identifying critical issues, reconciling interests that do not always align, and choosing between various alternatives. As such, it constitutes a 'recommoning' initiative that provides an excellent standpoint for identifying the stakeholders' perceptions and concerns regarding their environment, the transformations and challenges within the framework in which they operate, and the agreed-upon solutions.

With the purpose of examining these dynamics, the project was structured around two primary objectives: 1) To explore historical periods of crisis within the Valley through extensive archival research; and 2) analysing the recent participatory revision of the Roncal Valley ordinances using qualitative methods such as individual interviews and focus groups which would capture the heterogeneous

interests of local actors.

First results show that these regulations have introduced modifications in the use of the commons (adapting (di)used figures to contemporary uses and problems), in the definition of the beneficiaries of the commons and of the commons itself as the Local Entity in charge of the management of the commons has started to take care of other services (child education, Basque language transmission or social services). Nevertheless, the process has shown conflicts in the understanding and use of the commons between the historical uses related with farming economies and new definitions of services as commons. This example gives us the opportunity to reflect on commoning practices as conflictual collective actions that shape the commons in practice.

Keywords: recommoning, commoning, crisis, institutionality, regulation
Additional Theme: Policy changes in the regulation of the commons

Main References:

Agrawal, A., Erbaugh, J., y Pradhan, N. (2023). The commons. Annual Review of Environment and Resources, 48, 531–55
Euler, J. (2018). Conceptualizing the commons: Moving beyond the goods-based definition by introducing the social practices of commoning as vital determinant. Ecological Economics, 143, 10–16.
Ostrom, E. (1990). Governing the Commons: The Evolution of Institutions for Collective Action. Cambridge University Press.
Turner, M. D. (2017). Political ecology III: The commons and commoning. Progress in Human Geography, 41(6), 795–802

6SSEC-34449

Conflicting Stories: Narrating difference in polarised knowledge co-production and democratic experimentation

Fábio André Venâncio Gouveia[1] Flor Avelino[2] Jonas Colen Ladeia Torrens[3] Bonno Pel[4]

1,2,3,4 - Utrecht University

Abstract

Fields like social innovation, sustainability transitions and future studies (following a wider trend in social sciences) have registered an increasing interest in participatory and transdisciplinary approaches to (co-)produce knowledge. These approaches often envision (prefigurative) action towards justice, sustainability, empowerment, or democracy, and can inform community-led initiatives in areas such as democratic experimentation (e.g. deep democracy, participatory democracy, citizens' assemblies, etc.). Calls have been made for the pluralisation and politicisation of these processes that bring together researchers and societal actors beyond academia, prompting the inclusion of divergent and marginalised voices without attempts at steering towards premature consensus. Both of these ambitions necessarily entail a capacity to productively navigate conflict and, we argue, a keen awareness of polarisation dynamics to avoid potentially feeding into processes of inter- and intra-group polarisation.

This poses specific challenges to convenors and/or facilitators of such co-productive practices. For their success, the fostering of a sense of group cohesion and shared purpose should be balanced

with the creation of spaces that allow for difference to emerge and in which divergent opinions and worldviews are respected. Sustaining this kind of cohesion amongst difference is not a straightforward task. Whether bringing together ideologically distinct groups, or working with individuals whose positions broadly align, uncritical assumptions about the hetero- or homogeneity of participants can undermine the co-productive efforts and, in severe cases, even reproduce or reinforce problematic relations. Consciously going beyond these assumptions to surface and process participants' stances, beliefs, worldviews, and theories of change could help reduce the risk of fuelling underlying antagonistic relations between opposing factions, or of encouraging heterodoxy and the erasure of difference within groups.

This research sets out to investigate the potential of narratives and storytelling to address these challenges and facilitate a plural exchange of ideas towards more agile and generative co-production processes, asking: How can narrative-based methods help surface difference and navigate conflicts in (polarised) co-production processes on democratic experimentation? It does so with particular attention to polarisation dynamics and proposes to empirically test the viability of writing and storytelling as means to explore them in collective knowledge production settings. The research draws from Participatory Narrative Inquiry (PNI), and storytelling methodologies (used, e.g. in Art of Hosting or Worldview Journeys practices) and articulates these with insights from peace studies and de-polarisation interventions to help develop frameworks for applying narrative methods to conflictual (agonistic) co-production.

As polarisation is here defined in reference to the presence of (perceived) threats to democratic societal relations, the research focuses on community-led initiatives engaged in (place-based) democratic experimentation (e.g. deep canvassing, sociocracy, community governance, but also broader democratising efforts such as in local energy, housing, or other commoning initiatives) in Western European countries. In doing so, it sheds light on co-productive practices and their trajectories, from conception, through execution, to outcome. It further contributes to the development of frameworks to study conflict and polarisation dynamics in these and other socially innovative processes.

Keywords: democracy, co-production, narratives, conflict, polarisation
Additional Theme: Emerging action-research methods and methodologies

Main References:

Bandola-Gill, J., Arthur, M., & Leng, R. I. (2023). What is co-production? Conceptualising and understanding co-production of knowledge and policy across different theoretical perspectives. Evidence and Policy, 19(2), 275–298. https://doi.org/10.1332/174426421X16420955772641
Chambers, J. M., Wyborn, C., Klenk, N. L., Ryan, M., Serban, A., Bennett, N. J., Brennan, R., Charli-Joseph, L., Fernández-Giménez, M. E., Galvin, K. A., Goldstein, B. E., Haller, T., Hill, R., Munera, C., Nel, J. L., Österblom, H., Reid, R. S., Riechers, M., Spierenburg, M., … Rondeau, R. (2022). Co-productive agility and four collaborative pathways to sustainability transformations. Global Environmental Change, 72. https://doi.org/10.1016/j.gloenvcha.2021.102422
de Geus, T., Avelino, F., Strumińska-Kutra, M., Pitzer, M., Wittmayer, J. M., Hendrikx, L., Joshi, V., Schrandt, N., Widdel, L., Fraaije, M., Iskandarova, M., Hielscher, S., & Rogge, K. (2023). Making sense of power through transdisciplinary sustainability research: insights from a Transformative Power Lab. Sustainability Science, 18(3), 1311–1327. https://doi.org/10.1007/s11625-023-01294-4
Fiala, A. (2023). De- polarization, Nonviolent Agonism, and the Anarchy of Difference. In Politics, Polarity, and Peace (Vol. 386, pp. 83–102). Brill. https://doi.org/10.1163/9789004541573_006

Friedkin, N. E. (1999). Choice Shift and Group Polarization. In Source (Vol. 64, Number 6). American Sociological Review.
Haugaard, M. (2021). The four dimensions of power: conflict and democracy. Journal of Political Power, 14(1), 153–175. https://doi.org/10.1080/2158379X.2021.1878411
Kurtz, C. F. (n.d.). Working with Stories in Your Community or Organization Participatory Narrative Inquiry Fourth Edition.
Mouffe, C. (2013). Agonistics - Thinking the World Politically. Verso.
Patterson, J. J., Feola, G., & Kim, R. E. (2024). Negotiating discord in sustainability transformations. Proceedings of the National Academy of Sciences of the United States of America, 121(21). https://doi.org/10.1073/pnas.2310186121
Talisse, R. (2021). Sustaining Democracy: What We Owe to the Other Side. Oxford University Press. https://doi.org/10.1093/oso/9780197556450.001.0001
Turnhout, E., Metze, T., Wyborn, C., Klenk, N., & Louder, E. (2020). The politics of co-production: participation, power, and transformation. In Current Opinion in Environmental Sustainability (Vol. 42, pp. 15–21). Elsevier B.V. https://doi.org/10.1016/j.cosust.2019.11.009
van Eck, C. W., Meyer, H. M. A., & Brüggemann, M. (2026). What to do about polarization? Evaluating the evidence base of recommendations for depolarization. Annals of the International Communication Association. https://doi.org/10.1093/anncom/wlag012
Voelkel, J. G., Stagnaro, M. N., Chu, J. Y., Pink, S. L., Mernyk, J. S., Redekopp, C., Ghezae, I., Cashman, M., Adjodah, D., Allen, L. G., Allis, L. V., Baleria, G., Ballantyne, N., van Bavel, J. J., Blunden, H., Braley, A., Bryan, C. J., Celniker, J. B., Cikara, M., … Willer, R. (2024). Megastudy testing 25 treatments to reduce antidemocratic attitudes and partisan animosity. Science, 386(6719). https://doi.org/10.1126/science.adh4764
Wittmayer, J. M., Huang, Y. S., Bogner, K., Boyle, E., Hölscher, K., von Wirth, T., Boumans, T., Garst, J., Hendlin, Y. H., Lavanga, M., Loorbach, D., Mungekar, N., Tshangela, M., Vandekerckhove, P., & Vasques, A. (2024). Neither right nor wrong? Ethics of collaboration in transformative research for sustainable futures. Humanities and Social Sciences Communications, 11(1). https://doi.org/10.1057/s41599-024-03178-z

6SSEC-60813

Hacking welfare from the urban margins: Care, housing rights and commoning in Lisbon

Gianpiero Iacovelli[1]

1 - CRIA/ISCTE-IUL University Institute of Lisbon

Abstract

In Portugal, the neoliberal restructuring of welfare over the last three decades has increased the state's reliance on civil society organisations for the provision of essential services and care (Branco 2017). At the same time, so-called "participatory" social policies designed for the betterment of underprivileged neighbourhoods contributed to the reconfiguration of state-society relations and the governance of urban peripheries. Critical scholarship has rightly argued, moving beyond a merely depoliticising

reading (Cruikshank 1999, De Angelis 2007), that the displacement of responsibility for the social and material conditions of the urban margins from states to citizens is a contested arena of political struggle in its own right – where people strategically navigate opportunities and limitations of participatory social policies in order to pursue their own emancipatory agenda (Baiocchi and Summers 2017). However, less attention has been paid to what kind of politics emerge from the antagonistic alliances (Kalb 2015) community-led initiatives (CLIs) establish with the state, and what they can teach us about contemporary capitalism, democracy, and the state. Drawing on two years of ethnographic fieldwork in a residents' association in Lisbon's periphery, in this presentation I address this gap examining how community-led initiatives secure resources to provide material and relational infrastructures of care necessary to sustain the social reproduction of life in the urban margins. These initiatives, I suggest, are not carried out through complicity with the state alone, but are underpinned by a commoning labour that implies both cooperation with and contestation of public authorities. I conceptualise this labour as commoning-in-between: a process through which CLIs work through neoliberal welfare logics – competitive funding, discretionary regimes of deservingness, institutionalised precarity – in the attempt to translate them into locally meaningful and sustainable practices of care and solidarity. The presentation first situates state-led participation of civil society organisations within the broader debate on the commons, highlighting their capacity to enact practices of commoning in the spaces in-between institutions, divergent ethical systems, and competing value regimes. It then draws on ethnographic materials to show how this process takes shape in the everyday politics of survival at the basis of commoning initiatives in the context of economic scarcity and precarity. I describe how practices of care – like food distribution, access to communal spaces, leisure activities, sports, and more – generate locally meaningful value despite and through dependence on state institutions. The presentation then explores more in detail the workings of commoning-in-between by describing how the collective mobilised to secure housing for a family facing eviction, relying on its ambiguous institutional positioning to resist state violence and institutionalised racism. In conclusion, I discuss how the commons do not resolve capitalist contradictions but rather intensify and reconfigure them, providing alternative regimes of value and care that remain precariously situated within the interstices of power. I stress the role of ambiguity as a resource that CLIs strategically mobilise to pursue their own ethics of care (Held 2006) in opposition to neoliberal regimes of value.

Keywords: urban commons; social reproduction; value; grassroots politics; Portugal
Additional Theme: New political economies

Main References:

Branco, R. (2017). Entre Bismarck e Beveridge: Sociedade civil e Estado providência em Portugal (1960-2011). Análise Social, 52(224), 534-558.
Cruikshank, B. (1999). The will to empower: Democratic citizens and other subjects. Ithaca, NY: Cornell University Press.
De Angelis, M. (2007). The Beginning of History: Value Struggles and Global Capital. London and Ann Arbor: Pluto Press.
Baiocchi G., Summers N. (2017). Controversies, Authority, and the Limits of Participation: Chicago's 49th Ward. PoLAR: Political and Legal Anthropology Review, 40(2), 311-325.
Kalb D. (2015). Introduction: class and the new anthropological holism. In Carrier J.G., Kalb D. Anthropologies of Class. Power, Practice, and Inequality. Cambridge: Cambridge University Press.
Held, V. (2006). The Ethics of Care: Personal, Political, and Global. Oxford: Oxford University Press.

Howe, L. 1990. Being Unemployed in Northern Ireland: An Ethnographic Study. Cambridge: Cambridge University Press.

6SSEC-65837

Reinventing food service in the age of the Anthropocene: the potential of inter-organisational networks and strategies in the SSE field

Giorgia Trasciani[1]

1 - Aix-Marseille Université CNRS, LEST, Aix-en Provence, France

Abstract

For decades, the dominant liberal model—driven by unlimited growth and short-term profit—has fostered rapid yet unbalanced development. The food service sector exemplifies this logic: industrialisation, reliance on animal protein, monocultures, intensive land use, and globalised supply chains have intensified social and ecological crises. These dynamics contribute to what Crutzen and Stoermer (2000) define as the Anthropocene, a new epoch in which human activity causes planetary-scale disruptions. This context raises urgent questions: How can we build a food service model that is both sustainable and accessible? How can the sector embrace degrowth and democratization (Paturel & Ramel, 2017)?

This exploratory research investigates: How can social and solidarity economy (SSE) organizations—especially through innovative partnerships—offer concrete solutions to major social and environmental challenges in the food service sector?

The literature shows that SSE organizations propose alternative socio-economic models that reconcile environmental sustainability, social justice, and economic viability (Eynaud & Carvalho De França Filho, 2023; Fraisse, 2018; Laville, 2019). SSE is characterized by democratic governance, collective interest, and territorial anchoring, enabling experimentation and collaboration among diverse stakeholders. Through these principles, SSE supports models that strengthen solidarity—human-to-human and between humans and nature.

The food system is emblematic of contemporary contradictions: it is environmentally one of the most polluting sectors, socially marked by precarious work and food insecurity, yet symbolically associated with conviviality and sharing. In response to these tensions, solidarity-based alternatives are emerging, such as community kitchens, refugee culinary initiatives, consumer cooperatives, and ethical purchasing groups. While still marginal, these initiatives introduce new economic and organizational logics that contribute to ecological and social transition.

This article examines how organizational and inter-organizational forms within the SSE facilitate transitions toward sustainable trajectories, and conversely, which limits and barriers these actors encounter.

A multi-case qualitative approach was adopted. The cases, situated in France, represent diverse SSE-led initiatives that promote food democracy, ecological sustainability, and cooperation among territorial actors in the restaurant and food access sectors.

The first case is the Pôle Territorial de Coopération Économique (PTCE) Bou'Sol, structured around a work-integration social enterprise (Pain & Partage). Through cooperative governance and

partnerships with local producers, public institutions, and citizen groups, Bou'Sol promotes short supply chains, job inclusion, and local economic development.

The second case concerns the experimental model of Sécurité Sociale de l'Alimentation (SSA) in Marseille (COMAC). Inspired by social security principles, SSA seeks to guarantee access to high-quality food as a universal right by involving citizens, associations, farmers, and local institutions in co-governance structures.

Both initiatives mobilize partnerships to build an inclusive and sustainable food system. They illustrate the transformative potential of SSE organizations while highlighting challenges related to scaling, regulatory frameworks, and economic sustainability.

Keywords: alternative food network; Anthropocene; SSE
Additional Theme: alternative systems alternative organisations

Main References:

Bouchard, M. J. (2013). Innovation and the Social Economy: The Quebec Experience (1st edition). University of Toronto Press.
Crutzen, Paul J., and Eugene F. Stoermer. 2000. 'The "Anthropocene"'. IGBP Newsletter: 17-18.
Eynaud, P., & Filho, G. C. de F. (2019). Solidarité et organisation: Penser une autre gestion (J. L. Laville, Ed.; Erès). Collection Sociologie Economique.
Fraisse, L., Guérin, I., & Laville, J.-L. (2007). Économie solidaire: Des initiatives locales à l'action publique. Introduction. Revue Tiers Monde, 190(2), 245–253.
Laville, J.-L. (2019). « La refondation du débat sur l'innovation sociale », dans J.-L. Klein,J. Boucher, A. Camus, C. Champagne et Y. Noiseux (éds.), Trajectoires d'innovation sociale. Des émergences à la reconnaissance, Québec, Presses de l'Université du Québec, p.15-27.
Paturel, D (2017). Insécurité alimentaire et précarité alimentaire. Etats Généraux de l'Alimentation, Atelier 12, Ministère de l'Agriculture et de l'Alimentation (MAA). FRA., Oct 2017, Paris, France. 5 p. ffhal-02791270f

6SSEC-80221

Between normalization and differentiation: Political embeddedness of the popular and solidarity economy in Ecuador

María José Ruiz Rivera[1] Andreia Lemaître[2]

1,2 - Université catholique de Louvain, UCLouvain

Abstract

Social and Solidarity Economy (SSE) organizations have been studied primarily as recipients of state support rather than as political actors capable of shaping the institutional environments that govern them. Scholarship has largely focused on what policy does to SSE organizations—how state support shapes, constrains, or transforms their practices, objectives, and governance (Calvo et al., 2019)—while debating their transformative potential against the risks of isomorphic pressure (Enjolras, 2009; Nyssens et al., 2006). Far less attention has been paid to the reverse dynamic: how these organizations act back,

collectively and politically, on the institutional environments in which they are embedded (Eynaud et al., 2019). This article addresses that gap by analyzing the spaces of interaction between SSE organizations, notably community-led initiatives, and governmental authorities.

Ecuador offers an empirically rich setting. Its 2008 Constitution recognizes the popular and solidarity economy as a constituent sector of the national economy, grounded in reciprocity, solidarity, and Buen Vivir. Additionally, since 2011, this framework has been operationalized through procurement programs in which SSE organizations supply the state on preferential terms. Prior research revealed an institutionalization paradox: policies designed to support alternative economic models inadvertently reproduce the market rationalities they aim to transcend, generating pressures toward technification, professionalization, and bureaucratic formalization that displace reciprocity-based logics (Ruiz-Rivera & Lemaître, 2026). Taking these findings as its point of departure, this paper shifts from the policy side to the organizational side, asking how organizations respond collectively and politically to such pressures, and what these responses reveal about their democratic function in the public sphere.

Theoretically, our analysis draws on Lemaître's (2009) notion of political embeddedness and on the theory of public action within the solidarity economy tradition (Fraisse, 2017; Giovannini, 2020; Laville, 2005). Methodologically, it relies on organizational ethnographic fieldwork (including, semi-structured interviews and direct observation) conducted during Ecuador's SSE institutionalization period (2015–2019).

We identified three organizational strategies in the public sphere: (1) adaptation and normalization, through formally constituted representative bodies aligned with governmental priorities; (2) intercooperation as an incipient counter-movement, aimed at reshaping specific procurement instruments from within official consultation spaces; and (3) differentiation through autonomous arenas that maintain critical distance from state-managed spaces. We argue that these strategies reflect distinct modalities of political embeddedness, conditioned by organizational identity, institutional trajectory, and degree of financial dependence on public procurement. The boundary between normalization and transformation is thus negotiated not only within organizations but collectively in the public sphere.

Our study contributes to three debates: on the interplay between SSE organizations and the state, on the co-construction of public policy by civil society actors (Dinerstein, 2017; Roka, 2020; Vaillancourt, 2009), and on organizational agency under institutional pressure (Kraatz & Block, 2008). For policy and practice, it clarifies the conditions under which institutionalized participation spaces promote real pluralism and autonomy or risk becoming instruments of instrumentalization and co-optation.

Keywords: solidarity economy, political embeddedness, Ecuador
Additional Theme: 3. New political economies

Main References:

Calvo, S., Syrett, S., & Morales, A. (2019). The political institutionalization of the social economy in Ecuador: Indigeneity and institutional logics. Environment and Planning C: Politics and Space, 239965441985771. https://doi.org/10.1177/2399654419857719

Dinerstein, A. C. (2017). Co-construction or prefiguration? The problem of the 'translation' of social and solidarity economy practices into policy. In M. Scott Cato & P. North (Eds.), Towards Just and Sustainable Economies: The Social and Solidarity Economy North and South (pp. 57–72). Bristol University Press. https://doi.org/10.46692/9781447327257.004

Enjolras, B. (2009). The Public Policy Paradox. Normative Foundations of Social Economy and Public Policies. Which Consequences for Evaluation Strategies? In M. J. Bouchard (Ed.), The worth of the social

economy: An international perspective (pp. 43–62). Lang.
Eynaud, P., Laville, J.-L., Santos, L. dos, Banerjee, S., Avelino, F., & Hulgård, L. (2019). Theory of Social Enterprise and Pluralism: Social Movements, Solidarity Economy, and Global South. Routledge.
Fraisse, L. (2017). Co-construire l'action publique: Apports et limites des politiques locales de l'Économie sociale et solidaire en France. Politiques et Management Public, 34(1–2), 105–120. https://doi.org/10.3166/pmp.34.2017.0006
Giovannini, M. (2020). Solidarity economy and political mobilisation: Insights from Barcelona. Business Ethics: A European Review, 29(3), 497–509. https://doi.org/10.1111/beer.12283
Kraatz, M. S., & Block, E. S. (2008). Organizational implications of institutional pluralism. In R. Greenwood, C. Oliver, K. Sahlin, & R. Suddaby (Eds.), The SAGE Handbook of Organizational Institutionalism (pp. 243–275). SAGE. http://sk.sagepub.com/reference/hdbk_orginstitution/n10.xml
Laville, J.-L. (2005). Action publique et économie: Un cadre d'analyse. In J.-L. Laville, J.-P. Magnen, G. C. da França Filho, & A. Medeiros (Eds.), Action publique et économie solidaire: Une perspective internationale (pp. 17–46). Érès. https://doi.org/10.3917/eres.lavil.2005.01.0017
Lemaître, A. (2009). Organisations d'économie sociale et solidaire. Lecture de réalités Nord et Sud à travers l'encastrement politique et une approche plurielle de l'économie [Thèse doctorale, Université catholique de Louvain]. https://dial.uclouvain.be/pr/boreal/en/object/boreal%3A73461
Nyssens, M., Adam, S., & Johnson, T. (Eds.). (2006). Social enterprise: At the crossroads of market, public policies and civil society. Routledge, Taylor & Francis Group.
Roka, K. (2020). Social and Solidarity-Based Economy and Territory: From Embeddedness to Co-construction: Xabier Itcaina and Nadine Richez-Battesti (eds): Social Economy and Public Economy.P.I.E. PETER LANG S.A., Brussels, Belgium. VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations, 31(3), 644–645. https://doi.org/10.1007/s11266-019-00153-0
Ruiz-Rivera, M., & Lemaître, A. (2026). The institutional paradox of a substantivist conception of the economy in public policy: Insights from public procurement for solidarity economy in Ecuador. Annals of Public and Cooperative Economics, apce.70041. https://doi.org/10.1111/apce.70041
Vaillancourt, Y. (2009). Social Economy in the Co-Construction of Public Policy. Annals of Public and Cooperative Economics, 80(2), 275–313. https://doi.org/10.1111/j.1467-8292.2009.00387.x

6SSEC-80398

Environmental Unpredictability and Community Commons Cooperation: Temporal and Social Boundaries of Contribution in a Public Goods Experiment

Yimeng Zhai[1]

1 - Nanjing Normal University

Abstract

In contemporary societies, rapid shifts in economic opportunities, technological conditions, and resource access make future outcomes increasingly difficult to anticipate. According to life history theory, environmental unpredictability refers to the degree of randomness and uncertainty surrounding the resources, threats, and opportunities present in an individual's environment(Ellis et al., 2009).

Drawing on this framework, the present study conceptualizes contemporary volatility in resources and opportunities as a salient cue of environmental unpredictability. Prior experimental research suggests that environmental unpredictability cues can reduce prosocial behaviour and prosocial judgment (Zhu et al., 2019), while related life-history research indicates that uncertain environments may orient decision-making toward more immediate rather than delayed returns (Griskevicius et al., 2011). This study extends these findings to community commons cooperation, defined here as individuals' costly contribution of privately controlled resources to a shared community resource pool.This focus connects psychological research on environmental unpredictability with the collective-action problem of sustaining shared resources through voluntary contribution (Ostrom, 1990).

The study adopts a 2 (environmental unpredictability: high vs. low) × 2 (temporal horizon of public-good benefits: near-term vs. long-term) × 2 (beneficiary boundary: local-community vs. cross-community) between-subjects experiment. After reading the priming materials about environmental unpredictability, participants need to complete a one-shot public goods task simulating contribution to community shared resources. The public resource pool is described as benefiting either the participant's local community or a joint initiative involving four cooperating communities, and as providing benefits either in the near term or over the long term. These manipulations build on experimental research showing that cooperation can be shaped by whether public benefits extend into the future and whether they accrue to local or broader collectives (Wit & Kerr, 2002; Hauser et al., 2014).

In the public goods task, four members each receive 100 tokens. Each participant decides how many tokens to retain privately and how many to contribute to the community resource pool. All tokens contributed to the pool are doubled and then distributed equally among the four members. The task therefore simulates community commons cooperation as a socially beneficial but individually costly decision: collective contribution increases the total resources available to all members, whereas each individual can increase private returns by withholding tokens while still benefiting from the contributions of others. The number of tokens contributed to the pool constitutes the behavioural measure of community commons cooperation.

The result shows that participants exposed to high environmental unpredictability will contribute fewer tokens to the community resource pool than those exposed to low environmental unpredictability. This reduction will be stronger when the public good produces long-term rather than near-term benefits and when the public good benefits a cross-community coalition rather than the participant's local community. The lowest contribution is therefore expected in the high-unpredictability, long-term, cross-community condition.

This study contributes to debates on commons and solidarity by examining how environmental unpredictability may undermine community commons cooperation. It proposes that unstable environments may not reduce all cooperation equally, but may especially weaken contributions to shared resources whose benefits are temporally distant or socially expansive.

Keywords: public goods; cross-community cooperation
Additional Theme: transnational cooperation and federated commons

Main References:

Ellis, B. J., Figueredo, A. J., Brumbach, B. H., & Schlomer, G. L. (2009). Fundamental dimensions of environmental risk: The impact of harsh versus unpredictable environments on the evolution and development of life history strategies. Human Nature, 20(2), 204–268.

https://doi.org/10.1007/s12110-009-9063-7
Griskevicius, V., Tybur, J. M., Delton, A. W., & Robertson, T. E. (2011). The influence of mortality and socioeconomic status on preferences for risk and delayed rewards: A life history theory approach. Journal of Personality and Social Psychology, 100(6), 1015–1026. https://doi.org/10.1037/a0022403
Hauser, O. P., Rand, D. G., Peysakhovich, A., & Nowak, M. A. (2014). Cooperating with the future. Nature, 511(7508), 220–223. https://doi.org/10.1038/nature13530
Ostrom, E. (1990). Governing the commons: The evolution of institutions for collective action. Cambridge University Press.
Wit, A. P., & Kerr, N. L. (2002). "Me versus just us versus us all": Categorization and cooperation in nested social dilemmas. Journal of Personality and Social Psychology, 83(3), 616–637. https://doi.org/10.1037/0022-3514.83.3.616
Zhu, N., Hawk, S. T., & Chang, L. (2019). Unpredictable and competitive cues affect prosocial behaviors and judgments. Personality and Individual Differences, 138, 203–211. https://doi.org/10.1016/j.paid.2018.10.006

6SSEC-70429

Difficulties in eco-social bottom-up community led initiatives: drawing on action-research HOME-TREE urban regenerative experiences

Fausto André Cardoso[1] António Alexandre[2]

1 - Casa-Árvore: Laboratório de Arte Comunitária e Ecologia; CET - Centre for Theatre Studies | Faculty of Arts, University of Lisbon

2 - Casa-Árvore: Laboratório de Arte Comunitária e Ecologia; Centre for Ecology, Evolution and Environmental Changes – CE3C, Faculty of Sciences, University of Lisbon & CHANGE - Global Change and Sustainability Institute

Experience Report

What happens when artistic and ecological practices come together? This is one of the core questions of the action-research HOME-TREE / CASA-ÁRVORE. As we weave art and ecology we are trying to cocreate more solidary and abundant inner and outer worlds. This is a very fragile and complex border that encompasses many difficulties regarding specialization, legal and institutional frameworks, social interactions and body/mental mechanization and uniformization.

Research on Community Artistic Practices and their impacts on society has seen a growing increase in recent decades, as a field of learning at its intersection with other fields of knowledge. The possibility of improving communities through collective action, empowerment and inclusive and creative participation animates this discussion that crosses the areas of Education, Social Action, Activism and Personal/Collective Development. François Matarasso directly associates community arts with community development. At a national level there is a noticeable gap in both the practice and knowledge production.

The current situation of eco-social crisis requires that the Arts and Theater, in particular, assume their role in reinventing the world. From the point of view of the creative process, it is not about creating ecological discourses, but rather about exploring dialogical and experiential practices through which humans and more-than-humans can create heterogeneous community learning spaces.

HOME-TREE / CASA-ÁRVORE is an ongoing action-research on forms of cooperation between artists, ecologists, researchers, social agents, plants and local communities. Since 2018 has linked community-based artistic practices with ecological requalification of public and private green spaces. Has an interdisciplinary team - as we create mini forests, water and soil facilities - our biggest challenges lies in administrative and legal aspects and community engagement. The presentation will critically discuss the many levels and interactions of the obstacles presented in our community-led and bottom-up actions for eco-social transition through creative appropriation of urban public space and commons.

Keywords: eco-social-transition; cooperation; bottom-up; regenerative-practices; community-based-art
Additional Theme: Emerging action-research methodology based on intersection of community-based art and regenerative practices.
Main References:
BOAL, Augusto (1996), O Arco-Iris do desejo: Método Boal de Teatro e Terapia, Rio de Janeiro, Civilização.
COCCIA, Emanuele (2018), A vida das plantas: uma metafísica da mistura, Florianópolis, Cultura e Barbárie [2016].
COHEN-CRUZ, Jan (2010), Engaging Performance: Theatre as Call and Response, London and New York, Routledge.
CORRÊA, Graça P. / GERNER (2025), Alexander (ed.) Climate Theatre and Ecodramaturgy in the Anthropocene, Lisboa, Caleidoscópio.
EGMOSE, J., HAUGGAARD-NIELSEN, H., & JACOBSEN, S. G. (2022). "Action research in the plural crisis of the living: understanding, envisioning, practicing, organising eco-social transformation", Educational Action Research, 30(4), 671–683.
FREE, Rebecca, INGRAM, Mark (2025) "Commoning and site-specific environmental performance in Marseille", Sinais de Cena, v. 3 n. 4: Performance, ecologia e o fim do mundo, pp. 140-169
GUATTARI, Félix (2001) As três ecologias, Campinas, Papirus [1989].
HARAWAY, Donna (2017), "Symbiogenesis, sympoesis and art science activisms for staying in the trouble" in Tsing A., Heather Anne Swanson H. A. , Gan E., Bubandt N. (ed.) Arts of Living on a Damaged Planet, Minnesota, University of Minnesota Press.
HOME-TREE REPORTS - 2018 to 2026
JAMES, Paul et al (2012), Sustainable Communities, Sustainable Development: other paths for Papua New Guinea, Honolulu, University of Hawai Press.
LATOUR, Bruno, STENGERS, Isabelle, TSING, Anna, BUBANDT, Nils (2018) "Anthropologists Are Talking – About Capitalism, Ecology, and Apocalypse", Ethnos, 83:3, p. 587-606
LOCK, Margaret. (1993), "Cultivating the Body: Antrophology and Epistemologies of bodily practice and knowledge", Annual Reviews of Antropology , v. 22, pp. 133-155
KRENAK, Ailton (2019), Ideias para adiar o fim do mundo, Companhia das Letras, São Paulo, 2019
MAATHAI, Wangari (2020), Plantar árvores, semear ideias. Akiara Books, [2004]
MATERASSO, François (2019), Uma Arte Irrequieta: Reflexões sobre o triunfo e importância da arte participativa, Lisboa, Fundação Calouste Gulbenkian.
MAY, Theresa (2007), "Towards Communicative Democracy: Developing Salmon is Everything" in Petra Kuppers e Gwen Robertson (ed.)The Community Performance Reader, London, Routledge.
MOLLINSON, Bill (2017), Permaculture: A Designer's Manual, Tasmania, Tagari Publications, Tasmania [1988].

MYERS, Natasha (2018), "How to grow livable worlds: Ten not-so-easy steps" ,The World to Come, Harn Museum of Art, Florida, pp. 53-63.
PLUMWOOD, Val (2003) Feminism and the Mastery of Nature. Routledge. (1993)
SHIVA, Vandana (1993) Monocultures of the Mind. The Trumpeter.

6SSEC-38600

Feminist Resistance to Democratic Backsliding: Monitoring Gender Policy Rollbacks under Trusteeship in Turkey

Mine Kosem Cinay[1]

1 - Women's Coalition (Turkey) Feminist Local Methods - Feminist City Collective

Experience Report

This presentation draws on a feminist monitoring study conducted by the Women's Coalition in Turkey following the reintroduction of state-appointed trustees to elected municipalities after the 2024 local elections. Building on earlier interventions since 2016, trusteeship has become a recurring governing practice that removes elected representatives and reshapes local institutions.

The study examines 13 municipalities through desk-based monitoring and fieldwork in 13 locations. It asks what happens to gender equality mechanisms, access to local institutions, and participation when municipalities are taken over by appointed authorities.

The findings show a clear pattern. Gender equality infrastructures are not only removed but also replaced with family-centered approaches that depoliticize equality and redefine women primarily within the family. At the same time, participation channels weaken, access becomes restricted, and decision-making is centralized. While institutions often remain formally in place, they no longer function. This presentation refers to this as a gap between visibility and functionality, where structures exist on paper but are hollowed out in practice.

The study also looks at what emerges in this context. Women's organizations and informal networks respond to gaps in services and support, taking on roles that municipalities no longer fulfill. These everyday practices point to collective ways of sustaining care and accountability beyond formal institutions.

Finally, the presentation approaches feminist monitoring not as neutral observation but as a political practice. By documenting what is being dismantled and making it visible, monitoring becomes a way of maintaining democratic memory and supporting forms of collective response. The Turkish case speaks to wider debates on anti-gender politics, authoritarian governance, and the role of local democracy as a site of struggle.

Keywords: feminist monitoring, anti-gender politics, commons
Additional Theme: Culture, play, and everyday life as sites of transformation
Main References:
Federici, Silvia (2012). Revolution at Point Zero: Housework, Reproduction, and Feminist Struggle.
Fraser, Nancy (2016). Contradictions of Capital and Care. New Left Review.
Gibson-Graham, J.K. (2006). A Postcapitalist Politics.

Brown, Wendy (2019). In the Ruins of Neoliberalism.
Women's Coalition (2026). Feminist Monitoring of Trustee-Appointed Municipalities in Turkey. (forthcoming report)

6SSEC-12471

"THE GREAT CINEMA PARTY" MOVIE

María S. Torregrosa[1] Toni Agustí[2]

1,2 - "The movie of" collective

Workshop

Rationale

This workshop uses the experimental feature film "La gran fiesta del cine" by Toni Agustí and María S. Torregrosa as a catalyst for collective reflection on cooperation, conflict, and the challenges cultural collectives face when their work generates unexpected income. The film, which will premiere in festivals in November, follows a group of filmmakers who reunite after unexpectedly receiving €5,000 from a previous film project, and must decide what to do with the revenues generated by their work. Through a screening and facilitated discussion, participants will reflect on what happens when a group of friends and collaborators must decide what to do with a sum of money, revealing competing desires, personal interests, and different ideas about fairness, solidarity, and the future.

Abstract

The workshop is grounded in debates around cooperation, conflict, cultural commons, and collective decision-making within community-led initiatives. Rather than approaching these questions through academic research, it does so through artistic practice and collective improvisation. "La gran fiesta del cine" is a fictional feature film in which actors perform fictionalised versions of themselves, blurring the boundaries between lived experience, performance, and speculation. The film was produced by "The Movie Of", a collective filmmaking initiative whose previous production "La última cena" helped finance the current project, and also serves as the fictional point of departure for its story. It uses a simple premise—a group of filmmakers unexpectedly receiving €5,000 from a previous project—as a narrative device through which broader questions about cooperation, value, and collective life can emerge.

The film focuses on the tensions that appear when a group of collaborators must make a collective decision about a limited resource. The amount involved is relatively small and incapable of significantly changing anyone's life, yet it becomes a catalyst for competing desires, personal interests, frustrations, and conflicting ideas about fairness and the future.

Rather than portraying conflict as a failure of collective action, the film suggests that disagreement, contradiction, and even absurdity are constitutive elements of cooperation itself. The characters are not representatives of political ideals or economic models; they are ordinary people navigating uncertainty, precarity, friendship, and diverging aspirations. Through humour and improvisation, the film explores how collective decisions are shaped as much by emotions, relationships, and individual circumstances as by shared principles.

The workshop proposes cinema as a space for reflecting on the dilemmas faced by cultural collectives and community-led initiatives. By screening the film and opening a participatory discussion, the session invites participants to consider how collective projects negotiate disagreement, how communities respond to unexpected resources, and how cooperation persists despite divergent interests. The workshop is conceived not only as a presentation of the film but also as an opportunity to open its central questions to collective interpretation and discussion, bringing the film into dialogue with ongoing debates on conflict, cooperation, and collective life.

Keywords: movie, cinema, film, experiment, money
Additional Theme: New Political Economies

Main References:

"La gran fiesta del cine" (feature film, 2026)
Private Trailer (for review purposes only):
https://drive.google.com/file/d/1FY74WKL1xw6t-HGPmm9zQbbgFfsOJ-nx/view
"La última cena" (feature film, 2020)
Public Trailer: https://youtu.be/8uOpRo2sC94?is=x2HOnXUkPSsHNpx3

6SSEC-21879

Reconstructing Leadership – Protagonism and Political Clarity in the Solidarity Economy

Claudia Espinel[1] Hialy Gutierez[2] Andrea Yarbrough[3]

1,2,3 - Justice Cream

Workshop

Rationale

Social transformation requires alternative institutions designed and fostered by people who see themselves as active agents of change. et neoliberal logic often infiltrates our movements, recreating the very power dynamics we seek to dismantle. This worship presents leadership as an adaptable, democratic infrastructure where power is contested through principled deliberation. Drawing on critical pedagogy theory and U.S cooperative experience, we will discuss how to align leadership with liberation. Through interactive exercises and group reflection, participants will use practical tools to analyze power in the journey of culture transformation and cultivate collective protagonism.

Abstract

This workshop explores the concept and role of "protagonism" – people's capacity to see themselves as active subjects of social transformation – as a foundational quality of democracy, within and beyond the solidarity economy. Drawing on experiences from the nonprofit industrial complex, worker cooperatives, and mass movement organizing in the U.S., this session argues that neoliberal understandings and practices of leadership continue to shape organizational culture, power dynamics, and relationships within solidarity economy spaces.

The workshop begins by problematizing dominant forms and expressions of leadership, where authority is often associated with hierarchy, charisma, capacity to grow/protect capital, and proximity to different forms of power. Participants will reflect on how these constructions of leadership manifest not only in corporations and the nonprofit industrial complex, but also within solidarity economy spaces that aspire to be democratic and socially just. Drawing on case studies from community-led initiatives in Chicago, Illinois, the workshop will also problematize the concept of "leaderlessness" and the mythology of "flatness". Drawing on Jo Freeman's critique of structurelessness and Maurice Mitchell's analysis of anti-leadership tendencies in social movements, workshop participants will examine how the fetishization of leaderlessness and misunderstandings/weaponizations of anarchy and abolition can obscure informal hierarchies, weaken accountability, create debilitating conflicts, and undermine collective capacity. Through reflection and facilitated discussion, we hope that participants will be able to identify how informal power, unspoken norms, unchecked liberalism, and conflict avoidance can reproduce injustice in the solidarity economy and in social transformation spaces more broadly.

The workshop centers and encourages transformational approaches to leadership inspired by Ella Baker and Paulo Freire. Rather than understanding leadership as individual or ideological authority, participants will explore leadership as a practice of cultivating protagonism in one's self AND in their community. Participants will engage questions such as (1) what principles, structures, and practices help people develop protagonism within cooperatives and in the broader solidarity economy?; (2) how do we cultivate leadership without reproducing hierarchical individualism or pedestals?; (3) what are the possible barriers to cooperative leadership development, and how might we transcend these? Participants will leave with frameworks for understanding and analyzing power more critically and in a way that holds power accountable to the goal of building protagonism within their organizations and beyond.

Keywords: leadership, solidarity economy, protagonism
Additional Theme: Knowledge, memory, transmission

Main References:

Freeman, J. (2013). The Tyranny of Structurelessness. WSQ: Women's Studies Quarterly, 41(3–4), 231–246. https://doi.org/10.1353/wsq.2013.0072
Freire, P. (1970). Pedagogy of the Oppressed. Bloomsbury.
Freire, P. (2004). Pedagogy of Hope. Bloomsbury.
Freire, P., Macrine, S.L., Naiditch, F., Paraskeva, J. (2009). Amilcar Cabral: Pedagogue of the Revolution. In: Macrine, S.L. (eds) Critical Pedagogy in Uncertain Times. Education, Politics, and Public Life. Palgrave Macmillan, New York. https://doi.org/10.1057/9780230100893_10
Mitchell, M. (2022, November 29). Building Resilient Organizations. Toward Joy and Durable Power in a Time of Crisis. Convergence.pdf.
https://convergencemag.com/articles/building-resilient-organizations-toward-joy-and-durable-power-in-a-time-of-crisis/
Ransby, B. (2003). Ella Baker and the Black Freedom Movement. A Radical Democratic Vision. The University of North Carolina Press.

Theme 7 | Knowledge, memory, and transmission

6SSEC-84519

Odair Moniz, the works of Llansol, Mudimbe, Mbembe and the unfinished revolutions - methodological and vigilant-militant explorations

Ângela Lacerda-Nobre[1] Amandine Gameiro[2] Nikolett Puskás[3] Miguel Cunha-Lima[4] Marc Jacquinet[5] Marcelo Vieira Graglia[6]

1 - ESCE-UNIPS Escola Superior de Ciências Empresariais, Universidade Politécnica de Setúbal, Portugal; PRAXIS-UBI-UÉ
2 - CEI-Iscte Center of International Studies, Iscte - University Institute of Lisbon, Portugal
3 - Independent researcher
4 - Universidade Aberta, Portugal
5 - Universidade Aberta e Centre for Functional Ecology, Science for People and the Planet, Universidade de Coimbra, Portugal
6 - PUC-SP; TIDD - Tecnologias da Inteligência e Design Digital - Pontifícia Universidade Católica de São Paulo, Brasil

Abstract

The structural, systemic and endemic nature of racism across different ecosystems, covering every instance of decision-making and political influence, has paramount importance in contemporary societies. At a theoretical level, luminous and visionary scholars present radically innovative approaches that connect to a shared common horizon, including the works of Llansol, Mudimbe and Mbembe. The argument is that racism functions as an indicator of the complexity of endorsing an ultimately self-destructive mode of social organisation. Across cultures and geographical locations, racism stands out as a perverse deterministic and particularly malignant arrangement.

The deaths of Odair Moniz, in Portugal in 2024, and, in the USA, George Floyd, in 2020, Philando Castille, in 2016, Michael Brown, in 2014, Eric Garner, in 2014, and George Zimmerman, in 2013, killed by the police, constitute a tragic account of the deformity of present-time institutions. The rationale is that exploring how these brutal deaths have impacted social media, public opinion, political lobbying and advocacy campaigns presents a way forward in strengthening the capacity to confront ingrained prejudices. Denouncing racism and disseminating initiatives, actions and civic movements that critically force a wake-up call and demand urgent measures against racism is a fundamental step towards creating a diverse, plural and inclusive society.

Racism is the tip of an iceberg of other forms of exclusion, including gender, class, religion, sexual orientation and ideological divides. Adela Cortina's aporofobia, or fear of the poor and of poverty, together with the importance of intersectionality when addressing apparently isolated discriminatory phenomena, and the rise of feminicide, ecocide, genocide and self-destructive globalised dynamics, opens new grounds for reflective exploration.

Maria Gabriela Llansol's (1931–2008) deeply engaged political work, simultaneously inspirational and confrontational, through concepts such as scenes of fulgor, "cenas fulgor", and her legueric approach, according to Paulo Miranda's coining of her profusion of creativity, represents a roadmap for the deconstruction of racism and all forms of discrimination, including humans and beyond humans. Transhistorical dialogues, textual silence and non-linear time help explore new forms of intelligibility

more needed today than ever.

Valentin-Yves Mudimbe's (1941–2025) key concerns relate to tensions between tradition and modernity, addressing authenticity, sovereignty and the power of discourse. His method of dialogic and immanent critique enables exploration of desire, existential alienation and the moral corruption of political regimes. As an epistemologist, he criticises absolute discourse and systems of thought based on intellectual alienation.

Achille Mbembe (born 1957), through necropolitics, explores how state power dictates who may live and who must die. He critiques techno-capitalism and calls for re-imagined global solidarity and planetary consciousness, arguing that decolonisation remains an ongoing intellectual and humanistic project centred on dignity, historical truth and global equality.

Keywords: systemic-racism; structural-violence; necropolitics-determinism; legueric-approach; cenas-fulgor.
Additional Theme: Knowledge, memory and transmission

Main References:

Adão e Silva, P. (2026, April 17). Men, poor things, who don't know how to take "no" for an answer [Os homens, coitados, que não sabem ouvir não]. Público.
Arendt, H. (2009). The promise of politics. Schocken.
Borges-Duarte, I. (2014). Arte e técnica em Heidegger. Documenta-Sistema Solar.
Bourdieu, P. (1993). The field of cultural production: Essays on art and literature. Polity.
Chua, L., & Fair, H. (2019). Anthropocene. Cambridge Encyclopedia of Anthropology.
Cortina, A. (2017). Aporofobia, el rechazo al pobre. Ediciones Paidós.
Deguchi, A. (2020). From smart city to society 5.0. In Society 5.0: A people-centric super-smart society (pp. 43-65). Singapore: Springer Singapore.
Dray, P. (2007). At the hands of persons unknown: The lynching of Black America. Modern Library.
Esteves, A. M. (2008). Processes of knowledge production in social movements as multi-level power dynamics. Sociology Compass, 2(6), 1934-1953.
Foucault, M. (2019). Power: the essential works of Michel Foucault 1954-1984. Penguin UK.
Garland, D. (1990). Punishment and Modern Society. Chicago, IL: University of Chicago Press.
Garry, A., & Pearsall, M. (2015). Women, knowledge, and reality: Explorations in feminist philosophy. Routledge.
Gliessman, S. (2013). Agroecology: Growing the roots of resistance. Agroecology and Sustainable Food Systems, 37(1), 19-31.
Graeber, D. (2013). It is value that brings universes into being. HAU: Journal of Ethnographic Theory, 3(2), 219-243.
Han, B. C. (2017). Psychopolitics: Neoliberalism and new technologies of power. Verso Books.
Henry, M. (2012). Philosophy and Phenomenology of the Body. Springer Science & Business Media.
Holmes, D. E., Hart, A., Powell, D. R., & Stoute, B. J. (2023). The Holmes Commission's journey toward racial equality in American psychoanalysis: Reflection and hope. The American Psychoanalyst, 57(1), 1-7.
Husserl, E. (1999). The essential Husserl: Basic writings in transcendental phenomenology. Indiana University Press.
Jacobs, D., Malone, C., & Iles, G. (2012). Race and imprisonments: Vigilante violence, minority threat, and racial politics. The Sociological Quarterly, 53(2), 166-187.
Kampanelis, S., & Elizalde, A. (2024). Lynching and economic opportunities: Evidence from the US

South. Kyklos, 77(4), 977-1003.
Karatzogianni, A., & Robinson, A. (2009). Power, resistance and conflict in the contemporary world: Social movements, networks and hierarchies. Routledge.
Latouche, S. (2004). Degrowth economics. Le Monde Diplomatique, 11(1-5), 2004.
Llansol, M. G. (1977). O livro das comunidades (Vol. 1). Afrontamento.
Llansol, M. G. (2018). The Book of Communities (A. Young, Trans.). In Geography of Rebels Trilogy (pp. 1–90). Deep Vellum Publishing. (Original work published 1977)
Parrique, T. (2019). The political economy of degrowth (Doctoral dissertation, Université Clermont Auvergne [2017-2020]; Stockholms universitet).
Pistor, K. (2019). The code of capital: How the law creates wealth and inequality. Princeton University Press.
Ricoeur, P. (1967). New developments in phenomenology in France: The phenomenology of language. Social Research, 1-30.
Stiglitz, J. E. (2015). The great divide: Unequal societies and what we can do about them. WW Norton & Company.
Umbelino, L. A. (2018). Maine De Biran e Henri Bergson. Leituras Contemporâneas De Uma Tese Partilhada. Revista Ideação, 1(37), 34-45.
Wittgenstein, L., & Waismann, F. (1979). Wittgenstein and the Vienna Circle. B. Blackwell.

6SSEC-13034

From Temporary Occupation to Permanent Commons: What Twelve Years of Community-Led Urban Practice Taught Us About Knowledge Transmission

Maxime Zait[1]

1- Communa / Vrije Universiteit Brussel

Experience Report

Since 2013, Communa and its partners have transformed dozens of vacant buildings in Brussels into spaces for housing, community activities, social entrepreneurship and collective experimentation, hosting hundreds of refugees and homeless. What started as a practical response to urban vacancy progressively evolved into a broader ecosystem of urban commons involving cooperatives, solidarity land stewardship initiatives, local authorities, researchers and civic organisations across Europe.
This experience report reflects on a central lesson emerging from more than twelve years of practice: the most valuable resource generated through temporary use is not the building itself, but the collective knowledge produced around it.

Through the rehabilitation and management of vacant buildings, hundreds of residents, volunteers, social entrepreneurs, public officials and community organisations have learned how to collectively govern spaces, negotiate with institutions, manage conflicts, organise solidarity mechanisms and develop economically viable alternatives to speculative real-estate models. These capacities were not transmitted through formal education but through situated practice, experimentation and peer learning.

The report documents how this knowledge was progressively captured, adapted and transferred

across projects and territories. It examines concrete experiences developed through Communa, the Fairground Brussels Cooperative and the Social Temporary Use Network, including the creation of governance frameworks, mentoring programmes, pedagogical toolkits, European learning exchanges and partnerships with local authorities.

A particular focus is placed on the transition from temporary occupation to permanent anti-speculative stewardship. While temporary use is often criticised for its fragility and impermanence, our experience suggests that it can function as a laboratory where communities develop the skills, trust and organisational capacity required to establish long-term non-speculative ownership structures. In Brussels, this process contributed to the emergence of cooperative property models designed to permanently remove buildings from speculative markets while preserving affordability and collective governance.

The report also discusses challenges related to memory loss, leadership transitions, institutionalisation and scaling. As community initiatives grow, preserving the knowledge embedded in everyday practices becomes as important as securing financial or physical resources.

By sharing successes, failures and practical lessons learned across Belgium and several European collaborations, this contribution aims to provide insights for practitioners, policymakers and researchers interested in strengthening the long-term resilience of urban commons. It argues that knowledge transmission should be considered a core dimension of community-led urban development and a strategic asset for building durable, non-speculative and socially inclusive urban futures.

Keywords: Commons Temporary Use Housing Cooperatives;
Additional Theme: emerging action research methodologies

Main References:

Bollier, D., & Helfrich, S. (2019). Free, Fair and Alive: The Insurgent Power of the Commons. New Society Publishers.
Brussels Capital Region (2024). Participatory Study on Brussels Commons.
Communa (2013–2025). Internal reports, governance manuals and documentation of community-led temporary use projects in Brussels.
Fairground Brussels Cooperative (2019–2025). Documentation and governance frameworks for non-speculative cooperative property development.
Ostrom, E. (1990). Governing the Commons: The Evolution of Institutions for Collective Action. Cambridge University Press.
Social Temporary Use Network (2019–2025). European peer-learning methodologies, toolkits and training materials developed through STUNCamp, BITU, COME:ON, DEGENTRIFY, Erafriche and HYPE.
Zait, M. (2023). Towards Affordable Land: From Struggle to Commons Institution. Démocratie.

6SSEC-29915

Educating for the Next Great Transformation - Could a network of systems-change educators accelerate economic change?

Jay Tompt[1]

1 - Plymouth University

Experience Report

Conventional education, from primary school through university, tends to reproduce the existing political-economic order rather than prepare people for the crises now reshaping it: climate change, inequality, democratic erosion, and the rise of authoritarian movements. This isn't a failure of teachers, who are often committed and overworked, but of the systems and incentives surrounding them. Higher education in particular has increasingly adopted a market logic, treating students as consumers and producing leaders ill-equipped for the scale of change now required.

Karl Polanyi's 'The Great Transformation' offers a useful historical lens here. Education played a real but limited role in the shift from feudal to market society — not as the driver of that transformation, but as a force that consolidated and codified its logic once larger structural forces were already in motion. That suggests a more modest, historically grounded role for education today: not to single-handedly cause the next great transformation, but to help diffuse and embed the knowledge and practical know-how needed to establish post-growth alternatives as they emerge.

A concrete proposal follows from this. Drawing on experience with Schumacher College and its successor initiatives, a year of co-organising courses in five countries, and alongside examples like KaosPilot, Black Mountains College, and degrowth programs across Europe, the question becomes whether these scattered, often precarious educational efforts could be strengthened by forming a loose network — an "alter-academia." Such a network might begin informally, as a community of practice among educators, and over time develop shared resources, cross-institutional teaching, and mutual accreditation.

The case for why this matters draws on economic complexity research by Ricardo Hausmann and César Hidalgo, whose work shows the central role embedded, practical know-how plays in economic development. While their research focused on conventional growth and diversification, the same logic plausibly extends to alternative economic models — commons governance, community land trusts, worker cooperatives — which require accessible, transmissible know-how to succeed across diverse contexts. A network of educators becomes one vehicle for spreading this kind of know-how, as well as knowledge that can build capacity for leadership, resilience, and innovation.

Genuine uncertainty remains about funding, interest, and feasibility, alongside recognition of the importance of in-person learning and connection in an increasingly AI-saturated information environment. Whether such a network could meaningfully contribute to systemic change remains an open question, however work to develop such as network has begun. We're developing a funding strategy, a core group, and experiments. Feedback is very welcome.

Keywords: post-growth, community of practice, alter-academia

Additional Theme: holistic pedagogy, independent educational initiatives, community of practice network, post-growth economics

Main References:

Polanyi, K. (2001). The great transformation: The political and economic origins of our time. Beacon Press. (Original work published 1944)

Chacua, C. & Hartog, M., 2026. Complexity: Hausmann-Hidalgo Economic Complexity . Growth Lab Working Paper, John F. Kennedy School of Government, Harvard University.

6SSEC-43536

Thinking in Questions: imagining an anti-racist, decolonial, democratic approach to public health education

Alison Marie Chopel[1] Zinzi Bailey[2]

1 - Solidarity Research Center
2 - University of Minnesota

Workshop

Rationale

To further collective thought about knowledge systems in the US. To get feedback about the direction we are taking our exploration. To build a network of people who are committed to shifting knowledge systems and governing them as a commons.

Abstract

When we think about the "commons," we often think of natural resources, namely the land. Hardt (2009) discusses both natural and artificial commons, where artificial commons are the results of social production, including knowledge. He encourages readers to thoughtfully create and experiment with systems of governing such commons that might maintain their integrity, while arguing that neoliberal privatization of such commons erodes their principles, intentions, and usefulness. In the US, much of our current knowledge system is planted in the rotten soil of land theft and labor theft. This extraction and exploitation continues in modern ways, even as this system is being defunded and delegitimized not only by the federal administration but by the administrative leadership of universities across the country who are yielding to inappropriate demands. We are in a moment that requires bold departures from the status quo. White supremacy and settler colonialism are historical and current structures of violence that limit our imaginations and our thinking. What if we could build power instead of fighting for it? What if we became our own bosses and landlords? These are the questions that we are following as we explore the possibility of creating a worker-owned program for public health training. How can we create anti-racist and anticolonial approaches to constructing the health workforce on those foundations?

In this workshop we will invite participants to join us and make our current best thinking better as we kick off our research exploring the questions:

What are the core needs and desires of potential students, faculty, staff, employers, local community members, funders and investors when considering whether to join, attend, invest in or

collaborate with a new Masters of Public Health program that is antiracist, anticolonial and integrates land-based, Indigenous and experiential pedagogies?

What are the factors that influence levels of interest in, viabilities for and commitment to collaboratively developing a worker-directed institution of higher education in Saipan and St. Thomas?

We'll begin by pointing to some inspiring examples of worker-ownership in the knowledge and creative economies (Mondragon and Lincoln Universities, art.coop, Solidarity Research Center), and imagine how they could be applied to health knowledge systems in the US. Then, we'll share our current research design and focus on our many questions, tensions and uncertainties. We'll facilitate an action-oriented activity that helps broaden the imagination of what a US-based knowledge system could be and direct participants' contributions toward immediately usable feedback.

Keywords: cooperative, university, health, systems, democracy
Additional Theme: Emerging action-research methods and methodologies

Main References:

Ajonye, O. (2024). Weaponising Universities: Research Collaborations between UK Universities and the Military Industrial Complex. Campaign Against Arms Trade. https://caat.org.uk/publications/weaponising-universities-research-collaborations-between-uk-universities-and-the-military-industrial-complex/

Akuno, K. and Harcourt, B.E. (2024). "Imagining Cooperative Universities with Kali Akuno." Cooperism 13/13. https://cooperism.law.columbia.edu/13-13/

Baldwin, D. L. (2021). In the Shadow of the Ivory Tower: How Universities Are Plundering Our Cities. Bold Type Books.

Barron, A. R., Venator, R. C., Carlson, E. V. H., Andrews, J. K., Ding, J., & DeSwert, D. (2023). Fossil fuel divestment in U.S. higher education: Endowment dependence and temporal dynamics. Elementa: Science of the Anthropocene, 11(1), 00059.

Berg, M., & Seeber, B. K. (2016). The slow professor: Challenging the culture of speed in the academy. University of Toronto Press.

Bhambra, G. K., Gebrial, D., & Nişancıoğlu, K. (2018). Decolonising the university. Pluto Press.

Brown, R. (2015). The marketisation of higher education: Issues and ironies. New Vistas, 1(1), 4–9.

Blauner, R. (1969). Internal colonialism and ghetto revolt. Social problems, 16(4), 393-408.

Carmichael, S., Hamilton, C. V., & Carmichael, S. (1967). Black power (Vol. 48). New York: Random House.

Chaney, W. (2026). Democratize Hampshire College! Personal communication, circulated via Resist and Build network, May 12, 2026.

Cook, D 2013 Realising the Co-operative University. A Consultancy Report for
The Co-operative College. Available at: http://dbms.ilrt.bris.ac.uk/media/
user/162789/Realising_the_co-operative_university_FOR_DISEMMINATION.pdf

Cooperation Jackson. (2024). "A Just Transition for Goddard College. Support the opportunity to incorporate it into the Cooperation Vermont CLT." March 13, 2024. https://cooperationjackson.org/announcementsblog/2024/3/13/a-just-transition-for-goddardcollege-support-the-opportunity-to-incorporate-it-into-the-cooperation-vermont-clt

Escobar, A. (2011). Sustainability: Design for the pluriverse. Development, 54(2), 137-140.

Grosfoguel, R. (2013). The Structure of Knowledge in Westernized Universities: Epistemic Racism/Sexism and the Four Genocides/Epistemicides of the Long 16th Century. Human Architecture: Journal of the Sociology of Self-Knowledge, 11(1), 73–90.

Hamilton, L. T., & Nielsen, K. (2021). Broke: The Racial Consequences of Underfunding Public Universities. University of Chicago Press.

Hardt, M. (2009). Politics of the Common. Contribution to the Reimagining Society Project hosted by ZCommunications, Boston, 6.

McMurtry, C. L., Givens, M. L., Bailey, Z. D., Graetz, N., Fleming, P. J., Petteway, R. J., ... & Ornelas, I. J. (2025). Why building power is key to protecting academic public health and advancing health equity. American journal of public health, 115(11), 1783-1788.

McGeown, C., & Barry, J. (2023). Agents of (un)sustainability: Democratising universities for the planetary crisis. Frontiers in Sustainability, 4.

Mascarenhas-Swan, M. (2017). The case for a just transition. In Energy democracy: Advancing equity in clean energy solutions (pp. 37-56). Washington, DC: Island Press/Center for Resource Economics.

Movement Generation, From Banks and Tanks to Caring and Cooperation (Oakland, CA: Movement Generation, 2017), accessed May 18, 2026, http://movementgeneration.org/justtransition/.

Rimington J, Levitt Cea J. 2022. Beloved Economies: Transforming How We Work. Vancouver, BC: Page Two.

Neary, M. & Winn, J., (2017) "Beyond Public and Private: A Framework for Co-operative Higher Education", Open Library of Humanities 3(2), 2. doi: https://doi.org/10.16995/olh.195

Morley, C. (2024). The systemic neoliberal colonisation of higher education: A critical analysis of the obliteration of academic practice. The Australian Educational Researcher, 51(2), 571–586.

Missé, B., & Martel, J. (2024). For Democratic Governance of Universities: The Case for Administrative Abolition. Theory & Event, 27(1), 5–29.

Wind, M. (2024). Towers of Ivory and Steel: How Israeli Universities Deny Palestinian Freedom. Verso.

Zibechi, R. (2024). Constructing worlds otherwise: Societies in movement and anticolonial paths in Latin America. AK Press.

Theme 8 | Beyond corporate approaches to post-carbon transition

6SSEC-17925

Fish Curry & Rice: Tourism Development & Dispossession in Goa

Srilaxmi Srilaxmi[1]

1- Vienna University of Economics and Business

Abstract

Goa is a well-known tourist destination worldwide, romanticised for its tranquil beaches, seafood, Indo-Portuguese architecture, and slow-paced life. Tourism fosters cultural exchange, opportunities to expand thought horizons, and reconnect with oneself, others, and nature. Tourism also provides opportunities for livelihood generation. Many local Goans depend on tourism for a living; many local heritage monuments survive because of being tagged as tourist sights, and tourism as a sector significantly contributes to Goa's economy. But the sector is turning into slow poison, stripping Goa of the very things the locals and visitors love about it. Large-scale privatisation, foreign investment, and profit-oriented development of tourism are threatening Goa's natural ecosystems and local ways of life. Forced land acquisitions and dispossessions are increasingly common, displacing local and indigenous populations and, with them, their traditional livelihoods and cultures. This paper aims to trace the dispossession of an indigenous fishing people of Goa through a case study looking at the proposed construction of a Marina (a luxury yacht docking station) on Nauxim beach, where these communities live and practice their livelihood. These communities are not only an integral part of Goa's seafood culture but also custodians of Goa's natural harbours and biodiversity, fostered by traditional non-exploitative fishing methods. They also share a spiritual relationship with the river—as one belonging to God—and the place from which they obtain their livelihood to lead dignified lives. Yet, the community's presence and livelihood notwithstanding, the Port Authority of Goa, which claims ownership of the river's banks, leased the land to a private developer to build a Marina. The locals, along with activists and local elected representatives, have since contested the project, enacting their agency through various forms of resistance. Therefore, this paper explores the question: "To what extent is Goa's state-industry vision for tourism development built on the dispossession of local communities and what alternative visions do affected community members hold?" The frameworks of Colonial Global Economy and Accumulation by Dispossession are invoked to understand the mechanisms that guide the actions of state-industry actors. Literature on Tourism and Resistance is drawn upon to understand the various impacts of modern tourism and the resistance strategies employed by local actors. Research methods include in-depth semi-structured qualitative interviews and policy analyses, informed by a decolonial critical realist philosophical lens. The research is grounded in the voices of grassroots communities to bring to the fore their struggles and their hopes to protect their homeland while State apparatuses fail to do so. The community-led resistance not only challenges the Marina project but also the meaning of development, misuse of power and corruption by powerful political-economic actors, historical injustices against marginalised communities, and the extractive fishing and tourism industries. Through this research, I (we) hope to shed light on one of the many movements worldwide where indigenous communities are coming together to protect their land, situated in their unique contexts, practices, and histories.

Keywords: land-dispossession, resistance, tourism, fishing, decolonialism
Additional Theme: More-Than-Human Commons and Relational Worldviews
Main References:
Bhambra, G. K. (2020). Colonial global economy: Towards a theoretical reorientation of political economy. Review of International Political Economy, 28(2), 307–322. https://doi.org/10.1080/09692290.2020.1830831IDEAS/RePEc+1ResearchGate+1
Bandyopadhyay, R. (2010). 'You can do anything in Goa, India.' A visual ethnography of tourism as neo-colonialism. In P. M. Burns, J. M. Lester, & L. Bibbings (Eds.), Tourism and visual culture, Volume 2: Methods and cases (pp. 200–210). CABI. https://doi.org/10.1079/9781845936112.0200CABI Digital Library+1ResearchGate+1
Da Silva, S., Nielsen, K. B., & Bedi, H. P. (2020). Land use planning, dispossession and contestation in Goa, India. The Journal of Peasant Studies, 47(6), 1249–1269. https://doi.org/10.1080/03066150.2020.1822822ResearchGate
Pradhan, Q. (2017). Empire in the hills: Simla, Darjeeling, Ootacamund, and Mount Abu, 1820–1920. Oxford University Press.
Bharatmukti Morcha. https://bharatmukti.blogspot.com/search/label/Fishing
D'Souza, R. (2010). Introduction to the special issue: Postcolonialism, realism, and critical realism. Journal of Critical Realism, 9(3), 263-275.
Devine, J., & Ojeda, D. (2017). Violence and dispossession in tourism development: A critical geographical approach. Journal of Sustainable Tourism, 25(5), 605–617. https://doi.org/10.1080/09669582.2017.1293401
Christiansen, J. (2021). The water protectors at Standing Rock: Survivance strategies for gendered relinking. Women's Studies in Communication, 44(3), 278-300.
Fletcher, A. J. (2016). Applying critical realism in qualitative research: Methodology meets method. International Journal of Social Research Methodology, 19(4), 1–14. https://doi.org/10.1080/13645579.2016.1144401
Harding, S., & Mendoza, S. L. (2014). Latin American Decolonial Feminist Philosophy of Knowledge Production. In The Routledge Handbook of Feminist Philosophy of Science, 104-116. Routledge.
Harvey, D. (2006). Spaces of global capitalism: A theory of uneven geographical development. London: Verso.
Higgins-Desbiolles, F. (2006). More than an "industry": The forgotten power of tourism as a social force. Tourism management, 27(6), 1192-1208.
Levien, M. (2013). Regimes of dispossession: From steel towns to special economic zones. Governing global land deals: The role of the state in the rush for land, 185-210.

6SSEC-18897

Democracy and citizenship: obstacles and initiatives

Catarina Pires de Almeida Rosa[1] Maria Antónia Pires de Almeida[2]

1 - ISCTE-IUL University Institute of Lisbon
2 - Political Science Researcher

Experience Report

This presentation proposes a critical reflection on public participation in environmental decision-making in Portugal, based on an analysis of the relationships between civil society organisations (CSOs) and local authorities. Despite the existence of formal mechanisms — such as participatory budgeting, municipal assemblies, or citizen legislative initiatives — structural obstacles to effective participation persist, particularly with regard to access to information, the "reasonable time" allocated for intervention, and the genuine consideration of civil society positions.

In a context of increasing pressure on territories, driven by investments in tourism, the energy transition, and Recovery and Resilience Plan (RRP) funding, conflicts surrounding the use of commons, quality of life, and environmental protection have intensified. In this scenario, the role of CSOs proves fundamental in the construction of environmental justice and the empowerment of local and/or vulnerable communities, both through informal educational and awareness-raising processes, and through political and media mobilisation.

Based on direct report and analysis of the intervention practices of Associação Dunas Livres - a collective active along the coastal strip between Tróia and Melides, threatened by urbanisation for luxury tourism and intensive agriculture - and of TAMLA - Tirem as Mãos do Litoral Alentejano - a platform of CSOs in coastal Alentejo -, this presentation discusses strategies for citizen participation that combine environmental education, territorial presence, legal action, and media engagement in Portugal. This initiative offers a concrete example of how civil society can take an active role in defending the commons and promoting territorial sovereignty, while its five years of activity also reveal the barriers and difficulties faced by CSOs and citizens in the management of their territories.

Current conclusions nevertheless point to a weak institutional response from municipalities and to the absence of clear methodological and analytical standards capable of evaluating the effectiveness of CSO actions. In this sense, the presentation proposes a debate on the current limits of public participation and the urgent need to develop instruments and criteria capable of ensuring participatory processes that are genuinely inclusive, informed, and transformative.

Keywords: activism; democracy; citizenship; environmental associations

Additional Theme: N.A.

Main References:

Almeida, Maria Antónia (2020), "The use of rural areas in Portugal: historical perspective and new trends". Revista Galega de Economia, 29 (2): 1-17.

della Porta, Donatella, Andrea Felicetti (2019), "Innovating democracy against democratic stress in Europe: Social movements and democratic experiments", Representation. Journal of Representative Democracy, 58 (1), pp. 67-84. https://doi.org/10.1080/00344893.2019.1624600.

Halfacree, Keith, María Rivera (2012), "Moving to the Countryside ... and Staying: Lives beyond Representations", Sociologia Ruralis, 52 (1), pp. 92-114. https://doi.org/10.1111/j.1467-9523.2011.00556.x.
OECD (2022), OECD Guidelines for Citizen Participation Processes, Paris: OECD Public Governance Reviews, OECD Publishing. https://doi.org/10.1787/f765caf6-en.
Wallace, Ross, Kaya Schwemmlein, Susana Batel (2025), "Solar industrialization, 'sacrifice zones,' and new environmental movements: emerging discourses of commonality and critique in Portugal's energy transition", Sustainability Science. https://link.springer.com/article/10.1007/s11625-025-01661-3.

6SSEC-86164

Food as a Gateway Beyond Corporate-Led Transition: Lessons from Atlantic Canada

Justin Cantafio[1]

1 - Centre for Local Prosperity, Canada

Experience Report

Rationale

This experience report examines how food-system organizing can create practical entry points into post-carbon transition in a region shaped by ongoing settler colonialism, extractive development, corporate concentration, and the hollowing out of local capacity. Drawing on a listening-first initiative led by the Centre for Local Prosperity and Atlantic Food Action Coalition, it shares what has worked, what has not, and what remains unresolved. The session is intended as reciprocal learning: to test whether these lessons travel, identify tensions with other community-led initiatives, and develop possibilities for translocal collaboration around food sovereignty, relocalization, economic democracy, and community-led transition.

Report

Atlantic Canada offers a revealing test ground for community-led transition. The region is shaped by ongoing settler colonialism and a political economy of externally controlled development, long supply chains, ownership concentration, public underinvestment, and the loss of regional food processing, storage, distribution, and market infrastructure. Yet food also connects daily material pressures to larger questions of power, ownership, resilience, and ecological transition.

This report draws on an ongoing regional project supported through Atlantic Action's Beyond the Choir Fund. Its practice-based methodology combines more than 80 in-depth listening conversations, approximately 100 survey responses, participation across all four Atlantic provinces and more than ten food-system subsectors, and synthesis of over 130 reports and academic publications. A relational database tracks geography, sector, leadership potential, collaboration opportunities, and resonance with food sovereignty, climate justice, fossil fuel phase-out, and just transition. The project does not claim statistical representativeness; it is designed for qualitative sensemaking and coalition building. Its "breadcrumbs" theory of change begins by building shared language and identity,

translates that alignment into practical frameworks and knowledge, and seeks to grow the relationships and leadership needed to act at key policy and investment moments.

Preliminary findings suggest that many participants do not begin with the language of climate justice, decarbonization, or just energy transition. They do, however, consistently identify the conditions those frameworks seek to address: rising fuel and input costs, fragile supply chains, corporate concentration, infrastructure loss, economic leakage, climate disruption, and limited community control. Conversations grounded in affordability, producer viability, local ownership, regional self-reliance, and community wellbeing create stronger openings for deeper discussion of fossil dependency, governance, and economic democracy.

The project has built regional listening and organizing infrastructure, strengthened a network-of-networks, identified leaders and points of convergence, and already informed provincial and federal policy processes. Its constraints are equally important: immediate survival pressures limit organizing capacity; political language can narrow participation; institutional systems reward scale and centralization; and corporate ownership restricts the agency of local initiatives.

Our emerging strategy is to begin with lived experience, seek practical overlap without demanding ideological uniformity, and connect food sovereignty and relocalization to concrete levers such as community ownership, co-operatives, public procurement, and regional infrastructure. The presentation will invite scholars and practitioners to examine where this approach overlaps with, conflicts with, or can learn from community-led initiatives elsewhere, and whether food can serve as a shared gateway into broader post-carbon transformation.

The project figures, methodology, policy influence, emerging findings, and "breadcrumbs" pathway are grounded directly in the interim reporting and original project design.

Keywords: food sovereignty; community-rooted food systems
Additional Theme: New political economies

Main References [examples/selection]:

Anderson, M., and Anderson, C. (2026). "Policy Profile 4.8: Agroecology and Food Sovereignty." In The Roadmap for Eradicating Poverty Beyond Growth: Report of the Special Rapporteur on Extreme Poverty and Human Rights, Olivier De Schutter. New Economies Eradicating Poverty.

Lacey-Barnacle, M., and Boucher, M. (2025). "Community Wealth Building as a Catalyst for Just Transitions? The Role of Anchor Institutions in Supporting Co-operative and Community-Led Decarbonisation in the UK and Canada." Journal of Energy & Natural Resources Law, 43(3), 449–472. https://doi.org/10.1080/02646811.2025.2540702.

Dale, B. (2025). "'You Want My Money? Dance!': Consumers, the State, and a Just Transition in the Food System." Canadian Food Studies / La Revue canadienne des études sur l'alimentation, 12(1), 112–139. https://doi.org/10.15353/cfs-rcea.v12i1.705.

Cantafio, J. (2026). "Digging Deeper: Community Wealth Building and the Future of Food Systems in Atlantic Canada." Centre for Local Prosperity.

Cantafio, J. (2026). "Canada's Food Security Strategy Opens a Door. Now the Real Work Starts." Centre for Local Prosperity.

Centre for Local Prosperity and Atlantic Food Action Coalition. (2026). Relocalization, Food Sovereignty, and a Just Energy Transition: Interim Project Update. Unpublished project report.

Centre for Local Prosperity. (2026). Submission to Agriculture and Agri-Food Canada Consultation on the 2026 Next Policy Framework.

Centre for Local Economic Strategies. (2019). Community Wealth Building 2019: Theory, Practice and

Next Steps.
IPES-Food. (2016). From Uniformity to Diversity: A Paradigm Shift from Industrial Agriculture to Diversified Agroecological Systems.
IPES-Food. (2026). The New Geopolitics of Food: Navigating Policies for Resilient Self-Reliance.
Tribaldos, T., and Kortetmäki, T. (2022). "Just Transition Principles and Criteria for Food Systems and Beyond." Environmental Innovation and Societal Transitions, 43, 244–256.

Theme 9 | Emerging action- research methods and methodologies

6SSEC-15917

Love in the Time of Colony: Locating a liberatory planetary citizenship and solidarity through networks of local movements for Palestine

Xinlei Lee[1]

1 - Universitat de Barcelona

Abstract

The emergence of Palestine as a global unifying cause (Haugbolle & Olsen, 2023), a love yearning for the return of freedom and land lost to the colony, maps onto the abiding love separated by distance and decades between Fermina Daza and Florentino Ariza in Gabriel Garcia Marquez's Love in the Time of Cholera, marked by intense joy and suffering. Following the social constructivist epistemological tradition (Palincsar, 1998; Vygotsky, 1978), I employ an inductive, qualitative approach rooted in grounded theory (Charmaz, 2014; Glaser & Strauss, 2017) and militant research (Halvorsen, 2015; Russell, 2014; Adams, 2023). I conduct semi-structured interviews and active participant observation to study the shared affect and co-constructed meaning of love – as a social and political force stirring one into mobilisation – and the emergent, expansive citizenship found, for example, in Barcelona's public-common "political confluence" (Eizaguirre et al., 2017) and decentralised, people-powered initiatives elsewhere, "located not in international conventions and conferences but in the village" (Dirik et al., 2023, p. 138). I investigate this unifying love ethic (hooks, 1999) to answer the research questions: What does love mean in a time of colonisation? How do we love through local movements? How can love form the connective tissue of a citizenship to a global community? Adopting intersectional, decolonial, and historical lenses to analyse the Boycott, Divestment, and Sanctions (BDS) movement's advanced development in Catalunya and Euskal Herria (the Basque Country) against their rich internationalist, anti-ecocide, anti-militarism, and anti-capitalist past, this work reads local movements as connective environments of love rooted in transformative justice (Kaba, 2021; Cullors, 2019), dispelling the depoliticising myth of 'small impacts' and exploring the capacity of bottom-up organising to influence seemingly distant struggles at the municipal table. My thesis charts a transnational love-solidarity connecting a network of local movements that honours the unifying, revolutionary ethos of Third World internationalism, bell hook's love ethic, and the adage "think globally, act locally", derived from urban planner Patrick Geddes, who advocated for the integration of global considerations with local character and sensitivities. Through contributing a series of articles adopting an interdisciplinary approach addressing a gap arising at the intersection of three literatures on municipalist politics, the Palestinian question, and social movements sustainability, I develop a theory of love-solidarity that links the scholarships. Building on this framework, I ultimately aim to transform this project into an organising handbook that amplifies the impact of local movements for a free Palestine.

Keywords: love, solidarity, transformative justice, municipalism

Additional Theme: Militant research on the subtopic: Transnational cooperation and federated commons

Main References:

Bazurli, R. (2019). Local Governments and Social Movements in the 'Refugee Crisis': Milan and Barcelona as 'Cities of Welcome'. South European Society and Politics, 24(3), 343–370.

https://doi.org/10.1080/13608746.2019.1637598
Charmaz, K. (2014). Constructing Grounded Theory. SAGE Publications Ltd.
Cullors, P. (2019). Abolition and Reparations: Histories of Resistance, Transformative Justice, and Accountability. Harvard Law Review, 132(6), 1684–1694. https://harvardlawreview.org/print/vol-132/abolition-and-reparations-histories-of-resistance-transformative-justice-and-accountability/
Dirik, D., Younis, M., Chehonadskih, M., Uddin, L., & Davidson, M. (2023). The Meanings of Internationalism: A Collective Discussion on Pan-African, Early Soviet, Islamic Socialist and Kurdish Internationalisms Across the 20th Century. Millennium, 52(1), 135–157. https://doi.org/10.1177/03058298231175700
Eizaguirre, S., Pradel-Miquel, M., & Cabeza, M. (2017). Citizenship practices and democratic governance: 'Barcelona en Comú' as an urban citizenship confluence promoting a new policy agenda. Citizenship Studies, 21, 425–439. https://doi.org/10.1080/13621025.2017.1307609
El Said, M., & Meari, L. (2015). Conclusion: Towards Epistemologies and Ontologies of Gender and Socio-Political Transformation in the Arab World. In Rethinking Gender in Revolutions and Resistance: Lessons from the Arab World. Zed Books.
Halisi, C. R. D., Kaiser, P. J., & Ndegwa, S. N. (1998). Guest Editors' Introduction: The Multiple Meanings of Citizenship: Rights, Identity, and Social Justice in Africa. Africa Today, 45(3/4), 337–349. https://www.jstor.org/stable/4187232
Halvorsen, S. (2015). Militant research against-and-beyond itself: Critical perspectives from the university and Occupy London. Area, 47(4), 466–472. https://doi.org/10.1111/area.12221
Haugbolle, S., & Olsen, P. V. (2023). Emergence of Palestine as a Global Cause. Middle East Critique, 32(1), 129–148. https://doi.org/10.1080/19436149.2023.2168379
hooks, bell. (1999). All About Love: New Visions. William Morrow & Company.
Kaba, M. (2021). We Do This 'Til We Free Us: Abolitionist Organizing and Transforming Justice (T. Nopper, Ed.). Haymarket Books.
Lorey, I. (2022). Democracy in the Political Present: A Queer-Feminist Theory (L. Rosenblatt, Trans.). Verso.
Marquez, G. G. (2007). Love in the Time of Cholera (1st edition). Penguin Classics.
Meari, L. (2014). Reconsidering Trauma: Towards a Palestinian Community Psychology. Journal of Community Psychology, 43(1), 76–86. https://doi.org/10.1002/jcop.21712
Meari, L., Esmeir, S., & McGlazer, R. (2022). "You're Not Defeated as Long as You're Resisting": Palestinian Hunger Strikes between the Singular and the Collective: An Interview with Lena Meari. Critical Times, 5(3), 645–662. https://doi.org/10.1215/26410478-10030264
Musa, S. (2016, November 14). BDS and Third World Internationalism. Social Text Online. https://web.archive.org/web/20250924191836/https://socialtextjournal.org/periscope_article/bds-and-third-world-internationalism/
Russell, B. (2014). Beyond activism/academia: Militant research and the radical climate and climate justice movement(s). Area, 47(3), 222–229. https://doi.org/10.1111/area.12086
Salaita, S. (2016, November 13). BDS Beyond Palestine. Social Text Online. https://web.archive.org/web/20250924173503/https://socialtextjournal.org/periscope_article/bds-beyond-palestine/
Tabar, L. (2017). From Third World internationalism to 'the internationals': The transformation of

solidarity with Palestine. Third World Quarterly, 38(2), 414–435. https://doi.org/10.1080/01436597.2016.1142369

6SSEC-21286

From Mapping to Collective Action: Participatory Methods for the Transformation of Rural Areas

Do Mapeamento à Ação Coletiva: Métodos Participativos para a Transformação de Territórios Rurais

Lanka Horstink[1] Cristina Amaro da Costa[2] Diana Gomes[3] Daniela V.T.A. Costa[4] Maria Lucia Pato[5]

1,2,3,4,5,6 - ESAV-IPV; CERNAS - Universidade Politécnica de Viseu, Portugal

Workshop

Rationale

This participatory workshop presents a structured sequence of methods for moving from a territorial assessment to the collective definition of problems and action. Drawing on Participatory Rural Appraisal (PRA)[4] and Action Learning (AL),[5] participants will undertake exercises that combine spatial analysis, the identification of patterns and tensions, a temporal perspective, and the co-construction of 'central issues'. The session explores how to move beyond extractive and consultative approaches, promoting processes of collective knowledge-building and iterative learning cycles that underpin the governance of the commons and innovation rooted in local areas.

Abstract

This workshop offers a practical introduction to participatory and action-oriented methodologies, designed to support collective learning and decision-making processes in rural areas facing complex socio-ecological challenges. The proposal combines Participatory Rural Appraisal (PRA)[6] with Action Learning (AL)[7] and is informed by research into depressed and contested agro-rural areas.

The PRA enables communities to move beyond externally imposed assessments by developing shared understandings of the territory based on local knowledge. However, the assessment alone is insufficient. Action Learning complements it by structuring iterative cycles of action, questioning and reflection, in which learning emerges from engagement with real-world problems and collective inquiry.

The workshop is designed as an experiential process, organised around a coherent methodological sequence that links different dimensions of territorial analysis:

- *Living Map of the Territory* – collective identification of resources, potential and vulnerabilities;
- *Emerging Patterns and Tensions* – interpreting the map to identify dynamics, contradictions and elements that have been rendered invisible;

[4] *Diagnóstico Rural Participativo (DRP)* - originally from the Portuguese abstract proposal.
[5] *Aprendizagem pela Ação (AA)* - originally from the Portuguese abstract proposal.
[6] *Diagnóstico Rural Participativo (DRP)* - originally from the Portuguese abstract proposal.
[7] *Aprendizagem pela Ação (AA)* - originally from the Portuguese abstract proposal.

- *Lines of Transformation* – a reconstruction of the main changes, moments of rupture and trajectories of the territory;
- *Constellation of Key Issues* – transforming tensions into questions, grouping them by theme and prioritising the 'key issues'.

Participants will work in small groups (4–5 people), organised around a territory of their choice, deepening their analysis with each exercise and strengthening their sense of ownership of the process. The programme includes opportunities for collective reflection, enabling participants to bring together the spatial, social and temporal dimensions of the territory.

The workshop also addresses key challenges in facilitation, such as managing power imbalances, preventing premature deadlocks and creating the conditions for meaningful participation, rather than merely symbolic inclusion. Particular attention is paid to how these methodologies can support the emergence of forms of collective governance and locally rooted processes of experimentation.

By the end of the workshop, participants will have:

- experienced a structured sequence of participatory tools;
- reflected on its epistemological and political implications;
- its adaptability to different geographical contexts has been explored.

Keywords: commons; PRA; rural-transformation; action-learning

Additional Theme: New political economies

Main References:

Bradbury, H. (Ed.). (2015). The Sage handbook of action research. Sage.
Chambers, R. (1994). The origins and practice of participatory rural appraisal. World development, 22(7), 953-969.
Cornwall, A., & Pratt, G. (2011). The use and abuse of participatory rural appraisal: reflections from practice. Agriculture and human values, 28(2), 263-272.
Cornwall, A. (2008). Unpacking 'Participation': models, meanings and practices. Community development journal, 43(3), 269-283.
Horstink, L., Schwemmlein, K., & Encarnação, M. F. (2023). Food systems in depressed and contested agro-territories: Participatory Rural Appraisal in Odemira, Portugal. Frontiers in Sustainable Food Systems, 6, 1046549.
Kesby, M. (2000). Participatory diagramming: deploying qualitative methods through an action research epistemology. Area, 32(4), 423-435.
Narayanasamy, N. (2009). Participatory rural appraisal: Principles, methods and application. SAGE Publications Ltd.
Pedler, M. M. (Ed.). (2012). Action learning in practice. Gower Publishing, Ltd.

6SSEC-23955

Crowding out Empire: Learning from Critical Reflective Action Practices to Support Disinvesting in Institutionalized White Settler Womanhood

Willow-Samara Allen[1]

1 - Royal Roads University

Abstract

As a structured positioning, institutionalized white settler womanhood has loomed large in white settler colonial nation-building, myth-making, and critically, in reproducing harmful patterns and impacts of ongoing settler colonial processes in Canada and other white settler colonial states (Allen, 2022; Jewell, 2017; Thobani, 2007). Within state systems of 'care', generations of white settler women have learned to enact power and to be deeply invested in their roles in the helping sectors. In this positioning, white women's patterns of behaviours have been articulated by critical feminist scholars as "toxic white femininities" (Guz & Suslovic, 2023), "strategic white womanhood" (Hamad, 2024), and transactional white womanhood (Tevis et al., 2023).

In this paper, I will share methodological reflections and preliminary findings from my interdisciplinary qualitative study, "Care at a crossroads: Institutionalized white settler womanhood, carceral logics, and practices of disinvestment in the helping sectors." This research explores disinvesting in institutionalized white settler womanhood and disrupting carceral logics and impacts in both conceptual and practice-based ways.

Guided by critical feminist literatures (Agathangelou et al., 2015; Francis & Grey, 2024), decolonizing and Indigenous educational scholarship (Stein et al., 2022; Patel, 2015; Tuck, 2009), studies of settler colonialism (Corntassel, 2021; Rifkin, 2014) and abolitionist scholarship (Davies et al., 2021; Jones, 2022; Kaba, 2021), this work takes up disinvestment not only to disrupt investments in institutionalized white settler womanhood, but also to engage in "an active project of building up alternative institutions and social relations so as to 'crowd out' empire" (Agathangelou et al., 2015, p. 142).

To dig into disinvestment as a generative process that contends with harm and complicity in current systems, while orienting towards promise and possibility that exceed said systems, this research adopts a pedagogical and praxis-oriented methodology rooted in antiracist, anticolonial research methodologies and an abolitionist ethos (Allen et al., 2023; Davies et al., 2021; Patel, 2015; Stein et al., 2022).

Knowledge co-creation activities involve in-depth conversations and daily anti-colonial and anti-carceral reflective action practices with self-identified white settler women (n=25) participants situated in the helping sectors across Canada. Using experimentation and alternative pedagogies in the form of these practices is meant to animate the transformative space in the everyday in sectors where stakes are high for people's lives and intervention is possible.

I will focus on how these practices (as disruptive reflection, pedagogy, experimentation, and activism) can be a methodological approach to memory work as future-making (Chahine, 2024); in this case not only to disrupt dominant narratives and carceral logics, but to re-constitute the subjectivities, labour, and relationships of white settler women in service to abolitionist and decolonizing futures

always in the making.

Through this research process, the fundamental aim is to create applied critical tools and resources that are engaging and directed towards impact for current and future professionals in these sectors.

Keywords: white womanhood, anti-colonial methods
Additional Theme: Culture, play, and everyday life as sites of transformation.

Main References:

Agathangelou, A. M., Olwan, D. M., Spira, T. L., & Turcotte, H. M. (2015). Sexual divestments from empire: Women's Studies, institutional feelings, and the" odious" machine. Feminist Formations, 27(3), 139-167.
Allen, W.S. (2022). Tracing the harmful patterns of white settler womanhood. In A. Gebhard, S. McLean, & V. St. Denis (Eds.), White benevolence: Racism and colonial violence in the helping professions (pp. 86-103). Fernwood Press.
Allen, W. S., Nath, N., & Georges, T. (2023). Antiracist interventive interviewing: Subverting colonial interventions with public sector workers. International Journal of Qualitative Methods, 22, 1-13.
Chahine, A. (2024). Future memory work: unsettling temporal Othering through speculative research practices. Qualitative research, 24(2), 189-208.
Corntassel, J. (2021). Life beyond the state: Regenerating Indigenous international relations and everyday challenges to settler colonialism. Anarchist Developments in Cultural Studies, 2021(1), 71-97.
Davies, E. J., Jackson, J. M., & Streeter, S. (2021). Bringing abolition in: Addressing carceral logics in social science research. Social Science Quarterly, 102(7), 3095-3102.
Francis, L. A., & Gray, J. (2025). Feminists Talk Whiteness. Routledge.
Guz, S., & Suslovic, B. (2023). "She Must Be Experimental, Resourceful, and Have Sympathetic Understanding": toxic white femininities as a Persona and Performance in School Social Work. Affilia, 38(4), 759-774.
Hamad, R. (2024). Strategic white womanhood: Challenging white feminist perceptions of "Karen". In L.A. Francis and J. Gray (Eds.), Feminists Talk Whiteness (pp. 22-36). Routledge.
Jewell, E. (2024). Towards an anti-colonial feminist care ethic. Making Space for Indigenous Feminism, 3rd ed. (Fernwood Publishing, 2024), 163-92.
Jones, E. (2022). Abolitionist intimacies. Fernwood Publishing.
Kaba, M. (2021). We do this' til we free us: Abolitionist organizing and transforming justice (Vol. 1). Haymarket Books.
Patel, L. (2015). Decolonizing educational research: From ownership to answerability. Routledge.
Rifkin, M. (2014). Settler common sense: Queerness and everyday colonialism in the American renaissance. University of Minnesota Press.
Stein, S., Andreotti, V., Ahenakew, C., Susa, R., Valley, W., Amsler, S., Cardoso, C., Siwek, D., et al. (2022). Methodologies for gesturing towards decolonial futures. In A. Tachine, & Z. Nicolazzo (Eds.), Weaving an otherwise: In-relations methodological practice (pp. 141-158). Routledge.
Tevis, T. L., Nishi, N. W., & Grayson, M. L. (2023). The Gendered Transaction of Whiteness: White Women in Educational Spaces. Springer Nature.
Thobani, S. (2007). Exalted subjects: Studies in the making of race and nation in Canada. University of Toronto Press.
Tuck, E. (2009). Suspending damage: A letter to communities. Harvard educational review 79(3), 409-428.

6SSEC-37202

Growing revolutions and the case of the Catholic Church - methodological and ethical-aesthetical explorations

Ângela Lacerda-Nobre[1] Amandine Gameiro[2] Nikolett Puskás[3] Miguel Cunha-Lima[4] Marc Jacquinet[5] Marcelo Vieira Graglia[6]

1 - ESCE-UNIPS Escola Superior de Ciências Empresariais, Universidade Politécnica de Setúbal, Portugal; PRAXIS-UBI-UÉ
2 - CEI-Iscte Center of International Studies, Iscte - University Institute of Lisbon, Portugal
3 - Independent researcher
4 - Universidade Aberta, Portugal
5 - Universidade Aberta e Centre for Functional Ecology, Science for People and the Planet, Universidade de Coimbra, Portugal
6 - PUC-SP; TIDD - Tecnologias da Inteligência e Design Digital - Pontifícia Universidade Católica de São Paulo, Brasil

Abstract

The civic movement "La revuelta de las mujeres en la Iglesia/Alcem la veu", the women's revolt in the Church, and raise your voice in Catalan, represents the visible side of a much wider call for equal rights that denounces patriarchal domination. The Catholic Church is the material-symbolic face of patriarchal ruling. Patriarchy emerged in the second and third centuries of our common era, it did not start with the early Christians rather it colonised it, as a parasite, until contemporary times, in a perverse symbiosis. The origins are related to particular socio-historical contexts, which successfully linked religious and spiritual drives with political and cultural interests. The Christianised Roman Empire was able to reinvent itself and its territorial domination, through military, technological and political institutions that were structured around male domination and female demonisation and invisibilisation. More importantly, the inevitability and indeed desire to strengthen this social field, that is, to reproduce and recreate immunity to change, implies that today facing patriarchal ruling is almost a sacrilege. Modern states, scientific education and secularised societies have created mechanisms to protect human rights, to promote gender equality and to present an illusion of progress. Namely, other influences, from Islam, Judaism, Buddhism, Hinduism or other cultural and religious confessions are presented as being worse in terms of women's rights and social justice, suggesting that women are lucky, after all, as it could be worse. Cynical and sarcastic positions are presented as realistic and fair because of the capacity to hold on to the pseudo, fake and idealised illusion of democracy and freedom. Three crucial aspects help to acknowledge the revolutionary power of bottom-up initiatives. 1) the power of fresh-starts, which literally prove that revolt and contestation is feasible, workable and operational - and it is not a mere agenda of episodic efforts and of inconsequential bursts of good intentions; 2) patriarchy is a totalitarian instance that dries-off alternatives and as the Catholic Church is its bastion, it is particularly significant that it is bursting from the inside, from its bowels and from those that claim the absurdity and self-destructive nature of this state of affairs; 3) small groups of engaged visionaries can be dismissed as marginal and powerless although it is precisely this situation, of having nothing to lose, that announces and reveals the truly prophetic power of these initiatives. Human and beyond human concerns imply

that a radical and fundamental new order is emerging. The Catholic Church context and its territorial and colonial influences and trajectories create a paradigmatic example of a David and Goliad fight. There are rich, complex and fertile lessons to be learnt, whose consequences have a potential positive contaminating effect throughout society. Ethical-aesthetics perspectives, which address societal transformation and renewal, emerge from exploratory, practice-based and vigilant-militant epistemic positionalities. Transdisciplinary approaches are adopted as an imperative that enables boundary crossing and horizon expansion, enabling the emergence of new forms of thought and action. Perforating new horizons, finding a way to break the enclosures of suspicion, of deceptiveness and of deceitfulness is already occurring in cities, in networks and in communities that claim that a better world is possible.

Keywords: patriarchy-terror; misogyny-trauma; equal-rights; gender-justice; endemic-lies
Additional Theme: N/a
Main References:
Adão e Silva, P. (2026, April 17). Men, poor things, who don't know how to take "no" for an answer [Os homens, coitados, que não sabem ouvir não]. Público.
Arendt, H. (2009). The promise of politics. Schocken.
Borges-Duarte, I. (2014). Arte e técnica em Heidegger. Documenta-Sistema Solar.
Bourdieu, P. (1993). The field of cultural production: Essays on art and literature. Polity.
Chua, L., & Fair, H. (2019). Anthropocene. Cambridge Encyclopedia of Anthropology.
Cortina, A. (2017). Aporofobia, el rechazo al pobre. Ediciones Paidós.
Deguchi, A. (2020). From smart city to society 5.0. In Society 5.0: A people-centric super-smart society (pp. 43-65). Singapore: Springer Singapore.
Dray, P. (2007). At the hands of persons unknown: The lynching of Black America. Modern Library.
Esteves, A. M. (2008). Processes of knowledge production in social movements as multi-level power dynamics. Sociology Compass, 2(6), 1934-1953.
Foucault, M. (2019). Power: the essential works of Michel Foucault 1954-1984. Penguin UK.
Garland, D. (1990). Punishment and Modern Society. Chicago, IL: University of Chicago Press.
Garry, A., & Pearsall, M. (2015). Women, knowledge, and reality: Explorations in feminist philosophy. Routledge.
Gliessman, S. (2013). Agroecology: Growing the roots of resistance. Agroecology and Sustainable Food Systems, 37(1), 19-31.
Graeber, D. (2013). It is value that brings universes into being. HAU: Journal of Ethnographic Theory, 3(2), 219-243.
Han, B. C. (2017). Psychopolitics: Neoliberalism and new technologies of power. Verso Books.
Henry, M. (2012). Philosophy and Phenomenology of the Body. Springer Science & Business Media.
Holmes, D. E., Hart, A., Powell, D. R., & Stoute, B. J. (2023). The Holmes Commission's journey toward racial equality in American psychoanalysis: Reflection and hope. The American Psychoanalyst, 57(1), 1-7.
Husserl, E. (1999). The essential Husserl: Basic writings in transcendental phenomenology. Indiana University Press.
Jacobs, D., Malone, C., & Iles, G. (2012). Race and imprisonments: Vigilante violence, minority threat, and racial politics. The Sociological Quarterly, 53(2), 166-187.
Kampanelis, S., & Elizalde, A. (2024). Lynching and economic opportunities: Evidence from the US South. Kyklos, 77(4), 977-1003.
Karatzogianni, A., & Robinson, A. (2009). Power, resistance and conflict in the contemporary world:

Social movements, networks and hierarchies. Routledge.
Latouche, S. (2004). Degrowth economics. Le Monde Diplomatique, 11(1-5), 2004.
Llansol, M. G. (1977). O livro das comunidades (Vol. 1). Afrontamento.
Llansol, M. G. (2018). The Book of Communities (A. Young, Trans.). In Geography of Rebels Trilogy (pp. 1–90). Deep Vellum Publishing. (Original work published 1977)
Parrique, T. (2019). The political economy of degrowth (Doctoral dissertation, Université Clermont Auvergne [2017-2020]; Stockholms universitet).
Pistor, K. (2019). The code of capital: How the law creates wealth and inequality. Princeton University Press.
Ricoeur, P. (1967). New developments in phenomenology in France: The phenomenology of language. Social Research, 1-30.
Stiglitz, J. E. (2015). The great divide: Unequal societies and what we can do about them. WW Norton & Company.
Umbelino, L. A. (2018). Maine De Biran e Henri Bergson. Leituras Contemporâneas De Uma Tese Partilhada. Revista Ideação, 1(37), 34-45.
Wittgenstein, L., & Waismann, F. (1979). Wittgenstein and the Vienna Circle. B. Blackwell.

6SSEC-53044

Power in action research practice: Constructing critical facilitation dilemmas for a Transformative Power Arena

Tessa de Geus[1] Flor Avelino[2] Séréna Aupoix[3] Luana Kiehl[4] Tamara Soltys[5] Anna Ravizza[6]

1,2,3,4,5,6 - Utrecht University

Abstract

While the lack of attention to power relations in relation to societal transitions has been a topic of discussion (Brisbois 2019; Geels 2014; Raj et al 2024), it remains a challenge to create actual action research methods that develop the ability to understand and navigate power relations, for instance for community-led initiatives. In this paper, we lay the groundwork for a new action research approach: the Transformative Power Arena (TPA). With the TPA we develop and operationalise 'power literacy': the ability to recognise power dynamics and to act on them, individually and collectively. Specifically, we address the question: "How can we facilitate power literacy for transitions in a Transformative Power Arena context, and what can we learn from which critical and methodological scholarship in this regard?"

The TPA is a participatory research approach with a network of community initiative and commoning practitioners who co-create knowledge, critically reflect and develop new actions through experimental methods, importantly Theatre of the Oppressed, Photovoice and Storytelling. The TPA builds on experience with the co-production of actionable knowledge, such as transition arenas and living labs (Wittmayer & Loorbach 2016, Von Wirth et al. 2018, Rach et al. 2019, De Geus et al. 2022). It is well-documented that these kinds of collaborations bring up critical questions about research ethics in science-practice collaborations (Wittmayer et al., 2024), politics of co-production (Turnhout et al., 2020) and power dynamics in action research (Strumińska-Kutra & Scholl, 2022). In this paper review five

key sources of literature in a dynamic knowledge mapping process to formulate five power facilitation dilemmas. We review transdisciplinary facilitation, critical pedagogies, futuring methods, participatory action research, and existing power theories and build on four events/workshops involving academic experts, and transition practitioners.

The first power dilemma relates to defining power literacy and opening up to plurality. Rooted in critical pedagogy (Freire, 2017; hooks, 1994; Boal, 2019), this dilemma calls on facilitators to continually reflect: how are boundaries being drawn, whose definitions matter, and how do we navigate plurality without reinforcing silencing? The second dilemma deals with surfacing positionalities without essentialising identities or reinforcing existing hierarchies (Barendregt et al., 2024; Arnstein, 2019).

The third dilemma addresses internalised silencing and invisibilised power dynamics in participatory spaces: how to name and disrupt silencing, while also recognising that silence may serve as self-protection (Freire 2017)? The fourth dilemma highlights respecting participants' physical and emotional boundaries while integrating embodied and artistic dimensions of knowing. Indeed, Freire (2017), hooks (1994), and Boal (2019) emphasise that theory must always be linked to action, and embodied cognition (Macedonia, 2019; Varela et al., 1991) and creative methodologies (e.g. Nguyen, 2019; de Geus et al., 2023) offer powerful ways to engage with power. The fifth dilemma explores how to learn from and adapt existing methodologies, especially non-Western, artistic, or decolonial ones, without reproducing extractive or appropriative dynamics (Zaragocin & Caretta, 2021; L. T. Smith, 2022).

In the discussion and conclusions, we reflect on possible risks when implementing the Transformative Power Arena, and end by providing recommendations for action research scholars and practitioners on dealing with these dilemmas.

Keywords: power; transformation; action research; arena.
Additional Theme: Culture, play, and everyday life as sites of transformation

Main References:

Arnstein, S. R. (2019). A Ladder of Citizen Participation. Journal of the American Planning Association, 85(1), 24–34. https://doi.org/10.1080/01944363.2018.1559388

Barendregt, L., Bendor, R., & Van Eekelen, B. F. (2024). Public participation in futuring: A systematic literature review. Futures, 158, 103346. https://doi.org/10.1016/j.futures.2024.103346

Boal, A. (2019). Theatre of the Oppressed (4th ed). Pluto Press.

Freire, P. (2017). Pedagogy of the oppressed (M. B. Ramos, Trans.; Published in Penguin Classics 2017). Penguin Books.

de Geus, T., Avelino, F., Strumińska-Kutra, M., Pitzer, M., Wittmayer, J. M., Hendrikx, L., Joshi, V., Schrandt, N., Widdel, L., Fraaije, M., Iskandarova, M., Hielscher, S., & Rogge, K. (2023). Making sense of power through transdisciplinary sustainability research: Insights from a Transformative Power Lab. Sustainability Science, 18(3), 1311–1327. https://doi.org/10.1007/s11625-023-01294-4

hooks, bell. (1994). Teaching to transgress: Education as the practice of freedom. Routledge, Taylor & Francis Group.

Macedonia, M. (2019). Embodied Learning: Why at School the Mind Needs the Body. Frontiers in Psychology, 10, 2098. https://doi.org/10.3389/fpsyg.2019.02098

Smith, L. T. (2022). Decolonizing methodologies: Research and indigenous peoples (Third edition). Bloomsbury Academic.

Zaragocin, S., & Caretta, M. A. (2021). Cuerpo-Territorio: A Decolonial Feminist Geographical Method for the Study of Embodiment. Annals of the American Association of Geographers, 111(5), 1503–1518. https://doi.org/10.1080/24694452.2020.1812370

6SSEC-55957

Who Decides the Future of Rural Territories? Designing Institutions for Collective Learning and Action

Lanka Horstink[1] Cristina Amaro da Costa[2] Diana Gomes[3] Daniela V.T.A. Costa[4] Maria Lucia Pato[5]

1,2,3,4,5,6 - ESAV-IPV; CERNAS - Universidade Politécnica de Viseu, Portugal

Abstract

Across Europe and beyond, rural territories facing demographic decline, ecological pressures, and economic marginalisation are increasingly targeted by innovation agendas that promise transformation while often reproducing technocratic, top-down approaches. These "solutions" tend to privilege external expertise, standardised interventions, and extractive forms of knowledge production, thereby overlooking the situated, relational, and contested nature of rural socio-ecological systems.

Building on research on depressed and contested agro-territories, this paper argues that the challenge is not simply to design better interventions, but to rethink how knowledge, decision-making, and action are organised within rural transformation processes. Such territories are characterised not only by structural vulnerabilities but also by conflicts over resources, divergent development trajectories, and asymmetries of power that shape whose knowledge counts and whose futures are prioritised.

In response, the paper advances a methodological and institutional proposition centred on the articulation of Participatory Rural Appraisal (PRA) and Action Learning (AL) within collectively governed spaces. PRA represents a critical shift from extractive research towards processes in which communities actively construct shared understandings of their own realities, enabling the identification of priorities grounded in local knowledge and experience. Action Learning complements this by structuring iterative cycles of action, questioning, and reflection, in which learning emerges through engagement with real-world challenges and collective inquiry.

These methodological principles are currently being operationalised within the Horizon Europe project RUDI (Rural Innovation to Address Demographic and Climate Challenges), which explores how such approaches can be embedded and sustained in rural territories, including in Portugal. Rather than serving as a case study, RUDI is conceived as a multi-sited experimental infrastructure to test and refine institutional forms of collective learning and commons-based governance across diverse contexts.

The paper introduces the concept of institutionalised collective learning spaces—operationalised as Rural Innovation Clusters (RICs)—to stabilise and sustain these processes over time. Rather than treating participation as consultation, these spaces function as proto-institutions of the commons, where diverse actors co-produce knowledge, negotiate priorities, and guide experimentation. Within this architecture, Rural Living Labs emerge as context-specific arenas for testing responses to collectively identified "burning issues".

This approach reframes rural innovation as a process of collective territorial intelligence, grounded in continuous cycles of investigation, action, reflection, and adaptation. It also raises critical questions about facilitation, power, and the conditions under which participatory processes can move beyond symbolic inclusion towards meaningful co-governance.

By bringing together insights from participatory methodologies, action-oriented learning, and political ecology, the paper contributes to debates on commons governance/democracy and transformative practices. It argues that enabling rural territories to navigate uncertainty requires not only new tools but new institutional forms capable of holding plurality, conflict, and learning over time.

Keywords: Commons; collaboration; action-learning; rural-transformation; political-ecology
Additional Theme: New political economies

Main References:

Bollier, D., & Helfrich, S. (2019). Free, fair, and alive: The insurgent power of the commons. New Society Publishers.
Chambers, R. (1994). "The origins and practice of participatory rural appraisal." World Development, 22(7), 953–969.
Cornwall, A. (2008). Unpacking 'Participation': models, meanings and practices. Community development journal, 43(3), 269-283.
Freire, P. (1970). Pedagogy of the Oppressed. New York: Continuum.
Horstink, L., Schwemmlein, K., & Encarnação, M. F. (2023). Food systems in depressed and contested agro-territories: Participatory Rural Appraisal in Odemira, Portugal. Frontiers in Sustainable Food Systems, 6, 1046549.
Levidow, L., Pimbert, M., & Vanloqueren, G. (2014). Agroecological research: conforming—or transforming the dominant agro-food regime?. Agroecology and sustainable food systems, 38(10), 1127-1155.
Schäpke, N., Omann, I., Wittmayer, J. M., Van Steenbergen, F., & Mock, M. (2017). Linking transitions to sustainability: A study of the societal effects of transition management. Sustainability, 9(5), 737.

6SSEC-27494

Monitoring Public Expenditures of Turkish Metropolitan Municipalities for Climate Action

Burcu Genç[1]

1 - Researcher in the Climate Group of Public Expenditure Monitoring Platform

Experience Report

Public Expenditure Monitoring Platform (KAHIP) is a collective of CLIs in Turkey from different advocacy areas gathered to monitor the expenditures of central governmental bodies and municipal budgets. KAHIP's experience on monitoring budgets provides a strong basis for criticizing linear development policies and to request an alternative solution by challenging how money is allocated to traditional solutions. The report addressed to a critical gap between traditional budgeting in local governments and improvements requested by citizens. The rationale is to shift the discourse from vague commitments to data-driven accountability. The study reveals that the climate-related budgets are shrinking in relation to total expenditures, with a heavy bias toward traditional infrastructure over mitigation and adaptation strategies.

This study is grounded in the framework of climate and social justice. The methodology involves

tracking "Environmental Protection and Climate Change" (EPCC) expenditures across 30 Turkish metropolitan municipalities and their affiliated institutions (water, transport) for the 2023-2024 period. Data was separated into four strategic categories: mitigation, adaptation, waste management, and other environmental activities. To ensure accurate analysis amidst high local inflation, financial data was normalized into USD. It is important to note that this report reflects data from a period when democratically elected mayors were still in office, prior to significant recent changes in Turkey's municipal landscape.

The main argument is that Turkish local governments are failing to transition from "traditional municipal services" to "green municipalism." While climate risks intensify, the proportion of total budgets allocated to EPCC goals declined from 25% in 2022 to 23% in 2024. Furthermore, the composition of these budgets reveals a structural distortion: 74% of the total mitigation budget is allocated to rail systems. While beneficial for transport, this merges general infrastructure with specific climate mitigation, overshadowing direct decarbonization efforts like renewable energy production, energy efficiency, and agricultural emission reductions, which receive negligible funding, especially in municipalities where agriculture is particularly intensive.

The analysis reveals three critical deficiencies:

1. Mitigation Bias: Only four cities allocate more than 25% of their climate budget to mitigation. Most cities prioritize adaptation, primarily through water supply infrastructure (61% of the adaptation budget) and water-intensive landscaping (lawns), rather than ecosystem-based adaptation.
2. Waste Management Gaps: 86% of the waste budget is spent on collection and landfill infrastructure, with less than 5% dedicated to circular economy principles, recycling, and waste prevention.
3. Policy Implications: The findings suggest that without a paradigm shift toward "green municipalism," local authorities will remain reactive rather than proactive. Activists demand the disaggregation of climate budgets to distinguish between genuine decarbonization projects and standard infrastructure and demand additional budget lines to increase necessary resources for real struggle with climate change.

Future research should focus on developing standardized metrics for "green municipal spending" to enhance cross-border comparability and accountability to support "follow the money" initiatives that demand more transparency.

Keywords: Climate Advocacy; Citizen Participation; Democratization
Additional Theme: conflict, antagonism, and cooperation within CLIs
Main References:
Report Link:
https://kahip.org/wp-content/uploads/2024/10/30-Buyuksehir-Belediyesinin-Cevre-Koruma-ve-Iklim-Degisikligi-CKID-ile-ilgili-Performans-Hedefleri-2023-2024-Izleme-Sonuclari-Dijital-Paylasim.pdf
Platform Link: https://kahip.org/
Published book reference:
https://bilgiyay.com/wp-content/uploads/2025/07/kamu-harcama-2024-web-first-ed.pdf

6SSEC-70798

Technopolitics of Hope: Mapping Community-Led Initiatives and Transnational Commoning

Ana Carolina Carvalho Farias[1]

1 - Dinâmia'cet-Iscte

Workshop

Brief Statement

This workshop uses a timeline-based methodology to propose the collaborative mapping of community-led initiatives and transnational commoning practices. Based on the concept of the 'technopolitics of participation', the analysis is expanded to include urban ecological commons and emerging forms of collective action across territories. Participants will collectively identify the practices, actors and legal frameworks shaping contemporary commoning to produce a shared, open-access timeline. The workshop aims to foster critical reflection on how technopolitical arrangements can enable — or constrain — more just, democratic and hopeful urban futures by combining genealogical analysis and digital collaborative tools.

Abstract

This workshop proposes the concept of 'technopolitics of hope' as a critical and operative framework to investigate community-led initiatives and transnational commoning practices within contemporary urban ecologies. Building on prior work on the 'technopolitics of participation' (Farias et al., 2021), it starts from the premise that technology are inseparable from their ethical and political orientations (Treré & Barranquero, 2018; Kellner, 2001), and that participatory practices fundamentally concern the distribution of power (Arnstein, 1969; Miessen, 2010).

Adopting a genealogical approach, inspired by Foucault (1979) and Latour (1994), and developed in previous research (Farias et al., 2021; Farias, 2021; Rede Tecnopolíticas da Participação, 2026), the workshop situates current practices within longer trajectories of socio-technical transformation, from community-based action to networked participation. This perspective enables a critical reading of how contemporary forms of commoning emerge from layered histories of collaboration, institutionalisation, and digital mediation (Castells, 2017; Iaione, 2016; Healey, 1997; Ostrom, 1996).

Methodologically, the workshop is structured around the collaborative construction of a digital timeline (Knightlab, n.d.), using open-access tools to map initiatives, actors, infrastructures, and key milestones. Participants will collectively identify and document community-led practices and transnational commoning experiences, organised across categories such as practices, publications, legal frameworks, and historical events. The exercise foregrounds the circulation of ideas and practices across contexts, emphasising the relational and networked nature of commons.

The workshop will be delivered in a hybrid format, combining in-person and online participation, with a maximum of 20 registered participants. It will be facilitated by two convenors and is designed for a diverse audience of the conference, including activists, researchers, and public sector practitioners. Through guided collective work and discussion, participants will contribute to a shared knowledge

artefact while reflecting on their own practices.

The central argument is that extending participation towards ecosocial commons (Murphy, 2023) requires recognising the technopolitical conditions under which commoning occurs. Digital platforms, data infrastructures, and collaborative technologies both enable and constrain collective agency, opening possibilities for cooperation while also reproducing inequalities and forms of capture.

The expected outcome is an openly accessible, collectively produced timeline contributing to a broader cartography of technopolitics and commons. For research, the workshop advances a hybrid methodological approach combining genealogy and participatory mapping. For activism, it enhances the visibility and interconnectedness of dispersed practices. For policymaking, it informs the design of governance frameworks attuned to the distributed, relational, and socio-technical nature of contemporary commons.

Keywords: Technopolitics; Urban commons; Participatory mapping
Additional Theme: Transnational cooperation and federated commons
Main References:
Arnstein, S.R. (1969). A ladder of citizen participation. AIP Journal [online], Vol. 35, no. 4, p. 216-224. https://doi.org/10.1080/01944366908977225
Farias, A.C.C., Paio, A. & Falanga, R. (2021). Tecnopolíticas da Participação – uma abordagem genealógica. ArquiteturaRevista, v.17 n.2. DOI: 10.4013/arq.2021.172.05
Farias, A.C.C. (2021). Hacker culture Timeline – a civic participation perspective. Online timeline: https://sobreurbana.com/timelinehackerculture/
Foucault, M. (1979). Microfísica do Poder. Rio de Janeiro: Edições Graal. ISBN 9788570380197
Healey, P. (1997). Collaborative Planning. Shaping Places in Fragmented Societies. Hampshire and New York: Palgrave. ISBN 0333495748.
Kellner, D. (2001). Globalisation, Technopolitics and Revolution. Theoria: A Journal of Social and Political Theory [online], Vol. 48, no. 98, 14-34. https://doi.org/10.3167/004058101782485520.
Knightlab (n.d.). Timeline JS website. https://timeline.knightlab.com/
Latour, B. (1994). On Technical Mediation – Phylosophy, Sociology and Genealogy. Common Knowledge, Vol. 3, no. 2, p. 29-64. ISBN-10 0195088514
Miessen, M. (2010). The Nightmare of Participation. Crossbench Praxis as a Mode of Criticality. Berlin: Sternberg Press, 2010. ISBN 978-1-93415-56-6.
Murphy, M. P. (2023). Creating an ecosocial welfare future: making it happen. Policy Press.
Rede Tecnopolíticas da Participação (2026). Genealogia das Tecnopolíticas da Participação-Perspectivas do Sul. Linha do tempo online: https://bit.ly/4v66dfl

BY BOOK PRESENTATIONS

Select - click on a title or author to go directly to the article.

"*Pequenas Resistências: Ideias sobre Jornalismo, Utopias e Amor Público*" — Community-Led Media and the Promise of Democratic Journalism

Helena Amante

Municipality as Community Social Infrastructure: Family-Friendly Local Governance and Invisible Participation in a Czech Rural Community

Lukáš Vomlela, Petr Fabián, Pavla Klimešová

What can Nature teach us about designing human social systems that are resilient, adaptive, evolvable…

Gorazd Norčič

BY EXPERIENCE REPORTS

Select - click on a title or author to go directly to the article.

Cocoso: Cooperation Software for Federated Communities

Emin Durak, Johan Forsman

Audiovisual media and public policy: institutional communication as a strategy for strengthening a civil society organisation to enable its participation in a Full-Time Education programme

Nicole Abreu de Moura Nascimento

Perceptions, Attitudes and Practices of Circular Economy Stakeholders in Sintra

Cláudia José Francisco Gaspar

Building upon Oldenburg's work: deliberately designing third places for collective imagination as critical levers for the post-consumerist ecological transition

Sophia Kecir Camper

Becoming Cummare: Reclaiming Care and Kinship in Southern Italy

Alessandro Macculi, Benjamin Capuzzello

Feminist Resistance to Democratic Backsliding: Monitoring Gender Policy Rollbacks under Trusteeship in Turkey

Mine Kosem Cinay

Balancers as a Missed Role in Communities and for Intentional Societies

Sergey Dmitriev, Thomas Henfrey

From Temporary Occupation to Permanent Commons: What Twelve Years of Community-Led Urban Practice Taught Us About Knowledge Transmission

Maxime Zait

Educating for the Next Great Transformation - Could a network of systems-change educators accelerate economic change?

Jay Tompt

Democracy and citizenship: obstacles and initiatives

Catarina Pires de Almeida Rosa, Maria Antónia Pires de Almeida

Food as a Gateway Beyond Corporate-Led Transition: Lessons from Atlantic Canada

Justin Cantafio

Hacking the Farm Number: Digital Infrastructure, Food Sovereignty, and the Politics of Bureaucratic Access

Thomas Andersen, Lisa Monte, Lindsay Waters

Monitoring Public Expenditures of Turkish Metropolitan Municipalities for Climate Action

Burcu Genç

Difficulties in eco-social bottom-up community led initiatives: drawing on action-research HOME-TREE urban regenerative experiences

Fausto André Cardoso, António Alexandre

BY WORKSHOPS

Select - click on a title or author to go directly to the article.

Enacting the Neighborly Economy

Stephanie Rearick

Reconstructing Leadership – Protagonism and Political Clarity in the Solidarity Economy

Claudia Espinel, Hialy Gutierez, Andrea Yarbrough

Collective Grief + Mischief as Commons: Embodied Storytelling, Ritual Play and Diasporic Memory as Infrastructures for Collective Survival

Pampi D, KB - Northern Grace, Jeannette Rivera

Hacking the casino slot machine for collective imagination, alternative economic models and cooperative efforts

Sophia Kecir Camper

"THE GREAT CINEMA PARTY" MOVIE

María S. Torregrosa, Toni Agustí

Thinking in Questions: imagining an anti-racist, decolonial, democratic approach to public health education

Alison Marie Chopel, Zinzi Bailey

From Mapping to Collective Action: Participatory Methods for the Transformation of Rural Areas

Lanka Horstink, Cristina Amaro da Costa, Diana Gomes, Daniela V.T.A. Costa, Maria Lucia Pato

Technopolitics of Hope: Mapping Community-Led Initiatives and Transnational Commoning

Ana Carolina Carvalho Farias