

Day 6

Keynote Speaker: Yanniek Schoonhoven

<https://perc.ac.nz/wordpress/on-being-convivial/>



[Yanniek](#) studied sustainable development at the University of Utrecht. After working as a business developer for Commonland, she went to [La Junquera](#), a family farm in Southern Spain, to do research for her thesis, and is now working there in a managerial role. La Junquera is leading the way for regenerative organic agriculture, showcasing its potential and providing tools for a transition to healthier soil and more effective land stewardship. Yanniek also coordinates the [Regeneration Academy](#), an organisation providing students, researchers and professionals with training and guidance to have a positive impact on the land, and helping farmers and agribusinesses to transform to sustainable practices.

Panel IX. Conviviality through Peatlands

[RE-PEAT](#) will host this collective brainstorm session at the intersection of conviviality and peatlands. The concept of conviviality presents new and integrated approaches to social and ecological issues. Exploring this approach requires a revolution of the imagination, and a process of re-imagining. Currently we are often unable to collectively and individually dream up alternative systems and begin putting a plurality of new ideas into motion on a large scale. This is where peatlands are important. It's generally held that our imaginations actually work better when they experience some sort of restriction. We will use peatlands as the guide in igniting and exploring our imagination. We will challenge the crisis of imagination that prevents many people from engaging with concepts such as conviviality, provoking people to enter a state of radical reimagining; to access that expansive, magical & curious realm of our minds that is so easy to enter as a child but for many adults is harder to find. The session will be very interactive, using digital tools such as mentimeter to create word clouds and miro to collage ideas. We will ask questions such as:

- what can we learn about conviviality from peatlands?
- how can we challenge Western notions of how to think with and about a landscape?
- how have people through history lived in conviviality, or lack thereof, with peatlands?
- what does global treatment of peatlands and trade demonstrate about international conviviality?

The session is designed to spark ideas both during and afterwards.

Bethany Copsey (she/her) grew up in New Zealand and pursued a bachelor's in environmental studies in Amsterdam. Towards the end of 2019, after finding out about the amazing world of peatlands, she co-founded RE-PEAT. Since then, she has been a committed team member and set up various creative projects that put peatlands on the map in a new, positive way. Bethany is now living in Ghent where she has recently started her master's programme in soils and global change.



Ireen van Dolderen (she/her) is a young climate activist and peatland enthusiast. Through her involvement in the Dutch climate movement, she stumbled upon the topic of peatlands and decided to join RE-PEAT, a youth-led peatland collective. She focuses on using the imagination to push for a radical societal shift and she is pushing for a global justice narrative in the environmental and climate movement. She is currently living in Stockholm where she is doing a master's programme medical molecular biology.



Panel X. The Urban Convivial

Understanding convivial spaces

Edward H. Huijbens, Wageningen University & Research, The Netherlands

This paper somewhat departs from agroecology, conservation and biodiversity drawing attention to the urban as site of diversity, multiplicity and conviviality under threat. With a growing majority of the global population living in rapidly expanding cities, it is safe to claim we live in an urban age. At the same time the dominant socio-spatial logic of capitalism has urbanized its extractive practices creating value from e.g. real-estate speculation and tourism. As such cities are actively being rendered as sites for capturing value from the urban physical and social fabric and its affective and communicative values. The paper will claim that monetizing everyday life through all manners of platform capitalism embedded in smart city and ubiquitous connectivity will erode urban cultural diversity. As a counter measure the paper presents a preliminary study by Tamminga et al. (2020) on making urban convivial (green) streets. This study explores how small scale material interventions in the built environment can foster conviviality. This paper claims that conviviality mediated through these vibrant material interventions make for spaces of resistance and alternate claims, reinstating use-value as central to our economic systems. Countering thereby capitalist monoculture of urbanity the paper argues how urban spaces can foster multiplicity and conviviality through durable spatial design interventions. Favouring an 'urban extinction revolution' celebrating diversity, these can create platforms for autonomy and creativity, personal interdependence and redistributive justice without reiterating conviviality as an essential quality of the city and contributing to the momentum needed to overturn the deadening urban frontier of capital accumulation.



Edward is a geographer, scholar of tourism, professor and chair of Wageningen University cultural geography research group. He works on tourism theory, issues of regional development, landscape perceptions, the role of transport in tourism and polar tourism. He is author of over 30 articles in several scholarly journals such as *Annals of Tourism Research*, *Journal of Sustainable Tourism*, *Tourism Geographies* and has published three monographs in both Iceland and internationally and co-edited four books.

Beyond regular academic mentoring and course teaching Edward has taught twice on the prestigious programme Semester at Sea, run by the Institute of Shipboard Education from the US, autumn 2016 and autumn 2018. On the latter occasion he ran Global Studies, the course all student aboard are require to attend. Edward is the author of articles in several scholarly journals in both Iceland and internationally and has co-edited *Technology in Society/Society in Technology* (2005, University of Iceland Press), *Sensi/able Spaces: Space, art and the environment* (2007, Cambridge Scholars Press) and *The Illuminating Traveller* (2008, University of Jyväskylä), *Tourism and the Anthropocene* (2016, Routledge) and is one of two authors of the book *Icelandic Tourism* (Forlagið, 2013). In April 2021 his book *Developing Earthly Attachments in the Anthropocene* will be published by Routledge.

Volunteer participation in urban agriculture: How conviviality helps to drive change
Daniel Kelly, University of Auckland, New Zealand

Historical forces position cities as key sites in the struggle for climate and social justice (United Nations, 2019). Food is an important part of this struggle (Vivero-Pol, 2017), however the easy availability of urban food masks considerable externalities, outsourcing the costs associated with industrialised, globalised food onto those both geographically and temporally distant (Patel & Moore, 2017). One response is urban agriculture (UA) – broadly, the production of food in urban areas (Ackerman, 2011) – a diverse field that, at its most radical, involves both physical and ideological shifts, away from an “ontology of alienation” (Rose, 2013) and towards a more convivial, interconnected space (e.g., Sharp, 2018; Pleyers, 2017). Building on international work investigating UA as an increasingly self-aware and organised movement (Sage et al., 2020), this research traverses the factors which help and hinder volunteer participation in New Zealand, utilising a case study approach focused on *OMG: Organic Market Garden*, an urban farm and teaching hub in downtown Auckland. Combining in-depth interviews (9 volunteers; 1 garden coordinator) with extended researcher participation, it seeks to explore the connections between project framing, volunteer motivations, and the specificities of culture and place in creating a functioning example of a highly localised and convivial UA – offering one version of sustainable food production: a new world growing amidst the old.

[Dan Kelly](#) is a Pākehā writer and 5th generation migrant of Irish ancestry, sent south by the same combination of colonisation, enclosure and hunger that informs his research today. He is a PhD candidate at the University of Auckland and a keen poet, seed saver, and community gardener.

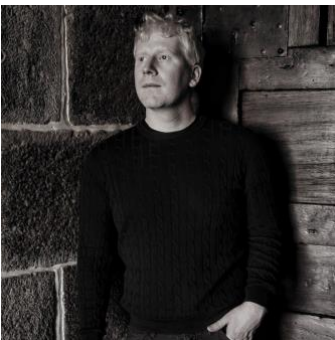


Wild Sargasso Sea: Social labor, conviviality and the future of unions **Brandon Hunter-Pazzara, Princeton University, USA**

This paper considers the question of what kind of work is required in order to build convivial social relations by drawing from ethnographic fieldwork conducted in the town of Playa del Carmen, MX.

In recent years, thousands of tons of “sargazo” (seaweed) have inundated Mexico’s Caribbean coast severely disrupting the region’s tourism economy. While seaweed regularly drifts into this part of the Caribbean, scientists believe the higher quantities to be the result of warming in the Atlantic Ocean due to climate change and huge deposits of agricultural runoff from the Amazon River that flow into the Sargasso Sea and accelerate the plant’s growth. This paper follows how the town of Playa del Carmen attempted to clean up and remove the seaweed. While local officials attached the fate of the city and its tourism economy to the collective capacity of the community to act in solidarity to tame the inundation, in practice, efforts to remove the seaweed laid bare and exacerbated entrenched relations of social and economic inequality that undermined an effective response to the problem.

My analysis focuses on the way labor was mobilized and managed. Volunteer labor was quickly replaced with paid labor, yet this solution also proved insufficient for dealing with the problem. I connect this ethnographic account to more ambitious attempts by policymakers across the world to enact environmentally oriented jobs programs aimed at lowering CO2 emissions and mitigating the harms of climate change. Without a focus on labor ethics, I argue that these policies run the risk of producing a tension between worker justice and planetary survival. To resolve this tension, I introduce the concept of social labor—the labor necessary for people to work together in harmony. Convivial social relations, particularly in the workplace, I posit, require work. Individuals must be available to resolve social conflicts, address worker grievances, and provide workers emotional and psychological support. I draw from the legacy of organized labor to imagine what this might look like in practice.



Brandon Hunter-Pazzara is a Ph.D. candidate in cultural anthropology at Princeton University. His research explores the question of solidarity in its dual valences — as an outcome of collective labor struggle and as an organic social order predicted on increasing interdependence and difference. He situates this investigation in the town of Playa del Carmen, Mexico, where he undertakes a comparative ethnographic study of two labor unions that represent hotel workers and taxi drivers. His work draws conceptual insight from labor studies, political and legal anthropology, feminist theory and critical approaches to capitalist development and crime.