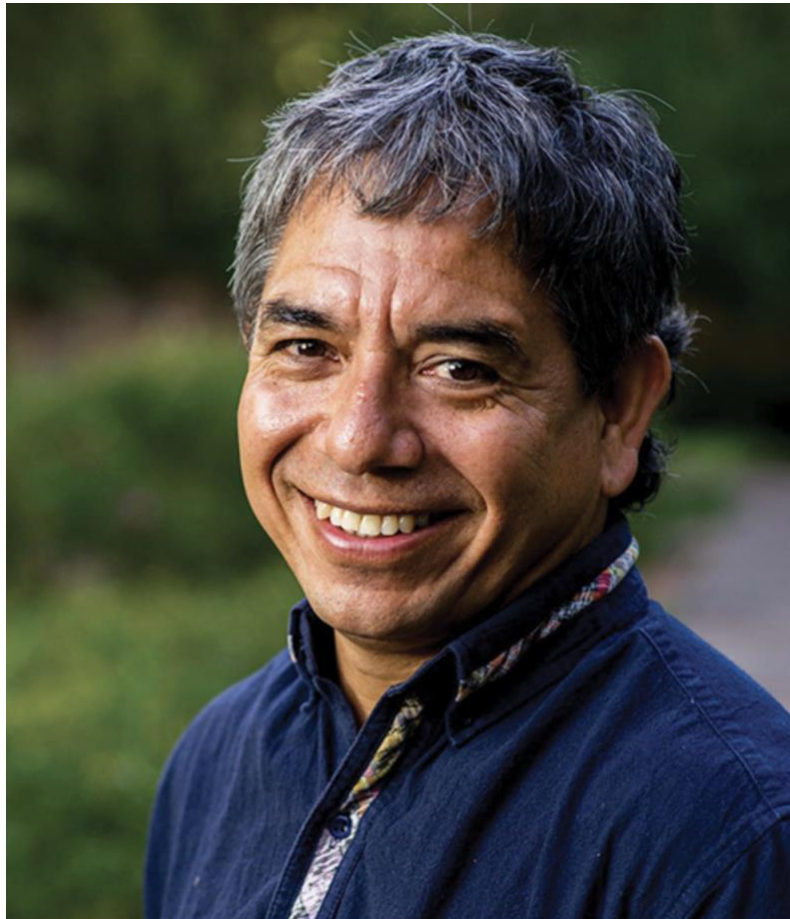


Day 2

Keynote Speaker: Reginaldo Haslett-Marroquin



Regi is the principal architect of the innovative, poultry-centered, regenerative agriculture model that is at the heart of Main Street Project's work. As CSO, his focus is on the development of multi-level strategies for building regenerative food and agriculture systems that deliver social, economic and ecological benefits. He leads Main Street's engineering and design work and currently oversees the implementation of restorative blueprints for communities in the US, Mexico, Guatemala and Honduras.

A native Guatemalan, Regi received his agronomy degree from the Central national School of Agriculture, studied at the Universidad de San Carlos in Guatemala and graduated from Augsburg College in Minneapolis with a major in international business administration and a minor in communications.

Regi began working on economic development projects with indigenous Guatemalan communities in 1988. He served as a consultant for the United Nations Development Program's Bureau for Latin America and as an advisor in the World Council for Indigenous Peoples. He was a founding member of the Fair Trade Federation in 1994.

Regi served as Director of the Fair Trade Program for the Institute for Agriculture and Trade Policy from 1995 to 1998, and led the creation, strategic positioning, start-up and launch of Peace Coffee, a Minnesota-based fair-trade coffee company.

Regi currently lives in Northfield Minnesota with his wife Amy and their three kids.

Panel III. Cultivation Beyond Productivism

Teikei: A Japanese concept of sharing the harvest - natures gifts should be shared with all
Hiroko Amemiya, Laboratory of interdisciplinary Research in Societal Innovations, Rennes 2 University, France

The organic farming movement born in Japan fifty years ago was conveyed by the Teikei system bringing together producers and consumers to produce and consume healthy food locally. This system served as a reference for the AMAP, a system of short circuits of healthy farm products created in France in 2001. Teikei has gained international notoriety, without being known what is the basis of it. Indeed, Teikei is not only a mode of distribution via short circuits. It was conceived and created as a tool for the creation of a convivial society, based on the spirit of mutual aid and deliberation.

I will present this foundation starting from the “Ten Principles of Teikei” written in 1978 by Teruo Ichiraku, the founding father of the movement. Teikei promotes cooperation between people with seemingly opposing interests: producers and consumers. In Teikei, agricultural products are not seen as commodities but as gifts of nature that pass through the hands of farmers to be cultivated and shared with all. This places nature, of which humans are a part, at the center of life on earth. The modernization of agriculture has transformed the fields into laboratories and pseudo-sciences seek to eliminate the “evil” that reduces the yields that we want to maximize. But what is the real “evil” for life? Is it not the overexploitation of nature when we should know how to share what it gives us with all life on earth, as the spirit of Teikei shows?



Main research themes: social and convivial innovations in agricultural and food systems, ikigai of the elderly in rural Japan.

Born in Japan and educated in social-anthropology, I came to France where I have been affiliated to Rennes University. There, I have been working for twenty years on the potential of short circuits of healthy and local farm products, in order to recreate a more just and equitable society. I compared France and Japan by carrying on field surveys in both countries. I have translated “The (First) Convivialist Manifesto” from French into Japanese in 2017.

Conviviality

Presentation Abstracts and Presentation Biographies

Day 2

Panel III. Cultivation Beyond Productivism

Who wants to be a good farmer? Accounting for a more-than-production counter culture of farming in rural Australia

Nicolette Larder, University of New England, Australia

If conviviality is the art of coexisting and cohabitating, living alongside and often in tension with others, this paper explores how farmers in productivist Australia are learning to produce food alongside more-than-human nature. Under productivism, farmers have sought to control their farms and the beings on it through myriad technologies and practices: fertilizers, pesticides, fences, prods and the rest. Drawing on fieldwork with farmers in two regions of Australia, this work finds a nascent conviviality emerging among farmers and more-than-human actors, where good farming is that which balances production with environmental care and recognises the role of non-human actors in production systems.

Dr Larder's research agenda revolves around the social dynamics of the global agri-food system and the myriad ways people engage with and make sense of the act of food production. Within this broad scope work to date has engaged food producers from varying backgrounds across urban and rural settings and always with the intention of unravelling how food production fits within and contributes to broader social and environmental crises such as land and water scarcity, food insecurity and social inequality. She draws from a wide range of theoretical influences to explore diverse productive environments and producers including political economy, community economies, social movement studies, gender studies and most recently financialisation. Dr Larder has conducted research in Australia and internationally in Mali, Senegal, the UK, and Germany and she is trained in qualitative research approaches including extended fieldwork and cross-cultural research. Current research projects explore the changing nature and character of agriculture in Australia as practiced by investment banks, sovereign wealth funds and private equity firms, with a particular focus on the motivations and changing labour relations associated with financialisation. Future research plans include exploration of the financial literacy of food producers, a comparative study of food sovereignty movements in Australia and North Africa and an evaluation of urban food-banks in Australia.



Conviviality

Presentation Abstracts and Presentation Biographies

Day 2

Panel III. Cultivation Beyond Productivism

Conviviality through crop swapping Heidi McLeod, Massey University, New Zealand

Crop swapping is an act of conviviality, demonstrating connection and a return to old-fashioned cooperation in contrast to capitalist, imperialist paradigms of food procurement. These types of practices offer ways for communities to work together delivering resilience and rediscovered spaces for diverse economies to thrive. The conviviality lens allows us to recognise the relationships that are enacted through swapping within informal economies of exchange as people, produce and the nonhuman world interact in reimagined networks. This creates significantly strong and resilient bonds of cohesion and cooperation that proved their value during the recent pandemic. Crop swaps turn their back on industrial production and structures of conventional food commodification and supply chains, and instead embrace the conviviality of shared communities of interest who engage in the practices of sharing produce and related objects or materials that create a collective purpose. They also keep alive biodiversity through the cultivation and trading of diverse heritage seeds and plants, as well as increasing the epistemological understanding of soil and plant health. Crop swaps are spaces of connection with community but also with agriculture as relationships to soil, microbes, plants, animals and the more-than-human materials are drawn into webs of interdependence through the practice of swapping. The endeavour of crop swapping, increases the range of informal, social and diverse economies as well as creating positive community outcomes in terms of physical, cultural, social, economic and health wellbeing. These improved outcomes contribute positively to society and to the environment.

I study Human Geography at Massey University, where I am completing my Master's thesis on small-scale food growers. I've channelled my personal foodie interests into understanding food regimes, commodity chains, systems and practices that bind up the way the world grows, exchanges, and consumes food. My study and current research focuses on agricultural practices in Aotearoa New Zealand, the potential of alternative practices, the extension of diverse community economy models, and the social benefits that accrue alongside environmental benefits. As a dominant player in the global agriculture market, we have substantial stakes in our own success.

I would like to continue with a PhD next year, and then combine my past communications qualifications and public sector work experience to contribute to Aotearoa New Zealand's nuanced performance in global food systems, while also improving what is available here at home in Aotearoa New Zealand.



Conviviality

Presentation Abstracts and Presentation Biographies

Day 2

Panel III. Cultivation Beyond Productivism

Intersections in agriculture and conservation: Approaches to Food System Resilience in Niagara **Ursula Bero, University of Ottawa, Canada**

Using the Social-Ecological perspective, I aim to define actors and systems of practice which make up the local food system in Niagara, Canada. Every year, migrant workers, honey bees and farmers help sustain the Niagara food system. Conviviality is an effective conceptual tool for identifying relationships between stakeholders, including interdependent multi-species relationships. It also highlights the variety of relationships, which in turn, influence food system resilience. I explore what the basic elements of a local food system are, who and what is involved. Through a short analysis of the modes of conviviality and the landscapes of practice underpinning the local Niagara food system, I look at the ways resilience is defined and enacted by the organization SMALL SCALE FARMS (SSF). SSF works with the community to support small-scale, diversified farms, which are unable to compete with commercial single crop operations used by large supermarkets. However, there is simply not enough food produced for local consumption in the region to fully support their CSA efforts. The focus on small scale local producers by this company offers a tangible avenue for increasing food security locally. It also highlights challenges to securing it, such as market demands favouring uniform mass production of crops. Drawing on interview data and videos, I look at how the practices and goals of SSF differ from conventional farming operations in the area. I finish by looking at what these differences in terms of landscape of practice mean for conviviality in the Niagaran agricultural context.



Ursula Bero is passionate about bees. She received her M.A. in Social Anthropology from the University of Ottawa. A copy of the thesis, *Approaching the Pollinator Problem Through Human-Bee Relations: Perspectives & Strategies in Beekeeping*, can be located online (<https://ruor.uottawa.ca/handle/10393/36511>). Her main areas of research include multi-species ethnography, social-ecological systems and the intersections in conservation and agriculture. Her specialization is in the area of Human-Bee Relations. She has worked with the charity Bee City Canada and other organizations to educate the public about the human factors affecting pollinator health. For further information please contact humanbeereelations@gmail.com