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Enacting the Pluriverse



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BOOK OF ABSTRACTS

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THEMATIC FIELDS SSE' 2023

(1) **Criticisms of modernity, post-material worldviews and their contribution to social movements** and initiatives promoting solidarity economy and the commons;
(2) **Indigenous epistemologies and popular knowledges** (epistemologies of traditional peoples and communities);
(3) **Ongoing tensions between transformation and cooptation in solidarity economy and commons-based initiatives and movements** (including cultish or other forms of authoritarian dynamics based on charisma, spiritual/ideological creed or the spread of disinformation, including those of ethnonationalist, backlash social movements, reactionary and anti-democratic movements);
(4) **Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements**, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations;
(5) **Contributions of knowledge, technologies and organisational forms, developed within solidarity economy, commons and community-led initiatives, to biopolitical forms of social control** (i.e. "technologies of the self"), as well as state-led strategies of "soft power" in international, regional and local relations.
(6) **Structural Inequalities and the challenges faced by minorities and other disadvantaged groups in the pursuit of environmental and social justice** through solidarity economy and commons-based initiatives and movements. These include inequalities and challenges enhanced by the "green gentrification" that is often unintentionally caused by the presence of such initiatives, as well as state-led urban and rural planning strategies for sustainability based on commons and commoning.

EDITORIAL

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ABSTRACTS

The ECOtarot: innovating a regenerative cultural practice

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Scientists, Scholars and Engineers working on "sustainability solutions" know a lot about technological and infrastructural transitions, but very little is understood about the personal and collective transformations that will be needed to support such immense shifts necessary for humans to survive human-driven climate disruption. Studies of transformation have acknowledged the critical importance of art practices (O'Brien, Maggs and Robinson, Lemons and Orr, Bentz, Ives, and others) in ushering in and supporting profound cultural change. Specifically, in the "preparing for change" phase of transformation, Moore theorizes the need for "sensemaking, envisioning, and gathering momentum"; all activities that climate-focused socially engaged arts (CFSEA) practice has been engaged with for more than a decade. Yet, cultural production and art remain at the margins of sustainability (and academic) discourses.

How do conditions of people's inner lives (emotional well-being, capacity for reflection, agency) enable and motivate actions for sustainability? Can we establish a link between affect, agency and action? Can an arts practice that "collaborates with citizens, empowers them to tell their own stories, and helps them to find their own meanings in a time of transformation" (Reidy) inspire actions that matter (O'Brien)?

These questions are addressed in this close study of the ECOtarot, a CFSEA arts practice. The ECOtarot is a performance system where a custom tarot deck is used to offer "climate future readings" in public spaces. ECOtarot readings hold space for the complex emotions surrounding climate disruption and focus participants on actions they can take and values they can foster, drawing from their specific talents and capacities. The ECOtarot deck itself is an art object – composed of handmade paper derived from the agave plants and recycled cotton and linen, and hand-painted with natural pigments. Since the project began more than 1300 readings have been conducted in the US and internationally (in English and Spanish).

This experience report makes a case for the ECOtarot as an "ecology of repair" (Blanco-Wells). Through listening and witnessing, referring to site-specific climate information, and engaging people's emotional and spiritual capacities, the ECOtarot manages to connect people with their own power and agency in the face of human driven climate disruption. An initial survey-based pilot study, conducted in 2019, revealed the ECOtarot's emotional effects, and pointed to an increase in personal agency, yet further research is needed to make the connections between its methodology and impact. To that end, this paper presents an autoethnography of the ECOtarot. In this creative practice and scholarly research, I'm working to make space for the invisible and intangible, the emotional and spiritual, in the field of Sustainability. This is important, as "inner worlds" (Ives) are acknowledged as critical drivers of cultural transformation toward regenerative practices even as they remain largely unexplored.

Keywords: *Climate-focused socially engaged art; popular knowledge; tarot; agency; transformation*

Thematic Field: Regenerative cultures - Power, emancipation, and societal transformation/ Indigenous Epistemologies and Popular Knowledges

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Income, Ethnicity and PM2.5 Exposure: Uncovering Inequities in Bologna, Italy

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Air pollution has significant deleterious effects on human health, cognitive functioning, and productivity, as extensively documented in literature (WHO Europe, 2016; Landrigan et al., 2018; Zhang et al., 2018; Zivin and Neidell, 2012). These effects are a cause for concern as they can compromise equal opportunity and exacerbate health disparities, necessitating accurate measurement of environmental disparities to develop effective policies addressing equity concerns.

The European Union's Seventh Environment Action Programme (7th EAP) (EC, 2013) recognizes the need to protect EU citizens from environmental threats and pressures. It highlights the importance of targeting areas where particularly sensitive or vulnerable groups are exposed to high levels of pollutants. Air pollution is identified by the Environmental European Agency (EEA, 2018) as the most significant environmental health hazard in Europe, contributing to respiratory and cardiovascular diseases and other adverse health outcomes.

Among various air pollutants, fine particulate matter (PM) is considered the most lethal, with PM2.5 concentrations being of particular concern. In 2015, PM2.5 concentrations were attributed to approximately 391,000 premature deaths in the EU 28 member states and 422,000 across 41 European countries, according to the EEA (2018). Consequently, research on disparities in PM2.5 exposure has emerged, focusing on differences among socio-demographic groups and their impacts on well-being.

The United States has a long history of studying the relationship between social inequalities and air pollution distribution, with a particular emphasis on environmental injustice towards minority communities. Studies have identified demographics and socioeconomic factors as sources of vulnerability, revealing persistent inequalities in PM2.5 exposure based on race and income class. This highlights the need for effective policies addressing environmental disparities and promoting social justice (Banzhaf et al., 2019; Mohai et al., 2009; Colmer et al., 2020).

In Europe, studies on PM2.5 distributions have only recently begun, with a focus on health risk assessments, primarily in France and the UK. These studies have found that individuals living in deprived areas are more vulnerable to the health effects of pollution, with socioeconomic measures of an area playing a crucial role in exposure (Germani et al., 2014; Glatter-Gotz et al., 2019; Morelli et al., 2016). However, Italy and other European countries have received relatively little attention in the study of environmental justice,

particularly regarding disproportions in exposure to PM2.5 and socioeconomic characteristics.

Future research in European countries should continue addressing environmental injustice to develop effective policies ensuring equity for individuals of all socioeconomic statuses. This study contributes to the literature on PM2.5 distribution and socioeconomic characteristics through a descriptive cross-sectional study in Bologna, Italy. Bologna's selection is motivated by the availability of census-level microdata, making it suitable for this study, and its left-wing administration history, which provides an interesting setting to explore environmental justice issue and potential environmental equity gap (Giannini and Pirone, 2019).

This study utilizes multiple linear regression to investigate the relationship between PM2.5 levels and socioeconomic factors, including wealth, ethnicity, demographics, and other social characteristics. The regression analysis helps identify the most significant contributors to PM2.5 levels among the predictors. The study tests the hypothesis that income and ethnicity play a primary role in the pollution-socioeconomic characteristics relationship, drawing on previous research (Hsiang et al., 2019; Banzhaf et al., 2019). It's important to note that this study is descriptive and doesn't establish causal mechanisms. Determining the causal impact of income on pollution is beyond the study's scope.
Findings suggest individuals with low-income status and belonging to an ethnic minority experience higher levels of PM2.5 exposure, indicating the presence of an environmental justice gap in the city.

Keywords: NA

Thematic Field: (6) Structural Inequalities and the challenges faced by minorities and other disadvantaged groups.

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Supporting ancestral knowledge as alternative to modernity: the production of objects by Amazonian craftswomen

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The Design discipline as we know it today is considered by some to have started in the beginning of the Industrial Revolution, with the transformations of work caused by the use of machines, the power and control of nature (Buchanan, 1995). At that point, specific design knowledge was needed to imagine and design standardized products with maximum optimization inside factories, and then offer them to consumers. This specialization of design activities, together with the separation between the phasis of design and making, led to an alienation about the natural elements needed to make the "final products", resulting in Industrial Design being one of the most harmful professions regarding ecological issues

(Papanek, 2005). As Escobar (2018) explains, the matrix of modern design is a "complex entanglement of science, materials, technologies, capitalism, and culture" (p.30). Oropallo mentions that design was the centerpiece of modernist discourse, "presented as a means to achieve a radically novel and liberating future for the individual and the masses"(2017, p.50).

However, the production of objects out of the industrial realm has always subsisted. At a moment when the ecological crisis presents us with an unprecedent challenge, looking at alternative forms of production that don't harm the ecosystems seems to be a necessary strategy to find inspiration and create new alliances. Through a contemporary design perspective, a remarkable example is the work of riverine craftwomen from the Amazonian region of Aritapera, in Santarém – Brazil, who produce objects named cuias. These are fruits of the Crescentia Cujete tree, which since ancient times are transformed into multifunctional domestic objects through an artisanal process that can be considered highly ecological, as it is totally clean and circular, utilizing tools that are also made with other local forest´s organisms. The technique has indigenous origins and changed almost nothing since the XVIII century to today (Carvalho, 2011; Lima, 2015; Morais, 2015).

Within this context, with the aim of supporting methodologies that accord priority to environmental considerations and to illuminate the potential of ancestral knowledge in shaping sustainable practices, a question emerges: what can design, an activity originally connected to the industrial system and to modernity, learn from production practices that are rooted in indigenous knowledge?

The study adopted a mixed method approach, comprising literature review on Sustainable Design; historical research on cuia´s production process; the observation of items in museums; and interviews and participatory observation of traditional cuia artisans.
The analysis of cuias clearly indicates the differences between industrial objects and "objects of the forest"(Bandoni, 2012). The last don´t fit traditional product design categories such as toys, kitchen utensils and fashion accessories, as they are versatile artefacts. Another highlight is that even if cuias can be considered resistant objects, they present a clear life cycle and confront us with a different relationship towards the perishability of objects.
The study revealed that the artisans, mostly women, have been the custodians of the craft of cuias for a long time, exhibiting a remarkable command over ecological techniques and tools. They cultivate an intimate relationship with the cuieira trees and each other, facilitating their creations. This presents an aspect of their understanding of the non-human agency and social relationships. The research also highlights the connection between craft and care, often overlooked in modern design practices.

Finally, the discussion and conclusion draw attention to the design field's undervaluation of indigenous objects and techniques, and highlight the disparity between industrialized systems versus the relational approach that incorporates different forms of life in the production of artefacts.

Keywords: *Multispecies Collaboration; Amazon Forest; Ancestral Knowledge, Craft*

Thematic Field: (2) Indigenous epistemologies and popular knowledges

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The Battle Against Food Waste in Portugal: From Grassroots Activism to Collaborative Policymaking

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In 2011, the Food and Agriculture Organization (FAO) estimated that approximately one third of global food production was lost or wasted every year (Gustavsson et al., 2011). This alarming statistic prompted a series of international initiatives. First, the European Parliament designated 2014 the as 'European Union year against food waste'. Just a year later, in 2015, the United Nations set the goal of halving global food waste by 2030 (United Nations General Assembly, 2015), and the European Commission established a dedicated platform, encouraging Member States to take concrete measures to tackle the problem (European Commission, 2016).

Well before these global efforts gained momentum, the Portuguese response to food waste was already under underway. In the late 2000s, when the country was in the midst of a severe economic crisis, a surge of grassroots activism pushed the issue onto the national agenda, persuaded authorities to change regulations, and devised and implemented a wide set of innovative, community-driven solutions (Spognardi & Matos, 2023). Meanwhile, to comply with emerging European directives and recommendations, in 2016 the Portuguese government set up a National Commission for Combating Food Waste (CNCDA, 2019). As a result, in recent years, the domestic policy response to food waste in Portugal has been shaped by the combined influence of grassroots organizations promoting bottom-up solutions and a government agency that follows the requirements and guidelines set by European directives and regulations (Spognardi, 2023).

This presentation draws on the Advocacy Coalition Framework (Sabatier et al., 2007) to examine the dynamics of the interaction between these two distinct sets of actors. The analysis reveals a cross-fertilization process that has facilitated the growth and replication of local initiatives while creating spaces for participatory policymaking and legislation. At the same time, however, it suggests that potential frictions may arise from divergent philosophical underpinnings. While the governmental approach predominantly emphasizes resource efficiency within a circular economy framework, grassroots initiatives within the social and solidarity economy strive for a more comprehensive transformation of the food system.

Keywords: *Food waste, Social and Solidarity Economy, Government, Policymaking, Portugal*

Thematic Field: (3) Ongoing tensions between transformation and cooptation

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Zapatism, abolitionism and anarchism - Michel Henry: a phenomenological approach to political economy

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I - Michel Henry is a French phenomenologist whose work is characterized by an extreme care dedicated to an integrative approach to human life, comprising political and artistic dimensions, and a focus on affects as the driving force of a material radical phenomenology of life. Ideological and epistemic strategies that have nurtured and inspired civic movements are the carriers of social transformation, through forms of resistance and resilience, which capture the dynamics of societal evolution.

II - Zapatism, abolitionism and anarchism are examples of theoretical framings and of action-based emergent phenomena that voice the heterodox, non-mainstream and disruptive presence of the continuing forces that claim for social justice, for climate justice, for economic fairness and for the denouncing of abusive, patriarchal and extractivist forms of political organization.

III - Zapatism connects indigenous and original people's cultural heritage and social centre epistemologies, revealing a political strength that enables capturing a universal message of humane and nature loving forms of social governance. Abolitionism refers to the rejection and denouncing of all forms of modern slavery, informed by epistemologies of the Global South, and include the elimination of prisons and of the penal system, as being the epitome of a cultural, symbolic, material, historical and political organisation that perpetuates and amplifies social injustices. Anarchism captures a rich and multidimensional theory of knowledge that simultaneously reveals as much as it hides: it reveals what is consensually accepted as autopoiesis and self-organisation as being positive and desirable social values; and it hides how such forms of emergent, creative and spontaneous organisation are unavoidably and constitutively present as a template and default formatting of human thought and action.

IV – The theoretical and methodological approach of henrian phenomenology enables addressing the subtle, complex, multi-layered and often contradictory elements that are present in the framing of social resistance and of political contestation. The core work of "The Essence of Manifestation" and also "The Barbary" present a strong position that captures the essence of humanity, as manifestation and participation, and the denouncing of the self-destructive cosmogonies that are prevalent in contemporary societies in the form of economic inequality, unfairness and injustice. In "Genealogy of Psychoanalysis" there is a powerful reinterpretation of cartesian Cogito as an "I feel", placing affects as the impetus of life, conditioning and determining experiences, interpretations and cultural appropriations. An important disclaimer is that Henry left his atheist position and converted to Catholicism in a later stage of his life, being wrongly placed almost exclusively as a contributor to philosophy of religion. Consequently, it is relevant to highlight that his magnum work of "The Essence of Manifestation" is indeed an open book and an exercise of stretching the spectrum of human thought and action that is more important, urgent and necessary today than when it was first published, in 1963, sixty years ago. Moreover, the research communities that have developed internationally around Henry's work are testimony of the plasticity and condensed energy that radical philosophical thought may produce in areas as diverse as health, mental health, education, ecology, policy-making, prisons, urbanism, social systems, laic and religious spirituality, and artistic production and fruition.

V – The main argument of the present proposal is that Michel Henry and other social theorists have successfully captured core elements of a narrative that dismounts, displaces and disarms the toxic, caustic, manipulative and seductive nature of dominant public and private discourses. Henry's ipseité, together with María Zambrano, and her poetic rationality concept; Adela Cortina, and aporofobia, the fear of the poor; Maria Gabriela Llansol and her "Book of Communities"; Jacob Levy Moreno, and his work on creativity, spontaneity and sociatry, the curing of an ill society; and Maine de Biran early influence on a phenomenological understanding of human thought and action, are relevant inputs for interpreting contemporary societies.

VI - In summary, the implications for research, activism and policy-making are threefold: (i) indigenous epistemologies help to strengthen and to validate nature loving humane forms of social organisation that non-mainstream authors have voiced in different contexts; (ii) zapatism, abolitionism and anarchism constitute often neglected and denied theoretical and practical framings of political organisation that denounce the self-destructive nature of contemporary discourses and dominant-thinking; and (iii) according to a phenomenological perspective, it is the inner life of sensitiveness, sensibility and openness towards the affects and feelings of experiential existence, collectively and individually, that ultimately forge the cosmogonies that determine social organisation, meaning that it is the world of affects, of "being affected by", that has a paramount influence on political life, decision-making, activism and civic movements. In turn, these grass-roots and bottom-up experiences are

co-curated and co- created in order to frame the horizons of possibility of future thought and action.

Keywords: *life phenomenology; ipseité; autopoiesis; sociatry; cosmogonies; horizons of possibility.*

Thematic Field: (2) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities)

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Taste the Difference - Urban initiatives of commensality

Panel Session | Urban food commons: challenges and opportunities

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Various social initiatives in Graz regularly invite people to cook and eat together. Intending to create open spaces for "everyone", neighborhood centers, NGOs and cultural or art spaces offer community cooking events and (cl)aim to foster urban togetherness across difference through these everyday cultural practices. These initiatives not only target needs for food, but also for community and by doing so they collectively provide care and take on reproductive labor.

By offering food, often for free or on a donation basis, encouraging diverse groups of people to participate in cooking in a variety of ways (contributing recipe ideas, shopping, cutting vegetables, washing dishes, social programming), and allowing to take as much as they need, parallels to food commoning are evident. While some scholarly debates on commoning discuss meal sharing (Morrow 2019), the focus lies primarily on matters of production and distribution (Federici 2019; Exner & Kratzwald 2021). Similarly, in geographical accounts of food studies (Kneafsey et al. 2021), little attention is paid to everyday practices of cooking – in particular when they take place in and form spaces of social reproduction outside the home and the private sphere. Our contribution aims at expanding the discussion of collective food consumption and provision with a perspective on

micro-public spaces of collaborative cooking and eating ("commensality" see among others: Marovelli 2011).

Drawing on qualitative empirical research, we seek to unravel the complex social relations of collaborative cooking and eating initiatives and the multi-layered social processes they engender. Spaces of commensality are about much more than the provision of food. In the collective practice, spaces of encounter are created and intercultural exchange between diverse people in the city with different socio-material and emotional needs and resources is enhanced. What is more, the practice of cooking re-produces powerful classifications of the social; e.g. cooking as a gendered practice. Various boundaries are drawn; between "we" and the "other", insiders and outsiders, those who provide and those who are provided for, hosts and guests.

Drawing on feminist ethics of care and social reproduction (Chatzidakis et al 2020; Federici 2019; Lawson 2007; Tronto 2013) geographies of encounter (Matejovska & Leitner 2011; Saltiel 2023; Valentine 2008; Wilson 2017), as well as perspectives on cooking and eating as gendered cultural everyday practices (De Certeau 1998; Federici & Cox 1975; Pink 2012) we study the power relations that permeate spaces, practices and encounters of collaborative cooking and eating and emphasize how food is embedded in wider social relations – both in its materiality and as an everyday cultural practice.

Keywords: *urban food commons, urban food sharing*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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Commoning practices of Enterprising Communities in peripheral areas and regions: lessons from the Italian case

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In the face of social and economic crises, local communities in peripheral areas, both urban and rural, are undergoing ongoing socio-economic transformations to address depopulation, unemployment, poverty, and social and economic exclusion. To tackle these challenges, local actors are increasingly relying on new initiatives based on their specific local assets (natural, economic, human, and cultural), considering both endogenous and exogenous factors (Becattini, 1989; Arrighetti and Seravalli, 1999).

In recent years, a growing number of bottom-up initiatives have emerged to find innovative solutions for specific problems and needs affecting local communities. These initiatives aim to enhance individuals' well-being and initiate new local development processes. They involve the sharing of projects and ideas among various local actors, including public and private entities as well as citizens. These initiatives, referred to as "Enterprising Communities," are self-organised groups of citizens, mostly rising in rural and urban peripheral areas, that collectively experiment to meet local socio-economic needs. They represent innovative organisational forms that involve civil society in the production

and management of goods and services for the community. Enterprising Communities utilise a governance model that fosters the creation of commons (De Angelis, 2017) or plays a crucial role in governing them (Ostrom, 1990) to generate new social and economic value for redistribution within the community (Sacconi and Ottone, 2015), particularly in marginalised contexts such as peripheral areas and regions.

This paper builds upon a preliminary exploration of Enterprising Communities in Italy conducted by Euricse (2022). The study aimed to identify and quantify these communities at the national level using a mixed methods approach, combining quantitative data analysis with qualitative methods to examine specific place-based cases. Based on the results of such analysis, the objectives of this paper are twofold: (i) to analyse the main characteristics and specificities of these new forms of local collective action (Ostrom, 2007) and the diverse governance models underpinning them; (ii) to explore their distinct approaches and abilities to engage local actors and manage common goods to generate new socio-economic value and redistribute it within the community. Additionally, this study seeks to understand how these practices transform the relationship between society and the ecosystem. Given the current geopolitical, climate, and energy crises, as well as the renewed focus on rural and peripheral areas, the number of Enterprising Communities is expected to grow, particularly through models such as Community-based Cooperatives, Energy Communities, and Collaboration Agreements. However, there is still a lack of dialogue between these community-led models and policy-driven initiatives, particularly in regions that have experienced decades of political neglect, resulting in missed opportunities for local economies to thrive.

The findings reveal that Enterprising Communities adopt a unique organisational approach that combines enterprise dimensions with community aspects. They stand out for three factors: (i) self-organization, which emerges from the community's process of aggregating individuals who share the same geographical location and collective interests and needs; (ii) communal benefit, as the activities aim to enhance the social and economic sustainability of the entire community; (iii) community participation, with the active involvement of community members in the organisation's management and/or implementation of its activities.

Furthermore, the strength of Enterprising Communities lies in their sense of belonging and their embeddedness in the local environment where they originate. These models effectively represent the diverse interests of individuals through cooperation as a coordination mechanism (Borzaga, Tortia, 2017). They are owned, governed, and managed by the local community and can engage in various economic and social activities, such as agriculture, tourism, healthcare, social services, cultural and recreational activities, and energy production. The specific community-led models assumed by Enterprising Communities vary based on local factors (Coffey, Polèse, 1985) and the unique needs.

Keywords: NA

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional, and local relations

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Tinkering Ethnographies: Pursuing Celebratory Insurgency as Researchers-Organizers

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Celebratory Insurgency is my working concept to study youth-led arts-based city-making processes on the peripheries of Latin American cities (Moya-Latorre, in press; 2022). I use this concept to study self-organized cultural processes—rap and funk, neighborhood-based theater, urban art—that contribute to fulfilling communities' cultural needs while helping

them thrive materially and socially. These processes are insurgent in the ways they produce new modes of inhabiting and creating cities not yet coded in urban planning paradigms. They are celebratory because they place arts, culture, and celebration at the center. Overall, celebratory insurgency seems to work well as a heuristic device to theorize about this peripheral form of city-making.

Yet, as I find myself in the middle of long-term fieldwork at a self-managed music school on the periphery of Oaxaca (with planned side-trips to analogous initiatives in São Paulo and Medellín), I cannot help but wonder whether the pursuit of celebratory insurgency responds to a self-fulfilling prophecy. By helping coordinate community events, design participatory activities, teach music, play piano recitals, and the like, I realize I am somehow catalyzing the very cultural phenomenon I intend to study. As a researcher, I worry that by tampering with the organizing processes, I will end up theorizing about an urban movement of my own invention. As an organizer, however, I find rewarding that my work is tangibly contributing to advancing urban social justice on the ground and will not depend on its being published years later to "give back" to communities the knowledge I hope to produce through my dissertation (i.e., Rappaport, 2020).

My dilemmas as a researcher-organizer are not unusual. There is extended literature proposing fieldwork (usually long-term ethnographies) as political-activist work that researchers leverage to bridge academia and social movements (Juris and Khasnabish, 2014; Madison, 2012). Other scholars also present ethnographies as opportunities to experiment with unorthodox arts-based methods of data collection and analysis (Ballestero and Winthereik, 2021; Ferme, 2021).

Inspired by both trends on critical and creative ethnographies and my own quandaries as a researcher, I propose the concept tinkering ethnographies to advocate for an approach to fieldwork that fully embraces researchers' potential as catalysts of the social realities we study. In this spirit, tinkering researchers are those envisioning fieldwork as opportunities to co-create the fairer worlds we want to live in with the communities we collaborate following these principles:

1. Tinkering researchers must treat their research agenda very loosely (i.e., research questions to be answered) and remain flexible vis-à-vis their research design (i.e., interviews to be conducted, archival material to be collected). Rather, they must pay attention to the needs and opportunities arising along the community organizing process and experiment with future possibilities "as they emerge" (Scharmer, 2016).

2. Tinkering researchers must be initiative-taking in identifying communities' qualities that could be strengthened and work alongside community members to take their programs to the next stage. They will help organize playful group dynamics—participatory charettes, art festivals, photography exhibitions, public performances—to bring participants together to reflect on and bolster their community processes while making visible and celebrating what has been already accomplished.

3. Academic production of a tinkering researcher will thus follow their generative immersion in community processes. Analysis and research outcomes will be centered around the collective experiences that become co-produced along the collaborative fieldwork.

In other words, I picture tinkering ethnographies as the academic counterpart to celebratory insurgency. This concept is an invitation for researchers-organizers to put their work at the service of social justice in a tangible and creative manner inspired in the experiences of arts-based community organizing. In my proposed contribution, I will illustrate this methodological approach with examples of my ongoing fieldwork, as well as share questions and ethical dilemmas of my own tinkering ethnographic process.

Keywords: *Social justice, tinkering researchers, activist research, generative immersion, ethical dilemmas*

Thematic Field: (5) Contributions to emancipatory movements & civil society-led strategies of "soft power"

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Social Media and Websites as Remote Data Sources: A Methodological Approach for Studying Sustainable Construction Practices in Brazilian Ecovillages

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This paper presents a theoretical and methodological approach to researching sustainable construction practices in Brazilian ecovillages during the COVID-19 pandemic. Focusing on the reuse of solid waste materials in construction, the study introduces an innovative remote data collection method that leverages social media platforms and ecovillage websites. The main argument centers on the importance of incorporating waste materials as a resource for sustainable construction, aiming to reduce the excessive waste generated by the construction industry. The research findings highlight the diverse practices of waste material reuse in Brazilian ecovillages and offer implications for research, activism, and policy-making in sustainable development.

By employing non-conventional data sources, such as Instagram, Facebook, and ecovillage websites, the study overcame the limitations imposed by the pandemic, enabling the collection of textual information and photographs. This methodological innovation allowed us to map by identifying ecovillages that incorporate waste materials in their construction projects. These waste materials were classified by type, place of application, and functionality to build a database. Then, all information was correlated with the geographic locations of the ecovillages on a map, in which were added photographs and descriptive texts of the reuse strategies. Analysis of the non-conventional sources of data revealed a disparity between the federative states with the highest number of ecovillages and states with more ecovillages actively sharing their practices online. The remote data collection approach serves as a valuable resource for future researchers interested in similar topics, showcasing the potential for utilizing social media and websites in advancing sustainable practices in the construction industry.

The conclusions drawn from this research have several implications. Firstly, they contribute to the body of knowledge on sustainable construction practices by highlighting the transformative potential of waste material reuse. Secondly, the study underscores the significance of remote data collection methods in overcoming research constraints, particularly during times of restricted physical access. Thirdly, the findings have practical implications for activism and policy-making, emphasizing the importance of supporting and promoting ecovillages as models of sustainable development. Lastly, the research

underscores the need for further investigation into the geographic disparities observed, as well as the exploration of alternative data sources and methodologies for studying sustainable development within the social and solidarity economy.

Overall, this study showcases the efficacy of remote data collection through social media platforms and websites for advancing research on sustainable construction practices. It reinforces the importance of incorporating waste materials as a resource in the construction industry and highlights the valuable contributions of ecovillages in promoting sustainable development. The implications of this research extend beyond academia, with potential applications for activists, policymakers, and practitioners interested in sustainable construction, waste management, and community-driven initiatives.

Keywords: *sustainable construction, waste materials reuse, remote data collection, social media, social network, eco-village, sustainable development.*

Thematic Field: (1) Criticisms of modernity, post-material worldviews, and their contribution to social movements and initiatives promoting solidarity economy and the commons.

Collaborative networks among family farmers in Vale do Ribeira: the construction of solidarity economy alternative and a common political agenda

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The case analyzed is the activity of the Central Cooperative of Rural Producers and Family Farming of Vale do Ribeira - COOPERCENTRAL VR, a solidarity economy-based movement and initiative (Chavez & Monzón, 2018), created in 2017. It is a production cooperative that reunites twelve affiliated organizations in the Ribeira Valley, the region with the highest indices of social vulnerability of the state of São Paulo - Brazil. Today, COOPERCENTRAL VR encompasses about 1200 families; alongwith settlers and quilombolas communities. The central argument of the research is that the collaborative network generated alternatives of solidarity economy and expanded the collective influence of producers in the decision-making policy, within the public administration.

In theoretical terms, collaboration networks and bottom-up initiatives can be important tools to ensure strategies with better collective results (Ostrom, 1990; Ostrom et al. 1999). Part of these strategies, in the Brazilian context, are based on the principles of solidarity economy (Chavez & Monzón, 2018): self-management, protagonism of local actors, power distribution, environmental sustainability and reallocation of the economy. One of the important achievements of these strategies is to allow local actors, once

organized collaboratively, to exert greater influence on political decisions, influencing the public agenda and public policies. Breaking with the logic that the state is the only one capable of promoting solutions to public problems, this research focused on the role of local actors in the public arena (Spink, 2019). Therefore, collective action can ensure additional power benefitting family farmers to influence complex decisions in the public agenda (Le Galès & Lascoumes, 2012), in a new local and regional relationship arrangement between state and civil society (Barp et al, 2023). In terms of methodology, the research was a single qualitative case study (Gerring, 2007), and the research paradigm was the interpretative-inductive (González Monteagudo, 2001). The case of COOPERCENTRAL VR was chosen due to its representativeness, to the extent that the basic premise of a case study is its ability to represent a population (Gerring, 2007), thus guaranteeing internal and external validity to the research. Internal insofar as it is capable of empirically representing general theoretical criteria on the subject, and external insofar as it is capable of serving as a reference for other cases that follow the same theoretical concepts. The initial question that based this investigation was: how collaborative strategies could increase the influence of local actors in the public agenda? In this sense, we sought to understand the motivations, the implications and the actions done by the central cooperative, as a way to generate explanatory variables within a specific context, that could then be extrapolated and transferred to other contexts (González Monteagudo, 2001). For this, 58 semi-structured interviews were conducted with cooperative farmers and government actors.

As main conclusions it is evident that the incremental construction of economic capacity, a broad social base and the development of different strategies of action (incidence,awareness, articulation, mutual support, among others), through COOPERCENTRAL VR, are essential factors for farmers to put themselves as political actors. In addition, the political and representative role of cooperatives ensures greater articulation with the public power, the creation of spaces for debate and better organization of social demands. Ultimately, it also enables the formulation and implementation of public policies of a bottom-up character, with the local community directly involved in the planning of territorial policies. Cooperatives can then be seen as articulators in and out of their communities. Inwards, insofar as they articulate the interests and priorities of a group of producers; and outwardly, insofar as they represent those interests vis-à-vis local and regional government. This enables a stronger influence of local producers, and their process of emancipation as agents builders of their own reality. Finally, the performance of COOPERCENTRAL VR enables the distribution of economic resources and the strengthening of social capital in the territory, configuring itself as a social transformation project.

Finally, this research, besides being an analysis of a solidarity economy strategy, shows how collaborative arrangements of this nature are able to promote and strengthen the political action of local actors. Regarding the implications of this research, it is believed that it opens space for the study of different forms of collaboration networks and various strategies of bottom-up character. Furthermore, to understand how governance within these

networks occurs, and how participatory processes and power distribution work in collaborative strategies; and how these collaborative arrangements allow the construction and strengthening of social capital, and that local actors influence the formulation and implementation of public policies.

Keywords: *public action, collaborative networks, solidarity economy, political actors, family farming*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations;

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A Multi-Racial Feminist Lens for Advancing Transformative Potentials of the Commons, Solidarity Economy and Beyond

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A number of sustained movement initiatives have emerged in Western and Southern Europe in recent decades including the commons, the solidarity economy and the related municipalism movement. Gagyi (2019) writes that: "the combination of political democracy with the democratisation of the economy is shaping up to be the core idea at the heart of emancipative political answers to the crisis." These movement frames, and on the ground, experiments are promising in a general sense. However, they tend to suffer from tendencies to universalize from their European context and in doing so to neglect in depth consideration of key social, economic and environmental histories of varied contexts regarding the degradation of commons and affecting both restoring and developing new ones. Kashwan et. al (2021) stress that recognizing the importance of social and political factors opens avenues of inquiry regarding recommoning, provides a better vantage regarding justice and lends a more complex set of considerations regarding the diverse social engagements and methods necessary for creating and maintaining commons.

Thus far commons related movements cited above have made modest headway in the U.S. context. I will contend that adopting multi-racial feminist lenses as core elements of emerging and future locally centered democratizing initiatives as represented in commons, solidarity and municipalism efforts in the U.S. would be both vital and highly valuable. My framing will begin with the contributions of feminist political ecology (FPE). Such activist scholarship focuses on understandings of power and of alternative understandings/practices from feminist perspectives, including a foundation in women's lived experience of oppression and both their knowledge of oppressive systems and of counter/survival strategies (Clement et. al. 2019). Incorporating these perspectives would bring forward knowledge and practices indispensable to transformative work. Importantly such knowledge derives from varied responses of women to persistent forces of oppression in varied contexts. Across this diversity a pervasive theme of mutuality, reciprocity, collective action and solutions brings forward a feminized counter perspective to the atomizing orientation of neoliberal regimes. Guerin et. al. (2021) assert that transformative work requires "constructing new social relationships, neither domestic nor capitalist ones, but based on solidarity, internal democracy and the construction of networks of actors and other forms of connexion and collective organization" (239). Such are the priorities manifested in resistance, resilience and reworking efforts led by women.

My framing will also go beyond the perspectives of FPE which have been notably deficient in addressing racial factors. Attending to the independent and transversal work of black and indigenous feminists will bring a provocative and productive centering on issues of violence. As Palacios contends, "The radicalizing potential of Indigenous and race-radical

feminism is based on integrative analyses and incisive critiques of heteropatriarchy and racialized and gendered violence within structures of settler colonialism and white supremacy" (141). Patricia Collins speaks to the potency of a focus on violence. "All systems of oppression rely on violence, …violence is essential to organizing and managing political domination. [At the same time] whether racism or sexism, resistance is always present… Saturated sites of intersecting power relations lie at the heart of power, and pressure applied to such sites potentially resists domination across multiple, interconnected systems of power."(1466)

I will advance this argument as a white, advantaged male. I have come to see the centrality of this orientation through a long evolution in my community engagement. I do this in concert with Gilligan and Richards (2018) who assert that "feminism is not only for women, in some supposed battle between men and women, but for common humanity across differences in race, class, sexuality, and nationality (6),… liberating both women and men from the harms patriarchy inflicts on their humanity" (128)

Keywords: NA

Thematic Field: (6) Structural Inequalities and the challenges faced by minorities and other disadvantaged groups.

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Decolonizing neorurality. Co-optation processes and limitations of social economy practices among southern European neorurals

Book Presentation

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Neorurality is frequently associated with social economy projects, commonzing processes and the enhancing of alternative food production and distribution systems as well as re-framing imbalances between central and rural areas. However, neorurality as brand and institutional project can carry multiple colonialities, being vehicle of rural gentrification, essentialization ad exploitation of both land and people.

In this paper we compare different neorural experiences in the context of southern Europe. The first is the case of Cooperativa Minga in Montemor-o-Novo, Portugal. A group of neorurals, aiming for the possibility of developing personal life projects, create a cooperative that works as a common financial structure. This structure facilitates the development of autonomous productive, commercial and services-directed activities of its members as well as social solidarity economy. Moving to Italy, we identify the neorural discourse whereby different institutions, public organisations, foundations and private entrepreneurs articulating rurality as a possible strategy of economic development to fill the gap of state marginalization of these regions.

Through these articulations, (images of) rurality circulates among local communities, attaching motivations and behaviour to a competition strategy constructed around the agro-touristic sector, producing a rural entrepreneurial subjectivity. Finally, we discuss a series of private agencies initiatives to promote a specific type of neorurality based in social innovations, rural idylls and extractive perspective of the rural areas.

This discussion shows a divide between emancipatory-oriented neorurality based on the autonomous household practices constructing new commons and multispecies solidarities and a modernity-driven globally integrated small rural property by digital platforms (e-commerce) and the logistic sector constructed over an instrumentalist vision of nature. Furthermore, this discussion aims to point to the struggles and co-optation processes of these type of dynamics in rural areas, and how these co-optation processes influence not only the projects themselves but also the territory, urban planning as well as future neorurals perspectives.

Keywords: NA

Thematic Field: (3) Ongoing tensions between transformation and cooptation in solidarity economy and commons-based initiatives and movements (including cultish or other forms of authoritarian dynamics based on charisma, spiritual/ideological creed or the spread of disinformation, including those of ethnonationalist, backlash social movements, reactionary and anti-democratic movements).

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Combining Solidarity Economy and Community Development in the Commons management - the Bela Flor case

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Bela Flor is a social neighborhood, in Campolide´s parish, Lisbon, where situations of poverty, social exclusion and inequality are frequent, and geographical-urban discrimination evident, due to its isolation on a segregated city corner.
Under a Municipal support programme focused on "priority neighborhoods", an one year project was started on an abandoned land plot, to create an Agroforest, based on Regenerative Agriculture and Permaculture principles.

Later, an European Project - "MedTOWN", involving six Mediterranean countries (Spain, Greece, Jordan, Palestine, Portugal and Tunisia), led in Portugal by Campolide´s Parish, embrace the idea and gave it continuity, to stimulate co-production (with local communities and local political power) of public policies, aiming to fight poverty and inequality, involving Solidarity Economy (in the sense defined by Laville and Gaiger, 2009 and Laville, 2018).

This was the opportunity for local community proactive participation, starting with children and youth, interested in this space for learning, free time occupation and for recreational community activities. Then, through the access of a room, which had been assigned to a Community Development association, allowed it to be, in practice, appropriated, also by their Mothers and Grandparents, later by the Fathers, making it a Community Room, with various community activities (study, sewing, meals, gatherings, birthday parties, Children's Assemblies, Community conversations...). The Agroforest and the Community Room thus became a Common, in the sense of co-activities, planned, managed and used on a community basis, despite being public property (of the Local State), in the sense of Commons, defined, for example, by Dardot and Laval (2014).

The dynamic created, arise the need to create a Community Group, based on the People´s will, who invited the institutions of the territory, to, together, identify the Community problems and needs and together seek and build solutions and answers, as defined, for example, by Amaro (2018), Ferreira and Amaro (2021) and Amaro and Ferreira (2023).

Additionally, the Project aims to articulate its activities with the services available through the Campolide´s Time Bank, to be created in this sequence, which will allow to reinforce the Solidarity Economy component of the initiative, opening the possibility to

mobilize the concept further on, as presented in Boyle (2014), Cahn (2004) and Weaver (2015).

By combining Urban Agroforest, Community Room, Community Group and Time Bank, this initiative mobilizes and articulates the concepts of Sustainable Development (which includes the concept of Regenerative Development, for example cf., Amaro, 2017), Solidarity Economy (Laville, 2018 and Laville and Gaiger, 2009), Community Development (Ander-Egg, 2005, Marchioni, 1999 and Amaro, 2022) and Commons (Ostrom, 1990 and Dardot and Laval, 2014), in a very interesting and fruitful theoretical mix.

However, the most interesting insight is that this combination is having an important practical impact on the creation of a political process regarding co-production of public policies, in the environmental, social, economic and territorial areas of the neighborhood, translating into what we consider a dynamic of Shared and Participatory Local Governance (ser, for example, Amaro, 2018, Ferreira and Amaro, 2021 and Amaro and Ferreira, 2023). Consequently, there is a very important deepening effect of Participatory Democracy, allowing dynamics of "commoning the political" (Hollender, 2016; cf. also Healy et al., 2018).

Keywords: *Bela Flor Agroforest, Commons, Community Development, Community Group and Shared and Participatory Local Governance*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations

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Une Initiative Concrète de Politique Économique

Workshop

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Le Sénégal est un pays qui est en phase de légiféré l'Economie Sociale et Solidaire. Les associations sont membres à part entière de l'ESS. C'est une aubaine pour une association comme « Intérêt Général » de pouvoir être des entrepreneurs sociaux. Nous nous considérons donc comme des entrepreneurs sociaux, avec des ouvriers qualifiés dans chaque corps de métier parmi les huit (8) corps de métier. (Menuisier, ébéniste et menuisier fer, charpentier, carreleur, peintre, maçonnerie, électricité et plomberie).

Après avoir trouvé les ressources financières pour ces huit (8) corps de métiers, nous arrivons en ayant un impact positif dans une économie sociale dans un milieu dégradé où il y

a une existence sociale mais pas de ressources économiques. C'est alors là, que nous intervenons en tant que entrepreneurs sociaux, parce que nous commençons désormais à créer des entrepreneurs qui par la suite pourront avoir des parts de marchés dans des institutions étatiques ou privées. Nous puisons sur les RSE afin de faire des investissements à des moindres coûts. Par exemple les réparations de table de classes nous goûtent la moitié du prix que l'Etat va débourser en cas d'achat de table de classe. Nous sollicitons la Responsabilité Sociétale d'Entreprise (RSE) des entreprises. Cela nous permet de continuer nos activités et de faire des écoles publiques sénégalaises des écoles de référence.

Plus-tard, tout bénéfice acquis à partir de 5% d'après ce que permet la loi en voie d'être légiférée par l'économie sociale et solidaire. Quand cette loi sera promulguée à l'assemblée nationale, la plupart de nos bénéfices devront être régénérés dans nos activités sociales et d'ici années nous n'aurons plus besoin des RSE et autres pour faire nos activités.
Nos missions engendrent des coûts et nous sommes souvent à la recherche d'appui pour mener à bien nos projets. Grâce à la participation de bonnes volontés nous avons pu réfectionner plusieurs établissements publics scolaires dans le pays. Les volontaires (associations, etc) sont un démembrement de l'économie sociale et solidaire. Une économie qui crée 20% des emplois au Sénégal. L'équivalent de 10 voire 15% en Europe.

Le gouvernement sénégalais convaincu que cette économie alternative est un levier pour un développement durable et inclusif, a adopté une loi en juin 2021 qui encadre l'Economie sociale et solidaire et le Chef de l'Etat Macky Sall qui en a fait la seconde initiative de la phase 2 du Projet Sénégal Emergent (PSE) a érigé depuis 2014 un département ministériel en charge de l'ESS.

L'humain au centre de l'économie : Permettre aux engagés de s'exprimer beaucoup plus, permettre aux jeunes de consolider le volontariat. L'économie sociale et solidaire doit être rapidement mise en valeur au Sénégal et conscientiser les acteurs qui font de l'économie sociale sans s'en rendre compte. Avec l'avènement de l'Economie Sociale et Solidaire, l'engagement n'est plus seulement des actions qu'on mène furtivement mais l'engagement est dans l'Economie et le Social. Donc créons ces cadres, ces alternatives d'engagement citoyennes pour un monde d'économie humaine.

Contributions des connaissances : Nous avions débuté par des activités d'approche, où nous discutions avec les jeunes dans les quartiers. Nous avons fait presque deux cent quartiers à Dakar. Cela nous a permis d'avoir une expérience en matière d'approche de jeunes. Tout cela a conduit à la mise sur pied d'une centaine de projets et qui nous a voulu notre présence dans l'Entreprenariat Social. C'est une équipe de volontaires, réunis pour un objectif commun: impulser une nouvelle dynamique d'engagement volontaire et participatif au service de la communauté. Nous évoluons dans beaucoup de domaines, notamment sur l'Environnement, l'Education, la Santé. Mais notre plus grande activité est la Rénovation des établissements publics scolaires du Sénégal.

Description de l'expérience : L'Engagement communautaire et le Volontarisme apportent une construction chez les citoyens et du civisme. Le vécu que nous avons eu avec ces jeunes notamment grâce aux sorties dans quelques localités nous confirme cette remarque.

Analyse du contexte: Après des années d'engagement dans les associations de quartier et participé dans presque toutes les Organisations Communautaires de Base (OCB) de la commune de Mermoz – Sacré Cœur à Dakar, l'association « Intérêt Général » a été mise en place en 2017. Elle participe à la Valorisation du Volontariat et la Promotion de l'Economie Sociale et Solidaire tout en œuvrant pour le Développement Social et Solidaire.

Keywords: *Engagement, Volontarisme, Rénovation, Communauté, Citoyenneté.*

Thematic Field: (5) Contributions des connaissances, des technologies et des formes d'organisation , développées au sein de l'économie solidaire, des communs et des initiatives communautaires, aux formes biopolitiques de contrôle social (c'est-à-dire les « technologies de soi »), ainsi qu'aux stratégies étatiques de « pouvoir doux » dans relations internationales, régionales et locales.

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Passage sur la RTS (Radio Télévision Sénégalaise) après le désherbage cimetière en janvier 2020.

Understanding dynamics of emancipation and co-optation in social finance ecologies: The case of alternative food networks

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Historically, social and solidarity finance is an essential instrument of social and solidarity economies (SSEs), enabling the mobilisation and allocation of financial capital to address community needs and interests (Gibson-Graham et al., 2013). In recent decades, social finance has detached from SSEs' grounds and has been incorporated into government policies and market strategies as a way to address social issues (Rosenman, 2019). In this new form, social finance is considered 'both more-or-less market and more-or-less social' (Langley, 2018). As such, some grassroots initiatives consider social finance as a threat and, therefore, avoid engagement to protect themselves from co-optation (Murtagh & Goggin, 2019). Other initiatives have deliberately engaged with social finance as part of their transformative goals (Gibson-Graham et al., 2013; Meyer, 2019).

This research aims to understand the dynamics of emancipation and co-optation that unfold from novel (and not-so-novel) social finance practices. For that, the research explores the case of alternative food networks (AFNs) as spaces aligned with social and solidarity

economies. AFNs aim to create local, fair, and sustainable food economies, changing how food is produced, distributed, and consumed (Goodman, DuPuis, & Goodman, 2012). Examples of AFNs may include community-supported agriculture programs, urban agriculture, and farmers' markets (Edwards, 2016). AFNs in different stages of development have been engaging with social finance to achieve their sought outcomes (Goodman et al., 2012). These experiences provide an interesting and complex setting to conduct this exploration.

This research is informed by the financial ecologies theoretical framework. Deriving from the field of economic geography, this framework seeks to advance understandings of how distinctive 'ecologies' of the broader financial 'ecosystem' unfold in different places (Leyshon, Burton, Knights, Alferoff, & Signoretta, 2004). This approach opens up the debate to possibilities of resistance and develops alternative financial imaginaries (Gibson-Graham, 2006). Adopting a qualitative research design, this research developed a case study to understand AFNs' social finance ecologies in Australia (Piekkari & Welch, 2018). This paper offers findings from thematic analysis of 32 in-depth interviews conducted with participants involved in AFNs social finance ecologies and encompasses public documents.

Key findings show that while mainstreamed social finance, represented by impact investing, does not match AFNs needs, there are some social finance ecologies emerging in alternative food spaces in Australia. These social finance ecologies are being collectively constructed by actors displaying similar principles and commitment to changing food systems. However, the findings demonstrate that these ecologies remain isolated and, therefore, fragile in terms of resilience. This research contributes to advance the financial ecologies framework as an emerging theoretical approach and expand the body of knowledge on social finance and AFNs, providing critical insights on how social finance is promoting transformative goals or co-opting these alternative spaces.

Keywords: *alternative food networks, financial ecologies, social finance, social and solidarity economies*

Thematic Field: (3) Ongoing tensions between transformation and co-optation

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“Queer Commons”: Safe-r spaces versus commoning practices

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The research aims to investigate the ways in which the activist-amateur queer-feminist football communities in Europe engage with the frameworks of modern sports ethics and LGBTQIA+ human rights. Drawing upon the works of literature on social movement studies, sports sociology, and queer-feminist theory, this research seeks to explore the counter-hegemonic embodied and discursive practices of the prefiguratively organized football communities.

The main working hypothesis of this research is that (1) modern sports ethics and (2) sexual orientation and gender identity (SOGI) rights in Europe function as discursive opportunity structures for these communities to claim their “right to play.” In this sense, modern sports ethics (dominant fair play culture) as well as the recognition and protection of SOGI rights in European political space are suggested as enabling the communities to

mobilize while at the same time constraining their frames, action repertoires, and imaginary potentials.

The communities utilize these frameworks and at the same time contest their regulatory and exclusionary structures through ethical-political embodied and discursive practices. Embodied practices refer to collective physical actions on and off the field such as the game, rituals, organizational tasks, and contentious action whereas discursive practices include ethical protocols, value charts, rules and guidelines, assembly minutes, and self-reflection moments. Engaging with these practices through the triangulation of participant observation, in-depth interviews, and content analysis, the research question is explored from a comparative and insider perspective.

The case in hand contains several tensions that relate to broader debates on ethics, fairness, rights, identity, commons, and borders. Concerning the time scope of a conference presentation, and in line with the conference themes, I propose a presentation focusing on certain dilemmas that these communities have, in relation to commoning practices, safe-r spaces, inclusion and diversity, and human rights discourse.

Queer communities often face the dilemma of "enclosed commons" (Traganou, 2022) as they engage in safe-r space-making and community-building practices and at the same time claim to have accessible and open spaces. Finding non-exclusionary forms of community practices and adopting a critically aware perspective to safe spaces and borders (Millner-Larsen & Butt, 2018) are burning issues that arise not only as mesoscale questions concerning group formations in queer movements but also as macro-scale problems for queer activists in Europe who have long engaged, by reinforcing or challenging, with the link established between Europe and LGBTQIA+ rights (Ayoub & Paternotte, 2019).

Unlike the diversity and inclusion projects within the European modern societies, which promote tolerance towards differences by remaining within the limits of dominant frameworks, the queer- feminist football communities aim for radically inclusive spaces. An examination of these communities and their potentials as well as dilemmas leads to enriching conversations around commoning practices. Escobar's "pluriverse" (2020) also enables us to challenge the universalist and totalizing understandings of the normative concepts such as human rights and fair play. In this regard, I desire to argue for more radical transformations to achieve "sports for all" in the full sense of the word, and therefore contribute to the knowledge that is relevant to social change.

The queer sports ethics emerging across these communities carries the potential to "propose an alternative model of social and political organization based on prefigurative practices" (Milan, 2020). In that sense, this research aims to hold methodological discussions in both academic and activist terrains, blurring the boundaries between them, and thus interweaving the knowledge they produce.

I am thrilled to partake in this conference as it promises to connect me with a diverse range of inspiring scholars and enhance my insights regarding ethical, theoretical, and methodological aspects of my research.

Keywords: *Commoning, prefiguration, queer-feminism, fair play, human rights*

Thematic Field: (1) Criticisms of modernity, post-material worldviews and their contribution to social movements and initiatives promoting solidarity economy and the commons.

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Resist! Occupy! Produce!: Recovered Factories as labor commons

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While the specters of un(der)employment and lack of decent work haunt the laboring masses, ever larger segments of the workforce are pushed toward the gig economy (Brown, 2009; Woodcock & Graham, 2019). These conditions lead to further precarity, alienation, indebtedness, and worsening of health conditions among the working population. The double movement (Polanyi, 201) or the old mole (Marx, 2008) has been, nevertheless, at work. Newly emerging cooperatives (Bird et al., 2020; 2021), commons (De Angelis, 2013; De Peuter & Dyer-Witherford, 2020; Holemans et al., 2018), and counter-spaces (Dere & Kuyucu, 2022; Lefebvre, 1991; Oslender, 2012) are instances of these counter-movements at the grassroots level. Here, self-managed recovered factories luster as emerging labor commons (Bird et al., 2020), and potentially liberatory collective spaces (Sitrin, 2012) in which workers organize their own work conditions.

Despite the recent interest in autonomous spaces and commons, the literature mostly focused on living spaces such as squatters and still experiences a significant lack regarding the field of production. The principal motivation of this paper is to contribute these efforts to produce more knowledge on the experiences of autonomous spaces and commons at workplaces. Two other significant weaknesses of the current literature on the labor commons i.e. self-managed recovered factories are i) the studies mostly limit their scope to a single national context ii) the abundance of descriptive and heroic accounts of the experiences and lack of analytical inquiries on the factors behind the formation, consolidation, and dissolution of these experiences on the long-run. The second point becomes even more crucial considering the fact that if workers' self-management would constitute a reliable solution to problems of the contemporary precarious work environment (Han, 2018; Standing, 2011), then long-run sustainability is indispensable.

Based on all these remarks, this paper will present a comparative multiple case study of three self-managing recovered factories: Kazova from Istanbul, Turkey; Vio.Me from Thessaloniki, Greece; and Cooperativa Mac Body from Buenos Aires, Argentina. Process tracing (Mahoney, 2012) will be the main method to read through the historical unfolding of all these experiences and reach contrastive explanations (Lichertman & Isaac, 2014). Taking these there cases as the basis for my inquiry, I will try to answer the following questions: How do the self-managing ed factories function as labor commons? What do recovered factories offer workers as a grassroots working class tool? What are the underlying structural factors and agentic/subjective interventions that reinforce or undermine the formation, persistence, or dissolution of such labor commons? And lastly, how do these experiences of labor commons influence the (re)making of the workers as socio-political subjects?

Keywords: *Labor Studies, Commons, Autonomous Spaces, Self-Management, Recovered Factories*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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Unpacking the Critical Turn in Sustainability Transitions Research in relation to Climate Justice – a theoretical reflection

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Climate change is not an abstract concept but a lived reality that is experienced in endless ways by communities across the planet. This also implies that "we," the global human population, are not 'in the same boat.' Rather, the disparities in contributing to the causes, as well as experiencing and adapting to the effects of climate change, are immense (Roberts & Park, 2007; Gonzalez, 2021).

These challenges have urged an increasing attention for the issue of climate justice, a concept that emerged from a broad range of environmental justice movements throughout the Global South and North (Temper et al., 2015).

Also within sustainability transitions research (STR), the urgency to engage with social (in)justice is increasingly being called for (Swilling & Annecke, 2012; Martiskainen et al., 2021). Hence, the call for paying more attention to justice in sustainability transitions (e.g., Stevis & Felli, 2020; Newell & Simms, 2020; Ciplet & Harrison, 2020; Kaljonen et al., 2021). By bringing STR in conversation with the notion of climate injustice, our paper aims to reflect upon this 'critical turn' that increasingly attends to 'the dark sides of transitions' (Blythe et al., 2018; Bainton et al., 2021; Castán Broto et al., 2021; Marín & Goya, 2021).

How can this vastly growing body of literature in STR be understood in relation to climate justice, and how could STR thereby contribute to climate transitions that 'leave no one behind'? To answer these questions, this paper builds upon Gonzalez' (2021) four-part definition of climate justice: Climate change is an example of distributive injustice, it raises issues of procedural and corrective injustice, and it is closely interrelated to social justice issues such as socio-economic and spatial inequality. This approach to climate justice links climate change to both racial capitalism and coloniality (Gonzalez, 2021; Moore, 2016; Yussof, 2018; Escobar 2015). As such, this paper discusses the main insights from three different perspectives of this 'critical turn' in STR in light of climate justice.

First, based on Gonzalez' (2021) notion of climate justice, three perspectives within the 'critical turn' in STR will be identified and discussed: The first perspective argues for the need to engage with the inherently political, with power imbued sustainability transitions

(Avelino et al., 2016; Avelino, 2021; Geels 2014); the second proposes to fundamentally rethink the underlying economic system of transitions (Feola, 2020; Feola et al., 2021; Kemp et al., 2018); and a third one calls for decolonizing transition research (Ghosh et al., 2021; McGowan & Antadze, 2023; Lennon, 2017; 2020). Secondly, the three perspectives will be compared according to the following questions: What are the issues within STR that each perspective departs from, and which propositions are brought forward to overcome these issues? Lastly, this paper concludes with formulating challenges and suggestions for future engagement with issues of climate justice in STR.

Keywords: *climate justice, dark sides of transitions, power, capitalism, coloniality*

Thematic Field: (5) Contributions of knowledge, technologies and organisational forms, developed within solidarity economy, commons and community-led initiatives, to biopolitical forms of social control (i.e. "technologies of the self"), as well as state-led strategies of "soft power" in international, regional and local relations. And (6) Structural Inequalities and the challenges faced by minorities and other disadvantaged groups .

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Translocal networks as enablers for social innovation on food and energy commons-based initiatives in Belgium and Emilia Romagna

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This paper aims to analyse the contribution of commons-based initiatives (CBI) as alternatives towards a more distributed, accessible, human scale and decentralised power relationship (Angelis, 2017; Hardt & Negri, 2009). These initiatives have been striving to create spaces of communal, self-provider, proximal and fair value chain in the centre of complex capitalist culture; through which innovative commons governance has emerged and challenged the urban patterned imaginary. In the same path, translocal networks are emerging all over the world (Avelino et al., 2020) as self-organized networks – which are neither markets nor states and simultaneously a transnational force but (re)localized in the place – with multiple scales of governance, offering more hybrid institutionalized ecosystems and the possibility of long-term political resilience.

Based upon this context, the current work is focused in understand the political interrelations developed from the interactions between CBIs and the translocal networks analysed through food and energy initiatives in two different regions: in Belgium and Emilia Romagna (Italy). This research is an ongoing project based on extended literature review, the consultation of policy documents in locals and EU scales, organisations' documents and on field work observation with in-depth interviews. Therefore, the research puzzle is structured upon a central research question: how translocal social networks leverage influence on local urban commons-based initiatives as a means of enabling social innovation?

Food commons, in short, can be understood as collective mechanisms arising from an increasingly strong social appeal for 'de-commodification' and accessibility for healthier and more sustainable food systems embedded in community relationship (Viveiro Pol, 2019). The energy sector, in its turn, is highly centralised in market-driven organisation, extremely unequal in terms of social innovation and one of the most polluting human activities, in which energy commons emerges as an umbrella to a more participative, inclusive, cooperative and flexible design. Although both of them are challenging the

political frame by empowering local governments, communities, and civil society to actively participate in energy/food production, consumption and distribution locally (Acosta et al., 2018; Wittmayer et al., 2021, Wolsink, 2020), still necessitates a more adequate institutional and governance approach.

Keywords: NA

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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The Rhizomatic Growth of Integral Cooperatives within an Ecology of Commons and against the Capitalist Hegemony

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"Commoning" is being incorporated in the discourse and practices of both social movements and prefigurative experiments for postcapitalist futures. The diversity expressed in the creation and maintenance of commons throughout the world emphasizes the potential that commoning retains to disrupt the hegemony of the capitalist system and to allow the emergence of the pluriverse, in which heterogeneous social projects can flourish. In Portugal, among many experiences of commons creation and maintenance, such diversity is also reflected between the "integral cooperatives" that have been sprouting throughout this territory over the last couple of years, depending on its social and environmental contexts.
Based on long-term fieldwork in Rizoma, an integral cooperative based in Lisbon, I intend to analyse how being in the intersection of two distinct, and often conflicting, social systems – the Capital and the Commons – influences the growth of an organization based on democratic and ecological values. As such, I will look at how the urban transformations that are taking place in Lisbon – especially in Arroios neighbourhood, where Rizoma is located – are absorbed and reflected by the cooperative. On the other hand, I will seek to understand what is the place of Rizoma in a broader "ecology of commons" (De Angelis 2017) –, given that in Arroios proliferate non-profit associations, social movements, social centres, and other expressions of commoning – and to which extent it represents a social force capable of weakening the capitalist hegemony.

At a wider scale of analysis, I will look at the network of mutual help – *Rede das Cooperativas Integrais* –, created last year by the different Portuguese integral cooperatives, and question how distinct social and environmental contexts end up transforming the very structures and socioeconomic dynamics of such organizations. Moreover, with a focus on Rizoma, I will analyse how different integral cooperatives share knowledge and resources, adapting them to the specificities of their unique realities.

My theoretical approach essentially combines elements of economic anthropology and political ecology. It departures from David Graeber's proposal for an anthropological theory of value (2001; 2013), that denaturalizes market value as an index for economic organization and highlights the diversity of modes of valuation present even in societies characterized by the hegemony of the capitalist system. It allows, for example, to shed light on how moral values influence as much our economic activity as the will to increase market value and, therefore, multiply profit. This insight is consonant with the feminist economic geographer duo Gibson-Graham's insistence on "economic diversity" (2006; 2008), in other words, in the co-existence of a plurality of non-capitalist economic relations, even within

capitalist organizations. On the other hand, the theoretical framework developed by Massimo De Angelis (2017) will be essential to understand how the cooperatives under study engage in cycles of production and reproduction of two distinct but concomitant social systems – the Capital and the Commons –, which logics, values, codes, elements characterize them, and how such organizations are integrated into wider social processes.

This research is based on long-term fieldwork as a member of both Rizoma Cooperativa Integral and Rede das Cooperativas Integrais, which implies active participation in meetings, discussions, workshops, and other events, the performance of voluntary work, engagement in informal conversations, ethnographic note-taking. Fieldwork is being complemented with semi-structured interviews with members of both organizations, depending on the subjects under analysis, and focus groups to discuss specific issues of mutual interest.

Keywords: NA

Thematic Field: (3) Ongoing tensions between transformation and cooptation.

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Tropical Territories, Ecofeminism and the Commons: from the struggle for land to the decolonization of climate sociology

Panel Session | Decolonial and Feminist Perspectives on the Commons: Struggles epistemologies across Souths

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This work intends to understand the nature, land and climate perceptions of territorial movements led by women that face the dominant extractivism model in the tropical forest of Brazil and the Democratic Republic of Congo (RDC) Brazil. Departing from the idea that their political ontologies and form of struggles and their relation to land and nature can be a path to the constitution to what Federici calls the new commons (2011). This work also explored how the notions articulated be these movements, in specific, looking at the cases of the Coalition of Women Leaders for the Environment and Sustainable Development, in DRC, and the Interstate Movement of Babaçu Coconut Breakers, can be consolidated as a catalytic point of emancipatory climate narratives and to a decolonized climate sociology. One that challenges the notion of property and subverts the legislative systems of nation-states, and at the same time, and gives sense to the idea of being-in-common.

It looks closer to the context of tropical forests where many major international sustainability agendas still understand as empty, inorganic spaces, as objects to be incorporated "sustainably" into the world market, or as spaces to be preserved so that they remain intact, ignoring the existence and epistemology of the people who have lived there for centuries, the same people that are actually responsible for its protection, while been constantly challenged by a context of extractivism, with progressive destruction of nature and rising violence. In this context, women carry a double burden: they are primarily responsible for the cultural protection and environmental justice of the commons, based on a socially constructed role of responsibility (which should not be naturalized) and, in equal proportion, the most attacked for defending their communities from the effects of agroindustry, monoculture and extractive and oil projects, and, identically, the most excluded in decision-making processes regarding commons resources and goods, as well as the possible futures of their territories.

Despite the very unfavorable scenario, women's voices and movements arise from these forests, creating a counterpoint to these dynamics, valuing their wisdom in the use, conservation, and management of land and forest, and in different forms of labor. These forms of resistance in territorial processes are characterized as confrontations of the hegemonic processes of accumulation, as well as patriarchal, racist, and colonial dynamics. They push for another model of social and environmental relations that diverges from the

paradigm of accumulation and extraction. They emphasize the struggle for life, non-capitalist land use, subsistence agriculture, advocacy for the commons, and preservation of natural environments. And most of all, they highlight the collective and the plurality as a strength and the reciprocity between generations and between different identities of women as a form of struggle and transformation of the territory and labor.

Keywords: NA

Thematic Field: (1) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities); and (3) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy.

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NA

Defending the commons: Tracing roots, presents and futures from Abya Yala

Panel Session |Decolonial and Feminist Perspectives on the Commons: Struggles epistemologies across Souths

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Latin American critical thought has long analyzed processes of enclosure, privatization and dispossession, as well as processes of resistance and communal alternatives emerging from below. In this presentation, I trace the decolonial and feminist traditions, examining the ways in which they transform the idea of the commons, envision processes of commoning and recommoning, and demand that life be put at the center. In doing so, I invite attention to the ways colonialism, racism, patriarchy and capitalism continue to shape institutions, knowledge systems and research practices, and practices through which we can undo systems of power. I will identify elements of commons research and action in Latin America, and more specifically in Porto Rico experience, particularly over the past three decades, and identify some emerging themes and possible future paths that situate commons in conversation with the growing field of Latin American political ecology, and help us in the decolonization of the commons theory.

Keywords: NA

Thematic Field: (1) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities); and (3) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy.

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NA

Gezi as a transformative event? Shift to direct solidarity actions for democratic resilience

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In the realm of social movements, scholars have conceptualised "transformative events" as significant turning points that drastically impact mobilisation. These events bring about concentrated moments of political and cultural creativity, reshaping the logic of historical development through human action. Transformative events can occur within protest cycles, forming related sequences of events, and can introduce new tactics or propel charismatic leaders into the movement. While protests can become routinised, certain events remain "eventful," transforming the trajectory of social movements by fostering debates, network formation, and solidarity in action (Della Porta 2008 30-32). the Gezi protests, as an "eventful protest", profoundly influence social movements by reshaping expectations, perceptions of threats, and the salience of movement issues. While such events can amplify grievances and foster political participation, their impact on resources is often temporary. Nevertheless, they can provide tactical opportunities for movements, leading to an expansion of their action and goal repertoire, or conversely, demobilisation or counter-mobilization.

By situating the Gezi protests as a critical and transformative event, this study reveals how they catalysed a momentum towards reimagining politics and democracy and how this transformative spirit was sustained through diverse acts of solidarity. it has been observed in different contexts with different levels of democracy and different types of crises. For example, as (Stolle et al., 2005) observed, political consumerism was a response to the crises of electoral politics in a robust democracy. Politics based on mundane direct acts of solidarity are often defined as a political strategy that aims at directly changing some specific aspects of society without being primarily oriented towards securing the mediation of public authorities or the intervention of other actors.

They focus on the political and transformative power of the action itself instead of its capacity to express political claims (Bosi & Zamponi, 2015).

The democratic decline and the silencing of civil society have accelerated after the end of the Gezi protests. 2015 was marked by violence in Turkey, and with the start of the two-year-long state of emergency, the public space has shrunk for visible forms of political action. However, I argue that with the new understandings of democratic political participation seeded in Gezi, which also includes solidarist individuals, people have managed to pursue maybe less visible, everyday actions of political participation that fosters solidarity, communication and affiliations among diverse groups in the urban sphere but also between urban and local communities.

Driven by empirical data from consumer-led ecological food cooperatives in Istanbul, Turkey, I trace how activists used this expansion in their repertoires of goals and actions. I discuss how the strategical use of these actions, due to their less visible character and ambiguity between being public and private, political and fiscal, individual and collective, is very fitting to the emerging challenges in different political regimes. My research provides insights to the activists on how to make their aims and actions more or less salient with the altered resources and opportunities due to the critical events to increase the movement's democratic resilience.

Keywords: NA

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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The Communal Lands and Their Communities in the Northwest of the Iberian Peninsula: strengths and threats

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The traditional forms of communal land use have persevered until today, adapting to changing economic and political realities. This resilience can be observed in Galicia and the north of Portugal, where these ancient practices are being recognized and valued once again. They play a crucial role in revitalizing rural and peri-urban territories.

In recent decades, various transformations of rural areas have occurred worldwide. These include the widespread adoption of wage labor, the commercialization of consumption, and the influence of public policies in areas such as regional planning, tourism promotion, and environmental preservation. These changes have significantly impacted the way of life for land communities, gradually eroding the foundations of their self-sufficiency. The process of transforming territories and local communities has been slow, marked by both progress and setbacks, and characterized by considerable unpredictability.

To truly comprehend the lifestyle and culture of these regions, it is essential to uncover the numerous invisible institutions that have safeguarded the autonomy of communities. These institutions encompass a wide range of norms, symbolic values, and power structures that have ensured social cohesion, preserved local identity, and fostered a balanced relationship between communities and nature.

This communication provides a summary of a recent study conducted by the authors, focusing on various communities of veciñais en man común and baldios in two Iberian regions. The study aimed to analyze the current uses of communal lands within a context of profound commodification of economic and social life. Additionally, it sought to examine the extent to which these communal lands have contributed to the well-being of communities and are recognized as valuable resources to be preserved.

The study primarily addressed two key issues. Firstly, it explored how the increasing dependence on powerful market agents, some of which operate on a global scale, impacts the fundamental principles of a system deeply rooted in community mutual aid. Secondly, it investigated the consequences of reduced reliance on communal lands for community subsistence on neighbors' engagement in the regular management of these lands and their ability to protect community interests from powerful economic forces.

These two core questions led to the exploration of several related inquiries. The study sought to understand the influence of phenomena such as rural exodus and emigration in the 1960s, diffuse industrialization in the 1970s, rurbanization in the 1980s,

and economic globalization at the turn of the century on the functioning of these communities. It also examined how distinctions like insiders/outsiders, integration/exclusion, and patronage/democracy contribute to identifying the process of social heterogenization experienced by these communities. Furthermore, the study investigated the impact of neighbors' diverse occupations, reduced dependence on communal land resources, and the younger generation's lack of awareness about these resources, which may contribute to social gaps and a narrow rentier perspective on their utilization.

The study employed a combination of conventional ethnographic approaches and sociological methodologies for studying processes of change. These methodologies included non-directive interviews, direct observation, document analysis, and more. Particular attention was given to the production of knowledge and the lack thereof, which pose challenges when cultural and social distances exist between the subjects and the researchers' worlds.

Very briefly, the recent transformations in the communal land systems that were analyzed reveal the existence of a severely shaken community economy. This is characterized by a reduction in productive uses of common lands and an expansion of rent-seeking utilization. There is also an increasing internal differentiation among the communities of shareholders, revealing distinct groups with varied interests and power dynamics.

Threatened by resource-intensive and financially demanding productivity-oriented strategies, as well as the negative impact on community cohesion that a rent-seeking approach can bring, the studied cases demonstrate that the current management objectives consist of a combination of reinvesting the obtained rents into local improvements that address pressing needs of neighbors, developing activities that create jobs in the village and provide professional development opportunities for the younger generation, utilizing national or European public policies aimed at enhancing the productive utilization of the lands, and collaborating with other similar organizations for larger-scale investments."

Keywords: NA

Thematic Field: (3) Ongoing tensions between transformation and cooptation in solidarity economy and commons-based initiatives and movements

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Romanian Commons Governing Institutions as Entrepreneurial Community Organisations (ECOs) - A Borderline Social Enterprise Model

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The paper examines the institutions that govern Romanian land commons (*obști* and *composesorate*) within the wider organisational environment and shows that these traditional but recently reconstituted community-based institutions can be understood as social enterprises. The paper is to be presented in the framework of the track "Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities)".

The paper answers to a main research question regarding to what extent do the commons' governing institutions in Romania fit in Defourny and Nyssens's (2017) conceptual framework of the social enterprises. To do so, the author draws on two conceptual perspectives - the common-pool resource literature and concepts on the one side and the concepts of social economy and social enterprise on the other. Specifically, the thesis analyses from a social economy perspective the Romanian community-based institutions that govern common-pool resources - namely forests and pastures in mountainous areas, which are owned collectively by groups of rightsholders, and governed in a participatory manner - based on two sets of case studies regarding the *obști* in Vâlcea County and the *composesorat*e in Covasna County.

Following the international typology of social enterprises defined by Defourny and Nyssens (2017), the Romanian contemporary commons' governing institutions, the *obști* and *composesorate*, emerge as a borderline form of social economy organisations interpreted as social enterprises, placed in between the *entrepreneurial non-profit (ENP)* and the *social business (SB)* models. The *obști* and *composesorate* function as *entrepreneurial community organisations* (*ECOs*), in which the social aim pursued targets both the rightsholders and the community as a whole and whose income is generated through economic activities conducted mostly on the free market.

The Romanian commons' governing institutions, *obști* and *composesorate*, can be regarded as an important part of the structure of the social economy sector, as emerging social enterprises, but are often poorly understood by public authorities and often overlooked as stakeholders from public policy consultations and decisions. Given their significant role in the development of the local communities where they function, demonstrated by rich empirical examples, the *obști* and *composesorate* have a major influence on the lives of their rightsholders and other local inhabitants, and thus would benefit greatly from the attention of the policymakers and funding schemes dedicated generally to the social economy organisations or specific to the social enterprises.

Keywords: NA

Thematic Field: NA

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Science and the Other: An inquiry into the geopolitics of knowledge, Potiguara ontology and the hard problem of modern science

Book Presentation

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Synopsis: Science and the Other examines science´s geopolitical role in maintaining the Great Divide between us, "moderns", and the "underdeveloped" Other. Intending to bridge the onto-epistemological gap between modern science and Other cosmopractices, a priori assumptions of incommensurability are demystified, thereby, providing the precondition for a pluriversal, decolonized science.

Based on a three years action research with the Potiguara, the book offers a comparative analysis of their cosmology and ontological interpretations of quantum physics. A careful look at empirical evidence and ontological models for a naturalist theory of mind and matter reveals considerable analogies compared to Potiguara cosmology. Accordingly, Other knowledge cultures are not necessarily incompatible with scientific evidence, and hence, a pluriversal dialogue should be possible.

Content: The book is structured into three parts, beginning with an outline of scientific universalism in its multiple dimensions. The first two chapters examine the historical, epistemological, and ultimately metaphysical (Collingwood, Maxwell, Quine) constitution of modern science and its universalism, the cul-de-sac of relativism and the potential of James´ pragmatism for solving it. The third chapter focusses on the social and geopolitical dimensions of scientific universalism. While pioneers like Mannheim, Hessen and Fleck laid the groundwork for critical science studies, later contributions form (eco-)feminist and decolonial authors highlighted the historical role of modern science as a means to subalternise and exploit both nature and a major part of humanity. Particularly, the research programme of modernity/coloniality (Quijano, Mignolo, Lander, Dussel, Escobar, Grosfoguel, Walsh, Souza Santos), provides a powerful decolonial analysis of the geopolitics of knowledge, pointing to the necessity of an equitable "pluriversal" (Cadena, Blaser, Escobar) or "cosmopolitical" (Stengers) dialogue between diverging "cosmopractices" (Viveiros de Castro). Chapter four follows the anthropological gaze at Others as either noble or a barbarian savages. It took a long while until anthropologists stopped asking why Others are so different, questioning instead what makes us think we are "modern", and which important news Other ontologies might tell about Us (Latour, Bird-David, Descola, Viveiros de Castro).

Part two is kind of an ethnographic research report. After introducing the method of participatory action research (Freire, Borda), chapter two gives a short account of three years of action research together with the Potiguara. The third Chapter provides a brief ethnohistorical account of the Potiguara. After more than 500 years of oppression and genocide, constantly living "in between", today the Potiguara represent Us as well as the Other, frustrating essentialist images, thereby shifting the dividing line from racial or ethnic to the "colonial" (Mignolo) difference. Chapter four provides a detailed account of the Potiguara´s "traditional" cosmology, rituals, and conceptions of health and sickness. Many Potiguara still live in an enchanted world populated by ancestors and other non-human "persons". Analysing the ontological principles entailed in Potiguara cosmology and ritual practices, the fifth chapter concludes that Potiguara cosmopractices point towards an aspect-dualist ontology and a relational conception of causation based on complex notions of mind, soul and body which seem to parallel certain perspectivist conceptions of human and other-than-human "persons".

Part three looks at the "hard problem" of modern science as exemplified by its failure to come to a coherent, unified theory of mind and matter. While chapter one refers to the "hard problem of consciousness" (Chalmers), the second chapter provides a short introduction into quantum physics and its ontological consequences. Physicists like Bohr, Heisenberg, Pauli and Bohm have been speculating that the wave-particle dualism displayed by quanta might be at the very basis of the mind-body dualism. Recent investigations (von Stillfried) suggest that a modified interpretation of Bohmian quantum physics might pave the way to a unified naturalist theory of mind and matter. Based on these assumptions, chapter three explores possible quantum physical interpretations of Potiguara ontology and hypothetical Potiguara interpretations of Bohmian quantum physics. The overall results of these speculative comparisons strongly suggest that the Potiguara´s cosmopractices are not incommensurable with ontological interpretations of quantum physics and Potiguara cosmology. Rather, a Potiguara view on quantum physics might provide a fresh look at old problems, unveiling new perspectives and possibly solutions to painfully tenacious problems, like the mind-body problem and the predicaments of representationalism.

By debunking recalcitrant myths about a supposed epistemic incommensurability of Other cosmopractices, the book shows that the true reasons for scientists´ refusal to abandon universalism are rooted in colonial differences rather than epistemic ones. The book ends with a plea for decolonising science by opening it towards an equitable, pluriversal dialogue with Other practices of knowledge.

Keywords: NA

Thematic Field: NA

References NA

Monográfico de Revista: "Economías transformadoras. Desarrollos teóricos y prácticas asociadas"

Book Presentation

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En el marco del Congreso sobre Economía Social y Solidaria y bienes comunes se propone realizar una presentación del monográfico que será publicado en 2024 en la Revista Española de Sociología bajo el título: "Economías transformadoras. Desarrollos teóricos y prácticas asociadas" y de los artículos que forman parte de él[1].

El monográfico aúna las investigaciones de un total de 18 investigadores de España, Portugal, Brasil y Argentina y recoge algunos resultados de la investigación: "Cambiando los paradigmas: economías transformadoras en un contexto de urgencia ecosocial" (I+D+I PID2019- 106757GA-I00. Financiado por MCIN/AEI/ 10.13039/501100011033). El objetivo del monográfico es pensar sobre la noción de "transformación" a la luz de diferentes iniciativas que se presentan como "alternativas" atendiendo al análisis de qué formas económico-políticas "alternativas" llevan a cabo e investigando sobre sus prácticas cotidianas y el contexto en el que se enmarcan.

Los artículos que integran esta propuesta responde eminentemente a una metodología etnográfica centrada en diversos estudios de caso. Los casos seleccionados prestan especial atención a tres dimensiones transversales a las que damos una atención preferencial de análisis por entender que recogen bien los dilemas, debates y tensiones que estas iniciativas encuentran en su quehacer cotidiano. Estas dimensiones son:

1) La tensión entre los valores a los que se adscriben estas autodenominadas economías transformadoras y el hecho de insertar sus prácticas en una lógica de mercado capitalista transnacional. Una cuestión significativa en esta tensión está relacionada con el difícil equilibrio entre la búsqueda de su sostenibilidad económica y su deseo de construir otras formas de acción cotidiana. Nos interesa comprender cómo logran priorizar lógicas redistributivas y de reciprocidad, en un contexto mercantil donde prevalecen los criterios capitalistas de competitividad, rentabilidad o productividad. Esta tensión afecta tanto a las decisiones sobre con qué agentes relacionarse o no, como a las formas que dan a sus prácticas de autoorganización.

2) La segunda tensión tiene que ver con posibles diálogos, alianzas, dependencias mutuas y tensiones surgidas entre estas iniciativas y el plano institucional público. Es central estudiar las diferencias y similitudes entre las agendas políticas de las organizaciones y de la

[1] https://recyt.fecyt.es/index.php/res/index

administración. Este contexto institucional es importante para comprender las limitaciones y posibilidades a las que se enfrentan las iniciativas respecto a las administraciones públicas.

3) Una tercera tensión está relacionada con los posibles dilemas o conflictos que surgen en estas iniciativas entre su búsqueda de coherencia ideológica generalmente presente en una base social más reducida y militante, y su aspiración de querer llegar a una mayoría social más amplia a través de sus prácticas. Esta tensión nos remite a las cuestiones que se debaten al interior de estos proyectos sobre cómo, hacia dónde y para qué crecer (si el crecimiento debe ser un medio o un fin en sí mismo); hasta dónde flexibilizar o no sus discursos, objetivos o prácticas para que estos lleguen o abarquen a un público más amplio y diverso, o a los diferentes significados que los actores implicados otorgan a la iniciativa (como un trabajo más, como una suerte de militancia económica o laboral, como un espacio de sociabilidad y lucha política, etc.).

Estas tres dimensiones de análisis son abordadas en el monográfico a través de diversos estudios de caso que abarcan cinco ámbitos distintos:

1. (Re) Significación de la propiedad y los bienes comunes. Desde este ámbito se abordan las tensiones e iniciativas que cuestionan y resignifican las formas de gestión de los llamados “bienes comunes” tanto en aquellos dominios asociados a la tierra y otros bienes primarios, como a los existentes en otros entornos (tecnológico, urbanos, producción del conocimiento, etc.). Un ejemplo son el uso y explotación de los montes comunales y los posibles conflictos que emergen a raíz de este manejo de los recursos.

2. Formas de organización económicas no orientadas a la acumulación. Dentro de este ámbito englobamos diversas iniciativas adscritas frecuentemente a la Economía Social y Solidaria y vinculadas a la satisfacer necesidades bajo otras racionalidades diferentes a la capitalista.

3. Gestión de los recursos medioambientales en el contexto de la transición ecosocial y la crisis ecológica. Resultan centrales aquellas iniciativas desde la acción comunitaria buscan un un aumento de la “resiliencia” y “sostenibilidad” medioambiental de las poblaciones locales como las cooperativas y grupos de consumo ecológicos o las experiencias alternativas de hábitat desarrolladas por las poblaciones neorurales.

4. Provisión de los cuidados y gestión de los tiempos dedicados a la vida. Este ámbito contempla las diferentes iniciativas socioeconómicas cuya finalidad es garantizar el derecho al cuidado digno como las iniciativas socioeconómicas orientadas a la cobertura de las necesidades de cuidados en la infancia o en la vejez de manera colectiva, o aquellas centradas en la mejora de las condiciones laborales en el ámbito del empleo del hogar y los cuidados.

5. La (Re) Significación de la producción/gestión del "cooperativismo de plataforma", iniciativas que tratan de aunar las posibilidades que ofrecen las plataformas tecnológicas con formas de propiedad compartidas y otra gestión de la propiedad, transparencia y portabilidad de datos.

Keywords: NA

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society led strategies of "soft power" in international, regional and local relations.

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NA

Ageing-in-place in a gentrifying neighbourhood: co-producing knowledge with older people through community-based filmmaking.

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Despite a growing interest in the process of gentrification in academia and beyond, to this day limited research has been conducted on communities' resistance to it. Based on a PhD project exploring how older people collectively organise to resist gentrification in Brussels and Manchester, this paper discusses the ethical dimensions and the use of creative and participatory methodologies, specifically audio-visual and co-production methods. The aim is also to assess how these methods can inform further work on the urban commons as a way of conceptualising resistance to gentrification.

First, this study seeks to demonstrate the importance of using a co-production approach when researching commons-based initiatives. James and Buffel define co-production as doing 'research *with* and *by* research participants rather that *about* or *for* them' (2021, 2). Co-production methods can have the power to generate both tangible and practical results and radical and transformative outcomes (Jagannathan et al, 2020). This paper discusses the benefits and limitations of co-produced research and assess its impact when working with disadvantaged groups of older people who aim to reappropriate their local urban commons.

Then, I examine the opportunities that using audio-visual methods bring to co-produced research with groups that are more at risk of being marginalised in the work of urban commoning. While audio-visual methods have been commonly used in urban studies, they remain under-explored in the field of urban ageing and gerontology. Yet, they could play a crucial role in enhancing the visibility of older adult's diverse life stories. Indeed, the

impact of gentrification on marginalised groups of older people is an under-researched area, as a result they have been erased from gentrification debates. Using audio-visual methods could thus help rectify the erasure they face in both research and the media. This paper argues using audio-visual and other creative research methods can assist research participants in resisting hegemonic discourses about their lives by sharing their lived experiences and construct their identities away from top-down and often stereotypical representations. Having a camera in the field provides an opportunity for older people to re-appropriate themselves this mode of representation and use the camera beyond the research to further their cause. Films in that sense become commons in themselves as they encourage a diverse range of individuals and communities to work together for a common purpose and the safeguarding of their individual and collective identity.

Following from this, this paper suggests a greater use of these methods in order to build a democratic-audio-visual archive on commons work. Archiving is a technique that supports the continuity of our common history by providing open access information about the past. This can become a key aspect of citizen-led resistance as archives have the ability to address the scars of the past as well as build on previous acts of resistance to truly enact change in current contexts. Similarly to the enclosure of the commons starting in the 16th century and intensifying in the 19th century, knowledge has been increasingly enclosed and academia has played an important role in that process (Harvey, 2003). Co-producing films with older adults might allow for new forms of knowledge to arise that are accessible to all and more importantly 'revive among younger generations the memory of a long history of resistance (…) that is crucial if we are to find an alternative to capitalism' (Federici, 2004, xii).

Preliminary findings from this study show that co-producing an audio-visual piece with older research participants can both encourage isolated members of the community to take part in a collective activity and thus have their stories heard and valued, and allow a diverse range of older people to regain control of mainstream representations about their lives and identities. In conclusion, this paper calls for further research with groups that have been historically marginalised and discriminated against using emancipatory creative methods they can appropriate themselves. If we are to rectify the errors of the past, the research community needs to recognise its role in perpetuating forms of discrimination and offer co-produced, new and nuanced accounts of the realities of marginalised groups.

Keywords: *gentrification, co-production, audio-visual methods, ageing-in-place, urban commons*

Thematic Field: (6) Structural Inequalities and the challenges faced by minorities and other disadvantaged groups.

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Art and Solidarity Economy: Imagining and Creating the Post-Colonial/Post-Modernity Pluriverse

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The paper examines the institutions that govern Romanian land commons (*obști* and *composesorate*) within the wider organisational environment and shows that these traditional but recently reconstituted community-based institutions can be understood as social enterprises. The paper is to be presented in the framework of the track "Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities)".

The paper answers to a main research question regarding to what extent do the commons' governing institutions in Romania fit in Defourny and Nyssens's (2017) conceptual framework of the social enterprises. To do so, the author draws on two conceptual perspectives - the common-pool resource literature and concepts on the one side and the concepts of social economy and social enterprise on the other. Specifically, the thesis analyses from a social economy perspective the Romanian community-based institutions that govern common-pool resources - namely forests and pastures in mountainous areas, which are owned collectively by group

Keywords: *Art, Cultural Economy, Imagination, Cultural Creativity, Non-alienated labor*

Thematic Field: (2) Indigenous Epistemologies and Popular Knowledges.

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Municipalism in Finland – or its possibility

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In my presentation, I will examine what municipalism is like in Finland and what starting points for the municipalist movement can be found in Finland. I use the word municipalism in its broad sense to cover many forms of active participation and activism in municipal politics and local activities.

Municipalism is not a social movement in Finland in the sense that it is a new movement in southern and western European countries. However, in Finland there are many kinds of activism and local activities that are committed to the idea of locality and local self-governance. There are active local residents, activists, and also many party politicians consciously concentrating on local politics. Urbanisation as a megatrend is also creating new possibilities to municipalistic demands in Finland.

In Finland, the left has traditionally run a kind of “mini welfare state” in local politics. The focus has been on building and defending public welfare services. The situation is changing. In the new Finnish local government, the responsibility for organizing social and health services is transferred from municipalities to regional governments that are many times larger. Both the municipalities and the local left have to reinvent themselves.

Various new social movements in Finland have emphasized local activities and the development of local communities as their strategy and aim since the 1960s. These movements connect localism to, for example, the sustainable lifestyle, self-sustainability, and the development of the local economy and community, as well as self-governance and critical distance from central government.

This kind of locality of the new social movements is not isolated, but rather glocal. It is a local response to the global situation and one's bodily place in it. Often locality is togetherness and doing things in common, building the commons. This can include occupying a house or doing urban gardening, as well as running a local association or cooperative – many ways to build the social and solidarity economy, and the commons.

In my presentation, I identify various practical forms of municipal activism and politics that come close to municipalism as a movement, and could potentially develop into a new movement in Finland. I link the potential mainly to the new social movements and urbanisation, but I also discuss the specificity of Finland as a country where cities are for the most part small, and big cities are rare, and a significant part of the population lives in the countryside.

Although urbanisation is changing Finland, it is interesting to identify the premises of Finnish municipalism as well in the Finnish village tradition and the long Nordic tradition of local government, in which municipalities have a strong self-governing status. Thus, there

are also traditional cultural currents on which the munipalism, both in villages and cities, can be rooted. Indeed, one of the conclusions of my presentation is that, alongside urbanisation and new social movements, traditional municipal self-government and the communal village culture are the source of the potential for the development of a new municipalism in Finland.

Keywords: NA

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

References

NA

Estratégias na direção da segurança territorial por comunidades da zona costeira brasileira impactadas por atividades industriais

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2 Federal University of Rio Grande, Brazil

Esse texto visa apresentar estratégias comunitárias voltadas a segurança territorial de comunidades da zona costeira do nordeste brasileiro - especificamente localizadas no estado da Bahia - impactadas por atividades industriais. Entre os objetivos específicos estão: analisar (I) as estratégias de formalização territorial, seja na direção de títulos que garantam reconhecimentos como comunidade tradicional, seja com instrumentos jurídicos que garantam usos do território com finalidade de preservação, conservação ou convívio; (II) a formas de organização comunitária em torno do levantamento e ações para acessar políticas públicas; (III) a organização de empreendimentos econômicos coletivos alinhados com saberes e fazeres tradicionais que promovem a reestruturação de processos produtivos; (IV) os desafios da presença cotidiana dos impactos e conflitos socioambientais criados a partir da instalação e da manutenção de empreendimento industriais nos territórios comunitários.
A pergunta inicial é: como as estratégias de governança comunitária podem assegurar a segurança territorial em casos de comunidades costeiras impactadas por empreendimentos industriais?

Para compreender a questão propõe-se uma mirada a partir de uma ecologia decolonial que nas reflexões de Ferdinand (2022) pressupõe uma ontologia relacional, capaz de abranger a pluralidade das relações entre humanos e não humanos presentes nos territórios tradicionais e propõe uma outra maneira de pensar e agir diante da dupla fratura colonial e ambiental.

No contexto sob estudo, situam-se variadas configurações ambientais e organizacionais que se articulam nos territórios. Para compreender tal realidade reflete-se a partir da concepção governança democrática na construção de redes territoriais na perspectiva de França Filho e Eynaud (2022), a fim de averiguar as possibilidades de reconciliação entre o econômico e o social na desmercadorização da terra, do trabalho e na inovação social. Como lente complementar para visualizar o território observam-se aspectos necessários no exercício da segurança territorial como formalização territorial; organizações comunitárias articuladas para a demandas por políticas públicas; geração de trabalho e renda na reestruturação de processos produtivos; iniciativas de convívio, preservação e conservação ambiental versus presença dos impactos ambientais gerados por empreendimentos industriais; e processos de qualificação e habilitação voltado para um formação continuada.

Com um olhar de natureza exploratória, de abordagem qualitativa, opta-se pela metodologia do estudo de casos múltiplos. O estudo de caso segundo Birochi (2015) privilegia dinâmicas que emergem de contextos singulares e enfatiza o aspecto experiencial da pesquisa. O âmbito dos estudos de caso múltiplos segundo Birochi (2015) consiste na aglomeração de casos de tipo instrumental que possuem similaridades em relação a natureza e descrição. A técnica empregada foi de entrevistas em profundidade e, para análise dos dados coletados, aplicou-se as técnicas de análise de conteúdo (BARDIN, 1977) e análise interpretativa (ALVES; SILVA, 1992).

Os quatro casos estudados foram (I) Vila de Matarandiba, município de Vera Cruz, impactada pela indústria de extração mineral (CPRM, 2018); (II) Casa das Mariscadeiras e Casa do pescador, no município de Salinas de Margarida, impactada pelas atividades marítimas de exploração e de produção de petróleo e gás (SERRÃO, M.; WALTER, T.; VICENTE, A., 2009); (III) Vale do Iguape, no município de Cachoeira, impactada pela Usina Hidrelétrica Pedra do Cavalo e além de outros empreendimentos (FIOCRUZ, 2023); (IV) e Ilha de Maré, localizada na cidade de Salvador, sofre os impactos do Centro Industrial de Aratú (CIA); indústrias na Bacia do Rio Subaé; o Complexo Petroquímico de Camaçari (Copec); atividades de extração e beneficiamento de petróleo da Petrobrás, e terminais marítimos como o Porto e Base Naval de Aratú (ESCUDERO, 2010).

Ao aprofundar o olhar sobre a realidade dessas comunidades tradicionais presentes na costa brasileira é possível observar que as estratégias voltadas para a segurança territorial incluem organização comunitária, organização coletiva da geração de trabalho e renda e afirmação do território tradicional. Este conjunto de estratégias tem sido capaz de mitigar os impactos negativos de atividades industriais.

Keywords: NA

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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Contradições do fazer-comum em Brasília

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Brasília pode ser entendida como a expressão do desejo de modernidade das elites políticas e intelectuais brasileiras. Construída na forma de *tabula rasa* a partir de 1955, o projeto da cidade nova enseja visões contraditórias de futuro. Uma das visões orientadoras do projeto é do próprio Estado brasileiro, expressa nas palavras de Israel Pinheiro, presidente da agência responsável pela construção da nova capital (NOVACAP) – "[...] a Nova Capital deveria ser uma cidade administrativa tranquila, sem o incômodo de estudantes e trabalhadores" (Joffily, 1977, p.39). A ideia era afastar os movimentos sociais, sindicatos e organizações estudantis do centro do poder, em um período particularmente agitado da política nacional. Mas Lúcio Costa, o urbanista que projetou a cidade tinha outra visão, a de construir uma cidade sem hierarquia de bairros, sem distinção de classes, com abundância de espaços comuns – em teoria, uma cidade totalmente pública (HOLSTON, 1993). Sessenta anos após sua inauguração, Brasília expressa essas contradições de maneira ímpar. Por um lado, a NOVACAP promoveu a especulação da área planejada, garantindo que a maior parte dos que habitam essa cidade pública fossem pessoas de alto poder aquisitivo. Por outro lado, grande quantidade de espaços públicos permanece, protegida inclusive por tombamento. Brasília é considerada uma das cidades mais segregadas do mundo, ao mesmo tempo em que sua estrutura tem possibilitado uma variedade de iniciativas que se apoiam na ideia do comum urbano.

Para Hardt e Negri (2016, pp. 193-194) a metrópole é uma fábrica de bem-estar comum, já que a cidade se estabelece como um sistema vivo de práticas culturais, circuitos intelectuais, redes afetivas e instituições sociais. A reivindicação da cidade como um espaço comum, para Stavros Stavrides (2021, p. 7), passa pela apropriação da cidade como

instrumento para compartilhar, na produção de novos usos urbanos fundamentados na igualdade e na colaboração. Esse trabalho investiga a tensão entre a enorme segregação urbana e desigualdade social da capital brasileira e a produção de comuns em seu centro mais valorizado, através de três estudos de caso, apresentados brevemente a seguir.

O Setor Comercial Sul (SCS) foi concebido como um espaço exclusivo para comércio e serviços e, durante algumas décadas, foi uma área valorizada. Entretanto, o esvaziamento no período noturno tornou o SCS o lócus onde os anônimos e os errantes, forjariam sua práxis cotidiana, em constante tensão com o poder público. Dali, nasceram coletivos populares como o Instituto no Setor (INS) que concretizam ações voltadas à cultura e festa. O INS promove projetos de cadastro e acompanhamento de pessoas em situação de rua no SCS, a revitalização e gestão de banheiros públicos, criação de hortas urbanas, mobilização de feiras e festivais locais e a capacitação de pessoas.

Na Asa Norte, uma região de classe média alta da cidade, um coletivo organizado pelas prefeituras dos "bairros" promove hortas urbanas nos espaços comuns, festivais de cinema e música abertos e gratuitos. Em 2018, forjaram uma aliança com o Movimento Sem Terra (MST), o maior movimento pela reforma agrária da América Latina, para que os produtores do Movimento fizessem uma feira de alimentos orgânicos no espaço público. Dessa feira surgiram ainda outras iniciativas de formação política, experiências de "gift economy", uma rede de solidariedade durante a pandemia de COVID-19, campanhas políticas-eleitorais e festas comunitárias.

Por último, o "Eixão do Lazer", um projeto do governo distrital que fecha aos carros a maior avenida da cidade (seis pistas com velocidade de 80km/h) aos domingos e feriados. O que começou como um projeto para o incentivo do ciclismo recreativo, criou um espaço vivaz e de contestação, que passa a questionar a lógica "carrocêntrica" da cidade. Além das inúmeras passeatas, organizadas por movimentos sociais ou partidos políticos, incluindo os de extrema direita, há ainda escolas de música e esporte; lugares sem uso definido tomados por grupos que fazem piqueniques ou absolutamente nada; e espaços de consumo, que se misturam aos acampamentos de pessoas em situação de rua.

Até que ponto esses exemplos produzem comuns urbanos? Nossa hipótese é que a estrutura contraditória de Brasília enquanto lugar-público e segregado propicia uma série de movimentos de criação e cooptação dos comuns, com a permanência de práticas orientadas pelo capital privado e pelo fazer-comum que se alinham e se subvertem. Não há equivalência de forças, é claro, mas a última década mostra o surgimento de um desejo de ocupar o espaço de maneira heterogênea, e a emergência de soluções criativas de e para setores diversos da população local.

Keywords: NA

Thematic Field: (3) Ongoing tensions between transformation and cooptation

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Controversies within the "moral economy" in the prefigurative politics of Agroecology Initiatives in Andalusia.

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This paper aims to contribute to the debate on the cultural aspect of the agroecology movement and the opportunities, potentialities and limitations that are found in the movement area in terms of the alleged value-system change that presupposes and proposes. By focusing on the way in which prefigurative politics of agroecology initiatives located in Andalusia are framed and performed by their practitioners in this paper I will present some of the practices and meanings through which different types of collective actors (2 asamblearian-based unitary cooperatives, and 3 non-asamblearian CSA) sustain, frame, organize and disseminate their agroecology projects. The focus will be placed on the ways in which morality and codes of conduct emerge in agroecology collectives, both implicitly and explicitly. Value-systems that prescribe and proscribe behaviors, actions, and ways of interacting and which are imbued with specific feelings and emotions, thus configure particular affections that have ambiguous effects on the collectives, members and movement area overall. Going beyond the instrumental logic and connecting the prefigurative politics with the non-rational logics that compose the movement (Esteves, 2019).

In the last four decades, the agroecology movement in the autonomic community has gone through several transformations. In terms of the frames and discourses, loci of action, subjectivities, and collective actors involved, and also in terms of the repertoires of action deployed. A transformation that today is perceived as an ambiguous movement. Between being perceived as revolutionary and emancipatory potential, or on the contrary as a performatic lifestyle politics which at best simulates direct democracy in the food system. Indeed, it has changed from being framed firstly as a counter-hegemonic political movement mainly based in the countryside by a convergence of rural landless workers and a political elite struggling for a just rural reform with a socio-ecological perspective during the period of the autonomic struggles in the beginning of the 1980's. Today it is perceived as a more diverse combination of hybrid subjectivities dispersed across the rural-urban continuum,

though with an urban-based dominance that prefigures in the here and now the desired food system while overcoming the dichotomies of modernity (rural/urban; producer/consumer; local/global; even class).

Nevertheless, a shared and persistent criticism of capitalism and proposal to overcome it continues to be present in the movement, bringing to the fore the concept of "moral economy" as another logic that is both based on customs, traditions and principles of utopian visions enabling non-conventional arrangements for the distribution, production and reproduction of material conditions of life; concretely seasonal proximity vegetable baskets. Though, the way that in practice the costs, capacities and investments are distributed among their members seldom represents or mirror such alleged moral virtues.

Moral economy has been a useful concept in depicting peasant and working-class riots in several epochs and geographies (Edelman, 2012), I argue that it also may be useful to apply this term in contemporary socio-ecological movements organization like a CSA or integral agroecological cooperatives in order to disentangle what are the political, economic, values and affective aspects shared in the movement. Interrupting the confusion between the analytic category that illuminates a social phenomena, with a claimed normative virtue that is seldom unpacked due to a given consensus of its rightousness. The same sort of analytical slipperiness that the category of prefigurative politics has fell in the social movement scholarship (Monticelli, 2022).

The argument presented in this paper is based on the ongoing ethnographic research developed in several provinces of Andalusia since 2020. Taking semi-structured interviews, participant observations, and archive work (both online and offline) as the main techniques of data production. Although the ethnographic writing is conceived as a thick description of the observed phenomena, for this paper, I present a thematic analysis of the qualitative data that informs a controversy mapping about the way in which agroecology movement got entangled in an ambiguous conception of morality. Fusing analytic categories like moral economy (and also prefigurative politics), with a normative stance or a claimed virtue of the actors.

Keywords: *prefigurative politics, moral economy, agroecology,*

Thematic Field: NA

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Participatory Democratic Governance in Social Movement Organizations: A Comparative Analysis of Solidarity Finance Organizations in Brazil and Spain.

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This research focuses on two dimensions of the relationship between democracy and social movements: the type of internal democracy and the conditions that sustain forms of participatory democratic governance. The research problem of this study concentrates on the following question: what factors explain participatory democratic governance in social movement organizations?

In recent years, scholars of the social movement have shown increasing interest in the internal life of social movements. They have investigated issues of internal democracy and democratic practices (Della Porta, 2009b; Graeber, 2009; Leach, 2009), consensus decision-making (Della Porta, 2009a), deliberation (Della Porta, 2005), network organization practices (Juris, 2013), and the creation of public spheres within movements (Doerr, 2010; Haug, 2010).

Thus, this thesis work seeks to examine unexplored dimensions, attempting to understand the influences of participatory democratic governance arrangements in social movement organizations focused on solidarity finance, specifically community banks and ethical banks.

In light of these questions, this project focuses on the participatory democratic governance of solidarity finance organizations, specifically Community Banks in Brazil and Ethical Banks in Spain, seeking to explain the vicissitudes involved in forms of participatory democratic governance perceived as capable of revealing a political dimension of these organizations, aiming to contribute to the literature on participatory democracy and social movements.

The findings were achieved through a qualitative comparative analysis research between community banks in Brazil and ethical banks in Spain. The results indicate that these solidarity finance social movement organizations sustain forms of participatory

democratic governance by articulating democratic practices and knowledge through influences and lessons learned in social movements and public arenas, through the shared use of financial resources, through the relationship with the state and public policies, through political consumption practices, and the use of information and communication technologies.

Keywords: NA

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Alternative Economies: A Multiverse of Practices

Workshop

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Economic diversity and pluralism in economical activities has been gaining space in economic theory; a multiverse of caring economics has been getting highlighted while being in practice nowadays and for millenia. The existence of paradigms that differentiate from the predominant profit- oriented economical model are normalizing that a capitalistic economy is not the only way for economic practices; to the contrary, there are tender, caring and mutually- supported ways to persuade activities that support communities and ecosystems instead of degrading them.

"Alternative Economies; A Multiverse of Practices" is a workshop that aims to share a form of economical analysis that supports communities and ecosystems. The main focus of this two hours experiential learning is widening the understanding of the characteristics on both the neoliberal, profit- oriented economical model and the one of social and solidarity economy. To do so, the examination of crucial economical terms, like profit and surplus, the interconnectivity of economy, communities and ecosystems and the polarity between competition and cooperation are central.

The workshop is constituted in two parts. The first part focuses on understanding better the characteristics of capitalist/ liberal economy. The second part pays attention to the various economic activities that sustain our communities and the elements and characteristics of social and solidarity economy. This exploration happens through non-conventional tools of learning, games and artistic expression.

The workshop is in English.

Keywords: NA

Thematic Field: NA

References

NA

Enacting territorial proximity- based commons, a jointly elaborated approach between commoners and researchers

Book Presentation

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The permanent need for services expressed and governed by the concerned communities has increased in France in a context marked by the covid-crisis and the dislocation of French public services. At a local level, community-led initiatives are multiplying in areas where they were not expected, such as in the food, education or health sector. Indeed, they claim to address needs that extend beyond the community they serve. It can thus be analyzed as activities that relate to the intérêt general (that we translate with “public interest”) usually assumed by French national public service only but also by some specific historical forms of social and solidarity-based organizations. What should we call these kinds of initiatives? At first sight, these forms of collective action seem to echo what we defend: the commons. Following Ostrom (1990) and previous collective work among (or at the periphery) the Coop des Communs* (Collectif, 2015; Coriat et al., 2018; Coop des Communs, 2020, 2023), we consider commons as community-based organizations, in the sense of a group of people, who define and enact the governance of access to and use of a resource that is accessible to its members as well as to other people, according to a system of rights and obligations. Self-governance is thus an essential and determining condition of the commons. Commons can rely on tangible or intangible goods existing or produced by individuals or communities, considering future generations and non-humans. Consistently we ask: to what extent do these new initiatives correspond to new ways of enacting commons?

This book is the result of a three years-long joined analysis from 10 authors both commoners and researchers at the Coop des Communs. The first part of the book is dedicated to in-depth investigations of four case studies: a community-led initiative around food in a rural area in South-West France, the self-organization of Fablabs during the Covid-19 episode to manufacture the needed health and safety devices, the long experience of community health in France, and a transalpine testimony about “schools as commons” in Italy. The second part of the book engages with cross-analysis. Firstly, building on a diversity of case studies and Ostrom's commons theory (1990), we characterize the “territorial proximity- based commons” (TPSC) with three interrelated criteria: a citizen and self-governed initiative (1), whose aim is to serve the public interest and whose access remains open (2) and anchored in the territory (3). Secondly, we engage in a dialogue with SSE on the one hand and public service on the other. More specifically, we identify what the long history of the association movement can bring to the TPSC. Moreover, we critically

examine the history of public services and their ambiguous relationship with the TPSC: simultaneously fostering, ignoring and capturing them.

We conclude by drawing lessons about the challenges and opportunities of these new types of commons. We call for cultivating care on commoner's practice internally (e.g. governance) and externally (e.g. on the relationship to the public institutions).

Keywords: *territorial proximity- based commons ; Practitioner-Researcher collaboration; community-led initiatives ; public services ; SSE*

Thematic Field: (1) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations

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Can Cities Care? What can efforts in Colombia, Kenya and the US tell us about the role and limitations of urban governance in building social solidarity networks

Panel Session

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Through the perspective of urban planners, data analysts, and designers, this report wrestles with essential questions in the planning field regarding the role of municipalities in systems of mutual care - particularly whether formalizing solidarity networks is effective or comparable to informal mutual aid and solidary efforts, and how radical models can increase access to resources for all.

We challenge conventional thinking around how cities and their governments engage the well-being and democratic participation of citizens (and non-citizens) through data analysis and visualization of three case studies. Are cities set up to be centers of care? What do informal care networks reveal about missing resources, and the role that governance should play in these networks ?

Our goal is to facilitate conversation around the role of the city and engage with the concept of “insurgent planning,” as outlined by the scholarship of Faranak Miraftab and Ananya Roy (2009). We reframe urban centers as spaces of social creativity towards increasing quality of life for all, rather than solely centers for economic output. Through this, we hope to reveal the potential cities have to enact radical governance structures that provide support to grounded, effective community care and flourishing.

As a framework for the session, we will highlight three examples of urban centers, of both formal and informalized networks of care, via immersive data and geospatial visualizations, in order to spark rich discussion. We will challenge participants with these prompts: Must networks of care and solidarity exist outside of institutional frameworks in order to be effective? Are there ways that municipal institutions extend care to people with informal status?

Our case studies explore networks of care ranging from informal solidarity networks, like those found in informal settlements in Nairobi, Kenya, to quasi-public care networks during COVID-19 in the

US, and fully public, city-led care centers in Bogota, Colombia. The report aims to explore these questions through visual storytelling and an analysis of socioeconomic indicators of growth in the respective areas using quantitative and qualitative data.

Case Study Overview

In Nairobi, Kenya, Harambee is central to solidarity networks. Harambee has many meanings and applications, but primarily refers to the self-help movement arising from postcolonial Kenya. This concept is deeply ingrained in Kenyan culture (Kithinji, 2019). Changas are a common form of this concept, where groups of individuals come together to pool money on a regular basis and the total is given to different people each round. Communal ties are crucial in informal settlements for the function and survival of individuals. Many initiatives have arisen in places like Kibera, where communities have taken charge of their own well-being and care (Owino, 2020). Kibera also has strong ties to Slum Dwellers International (SDI), a global collective of slum dwellers working to build resilient communities.

In the United States, we examine networks of care established during the COVID-19 epidemic, in which populations living on the margins of the country's economic wealth and were thus excluded from the remote work phenomenon established mutual aid through food distribution. The data available includes maps and databases of community fridges, public libraries with free internet services as well as COVID-19 tests and free transit networks. We focus our analysis on Boston, MA and New York City.

Main challenges of "care in the city": While there are many success stories within informal settlements in Nairobi and among mutual aid networks in the U.S., these networks of care are ripe with challenges. In lacking legitimacy from the state, they risk being under-resourced or unsustainable in the long-term as they require deep community commitment. Informal networks of care may not address root causes of social inequity, but Dean Spade argues systems like mutual aid are essential for individuals and communities to form solidarity and build security. These solidarity networks have formed in the absence of city provisions, and as a safety net from predatory capitalistic markets. How, then, could the city shift its relationship with slum dwellers from that of policing to one of care? What consequences would this have?

Future trends in "care in the city:" What is emerging?

We evaluate Bogota, Colombia, where child care and women empowerment centers called "Centros de Cuidados" have been implemented by the current Mayor Claudia Lopez (incidentally the city's first female and LGBTQ mayor) (see Semana, 2023). These Centros de Cuidado are the first examples of institutionalized forms of care in Latin America serving "those that provide care," including childcare and the elderly. They focus on providing women more opportunities to pursue education, employment, and even more radically, to rest, and operate through a networked system called "Manzanas de Cuidado." We will evaluate this approach and discuss its applicability to contexts across the Global South and North. We chose this as an emerging trend given the limited academic scholarship about this innovative strategy for care.

Workshop format

This proposal is for an interactive workshop session or poster series that will utilize geospatial analysis and visualization to illustrate three case studies of formal and informal structures of care within urban centers in the Global South and North - posing the question of whether municipal governments can effectively facilitate or support networks of solidarity, resource-sharing, and community care, specifically for constituents who face vulnerability due to citizen status or lack of access to material and relational resources.

Keywords: *urban planning, care networks, informality, equity, community empowerment*

Thematic Field: (1) Ongoing tensions between transformation and cooptation and (2) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities)

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Can the Colonizer Decolonize? Ethical and Methodological Dimensions of a Research Project with Ethnic Minorities in Colombia

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As Smith (2008) argues, researching indigenous peoples has been problematic for decades: (a) for categorizing groups and social norms within the frames of Western epistemologies; (b) for not always being easy to distinguish what was gathering information for research, from what was gathering information for tourism, in the perspective of the indigenous peoples. Even with critical decolonial and postcolonial theories emerging, which approach subaltern populations within the social-historical contexts of dominance and power, researcher-participants relationship must be strictly addressed in any research. Especially, when the researcher comes from a context of supposed privilege and could easily reproduce the coloniality of knowledge (Quijano, 2000).

As a Ph.D. candidate in Sociology, this has been an issue since I started to design my research project, which aims to understand the relation and interactions between the biomedical and the traditional models of birth in Colombia, and how they affect women's pregnancy and childbirth experiences. For that, I will conduct fieldwork in two different settings in Colombia: one of them with an indigenous community; and the other with an Afro-Colombian community. Although this data gathering will only start in 2024, my concern, for now, is to make sure that all of the steps of my research are in line with the critical and decolonial theories that are part of my approach. This goal comes with a lot of reflections on my position as a Portuguese researcher in Colombia. On one hand, because of my decolonial approach, I am reflecting on how to distance myself from Eurocentrism, to better understand the categories and knowledge that I will be transmitted to in Colombia. On the other hand, I fear to unconsciously turn into a "white saviour" (Aronson, 2017). Although these two categories are framed in different lines - and even in different fields of study -, they both reflect on the "positional superiority" stated by Said (2019), where I am able to be there (in this case, in Latin America) or to even think about it, with very little resistance. All these reflections come with a sense of a notion that, despite of my privileged position as a European in Colombia, my research can still be valid, as well as the knowledge that I might produce.

For this communication, I intend to present and discuss the strategies that I have been developing to avoid, as much as possible, colonial mechanisms during my project. These strategies go far beyond the methodological and ethical dimensions: they are part of the theoretical, empirical, and applied proposals of my research in a long-term process of negotiation and discussion with my peers from both Portugal and Colombia, but especially with study participants. On the theoretical approach, I intend to acknowledge that different forms of epistemologies can interact with each other, aligned with the "ecologies of knowledges" proposed by Santos (2007). This means being able to use Western references for my project, as well as Latin American ones, knowing that they do not contradict each other.

On the empirical approach, besides focusing on an ethnographic approach, which should limit my position as a researcher to a participant actor in the field, I intend to focus on participatory methodologies, such as the social autopsy (Kalter et al., 2011).

Finally, on the applied approach, I hope the results I will produce can be published, shared, and disseminated outside the academia, turning into relevant policies for the study participants or other contexts where maternal health is studied. All of these strategies are to be discussed and thought about during the years of research ahead. This communication brings the first ideas to my peers, knowing there is much to do and to reflect on during all the process.

Keywords: *critical theories, ethics, decoloniality, ecologies of knowledges, participatory methodologies*

Thematic Field: (2) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities)

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Entre a solidariedade e o capitalismo: uma etnografia no Fórum de Economia Solidária do Distrito Federal e Entorno, em Brasília, Brasil

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Este artigo versa sobre os desafios das práticas da Economia Solidária (ES) frente a lógica contrastante de uma economia de mercado. Ao descrever de que forma a Economia Solidária é feita na prática no Centro Público de Economia Solidária (CPES), pretendo entender, a partir do ponto de vista das pessoas participantes, se os afetos e sentimentos evocados na denominação de Economia Solidária - como solidariedade, união, coletividade, autogestão - acontecem de fato ali e se conseguem exercer uma prática econômica não-capitalista. Se os sentidos de comunhão e cooperativismo se sustentam em relações que passam por outros sentimentos conflitantes, tais como de empreendedorismo de si e individualismo. Na medida em que as relações são atravessadas o tempo todo pela lógica do mercado capitalista que cultua o lucro acima de tudo, busco entender como esses diferentes interesses se entrelaçam e se contrastam.

Seria a Economia Solidária praticada no CPES tal qual um cogumelo matsutake, um organismo que surge das ruínas do capitalismo a partir de encontros indeterminados, da precariedade e da instrumentalização de outros afetos como descrito por Anna Tsing (2022)? A pesquisa que deriva neste artigo contou com seis meses de trabalho de campo no espaço físico do CPES, onde observei e participei das atividades diárias desenvolvidas pelas participantes. O CPES é um Ponto Fixo de Comercialização Solidária (SOLIDARIEDADE, 2013), localizado em um prédio cedido - não sem conflitos - pela Secretaria do Trabalho (SETRAB) do Governo do Distrito Federal (GDF) ao Fórum de Economia Solidária do DF e Entorno (FESDFE), que era responsável pela administração do cotidiano do edifício. Ali estavam presentes produtos manufaturados por cerca de 70 artesãs, que em sua maioria, se organizavam dentro de Empreendimentos de Economia Solidária (EES), usufruindo do espaço como uma cooperativa de consumo (SINGER, 2002).

Observei a dificuldade que as participantes demonstraram em sobreviver apenas com o faturamento das vendas dos produtos, que acaba servindo como complementação da renda de outros trabalhos ou aposentadorias. Em sua maioria, minhas interlocutoras eram mulheres de baixa renda, moradoras das periferias de Brasília, acima de 50 anos, muitas aposentadas e não-brancas (negras ou indígenas). Historicamente excluídas da economia formal, encontravam no CPES não apenas a possibilidade de complementação de renda, como também um espaço de emancipação de opressões de gênero e raça, e recriação das possibilidades de existência.

Entretanto, observei um desafio em trazer as artesãs a participar dos plantões de venda no espaço e das reuniões organizacionais e formativas. Das quase 70 participantes,

cerca de 10 participavam desses trabalhos coletivos. As demais somente apareciam para recolher seus ganhos individuais das vendas de seus produtos. Isso demonstra o conflito entre ideais de coletivismo e cooperação e os ideais neoliberais individualistas. As necessidades de sobrevivência no sistema de mercado dificultavam a participação num fazer de fato coletivo e autogestionário. A governamentalidade neoliberal, descrita por Lazzarato (2017) em termos foucaultianos, seria esse biopoder imposto pelos mercados cuja subjetividade preza por individualizar ao máximo o sujeito e relegar a cada indivíduo a responsabilidade por sua "melhora de vida" a partir do empreendedorismo de si (não mais pessoas, e sim empresas individuais), expandindo a financeirização da vida.

Esse processo descrito por Lazzarato é oposto aos princípios propostos pela ES, que encontra na coletividade e no trabalho conjunto a solução para a pobreza. Entendem que antes do lucro deve vir o sujeito e seus comuns. Prescindem de donos individuais dos meios de produção. Assim, no CPES foi possível observar tanto o caráter anticapitalista da ES, quanto seus inevitáveis diálogos com o sistema de mercado, apontando para uma economia plural e polifônica (TSING, 2022). Minha investigação apontou para a necessidade da retomada de políticas públicas voltadas às especificidades da ES, que permitam sua sustentabilidade. Além de uma maior preocupação, dentro do Fórum, para a formação política anticapitalista e dos princípios que fundamentam a ES.

Keywords: *Economia Solidária; capitalismo; Brasil; Antropologia Econômica; Gênero*

Thematic Field: (6) Structural Inequalities and the challenges faced by minorities and other disadvantaged groups in the pursuit of environmental and social justice through solidarity economy and commons-based initiatives and movements.

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The Self-Organizing Bioregion: Cultivating regenerative knowledge commons for enabling transformative ecosystems

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The pluriverse can be imaged as polycentric, meshwork of extraordinarily-diverse, infinitely-nested and messily-arranged self-organizing systems, whose vague or uncertain boundaries overlap and bleed into one another. Conversely, there's a dominant historical pattern of Human organization guided by a paradigm of separation, who's notion of artificial bounding of ecosocial[2] systems that, by definition, are exclusive across all types of systems: ecological, social, cultural, economic, political.

For decades, there's been an exploration of concept of bioregion—eco-cultural territories whose boundaries align with watersheds/lifesheds--as an optimal scale for governance of the commons. The range of benefits of this are many. However, in living systems, boundaries are elusive at best. So the question remains: who decides?

This research proposes that nobody has to decide, or that everyone can. Here we explore the possibility of bioregional self-organization in transformative ecosocial systems. The term bioregion, is used broadly as place-holder for the often neglected mesoscale between local and global. The research introduces the concept of transformative ecosystems—mesoscale liminal spaces where Communities of Place interact with Communities of Practice—in order to shed light on the workings of mesoscale self-organization. And most centrally, it explores how a purposively living-systems approach to knowledge commons can enable this self-organization.

Theoretical approach: The research will interweave three theoretical threads: 1) Edgar Morin's theory of Complex Organization of Knowledge; 2) Christopher Alexander's Theory of Centers; and, 3) Hess & Ostrom's Knowledge as Commons; guided by a Regenerative Life paradigm – living systems mode of thinking that is developmental and regenerative, combined with previous research/experience.

Methodological approach: The research will introduce the concept of "open-modeling" an organic, living systems approach to understanding and participating in transformative ecosystems via wiki-based technology. Open-modeling enables the real-time visualization of self-organizing ecosocial systems as an integral part of a knowledge as commons, whose aim is to expand the capacity for self-knowledge within context of the various ecosystems we pretend to transform. The research explores pattern-based interventions as units for co-creation and co-learning within a knowledge commons that is constituted by

[2] The term ecosocial is used as a way to improve on the term socio-ecological, which neither gives primacy to living systems, nor recognizes social systems as nested within living systems as a more generalized category.

(minimally-viable) "living" structures that, as in living processes, determine the universe of interactions possible, but not the interactions themselves.

Main argument: The research takes its point of departure from the following premises: 1) ecosocial systems—and, transformative ecosystems, in particular—are living systems; 2) their degree of aliveness stems from their unhindered capacity to self-organize and co-evolve; and, 3) this capacity can be limited or enabled to varying degrees by how we approach the design of our knowledge commons—in other words, the more they approximate living systems themselves, the more they enable higher orders of aliveness.

The theoretical approach above, capacitates a multidimensional description of living systems whose generated patterns can be used as an analogical design map. This design map can be applied to develop open-modeling approach to inquiry that involves creating minimal viable "living" structures that produce the conditions that enable self-organization of both transformative ecosystems, as well as a knowledge commons, that can self-organize as a digital twin of the transformative ecosystem with its own degree of aliveness.

The self-organizational activity via the knowledge commons enables co-creation and co-learning, which in turn enables ecosocial self-organization. Both the transformative ecosystem and the knowledge commons, although distinguishable become inseparables in inter-retro-active relational loop of co-production.

Brief summary of conclusions/implications: Although many Human societies and cultures have for centuries limited their capacity via pathologies of separation (from source living systems) and paradigms of simplification (used to limit interpretation of reality), this does not have to impede Humankind from living into our potential as complex living systems. Up to now, on the whole, our hyper-complexity vis-a-vis our limiting and limited approach to epistemology and how that has shaped our knowledge commons. This research aims to demonstrate how might approach the design of our knowledge commons in a way that enacts greater degrees of self-organization, and therefore, aliveness in ecosocial systems. The implications are that Humanity might concretely operationalize this approach within ecosocial systems.

Keywords: *self-organization, transformative ecosystems, knowledge commons, regenerative development*

Thematic Field: (1) Criticisms of modernity, post-material worldviews and their contribution to social movements and initiatives promoting solidarity economy and the commons

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Regenesis Institute & Fourth Way-Developmental School. Unpublished materials, participation and my own lived experience generated.

The Vernaculars of Our Networks: From The Cloud to a Plurality of Grassroots Digital Infrastructures

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While driving from Bangalore to a village in the Nilgiri Mountains, I spoke to my collaborator Sanketh Kumar about the community network we were about to help install. He talked about his organization, COWDe.Net, which stands for Community Owned Decentralized Networks. The name is a homonym of Kaudi, traditional quilts made of smaller fabrics from villages in Karnataka. One fabric may represent a village, a community, or an intranet hosted from a local server. The fabrics may then be stitched together to create a COWDe.Net. It was understood by the two of us that this was not to be a standardized model to be implemented universally but one model among many. Working in collaboration with Keystone Foundation, which works with indigenous communities in the Nilgiri Biosphere Reserve (NBR), we worked on configuring a “serverspace” that could provide a network that could eventually be stewarded by the community.

De-Linking From a One-World Wide Web

After my recent trip to Tumkur, India, for Anthillhacks[3] this past winter break, a friend informed me about a discussion in the village regarding Facebook's "Free Basics" program. This program is one of the more popular initiatives from U.S. tech corporations to increase their global reach and invest across the Global South by providing internet access. Summarized by researcher Toussaint Nothias, Free Basics is “both an application and website that provides free of data charges access to a variety of basic services,” which

[3] Anthillhacks is an annual event in Tumkur, India, for people to come together to investigate Wi-Fi mesh networks, their potential, and their ability to reframe what technology means in rural environments.

includes “news, weather and health information, job ads, and of course, Facebook.”[4] As a closed environment that has control of a user's access to digital content and services, this would be considered a “walled garden” in advertising and tech. Toussaint deems Facebook’s program akin to a commercial drug model:

> While Facebook initially presented the project as philanthropy targeting unconnected rural communities, it follows a gateway drug commercial model: this sample of connectivity will spur greater data consumption, and in the process grow Facebook’s user base while cementing the corporation’s position as the gateway to the Internet for mobile users across the Global South[5]

How can we move beyond simply providing digital access when the underlying logic is one of predatory inclusion?[6] According to what I heard from the discussion in the village concerning Facebook's internet initiative, the participants debated whether internet access is a human right and how to avoid leaving communities stuck in the past. Panayotis Antoniadis suggests the question may not be whether one should have access but how to provide and govern it:

> Should big corporations like Facebook or Google be allowed to offer connectivity in exchange for more power over the Internet itself, or should connectivity be considered a “commons” (Baig, Roca, Freitag, & Navarro, 2015), provided by the people for the people?[7]

In his essay "The Organic Internet: Building Communications Networks from the Grassroots," Panayotis argues that "doing things locally" is just as much about the future as it is about the past. He doubles down on this argument to suggest that it could be considered an advanced form of communication. His two areas of concern regarding local information and communication technology (ICT) infrastructures are with regard to production — the Do-It-Yourself (DIY) network tactic — and consumption — the services provided for essential communication and other common activities. Before moving forward, it is important not to conflate the cloud and the internet. Access to the Internet refers to the ability to connect to the global network of computers and servers that make up the Internet. On the other hand, access to the cloud refers to the ability to access computing resources hosted on remote servers over the internet. Not all internet access provides access to the cloud, even though access to the cloud requires access to the internet. In the previous section, with the Digital Depletion Strike against the cloud, and in this section, with Facebook's Free Basics providing Internet, the question remains whether these networks

[4] Toussaint Nothias, “The Rise and Fall… and Rise Again of Facebook’s Free Basics: Civil Society and the Challenge of Resistance to Corporate Connectivity Projects.” MIT Network Sovereignty (Blog). April 21st, 2020
[5] Ibid.
[6] Tressie McMillan Cottom, "The Hustle Economy," Dissent, 2020
[7] Panayotis Antoniadis. “The Organic Internet: Building Communications Networks from the Grassroots”. In: Giorgino, V., Walsh, Z. (eds) Co-Designing Economies in Transition. Palgrave Macmillan, Cham, 2018

should be governed locally or provided by corporate technology companies, as posed by Panayotis. Whether a network is co-produced locally out of necessity, such as the discussion about internet access in the village of Tumkur, India, or out of protest in Dundee, Scotland, I refer to these operations as a "delinking" process from what NEoN would call "The Big Tech Cloud."

I argue that the "de-linking" process should extend beyond disengaging from the technological apparatus and the "walled gardens" of companies such as Alphabet, Amazon, or Facebook. I question how this process may also resist the Western and modernist logic embedded in this extractive networked infrastructure. As I've alluded to previously, the Internet as a singular entity does not exist[8]. Although the corporatization and privatization of the web may give the impression of a unified internet and cloud, the internet is a networked plexus with diverse servers and services at each nexus. Cloud-based applications aim to create a singular internet at a global scale. In their article "Against Scale: Provocations and Resistances to Scale Thinking," Alex Hanna and Tina M. Park argue that scalability is considered the most important and desirable attribute of innovation in Silicon Valley. This attribute is closely associated with other macro-level processes that make modernity legible, such as standardization, classification, and colonial trade[9]. As Hanna and Park state in their article:

> The desire of the startup is to ensure that users fall within the bounds of the universal. Heterogeneity becomes antithetical to scalability, because the same product/service can no longer be duplicated to sufficiently serve a suffuse audience. A varied user base means that many different solutions are needed, rather than a scalable solution[10].

Hegemony is created through a universal and one-size-fits-all mentality with regard to universal technology and the disregard of differences. As John Law comments in his article "What's wrong with a one-world world?" different realities are enacted in different practices, each enacting different realities alongside one other[11]. However, these differences are not prioritized when such practices are made uniform and standardized by globalizing models. John Law goes further to explain that differences are hidden by divisions of labor, which then get added another layer of obfuscation with the promises of innovation and the second machine age[12]. De-linking then shall be understood as a de-colonial epistemic shift leading to non-universality, that is, to pluri-versality as a universal project[13]. Walter

[8] Aranda Julieta et al. The Internet Does Not Exist. Sternberg Press 2015.
[9] Alex Hanna, Tina M. Park, Against Scale: Provocations and Resistances to Scale Thinking, 2020.
[10] Idid.
[11] Law, John (2015). What's wrong with a one-world world? Distinktion: Journal of Social Theory, 16(1) pp. 126–139.
[12] Law, John (2015). What's wrong with a one-world world? Distinktion: Journal of Social Theory, 16(1) pp. 126–139.
[13] Mignolo, Walter D. (2006) "De-Linking: Don Quixote, Globalization and the Colonies," Macalester International: Vol. 17 , Article 8

Mignolo's concept of de-linking is a postcolonial political project that is not separate from modernity and aims to break away from "the assumptions, principles, and accumulations of meaning built upon the promises of modernity"[14]. To delink is a means to an end; however, the next step is a relinking process. What should we re-link to and with? To go beyond the de-linking process, I look to scholar Geri Augusto and her concept of re/trans. Here, older templates and forms may adapt to new conditions. Heritage can adapt to new configurations. For instance, in the case of where Geri speaks from, the African diaspora "developed new assemblages of knowledge and sowed them into differing landscapes"[15]. We do not simply go back to move forward but rather go back and forth cyclically. What emerges is a new condition of the vernacular within digitality—one that moves towards a pluriversal web.

Note on presentation

I propose to report on a (work-in-progress short documentary in collaboration with Janastu and COWDeNet in Bangalore, India. The title of the documentary is ***Sughavazhvu****, which means "co-existence" in Tamil. It documents the installation of an autonomous community network for a village in the Nilgiri Mountains. Documentary link (not yet available for distribution): https://vimeo.com/797840910 (4:25 min).*

Keywords: NA

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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NA

Produce to the People: Frontline Food Distribution in the East Bay Area, 2018-2020

Maya Burke[1, 2]

[14] Walter D. Mignolo & Wanda Nanibush," Thinking and Engaging with the Decolonial," Afterall, March, 26, 2018
https://www.afterall.org/article/thinking-and-engaging-with-the-decolonial-a-conversation-between-walterd-mign olo-and-wanda-nanibush

[15] Geri Augusto, Plants of Bondage, Limbo Plants, and Liberation Flora: Diasporic Reflections for STS in Africa and Africa in STS What Do Science, Technology, and Innovation Mean from Africa? edited by Chakanetsa Mavhunga, The MIT Press, 2020

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2 Independent Scholar, M.A. Environmental Communications, B.A.Comparative Studies in Race and Ethnicity

The city of Oakland in the SF Bay Area, California, sits in the ancestral homelands of the Ohlone people. It is the frontline of the last frontier of U.S. settler colonization, and an epicenter of structural anti-Blackness, as well as Black cultural resistance. The hyper-capitalist landscape produces extreme conditions of wealth inequality that play out in high levels of homelessness, poverty, and destitution, parallel to new wealth and shiny real estate developments. In 2018, a collective of college students, young alumni, and community members formed a mutual aid farming and food distribution collective in berkeley, CA, in an effort to intervene in the conditions of food apartheid, disproportionately affecting low-income and oppressed Black people and their communities. The collective grew food in community garden and farm spaces, harvested and packed this food and distributed it directly to households signed up for their CSA "community supported agroecology" delivery program. The CSA served on average 40 households, and was a weekly delivery program from late spring through to the end of fall season. The program was sliding scale, with higher income households paying close to $250 a box of high quality produce. This sliding scale that included higher-paying recipients subsidized the cost of getting low-cost or free boxes to families that could not afford the true cost of the delivery. The collective did not profit, many of the members were housing and income insecure themselves, and we did well to break even. When the COVID-19 virus surfaced to pandemic level, and full quarantines and shelter-in-place orders were put in place, the collective received an unprecedented amount of attention, media coverage, and donation support. People were astounded that we had been growing and delivering food, and in most cases getting it to folks for $10 or $5 a box, or even free. During the summer uprisings against anti-Black police terrorism, many people in Oakland were arrested while protesting. In partnership with another local organization that set up a bail fund, we committed to getting free boxes of produce to people that were arrested protesting upon their bailout. This sparked a lot of attention in our group, and launched a rapid response of financial support for our work. In the coming months, our interpersonal and organizational structures crumbled, mainly from internal dynamics of unresolved patriarchy and colorism. We continued to farm and build mutual aid farming and farm distribution infrastructure, but we quickly divested from social media platforms, or garnering any more social capital or financial support, in recognition of the insidious presence of patriarchy within our own organizing community. We learned that this is not an uncommon pattern, where organizations with revolutionary intentions recreate conditions of patriarchal and/or racist domination they purport to be against. The collective was successful at a slow moving, and grassroots level, and perhaps had the opportunity to work out these interpersonal conflicts on a time-scale not interrupted by the rapid attention of the 2020 white-deluze of racial guilt. One of the main patriarchal and white supremacist patterns we sought to unroot were

around saviorism, burnout, and unhealthy over-extension of collective members capacity, and the pace and conditions of labor being determined by cis-male members of the group. These findings also did not diminish the intention behind our work, which was urgent concern for interrupting the deplorable conditions of anti-Black food apartheid enabled and sustained by racial capitalism.

One of our main take-aways from running this collective was the importance of re-evaluating the relationship to food and farm labor. What does the concept of food as a commodity mean to Black people, when one of the main functions of "modernity" is the rendering of Blackness as commodity? Food justice then, necessarily becomes an urgent de-commodification of food, as well as farm labor in the midst/ wake of enslavement plantation economies. The decommodification of farm labor is also an urgent necessity, in terms of reparations and worker justice. No-one was paying us to farm, but in many ways we were better off farming with a sense of sovereignty and control over our time, rather than on any traditional farm business set up, usually in private ownership models and being overseen by white land owners and managers. What would our food system look like if specifically Black and Black gender marginalized people were paid and paid well! Within the skilled profession of sustainable agriculture? What would our society look like if access to raw food products was a basic right, and not a landscape of workers being held hostage in commodity markets?

The question of where patriarchy lies in all of this was a central one to our collective, and is also interrelated to the urgent need to de-commodify food and farm labor, along lines of racialization and along lines of gender/sexuaity marginalization. Black queer, trans, and gender marginalized people exist at the intersection of the same systems of oppression that constitute the colonial industrial agriculture system. It is our intention in this paper to articulate not only how Misogynoir / anti-Black & anti-Indigenous transphobia are related to colonial + industrial systems of food apartheid, but how they are those systems, and how they constitute those systems. Additionally, we intend to detail how these observations and experiences of this collective can help further the goal of food justice and food sovereignty, the goal of getting produce to the people in ways that are in relative harmony with the environment, and that uphold safety, integrity, and the liberation of land based workers.

Keywords: *food sovereignty, agroecology, patriarchal racial capitalism*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

References NA

Pluriversal and Decolonized Economies and Technologies

Panel Session | Liberation Conversations: To Imagine and Build

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As more of the global population increasingly struggles and experiences loss of employment, reductions in social services, foreclosures, significant questions have emerged in public discourse related to dominant assumptions about how society should be organized. A wide array of global and local movements are raising interest in and awareness about the structural context for difficulties faced. This momentum has compelled some to action utilizing a variety of strategies to mediate their circumstances.

By necessity, and without other options, communities often look within to find the means to make ends meet. These days are filled with intensity and uncertainty. Frustration, fear and confusion emanate from the smoldering shambles of capitalism that make it difficult to map a future by those who seek fundamental and radical change.

In times such as this, it is important to recognize and remember the few certainties we have. Information technology is center-stage in the struggle for saving humanity and building a better world. Technology overall has the capacity to serve the common good, not only the elite. The protests and resistance that we are witnessing and participating in all over the globe, are taking shape as a result of the mass and effective communications of this technology. That truth bears a certainty: this technology must be protected, expanded and creatively re-framed to better serve the needs of contemporary movements. Economic forms that draw upon the resources of communities to support and affirm life rather than extraction are expanding not only because of necessity but also because of the recognition of longstanding ways of being embedded in indigenous ways of life.

Structural inequalities embedded within society are reflected in access to technology and must be considered in our strategic plans for building forward. Economic arrangements are an integral part of how society is organized. Examining what is broadly known as the solidarity economy movement and “alternative” projects, this paper considers the lessons that can be drawn from work already being engaged throughout the globe to create and build more equitable communities.

Keywords: *Pluriverse, Liberation, Solidarity, Epistemology, Decoloniality*

Thematic Field: (5) Contributions of knowledge, technologies and organizational forms, developed within solidarity economy, commons and community-led initiatives, to biopolitical forms of social control (i.e. “technologies of the self”), as well as state-led strategies of “soft power” in international, regional and local relations. And (2) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities).

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Noticing, Cultivating, and Embodying Worlds Otherwise on/with/as part of a 12-acre Plot of Land

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My anthropological and activist project is situated on a 12-acre plot of land where a worker-owned cooperative farm emerges amidst the accumulating ruins of capitalist modernity. This presentation will highlight the plurality of ways the farm is attempting to form worlds otherwise. It will be centered on 1) "transition discourses" (Escobar 2018) highlighting the ways the farm as a part of a regional solidarity economy engages in practices toward reaching our materials needs outside of capitalist economies in the form of worker co-ops, mutual aid, place-based commoning, and community land trusts. And 2) will detail the onto-epistemic practices we have been engaging in to move from embodying colonial-capitalist relations with the land to relational relations with the land where we start to know, feel, and embody how our interdependence with all of life is necessary to our collective survival. The presentation will take us through a land attunement, a practice we have been developing, that centers our bodies in the historical and more-than-human entanglements of the land (in this case where the conference sits) and then will highlight practices toward and for other ways of being, knowing, and doing in relation with the land. The project is based in so-called Massachusetts, USA where early colonizers docked their ships before spreading their hegemonic colonial-capitalist systems west and across the globe.

Keywords: NA

Thematic Field: (1) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities); and (3) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy.

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The Social Solidarity Economy of People of African Descent in Europe: A Systematic Scoping Review

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Social Solidarity Economy (SSE) contributes to sustainability transformation since it emphasizes social, economic, and environmental objectives (Elsen, 2018; Stiglitz, 2009). This contribution is especially important when it comes to the social inclusion and empowerment of vulnerable communities like the People of African Descent (PAD). The SSE plays a crucial role in the lives of PAD. The SSE is where PAD find refuge and meet their economic and social needs. It is also where they actively contribute to the economy and society through their tradition of SSE (Hossein, 2017). However, the endeavors and contributions of PAD in the SSE have not been recognized and well documented (Hossein, 2018), especially in the context of Europe (Tadesse, 2020). Furthermore, the potential of the SSE of PAD as a strategy to foster social inclusion and empowerment of PAD in Europe has not been explored.

The purpose of the study was to examine the overall state of research in this domain of study and systematically map the evidence. To do so, the study employed a systematic scoping review method through which it identified and examined previous studies about SSE organizations of PAD in Europe. Accordingly, the study screened 11,059 studies and fully reviewed (charted and analyzed data from) 109 relevant studies.

The results of the study identified 19 types of SSE organizations (hometown associations, rotating savings and credit associations, etc.) owned and governed by 18 different PAD communities (Ghanian, Ethiopians, etc.) in 16 European countries (the UK, Germany, etc.). Results also showed that the SSE organizations of PAD engaged in all sectors of the economy while producing goods, services, and knowledge and promoting, among others, the empowerment and social inclusion of PAD and other vulnerable communities in Europe.

The study showed that PAD in Europe are not passive beneficiaries of the SSE. Instead, they are active creators, owners, and governors of SSE organizations. Given their contribution to the economy and society, SSE of PAD in Europe should be supported by policymakers and other stakeholders in terms of, for example, recognizing their existence and contribution, collaborating and cocreating with them, and helping them address their major challenges such as funding-related problems and exclusion.

Keywords: *Europe, people of African descent, social inclusion, social solidarity economy, scoping review*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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Teaching the Pluriverse

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Young people are all too aware of the threats of authoritarianism, climate change, war, loss of biodiversity and financial collapse. With increasing prevalence, they fall into depression, anxiety, cynicism and despair--- partly because institutions of higher education are not giving them sources of hope but rather expecting them to uphold the status quo that has brought about the polycrisis. Youth are our future, and they need to know how social movements and other organizations are planning for a better world so that they can engage in this work. This presentation is about how to teach this material, particularly to relatively privileged students whose education does not provide space for alternative ways of knowing and being. In spring of 2023, I taught a class on the pluriverse titled "Grassroots Perspectives on Sustainable Development"at Middlebury College, an elite, exclusive liberal arts college where some of the wealthiest families in the US send their children to be "educated". Most of my 12 undergraduate students were familiar with the Sustainable Development Goals, which my college's Environmental Studies Program endorsed enthusiastically. I wanted them to be critical of how the goals were developed and what they left out. More broadly, I wanted these students to develop their capacity to critique modernity and find hope in the many ways that people around the world are creating alternative ways to live and structure their economies to ensure well-being for all. Textbooks included Jason Hickel's Less Is More and Kothari et al.'s Pluriverse: A Post-Development Dictionary, in addition to numerous readings on topics such as the transition town movement, Indigenous knowledge, commoning, ecofeminism, re-localization, and building community resilience. The students worked collaboratively to design and develop a public-facing website to guide residents of our small town (9000 people) in how to survive and thrive through the contemporary polycrisis, first critiquing the dominant paradigm of modernity and the "Green Economy" and then exploring principles for well-being and counter-hegemonic models for how to meet human needs (healthy food, housing, healthcare, etc.). This presentation will be about their work and the challenges of teaching this diverse field of knowledge. I hope this presentation will spark conversation about how to best introduce students to the pluriverse.

Keywords: NA

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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Cooking Solidarity: The Warm Face of the Struggle of Academics for Peace in Germany (BAK-Almanya) via Community Kitchens in Berlin

Panel Session | Urban food commons: challenges and opportunities

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For the displaced, the experience of cooking together and setting the table in a collective kitchen is intertwined and layered with so many themes of migration literature that it inevitably embodies narratives of solidarity and re-politicisation as well as personal recovery. The food cooked in the collective kitchen, the ingredients used, the experiences of using the physical space of the kitchen, the recipes of the food that is served, the circle we share the table with, the content of the table conversations and the characteristics of the encounters become an illustration of the migration in question. On the one hand, this article is an attempt to document our subjective experience. More specifically, it is an insider's view of the political struggle of a politically displaced community in solidarity with each other and the people they left behind in the post-displacement period, linked to food. On the other hand, I aim to analyse the connection built around food as a political relation and as a political design.

Some specific questions lie at the core of the article. The first concerns how we learn to use the physical space of the collective kitchen and its role in our re-politicisation. The second centres on the relationship between the act of cooking together and the way of doing politics. The third problematic deals with the flavour matrix of collective suffering, memory and resistance embedded in recipes. Finally, the fourth question not only focuses on how the food we share and the dining table we sit at cure the suffering of displacement, but also takes the question of solidarity to an individual scale.

In Berlin, a collective kitchen like the MaHalle and Bilgisaray is also example of urban commons. As displaced people and those in their efforts to make a "new home" for oneself, being a part of this commons also gave us the opportunity to meet and engage with the political atmosphere in Berlin. Moreover, a commonality in these collective kitchens is one of the dynamics that shaped our existence as political subjects in Berlin's public spaces. Thus, all questions are rooted in the theoretical references of the literature on commoning to a large extent. Thus, in this presentation, I aim to generate answers to the four specific

questions I have outlined above, centred on this study, by drawing on the literature on commoning and urban commons.

The methodological background can be summarised briefly here: The field research presented in this article is based on interviews with the social environment in and around BAK-Germany in relation to the act of cooking and eating together in the collective kitchen.

In this context, it is structured on the basis of data from 25 face-to-face and online in-depth interviews, analyses of group e-mail correspondence, and participant observation as an insider role of the author. In these semi-structured interviews, the definitions and conceptualisations of the interviewees, mostly social scientists and activists, were seminal for this study. This relationship of the participants' memories and feelings about the regular meals in the community kitchen from the beginning of 2018 until March 2020, with the collective memory of the community, became a means of rereading the participants' multiple identities and their relations with political agendas around the kitchen. In October 2022, at a dinner organised in the collective kitchen, I had the opportunity to reflect on topics that emerged from the interviews and discuss them with the participants. Thus, the meeting turned into an extended focus group discussion. It also enabled a closer observation of the design of the kitchen and the roles played in the community kitchen. It was also possible to make a comparison between what we all remember from the experience between 2018-2020 and today's encounter. Hence, the temporal scale of the article centres on the first time of settlement following a displacement interwoven with the current experience at the community kitchens.

In this research, the community I refer to as we is the academics in exile identifying themselves as Academics for Peace, establishing an association with the same name and endeavouring to institutionalise themselves, together with the solidarity community that has gathered around them. Therefore, I am referring to many scholars who have settled in Germany since 2016 to resume their careers due to the repression and dismissals at universities in Turkey, or who have been affected by the authoritarianisation process in Turkey in general. In the meantime, they have become part of the new wave of migration from Turkey to Germany. In 2017, with the aim of restoring democracy and peace in Turkey and building transnational solidarity, exiled academics who had migrated from Turkey to Germany founded the Association of Academics for Peace in Germany (BAK-Germany). Throughout and following its foundation, BAK-Germany organised meetings both at the GEW trade union and in various other places. The Association aimed to set the ground for political action and expand the solidarity line. In this context, the collective kitchen was an ideal space for continuing meetings, introducing new people, discussing the problems of immigration and building an internal political line of solidarity. Between January 2018 and 2020, until the pandemic hit our geography, we gathered in the collective kitchen every fifteen days, first in Bilgisaray and then in MaHalle. Since the last months of 2022, we have been gathering at MaHalle again, after a long break. The food events described in the research are a tactically shaped experience of BAK-Germany's self-organisation.

Keywords: *urban food commons, urban food sharing*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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A single bangle does not jingle: the twinning imperative of ubuntu

Panel Session | Liberation Conversations: To Imagine and Build

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This paper explores ways of knowing, thinking and being not constrained by Cartesian rationalism. In keeping with the theme of solidarity economy and the commons, this paper will speak to the Afrikan notion of "ukubeka itshe esivivaneni", which means to add a stone on a pile of stones as an act of community-building and solidarity. The mounting pile of stones is understood to be a shrine in service of the most fundamental values of society, that of "bearing one another" in times of need. Through such acts, the adage "umuntu umuntu ngabantu", which means that one's humanity is only made manifest through upholding the humanity of others, is given life.

In this way, one's humanity is an ongoing quest symbolised by the active and voluntary bearing of others which is symbolised by adding a stone in the growing pile. The pile is also testimony to the durability of society. In other words, the contradictions seemingly indicated between community and personal needs get resolved in an ongoing negotiation, so to speak. Implicit in the injunction to build community, is the inextricably entwined need to build the self, for community is as strong as the individuals in the community. This is where ubuntu finds expression in its ongoing calibration and attainment.

So, unlike the European humanism that is marked by an established hierarchy of being, ubuntu as be-ing is always in motion - it is a state of always be-come-ing, what Ramose (1999) calls the -ness. This being the case, I argue that the Afrikan cosmology is built on a different, more dynamic seed. It is through this understanding that we can begin to understand the factors that have led to the resilience against stark odds, including capitalism which has sought to snuff out these lifeways. The shrine of stones then is both aspiration and triumph as it denotes the ongoing need to "twin" in order to constantly achieve the status of "ubuntu" and as long as such a pile of stone grows, then the lifeways of the people are actively being maintained.

The relationship between the individual, community and the environment is an ecological one that is undergirded by the continuity of life between the living, the living dead and those yet to come. As such, the reciprocity that is indicated is a radical one that

underpins accountability to the continuation of life itself. The ancestors are the teachers of this ethic that is renewed through ritual and ceremony, including in the naming practices of abantu. The act of putting a stone on the pile is thus so that the ancestors can be re-born through the acts of the living.

It will be argued that the cosmology of the bantu is based on this cyclicality in an ever- important quest to attain a Higher Self, the Great Muntu who embodies and is the epitome of ubuntu. Anything short is regarded as an epic failure as one ceases to be umuntu and is one with debasement. Solidarity is thus an integral part of ubuntu.

Keywords: *Pluriverse, Liberation, Solidarity, Epistemology, Decoloniality*

Thematic Field: (5) Contributions of knowledge, technologies and organizational forms, developed within solidarity economy, commons and community-led initiatives, to biopolitical forms of social control (i.e. "technologies of the self"), as well as state-led strategies of "soft power" in international, regional and local relations. And (2) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities).

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Commoning through destruction: the case of the Galician *monte* and the *Brigadas Deseucaliptadoras*

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This paper examines how commoning practices in the Galician *monte*, a relatively unfertile area of land, have particular implications for the multispecies assemblages that are able to flourish together. Particularly, we focus on the practices people engage in today to destroy invasive species, namely acacia and eucalyptus, as acts of commoning that imply the formation of a certain desirable community. By approaching commoning practices in the *monte* through a temporal lens, we theorize about the changing modes of relationality between humans and trees. The paper is based on ethnographic work with the *Brigadas Deseucaliptadoras* (De-eucalyptization Brigades) who engage in the removal of these two species across Galicia. By comparing a case of commoning with eucalyptus and a case of commoning with acacia, we provide a contextually and temporally sensitive account of the *Brigadas'* efforts to eradicate trees marked as invasive. In so doing, we contribute to Community Economies (CE) scholarship, with a particular focus on more-than-human commoning, that has thus far made visible the way non-humans provide and respond to care provided by humans and other nonhumans. However, little attention has been paid to acts of destruction or exclusion as acts of care. Rather than a dance of unquestionable

harmony, we theorize more-than-human commoning as a process of negotiating rights and responsibilities in the commons which entails targeted acts of exclusion.

Historical setting

In 1939 when the Spanish State became a dictatorship, the new regime started seizing common lands from communities. In the context of Galicia, an autonomous region in the Northwest of Spain, this process was motivated by the State's policy of industrial forestry production. This caused a rupture in the reproductive household economies that had until then depended on commoning practices in the *monte,* like grazing and gathering of *toxo* (a nitrogen-rich shrub). After decades of State occupation of common lands, the lands were returned to communities in many places, thanks to physical and legal struggles. This return of common lands, however, was partial, fragmented, and upon regaining their lands, communities were faced with lands vastly different from those taken from their grandparents.

Case study: commoning with the Brigadas Deseucaliptadoras

The *Brigadas Deseucalipadoras* were founded in Froxan, a village in the province of A Coruña (Galicia), in 2017. In Froxan, common lands span 100 hectares and were afforested with monoculture plantations of pine and later eucalyptus during the Franco dictatorship. Subsequent forest fires and the abandonment of land further enabled eucalyptus to expand. To remove eucalyptus trees from the common lands, the community of Froxan organized volunteering days for motivated individuals which grew into the *Brigadas Deseucaliptadoras* as a volunteering network that now works across Galicia to eradicate invasive species. The initiative counts 1,300 volunteers, with about 40 people on average joining each monthly work session. Based on participatory action research (PAR), this paper conceptualizes the experience of the *Brigadas Deseucaliptadoras* engaging in acts of removal of eucalyptus from the lands in Froxan and of acacia in Lentille (Ourense).

In Froxan, industrial forestry practices shaped the management of the *monte* from 1947 onwards leading to the expulsion of people as traditional uses interfered with the forms of order and productivity framed as optimal by forestry science. This exclusionary cooperation between fast-growing trees, first pine and later eucalyptus, and the State was guided by an aspiration of industrial growth, conditioning future commoning practices in the *monte* when commoners got their land back in 2002. The case study shows how eucalyptus' (*Eucalyptus globulus*) capacities become marked through their interacting with human commoners, in turn shaping human commoners' experience of removing the tree. One such capacity that characterizes eucalyptus is its fast-growth and corollary ability to destroy surrounding lifeforms.

By contrast, in Lentille, a village in Ourense, the historical process through which acacia's (*Acacia dealbata*) entanglement with humans has become marked is intimately connected with the longstanding winemaking tradition in this area. Traditionally, vineyards

were constructed using the young trunks of acacia due to their high quality and fast growth. However, with industrial 'development,' practices in farming shifted and wine-growers started to use concrete poles and metal wires to hold up the vines, significantly altering human-acacia commoning practices. As a result, the now dense and ubiquitous acacia forests have become marked as invasive, dangerous, and unwanted, shaping new commoning practices of expulsion. This process of expulsion is an iterative process of imagining a desired community which in turn shapes new ways of relationality and how the tree is marked. One *Brigadista*, for example, compared the tree to Hydra, a Greek mythological creature who would grow two heads for every head that was cut off.

Conclusion

By exploring these two cases of commoning with species deemed invasive, this study pays attention to the interplay between different species' agencies and the historical contingency of the different species' processes of becoming invasive. In line with the conference's aim to explore the pluriverse, we draw attention to the significance of unwanted species in relation to imaginations and practices of commoning with eucalyptus and acacia. In particular, we contribute to an emerging body of literature on more-than-human commoning and acts of exclusion by examining: i) how notions of invasiveness are constituted and acted upon (over time), ii) how the marking of certain trees as invasive shapes a community with particular political/ecological aspirations, and iii) how the affordances of two tree species shape commoning practices and visions of (un)desirable futures.

Keywords: NA

Thematic Field: (1) Criticisms of modernity, post-material worldviews and their contribution to social movements and initiatives promoting solidarity economy and the commons – however I could not find the description of this theme. And (2) Indigenous epistemologies and popular knowledge.

This paper differently conceptualizes what this theme refers to as the 'synergistic relationships' between humans and nonhumans that reverse ecological degradation to instead propose destruction and exclusion as acts of care.

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NA

Urban gardens, commoning, and vernacular governance beyond/despite the state?

Panel Session | Urban food commons: challenges and opportunities

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Commoning has become a key theoretical and practical tool in framing and building post-capitalist alternatives—with critical human geographers at the forefront of this (Cumbers 2015; Chatterton and Pusey 2019; Ruiz Cayuela 2021). The turn to 'commoning' presents a range of empirical possibilities, and urban gardens have received attention in this area (Bigell 2015; Engel-Di Mauro 2018; Federici 2018) –described as 'actually existing commons' (Eizenberg 2012). Despite the resurgence of interest in both maintaining and reclaiming the commons, the understanding of the commons is quite polarised in political terms. This is best understood as a binary between those that emphasise the relationship between the commons and exogenous structures (stemming from the alter-globalisation movement with focus on the conflict with the state-capitalist environment) and the endogenous reproduction of the commons (Ostrom's legacy and the focus on its internal management over time). Huron (2015) argues that the alter-globalisation theorists tend to be preoccupied with the reclamation of the commons with little understanding of how it is maintained over time (once reclaimed), with Ostrom's work the opposite in developing a thorough understanding of its management over time but failing to theorise how the commons might be enclosed or reclaimed within a hostile political-economic environment.

However, there have been two key contributions which help us think beyond this binary problem. The first is De Angelis' contributions to the commons, which fundamentally argues that both perspectives are necessary and inter-related. De Angelis (2019) claims that while the state and market does impose itself on commons, it is also true that internal deficits such as burn out, coordination skills, decline in trust, can also be factors in its decline. But, crucially, in this reading the exogenous and endogenous are fluid and affect one another— rather than act as strictly separate environments. For example, the participatory methods needed to coordinate and maintain a commons over time is not simply an endogenous design dynamic, but is impacted by decades of capitalist and state structures which have imposed habits of delegation, hierarchy, and individual fragmentation (De Angelis 2017). The second aspect to challenge this binary is a shift from understanding the commons as a static resource to be managed (Bresnihan and Byrne 2015) to an active process of "commoning" (Euler 2018; Arbell et al. 2020) that creates and sustains the commons over time (Sievers- Glotzbach and Christinck 2021).

This paper draws on these debates, while holding them in tension with the increasing interest in urban commons as a method of transformative governance (Milburn and Russell

2019; Foster and Iaione 2022). Based on 10 years of working in and with various urban gardens (community gardens and allotments) in Cardiff (Wales)—initially as an activist and now also as an academic—this paper explores the everyday experiences of governing and managing urban gardens as commons. Drawing in particular on in-depth ethnographic work of urban gardens, the research takes a phenomenological approach where the focus is turned to the processes and practices that are involved in building social and collective worlds together in everyday life (Dawney 2013).

Given that one of the foundational pillars of the commons is self-management (Stavrides 2015), where people themselves determine the rules, traditions, and values of the spaces and resources (Bollier 2020), this paper specifically explores the everyday dynamics of governing urban gardens as commons. The paper initially documents the internal/endogenous dynamics of self-management, and in particular the frictions and tensions that arise as people negotiate the everyday politics of managing an urban space.

However, these endogenous dynamics naturally relate with, and are partially shaped by, exogenous actors. Using Scott's (1999; 2012) theories provides a foundation for understanding the ways that landowning institutions of urban gardens attempt to rule, order, and organise the everyday dynamics of these sites, and crucially the vernacular forms of governance that extend despite and beyond these limitations. These everyday observations highlight the possibilities and challenges of commons governance in action, and in particular raises questions as to the role of the state in co-governing the commons (Foster and Iaione 2022). The paper argues that micro experiments such as urban gardens provide an opportunity for (often non-politicised) groups to develop skills and capacity in self-management. As such, they can be important politicising moments both in realising the nature of the neoliberal state (its priorities of land 'development' and its distrust of people and communities as actors) as well as realising their own collective power.

Keywords: *urban food commons, urban food sharing*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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Solidary economy and its potential as a mediating practice for the pluriverse

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Decolonial authors and movements have adopted the Zapatistas´ call for “a world where many worlds fit”. But what does that mean?

Feminist and decolonial science studies have conclusively shown that scientific knowledge and epistemology are situated and historically contingent (1, 6). Meanwhile, the ontological turn reformulated the problem of epistemological relativism in terms of ontological pluriversality, with different knowledge practices functioning as worldmaking practices, each enabling and producing certain worlds and possible futures (2–6). Hence, different kinds of knowledge cannot be distinguished epistemologically, but only pragmatically, evaluating their impact as worldmaking practices. “A world where many worlds fit” would, thus, amount to a world where different worldmaking practices can coexist.

Although critiques of scientific universalism have been mounting (1-7), the question of coexistence is not merely one of epistemic or ontological openness and diversity, it is also a question of the material coexistence of different ways of life, including conflicting material needs on a single, shared planet. In effect, this situation leads from epistemological to ethical relativism. The resulting *issue of pluriversality* is thus: Which *ethical* principle(s) could possibly mediate the coexistence of diverging worlds?

When looking for decolonial alternatives to the modern/colonial one-world-world, advocates of a pluriverse often refer to other, non-modern worlding practices or “Epistemologies of the South” (7). These alternatives seem to share a set of cosmological ideas and practices, which are often described as “relational ontologies”. In essence, relational “cosmopractices” suggest worlds constituted by relations between human and non-human “persons”, including “earthbeings” such as mountains, rivers, ancestors and future generations (2–4,6). Among the most salient ethical principles of relational worlds are: reciprocity, communality, mutual respect and solidarity.

Here, we argue that solidarity as relational practice (8–10), might offer a conceptual envelope that englobes the former principles in a qualified way. Particularly, practices of *solidary economy* could provide a promising grounding for an ethical framework for a pluriverse. When comparing the modern/colonial societies of the "North" with alternatives of the "South", we tend to concentrate on diverging aspects than on similarities. However, solidary economy is possibly a good example of a shared practice.

While experiences in solidary economy are often described as anti-capitalist initiatives of the wretched, particularly of the "South", little attention has been paid to the fact that many of the key advantages of living in a "developed" country are a result of institutionalized forms of solidarity that govern social welfare systems. By granting access to health care, housing, nutrition and education to all (legal) members of society, these "crystallized forms of solidarity" (9,11) represent the most positive and humanized side of modernity.

Despite being integrated into capitalist economy, institutionalized solidarity transcends market rationality in breaking with the paradigm of profit and, just as experiences of solidary economy in the South, resulted from historical struggles against capitalist oppression. Hence, solidarity in solidarity economy is more than just an abstract principle; it is a lived practice of social struggles.

Actually, decolonial initiatives for a many-worlds-world are all expressions of solidarity with and among diverging worlds. Moreover, as exemplified by many relational worlds, practices of solidarity imply engaging with others as subjects, not as objects (10), breaking also with the metaphysical dualisms modernity/coloniality is based on.

In sum, solidarity economy actually derives from lived subaltern, relational and pluriversal cosmopractices, and thus, could mediate conflicting material needs of diverging worlds, functioning as the regulating principle of pluriversal economy.

Keywords: *Pluriverse, Solidary Economy, Ethics, Relational Cosmopractices, Pluriversal Economy*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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Inner Transition, in education

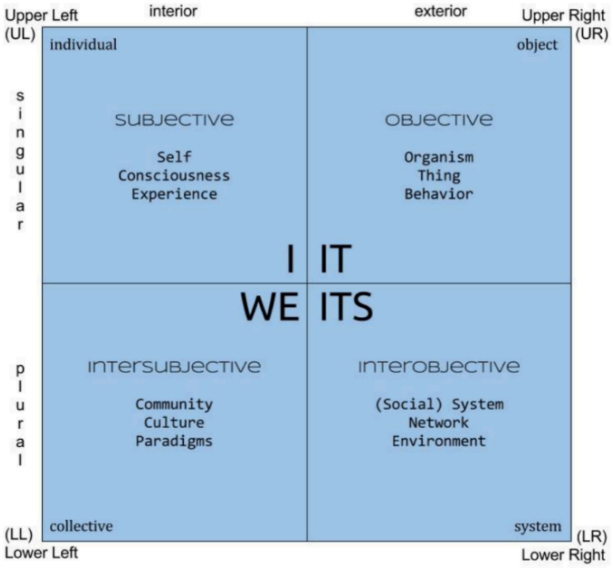
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For the last ten years Transition Järna, and Charlottendal EcoVillage have developed a farm pedagogy outreach including a kindergarten, adult One Year in Transition (1YT) adult education and Forest Garden and PDC courses.

The course 1YT was originally created by Isabel Carlisle, now Director of Bioregional Learning Center out of Totnes, Devon where it was aimed to young students. In cooperation with Eskilstuna Folkhögskola we aimed it to adult students of all ages. The course run through a year with four weeks of real meetings. We've also linked University teachers from different institution to a more hand, hearth and head based education than in normal University's.

Based on circle work, we apply different methods of Art of Hosting to enable participants to create a safe space to connect and share experiences. Several participants have worked in fields of environmental, sometimes government agencies, and has become disillusioned. Using Theory U and Ken Wilbers model of Four dimensions we´ve identify nonlinear "turning points", in personal or collective life (f i. Gretas climate strike) that appears at unique moment, not really possible to predict in advance, sometimes leading to paradigm shifts. I would also argue that these, unique, left dimensions, are the most important and least understood dimensions of life.



At the same time our course has equally been based on scientific hard core facts f. i. The concept of Planetary Boundaries, developed at Stockholm Resilience Center. Indian philosopher Rabinath Tagore once wrote that Science is like a good skeleton, but it doesn´t make the body move. However, without a "skeleton" we will all risque to be intellectual amoebas, ready to be emerged in all kinds of conspiration theories.

In the course we introduce The work that reconnects by Joanna Macy. It´s done with experimental workshops aimed to expand some of our emotional comfort's zones. We also attempt to enhance, what Joanna Macy calls, Active Hope.

In her PHD thesis Macy studied similarities of complexity theory and Buddhist philosophy. She emphasis the importance of making an inner connection between the suffering and the beauty we see in the world. - To embrace the difficult to be able to be fully alive!

I have has also introduced "The Work That Reconnects" at Prof. Christine Wamslers International Master's Programme in Environmental Studies and Sustainability Science at LUCSUS, Lund University. In a collaborative manner she later initiated a study of our 1YT course. In the conclusion they write:

> *Our study shows that transformation is a multi-layered, complex process where inner and outer processes develop simultaneously, and interact. It also involves change to our inner dimensions, behaviors, cultures, and systems. The role of education in transformation lies, in this context, not only in terms of knowledge development, but also in its potential to create and hold spaces in which individuals can experience, reflect, and begin to embody personal insights. This helps to relax our dominant individual and societal beliefs, and worldviews, and develop the inner capacities and space from which to take action. Nourishing capacities and intrinsic values ultimately offer greater promise for practice, by manifesting this change in mindsets, values, and norms both individually and collectively.*

After the Second World war, with few attempts to face the "black whole" our civilization had emerged itself in, materialism, a car for everyone and nitroglycerin nitrates turned into industrial farming and glycerin into cosmetics, became a collective way to cover or hide from the traumas of our development model. The price became pollution, climate catastrophe and extinction of species.

Faced with Degrowth, economical losses, and lost faith in present development model, this unprocessed trauma once again defaults to hate and war.

The Transition models aims to present an alternative where we act, not to be rewarded but out of inner growth and necessity. A person to be inspired by and get courage from was 28 th years old Etty Hillsum, murdered in Auschwitz 1943: *"ought we not, from time to time, open ourselves up to cosmic sadness? ... Give your sorrow all the space and shelter in yourself that is its due, for if everyone bears his grief honestly and courageously, the sorrow that now fills the world will abate. But if you do not clear a decent shelter for your sorrow, and instead reserve most of the space inside you for hatred and thoughts of revenge-from which new sorrows will be born for others-then sorrow will never cease in this world and will multiply*" (Etty Hillesum, 1942).

Keywords: NA

Thematic Field: NA

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Epistemological (Be)Longings

Panel Session | Liberation Conversations: To Imagine and Build

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This paper will provide an overview of the theoretical framework and concepts that anchor the panel discussion. It will provide conference participants with an understanding that coloniality represents only one way that global society has organized social relations. There are many historical and contemporary examples that demonstrate perspectives about knowledge, existence, and relating that do not revolve around capitalist, white supremacist, patriarchal and heteronormative presumptions. Drawing from these we can imagine and build a pluriverse with values of affirmation and uplift of all that exists.

> *"They must learn how to write, research, and teach in ways that account for Indigenous realities as foundational."* *- Bonita Lawrence and Enakshi Dua*

> *"[H]ope that newly reconfigured worlds are possible - even as the old worlds continue to weigh us down."* *-Kamari Maxine Clarke*

> *"Ultimately the liberation of our thought from its colonized condition will require the creation of a new language...at this stage we are prepared to create new concepts to facilitate our approach to the subject matter..."* *-Marimba Ani*

There exists an endless number of contemporary problematics especially within the corporate university (and its academic enterprise and scholarship ventures) which animate the aims and vision of this fluid project we have titled Liberation Conversations.

One material problematic concerns the apparent limitations of western systems of knowledge to theorize, analyze and offer broad insightful critical accounts for the continuous injustices and human devastations unfolding across the world. Or taking the latter further, the very complicity of such western systems of knowledge in the origination and sustenance of the very problematics that these same western systems of knowledge are attempting to think through and purportedly resolve.

These limitations and complicities have accrued against unanswerable mounting critique of western systems of knowledge emerging from scholars, activists, communities, and social movements mostly situate outside the western world. In one instance, such critiques have directed our critical attention to the umbilical connectedness between western systems of knowledge and the realities of soul breaking injustice and devastation visited upon particularly peoples of colour outside and within the western world.

Another instance of critique has highlighted, in connection with the latter, the impossibility of western systems of knowledge to develop – as is needed – the epistemological protocols of its own undoing as a response to the human catastrophes it contributes to.

As such, scholars, activists, and communities who are geographically, politically, and/or intellectually delineated from the west have called for a new epistemology founded on Indigenous concepts and knowledges. Such a new Indigenous epistemology is to proceed and be derived from the rich and revolutionary offerings of Indigenous perspectives and systems of world making. And it is through such an Indigenous epistemology that we are implored to proceed in order to understand the contemporary and diverse forms of subjugation we face, to deconstruct modalities of oppression and (re)configure – materially and spiritually – a new and just world. Liberation Conversations are a set of experimental notes in contribution to the chorus call for a new world. The notes, in their subject matter and their envisioned schema of offering, do not only aspire to centre and render as foundational, Indigenous perspectives and systems of world making, the notes also specifically present and asset their own Indigeneity. Liberation Conversations achieves an Indigenous character and logic – a characterlogic - by precisely positing Indigenous concepts, realities and futurity as the primary epistemological portal through which to study the current world and (re)configure a new one.

As it concerns western systems of knowledge, Liberation Conversations does not position its content and themes at the point of the limitation of western systems of knowledge. Nor does it attempt to augment the shortcoming that such western systems of knowledge are ridden with. It also does not commit to exorcizing western systems of knowledge of its impurities and liabilities. Furthermore, Liberations Conversations does not project itself in the theoretical posture of established western systems of thought (existentialist, materialism etc). Instead, Liberations Conversations is intentionally and explicitly Indigenous. Its many limitless aims include the excavation of buried indigenous knowledge and the bringing forth of the rigors of such thought to bear while redeeming the liberatory consequences of such thought's nature.

Keywords: *Pluriverse, Liberation, Solidarity, Epistemology, Decoloniality*

Thematic Field: (5) Contributions of knowledge, technologies and organizational forms, developed within solidarity economy, commons and community-led initiatives, to biopolitical forms of social control (i.e. "technologies of the self"), as well as state-led strategies of "soft power" in international, regional and local relations. And (2) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities).

References

NA

Urban commons as social infrastructures of care: insights from the Scugnizzo Liberato of Naples

Panel Session | Decolonial and Feminist Perspectives on the Commons: Struggles epistemologies across Souths

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Feminist literature highlighted the connection between commoning movements and politicization of care work. Building on this analysis, recent research in the field of urban studies highlighted the connection between commoning processes and the creation of new infrastructures of care in the cities of Southern Europe which were most affected by austerity policies and, later, by the Covid-19 pandemic. This body of research consolidated the vision of commoning as an antidote to the crisis of social reproduction, that is, the aggravation of the contradiction between capitalist accumulation and the reproduction of human bodies and socio-natural cycles caused by the neoliberal economic turn. In the attempt to systematize this growing literature, I analyze in detail the relation between caring and commoning in the urban environment by identifying three main spheres of connection: the first concerns the reclamation of urban spaces, manifested by occupying and repairing abandoned and deteriorated buildings, which are revitalized by groups of activists or communities of inhabitants and transformed into commons; the second regards the establishment of a community welfare for the marginalized population groups, encompassing the solidarity initiatives and mutual aid networks organized within the reclaimed urban commons; the third one regards the regeneration of the social fabric, made possible by the production and reproduction of affects, relationships and shared feelings which emerge by acting in common. Finally, to better frame the relations between these three spheres of political action, I analyze the case study provided by the Scugnizzo Liberato, one of the urban commons of the city of Naples, a metropolitan area which in the last decade has been animated by a thriving commoning movement, which also managed to obtain legal recognition for its practice of urban self-government and community care.

Keywords: NA

Thematic Field: (1) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities); and (3) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy.

References

NA

Exploring possibilities of community-led initiatives to engage with local policy makers and citizens for collaborative action towards solidarity-based local provisioning

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This paper investigates strategies for collaboration of community-led initiatives (CLIs) which develop and experiment with solidarity- and commons-based forms of local provisioning. We define CLIs as activities managed by civil society actors from a particular community, who develop and experiment with innovative forms of provisioning for the sake of actively restoring, maintaining and creating ecological and social qualities in local or regional contexts (see e.g. Esteves et al. 2021; Penha-Lopes and Henfrey 2019; Seyfang and Haxeltine 2012; Smith et al. 2016a). Following the STEPS' pathways approach (see e.g. Leach et al. 2010; Smith et al. 2016b), CLI's approaches to provisioning represent counter-hegemonic pathways for economic organisation that involve associated narratives, i.e. diverging interpretations of local sustainability challenges and the corresponding potential strategies to tackle them. In their specific local contexts, the economic practices and narratives of CLI activists often radically diverge from established economic practices and the worldviews held by a majority of the local population. Nevertheless, we argue that – in order to realise their transformative potential – CLIs need to engage not only with local policy makers, but also with citizens from outside the 'activist bubble'. The paper addresses the following research questions: **What are various perspectives on sustainable local provisioning held by CLI activists, policy makers, and wider local populations around particular initiatives? What are the variously-favoured strategic options for building, in a collaborative way, a more favourable structural environment for sustainable local provisioning? How do different stakeholder groups perceive and appraise these provisioning options and why do they hold these views?** The paper employs a single-case study and uses an action research approach that included participatory workshops and multicriteria mapping interviews (e.g. Coburn and Stirling 2016; White 2017). Through this process, participants co-developed several concrete local projects that aim to foster solidarity- and commons-based provisioning in their community. Analytically, the paper offers a deeper understanding of diverging narratives around local provisioning processes and the strategies to overcome them to facilitate collaboration between CLI activists, local policy makers and non-activist citizens.

Keywords: *Community-led Initiatives; activist-policy collaboration; pathways approach; social provisioning processes; multi-criteria mapping*

Thematic Field: (1) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities); and (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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Solidarity Cities: Confronting Racial Capitalism, Mapping Transformation

Book Presentation

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We propose to present on the book, *Solidarity Cities: Confronting Racial Capitalism, Mapping Transformation* (University of Minnesota Press, forthcoming 2024), we have co-authored with Marianna Pavlovskaya and Stephen Healy. The book examines the aspirations, challenges, and critical geographies underlying efforts to construct post-capitalist solidarity economies in US cities that are deeply divided by race and class.

Over the past decade, we have witnessed remarkable grassroots ingenuity as communities across the US innovate with economic initiatives that prioritize ethical commitments over profit maximization. Cooperatives, community supported agriculture (CSAs), community gardens, and the like have proliferated against the backdrop of cascading social, economic, ecological, public health and geopolitical crises sweeping the globe. Such initiatives reorient the economy and social reproduction away from conventional capitalist norms and towards social equity, ecological sustainability, and community-based development. While a clamorous politics of anger seems to define these troubled times, it is also a moment where practices of solidarity have taken root in communities across the country and the world.

Such initiatives nevertheless typically fall out of mainstream studies of the economy, which focus instead on state budgets, for-profit capitalist enterprises, and the market economy. To the extent such initiatives are studied, they are generally treated in isolation from one another. This piecemeal approach reproduces capitalocentric epistemologies and the perception that radical economic alternatives occupy, at best, small niches in the economy. This book counteracts such tendencies by asking what new perspectives and geographies emerge when these diverse initiatives are empirically studied together as an urban solidarity economy—a Solidarity City—rather than in isolation from one another.

Authored with equal contribution by an economist, a political scientist, and two geographers, this book brings a distinctly interdisciplinary approach to its multidimensional subject matter. The book pushes Solidarity Economy research in new theoretical and empirical directions by deploying countermapping techniques along with a creative combination of spatial, quantitative, and qualitative methods to evaluate the solidarity economy's demographic composition, geographic contours, and economic impacts, with a focus on New York City, Philadelphia, and Worcester, Massachusetts as principal cases.

Beyond simply valorizing urban solidarity economies, the book empirically examines the race and class inequalities manifest within these economies. Some of the initiatives we analyze have arisen as collective responses to injustices coming out of the everyday workings of

conventional capitalist development. In other instances, race and class fissures materialize within both individual initiatives and the Solidarity Economy movement more broadly, despite the movement's appeals to norms of cooperation and solidarity. Like other social institutions in the United States, the Solidarity Economy bears the spatial imprints of the racial capitalist contexts out of which it grows. While crucial to address, these dynamics rarely receive direct attention in empirical studies, which tend to skirt internal divisions within Solidarity Economy movements in order to emphasize their positive potentials. Racial politics in particular have presented a challenge for the movement, which has experienced recent calls to "decolonize the solidarity economy." Both critical and hopeful, our book confronts such divisions directly by making race and class analysis central to our discussion of the Solidarity Economy's emancipatory potential. In the process, we broaden our initial theoretical frameworks (e.g., diverse economies and solidarity economy) through a rigorous engagement with scholarship on racial capitalism, black geographies, and other critical race theory research that examines both the structures of racial oppression and cooperative social and economic practices that have long worked against those structures.

Three contentions organize this book. First, we argue that, when viewed in the aggregate, the Solidarity Economy has a larger spatial footprint and a more significant economic impact than one might otherwise surmise given mainstream representations of the economy. In particular, we show that major urban areas in the United States already contain elements of the solidarity economy. We use the term Solidarity City to refer to an alternative spatial imaginary that draws attention to the concentration and growing networks of such elements in urban areas. Second, we argue that many of the race and class divisions that underlie modern urban life in America are also present within the Solidarity Economy even as parts of the movement work to confront racial capitalism and its consequences. These fault lines manifest differently across diverse sectors (e.g., food co-ops, community gardens, credit unions) and geographies. Mapping and analyzing these geographies in our research sites constitute a major empirical basis of the book. Third, we argue that many of the normative and practical resources for confronting and ultimately transforming this fractured landscape can be found within the Solidarity Economy movement itself, which is diverse and rich with examples of initiatives working towards racial and class justice. It is in this sense that solidarity economies are sites of social transformation that the book attempts to put on the map.

Keywords: NA

Thematic Field: (6) Structural Inequalities and the challenges faced by minorities and other disadvantaged groups.

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NA

Consumer cooperatives in Catalonia: contested commons between emancipation and cooptation

Panel Session | Urban food commons: challenges and opportunities

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Commons have received much attention in the last decades as potentially emancipatory forms of social organisation. In a context of growing urbanisation where cities are at the forefront of capital accumulation, urban commons have turned out to be particularly relevant and to face very specific challenges (Huron 2015). It is especially so for reproductive commons, which are much exposed to the aggressive dynamics of urban enclosure.

However, reproductive urban commons are also strategic and have high political potential due to their central contribution to grassroots autonomy (De Angelis 2017, Federici 2018).

Thus, practices of urban food commoning emerge as a very relevant category of analysis that can contribute to advance the transition to post-capitalist alternatives. However, the literature on urban food commons is scarce and it remains an undertheorised topic. Relevant exceptions include studies of community gardens and kitchens (Scharf et al. 2019), public fridges (Morrow 2019) or gleaning practices (Morrow 2020). In my presentation, I want to contribute to the literature on urban food commons by investigating the Catalan consumer cooperative movement.

Consumer coops are groups of urban dwellers that get together and establish relationships with (mostly local) organic producers in order to organise their food provisioning. They are contested spaces where self-organisation, direct democracy and solidarity coexist with market exchange and an economicist logic. Therefore, they embody a tension between commoning and capitalist vale practices. In my presentation, I will reflect on this contradiction and explore its political implications. To do so, I will use a commoning framework that considers materiality and subjectivity as equally important dimensions of commons (Ruiz Cayuela 2021). Regarding materiality, I want to investigate to what extent consumer coops are effectively diverting resources from capitalist to commoning circuits and contributing to building grassroots autonomy. It is crucial to explore the multiscalar relations that emanate from consumer coops and their potential in shifting food regimes. It is also important to look at accessibility and critically analyse if consumer coops have become middle-higher class collectively private spaces (Stavrides 2016). Concerning subjectivity, I am interested in the potential of consumer coops to challenge capitalist common senses and producing commoning subjectivities through the doing in common. It is crucial to understand the role of money and exchange value, and to what extent they undermine the prefigurative potential of commoning. Moreover, it is also important to understand whether the commoning practices that take place within the coops transcend the boundaries of the

group and thus have potential to spark deeper socio-ecological transformations. Do consumer coops act as reproductive commons that contribute to advancing an emancipatory post- capitalist transition? Or are they coopted spaces where commoning practices are put to the service of capital?

I have conducted this investigation following a militant research approach, a politicised and situated form of research that seeks to co-produce knowledge for social struggle and become a form of political intervention in itself (CCC et al. 2012). Militant researchers deny the neutrality of science and position themselves within a particular struggle with the aim of developing relevant insights that can support particular groups or social movements (Halvorsen 2015). In my case, I am interested in developing alternatives to the agri-business model based on the principles of agroecology and food sovereignty, and I have actively practised urban food commoning during the past six years in consumer coops, urban gardens and community supported agriculture. This first-hand involvement has allowed me to use militant ethnography, a qualitative methodology in which the first-hand experience of the researcher is emphasised (Juris 2007). The empirical material that I have used, thus, consists of my personal experience of being a member of consumer cooperatives in the towns of Badalona and El Masnou. It is important to highlight that the tensions addressed here have been recurrent topics of discussion internally in both groups. Therefore, my aim is to produce insights that can contribute to the ongoing debates about the role of consumer coops in the post-capitalist transition.

Keywords: *urban food commons, urban food sharing*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of “soft power” in international, regional and local relations.

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The Governance of Initiatives Enacting Food Sharing Commons in European Cities: Insights from a scope review

Panel Session | Urban food commons: challenges and opportunities

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Food sharing is increasingly making its way in cities, offering new opportunities to shape more sustainable urban food systems. Food sharing initiatives are practices carried out by formal or informal organisations that collaborate in growing, cooking, eating or distributing food, as well as share food-related skills, spaces and tools. There is actually a wide range of things that can be shared, from the material stuff of food (e.g. unprocessed crops, cooked food or seeds), to products (e.g. processed food or tools for growing and cooking) and services (e.g. systems for the provision of redistributed food), as well as capabilities (e.g. growing or cooking skills) and spaces (e.g. fields, allotments, gardens, kitchens or logistics infrastructure) (Davies et al., 2017). There are different types of food sharing initiatives, as well as stakeholders involved, organisational forms and modes of sharing. Some of these activities are transactional, meaning that are typically (but not necessarily) commodified, profit-oriented and focused on achieving efficiencies in existing systems while others have a more transformational ethos, consider food as commons and seek to change power dynamics and social relations (Davies, 2019).

Food sharing initiatives operate within a complex, fragmented and multilevel policy landscape. They are affected by norms and regulations from a wide range of sectors such as food safety, urban and regional planning, social services or culture. By and large, this policy

landscape considers food as a commodity sidelining other non market-based conceptualizations, meanings and relations that we establish around food, such as food as commons (Vivero-Pol, 2013) which rely at the heart of many food sharing initiatives.
Commons is here understood as a "self-organized system by which communities manage resources (both depletable and replenishable) with minimal or no reliance on the Market or State" (Bollier, 2014:175).

The topic of this paper addresses two interrelated issues: on the one hand it examines the landscape of food sharing governance in Europe: the social, economic and environmental impacts of food sharing activities and its main enablers and challenges, both in terms of external structuring elements (i.e: regulations), as well as the internal elements (i.e forms and social relations within the organisations). On the other hand, the paper explores the differences between initiatives that engage in what I call food sharing commoning and those that do not engage in it. While many of these initiatives have a community-based component, not all of them mobilise nor articulate themselves around the concept of food as commons. What are the characteristics of food sharing initiatives that endorse a food commons framework? In this paper I will argue that food sharing initiatives offer a wide range of positive impacts that should be socially and politically recognised as well as face multiple policy barriers that hinder its potential to create more sustainable food systems. The positive impacts show how food sharing commoning initiatives transcend the dominant reductionist and commodified meaning of food and include, as Vivero-Pol also points out (2013) a multiplicity of meanings embedded in it: food is materiality, a gift from nature, a source of energy, a human right, an expression of culture and place, a channel to build community, a potential driver of environmental negative impacts, an indicator for social inequalities, a source of pleasure and a conditioning of health. Additionally, the commoning of food in these initiatives implies engaging in food-based spaces experimenting with renewed social relations and processes of collective governance, promoting self-organising practices (that increase agency, collective responsibility and trust within their organizations, while stepping away from the individualistic and dominant neoliberal frames (Morrow, 2019).

The study was conducted through an international scope review on food sharing governance in Europe, in accordance with the JBI methodology for scoping reviews (Peters et al., 2020).

A total of 64 papers were reviewed. Studies published between 2015 and 2023 were included as in 2015 the Milan Urban Food Policy Pact was created and it marked a landmark for urban food policy. The databases searched included Scopus and GoogleScholar. Additionally, hand searching content was performed through reference lists of identified articles and using the artificial intelligence engine ResearchRabbit.ai.

Stemming from the results, this paper also aims to identify key multilevel policy recommendations to advance food sharing across the EU. This will help grounding the discussion onto an applied policy arena. Food systems need urgent and significant

transformation to become more just and sustainable. Food sharing initiatives are rapidly changing the urban foodscape and offering new opportunities to shape more sustainable urban food systems despite facing complex governance challenges. Governance architectures play a key role in expanding and strengthening sustainable food sharing, through the appropriate governance of FSIs and other food system actors. Food-sharing initiatives are part of food systems and play a role in their transition towards more sustainable forms. Therefore, FSIs need to be considered when reshaping governance dynamics, and particularly in the development of international, national, regional or local food-related policies and programs.

Keywords: *urban food commons, urban food sharing*

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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On the Margin of Digital Capitalism

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Worldwide, capitalist digital platforms are increasingly dominating the economy. The latest survey reports the value of the top hundred platforms worldwide to 15.5 trillion dollars (The Platform Economy, 2021). The last twenty years have seen the emergence of platform capitalism (Srnicek, 2017). Digital platforms and their extractive logic pervade every aspect of society and life (Van Dijck et al., 2018; Huws, 2014). However, this capitalist degeneration of platforms is only one of the possible outcomes, as also testified by the optimist classification of the early 2000s about the digital economy and the spread of labels such as sharing economy and collaborative economy (Sundararajan, 2016). From the beginning of the Internet Revolution, alternative experiences and social movements within the digital economy have spread.

In the early 2000s, digital commons emerged (Benkler, 2007). However, most of these alternative experiences quickly failed, with a few exceptions such as Wikipedia (Benkler, 2020) and a few others. Currently, a young and digital cooperative movement is trying to emerge in reaction to the triumphant platform capitalism of the last twenty years.

The working paper I present is titled «On the Margin of Digital Capitalism». It constitutes a first attempt to map alternative digital economic experiences that are informed by alternative and anti-capitalistic logic. The classification will primarily consider promising platform cooperatives with more than ten employees, but also the resilient digital commons and other digital realities at the margin of the digital economy. Among the variables considered in the taxonomy, there will be a brief description of these experiences, their legal form, the number of workers employed and the co-owners of these platforms, the number of users and producers that use them, the amount of capital involved, their financial relationship (i.e. where their original capital come from), their relationship with blockchain, their governance, the community and the expertise behind them.

A map[16] of all platform cooperatives in the world already exists, but this classificationdoes not consider other non-cooperative experiences, and it does not take into account all the variables listed early. To my knowledge, such a complete classification of digital economics alternatives has never been attempted. The map will be a valuable tool in social movement studies and in digital and economic sociology to select case studies and it will be an opportunity to discuss the counter-movements (Polanyi, 1944, Zygmuntowky, 2018) within the digital realm.

Keywords: *Platform, Capitalism, Cooperativism, Map, Counter-movement*

[16] https://directory.platform.coop/#1/31.1/-84.8 .

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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Towards an Ubu-ntu Co-operative Model

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Short description of experience

In 2015, a group of independent media and publishing workers in South Africa, myself among them, founded a cooperative to agitate for more equitable material relations and outcomes in the sector. We called on the African philosophy of ubu-ntu (humanness) as the basis by which our cooperative would organize and operate. The philosophy offers a locally relevant and compelling model for cooperative ethics, governance and economics (Okem &

Lawrence, 2014). However, it is conspicuously absent in South Africa's cooperatives policy and related laws, which require that cooperatives organize and operate based on a set of values and principles that originate in 19th century England (Molefe, 2021).

Since this encounter with disregard of indigenous African knowledge, I have been investigating ubu-ntu as a holistic approach to cooperatives and the wider social and solidarity economy (SSE).

In this presentation, I share preliminary reflections from my most recent effort: a commune of nonfiction writers that is applying, exploring and mapping an ubu-ntu cooperative model that I developed.

Brief contextual analysis

The African philosophy of ubu-ntu is foundational to knowledge and practices of cooperation in and of Africa (Hossein & Kinyanjui, 2022; Okem & Lawrence, 2014; Okem & Stanton, 2016). In its strongest articulation, ubu-ntu proposes that a person is and becomes a person through relations with other beings (human or not, and including the living, dead and yet-to-be-born) and also that seeking harmony in and thorough these relations is both a condition for and state of becoming and being an ethical person (Ramose, 2002, 2015). Ubu-ntu has, thus, important organizational and operational implications for cooperatives as autonomous associations of persons with the SSE.

However, ubu-ntu and the histories, knowledge, organizational forms and practices informed by the philosophy are overlooked in scholarship on cooperatives and SSE, even in African contexts.

They are also not recognised officially by the International Cooperative Alliance (ICA), purported representative of the global movement. As with much of the scholarship, the ICA explicitly states that its globally dominant values and principles for cooperatives come from western European histories and traditions (MacPherson, 1996). Ubu-ntu is also not recognised in the Promotion of Cooperatives Recommendation (No. 193) of the International Labour Organization (ILO)—a non-binding international labour standard based on the ICA's Eurocentric values and principles. Since its adoption in 2002, Recommendation 193 has been influential in much of the global South and served as the epistemic frame of South Africa's 2004 cooperatives policy (DTI, 2004; ILO, 2015).

A decolonial epistemic perspective (Dastile & Ndlovu-Gatsheni, 2013) reveals this disregard of ubu-ntu as an outcome of coloniality, specifically the ongoing negation of African epistemic agency (Ndlovu-Gatsheni, 2018). This is not to say policymakers in South Africa had no agency as epistemic actors. Rather, the situation illustrates an observation by the South African National Planning Commission on the country's developmental challenges and their underlying causes.

Having identified colonialism and apartheid as the roots of present-day poverty, inequality and unemployment, the Commission said post-apartheid policies had yet to free the country from these roots in part because policymakers proved susceptible to "the latest

international fad" (NPC, 2011, p. 23). This observation, however, captures only one side of a transaction unfolding in what is best understood as an unregulated global marketplace for economic and social policy and development ideas. On the other side are often invisible, unaccountable local and international actors hawking concepts and approaches to receptive policymakers, particularly in young liberal democracies, with at times immodest claims of potential outcomes and funding to domesticate the proposals (Alasuutari & Qadir, 2014).

The difficulties of this exchange are not necessarily that the concepts and approaches are exogenous. Rather, it is that their ideological predispositions orientate them to reinforcing historical epistemic and material realities, patterns, categories and taxonomies, undercutting their supposed potential to reveal alternative equitable paths and forms of economic, social and ecological development and wellbeing (Maul et al., 2019; Mkandawire, 2011; Mpofu, 2018). In young liberal democracies, such concepts and approaches are further presented as universal evidence-based conduits to modernity and futurity, with evidence being past experiences in the global North. In addition, state ratifications of international conventions that incorporate these concepts and approaches introduce into the domestic policy arena both norms that dictate the epistemic foundations of government action, with little heed of domestic knowledge and knowledge systems, and also predetermined policy goals that the public deliberation process, a cornerstone of democratic governance, are unlikely to change (Mkandawire, 2011).

South Africa's 2004 cooperatives policy is a case in point. Guided by Recommendation 193, the country's policymakers inscribed the ICA's Eurocentric values and principles into the policy and subsequent laws and regulations. The recommendation was particularly helpful to the governing African National Congress (ANC) as it provided a ready-made means to pursue the party's ambitions for a "mixed economy which includes state and private capital as well as cooperative, worker-based, community and other forms of social ownership of the means of production" (ANC, 2012, p. 4). In this dynamic, where domestic political ambitions connected with still- persisting global colonial knowledge hierarchies and circuits, ubu-ntu was cast aside, even as the government's own research concluded that the philosophy was an appropriate basis for cooperatives to organize and operate (DTI, 2009).

Innovation in political, environmental or societal terms

At least seven features (see Figure 1) distinguish the ubu-ntu cooperative model used by our writers' commune from hegemonic models of European and Anglo-American tradition. These features make the model an inherently substantively inclusive and ecologically sound approach to meeting human needs and aspirations through SSE and commons as fields rooted in solidarity, cooperation, sharing, democratic governance and sustainability.

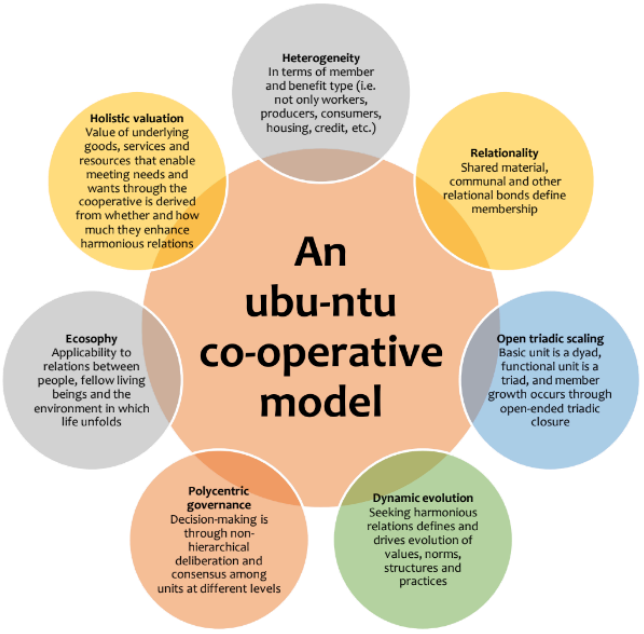


Figure 1 Features of an ubu-ntu co-operative model

Main challenges and future trends

More work is needed for the model to fulfil its potential. The work required will be on further developing the model itself in the wake of and amid the systemic disregard and on dismantling colonial hierarchies and circuits of knowledge in scholarship, advocacy, policy and practice of SSE at a global scale.

Keywords: *Cooperative models, decoloniality, ubu-ntu philosophy, epistemic justice*

Thematic Field: (2) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities)

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Making an enemy of your kin: Livelihoods, development, and marginalization in the Jordanian South

Panel Session | Decolonial and Feminist Perspectives on the Commons: Struggles epistemologies across Souths

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The West Asia North Africa region is often defined by its environment, with much of the research and policies surrounding managing environmental resources and issues are framed as demography vs. geography. This is also fueled by narratives and imaginaries that WANA environment, climate, and resources, characterized by sprawling deserts and arid landscapes that are unused and unusable and need to be controlled and transformed in order to have value. Much of this stems from colonial imaginaries that have laid the base for policies and practices utilized to dispossess rural communities and nomadic tribes and limit resource access and control. Despite claims of ongoing development projects, rural communities and especially those in the arid steppe (Badia) continue to face poverty and marginalization. Attempts at sedentarization and shifting livelihood structures from agriculture and pastoralism to military and government employment were initiated in many of these locations only to be rolled back with the neoliberal turn leaving many families unemployed and unable to return to their traditional lands and ways of life. The encroachment of development agencies and private investments into parts of the Badia for tourist, mining, and agricultural development renewed tensions around land and resource access, environmental justice claims, and competition over livelihood opportunities.

As such, many communities struggle with inter- and intra-community conflicts and sense a loss of traditional solidarity and reciprocity relations. These dynamics are not unique to WANA or Jordan, they feature in many post-colonial contexts. In the region, however, very little is understood of the conditions and realities of rural and Badia communities, especially when it comes to researching local knowledges, informal institutional dynamics, tribal relations, and livelihood and resource strategies within these communities.

Despite the similarities between the challenges facing Badia and rural communities and other indigenous community struggles, they are rarely discussed as part of the lager indigenous struggles happening around the world. In this presentation, I will outline some of these tensions that complicate locating and understanding indigenous knowledges, struggles, and resistance in Jordan. Building on my own fieldwork with three communities in the Jordanian Badia/southern highlands, I will discuss 1- how colonial and post-colonial imaginaries and resulting development approaches impacted local knowledges and reciprocity dynamics. 2- the tensions around indigeneity, 3- challenges to my role as a researcher attempting to research and understand marginalization in this context.

Keywords: NA

Thematic Field: (1) Indigenous epistemologies and popular knowledges (epistemologies of traditional peoples and communities); and (3) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy.

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Other economies that support Chinese activism

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In this paper, I probe into economic transactions that made Chinese activism possible in the 1990s and early 2000s among dissidents and activists who introduced NGOs into China. I examine strategies for obtaining resources for activism through non-monetary markets. This paper tracks three different backgrounds for the alternative economies that supported collective self-organization by Chinese dissidents and early NGOs. The first relies on Confucian in-group moral transactions to maintain proper social roles; the second is based on socialist use rights (in contrast to exclusive property rights); and the third is the second economy, or what I call minjian 民间 (people's own) economy, in the niches of the planned economy. All these alternative economies allowed activists to obtain resources, often pirated from the state sector. These economic options opened opportunities for groups without official registration, bank accounts, and other prerequisites for market transactions. They were cheap for activists who did not have much money to spend. These options required investments in the maintenance of human relations, but Chinese intellectuals were rich with networks and social skills to navigate these networks.

Currently, the neoliberal economic reforms are squeezing out alternative economic transactions. Monetized opportunities, such as donations or rentable spaces, are now available in the market. Simultaneously, NGOs face outside pressures to adjust to market-economy solutions, including demands for accountability for donors and the tax office.

Keywords: NA

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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Political Economy of Forest Rights of Scheduled Tribes (*Tribals*) in the Gadchiroli District of Maharashtra

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Four hundred seventy-six million indigenous people live in the world across 90 countries. Their contribution to the world's population is 5 per cent, but 15 per cent of their population accounts for the poorest. India is home to 705 ethnic groups that are recognised as Scheduled Tribes. The Scheduled Tribe (ST) is a colonial construct coined by the British Empire. STs constitute 8.6% of the total population of India, which is 104 million. Many ethnic groups claim ST status but are not officially recognised by the government. Therefore, the total population of STs will be higher than the official count. STs (aka Tribals) are the most marginalised community in India, and their livelihood substantively comes through the forest; other forest-dependent communities also hugely rely on the forest for their survival. After Independence, the Indian State did not recognise STs forest rights to land and forest resources and their situation exacerbated when unsurveyed community lands under the princely State, zamindars, and private landholdings were transferred to the forest department by issuing blanket notifications labelling them as protected forests (Bose, 2010).

A similar situation was aroused after the Ministry of Environment, Forest and Climate Change of India (MoEFCC) produced a new draft of the 1927 Indian Forest Act (IFA) and the

2020 Environmental Impact Assessment (EIA) with significant amendments for public scrutiny. It was speculated that these changes would influence the 2006 Forest Rights Act implementation process (Trivedi, 2020). The 2006 Scheduled Tribes and Other Traditional Forest Rights Dwellers (Recognition of Forest Rights) Act, aka Forest Rights Act (FRA), is a result of a long tribal's struggle and the social movement. The FRA, was enacted by the Parliament of India to undo the 'historical injustice' against the forest-dwelling scheduled tribes and other traditional forest dwellers integral to the forest ecosystem. It provides rights to live and hold in the forest land under the individual and common occupation for habitation or self-cultivation for livelihood; community rights such as nistar; rights of ownership; other community rights; rights pertaining to community tenures of habitat and habitation for primitive tribal groups and pre-agricultural communities; rights to recognise disputed lands; rights for the conversion of Pattas or leases issued by the local state authority are some of the crucial provisions. Forest land tenure reform in public forest landscapes has occurred over the last fifteen years in India, but worldwide has been thirty years; such reforms started appearing more effectively at the global scale in the mid-1980s with aims to expedite the recognition of human rights and two critical aspects – to recognise the rights of poor forest dwellers and environmental reasons. It has been observed worldwide that national forestry and wildlife agencies do not recognise 750 million indigenous and other forest dwellers' peasants' claim rights as legitimate (Kashwan, 2017). Tenure and property rights are intrinsic features of forest dwellers and other traditional forest dwellers communities in India. In historical accounts of the colonial period, shifting cultivation was discouraged and regarded as a primitive and futile form of agriculture compared to plough cultivation. The colonial state inserted the forests into the commercial economy, significantly undermining the ecological grounds of subsistence practices such as hunting and gathering. It introduced the modern scientific management of forests to commercialise the forests and their products, which opened a critical source of avenues for the government (Guha, 2014). The post-colonial State of developing countries deployed their massive centralisation efforts within the welfare state's imagination, including census, regulating, managing, and monitoring the population.

Another hand, national leaders used welfare state techniques to address redistribute justice in the hinterlands, where the spatial inequalities transcended by territorial politics further created a complex set of social, economic, and political inequalities (Kashwan, 2017). The paper is based on a qualitative study conducted in the Gadchiroli district of Maharashtra. It reflects upon the contemporary land rights situation in fifth-schedule areas after the enactment of FRA. Moreover, it further elaborates on the nature of the Indian State towards tribal development in general and how it has made deliberate attempts to dilute the FRA legislation by amending the Environment Impact Assessment Notification 2006 and passing the Forest Conservation Amendment Bill 2023 in Lok Sabha (Lower House). These proposed alterations by the central government will impact the land rights of tribals in myriad ways, further pushing them to marginalisation.

Keywords: *Marginalisation, land rights, scheduled tribe, and Forest Rights Act*

Thematic Field: (6) Structural Inequalities and the challenges faced by minorities and other disadvantaged groups.

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Burungu: Mutooro Cooperative Agriculture in Post-Colonial Uganda, 1960s-1980s

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Uganda gained independence from British Imperial Rule in 1962. The country is named after the "Baganda" kingdom, one of several tribal-kingdoms historically sovereign in the region. In the years following independence, Uganda experienced periods of violent conflict and political instability. The current president, Yoweri Museveni, took power in 1986 after following a six year guerilla war and struggle for power. The period from the late 1970s to the present has been marked by corruption, meddling from mal-intentioned international state and corporate actors, and infrastructural dysfunction. This paper explores the story of one region in Tooro, in the Western part of the country near the congolese border, between the 1960s up to the beginning of Museveni's regime. Specifically, we explore the agricultural training center and home-stead formed at "Burungu" our family home. The story of Burungu is a case-study of innovative and restorative co-operative agricultural organizing that occurred in rural places after the departure of British imperial authority. Rural communities are-organized into convivial and communal structures that were restoring food sovereignty to the region. The predatory international finance initiatives of the 1970s, by actors like the IMF, U.S. State Department, and International Corporations, sought to re-create a dysfunctional neo-colonial third world, through engineering dependence on "foreign aid," and selling industrial agricultural inputs and products. These international forces reached

Tooro, either directly or atmospherically, and the post-colonial resurgence of food sovereignty and self-determination was seriously hampered. Furthermore, the new Independent Ugandan government struggled through the common postcolonial predicament, of recreating and sustaining the anti-Indigenous attitudes and systems set in place by British colonizers and imperialists. The ancestral tribal kingdoms became politically suppressed by State-ists, (often groups utilizing the state systems to further regional/ethnic/tribal superiority via British designed militarism.) The emergence and decline of Cooperative Agriculture in Tooro is an abundantly useful resource in the historical and comparative study of decolonization, specifically as it relates to food systems analysis and food sovereignty. Many of these indigenous community models and organizational tools deteriorated in the decades of post-colonization and incomplete processes of decolonization. Those that did not deteriorate persist in some form to the present day, and offer a window into the expansive creativity and strength of will demonstrated by Tooro people taking their subsistence back into their own hands. Our findings here, are that decolonization of our food systems specifically is not only abundantly possible, but has already been done, and that the threat of re-colonization (via reified forms like corporatization, international liberal saviorism & aid projects, re-sprouting of colonial patriarchy) is ever-present.

While these communal modes of agricultural organization were able to emerge (through innovation and reclamation) and offer possibilities for new futures, the region regressed and collapsed into engineered dysfunction. We know this broadly falls under the term “neo-colonialism,” as many argue that colonialisms here and elsewhere were never actually halted and continue in reified forms. No matter our revolutionary alternatives to colonial structures, and colonial food systems specifically, we are always at risk of descending into extremes of imperial patriarchal racial capitalism wielded through liberal internationalism and corporatism, specifically if our economic systems are not fully de-colonized and re-indigenized with haste. The stories from Tooro are an example of progress towards expulsion of colonial logics, and subsequent regression with the re-sprouting and reification of colonial logics in conditions of incomplete feminist revolutionary processes.

Keywords: *Tooro, Ugandan Tribal Kingdoms, British Imperialism, Cooperative Agriculture, Colonial Agriculture, Ugandan Independence*

Thematic Field: (2) Indigenous epistemologies and popular knowledges.

References

Family oral history

The challenge of creating Community Pluriversity, as a Common of Knowledge

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The Community Pluriversity (CP) was created on the 18th of December 2021, at ISCTE - University Institute of Lisbon, by 61 members from 16 Lisbon Community Groups, constituted as a Community Pluriversity Assembly (CPA). Community Pluriversity is:

- A platform for creating, sharing and disseminating plural Knowledge, from diverse origins and with diverse characteristics (academic, popular, theoretical, practical, systematised, lived, deductive, inductive, rational, emotional...), in other words, an "ecology of knowledges" (Santos, 2007) - therefore Pluriversity;
- Originating, in great part, in Communities and aiming primarily to respond to their problems and needs and to promote their Welfare and Well-Living - therefore Community.

It is inspired and born out of the dynamics and processes experienced and lived in the various Community Groups (CGs) of the Metropolitan Area of Lisbon (currently 26), São Tomé and Príncipe (2) and Angola (2) and the Community Forums of the municipalities of Santa Maria da Feira (21) and Arouca (5) - cf. Amaro (2018), Ferreira and Amaro (2021), Amaro (2022) and Amaro and Ferreira (2023).

Community Groups are informal platforms, which bring together the participation of local communities, either individually or collectively, with the partnership of public and private institutions which intervene in the territory, to jointly identify the problems and needs of the Community and to claim and/or build the solutions and answers to those problems, with the aim of improving its Welfare and Well-Living - cf. Amaro (2018), Ferreira and Amaro (2021), Amaro (2022) and Amaro and Ferreira (2023). The first CG was created in 1993, in a social housing estate in Lisbon, and later emerged in other areas of Lisbon, mainly in social housing estates, then in other districts of the Lisbon Metropolitan Area and, more recently, in other regions of Portugal and in other countries.

In Community Pluriversity there are no "students" and "teachers", but all are Learners. There are also no "classes", but rather "Shared Knowledge Sessions" and, instead of a "scientific council", there is a Committee of Systematisers and Inductors (CSI), made up of 22 members, 11 with higher academic qualifications (masters or doctorate - the "Systematisers") and 11 without such qualifications, who may be formally illiterate (the "Inductors"), 11 women and 11 men. Moreover, CP has no building, as its places are everywhere, where you can learn and share Knowledge, including in the streets.

It is based on the co-construction of Knowledge by all its participants, and therefore, opens up the avenues and sinuous alleys to the co-construction of Reality itself (cf. Berger and Luckmann, 1966), in the antipodes of the Objectivist and Positivist scientific paradigm, which has dominated the (Social) Sciences over the last century (Kemmis, McTaggart & Nixon (2014: 5-6).

In essence, the CP seeks to mobilize, share and value a plurality of Knowledge from various origins and to co-construct new Knowledge, with community utility. In this way, it is intended to commoning Knowledge, making it a Common, owned, managed and used by the community and not only by academics, privately. Knowledge thus becomes a co-activity (Dardot and Laval, 2014), in a rhizomatic logic (Varvarousis, 2020).

Keywords: NA

Thematic Field: (4) Contributions of solidarity economy, commons and community-led initiatives to emancipatory movements, deepening democracy as well as civil society-led strategies of "soft power" in international, regional and local relations.

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