

## Day 1

### Panel I. Ideologies, Tools, and Advocacy

Keynote Speaker: Maywa Montenegro de Wit



Maywa Montenegro de Wit's research draws on political ecology, science and technology studies, and rural political economy in research on transitions to agroecological food systems. Her past and present projects span the development of new biotechnologies such as CRISPR/Cas, the emergence of grassroots movement-scientist research partnerships, and politics of knowledge in and around the advancement of agroecology, food and seed sovereignty, and commoning alternatives to intellectual property.

Along with several other scholars, Dr. Montenegro de Wit has been working to research, document, and critically appraise the FSS approaches, including with policy briefs, op-eds, and sign on letters ([collected here](#)). This includes encouraging scholars and practitioners to join the [scientists' boycott](#) and to support the [No New 'IPPC for Food' letter](#) to policymakers. She simultaneously supports and participates in the [Peoples' Counter-Mobilization](#), comprising roughly 600 Indigenous and peasant organizations globally who are contesting the legitimacy of the FSS process.

***The contradictions of conviviality (and their resolution)***  
**Graeme MacRae, Massey University, Aotearoa New Zealand**

I live in a forest and I like to think of trees as my friends. But when they fall on my roof, or even dare to obstruct winter sun, my sense of conviviality is outraged and I respond with un-neighbourly violence - cutting them down with only the briefest of apologies (but heavy heart). Forest-dwellers everywhere have always had more pragmatic and less sentimental relationships with trees than do urban dwellers. All convivialities exist in tension with the sometimes divergent interests of the parties involved. Most traditional cultures have ideologies of conviviality with the natural world and practical means for maintaining this harmony. But practice does not always reflect ideology. For example, Balinese culture involves sophisticated ideas and ritual practices for maintaining mutually beneficial relationships between human, natural and supernatural worlds. Despite this, multifaceted environmental degradation and resource depletion have occurred at an accelerating pace over recent decades.

This paper reflects on the widespread contradictions between ideologies and practices of conviviality, and upon (perhaps) less contradictory approaches through consideration of two detailed (more-or-less ethnographic) accounts of ethnobotanical systems of ideas/practices:

1. (The early) Wade Davis' accounts of the relationships between plants, hallucinogenic substances, supernatural beings and humans in the practices of central and south American shamans.
2. Robyn Wall Kimmerer's rediscovery of the ethnobotanical dimensions of her indigenous heritage ("the wisdom of plants"), bringing this into engagement with her formal expertise in botany and trying to practice them in her everyday life.

Graeme MacRae is a senior lecturer in Anthropology at Massey University who has conducted ethnographic research in Indonesia (mostly Bali, but also Jogjakarta) and occasionally India, on an annual basis since 1993. His research has covered many topics including religion, politics, architecture, disaster recovery, waste management and food/agriculture, as well as development and environment issues generally.



***Between a rock and a chainsaw: Convivial tools, labour productivity and European peasants***  
**Simon Popay, Coventry University, U.K**

Agroecology argues for a return to more labour-intensive, small-scale and community-oriented farming practices. Yet in the face of the ongoing simple commodity production 'squeeze' and highly urbanised populations, many small farms in the global North today are unable to integrate labour beyond the household. Instead, they rely on a range of 'convivial', yet industrially manufactured tools and technologies. These technologies often rely on unsustainable fossil fuel or other energy sources and reproduce a capitalist logic of labour productivity growth on small farms.

I combine research on small farms in in Cornwall, UK and Calabria, Italy, with Illich and Gorz's distinction between autonomous and heteronomous economic sectors to explore the contradictions and challenges facing agroecology in Europe. I argue that agroecology and food sovereignty have inadequately questioned the relation between small-scale farming and manufacturing. Only by addressing, and radically re-working, this relationship can social and ecological metabolisms be re-localised and re-articulated.



I am just finishing a PhD in political ecology and rural sociology at the Centre for Agroecology, Water and Resilience in Coventry University. My research looked at agroecology and alternative farming in the peripheral European regions of Cornwall and Calabria. I come from an academic background in philosophy, economics and development studies, and I have worked in economic development, environmental and health policy. I also have a growing focus on research in the Middle East and Turkey, where I am currently based

### ***Social movements as living labs of conviviality and their (in)formal transnational context in the Balkans*** **Milica Kočović De Santo, Institute of Economic Sciences, Serbia**

The paper aims to conduct analysis based on theories and concepts that help us understand factors of influence (economic and non-economic) that constitute conviviality in contemporary times. Based on new institutional economic analysis, it will be possible to bring synthesis (through contextualization, interpretation, conclusions and findings) for future alternative supportive proposals. The results will be the reflection(s) on the main research question: How else does the nexus of environment, agriculture, climate, and biodiversity encourage cross-cutting conversations and collaborations among political ecology, anthropology, ecology, art, policy, and more on mutual dependencies among humans, plants, animals, and the planet?

Conviviality will be analyzed as a multidimensional and multilayered phenomenon. In the first place, it is a cultural phenomenon (Culture as a man-made part of the environment (Herzkovitz 1948) mainly anthropological and cultural studies approaches, as a set of virtue values such as solidarity (spreading it from among humans to human-environment) that brings the importance on non-material importance of leisure and free time. Secondly, conviviality will be analyzed as an interdisciplinary conceptual vision, referring to sciences and theories covered by the research question.

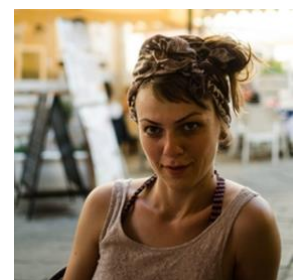
From fundamental conceptual lens (Ilich 1970s), over political ecology and different degrowth views, including critical cultural studies and post-Marxist theoretical approaches crossed with political economy, to Convivalist Manifesto (2020) by which I will stimulate innovative theoretic, conceptual and practical framework of research. This paper focuses on the periphery and global south issues under the same global and specific local challenges.

The methodological approach will include mainly qualitative methods. Starting with desk research, critical discourse analysis, new institutional economy analytical framework, will capture the evolution of influence on conviviality (macro organizational, micro organizational, economic, non-economic). Some ethnographical methods will enable us to go beyond theoretical research involving rising ecological (social) movements in Serbia by seeking factors that brought solidarity awareness with Balkan activist movements, despite common challenges and unresolved obstacles related to dissonant heritage. This will help us discuss the second important research question: Do actions of convivial solidarity connect agrarian movements transnational and even beyond agrarian issues? Finally, by the field observation, participation in the activity, mainly relying on bottom-up approaches, it will be possible to bring transdisciplinary integration of knowledge to the third research question: What can scholars, community leaders, advocacy, practitioners, and artists do in efforts to understand and further multispecies connections?

Answering that question is a step in the future systemic proposal, based on historical approaches and social movements practice, integrating conviviality. Fieldwork, mapping existing networks (state and transnational), qualitative research will be done on examples of three activist groups in Serbia that are defending fundamental human rights: access to water, right to shelter, right to have a (decent) meal.

Activist groups: Defend the rivers of Stara Planina – from bottom-up towards public policy pressures; from river defending (from SHP) do earth (against Rio Tinto actions), towards pointing at air pollution through alternatives. Common action “roof above head” is supporting people against bailiffs who evict people from their only apartments, turning them into homeless people. Solidarity kitchen - who publicly share decent meals twice a week. All of the mentioned activist groups hold similarities in terms of values – solidarity and care (in both terms: for people and planet), and all of them are living labs of conviviality concept. Primarily because they all recognize the importance of self-sustainability, creation of autonomous system solutions, by recognizing and including life concepts of healthy produced food, fair trade, fair share, permaculture, etc.

Dr Milica Kocovic De Santo is a Research Associate at the Institute of Economic Sciences Belgrade and lecturer at the Faculty of Dramatic Arts in Belgrade. Her research is interdisciplinary and multiperspectivistic with transdisciplinary conclusions, combining the study of the economy with culture and ecology through theories of: degrowth, cultural critical studies, cultural policy, cultural political economics, political economy, political ecology, eco-cultural as sustainable tourism, management in culture and cooperatives, participatory governance, Theory of commons, Decolonial studies, etc.



***Climate ethics based on conviviality theory in a Brazilian perspective***  
**Frederico Salmi, University Federal of Rio Grande do Sul, Brazil**

Climate ethics is one emerging force that has entered in the climate policy making arena. Different actors are proposing several policies for adapting or mitigating global warming, specially related to the native forests and biodiversity of Amazon/Brazil. Recent research (OTTO et. al, 2020) reveals that the current climate instruments are based mainly on technological and/or economic solutions, and more, they disregard or make invisible biocentric ethical principles and convivial (recognition and inclusion) moral practices. This work seeks to present some from Brazilian perspective using conviviality Brazilian authors views (INTERNACIONAL CONVIVALISTA, 2020) from climate ethics as power mobilizing (anthropocentric/biocentric) elements to build climate policies.

The methodological path adopted was through a qualitative approach, with systematic bibliographic review (from 2020 to 2021), documentation research and content analysis. I will present a synthesis of some analytical categories of the emerging climate ethics in Brazilian perspective. These categories are approached as a climate justice generator. This generator is the Brazilian climate political instrument published recently (from 2019 to 2020). Some categories examples are: natural-hybrid planned convivial spaces, time benefit, local communities common eco territory, ancestral Latin-American indigenous knowledge inclusion. I will conclude showing the following results: a theoretical expansion of the climate ethics field through modelling some climate categories from Brazilian perspective; and the applicability of these normative convivial categories to analyse some Brazilian climate policies (SALMI, 2021)."



Frederico is a social, environmental and climate policy themes researcher in sociological perspectives. Areas of interests: Chthulucene, climate ethics, conviviality, society-climate-technology interdependence, multilevel policy agenda, Latin-American perspectives.