

A network graphic background consisting of numerous white nodes connected by thin white lines, set against a gradient background transitioning from dark blue at the top to light blue and purple at the bottom.

DEEP COMMONS 2022

Cultivating ecologies of solidarity and care beyond
capitalism, patriarchy, racism and the state

Conference Programme

Thursday 27 to Saturday 29 October

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Online International Conference

October 27 – 29, 2022

Hosted by the Department of Government and Politics, University College Cork, Ireland, in association with La Terre Institute for Community and Ecology, Mississippi, USA

Building on the growing body of work that repositions love, care and solidarity relations as central to social reproduction and fundamentally constitutive of society, this conference will explore the interdependent and entangled nature of contemporary political struggles, linking ecological, anti-capitalist, feminist and indigenous politics intersectionally, and extending our understanding of what constitutes revolutionary transformation towards a far more comprehensive redefinition of our social ecologies across all spheres of life.

The event will therefore bring together activists and scholars from across the world to focus on one key question: How do we do it? How do we cultivate ecologies of solidarity and care beyond capitalism, patriarchy, racism and the state?

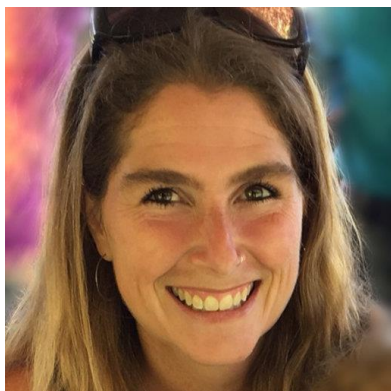
Keynotes



Eco-swaraj: Transformations towards a Just Pluriverse

Ashish Kothari

Ashish is a founder-member of Indian environmental group Kalpavriksh, and co-coordinator of the Vikalp Sangam, Radical Ecological Democracy and Global Tapestry of Alternatives processes. He has authored and co-edited over thirty books, including the recent *Pluriverse: A Post-Development Dictionary*.



Cultivating Affective Commons: Love, Solidarity and Care as Revolutionary Practice

Marina Sitrin

Marina is an activist and Associate Professor of Sociology at SUNY Binghamton, USA. Her work looks at forms of affective social organisation such as autogestion, horizontalidad, and various types of prefigurative politics. Her books include *Everyday Revolutions*, *Horizontalism* and *Pandemic Solidarity*.



Cultivating multispecies ecologies of solidarity and care through a politics of Total Liberation

Richard J. White

Richard is an activist and Reader in Human Geography at Sheffield Hallam University, UK. Greatly influenced by anarchist praxis, his work is rooted in the intersectional contexts of social justice and Total Liberation movements. His books include *Vegan Geographies* and *The Practice of Freedom*.

Conference Programme – At a glance

Main Conference Link:

<https://us02web.zoom.us/j/89662859235?pwd=R09iQ1dHV2JqRzJRVWQwZjNXNFJwZz09>

*Please note there are a small number of workshops using alternative links to the one above. You can access these workshops through the individual (**highlighted**) links below

**Please also note – all timings are in UTC (Coordinated Universal Time). You can convert to your own time-zone here:

<https://www.worldtimebuddy.com/>

Day One: Thursday 27 th October	
08:30 – 10:30	Opening session: <ul style="list-style-type: none"> • Intro from conference organisers Matt York and Ali Warner. • Welcome from Chris Williams, Head of the College of Arts, Celtic Studies and Social Sciences at University College Cork. • Opening remarks from Laurence Davis, Department of Government and Politics, University College Cork. • Keynote 1: Ashish Kothari – ‘Eco-swaraj: Transformations towards a Just Pluriverse.’
10:30 – 10:45	Break

10:45 – 12:15	Room 1 Panel: Towards radical ecological democracy		Workshop: Commoning Pods: Bridging material realities and collective futures External access link: https://us02web.zoom.us/j/84545682096?pwd=aWM4UTZVM3lLaCtKMFo0S3EyUGxQUT09	
12:15 – 13:00	Lunch			
13:00 – 14:30	Room 1 Panel: Practicing communal care in Rojava and Chiapas	Room 2 Workshop: The alchemy of grief	Room 3 In Search of the Impossible Community: A Dialogue	Room 4 Panel: Towards multispecies justice
14:30 – 15:00	Break			
15:00 – 16:30	Room 1 Panel: Cultivating Indigenous Ecologies of Solidarity and Care	Room 2 Panel: Collective transformations towards ecologies of solidarity and care	Room 3 Panel: Reconnecting with the Earth: Cultivating more-than-human ecologies of solidarity and care	Room 4 Workshop: Housing, Homelessness and Building Networks of Solidarity and Mutual Aid: A Guided Workshop to Radically Imagine Housing Justice
Day Two: Friday 28th October				
08:00 – 10:00	Room 1 Panel/Workshop: Beyond Money: Visions and Strategies for Deep Commoning	Room 2 Workshop: Connective practices in community-integrated arts, nature- and tradition-based learning and care, across the division of Cyprus	Workshop: Interactive “People Need People” (Warm Data) Session External access link: https://us02web.zoom.us/j/81573704610	
10:00 – 10:15	Break			

10:15 – 11:45	Room 1 Workshop: #commonize studio: Creating design briefs for disruptive economics	Panel/Workshop: Building Care and Health Commons External access link: https://uct-za.zoom.us/j/94760565587?pwd=emF4OVBmR2g0Nkk1am1nWGhvQ3BoZz09	Panel: Caring with/in nature External access link: https://us02web.zoom.us/j/84872131967	Workshop: Reading Groups as Refuges of Care in the Neoliberal University External access link: https://radbouduniversity.zoom.us/j/84870748717
11:45 – 12:30	Lunch			
12:30 – 14:00	Keynote 2: Marina Sitrin – ‘Cultivating Affective Commons: Love, Solidarity and Care as Revolutionary Practice.’			
14:00 – 14:15	Break			
14:15 – 15:45	Room 1 Panel: Cultivating Affective Commons	Room 2 Workshop: Protecting Community, the Commons, and <i>Ral Ch’och</i> : Snapshots of Maya Lands, Lifeways, and Ecological Care ***CANCELLED***	Room 3 Panel: Cultivating political repertoires of solidarity and care at the grassroots	Room 4 Panel: The Maternal Gift Economy – A necessary paradigm shift
15:45 – 16:00	Break			
16:00 – 17:30	Room 1 Panel: Cultivating political ecologies of solidarity and care	Room 2 Panel: Post-Development: Cultivating pluriversal ecologies of solidarity and care	Room 3 Panel: Labours of love: Valorising and democratising care work	

Day Three: Saturday 29th October				
08:30 – 10:00	Keynote Three: Richard J. White – ‘Cultivating multispecies ecologies of solidarity and care through a politics of Total Liberation.’			
10:00 – 10:15	Break			
10:15 – 11:45	Room 1 Panel: Cultivating ecologies of solidarity and care through artistic commons	Room 2 Workshop: CO-CREATORS: Paradisial nudity as fundamental for community recovery by revealing and accepting truth	Workshop: Feminise politics now! External access link: https://newcastleuniversity.zoom.us/j/81760884599	
11:45 – 12:30	Lunch			
12:30 – 14:00	Room 1 Panel: The Deep Commons and the politics of technology	Room 2 Panel: Critical Ecohumanities: The role of literature in cultivating ecologies of solidarity and care	Room 3 Workshop: mammy no more: lamentations from the usa	Workshop: “They fuck you up your mum and dad” (Larkin) External access link: https://us06web.zoom.us/j/83532232264?pwd=SEFKUkZkTmdNUjBISDBoeFFlY0VlZz09
14:00 – 14:15	Break			
14:15 – 15:45	Room 1 Panel: Mutual Aid: Resisting domination by cultivating ecologies of solidarity and care	Room 2 Panel: Cultivating new urban ecologies of solidarity and care		
15:45 – 16:00	Break			
16:00 – 17:00	Final session A Rehumanization Revolution: Restoring the Deep Commons Closing remarks from John P. Clark, director of La Terre Institute for Community and Ecology, Mississippi.			

Session Abstracts

(In chronological order)

Panel: Towards Radical Ecological Democracy

Chair: Álvaro Ramírez March

Queer Futures beyond Heteropatriarchal Fossil Violence: Imagining Radical Coexistences through a Critique of Norway's Petronationalism

Elisabeth L. Engebretsen

Norway's continued reliance on fossil energy to maintain its prosperous living standards has come under increasing attacks as the global climate crisis accelerates. At a well-publicized event at the UN Climate Change Conference in Glasgow in 2021, the Climate Action Network awarded Norway – the world's 13th largest oil producing country – with the "Today' Fossil" prize. This 'honour' was a critical recognition of Prime Minister Jonas Gahr Støre's refusal to commit to an end date for fossil energy extraction, instead promoting gas as an important energy source for the future. An example of privileged, capitalist fossil economies that resist committing to vital environmental policies to curb climate change and global warming, Norway is a particularly interesting instance of petrocultures (Wilson, Szeman, Carlson 2017) given its position as an exceptional welfare state and social democracy, as measured in areas such as prosperity, equality, and trust.

This paper attempts an eco-queerfeminist reading of Norway's defiant petro-nationalist regime in the context of the globally unfolding climate crisis and growing demands for sustainable environmental politics. Inspired by Cara Daggett's notion of 'petro-masculinity' (2018) and Thea Riofrancos' concept of petro-nationalism (2020), and aided by examples from relevant political discourse, I argue that the hegemonic premise of Norway's past and future prosperity is based on modernist, patriarchal and nationalist ideologies that prevent a sustainable ecological politics. I conclude by offering examples of radical coexistences that disrupt the violence of contemporary petrocultural violence, especially grassroots community building and educational initiatives.

Beyond statism and deliberation: what eco-anarchism can teach us about ecological democracy.

Jacob Smessaert

This paper assesses recent literature on ecological democracy (ED) through an analytical framework comprising the following dimensions: actors, praxis and processes, and

institutions. We find that the main limitations of current debates in ED lie in (i) their excessive focus on deliberation as the quintessential democratic praxis, and (ii) their difficulties in envisaging emancipatory collective futures that are not organised around nation-states and (state-like) international institutions. In order to decenter debates in ED from the hegemonies of both deliberation and statism, we use theoretical and practical insights from various strands of eco-anarchism, including social ecology, bioregionalism, insurrectionary (eco)anarchism and anarcho-primitivism. These theories help us to appreciate a greater diversity of legitimate political actors, strategies and existing practices, and allow us to look differently at classical questions of ED that revolve around representation, inclusion, and justice.

First, with regards to the deliberation paradigm, eco-anarchism advances a more oppositional political praxis and recognises the political work of entangled human-nonhuman actors. Second, with regards to the state and existing institutions, it builds on a long tradition of dual power and counterinstitutions that acknowledges and exacerbates conflictual relationships with state institutions and capitalism. Building on these perspectives, our paper sketches transformation possibilities from within the capitalist nation-state towards post-statist, diverse and autonomous ecological democracies.

Envisioning radical ecological democracy: The potential for community-based, democratic utopias in social-ecological transformations

Julia Tschersich

Modern liberal democracies are increasingly under pressure from growing disillusionment with politics, increasing right-wing tendencies, and environmental challenges. Scholars and activists of Ecological Democracy argue that central aspects of liberal democracies hinder their ability to effectively address environmental challenges, such as short-term electoral cycles and the lacking representation of non-human actors. At the same time, forms of radical ecological democracy are experimented with at various levels of governance, for instance visible in India in the Vikalp Sangamm process, the Eco-Swara and the work of scholar-activist Ashish Kothari. This research (project), building on this work, aims to develop a vision of Radical Ecological Democracy to reconfigure the concept, meaning and practice of liberal democracy. For this purpose, 'real utopian' experiments in Europe, South America and South (East) Asia are reviewed that combine highly inclusive, community-based forms of democracy with a deeply ecological, potentially transformative focus. Large N-mapping of past and current attempts to alternative democracies will assess the relation to and influence on state-based democracies and links across governance levels. This combination of comparative, in-depth case studies and quantitative mapping aims to explore the hypothesis that a deep democratization of society is indeed essential to spur fundamental social-ecological transformations. Finally, a co-creation process aims to generate collective visions of ecological democracy.

Democracy Education for Ecology and Participation – Training for Ecologies of Solidarity and Care

DEEP-T collective

In May 2022 took place the Democracy Education for Ecology and Participation – Training (DEEP-T), a week-long intensive course organised in Italy and aimed to explore collectively the roots of the current social and ecological crisis, and how to deal with them for a just and sustainable future. During this youth exchange a group of young participants (18 to 30 years old) and representatives from six associations critically explored subjects such as the EU Green Deal, degrowth and zero waste, agroecology and permaculture, engaged art and participatory decision making. An innovative approach was utilised, based on three recursive phases, discover (understanding key concepts), engage (engaging and elaborating the discovered concepts), and transform (utilising the acquired tools and concepts to create something). This project represented an example where the formal educational activities blended with the social experiences of conviviality, making DEEP-T an example of how to redesign the interaction between humans, environments and the living world in a just, sustainable and imaginative way. We thus offer a collective reflection on how an educational experience can become a space and a time where to cultivate ecologies of solidarity and care, exploring strength points and critical issues. This work is composed of two combined pieces: on one side a "classical" presentation and on the other a video. In doing this, we try an innovative approach to give a more rounded grasp of the activities, the feelings and the challenges of DEEP-T.

Workshop: Commoning Pods – Bridging material realities and collective futures

With Gehan Macleod, Luke Devlin and Kate Driscoll Derickson

Join Enough Scotland in exploring possibilities caught up in ‘commoning pods’ - an idea that seeks to experiment with a radical reorganisation of how our needs are met and of collectivising risk as a form of resilience, capability and resistance in uncertain times.

What if there was another way to share risks like illness or unemployment by living beyond jobs, the market and ‘protections’ offered by the state and a fraying capitalist economic system? What if there was a way we could collectivise our needs and share income generated through paid work by organising in small groups or ‘pods’ that network together to recommon resources?

We invite your participation in a workshop to collectively imagine a pod-like mechanism to recover the **commons** and extract ourselves from capitalist modalities of production and consumption. Prefiguring new forms of protection from economic oppression and redressing dependence on brittle global markets, we want to imagine a new social form that has the potential to contribute radical choice beyond the inevitability of our complicity in capitalism. Sharing income and reproductive work to meet needs of the 'pod' directly through care or food growing may contribute to a practical bridge between current economic realities and more collective and compassionate post-capitalist futures. Through conversation, we'll explore potential, possibilities and practical considerations tied up in designing pilot pods.

Enough Scotland is a small collective rooted in resistance to the harmful structures of global exploitation and oppression. We've had enough. We conspire with others to rewrite the over-story: that the economy must keep growing – no matter what the cost. There is enough. We weave networks of solidarity that can move us through times of crisis and beyond - shaping new stories, cultures and economies where collectively, we are all enough.

Workshop: Sensing the practice of a grounded utopia in an honest engagement with the real

With Lore Machler

Guided by the engaged activists and thinkers Simone Weil, Marina Garcés, Gloria Anzaldúa and Toni Cade Bambara this workshop aims to encounter the liminal space of an honest engagement with the suffering and struggle of the world and possibilities that are not chosen, but are entangled in our yearnings.

For all four women the question of how we handle reality, how we deal with it has to stand before questions of transformation. Hence, we will explore what these thinkers understand under an honest exposure to or involvement with reality and with us, ourselves. Meaning, we will have a look at the way of being, of perceiving, of situating or positioning oneself that they demand from a *honest treatment of the real* in order to break with the numbing, neutralizing powers of capitalism that remove us from others and from the world. Sure, they all agree that we have to confront suffering without simply filling the accruing void with pictures of perfection and transcendent utopias. I argue that they instead can be understood as advocates for an "other utopian". So, in a second move we will follow the cracks of the utopian margins these thinkers see to be entangled with the process of honest engagement with the real. We will explore the practices they connect with the learning of a liberating force

or a freedom that allow us to disarticulate the coordinates of or loosen our familiarity with our capitalist reality, a freedom that improves upon use.

I want to frame this workshop as an exploration or practice itself and plan to engage the participants in a combination of body practices and conceptual input/discussions.

Panel: Practicing communal care in Rojava and Chiapas

Chair: Federico Venturini

Justice system and communal care in Chiapas and Rojava

Anna Rebrii

Both the Zapatista movement and the movement in Rojava have placed community care at the center of their alternative justice systems. Justice and conflict resolution are not delegated to state institutions that have no connection to the community; rather, they are the responsibility of the community members themselves. The goal of justice mechanisms developed by both movements goes beyond making restitution to the side that has been hurt or punishing the guilty one. They work towards reestablishing community balance upset by a conflict, mending community ties and ensuring lasting peace. The focus is shifted from an individual misstep and grievance to collective well-being. This paper examines both movements' conflict resolution practices and institutions, arguing that ethics of communal care underlie approach to justice in both cases.

Communal Care and Cooperatives in Rojava

Emre Sahin

Rojava revolution and the Kurdish movement made international headlines for the first time during the war of Kobane in October 2014, and more extensively during the Turkish invasion of Serekaniye and Gire Spi in October 2019. In addition to its focus on ecological justice and ethnic, gender, and class equality, what makes the Kurdish movement's experiment in Rojava (NE Syria) unique is its organization as a prefigurative movement. In this paper, I examine how people, particularly women, resist socio-economical marginalization not just by contesting the state but also by establishing their autonomous spaces and forging collective revolutionary subjecthoods. Women in Rojava have been transforming everyday life at an unprecedented pace and scope as they democratize decision-making processes and expand prefiguration inside the Kurdish movement. However, how could prefiguration take root in a contentious movement, particularly in the Middle East where authoritarianism and patriarchy run deep? I argue that the limited-yet-existing autonomous mobilization women had inside

the Kurdish movement bolstered their collective political agency and made the expansion of prefigurative politics possible.

Workshop: The Alchemy of Grief

With Isla Macleod

Grief is the midwife of creating a world rooted in wholeness, as the illusion of separation is undone by the power of expressing our love for what we have lost and recognising our intimacy with all life. At the core of this grief is our longing to belong.

Grieving is a radical and subversive practice for those refusing to live within the confines of a culture that demands acquiescence and sanctioned behaviours that diminish the wildness of the soul and our longing for liberation. When we acknowledge and express the tides of grief hidden by the distractions of consumerism and mainstream media, the numbing of pharmaceuticals and the fear of overwhelming emotions and death, we expand the heart's capacity to bear witness to the crises we are facing, feel a renewal of spirit and creative vitality, and allow our grief to fertilise the seeds of potential within.

This exploration of grief invites you to lean into your courageous heart and create space to feel the fullness of being human at this time. Within the container of a ritual, you will be invited to alchemise your grief to reveal the beauty, connection and power that comes from allowing this energy to move through you.

You will need a small bowl of water, a stone, paper & pen

Special session: In Search of the Impossible Community: A Dialogue

In this session Laurence Davis and John Clark will engage in an extended dialogue about themes discussed in John's book *The Impossible Community: Realizing Communitarian*

Anarchism, originally published by Bloomsbury Press in 2013 and re-published by PM Press in second revised edition earlier this year. Topics covered in the dialogue will include the relationship between the anarchist and utopian traditions, the theoretical bases of libertarian communism, the microecology of community, the relationship between personal and communal liberation, and practical examples of social transformation ranging from social movements in South Asia to Zapatista autonomous governance in Mexico.

Panel: Towards multispecies justice

Chair: Tania Katzschner

Listening to the Voices of the River: Towards Multispecies Justice in Water Governance Processes

Carlota Houart

Human beings live within multispecies communities from the moment they are born. Most contemporary political systems, however, do not recognise such fact. They are instead permeated by a deep-seated anthropocentrism that renders silent and invisible the diverse other-than-human beings who co-create, co-inhabit, and co-shape the hydrosocial territories that we are all part of. In this presentation, I zoom in on rivers as both territories and entities that are crucial to life on Earth – and nevertheless currently threatened by human activities and infrastructures across the globe – to reflect on what it might mean to acknowledge the agency and subjecthood of other-than-human beings in water governance processes that determine what happens to rivers around the world. What would it mean, politically, to acknowledge and seek to represent or include the active participation of more-than-human communities in hydrosocial territories such as rivers? What pathways into the future can we – as researchers and as co-inhabitants of multispecies communities – imagine and build that seek to listen to the multiple voices of a river and to take the needs, interests, and inherent rights of animals, plants, and other beings into account in political decision-making processes? How can we, as humans, listen to the voices of other beings and understand what their needs and interests might be? And how can this potentially move us towards forms of multispecies justice in grassroots politics and governance? These are some of the questions that I will engage with during the presentation, as part of my ongoing PhD research.

To Save the Planet, Forget about the Globe: the promise of planetary governance and the Rights of Nature movement

Christopher McAteer

During the Cop26 summit, it appeared that a historic number of states agreed on one thing: governments can no longer ignore the climate crisis. But sufficient concrete action on binding targets failed to materialise. It seemed that fundamental geopolitical problems of state competition and the myth of endless economic growth remained. In the post-Cop26 political climate, how can we create new frameworks for coherent and unified governance that supersedes national concerns? This presentation asks how a shift from global to planetary thinking could shape radical climate governance (Colebrook 2014; Connolly 2017; Chakrabarty 2019). Noting the recent work on the fundamental differences between the global – a human-centric way of thinking that projects a complete and fully knowable world – and the planetary – a disruptive, experimental way of thinking that accepts the limitations of human knowledge and focuses on entanglement with non-human systems – I will explore:

- Why global thinking will never comprehend the complexities of the climate crisis;
- What a genuinely planetary approach to the climate crisis might look like;
- How a planetary approach could shape novel forms of governance that escape the geopolitical trap of state competition.

Taking the example of the novel management approach of Indigenous and settler communities around the Magpie River in eastern Québec, I ask how the Rights of Nature movement may demonstrate a promising move towards more a planetary framework of governance. I also argue that the movement posits an ethic of care that can cut across state competition and ideas of property.

How integrated conceptions of earth rights and human rights in indigenous traditions can teach the Global North about true sustainability

Elizabeth Harrop

The deeply spiritual and practical relationship between Indigenous cultures and the earth is one founded on a holistic worldview where everything and everyone is interconnected. This is a conceptual framework that industrialized society has long pilloried, but is now being forced to confront as it grapples with supply chain issues, increasing levels of homelessness, inward migration and a cost-of-living crisis resulting from complex intersections relating to negligent global decision-making, conflict, climate change and the socioeconomic impacts of COVID-19 response measures. Conceptions of earth right and human rights can both be found in indigenous societies, but are seamlessly integrated in support of each other. This stands in contrast to conceptions of earth rights and human rights in international and domestic legal systems where these frameworks can clash, for example either through denying Nature Rights, or through a forest guard system which views nature as a distinct entity to be protected from humans, and denies many indigenous rights as a result. As we are forced headlong into a world of complex global emergencies as a result of the abuse and negligence

of the West, indigenous ways of being have much to teach industrialized society, and indeed may provide the only option for sustainable ecosystems that are still welcoming of humans. There is a sense that many of us need to decolonize ourselves of deeply rooted, but false ways of being with the world, and to find localized solutions and communities of support in order to achieve this.

Panel: Cultivating indigenous ecologies of solidarity and care

Chair: Julia Tschersich

Past and Future Ancestors: a reflection on Dark Ecology

Beatriz Paz Jiménez

We have been told that our emotions depend on our thoughts, and that action is a response to the way we see the world. To reorient our collective behavior from patterns of waste and violence to patterns of solidarity and healing, I propose a review of the figure of the ancestor in indigenous cultures in Mexico, Canada, and the US. In post-industrial societies, regardless of our peasant background not many generations before, we tend to think of the ancestor as someone from the past who is a visible part of our family tree. This cuts the lines of interrelation with the past for people who did not know their parents or relatives, who lost them before knowing their family history, or to whom colonial powers violently denied that knowledge right. More overly, in post-industrial societies, we do not usually see our ancestors in animals and plants. And in a very limited way of understanding time, we do not see ancestors as the beings of the future either. The figure of the ancestor connects our accountability with bioregions and all forms of life, with the possibility of speculative futures arising both from prefigurative practices and time immemorial traditions, and makes us appreciate the importance of our place in the here and now in a long chain of radical care and love.

Ecohumanism: An Enquiry of Indian Indigenous Ecology

Sangita Patil

The present environmental crisis engaged intellectuals and activists to address the problems; the motive may be for the benefit of humanity or the environment. The engagements pave the way for a few questions which needed to be revisited such as why do we need to proliferate the awareness of the consequences of the environmental crisis? Why do we need

activism? Is intellectual engagement and activism a power politics? While contemplating these questions, I deeply felt to do an inquiry of Indian indigenous ecologies, in a way, answers to all these pertinent questions. Ecology in essence a branch that deals with the interactions of organisms and their environment. Here, an organism means a life form, therefore, human beings are also a part of this life form. Accordingly, ecology is comprehensive of human beings and the environment—human beings are an integral part of ecology. This theoretical understanding is a bedrock of Indian indigenous ecology. The Vedas, Puranas, epics, folklore, and Indian philosophy, Prakriti and Purusha, narrate the intimate bonding of human beings and nature. The present article deconstructs the contemporary thinking that nature is another entity, necessitated to save, through the Indian indigenous references.

The power of the ancestral philosophy of *Alli kawsay (Buen Vivir)* in the indigenous movements of Colombia

Eduardo Erazo Acosta

The purpose of this research is to present the urgency of listening to indigenous epistemologies of *Sumak Kawsay* (in *kichwa* language: *Buen vivir*-Good Living) and also to accompany the care/defense of the biodiversity-rich indigenous territories of the Andean region. As a research question: How is the anthropocene affecting the indigenous territories and with it the threats of the epistemologies of *the Sumak Kawsay/Buen vivir*? This ethnographic research has been carried in the last 7 years, in Republics of Colombia and Ecuador, in Indigenous Regional Council of Cauca CRIC, and The Indigenous Confederation of Ecuador CONAIE. Theoretical references: epistemology of indigenous communities, indigenous intellectuals. The anthropocene affects considerably the species of flora and fauna, the glaciers, water reserves, páramos understood as places where the water is born for the species. With it the territories Pan Amazonas region of native communities are strongly affected in their cosmovision to know. Due to its high impact in high mountain areas, climate change affects the melting of glaciers, strong droughts, seasonal changes for food production, water shortages and with this the displacement of animals and indigenous people and with it affects their traditions and cosmovisions due to geographical relocation and spatial - socio-cultural changes. Ethnographic work is used: interviews, participant observation, and documentary analysis. Key to comment how from the epistemologies, their spirituality's, indigenous cosmovision, the elders (grandparents and grandmothers) announce that if there is no respect for the species on earth comes catastrophe, which from modern science is already evident.

Results: This is considered from the Decolonial theory as an alternative to development or alternative development, based on the epistemological basis of the indigenous movement, the basis of current governments/states. Without a doubt the *Sumak Kawsay* is difficult to implement or live in praxis in the midst of individualistic societies with accelerated urban growth or in societies structured in fossil fuels, in addition to the radical reactionary anti movement indigenous right that watches over environmental care. The *Sumak Kawsay* is part of the alternatives to the development taken care of from the indigenous cosmovision the

dimensions: cosmovision, solidary economies, own right, own health, own education as alternatives with strong spiritual base of respect to the mother earth. The *Sumak Kawsay* as an epistemology of respect for life, is linked to "The Rights of Nature" already included in articles 70 to 74 of the Political Constitution of the Republic of Ecuador in 2008. In the midst of the great destruction by mining and resource extraction at a global level, indigenous communities are more affected because it is precisely in territories//species where there is mineral wealth that great mining increases, putting at greater risk the animal and plant species that live in indigenous territories, as well as the ancestral knowledge/indigenous worldview is threatened. In this way, when indigenous communities defend Mother Nature (*Pachamama*) politically, they also take care of the biological chain in terms of wealth and biodiversity or geostrategic areas, life reserves at a global level.

Panel: Collective transformations towards ecologies of solidarity and care

Chair: Jess Adams

Intersectionality's contribution to decolonization of the social imaginary and to the construction of grassroots Green New Deals as collective projects for socio-ecological transformation

Simona Getova

Intersectionality is a multifaceted field of inquiry stemming from Black feminist thought that calls out power structures and dynamics from which the interlinked climate, ecological, economic, and political crises stem. In this perspective paper, I argue that intersectionality can inspire and strengthen the literature and efforts around radical socio-ecological transformations (SETs) towards just, anti-colonial, and degrowth futures. To do this, I explore the elements of the scholarship and praxis of two SET endeavors: the decolonization of the social imaginary and the construction of grassroots Green New Deals (GNDs). I investigate their concrete proposals for radical transformations towards the desired futures and suggest the ways in which intersectionality - as a critical social theory, an analytical approach, and an organizing strategy - strengthens and advances the efforts around decolonising the social and cultural imaginary and around building and implementing bottom-up visions for GNDs. The benefits of this interface present how intersectionality enhances these SET endeavors by centering justice, solidarity and care, by capturing the plurality in praxis and visions toward transformation, by embracing complexity in understanding differentiated impacts and in

building desired futures, and by studying the experiences of transformations of diverse groups of people.

Displacement of the Scholar: Reimagining Institutional Support for Participatory Action Research Post-COVID

Jeremy Auerbach

Academic researchers have a critical role to play in transformative systems change for social and ecological justice, yet academic institutions have been (and continue to be) complicit in colonialism and in racialized, patriarchal capitalism. In this paper, we argue that if academia is to play a constructive role in supporting social and ecological resilience in the late stage Capitalocene epoch, we must move beyond mere critique to enact reimagined and decolonized forms of knowledge production, sovereignty, and structures for academic integrity. We use the pandemic as a moment of crisis to rethink what we are doing as PAR scholars and reflect on our experiences conducting PAR during the pandemic. A framework is presented for the reimagining of institutional support for the embedding of scholars in local social systems. We propose an academy with greater flexibility and consideration for PAR, one with increased funding support for community projects and community engagement offices, and a system that puts local communities first. This reimagining is followed by a set of our accounts of conducting PAR during the pandemic. Each account begins with an author's reflection on their experiences conducting PAR during the pandemic, focusing on how the current university system magnified the impacts of the pandemic. The author's reflection is then followed with a 'what if' scenario were the university system changed in such a way that it mitigated or lessened the impacts of the pandemic on conducting PAR. Although this framework for a reimagined university is not a panacea, the reliance on strong in-place local teams, mutually benefiting research processes, and resources for community organizations putting in the time to collaborate with scholars can overcome many of the challenges presented by the pandemic and future crises.

Solidarity Forever: Using Solidarity Unionism as a Model to Care for Workers

AJ Segneri

The Industrial Workers of the World (IWW) carry out an organizing model that addresses how we ought to care about those in our work across industries. Solidarity unionism is about workers organizing a democratic workplace committee to develop strategies and tactics to further their material benefits, defend themselves from managerial discipline, and create a workplace culture where people care for one another and don't buy into the capital's logic of worker competition. Solidarity unionism tends for workers beyond what capitalism presses upon our fellow workers at our place of work or a different company in the same industry but

along the supply chain. The key to solidarity unionism has workers rely on each other to build worker power and to tend to one another when bosses take out a worker.

How we can create a sustainable counter-hegemony and save our world

Dirk Stael

What would happen if we disconnect hegemony from power relations? In reality, it is often very difficult to pinpoint a hegemon. Hegemony in society is not simply imposed on us from on high. We reproduce it ourselves all the time. That also means that, we, citizens, hold the keys to changing it as well. By coming up with new, sustainable ideas and realizing these together, we can move away from the current hegemony and evolve towards a more sustainable counter-hegemony. NARDIS as a framework can help us with that.

NARDIS is an acronym that stands for...

- New
- Action-oriented
- Realizable
- Direct democratic
- Impactful
- Sustainable

By considering each of these criteria, we can come up with new ideas and solutions that we realize together. It's a means to leave the beaten track behind. NARDIS provides ordinary people the tools to do things in a more direct democratic and sustainable manner, enabling us to do more fun things together that are also good for our planet. NARDIS ideas can be an excellent basis for a sustainable counter-hegemony.

This talk consists of two parts:

1. How does hegemony work? How can we build a sustainable counter-hegemony?
 2. Find out how to create new sustainable idea with NARDIS. Discover some NARDIS ideas in action.
-

Panel: Reconnecting with the Earth – Cultivating more-than-human ecologies of solidarity and care

Chair: Vitalija Povilaityte-Petri

Nowa Huta – the collaborations of the allotment gardens

Katarzyna Łatała

Nowa Huta was built as a model industrial, working-class town in post-war Poland. Under state socialism, 30 allotment gardens were founded there. The allotment plots were lent to the workers of the local Steelworks free of charge as a form of subsistence support. In the allotments, the workers built altany (small garden houses), cultivated plants and bred animals. The allotments provided them with land to cultivate, a small community of neighbours and a way to spend their free time. They were a place of coping, independence, creativity and contrivance in the flagship town of the authoritarian state. In the paper, I am going to look at the practice of allotment gardening in Nowa Huta under socialism. I am going to understand the small-scale, seasonal designs of the allotment plots as a collaborative work of the gardener, neighbouring gardeners, plants, soil, weather, time and many other agents. The gardeners expressed their creativity through a direct relationship with, and conscious engagement in, the environment. The designs of the allotment plots embedded in the taskscape and the landscape (Ingold) were a heterotopia in and of Nowa Huta, the modernist, technocratic utopia of state socialism. The allotment gardens in Nowa Huta provide insights into an ecology of solidarity and care within and beyond an authoritarian state and pose a question about meanings of heterotopia and utopia. I am going to base the paper on my ongoing fieldwork and interviews with the original gardeners of the allotments established in the 1970s in Nowa Huta.

Care-giving in waterscapes: wetlands as palimpsest spaces of recreation

Mary Gearey

This paper argues that acknowledging the wide diversity of current recreational practices on English wetlands enables governance practitioners and site managers to appreciate the full extent of contemporary practices of care within these watery ecosystems. These insights can assist those tasked with managing wetland resources to develop more inclusive and sustainable development plans to support a wide range of actants, both human and the more-than-human, whose connections to wetland spaces are important for their health and wellbeing. Enabling sustainable future uses of wetlands will involve recognising and engaging with differential articulations of care-giving and place-making within these diverse waterscapes, which themselves are in a constant state of transition. This calls our attention to the dynamic nature of wetlands, and the ways in which care practices in these spaces shifts and adapts to the changing topography and biota within these waterscapes; each encounter

with the space is slightly reconfigured and recast every time. Wetlands' liminality also extends to the diverse and often esoteric uses of these ecosystems for recreation in its most encompassing sense; as leisure spaces, places of renewal and as locations of kin-ship practices. Drawing upon Barbara Bender's exploration of landscape as phenomenological palimpsest, this paper utilises empirical interview data drawn from a recent research project, 'WetlandLIFE', to explore how far contemporary human uses of wetlands engage with processes of restoration and reanimation to develop inter-species kinship ties. Making use of the different leisure narratives of the research participants across five English wetland sites, the paper explores the ways in which 'common-place' is differentially interpreted, enabled and enacted in these saturated spaces. These practises and performances can be functional, prosaic engagements with wetlands; painting, walking, photographing, sitting, reflecting. They can also be anarchic, counter-cultural and 'delinquent'; wild-camping, raving, poaching, partying. The wide spectrum of behaviours and attitudes catalogued reveal the contested use and value of these waterscapes in contemporary contexts.

Rat Routes and Reasons to Gather: Diverse perspectives on planning and use of urban green space and agricultural projects

Sarah De Lano

Embracing a community-based approach and alternative, non-academic dissemination modality, this research considers the constitution of urban places, futures and belonging through foraging, gardening and recipe creation. At its heart is the co-creation and sharing of a recipe book by a group of English language learners and myself, a Métis instructor from Edmonton, Canada. The recipe book is the culmination of a year of urban gardening and foraging within the City; of experiencing and reflecting upon the ways in which we relate to the land, and our imaginations for our future. Our recipes-as-stories offer a window into who and where we are, and specifically on green and wild city spaces where planning, policies and histories do not always include our voices as women, mothers, immigrants, and Indigenous people. As urban food spaces continue to rise in prominence in cities such as Edmonton, how these spaces are defined, managed, who has access to them, and whose voices and experiences are underrepresented in the planning and use of them are essential questions. Through our narratives, perspectives and experiences, we create spaces of belonging and agency for ourselves and present our own imaginary of urban agriculture. This imaginary draws from relationality and the magic of the everyday to visualize an inclusive, sustainable future in our City. Our vision and our recipes-as-practice reach beyond academic circles and also defy the generally understood boundaries of urban agriculture and include not only current and local gardens, but also global places, urban forests and intergenerational connections.

Commoning through the lifecourse: the mundane politics of retirement and life beyond the wage

Owain Hanmer

The general shift from the static commons to the more dynamic one of commoning offers opportunities, both analytically and practically. In particular, it offers us the opportunity for exploring the more hidden and quiet politics that not only sustain everyday life but gives meaning, pleasure, and purpose beyond narrow capitalistic values. In this research, I theorise that there is potential for theorising commoning as it relates to the lifecourse, by exploring people's changing relationship with political-economic structures within capitalist societies. Through the lens of retirement, I highlight some mundane everyday actions that extend beyond our capitalocentric imagination of value, based on ethnographic research carried out in allotments and community gardens in Cardiff, Wales. I argue that ordinary moments of commoning emerge in the interstitial vacuums of capital—in areas that cannot necessarily be understood or comprehended within its logic or structure. I explore how retired gardeners come together in such situations to feel powerful, to regain some sense of control and collective belonging in an alienating world, and to practice 'commoning' that is creative and pleasurable. This introduces the possibilities for uncovering the hidden, quiet, and mundane moments of commoning that point towards new social and political possibilities.

Workshop: Housing, homelessness and building networks of solidarity and mutual aid – A guided workshop to radically imagine housing justice

With Jayne Malenfant, Amanda Buchnea and Ana Milic

In this workshop we hope to radically imagine, together, alternatives to the global housing/homelessness crisis and carceral shelter system, which can be understood as products of economic growth decoupled from social justice and the carrying capacity of the planet. Grounding this work in recognition of the intrinsic links between capitalist and neoliberal policy, settler colonialism, systemic racism, intergenerational trauma and homelessness, we will provide the historical and present-day context (i.e. charitable responses to homelessness; shelter reform; stigmatization of poverty and addiction; colonial land-theft and Indigenous homelessness; financialization of housing; austerity) to open space to explore what alternatives to our current responses might look like. We also invite participants to identify and reflect on the ways that homelessness is deeply connected with similarly urgent issues such as climate change, the Movement for Black Lives and LGBTQ2S+ rights.

For those of us working in shelters, peer support, non-profit and community organizations, activist and advocacy on housing issues, or with living experiences of homelessness, it is often difficult to find time, space and capacity to imagine *how* to enact radical shifts to State systems, while we are treating the immediate symptoms of housing precarity, homelessness, and marginalization. This work is incredibly urgent, especially within the context of financialization of housing, the drug poisoning crisis, and the inequitable impacts of COVID-19 on people's mental health and livelihoods. As such, we will create a collaborative space and ask participants to first reflect on how they come into this conversation (positionality), what they know, firsthand or otherwise, about homelessness and the structural/State systems that feed into it (in their own communities, globally, historically). This facilitated workshop will serve as a starting point for sustained conversations to build international solidarity around housing justice. Grounded in this shared understanding and context, we will collectively imagine utopias of solidarity and care to work toward structuring a radically different future for housing and home.

The facilitated workshop will begin with **introductions** of all participants and subsequently will be organized into two sections: **Part 1** will provide some *historical and contemporary framing* for issues of housing justice, both within a Canadian settler-colonial (where the facilitators work) and global context, providing opportunities for all participants to share information about their unique local/community housing contexts. **Part 2** will focus on *radically (re)imagining* responses to housing injustice, asking participants to share exciting and effective mobilizations toward justice in their own communities. We will end this session with opportunities to maintain connections and continue to learn from each other in ongoing ways, contributing to **building networks of solidarity and mutual aid**.

Panel/Workshop: Beyond Money – Visions and Strategies for Deep Commoning

Workshop description — Is abolishing money a necessary, if not sufficient, step for cultivating global solidarity and care beyond capitalism, patriarchy, racism and the state? Informed by activist scholars in this area, this workshop creates a space for a discussion around the need to go beyond money in order to establish and maintain deep commoning. Anitra Nelson, Terry Leahy and Friederike Habermann will talk for 15 mins each explaining why dispensing with money as the principle of production and exchange is necessary, visions of money-free commoning, and strategies towards achieving such, including prefigurative hybrids of commoning in German barter-free, exchange-free communities (see abstracts and bios below). Then, we will ask all participants one-by-one to vocally summarise their thoughts re the potential and/or limits of the money-free approach, and to reflect on ways in which they

might apply these ideas in their own practical reality. We will use these responses to engage in deeper discussion and sharing within the workshop group. As long as participants agree, we will create a report summarising points raised and discussed.

A real valulist vision and strategy for deep commoning?

Anitra Nelson

Ideas of a real valulist vision and strategy for glocal commons will be introduced by showing a short film [Beyond Money: Yenomon](#) (8 mins). Then, I will draw on my book [Beyond Money: A Postcapitalist Strategy](#) (2022, Pluto Press) to show how a money-free strategy is key to achieving ecological sustainability, overcoming inequities and establishing a glocal commons characterised by solidarity and care (the ‘community mode of production’). The film conveys a sense of what a world based on glocal commoning would look and feel like. The book offers key reasons why certain streams in women’s liberation, climate action, degrowth, socialist and Indigenous peoples movements argue for, and actively pursue, money-free strategies. As the primary value and operating principle of capitalism, money needs to be resisted and defied to institute ‘real values’, i.e. ecological and social values, as the basis of production and exchange, relations between one another and relations with Earth.

Two pathways to the community mode of production

Terry Leahy

Two pathways to the community mode of production model of commoning have evolved in theory and practice. In the revolutionary pathway, a sizeable majority engineers a rapid shift in the mode of production. The community occupies means of production and begins to set up nonmonetary agreements (‘compacts’) for production and distribution. This action follows from, and is guided by, organisation in assemblies. In an alternative pathway, through accretion, prefigurative community action is taking over more and more economic space. These prefigurative experiments are of two kinds. In hybrids of the community mode of production and capitalism, economic activities combine aspects of the market economy (such as wage labour and commodities) with aspects of the community mode of production (such as worker and community control, and distribution according to need). In ‘prefigurative occupations’, more thorough attempts to realise a cogoverned non-monetary economy take place either in whole regions (e.g. Zapatistas) or specific economic spaces (e.g. community gardens, rural cooperatives, urban squatting and radical cohousing). In short, prefigurative hybrids and occupations might well combine with more direct revolutionary pathways.

Deep Commoning as the Other of Market Logic: To save the world

Friederike Habermann

Key aspects of my forthcoming book *Overcoming Exploitation and Externalization* (2023 Routledge) will be presented, stressing that capitalism not only exploits workers, but that the negative consequences of the market go far beyond. Pricing always produces artificial scarcity. Competition creates pressure to perform and thus anxiety, forcing people to treat

each other according to structural hatred. This enforces economic growth and, thus, a steady absolute increase in resource consumption. Elements of supply chains are squeezed, enforcing extra supplies of unpaid or underpaid ‘services’ of nature / animals / people, especially impacting on aspects of care. Moreover, since reproductive activities are more difficult to rationalise, their exchange ratio with productive ones worsens. Therefore, specific activities are left to underprivileged identity categories with respect to countries as well as the (re)constructing of racist / sexist / marginalised categories. However, Deep Commoning — as in ‘Ecommony’ — and a how-to-get-there is presented as a possible way out.

Workshop: Connective practices in community-integrated arts, nature- and tradition-based learning and care, across the division of Cyprus

With Chrystalleni Loizidou, Hülya Dede, Sylvia Hadjigeorgiou and Konstantina Kasina

The question is crucial of whether there can be lasting social effects in community art, in the work of socially-engaged art projects or projects of the third sector (charities, non-profits, social enterprises, cooperatives, etc). It often appears that such projects, running on the latest trend of academic keywords, exploit or burn out the momentum around potentially powerful ideas, remove spontaneity and social connection, and tie up the creators in institutional mazes of bureaucracy, “impact factor” reporting, and budget documents. Turning away from all this, this community of practitioners of education through art, environmental education, students of traditional craft, and scholars of memory and ritual --and our families-- finds in the notion of “artistic connective practices” a powerful and necessary tool, as we look for ways to meaningfully come together across the physical and political divide of the Cyprus conflict. We resolve with new urgency to defy the forces of this division, forces now aggravated by the pandemic and new wars, and we focus on coming together in harvest. We gather to collect and process our island’s three major crops: grapes, olives, and carobs, no longer thinking in terms of “projects” and instead choosing to work towards life. We wish to share customs and rituals of care, mindful presence, belonging and connection, through the meaningful work of ancient traditions. We come together and invite our friends, neighbors, and families to join us in harmonious community, letting go of notions of “facilitation,” “coordination,” and “documentation,” and tapping into a natural flow in connection with nature and each other. Taking guidance from the seasonal productivity traditions of times past, we wish to focus on the occupational-therapeutic elements of the work at hand and share with each other our discoveries around its rituals, dances, songs, storytelling practices, and their means of generating social cohesion. We invite the Deep Commons Conference to witness and contribute to our work across the divide, and join us in harvest.

Workshop: Interactive “People Need People” (Warm Data) Session

With Fiona Brooks, Johanna De Ruyter, Vitalija Povilaityte-Petri and other Warm Data hosts

Join our People Need People session, in which we’ll learn together while exploring the question about Care across multiple contexts. Sharing our stories and descriptions within this ecology of relationships reveals our interdependencies and the arbitrary nature of the divisions we create, for example Economy/Art/Science. The conversations allow the improvisation of life to move within and between us.

"Everything else is secondary now to understanding the world we live in as a living, breathing, learning, changing, cooperating, co-evolving phenomenon, and that our intelligence, especially our reductionist intelligence, is extremely limited in that context. And so, where's the edge—there is no edge. All these divisions are arbitrary."

~Rex Weyler

We’d love you to invite your friends, family, neighbours and co-workers. This session is a space for people to connect and converse with others from across the globe. Come join us!

Further information below about People Need People and Warm Data for those who’d like to delve deeper:

- ["Finding a Way: Will Peoples' Responses to the Emergencies of the Coming Decades be Warm? Or Cold?"](#) by Nora Bateson and Mamphela Ramphele
 - A [video clip](#) in which Nora gives a bit more context around People Need People (4 minutes)
 - More about [Warm Data](#), [People Need People \(PNP\)](#) and [International Bateson Institute](#)
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Workshop: Building Care and Health Commons

Tania Katzschner, Ashley Howard, Lindiwe Molomo, Wrixon Mpanang'ombe, and Georgina Zaloumis

We are living in transition times, times of tremendous change and transformation. This is a moment, an auspicious time of potent turning, saturated with uncertainties that come streaming in towards us at every turn. Prompted by the “Must Fall” movements which burst onto the scene in 2015 at the University of Cape Town and with the struggle for what must emerge continuing, the City & Regional Planning department recognised the importance of building support, collective solidarity and prioritising wellbeing and care amongst staff and students. In 2017 the planning department’s staff together with the students started what we have named the ‘Building Care’ initiative to nurture and literally grow ‘care’ and compassion. While the work of building culture may seem less urgent than the many political and economic crises of our time, how we practice showing up and caring for one another day-to-day matters. We believe that the work of building culture is what will help us thrive—and survive—in the long run. We believe strongly that transformation is significantly about a different way of being together. Building Care is both a concept and community. We believe in a pedagogy of care and intention and creating space and time for a soulful way to be with each other. Building care is generative and a reshaping is taking place. We can’t say what it is but it is warm and it seems to generate a shared integrity and generosity. Healing begins and brings about vitality and a pulse of goodwill.

We would like to present our Building Care initiative and share some reflections. We would also like to facilitate a short experience where conference participants move into small breakout rooms and call to mind a moment of care, re-experience it and reflect and share.

Workshop: #commonize studio: Creating design briefs for disruptive economics

With Justin Sacks

What if we treat economics as design rather than social science? #commonize studio explores what a design studio that supports communities to build commons looks like. The projects supported so far range from a "soil trust" to upcycle food waste in Hong Kong to a "public-commons partnership" for blood donation in Botswana. The approach in all of this work, which has evolved into a combination of designer and coach, is to develop the "things" that commons "instigators" need to build commons. The majority of what has been produced so

far might be considered boundary objects -- translations of the commons literature that enable emerging communities to create their own commoning worlds. Examples range from broad frameworks (e.g. Commons Creation Framework) to activity-based tools (e.g. more-than-human member persona), and "commons planning" documents (e.g. pluriversal Commons Model Canvas). In this workshop, we will focus on the design brief. A design brief outlines the "client's" challenge and how they think the designer/s can solve it. "Creating design briefs for disruptive economics" is a workshop where willing participants can share their challenges, and we'll create design briefs through collective Q&A that address how we, as a momentary #commonize studio, might support the participant's progress.

Workshop: Reading Groups as Refuges of Care in the Neoliberal University

With Anke Tonnaer, Annemiek Prins, Catrien Notermans, Elke Linders, Karolien van Teijlingen and Julia Schöneberg.

This interactive panel explores how academic reading can be reinstalled as a reciprocal practice of care and listening. Drawing on our own experiences as a reading group on contemporary human-nature relations and decolonial ecologies, we unpack reading as an anti-productivist practice that goes against the grain of the publish-or-perish culture that lies at the heart of academic capitalism. Our own reflections on reading within the context of the neoliberal Dutch university have been deepened by the insights of Tuck (2017) and Liboiron (2021a; 2021b), who have both articulated very clearly how academic reading practices are often characterized by forms of colonialism and extractivism. Many of us have become accustomed to a mode of academic reading that consists of *mining* texts for ideas that can be converted into output as if the text were a commodity; of *sifting through* literature in a way that separates the citable from the non-citable; and of *skipping over* sections we deem too particular, personal or political. Such practices contribute to the erasure and diminishing of marginalized voices, while aiding the entrenchment of capitalist and colonial forms of knowledge production. We offer that reading groups can function as a critical counter-space within such a context. For us, reading collectively became an exercise in deliberately committing time and energy to those relations, experiences, ideas, and wisdoms that are consistently pushed to the margins of our academic praxis. Similar to Ey et al. (2020) we experienced that reading groups can serve as spaces of commoning, collegiality, and care, where conversations about what we read are allowed to relate to our being beyond our (precarious) academic position and identity. Moreover, we also came to see our reading group as a space where (personal) accounts, ideas, problems, and oppressions were allowed to exist in their full gravity, multiplicity, and overwhelmingness. Within this space texts may

exist in their complexity without immediate conscription into other writings, or undergoing other forms of 'academic domestication'. The group fosters a space in which forms of not (-yet) knowing are allowed, which in turn fuel genuine curiosity and dialogue.

In this panel, we take our own experiences as a reading group as a point of departure for facilitating a collective conversation around ways of practicing and teaching anti-productivist forms of reading. How can we cultivate more caring ways of reading that are not about mastering theory, wrestling concepts, exhibiting expertise, or poking holes in the 'argument' of the author?

PART I: Reflection and Conversation – In the first part of the workshop we want to share our experiences as a reading group through a number of personal vignettes, so as to invite reflection and conversation on the role of reading within academic praxis. To broaden the scope of these reflections we have invited a kindred reading group, which is part of the [Convivial Thinking](#) collective, to also share their thoughts and experiences on this matter.

PART II: Reading Exercise – Starting from the understanding that care and caring *with-* are practices that have to be cultivated (Ey et al. 2020, 295), we would like to carry out a collective reading exercise in the second part, as a way to start experimenting with- and reflecting on ways of doing and teaching reading differently in the academic classroom.

How to Prepare for this Workshop?

We invite participants of this workshop to engage with the following text by Arundhati Roy (1999): "The Greater Common Good". Please read or listen to (parts of) this text in preparation for the "PART II Reading Exercise". Note that the workshop will focus mainly on the *experience* of reading the text rather than on analyzing its contents. Please make sure to have paper and pen at hand during the workshop.

The text by Arundhati Roy can be accessed either as a [PDF](#) or as an [Audio File](#) (listen to "3. My Seditious Heart Part 3: 01:11:50")

Panel: Cultivating Affective Commons

Chair: Chris McAteer

Practicing Revolutionary Love: Ethics of Care in Today's Activism

Hillary Lazar

There is a long history of love in political thought dating back to understandings of friendship among ancient philosophers like Plato and Aristotle and the radical divine love of early Christianity to more recent expressions in Gandhian nonviolence, MLK Jr's beloved community, and the "peace and love" ethos of the sixties anti-war movement. There has even been a loving turn within several academic disciplines evident in the growth of affect theory and feminist "love studies." Yet, although messages of love abound in contemporary mobilizations—from calls for "Black Love" by racial justice activists to the popular motto "Love our Mother" in climate activism—there is a need for movement scholars and organizers to more fully consider the meaning and significance of love in current movements. Far more than merely a clever trope, appeals to love point to the central role it plays in many of today's movements, including reflective of increasingly widely embraced ethics of loving-care. Based on a decade of scholar-activist "militant research" drawing on autoethnography, interviews, and "collective inquiry" sessions with hundreds of activists from across fronts of struggle this study offers a phenomenologically-grounded and insider perspective on and love ethics in current activism. Through this study, by uplifting voices of activists themselves, I help to explore how many of us conceptualize "revolutionary practices of love"—such as mutual aid, empathy, accountability, collective healing, community care, and shared struggle—as key to transforming society by challenging the geoculture of capitalism and socio-structures of domination and oppression.

Collective emotions in the climate change crisis: how environmental NGOs in Lithuania construct emotional norms strengthening the relationship between society and nature

Neringa Mataityte

The presentation will be based on the article focusing on how the relationship between society and nature is being cultivated and strengthened as an emotional norm by environmental nonstate actors in Lithuania. Leaning on the constructivism perspective, it is assumed that such actors in the face of climate change crisis construct emotional norms related to love and compassion for nature in contrast to rational and the self-interest-based approach of the governmental actors. Theories of collective emotions and emotional political ecology are applied in order to interpret the data gathered during interviews and observation method implemented by the author in environmental NGO's based in Lithuania. The article explains not only how the emotional approach is embraced by such actors in order to focus the attention on climate change but also how it might contribute to creating specific norms structuring the relation between human and nature. The presentation might be discussed not

only from the perspectives of applied theories in the article but also in a wider context of Green theory analysing global justice and power relations.

EXPANDED AFFINITIES a relational model

Andrea Ray

If we understood ourselves to be intricately entangled with the earth's inhabitants and physical properties, wouldn't we take better care of it and one another? What impact might alternative relationship forms have toward creating a more just and fair society? Inspired by the desire to redress the discriminatory and stratifying constructs encoded in kinship around not only gender and sexuality, but their intersection with race, class, and citizenship, I'm proposing the term Expanded Affinities that means to redistribute care and expand our sense of belonging. Expanded affinities envisions a new world of care and kinship beyond compulsory monogamy and heteropatriarchy. This reconfiguration means to divest the state's investment in inter-personal relations, to broaden what are 'legitimate' forms of relating, and to disrupt the centrality of capital and patriarchy. Built on 19th-century free-love and referencing quantum notions of entanglement, E.A. allows for difference without the separability that creates bias and violence. Grounded in queer and feminist theory, the relational model bends toward social justice and broadens to counter the dominating anthropocentric views bound to neocapitalism. This talk will conclude by considering the potential of expanded affinities beyond human relations to inter-species and more—to a relational form of mutual alliance and care.

Affect, experience, and the collective crafting of the mobile commons beyond humanitarian reason

Álvaro Ramírez-March

Drawing on an already published piece of work on the case of migrant solidarity in Catalonia during the so called "refugee crisis" in 2015, in this presentation I will introduce the idea of the excess in solidarity. Excess refers to the ability of migrant solidarity for feeding the mobile commons despite its capture by humanitarian reason. To conceptualise it, I foreground the important role of affects in collective organizing. I argue that mobile commons are grounded in the sociality of affect and its inextricable link to social production of experience. Moreover, these material engagements that sustain the commons, in turn, may contribute to nurture the "affective infrastructures" of the mobile commons, where the affective, in this case, refers to the cultivation of hope in the fact that freedom of movement is still possible — a vision that keeps the movement going. By presenting these two elements, I argue that the notion of excess may be useful to conceptualise how commoning takes place amidst diverse processes of threatening enclosure.

Workshop: Protecting Community, the Commons, and *Ral Ch'och* – Snapshots of Maya Lands, Lifeways, and Ecological Care

With Filiberto Penados, Shelda-Jane Smith, Cara Mattu and Levi Gahman

Format:

Visual Storytelling: The presentation will be composed of real-time explanations of a series of photographs taken by Maya activists and land defenders from southern Belize. Filiberto, who works with the social movement mentioned below and has an extensive track record of grassroots engagement, will be the principal narrator. Shelda, Cara, and Levi will briefly speak about the complex politics of conducting research within neoliberal Northern universities and dynamics related to trying to be solidaristic 'accomplices.'

Abstract:

After decades of community mobilising and a protracted legal battle, Maya villages in southern Belize won a watershed Indigenous land rights victory in the Caribbean Court of Justice in 2015. Since then, the state has criminalised environmental defenders, violated communal land rights, and is argued by Maya activists and alcaldes (village leaders) to be both operating in bad faith and fettering Indigenous self-determination. Notably, the Maya of southern Belize speak of themselves, their heritage, and their way of being as *ral ch'och*, i.e., 'Children of the Earth.' *Ral ch'och*, which is currently being threatened by extractivist development, the privatisation of the commons, and the authoritarian nationalism of the Westminster-modelled Government of Belize, represents the ways in which Maya communities collectively and culturally embody being in relationship with the environment and each other.

Ontologically and existentially, *ral ch'och* represents a shared sense of interdependence and relationality that is rooted in territory and community. It encompasses caring for and protecting the commons, human-ecological mutuality, a communal socio-territorial identity, cultural heritage that is inextricably linked to local ecosystems, the defence of community- and planetary health, the practice of regenerative swidden agroforestry, and preservation of traditional Maya food systems. Accordingly, this visual storytelling presentation will illustrate what it means *to be* and defend *ral ch'och* in a context of escalating climate risk, extractivist-driven land grabs, and authoritarian (postcolonial) state power. The team will also speak about the politics and tensions of conducting formal participatory and praxis-driven research that aims to be characterised by solidaristic 'accompliceship' alongside an autonomous movement engaged in frontline resistance.

Panel: Cultivating political repertoires of solidarity and care at the grassroots

Chair: Keith Peterson

Ecologies of decolonizing repertoires of resistance, solidarity, and care: Experimenting together with Fanon, Gandhi and the Zapatistas

Stellan Vinthagen and Sean Chabot

This paper traces the historic emergence and development of relatively hidden or buried *repertoires of decolonizing resistance* evolving to create alternative communities, commoning and social movements. In this way, we go against and beyond the conventional focus on state and market development oriented anticolonial strategies. We argue that although the focus of historic waves of decolonization was to build postcolonial nation states and industrialized societies in line with a modernist development paradigm, there has all the time, starting with the maroon societies, existed other, more commoning, attempts of decolonization. We propose that repertoires of decolonizing resistance start *in* dominant capitalist and state-centered systems of rule, but also seek to go *against* and *beyond* them. Such repertoires guide decolonizing struggles that expand subaltern commons, i.e., the communal autonomy of a broad range of material and cultural resources. We highlight three decolonizing repertoires born in the 20th century: the Gandhian, Fanonian, and Zapatista repertoires. While two of these decolonizing repertoires guided revolutionary movements for national independence, the most recent one is guiding contemporary movements for (trans)communal autonomy. Finally, we show how these three decolonizing repertoires intersect to shape ongoing decolonizing freedom struggles, like the Abahlalis in Durban, South Africa, grassroots struggles in Palestine, and Cooperation Jackson, Mississippi. For each of these “societies in movement,” we ask *how* its blended repertoire enables a commoning of territory, subjectivity, insurrection, and imaginary.

Disaster Anarchy: Mutual Aid as Ecology of Solidarity and Care beyond Capitalism

Rhiannon Firth

This paper will draw on the conclusion to my latest book, finally completed after 7 years (!) of research and writing: *Disaster Anarchy: Mutual Aid and Radical Action* (Pluto, 2022). In the paper, I explore the intersection of disasters as crises of capitalism with mutual aid as a prefigurative and utopian practice. The idea of ‘disaster utopia’ has conservative origins dating back to the 1950s and 1960s, when North American disaster researchers and media reporters would laud the community action that arose after a natural disaster. The terminology ‘post-disaster utopia’ would be used to describe a period where people would put aside differences to ‘roll up their sleeves’ and ‘pull together’ to selflessly help others during recovery. This ethos continues to the present day in the aftermath of hurricanes and

pandemics, as governments laud community action to justify neoliberal rollback of welfare. During the Covid-19 crisis, we witnessed the irony of ‘mutual aid’ - an anarchist concept popularised by Kropotkin, being mobilised by the neoliberal state in support of a rapid return to the capitalist ‘new normal’. Nevertheless, this paper argues that mutual aid and other disaster utopias prefigure new values beyond crises of capitalism. Disaster utopias problematise the orientation of utopia towards intention and the future. Nobody wishes for a disaster, yet they produce affects such as desire and hope for change, and the formation of grassroots infrastructures and technologies. Conservatives, socialists and liberals converge assuming that control ideologies are required to address wicked problems like pandemics and climate change. Anarchist thought and practice shows downscaling and localisation are effective responses to structural asymmetries.

Observing the nexus between caring and commoning through subaltern studies: insights from the *Scugnizzo Liberato* of Naples, Italy

Roberto Sciarelli

Materialist feminist literature highlighted the connection between commoning movements and processes of politicization and collective organization of care work. The *Care Manifesto* (The Care Collective, 2020), a recent work which draws insights from both academic research and feminist political activism, proposed a summarized program for the construction of “caring communities” based on the ideal of the commons. The four fundamental features for the creation of caring communities at the territorial level would be the following: mutual help, public spaces, shared resources, and local democracy. This description, although valuable, do not entirely reflect the strategies adopted by communing movements to expand people’s ability to care, especially outside the context of Northern Europe. The objective of this paper is to formulate a conceptualization of the reproductive work carried out through the commons by adapting the existing theory of caring communities to the Southern European context, characterized by a specific social history and greater economic marginalization. In order to do so, I use the analytical tools provided by the Indian subaltern studies, which also explored processes of social aggregation, development of solidarity ties and reclamation of welfare and rights for the subaltern social groups. The hybridization of feminist visions on care and commoning with subaltern studies is carried out through the observation of the *Scugnizzo Liberato*, one of the urban commons of the city of Naples, investigated through a long process of co-research and participant observation.

Panel: The Maternal Gift Economy – A necessary paradigm shift

With the Maternal Gift Economy Movement

Utopia already exists in the model not of *homo sapiens* or *homo economicus*, but of *homo donans* - the gift-giving and receiving being humans are born to be and are as infants.

We are a maternal species. All children are born into a unilateral gift economy where they receive from their motherers (birth mothers and others- irrespective of age and gender) the necessary provisioning for their lives. Otherwise, they do not survive. This means that all children have the unilateral giving and receiving maternal *model* available to them in their first years during the time they are learning language and learning about the world around them. In Capitalism at around 3 years of age they begin to understand the quid pro quo model of exchange that cancels and contradicts the unilateral gift model and is the basis of market exchange. Unilateral giving is oriented towards the needs of the receiver while market exchange is ego oriented towards the needs or desires of the 'giver'. A situation is created in which the market economy is parasitic on the gifts of all - of the environment, of women, of Indigenous Peoples, of unemployed people and of workers of all genders and races and cultures.

This is the hypothesis that underlies the work of the Maternal Gift Economy Movement – a coalition of women from many nations who are creating a deep paradigm shift away from the logic of Patriarchal Capitalism and towards the blueprint for the gift of life that has been given to us all by our motherers and by Mother Earth.

There will be five presentations:

The Maternal Gift Economy Indigenous Point of View

Sherri Mitchell

The Maternal Gift Economy is not a new construct, rather it represents our most balanced way of being. It reflects loving maternal relationships that arise naturally from within a healthy and balanced society. Sadly, mainstream colonial societies haven't been living in this type of balanced or healthy relationship for millennia. The rise of the exchange economy brought degradation and dehumanization to our societies, causing rampant inequity and injustice. The exchange economy is a system that is driven by deprivation. In order for the current economy to thrive, the demand for goods and resources must be greater than the supply, which leaves many to suffer. The inhumanity of this system has created a culture of cut-throat competition that breaks down our natural familial and traditional kinship systems. The way to overcome the inequities within our society is to shift our sense of value from the

inhumane commodification of the exchange economy and back into alignment with a kinship based maternal gifting economy that has a built-in value system that ensures the wellbeing of all. This is outlined in the cultural values of my people, the Penawahpskewe. We are a matriarchal culture. Our mothers, grandmothers, and aunties have always carried the responsibility of ensuring that everyone had enough to live their lives with a sense of dignity, safety, and wellbeing. This balanced sense of enough eliminated unhealthy competition and jealousy, keeping our communities harmonious and thriving. It is through these matricultural ways of being that our people have been able to remain intact for tens of thousands of years, even after the last 600 years of unending colonial violence and capitalist oppression. And, it is the way that we will be able to continue to survive into the future.

Starting over from the beginning

Genevieve Vaughan

To face the problems our society has created and hope to solve them it is useful to realize we have gotten something very wrong. We need to change the narrative about ourselves as a species, and return to the beginning of our lives, the time before, *prima*, both in childhood and in history. We are originally a maternal, gifting species where the values necessary for caring for children are generalized to society as a whole. In our patriarchal capitalist society, the me-first, quid pro quo values of the market contradict the you-first values of care and create a parasitic situation in which the many give to the few. The gifts of all and of nature are extorted and extracted through the social mechanism of exchange. By recognizing ourselves as a giving and gifted species we can see how the capitalist market system is parasitic upon most of the humans on Earth as well as on Mother Earth Herself. This gift-based narrative gives us a vision of who we are and what we can do to turn the tide towards life in these Apocalyptic times. It is a meta level discourse that can be applied to all of the initiatives for healing and peace that so many of us are trying to take. Recognizing ourselves as a gifting species can create a deep unity across the intersectional divides to coordinate successful strategies for the survival and thrival of all.

From Theory to Practice - International Feminists for a Gift Economy

Letecia Layson

International Feminists for a Gift Economy is a group of feminist activists and academics from many countries. Founded 20 years ago, IFGE members meet, discuss and promote the Maternal Gift Economy on panels at local and international gatherings, organize salons and conferences, and publish articles and books.

In April of 2020, we began to meet weekly on zoom. By November 2020 we launched our first Maternal Gift Economy Breaking Through Mini-Conference in November 2020 and ongoing bi-weekly salons in December 2020. I will highlight some of the presenters' work and give examples of Maternal Gift Economy projects and experiments.

From 'Care' to 'Gift' Paradigm in the Context of the Global Crisis

Paola Melchiori

"How do we cultivate ecologies of solidarity and care beyond capitalism, patriarchy, racism and the state with grounded utopias which rather than being not-now and nowhere, are co-imagined and lived right here and right now?"

If we take this question/statement as a leading thread we can say that this kind of utopia is there already if anybody wants to see it. The economy of care (that is not the same as the care economy) has not been valued or seen or appreciated morally, economically or theoretically because it has always been part of the private world, the world of women, opposed to the public world. "Women's destiny" of invisible caring and gifting economy condemned all caring attitudes and this part of economic and social reproduction to irrelevance versus the imperatives of freedom, citizenship, equality and justice. In the seventies, feminists started to make visible the amount of work, energy, and spiritual strength that is needed for human and social reproduction. The gift economy perspective revealed an even deeper layer of functioning of this basic economy, even more unseen. The pandemic re/revealed its importance, cruciality, showing that society is literally held by what is most despised by the world of money and profit. It repositioned love, care and relations of solidarity as central to social reproduction, leading to a notion of the human subject as structurally limited, vulnerable, dependent, and very different from the individual Western subject who forgets any limit and often from where and how and from whom he comes to existence. The Western world is demonstrating its psychosis.

Recently the care approach has become a paradigm for reimagining a different society not oriented to greed, appropriation, extractivism, etc. because it starts from a different relation to nature, the other, itself. However, at the same time, care has become almost a passe-partout, risking invisibility once more because of its inflation and generalization, while avoiding naming the space of its origin. It is not an easy transition to (re)create a culture of solidarity, care and gifting, to "move" humans to shift from immediate greed and profit to the desire to take care of others and the planet and to look from the present to the future. To expand the notion of care, born in private spaces, of gift giving, born in mothering spaces, to be leading principles in the public world requires us to face ambiguities, rethinking difficult transitions, like, for example those regarding technology, democracy, and money. We need to dig into it.

You Need a Crash to Make a Shift Happen: The Possible Post-Pandemic New Political Order and Paradigm

Erella Shadmi

Various solutions have been raised in response to the deep, multi-layered crisis facing the world. I wish to suggest that in response to this crisis, activists around the globe have already

begun to build a new world from below – communes, alternative families, ecovillages, cooperatives, caring relations and the like. They challenge the western system through notions of the gift economy, communalism, sharing, solidarity and care. We needed a global crash to make many more people around the world realize what the activists are already aware of – the picture of a world beyond patriarchy, capitalism and white supremacy. Despite the health danger and police brutality, thousands of people have continued to protest, expressing their distrust of the existing institutions. As their vast voluntarism and reluctance about social distancing indicate, they also grasp the meaning of the alternative: the gift economy rather than capitalism, communalism rather than individualism, and the grassroots voice rather than the political system.

Three directions – I suggest – express feminist and indigenous-matriarchal perspectives that can move us to new ways of thinking, being, and doing. The first is the free-giving economy that responds to the needs of the other, which begins, as Genevieve Vaughan has shown, with mothering, mother earth, and matriarchies. The gift economy exists in the shadow of capitalism, which is based on the exchange principle and cannot survive without the gift economy, yet hides and exploits it. The second direction is communalism, which dates back to matriarchal societies, as Heide Goettner Abendroth shows; it existed before patriarchy and still exists today. Communalism thrives on values and the practices of sharing, collaboration, cooperation, consensual decision-making, balance, and respect for nature. The third, grassroots participation in decision-making, can be advanced only in small-scale social institutions such as communes, city superblocs, and regions. These three directions advance a transition towards a new social order. The new activism as well as the communal state of Venezuela, the new constitution of Bolivia, and the Kurdish Rojava give us a glimpse into this new world.

Panel: Cultivating Political Ecologies of Solidarity and Care

Chair: Julia Tschersich

Solidarity and Care as Values for Political Ecology

Keith R. Peterson

Solidarity and care are important values for the deep commons. But because of the prevailing division between politics and ethics, political ecologists are not very good at talking about values. Although we do not need to fully develop an elaborate value theory for the purposes of motivating social change, some basic guidelines for discussing and understanding values in a pluralistic context might be worth entertaining. If we imagine moral life to be life in the midst of conflicts of values and that our ethical task is to resolve these conflicts in creative

contextual ways, we have a better beginning for orienting ourselves in the dominant ecocidal culture. Cultivating a social ethos of solidarity and care has to be accomplished in full awareness of the dominant social institutional structure, social imaginary, and social ideology. Unless we explicitly articulate counter-hegemonic values and orient ourselves by means of them, our prospects for achieving the kind of environmentalist social change we would like to see are limited. Solidarity, care, kindness, friendship, mutual aid, self-realization, and “total liberation” are meritworthy values that have to be fostered, while vital values such as community health, access to nonhuman nature, biodiversity, and ecosystemic integrity should not be violated in the new ethos. A creative synthesis of these conditioning and conditioned values is called for in political ecology. This contribution addresses the need to develop a more robust and nuanced discourse of values as a step toward orienting ourselves in a human and nonhuman collective of solidarity and care.

Everyday Utopias and Urban feminism Justice. Political resignification of public space in Madrid

Sara Pierallini

Through the urban feminism this research proposes starting from the embodied experience of the people who inhabit the three utopian spaces I analyzed, during two-month fieldwork, the School of Prosperidad, a cooperative housing in Puente Vallecas and the Local Anarquista Magdalena in Lavapiés, based in Madrid. Urban architecture takes into account with difficulty the perspective of the people who live in a given territory, and urbanization is often built at the expense of the no normative bodies. The analysis of everyday life makes us enter into a relationship with the repetition of the gestures that we carry out every day, with the spaces that we habitually cross and, for this reason, makes us connect with our daily needs and the awareness of what we want from the spaces that we inhabit. I want to investigate how the relationship with difference, alterity and no normative bodies and relationships (that puts life at the center and, in particular, care work), can influence a political redefinition of the urban space. In particular, the re-appropriation of public space with non-normative-economic relationships dynamics resignifies the lived space in a dynamic way. The bodies that transit in these spaces that I define as *everyday utopias* retaking Davina Cooper’s idea, are the primary engine of social change, thanks to the relationships and experiences that expose them to a continuous re-education of desire and taste. In this sense, I think and understand that everyday utopias operate a resignification of spaces and their delimited and local contexts.

Towards a Granarchist Future

Mitchell Verter

This talk will investigate Kropotkin's description of mutual aid as being critical for the evolution of a species. The idea of "evolution" will be considered as a theory of Becoming, the way that identity and non-identity are persisted and not-persisted over time. We will contrast our theory those that derive from Heraclitus (materialism, empiricism, Hume,

Hobbes, Spinoza, Nietzsche, Heidegger, Deleuze, Simondon, Bottici ...), which posit Becoming as emerging from the dynamic clashes within a field of anonymous forces. My analysis, taken from Emmanuel Levinas, articulates Becoming a mode of relating to other persons through two moments: (1) the *metabolics* of consumption describe the process by which the material being of the other becomes the self, which Levinas explores under the motifs of eating and breathing; (2) the *genetics* of regeneration describe the way in which the material being of my self becomes the other, which Levinas describes under the motif of maternity. I will explore "maternity" through what Sarah Ruddick calls *maternal practice* that preserves the life of the child, nourishes their growth and prepares them for acceptance in wider society. Feminist anthropologist Sarah Blaffer Hrdy clarifies that what is important is not merely the person of the mother, but the community of *allomothering*-- particularly the *grandmother*, the person who takes care both of the child and the mother of the child, as the most fundamental reason for the evolution of human understanding and prosocial behavior. The talk will end by reflecting on thinking across generations, as many native peoples do, about how we can enrich our generational thinking and practice as anarchists.

Stories for the Earthbound

Zachary Reyna

This paper argues that storytelling is an important method or practice for cultivating postcapitalist ecologies of solidarity and care beyond the nation-state. It does so performatively by telling tales from my ongoing fieldwork in three intentional communities (although they debate the name) that practice and research routes to postcapitalist, multispecies futures: Tamera (Portugal), Ionia (Alaska), and Findhorn (Scotland). The tales I tell do not have heroes. There is no great climax or point. They are messy and ongoing, full of false starts, detours, love, loss, hope (Le Guin 1986; Haraway 2017; Adsit-Morris 2017). Their goal is not to argue or explain or illustrate, but to enchant, to connect, to embed, to disclose and make more worldly the emerging deep commons of the Earthbound (Latour 2017). Their goal is to reveal ecologies of solidarity and care in the co-making in real-life collectives and connect us with these stories so that they can become our stories too. Interwoven with the tales are more conventional political theory arguments about the role of storytelling in political communities drawing on Hannah Arendt, Walter Benjamin, Benedict Anderson, and Robert Cover. These too are tales of sorts, but they seek more to explain and illustrate. Braiding the two elements are auto-ethnographic reflections on my developing practice as a community storyteller.

Panel: Post-Development – Cultivating pluriversal ecologies of solidarity and care

Chair: Heather Luna

Entering the Ethical Space Between: Relational Food System Rebuilding in Treaty 4 and Beyond

Mary A. Beckie, Tanya Iryna Pacholok & Bob Montgomery

The Prairie Region in what is known as Canada has undergone dramatic changes over the past 150 years. What was once an immense and biodiverse grassland ecozone, populated by many different Indigenous peoples, is now characterized by industrialized, export-oriented farming operations that are predominantly settler-owned; less than 1% of native grasslands remains (Nature Conservancy Canada, 2016). The forced displacement of Indigenous people onto reserves and the almost complete elimination of bison, resulted in a collapse of the Indigenous food system and their way of life (Daschuk, 2013). We are part of an Indigenous-settler collaborative project, *kwayēskastasowin wâhkôhtowin*, which seeks to re-imagine prairie food system transformation. In this paper we share our exploration of the ethical and sacred space of relationality in food system remaking in the Canadian Prairie Region. Results from an environmental scan identifying existing Indigenous-led and Indigenous-settler collaborations for innovative food system-related projects across Treaty Four territory and beyond are presented. Three collaborative initiatives are highlighted: [kwayēskastasowin wâhkôhtowin](#), [Treaty Land Sharing Network](#), and [Treaty Education Alliance](#). We engage with theories from Indigenous, Settler Colonial, Anticolonial and Critical Food Studies in our analysis, examining the challenges that arise in this relational work and our positioning and responsibilities as settlers (e.g., Bell et al., 2021; Ermine, 2007; Regan, 2010). Whilst there is no one blueprint for the way forward, it is imperative to enter this crucial work in a good way, recognizing we are all related.

Participation as *Voir Venir*: From ‘Trusteeship’ to ‘Seeing What’s Coming’

Tony Martel

Development interventions are not explicitly radical, let alone anarchist. In fact, international development is often a force of domination, causing thinkers to consistently revisit the discipline’s assumptions when addressing issues of participation and community ownership of the development process. Indeed, international development has a history of interventions advanced through chauvinism, manipulation, and outright exploitation. Nevertheless, there is potential to learn from participatory development practices when building liberatory communities. Robert Chambers, in his book *Whose Reality Counts: Putting the Last First*, presents his participatory development practice as a dialectic premised on building egalitarian relations within the community. Although not explicitly radical, it is the contention of this

work that Chambers presents to his audience a way of thinking that emphasizes as much an internal self-reflection for the practitioner as for the community, and more importantly how this dynamic is implicated in the development process. This work will build on the participatory development of Robert Chambers to conceive its liberatory potential through Catherine Malabou's concept of plasticity. Taken together, this work will put forward a "plastic development" that is premised on building egalitarian relations within the community, leaving it open to the emergence of values and orientations enabling the community's development to flourish as a sensibility of the impossible. This work therefore posits "another development" in contrast to its popular manifestation, as one of liberation over domination.

Conservation as care: Supporting local commons institutions for sustainable environmental governance

Claire Bracegirdle

The turn towards community-based conservation in the 1980s and 1990s supposedly marked the end of top-down approaches imposing upon local communities. However, community-based conservation initiatives often continue to disregard local peoples' institutions which govern commons, and introduce new institutions aimed at ensuring sustainable environmental governance. In this presentation I will consider the relationship between local, pre-existing commons institutions and the institutions introduced through community-based conservation, and consider how engaging with local, pre-existing institutions can re-orient conservation to an expression of reciprocated, inter-dependent care, rather than control.

Care-based leadership in a core-periphery network: A South African case study in collaborative watershed governance

Julie Snorek

Considering increasing water insecurities related to climate change, there is a growing need for effective collaboration across core-periphery boundaries to restore and regenerate watershed vitality. It has been demonstrated that collaborative watershed governance is effective when there is a core group engaging in boundary acting, fostering interpersonal relationships, exchanging information, and sharing activities amongst stakeholders across a social network. To better understand how the core supports and collaborates with peripheral actors, we analyzed a case study of the uMzimvubu Catchment Partnership (UCP), located in the Eastern Cape of South Africa. Through qualitative and social network analysis, we identify relational links as participation in quarterly meetings, self-described close connections, and shared projects or activities. Members collaborate in this voluntary network based upon perceptions of the derived benefits, shared vision, and leadership style. The characteristics of care-based leadership expressed by a core group enhance the collaborative interactions across the social network by nurturing relationality from the core to the periphery.

Panel: Labours of Love – Valorising and democratising care work

Chair: Simona Getova

Co-creating definitions of care work from our positionalities

Laura Chica Castella

How can I define and study care work, as a white, middle-class woman that lives in Barcelona? This investigation questions the following conceptualisation of care; some people regularly provide unpaid care and assistance to a family member or friend who has a health problem, long-term illness, or disability. They provide this care so the family member or friend can maintain an independent lifestyle. Does care work go beyond this? The capitalist division of productive and reproductive labour, has subordinated nature and care work to the everlasting dream of economic growth, causing their ongoing exploitation. This has led to the current socio-ecological crisis where feminised and racialised subjects as well as nature are disproportionately suffering the consequences. Ecofeminism calls for the recognition, revalorisation and redistribution of unpaid care work, in order to bridge this labour division, undermining the basis of capitalism. This investigation develops from a critique of the definition of care work in a survey that explores health equity. To do so, it provides a space of reflection, unlearning and co-creation of the definition of care work from an ecofeminist standpoint.

The Personal is Political: Situating Household Labour as a Form of Commons

Sophia R. Sanniti

In response to Blomey's (2018) call for "thicker, more ethnographic accounts of the commons", this research takes a novel ecofeminist approach to the sustainable commons literature by applying a commons framework to the inner workings of everyday household activity. Synthesizing interviews with 42 households in Toronto, Canada during the COVID-19 pandemic lockdown, this study highlights various forms of commons negotiated, shared and performed by and for household members. This analysis exposes households as a form of biophysical commons as key actors in sustainable resource use including food and energy, as many households took up home food gardens during the pandemic. Households were found to produce knowledge commons by generating and sharing information about public health guidelines during the pandemic. Households generated social commons by building and sustaining trusting relationships of support during such turbulent times. Lastly, households expressed cultural commons by participating in spiritual and creative practices despite undergoing a worldwide lockdown. While alternative economic approaches identify the roles of households and commons as separate - but essential - entities to a successful economic model (Raworth, 2017), scholarship has yet to situate the household itself as a commons.

Commons can be considered as a distinct group that directly or indirectly stewards natural or social resources in trust for future generations. Households produce universal human resources including knowledge, skills, care, teaching, citizenship, ethics, norms, culture and a willing and able labour force. The notion of the commons is a powerful mechanism for rejecting the myth that the state or market are mutually exclusive or exhaustive forms of socio-political organizing.

Rupturing the care crisis narrative through a new care commons? Debating care at Ireland's Citizens' Assembly on Gender Equality

Cliona Loughnane

Capitalism has pathologised dependency in a way which has justified the culling of caring systems, leading to a crisis of care for those who need and give support. In Ireland, a patriarchal social order, codified in *Bunreacht na hÉireann*, placed primary responsibility for care on the family. As a result, the 'Careless State' (Lynch, 2013) developed a deficit model of care provision. Austerity-scarred state care is increasingly dwarfed by costly privatised and marketised care services. In 2021, the government established a Citizens' Assembly (CA) on Gender Equality to debate care. This paper, drawing on the approach of key social actors active at the CA, including the National Women's Council, Children's Rights Alliance and the Care Alliance, examines the CA as a deliberative assembly which breached the standard care crisis narrative to expand caring horizons and mandate the state's responsibility to care. It argues that lived experiences, combined with rights-based inputs from social actors, opened up social discourses of care and directed attention to the social, economic and political factors which have manufactured a seemingly intractable crisis in care. While limited by its governmental mandate and construction, the CA's relational understanding of care points to how deliberative commons can work to reanimate citizens' caring natures and challenge the (deceptive) limits placed on care, in the market, the family and through rationed state services (Chatzidakis *et al.*, 2020). Utilising the frame provided by the work of sociologist Kathleen Lynch, the paper considers what can be learnt from the CA about how to achieve 'the urgency of replacing the ethics of capitalism with the ethics of care' (Lynch, 2022: 7).

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Migration and Motherhood as Infrastructures of Care

Solange Muñoz

This paper expands on a previous paper that focused on Peruvian women's migration to Buenos Aires through a lens of structural violence, by adding new theoretical approaches to migrant case studies of motherhood in Knoxville, Tennessee. We apply the concept of infrastructures of care to the distinct process of migration, and focus on the every-day, embodied experiences of care and motherhood, and the socio and material assemblages that organize and give meaning to those practices and experiences at different stages of women's migratory trajectories. We draw on interviews with four Latin American migrant women who currently live in Knoxville, Tennessee, and who migrated from three distinct Latin American countries. In these interviews we attempt to outline the experiences of migration that are unique to migrant mothers and draw both distinctions and connections between these four women's testimonies. By using an infrastructural-based approach to migration, motherhood, and care, we focus on the every-day, embodied experiences of care and motherhood, and the socio-technical and material assemblages that organize and give meaning to those practices and experiences at different stages of women's migratory trajectories. We find that these collective and/or community-based, bottom-up, alternate practices and infrastructures generally exist in reaction to and alongside more formal state-run regimes, but also, have the potential to be much more than simply examples of collective resistance or resilience to state-based failures.

Panel: Cultivating ecologies of solidarity and care through artistic commons

Chair: TBC

H-Edge Space: Creative Eco-Embodied Meetings for Social-Ecological Change: Reflections from Climate Camp Ireland 2022

Giselle Harvey

[AB-PAR] H-Edge Space is an art-based participatory action research project which is co-producing creative eco-embodied tools, processes and actions for community education (CE) and community arts (CA) practices with non-academic actors. CE & CA are bottom-up, collaborative practices which support community-led collective social-ecological change. This practice is underpinned by an intersectional eco-feminist perspective, a multi-species ethical position which advocates for co-operation, care and solidarity with all of the community of life to create a flourishing future. Presently, the co-researching community are linking in with

Sli Eile to bring the H-Edge space to Climate Camp Ireland 2022 as a way to build solidarity, exchange counter-knowledges and percolate new actions. This creative space offers campers a place to meet for collective reflection-expression on this year's camp and the theme *making social-ecological change together*. Creative productions from these workshops will be curated into a zine as a public pedagogy publication which can disseminate counter-knowledges and actions emerging from the camp to a broader public(s). A draft of the zine is envisaged to be formed by mid-October. I am proposing to co-present the zine at the conference with some of the co-researching community in the context of the research themes of; co-imagined futures of love, solidarity and care for all the community of life in a planet beyond capitalism.

Art and activism (dis)entangling nature-cultures

Monique Peperkamp

Reclaiming the commons is an act of restoring the reciprocity of ecological relations. Motivated by a longing for a holistic connectedness perhaps, it is a collaborative and grounded practice of learning and living in more egalitarian ways. It is therefore also a political act that counters the normalized exploitation of nature. This globalized and automated exploitation is itself like a machine that seems unable to stop to prevent ecological breakdown; it is both irrational in its idea(l) of perpetual economic growth on a living Earth and insensitive to the violence it inflicts on living beings. This indifferent treatment of nature and matter has been contested by new materialist foregrounding of the material continuum, which gives this philosophy a strong ecological relevance. Its rejection of dualisms and naturalization of economic processes however, risks impairing the spark of political change. Taking inspiration from new materialism, I propose that the notion of nature helps to resist the naturalization of a destructive culture and presents the ecological value of diversity and otherness. For the Deep Commons conference, I would like to foreground several socially engaged and engaging artistic ecological alternatives. For example, Fossil Free Culture and Debra Solomon enhance an embodied sense of materiality that is meaningful to activism. Beyond the elevated symbolic status of art, a new materialist awareness of the material continuum enhances responsibility and thereby provides pathways for wider audiences to reclaim the art of paying attention, and to reclaim the capacity to care and create relational realities here and now.

Creatures and Termites

Filippa Pettersson

My presentation will evolve around a collaborative art project I am currently working on. I am collaborating with Kristin Reiman and Ben Livne Weitzman, together we are developing an audio-visual sci-fi story. The first chapter, realised in 2020, was called "Creatures spotted in the desert approximately 130 km north of Eron, as I recall them" and took shape as an installation including ceramic sculptures made by myself, a soundscape produced by Kristin Reiman, and a fictional text written by Ben Livne Weitzman. Currently, me and Kristin Reiman

are taking part in an artist-in-residence program in the southwest of Cork County called ArtNature/NatureArt facilitated by the Crespo Foundation. Together with the remote participation of Ben Livne Weitzman, we are developing the second chapter of this story. Our ongoing project is growing out of the idea of a fictional termite which feeds on plastic, living in a post-human future. I will be presenting the process that led up to the first chapter, as well as how the second one is currently taking shape.

City. The future has no date.

Federica Matelli

My presentation will show the results of an exhibition and theoretical project that I carried out between April and October 2021 in the art space ESPAI 2 of the Sala Muncunill of the City Council of Terrassa, Catalunya/Spain titled *City. The future has no date*. The project consisted of a cycle of four exhibitions and four conferences. Its central axis was the imagination of the post-capitalist future of the city, approached in a utopian or dystopian sense, and developed from four coordinates, i.e. the relationships: future-ecology, future-public space, future-society, future-economy. The four artists selected for the project exhibited site-specific works readapted for this occasion that investigate these relations in a critical and speculative sense, imagining a future city based on relations of solidarity and ecological, social, urban and economic care. The selected artists dealt respectively with the following coordinates: future-ecology: Antonio R. Montesinos with the work *So far (Away)*; future-public space: Anaisa Franco, with the work *Green Wave*; future-society: Monica Rikić with the work *Mather of Robots*; future-economy: Enric Maurí, with the work *La gran festa (The big party)*. Four non-conferences on each specific theme introduced the four exhibitions respectively with the participation of the respective artists, accompanied by expert theorists on the following topics: Bernat Lladò, *Ecology: the post-natural city and speculative cartography*; Ana Bullich, *Public space: urban metabolism*; Bani Brusadin, *Society: towards a hybrid city of humans and non-humans* and Marc Dalmau, *Economy: speculation and crisis in the neoliberal economy*.

Workshop: Feminise politics now!

With Roseanne Stefan, Sasha Josette, Maggie Hayes, Laura Wormington, Anna Hindle, Lucy Delaney, and Jess Adams.

With some clear exceptions, much political organising in the UK is not known for prioritising feminist principles. But, over the past two years, the Rosa Luxemburg Foundation has been developing a network of political organisers based in the UK who have an interest in

‘feminising politics’, using work developed in municipal organising across Europe as a starting point: <https://www.rosalux.eu/en/article/1586.feminise-politics-now.html>

The organisations represented come from campaigning organisations, grassroots unions, political education networks, local politics, and more. Thus far, two cohorts have been through an online course, and a network focused on peer support is growing out of this work. Most of us are at the beginning of long journeys but we wanted to share our story so far and to learn from other attendees at the Deep Commons conference.

Our participatory workshop will share insights from our work to date, before we move to small-group discussions focussing on issues participants are facing within their own organisations that they might wish to shift. Participants will get to choose which of the following three themes - which have been recurrent in our discussions – they would like to focus on:

- How we can implement and integrate practices of care in our organisations
- How we can increase participation, and thus democracy
- How we organise within our organisations to make these changes happen.

Workshop: CO-CREATORS – Paradisial nudity as fundamental for community recovery by revealing and accepting truth

With Sylvia Hadjigeorgiou, Chrystalleni Loizidou, and Zak Estel Ha

Let's explore the myth of the original sin and our expulsion from Paradise, in relation with Greek mythology and the correspondence of the myths to anthropological and historical narratives.

Let's explore the ripples of losing the connection of co-creation between men and women, when women claimed the power and blessings of child bearing (as Eva eats the apple of knowledge first), and our expulsion from Paradise (as Adam receives the knowledge, blames Eva and makes an ethical shift, enslaving women and attacking their sexuality as a sin).

At this moment of ethical shift, we were expelled from Paradise. In order to restore meaningful community it is necessary to restore the first concealment of truth, that created devastating results for women and men, so we begin to heal primal traumas.

Paradisial nudity is essential in order to accept our wholeness and reveal the clothed truth, from the depths of our souls.

Description:

15': Performative Storytelling

15': Responses from Chrystalleni Loizidou, Cultural Theorist and Zak Estel Ha, Social Psychologist.

25': Open discussion with participants.

35': Workshop: Sharing personal experiences on the co-creation issues, with extension on power usage to discriminate and manipulate anyone who cannot or chooses not to procreate. With each experience, whoever feels comfortable, takes off a layer of clothing and observes, both the sensations and emotions from stripping the body, and from stripping our soul from the conditioning layers. Thus allowing our true self to emerge.

Sessions C and D will not be recorded, so as to give the chance to as many of the participants to feel comfortable

Panel: The Deep Commons and the politics of technology

Chair: Zach Reyna

Deep Commoning and AI

Dan McQuillan

This presentation draws from my recently published book on 'Resisting AI' to look at why the material reality of AI makes it a form of accelerated uncommoning at scale, and to propose means by which this can be resisted. It will start by demystifying AI as operations of statistical optimisation rather than as emergent superintelligence. The character of these computations and the way they are embedded in institutions produces opaque solutionism that spreads precarity through registers of algorithmic violence. The decision boundaries that underpin AI's predictions are always forms of exclusion, and therefore of enclosure. These enclosures extend neoliberal logics into lived experience at previously unachievable levels of granularity, while creating continuous states of exception. Under conditions of social and ecological crisis, this boundarying becomes a machinic form of lifeboat ethics. Ultimately, the apparatus of AI tends towards fascistic solutionism. The presentation will propose means by which AI's uncommoning can be resisted, starting with forms of feminist new materialism that undermine its claims to scientific authority. Resistance is manifested in workers' and people's councils on AI, which embody the mutual aid and solidarity needed to replace optimisation with commonisation and care. Whereas the apparatus AI is a reiteration of colonial

extractivism, the presentation will attempt to point to a technopolitics that replaces abstraction with autonomy and transformative adaptability.

Deep Commoning Must Be Luddite!

David King

This presentation will attempt to address a dimension of the current world crises that seems absent in the conference definition and in the politics of many radical social movements: the politics of technology. The world crises and the systems that have produced them are techno-social in nature, yet the conference definition speaks only of social and economic systems of oppression. But all these oppressions are constituted by and embedded in technological power relations: we face not just racist/colonialist capitalist patriarchy, but *technocratic/industrial* racist/colonialist capitalist patriarchy. The Luddites did not oppose technology in general, but vowed to ‘put down machinery hurtful to commonality’. One aspect of technocracy is to use technology to enclose and commodify common resources vital for human survival and ecological stewardship. A Luddite analysis argues that it is this technocratic system of domination and control of people and nature that is at the root of our crises and that overcoming technocracy will be essential to overcoming them. I will use the examples of the Luddite rebellions and the UK anti-GM food movement as very effective popular revolts against technocratic domination and enclosure, and as attempts to embody a politics of commoning. Radical movements must overcome their liberal politics of technology, including techno-progressivism, and attempts to frame techno-industrial systems, such as the internet, as ‘a commons’, if they are to lead a transition beyond our current crises. A deep commoning must include democratic control of technology and a conscious opposition to technocracy.

Interrogating Transitions: The necropolitics of substitution in the age of expansion

Shayan Shokrgozar

Sixty-five million years into the era of New Life (the Cenozoic), we find ourselves in what might be its last epoch, the Necrocene. With the 6th great extinction already underway, rapid climatic changes approach. To mitigate the crises provoked by exhuming and burning dead matter from the depths, the industrialized world has reached a consensus—it must build massive infrastructures for renewable energy and electrify all sectors as fast as possible; thereby “greening” economic growth. Through techno-managerial international agreements, nation-states have committed to delivering our salvation; which necessitates an unprecedented demand for resources including land, fresh water, transition materials (e.g. cobalt, copper, lithium, iron, REEs), and the introduction of toxic elements (e.g. arsenic, fluoride, sulfuric acid, radioactive nuclides) into habitats. Despite a deluge of scholarly work illustrating the futility of decoupling such transitions from environmental destruction, the transition through substitution continues its farcical march toward growth, fed by extractivism. We interrogate the utopian discourse of renewable energy transitions by

drawing from fieldwork on a potential resource frontier in Zambia for the high-grade manganese required in electric vehicle batteries and the legitimization practices of solar megaprojects in Rajasthan, India. The two case studies reveal a trajectory that hastens death in deeply unequal ways, underpinned by ongoing climate coloniality; the essence of necropolitics in the Necrocene.

Workshop: “They fuck you up your mum and dad” (Larkin)

With Carrie Sanders

In this workshop, we will explore the adverse childhood experiences (ACE) research through the lens of oppression and hierarchy, and understand the impact of these traumatic events on our physical and mental health as adults.

We will focus on finding loving solutions together towards health and flourishing, through family abolition and mutual aid.

Trigger Warning: We will be identifying some features of childhood abuse. The workshop will be a trauma-informed space recognising that we all carry childhood trauma with us and ensuring that everyone is cared for, respected, and listened to.

Panel: Critical EcoHumanities – The role of literature in cultivating ecologies of solidarity and care

Chair: Sangita Patil

The Cassandra Complex in Spanish Environmental Apocalyptic Literature: An Analysis of the Discredited Prophet in *MM2033: Casi una distopía*.

Diana Q Palardy

The figure of Cassandra, cursed by Apollo to become a prophet of doom whose accurate warnings were ignored by all, looms large in environmental discourses. The “prophet” in contemporary Spanish environmental apocalyptic literature is often marginalized in a way that is evocative of the inclination to feminize ecological discourses for the purpose of dismissing them. Regardless of the actual biological gender, the figure of the prophet is

subjected to a form of gaslighting by all those who oppose their environmental movement, thus mirroring the psychological phenomenon of the Cassandra Complex. These prophets are often disparaged by their antagonists as hysterical, histrionic, and hyperbolic. Cassandra's predictions were ignored for several reasons: her prophecies were enigmatic, they required individuals to completely change their world view, she was considered an outsider, and her predictions seemed to be about the distant future. The purpose of this investigation is to explore the degree to which these reasons factor into the reception of the prophet's message in Spanish environmental apocalyptic literature, focusing in particular on the novel *MM2033: Casi una distopía* (2021) by Milagros López. A better understanding of the role that the archetype of Cassandra plays in this novel, as well as in environmental movements as a whole, can help draw attention to the challenges that environmental leaders face when attempting to develop effective strategies for communicating messages about the environment.

Ecological Affluence and Monstrous Modernization in Temsua Ao's writings

Deepa Singh

Though the term Ecology came into existence in 1866, the domain is older than our existence. An ethnographer Temsula Ao, winner of Jananapith and Sahitya Academy award, born in the lap of nature and always been an intrinsic part of it. Her writings are full of the essence of ecology and human materialistic nature. Human relation with nature is unremarkable in history and literature. Industrialization, urbanization, and modernization are severely harming nature and disturbing the ecological balance and Northeast is not left out from this effect. The article intends to trace human beings relationship with ecology which elaborate the intimate bond of human beings and nature in selected works of Temsula Ao. She always tried to pen down the ecology of Northeast as well as impact of monstrous modernization that will be the solution for contemporary environmental problems. Ao ventured the concept of ecocriticism and laid emphasis on anthropocentric approach towards nature. Hence, most of the Northeast literature renders a utopian way to ecology and ecocriticism.

Inkgleans: The Gleaners' Alphabet

Natalie Joelle

This paper presents a playful antidote to the lean managerial language that currently shapes and limits the spheres of thought, activity, and imagination, in the form of an experimental alphabet. The Gleaners' Alphabet is part of what I call gleanologics: a gleanerly methodology; a study of gleaning, and a way of gleaning, focussed on and through the word that can mean both the common crip right 'to gather and pick up ears of corn which have been left by the reapers' and take immaterial object, as in the sense of gleaning information. Gleanologics explore the relationships between the practice of gathering after the harvest and gathering knowledge known as gleaning, the gesture of leaning, and the genealogy of global lean management technologies, and in turn, lean culture, in the production of lean meat. Gleanologics are militant vegan practices that unpack the patterns of violence and ecocide

encoded in the lean management of everyday life. The Gleaners' Alphabet is the foundation of a gestural language made by gathering lines from the leans of leaning gleaners who gather from post-harvest fields in visual culture from the biblical Book of Ruth to the contemporary cinema of Agnès Varda. Each letter is lean language on strike for more than our species future but the future of all life. Assembling the characters of the Alphabet to remake fields of gleaners - fields always available for the common right of gleaning - evokes gleaners gathering for commons for all. What can gleanological writing reorient and imagine?

Children Oral Literature Songs on Environmental Awareness and Solidarity in the North of Nigeria

Godwin Ejembi Ogli

Environmental degradation and habitat extinction is a global phenomenon. Yet very little of the local knowledge that directly link environmental knowledge in form of folk songs and children oral literature in Nigeria have been examined. Oral literature forms the major corpus of children literature in traditional Africa. Among other things, the songs and associated tales expose children to nature realities around them, acceptable socio-cultural standard of behavior required in the society, human-human and human-animal relationships established by nature and general environmental sustainability ethos. Hence, songs of this nature are crucial in developing in children respect and solidarity for nature. The songs are performed by children as participatory sections of the oral literature narratives, while the tales are performed by adult narrators present. To achieve this, folk tales assign human personalities and roles to animals in animal-animal relationships as well as human-animal relationships, in order to establish the inalienable rights and needs of both humans and fauna in the environment. This paper employs ethnographic methods of participant observation and interviews to obtain data from three ethnic groups in mid-central Nigeria namely: Idoma (Benue state), Irigwe (Plateau state) and Michika (Adamawa state). Using Ecological Indigenous Knowledge theory, I argue that folk songs laden with ecological and environmental messages have potentials to positively influence children mind, in developing positive and friendly attitude toward their immediate environment and beyond.

Workshop: Mammy no more – lamentations from the USA With bigi minx

A critique on stateside anarchy through art and first-hand experiences. Text based Q&A and links to zines intended to provide solutions.

Panel: Mutual Aid – Resisting domination by cultivating ecologies of solidarity and care

Chair: Ana Milic

The Liberation of the Commons

Keith McHenry

The four-decade success of resisting state efforts to control Food Not Bombs provides insights into the magic of mutual aid projects in reclaiming the commons and our dignity. We can disempower the state by exerting our right to meet the physical and emotional needs of the community without seeking or accepting permits from the authorities. Each time the state announced a decree demanding an end to any unauthorized mutual aid project that is ignored encourages more people to see that the government can be made powerless. The lessons of the Diggers of Saint Georges Hill to the daily food and resource distribution at the Town Clock in Santa Cruz, Santa Cruz can teach us that it is possible for the liberation of controlled space from those who believe they are in power. This can often require being creative. Temporary relocations, arrests, police violence that fail to suppress our independence only serve to build solidarity with the public. These could be the seeds of mass non-cooperation with the corporate dystopia of the Build Back Better stakeholder capitalism's globalist agenda that is required to defend our humanity. This may be key to our future survival.

Building Sustainable Scaffolding of Care: Planning Mutual Aid Initiatives by/for Housing Insecure Folks

Jayne Malenfant

When acting for housing justice, mutual aid is a key strategy to build change and community. For many people facing homelessness, mutual aid is something that is already part of survival strategies. However, it can be tricky to keep up the sustainability of our mutual aid networks—people may join as responses to moments of crisis, members may burn out or disconnect over time, and resources can be hard to access. This presentation will look at some tangible strategies, lessons, and questions about how people who have been homeless can be supported to participate and lead mutual aid efforts to address housing insecurity, and build strong, sustainable networks of solidarity and care.

Crisis Solidarities: Mutual Aid, Prefiguration, and the Post-Political

Zach Hollander

Mutual aid became a globally prominent concept and practice during the COVID-19 pandemic (Sitrin and Sembrar, 2020). Its emergence and reproduction over time and space follow a long lineage of communities coming together in the midst of crisis to support one another under

the auspices of solidarity and care that work alongside, outside of, or against dominant political-economic structures (Spade, 2020). This study engages with urban spaces of crisis solidarity through the case of Oxford Mutual Aid (OMA), a mutual aid organization that started in March of 2020 and has since evolved to become a critical support of social reproduction (Doshi, 2017; Bakker and Gill, 2019) for marginalized and vulnerable communities across Oxford, UK. In its decentralized provision of food under ethics of solidarity, care, empowerment, and dignity, OMA has prefigured (Yates, 2015), and thus imminently actualized, alternative realities, infrastructures, and means of supporting community. Combining anarchist geographies (Springer, 2013) with post-political theory (Rancière, 1999; Wilson and Swyngedouw, 2014), I argue that OMA and its everyday practices of solidarity challenge and subvert the post-political, neoliberal order. I find that OMA's construction and maintenance of alternatives to urban austerity and precarity coexist with the struggle of urban interstitial, prefigurative politics to sustain such spaces in a hostile political-economic environment amplified by the cost-of-living crisis. This tension must be consistently grappled with by both organizers and scholars as the possibility for radical urban transformation held within movements contesting unequal urban geographies is simultaneously constrained by the underlying structures producing such inequities.

Panel: Cultivating new urban ecologies of solidarity and care

Chair: Heather Luna

Commons-Public Partnerships: Public policies for urban commons in Barcelona since 2015

Kevin Flanagan

Barcelona has a strong tradition of working class and neighbourhood movements. Since Spain's transition to democracy these have been at the heart of struggles over urban space and for the provision of social and cultural facilities. Struggles of local movements for self-managed spaces have taken various forms, ranging from radical squatted social centres, to spaces that neighbourhood associations accessed through negotiated agreements with the local council. Such projects clearly have quite different relationships with state institutions. However, these are not entirely distinct domains, as activist experiences, discourses and practices are often shared and circulated. In 2015, emerging out of Spain's anti-austerity movements, Barcelona En Comú won the municipal elections and Ada Colau, an anti-eviction activist with a background in the squatting movement became the first woman to be Mayor of Barcelona. Between 2015 and 2019, Barcelona En Comú introduced a range of public policies to advance greater participatory and economic democracy in the city. These included

policies for the urban commons. Approaching these developments from a historical perspective, this paper considers the continuities between social movement discourse and public-common partnerships that were advanced during this period. It examines how prior to 2015, civic networks organised and advocated for the recognition of models of communitarian management as alternatives to public and private models, and how this model has since come to be valued as a form of participatory democracy aimed at empowering citizens to become agents of change, fostering cooperative and solidarity economies in neighbourhoods throughout the city.

Climate justice: From non-political politics of climate change to caring ethics and building urban commons

Nushrat Jahan

The idea of climate justice has gone through major development over the last decades. In the international climate negotiations, climate change is presented as universally threatening to the survival of humankind and techno-managerial solutions are favoured which disregards the role of colonialism, capitalism, racism, and patriarchy in the present crisis. In this paper, I will argue that there is a transition happening from this uncritical framing of climate justice as grassroots activists are now framing climate justice based on ethics of care, commons, and solidarity. In recent times the urban has become an important place for climate activism and activist networks are creating networks of care to live through the precarity in their everyday life. Conventionally the urban is theorized as a result of capitalist processes and urban activism is not commonly classified as anti-capitalist. However, the urban climate activist networks can be conceptualized as a form of urban commons where everyday practices of caring and building ethics of interdependence happen as an ongoing process. The caring actions of activist networks can bring together practices and values that may follow the capitalist way while also being antagonistic. It can also be a contentious process and riddled with relations of power. Instead of categorizing the climate activist networks as non-reformist vs revolutionary, it will be worthwhile to explore how grassroots activists create networks of care for their communities, how they interpret climate justice in their local context and what opportunities of solidarity are created by them.

Policies to promote the Social and Solidarity Economy in the Mocoví Com-Caia community of Recreo (Santa Fe, Argentina) in the period 2012-2018

Lucas Cardozo

At the end of 2003 in Argentina, a set of public policies related to the promotion of the Social and Solidarity Economy from the national State were formulated. The design of these policies was based on the experiences that were territorially developed in our country in the post-crisis period. From the sub-national scales, own designs of state programmatic actions were also promoted according to local needs. In this presentation we analyze the implementation of public policies to promote the Social and Solidarity Economy in the mocoví community of

Recreo of Santa Fe, Argentina, and the construction of short marketing circuits for the period 2012-2018 based on agroecology and food sovereignty.

Self-managed RiMaflow, south of Milan, Italy: the realization of a spatial co-operative rethinking.

Fabrizio Eva

The presentation outlines the theoretical and geographical context of the identified case study: RiMaflow, a former industrial site south of Milan, Italy, occupied when in December 2012 the owner decided to close it and since then self-managed by the workers, and ideologically and spatially re-thought according to a co-operative approach. Then the video/ppt moves on to the description of the concrete aspects of the observed new experience: how the physical spaces are conceived and utilized in a different way in comparison to the architectural mental frame of an industrial site. The video/ppt highlights also the legal and political difficulties that the workers had to deal with and how, for getting a legal recognition, they had to move in a different industrial site and how this impacted with prosecution of the activities and with the surviving of the experience. The conclusion is actually an update of how the experience resisted the impact of the pandemic and how the expressed ideal references and the concrete experience maintain their continuity and coherence over time.

Panel: Caring with/in Nature

Chair: Alette Willis

Care in Health Gardens

Brussels Health Gardens and Vitalija Povilaityte-Petri.

The Brussels Health Gardens (BHG) grassroots initiative was born as co-creation research for social innovation, sustainable transition and urban resilience. Our co-creation research brings together different types of knowledge including more-than-human to challenge the existing expertocracy-driven healthcare system and transform it into a more diverse and sustainable care that embraces the diversity of co-researchers, their cultural backgrounds and richness of nature-based health practices.

Since 2019 our research work has shifted from a therapeutic landscape, project-oriented and human-centred to a multispecies perspective, community and care focused. Currently we are exploring possible cohabitation between humans and non-humans. Our main research

question is: how can we grow individually and collectively as a learning community to better integrate biological and cultural diversity into our society? We seek to investigate the experiences of belonging, inter-connectivity and the value of learning from other beings, embracing a diversity of relationships between human and more-than-human.

In our presentation we will explore further the challenges, opportunities and community creative methods we have been and continue to explore for co-creating strong grounds of belonging and care culture in becoming together with plants.

Drawing (as) attention: Healing/caring through bioregional artmaking

Jane Affleck

Part presentation, part workshop, “Drawing (as) attention: Healing/caring through bioregional artmaking” will consider how developing a place-based artmaking practice can nurture not only attention to and care for the more-than-human world, it can also promote states of emotional and physical wellbeing in the maker. The presentation will briefly outline recent work by settler scholars and artists and traditional teachings from Indigenous communities on Turtle Island (aka North America), which encourage attention to place and relations of reciprocity. The presenter will also briefly explain why the term “bioregion” is preferable to other terms, such as “ecosystem” or “environment,” and describe their own bioregion—an island on the east coast of what is now Canada. Here, they engage in two interrelated practices of care: walking and artmaking. Walking is the preliminary step in developing reciprocal relations within the bioregion, as it facilitates a process of “drawing attention” to the more-than-human co-inhabitants. The next step is drawing itself, a form of attention that further nurtures relations: in drawing, attention is focused on co-beings in the bioregion, namely mollusk shells, sponges, algae, etc. in the intertidal zone. The act of drawing can be done for its own sake and to foster attention and care, thus resisting capitalism’s dictate to monetize “products.” Furthermore, research shows that engaging in artmaking has positive benefits for the nervous system and encourages healing. Finally, following the presentation, the presenter will lead participants in a short “drawing (as) attention” mini-workshop exercise.

International Forest Therapy Days as Caring and Learning Community

International Forest Therapy Days Community, Katriina Kilpi, and Vitalija Povilaityte-Petri

International Forest Therapy Days (IFTDays), established in 2018, is an initiative exploring the trend of mindfully connecting with nature for planetary wellbeing and health, predominantly in tree-rich environments. The first face-to-face events took place in 2018 and 2019 in Finland, consisting of a seminar day and a practical, immersive part. Due to pandemic restrictions the event moved online as a 3-day-event in 2020, with workshops streamed from Finland.

Since its beginning, IFTDays has aimed to be a platform for people with various worldviews, types of knowledge and diversity of nature relationships. The community has explored new ways of approaching the problems that we are facing collectively and individually.

When COVID-19 forced the event on-line, the community had to rethink its mission. Monthly online circles were launched in 2021, covering a wide range of relevant topics. The free, informal circles have attempted to support its members in on-going societal transformations and share emerging experiences around commonly interesting nature connection questions and forest-nature relationships. While facing losses, transformation and crisis, the on-lines circles discovered their new vocation as spaces of sharing, learning and being together in virtual and local forests.

In 2023, IFTDays aims to organize a face-to-face event with reconsidered energy use and travel needs, forced on by the current state of the world. The international partners will host a common program locally in multiple locations. A hybrid form of online and offline gatherings will bring together the international tribe, to exchange, learn and share from our local solutions globally.

Online Exhibition

A collection of art works on the theme of 'Cultivating Ecologies of Solidarity and Care beyond Capitalism, Patriarchy, Racism and the State' as part of the Deep Commons Conference 2022.

ReCast LIVE ON-AIR, and Rest Cure

Andrea Ray

City. The future has no date

Federica Matelli

Architecture in the utopias of here-and-now

Pijatta Heinonen

gLeans

Natalie Joelle

To view the exhibition please visit www.deepcommons.net/exhibition

Participant Biographies

AJ Segneri (they/them) is an organizer and trainer for the Industrial Workers of the World around the Midwest. Segneri is also a doctoral student in Human Geography at the University of Wisconsin at Milwaukee.

Álvaro Ramírez-March is an interdisciplinary social researcher with a background in critical social psychology. His main areas of interest are critical border and migration studies, social movements, affect, memory, and qualitative and participatory methodologies. He holds a Msc in Psychosocial Intervention and Research, and a PhD in Social Psychology, both from Universitat Autònoma de Barcelona.

Andrea Ray is an artist, writer, and educator whose work embodies visual, textual, and aural approaches to the subjects of belonging and kinship, attempting to repair an alienated subjectivity through what Ray terms *expanded affinities*. Ray's sound installations have been exhibited at MoMA P.S.1, Sculpture Center, and Smack Mellon in NYC, the Wanås Foundation in Sweden, and Wesleyan University's Zilkha Gallery in CT. Ray presented their work in the context of the 57th Venice Biennale in the Artistic Research Pavilion conference *Hauntopia / What if* and an article about their relational concept "Expanded Affinities" appears in *Love Spells and Rituals for Another World* (IPN, London). Fellowship awards include those from Art Matters and the Whitney Museum of America Art Independent Study Program. Ray earned a PhD in Fine Art from Lund University in 2018 and is based in New York and Philadelphia. Ray is an Associate Professor at Tyler School of Art and Architecture.

Anitra Nelson is an activist scholar affiliated with the University of Melbourne (Australia) as an Honorary Principal Fellow with the Informal Urbanism Research Hub (Inf-Ur). Her numerous publications include [Beyond Money: A Postcapitalist Strategy](#) (2022, Pluto Press), the non-market socialist collection [Life Without Money: Building fair and Sustainable Economies](#) (2011, Pluto Press), [Exploring Degrowth: A Critical Guide](#) (2020, Pluto Press) and [Marx's Concept of Money: The God of Commodities](#) (1999/2014, Routledge). See more — <https://anitranelson.info/> Email: anitra.nelson@unimelb.edu.au

Anke Tonnaer is an assistant professor at the Department of Anthropology and Development Studies at Radboud University, Nijmegen, the Netherlands. She is interested in human-nature entanglements in the Anthropocene, particular in relation to nature conservation and wilderness in Europe and including the role of gender in nature-management. Her other interests and previous work include tourism and indigeneity, especially in Australia, performative and material cross-cultural encounters, and ethics of ethnographic research. Next to this, she likes teaching about these topics at both an undergraduate and graduate level. Email: anke.tonnaer@ru.nl

Anna Hindle is a Preston City and Lancashire County Council Councillor

Anna Rebrii is a PhD student in Sociology at Binghamton University, doing comparative research of women's organizing within the Zapatista movement in Chiapas and the Kurdish

movement in Bakur (Turkey) and Rojava (Syria). She is a Steering Committee Member of Emergency Committee for Rojava (US) and a member of Sexta Grietas del Norte (US).

Annemiek Prins is a postdoctoral researcher at the Department of Anthropology and Development Studies at Radboud University, Nijmegen, the Netherlands. Her work focuses on cities, labor, mobilities, and exclusionary notions of development and modernity. Her most recent research project looks at the intersection between urbanization, sand extraction, and environmental change in the context of the construction of the Padma Bridge in Bangladesh. Email: annemiek.prins@ru.nl

Artist and author **Keith McHenry** helped start Food Not Bombs in 1980. Keith has recovered, cooked and shared food with the hungry for over 40 years. He has spent over 500 nights in jail in San Francisco and Orlando for feeding the hungry.

Ashish Kothari is a founder-member of Indian environmental group Kalpavriksh, and co-coordinator of the Vikalp Sangam, Radical Ecological Democracy and Global Tapestry of Alternatives processes. He has authored and co-edited over thirty books, including the recent *Pluriverse: A Post-Development Dictionary*.

Ashley Howard is an honours student in the Department of City & Regional Planning at the School of Architecture, Planning and Geomatics, University of Cape Town (UCT). Her research interests are around designing cities for people with a keen focus on creating public green spaces, learning from informality, and engaging with ecological transitions. She is passionate about designing spaces with sensitivity and care for people and the environment. She has a growth and learning mindset and is open to new ideas and rethinking.

Beatriz Paz Jiménez is a Mexican researcher, artist, and activist. She works in collage, book art, and social engagement mediums. Her main research topics are indigenous land defense and food politics. She was a speaker in the recent conferences Acting as If: Prefigurative Politics in Theory and Practice (2021, CZ), Festival Decolonial (2021, ES), and Utopian Studies Society Conference (2022, U.K.), where she presented different papers regarding the worldviews and autonomist struggles of indigenous people in Mexico, Canada, and the U.S. She is currently a grantee at the Institute for Anarchist Studies (USA), producing research and artwork related to Indigenous anarchism and food sovereignty.

bigi minx is a transgender hoodoo.

Bob Montgomery was born in Lethbridge, Ab from a Métis Father and Settler Canadian Mother. He is working to understand his connection and responsibilities to both his ancestral lines through language, education, time on the land and supporting Indigenous initiatives. Bob currently works for the Beaver Hills Biosphere to facilitate Indigenous communities reconnecting with their homelands and advancing Indigenous knowledges of land conservation within the Biosphere and beyond.

Brussels Health Gardens (BHG) is a collective of citizen researchers and their kin, interested in exploring human and non-human relationships. By acknowledging BHG as

author, we want to stress out the importance of acknowledging that what we learn is a collaboration with others, humans and non-humans.

Cara Mattu, University of Liverpool (UK): Cara is a PhD Student in the Power, Space, and Cultural Change research unit. Her current research focuses on critical approaches to development, governance, and global inequality. Cara recently completed a Masters in International Development at the University of Manchester where she focused on state-sanctioned violations of Free, Prior, and Informed Consent in Toledo District, Belize.

Carlota Houart is a PhD researcher at Wageningen University, Netherlands. She is part of the ERC-funded research project “Riverhood – Living Rivers and New Water Justice Movements” and her research focuses on multispecies justice in riverine hydrosocial territories, working with river ecosystems in Europe and in Latin America. She holds a bachelor’s degree in International Relations and a master’s degree in Peace, Security and Development Studies from the University of Coimbra, Portugal, where she also worked as a junior researcher at the Centre for Social Studies. Aside from her academic pathway, Carlota has been involved in social and environmental movements in Portugal and internationally, including Extinction Rebellion and the Global Alliance for the Rights of Nature. Her research interests include political ecology, research beyond the human, multispecies justice, Rights of Nature, water justice, and ecofeminism.

Carrie Sanders was a philosophy and politics lecturer in further education and university for 15 years. For the last 10 years, she has been working with children, young people, families and adults using attachment therapy (VIG), with mental health in CAMHS and with NHS services developing social and green prescribing services.

Catrien Notermans is an associate professor at the Department of Anthropology and Development Studies at Radboud University, Nijmegen, the Netherlands. Her research focuses on kinship, gender, and religion in India, West Africa, and Europe. Her most recent project is on more-than-human socialities and interspecies communication in nature pilgrimages in Rajasthan (India). Email: catrien.notermans@ru.nl

Christopher McAteer (he/him) is a PhD student in Social and Political Thought at York University, Canada, researching the complex relationship between time and colonial violence and its inflections through the question of climate change. He is currently writing two chapters on ocean governance and ocean sound studies for upcoming books published by Routledge and Palgrave.

Chrystalleni Loizidou is a cultural theorist and care-giver, who arrives at this workshop from a queer perspective as well as her life experience as a single mother with a keen sense of the effects of fatherlessness. Her academic work focuses on the study of creativity (curation, education through art, and a PhD in Cultural Studies on memory, public art and conflict transformation). Having spent too long in academic settings, she has spent the last 5 years focusing on cooperative community work based on libre technologies and participatory art. Her cooperation with Sylvia Serena and others, with regard to nature-based and healing artistic connective practices, is presented in the Deep Commons workshop entitled

"Connective practices in community-integrated arts, nature- and tradition-based learning and care, across the division of Cyprus"

Claire Bracegirdle is an ESRC-funded doctoral student researching the governance of community-based approaches to conservation in Ghana. Her research seeks to better understand the dynamic interplay between pre-existing community institutions and newly introduced institutions of natural resource governance through two case studies of community-based conservation projects, conducted in collaboration with the Nature Conservation Research Centre.

Cliona Loughnane is a postdoctoral researcher on the 3-year CareVisions project in the Institute of Social Science in the 21st Centre, University College Cork (UCC). [CareVisions](#) has been established by an interdisciplinary team of academics and researchers with diverse research, policy and activist experiences in the care arena. Drawing on a range of innovative social science methodologies, CareVisions is reflecting on care experiences during the COVID-19 pandemic to explore and reimagine how we might envision future care relations, practices and policies. Previously, Cliona worked for more than 15 years in research and policy positions in NGOs and the health service. Most recently, Cliona worked as women's health coordinator with the National Women's Council, working to achieve women's reproductive rights and access to healthcare. Cliona was a member of the Government's Women's Health Taskforce, co-chair of the Women's Mental Health Network, and with NGO and academic colleagues established the Health Reform Alliance. Throughout her career, Cliona has been active social researcher, leading and involved in a wide-range of projects, including on women's mental health, healthcare reform, the role of social justice advocacy in policymaking, and women's experiences of caring during COVID-19. Cliona undertook her Doctorate at the School of Applied Social Studies, UCC.

Dan McQuillan is a Lecturer in Creative and Social Computing. He has a degree in Physics from Oxford and a PhD in Experimental Particle Physics from Imperial College, London. After his PhD he was a support worker for people with learning disabilities and volunteered as a mental health advocate, informing people in psychiatric detention about their rights. In the early days of the world wide web, he started a pioneering website to provide translated information for asylum seekers and refugees. When open-source hardware sensors started appearing he co-founded a citizen science project in Kosovo, supporting politically excluded young people to measure pollution levels and get the issue of air quality onto their national agenda. After a stint working in the NHS, he joined Amnesty International and created their first digital directorate. Dan has been involved in many grassroots social movements such as the campaign against the Poll Tax in the UK, and in environmental activism. He was part of the international movement in Genoa in 2001 which was protesting against the G8 and calling for an alternative globalisation that included justice for both people and planet. During the first wave of Covid-19 he helped to start a local mutual aid group where he lives in North London.

David King was born in London and completed his PhD in molecular biology at Edinburgh University in 1990. Since then he has worked as a writer and campaigner on the politics of technology. He was one of the founders of the UK anti-GM food movement, and was the first

director of The Genetics Forum, a public interest group focusing primarily on agricultural biotechnology. From 1993 to 2000 he was the editor of GenEthics News, an independent newsletter. In 2000 he founded Human Genetics Alert, a campaigning group on human genetics issues. From 2011 – 13 he was one of the organisers of celebrations of the 200th anniversary of the Luddite uprisings and help set up Breaking the Frame, a political education project on the politics of technology. In 2016, he was the main organiser of the conference on the 40th anniversary of the Lucas Plan, and continues to be active in the New Lucas Plan group. In response to the birth of the world's first genetically modified babies in 2018, he set up Stop Designer Babies and is currently developing a campaign against the legalisation of human genetic engineering in the UK. He grows vegetables and coordinates a local community garden.

Diana Q Palardy is a full professor of Spanish at Youngstown State University and author of the book *The Dystopian Imagination in Contemporary Spanish Literature and Film* (2018) with the Hispanic Urban Studies Series of Palgrave Macmillan. Her research interests include Spanish literature and film, dystopia/utopia, urban cultural studies, immigration, gender, and contemporary social movements. She created the website [Spanish Dystopias](#) to accompany her book and the website [España especulativa](#), which is a digital mapping project that involves researchers from Spain and the US.

Dirk Stael lives with his family in rural Sint-Lievens-Houtem (Belgium). Besides being a writer and sustainability activist, he is also active as a change consultant and content marketer.

Dr. Deepa Singh is a professor of English Language at Deccan Group of Institutions, Bengaluru. She is a Ph.D holder from CSJM University Kanpur, (U.P) in English literature. She has also played many roles like an evaluator and reviewer of Bangalore university, coordinator of British council course (Teach India) by Times of India. She has over 15 years in professional teaching in English at the college level including B. A, BBA, BCA, B.CoM.

Dr. Erella Shadmi is a radical feminist, peace and anti-racism activist and scholar living in Israel. Among other things, she co-founded Kol Ha'Isha - the Jerusalem feminist center, the Fifth Mother - a women's peace movement, and Feminist Giving – working towards establishing a matriarchal spiritual center. Shadmi is working now on three initiatives: The establishment of women's police stations; the establishment of a multicultural women's museum; and a multi-generational, multi-cultural housing for elderly women and disadvantaged women. She has also been active, among other things, in Women in Black – a peace movement, Achoti - the Mizrahi (non-White) feminist movement and Isha Le'Isha – Haifa feminist center. She was a board member of B'Tselem – an anti-occupation organization - and a member of the (first and only) Truth Commission for the Nakba in the Negev 1948-1960, established by Zochrot Organization. Dr. Shadmi is also a Women's and Gender Studies scholar and criminologist (police studies). Her articles and books deal with social change movements (feminist, peace and lesbian), male violence against women, politics of identity, whiteness (Ashkenaziness), racism, spirituality, gift economy and matriarchal societies as well as critiques of police and policing in Israel. Dr. Shadmi was the Head of Women's Studies Program and a senior lecturer at the Criminology and Law Enforcement Program at Beit Berl

Academic College. Shadmi was also a senior officer at the Israel Police National Headquarters. She is presently active in two international networks - the International Feminists for a Gift Economy Network and the Modern Matriarchal Studies Network.

Eduardo Erazo Acosta is a sociologist working with the research group "Curriculum and University" attached to Colciencias. Universidad de Nariño. Pasto - Nariño - Colombia. He has 14 years' research and Keynote speaker in international congress Line: Decoloniality, migration, human rights, Andean ancestral thought, social movements and Sumak Kawsay. He has long accompanied social movements and human rights in the Andean region. In 2013 he received the Distinction as a young essayist within the framework of the Nobel Peace Prize awarded jointly by the Ministry of Science and Higher Education, the Institute of Applied Social Sciences of the University of Warsaw.

Elisabeth Lund Engebretsen (she, her/they them) is Professor of Gender Research at the University of Stavanger, Norway, coordinator of a national Queer Research Group, and editor in chief of the journal *lambda nordica* (with Erika Alm). A trained anthropologist, Engebretsen's research focuses on global perspectives on gender and sexual diversities, with particular interest in China and Nordic Europe. Currently, Engebretsen is affiliated with research projects and teaching engagements to do with Pride politics, anti-gender movements, queer history in Norway and the Nordic region, and climate justice.

Elizabeth Harrop is a consultant in human rights and nature rights, with extensive knowledge of international law and the United Nations system. Elizabeth has worked on human rights advocacy for over two decades, the majority of it with the UN. This has given her a wealth of insight into how global systems (mal)function and a passion for locally-led parallel solutions, which are by and for the people, and which fully respect the earth they inhabit and the fellow creatures they live alongside. www.libertyandhumanity.com

Elke Linders is a lecturer at the Department of Anthropology and Development Studies at Radboud University, Nijmegen, the Netherlands. Her work looks at the cultural politics of artist-activists in Argentina, with a particular interest in understanding the personal experiences of activism as related to specific (artistic) repertoires of contention. She is co-author of the openly accessible *Toolbox Diversity in Education*. Email: elke.linders@ru.nl

Emre Sahin is a participant and researcher of social movements, particularly the Kurdish movement, and a Ph.D. candidate in Sociology at Binghamton University. His work is grounded in Contemporary Political Sociology and he is the co-author of *Communal Lifeboat: Direct Democracy in Rojava (NE Syria) in Pandemic Solidarity: Mutual Aid During the COVID 19 Crisis*. He also authored forthcoming articles *From Contention to Prefiguration: PKK and Rojava Revolution* and *Seeds of Another World: Jinwar Women's Commune in Rojava*. His current research explores the expansion of prefigurative mobilization in Rojava, with a focus on women's autonomous spaces and economic organizing.

Eryka Galindo is a Doctoral Researcher in the BMBF junior research group "Food for Justice: Power, Politics and Food Inequalities in a Bioeconomy" at Freie Universität Berlin. She holds a B.A. in History and a M.A. in Sociology from Universidade de Brasília (UnB), as well as

a postgraduate degree in Participatory Democracy, Republic and Social Movements from Universidade Federal de Minas Gerais. She was a member of the Research Laboratory in Non-Exemplary Sociology at UnB. She also has an impressive professional career, for example, until 2020 she was an advisor to the National Confederation of Agricultural Workers in Brazil. In her doctoral thesis project, she studies collective actions for food security in the semi-arid region of Brazil.

Fabrizio Eva is an independent scholar, see: www.fabrizio-eva.info. 1995-2000, professor at the Milan State University in geopolitical dynamics. 2001-2021, professor at the Cà Foscari University, Venice, in Political and Economic Geography. They have a video-interview within the credits of the DVD of the movie *Children of Men* (Alfonso Cuarón, 2006). Publications: the book *Cina e Giappone. Due modelli per il futuro dell'Asia*, UTET, Torino, 2000, and 68 articles and chapters in edited books; 65 presentations in geographical congresses in Italy and abroad.

Federica Matelli is a researcher and independent curator, has published in various media, lectures at seminars and conferences at various institutions and universities and conducts research for public and private art organizations. She has collaborated with prestigious institutions, among them ZKM | Centre for Media Art and Technology (Germany) and has worked as an independent curator for many international festivals and exhibitions. She holds a PhD in Theory and History of Contemporary Art from the University of Barcelona, a Postgraduate Degree in Philosophy (Aesthetic) from the Pisa University and a Master in Curatorial and Cultural Practices in art and New Media from Mecad/Esdi, Ramon Llull University. From an interdisciplinary approach, her research focuses on the study of the concept of the everyday in relation to contemporary society and art, paying special attention to the period between 1980 and 2014, providing a description and analysis of a theoretical shift from the first decade of the 21st century that marks the transition from the textual to the speculative framework. She proposes the study of artistic practice linked to the everyday in connection with other disciplines, such as philosophy, sociology and cultural studies. Associate professor of BAU. Barcelona University Centre of Art and Design, part of the Universitat de Vic - Universitat Central de Catalunya and associate doctor of the research group Arte, Globalización e Interculturalidad (AGI) of the Universitat de Barcelona, she has been collaborating with the publishing house Materia Oscura (Segovia) since 2018.

Federico Venturini is an activist-researcher, currently working at the University of Udine (Italy). His current research focuses on river contracts, Zero Waste and social ecology. In 2016, he earned his PhD at the University of Leeds. Focusing on the experiences in Rio de Janeiro between 2013-2014, in his research he explored the relations between contemporary cities and urban social movements, utilizing participatory/militant research approaches and through the lens of social ecology. He holds an M.Phil. from the University of Trieste as well as a Master's in history and European Culture from the University of Udine (Italy). He co-edited with Thomas Jeffrey Miley the book *Your Freedom and Mine: Abdullah Ocalan and the Kurdish Question in Erdogan's Turkey* and with Emet Degirmenci and Inés Morales the volume *Social Ecology and the Right to the City: Towards Ecological and Democratic Cities*.

Filiberto Penados, Galen University (Belize): Filiberto is a Yucatec Maya scholar-activist from Belize with a research focus on critical pedagogy, decolonial methods, and Indigenous

future-making. He has a long history of involvement with autonomous Indigenous movements and is currently president of the Julian Cho Society and adviser to the Toledo Alcaldes Association and the Belize National Indigenous Council.

Filippa Pettersson is an artist and ceramicist. She graduated from Städelschule, Frankfurt am Main, in 2015 with a diploma in Visual Arts with a focal point on sculpture. She has performed and exhibited at various institutions such as Kunstwerke in Berlin, Künstlerhaus Stuttgart and Lund's Konsthall in Sweden. She typically collaborates with other artists, musicians, and writers, the outcome often resulting in a performance or an installation including several different mediums. Her works are mostly rooted in her interest in biology, ecology, philosophy, and science-fiction literature.

Friederike Habermann is an economist and historian with a PhD in political science. As an activist, author of seven monographs, and independent researcher, she focuses in particular on the interdependency of racist, sexist, classist, and other privileges within the economy — as well as on ways out of this mess. Her most recent books are: [*Ausgetauscht! Warum Gutes Leben für alle Tauschlogikfrei sein Muss*](#) (2018); [*Ecommony. UmCARE zum Miteinander*](#) (2016). See more — https://de.wikipedia.org/wiki/Friederike_Habermann

Gehan Macleod – With a background in 90s anti motorway activism, Gehan lives and works in Govan, Glasgow with community approaches that are prefigurative and informed by experiences of camp life. @gehan_macleod

Genevieve Vaughan is an author and activist. She created the Foundation for a Compassionate Society (1985 - 2005) and co-founded International Feminists for a Gift Economy (2001 ongoing) as well as the Maternal Gift Economy Movement bi-weekly zoom salon series, (2020 - ongoing.). She has written many books, beginning with *For-Giving, a Feminist Criticism of Exchange* (1997), *Homo Donans* (2007) and *The Gift in the Heart of Language, the Maternal Source of Meaning* (2015) and many articles and has edited collective books as well. Much of her own and her co-hearts work can be found free on her website www.gift-economy.com. The zoom series is available at www.maternalgifteconomymovement.org. Genevieve lives part time in Rome, Italy and part in Austin, Texas

Georgina Zaloumis is a postgraduate Master of City and Regional Planning student at the University of Cape Town. Georgina is passionate about the environment, development, working with people and the complex relationships between them. This passion was ignited having grown up in South Africa's first world heritage site, iSimangaliso Wetland Park, where she experienced the impact of transforming people's relationship with the natural environment rather than transforming nature itself to achieve a more meaningful, flourishing and connected world. Previously, Georgina interned at the World Wildlife Fund (South Africa) and was a consultant for PhaphamaSEDI.

Giselle Harvey is an Artist, Educator and Researcher from the West of Ireland who works in a range of art, education, community, and activist contexts. She is committed to developing creative, critical and collaborative public pedagogy practices which can support communities to be agents of change through creativity and participatory democracy. Her work is

underpinned by an intersectional eco-feminist perspective. Giselle is currently engaged in art-based participatory action research which is hosted by The Limerick School of Art & Design, TUS, and funded by the Irish Research Councils GOIPG scholarship.

Godwin Ejembi Ogli teaches in the Department of Music, University of Jos in Nigeria. He obtained his bachelor degree in music from the University of Nigeria, Nsukka, then M.A. and Ph.D in Ethnomusicology from the University of Ibadan in Nigeria. He started his teaching career with the Federal College of Education, Okene, Kogi state of Nigeria between 1999 and 2018, when he joined the services of University of Jos in 2018. Since January 2022, he took up a tenured appointment with the Federal University, Lokoja in north central Nigeria. He has researched extensively into the music of the Idoma people in mid-central Nigeria. Currently, he is involved in researches on indigenous music of some ethnic groups on the Jos plateau. His research interests include ethnomusicology, music and politics, music and tourism, ecomusicology.

Hillary Lazar is Visiting Lecturer of Sociology at the University of Pittsburgh. Her research focuses on historical and contemporary anarchism, movement evaluation, and the politics of emotions. She is co-editor of *Perspectives on Anarchist Theory* and guest edited *Socialism and Democracy - Seattle+20*, on the legacies of the 1999 anti-WTO protests. She has also been published in *Research in Political Sociology*, *Anarchism: A Conceptual Approach*, *Transnational Socialism and Anarchisms in the 19th and 20th Centuries*, *Kropotkin Now! Life, Freedom & Ethics*, and *Emma Goldman: A Documentary Edition*. Hillary is on the advisory board for the Institute for Anarchist Studies and Anarchist Agency PR Project, she is a member of the Mutual Aid Speaker's Series, and is a long-time community organizer and trainer.

Hülya Dede – Art of Education Association/Eğitim Sanatı Derneği. Living in Austria and spending a lot of time on a biodynamic farm, inspired me to explore Waldorf Schools. I started working in a Waldorf School as an English Teacher and doing Waldorf Education Master as a Class Teacher at the same time. After coming to Cyprus and becoming a teacher, I organized activities for families with children and for children and seminars for adults to do handcrafts and develop a deeper understanding of the world and human being. The rich arts, crafts, singing, stories or fairy tales and art of movement strengthen the will and capacity of human being to think and actively shape their lives and to be more grounded in themselves. Starting a school initiative and leading children through an education that actually educates their whole being, seeing them flourish and develop as whole human beings, affirmed for me our need to be educated at every level of our existence. We need different capacities to carry us into the future and this can only be achieved through cooperative community work and with lots of work in nature as well as artistic activities altogether. As an educator I cherish opportunities to become a subtle catalyst or bridge, and to provide others a fundamental kind of support, or what Eve Annecke has described as 'radical accompaniment', towards a state of being that explores, develops, shares, connects, helps, and soul-seeks towards freedom.

International Forest Therapy Days Community is a collective of practitioners, researchers and policy makers exploring together forest-based health practices for sustainable futures.

Isla Macleod is a ceremonialist, earth activist and medicine woman, devoted to restoring the Sacred and recovering pathways of belonging that transform the illusion of separation towards the reality of Oneness. Author of 'Rituals for Life – a guide for creating meaningful rituals inspired by nature'.

Jacob Smessaert (he/him) is a PhD-candidate at Utrecht University (The Netherlands). He is active in different degrowth and food autonomy collectives, and aims to become an agro-ecological farmer after completing his PhD.

Jane Affleck is a writer, artist, and independent researcher with a PhD in Cultural Studies. Her writing has been published in various journals and arts and culture magazines, including C Magazine, visual arts news, The Side View, and Feral Feminisms, and she has taught art history, literature, and writing courses. She lives, works, writes, walks, and draws in Epekwitk, the part of ancestral unceded Mi'kmaq territory known as Prince Edward Island, Canada.

Janet Conway. Professor in Sociology at Brock University Canada, her research agenda focuses on contemporary social movements and their significance for democratic social and political life in the context of globalization, its potentialities, crises and conflicts. Globalizing processes and movements of resistance have genealogies that long predate neoliberalism and global network society. She is building on two decades of research on global justice movements, transnational feminisms, and Indigenous activisms, on tensions between the politics of difference and solidarity, and on the problem of colonial difference in social justice movements. Her current research examines the gender politics of the resurgent right, in Canada and worldwide, and its implications for feminism's societal project for intersectional gender justice.

Jayne Malenfant (they/she) is a researcher and educator working in Tio'tiá:ke/Montréal, Canada, at McGill University. They are a settler of French, Scottish, and Cree ancestry from Kapuskasing, Ontario, and have lived experience of homelessness. Jayne works on organizing action by/for people who have been or are currently without stable and safe housing, as well as anarchist and community-led educational initiatives.

Jeremy Auerbach is an Assistant Professor in Geography at University College Dublin. He is a quantitative social scientist working for community organizations on urban issues, including health disparities, housing and environmental justice, and transportation accessibility.

Jess Adams is finalising her PhD, which uses a militant research methodology to understand political participation within Corbynism, and works as a researcher in Newcastle University's Methods Hub

John Clark is Director of the La Terre Institute for Community and Ecology and Professor Emeritus of Philosophy at Loyola University in New Orleans.

Julia Tschersich is Junior Assistant Professor of Transformative Governance and Democracy at the Copernicus Institute at Utrecht University. She obtained her PhD in the transdisciplinary research project RightSeeds at the University of Oldenburg, in which she

assessed the potential contribution of Seed Commons initiatives to social-ecological transformations. Her main research interests include social-ecological transformation, food and environmental governance, ecological democracy and Commons/Commoning.

Julie Snorek is a social ecologist, carrying out ethnographic research regarding social ecological transitions. Their best teachers have been friends who identify with indigenous movements, specifically in Alaska, Namibia, the Sahel, and the Great Plains of the United States. Their writing engages with a diversity of concepts and disciplines, but most recently science and technology studies. Currently, they are a postdoctoral scholar in Geography at Dartmouth College working on understanding adaptation imaginaries through a 3-year grant from the National Science Foundation. They love languages and hope to eventually become more fluent in all six languages that they speak, including two West African languages. They are an avid gardener, swimmer, and learn better when they are walking in the woods.

Justin Sacks is a PhD candidate in Design at Lancaster University. He holds a B.A. in Architecture from Yale University and an M.Sc. in Economic History from the London School of Economics. #commonize studio is the evolving outcome of his doctoral research.

Karolien van Teijlingen is a human geographer working as a postdoctoral researcher at the Department of Anthropology and Development Studies at Radboud University, Nijmegen, the Netherlands. Her research and teaching address the transformations and struggles emanating from expanding commodity frontiers related to extractive industries and climate change mitigation. She is also a member of the *Colectivo de Geografía Crítica del Ecuador*. Email: karolien.vanteijlingen@ru.nl

Katarzyna Łatała is a PhD candidate at the Doctoral School of Humanities at the University of Warsaw, working on a thesis on the culture of dwelling in the allotment gardens in Nowa Huta. She is a graduate of a masters degree in Liberal Arts at the University of Warsaw and a bachelors degree in Fine Art at Goldsmiths.

Kate Driscoll Derickson is Associate Professor & Director of Urban Studies, Department of Geography, Environment & Society at the University of Minnesota.

Katriina Kilpi is the founder of NatureMinded, research, practise, and consultancy bureau that investigates and designs contemplative nature-based solutions. She is also the co-organizer of the International Forest Therapy Days event.

Keith R. Peterson is Associate Professor of Philosophy and Philosophy Department Chair at Colby College in Waterville, Maine, USA. He teaches environmental philosophy and radical ecologies, and is author of the recently published book *A World not made for Us: Topics in Critical Environmental Philosophy* (SUNY Press, 2020). More information on his teaching and research can be found at <https://web.colby.edu/krpeters/>

Kevin Flanagan is a researcher, educator and artist, whose work explores the transformative imaginaries of social movements and their creative expression and articulation in concrete, radical democratic and alternative economic practices and projects. He holds a Master's Degree in Fine Art from the University of Ulster and a PhD in Anthropology

from Maynooth University. His doctoral thesis, 'Commoning the City', examined municipal public policies for participatory and economic democracy in Barcelona, aimed at strengthening the cooperative and solidarity economy, and the urban and digital commons in the city.

Konstantina Kasina was born and raised in Athens. Konstantina holds two degrees, in Physical Education (Aristotelian University of Thessaloniki) and Pedagogical studies for Primary Education (Democritus University of Thrace). Also holds a Master's Degree in Educational Sociology (University of Cyprus). Konstantina has taught in many schools in Greece as a primary school teacher as well as PE teacher. She has also participated in a plethora of seminars such as pedagogical, psychology, theatrical play, story narration and arts in education, while at the same time Konstantina is studying the Waldorf Pedagogy. The last couple of years Konstantina lives and works in Cyprus as a primary school teacher.

Laura Chica Castells is an ecofeminist researcher and activist based in Barcelona. She holds a Master in Political Ecology, Degrowth and Environmental Justice from the Universitat Autònoma de Barcelona. The intersection of environmental injustices and social inequalities inspired her research interests. She went on to investigate the definition of unpaid care work and how to measure it order to make visible its unfair distribution and the health impacts in has on women and non-binary people. She is excited to soon be joining ISGlobal, as a research assistant at their climate change and health program. Her activism has mostly been arts based, including street performances, political fanzines and collective paintings, she is fascinated by the power of art in transforming society.

Laura Wormington works as Women's Organiser for the IWGB, a small grassroots union representing many precarious and migrant workers

Laurence Davis lectures in the Department of Government and Politics at University College Cork and is a Series Editor of the Manchester University Press Contemporary Anarchist Studies book series.

Lea Loretta Zentgraf is a Doctoral Researcher in the BMBF junior research group "Food for Justice: Power, Politics and Food Inequalities in a Bioeconomy" at Freie Universität Berlin. She studied in Heidelberg, São Paulo and Berlin. Her research examines social movements that advocate for a socio-ecological transformation of the food system. In particular, her project focuses on feminist political struggles and innovations of German food movements. As part of her research, she is engaged in three case studies; the protest campaign *Wir haben es satt!*, the *Deutscher Landfrauenverband (DLV)* [German Association of Rural Women] and the *Netzwerk der Ernährungsräte* [Network of Food Councils].

Letecia Layson is a Filipina, Feminist, Futurist, Priestess of Morphogenesis (Form Coming Into Being), High Priestess of Diana; Priestess Hierophant in FOI/TOI-LA. Letecia is one of the founding Mothers of the Center for Babaylan Studies; a member of International Feminists for Gift Economy, Modern Matriarchal Studies Network

Levi Gahman, University of Liverpool (UK) and University of the West Indies: Levi focuses on anticolonial praxis, environmental defence, and engaged movement research. He is author

of *Land, God, and Guns: Settler Colonialism and Masculinity* (ZED Scholar), *Building Better Worlds* (Bristol University Press), and an editor with *Interface: A Journal for and about Social Movements*. Levi is also a former human rights observer.

Lindiwe Molomo is a postgraduate planning student at the University of Cape Town. She completed her Bachelor of Social Science degree, majoring in Psychology, Sociology and Environmental and Geographical science at the University of Cape Town. Her degree allowed her to explore and understand humans and their relationship with nature, which grew her love to care for and help people. She is interested in the achievement of social justice through any lens; hence she is currently exploring the world of planning to contribute to the redress of urban inequality and help build future inclusive cities.

Lucas Cardozo – Master in Social Economy (UNGS). Degree in Geography (UNL). IHUCSO Research Fellow, UNL–CONICET, FCJS headquarters. Member of the Social and Solidarity Economy Program of the Social and Cultural Extension Secretariat, UNL where he directs extension projects. He currently works as a teacher in the Bachelor's Degree in Social Work in the Territory and Social & Solidarity Economy and in the Environment and Society Seminar.

Lucy Delaney is a project coordinator at Rosa Luxemburg Stiftung office in London

Luke Devlin is a human ecologist and researcher also living and working in Govan, Glasgow @geopoetic

Maggie Hayes is a trade union organiser committed to creating the spaces for our movement to look inward with care and dedication to being better comrades

Mariana Calcagni is an environmental sociologist and doctoral researcher at the Institute for Latin American Studies of the Freie Universität Berlin. Her doctoral research studies social movements and their struggle for an agrarian transition, with case studies in Chile and Germany. She is interested in understanding collective actions toward a more democratic, just and sustainable food system, from the perspective of the political ecology, ecofeminism and social movement studies. She is currently studying the case of the National Association of Rural and Peasant Women (ANAMURI) in Chile. She is also an environmental activist and co-founder of the Center for Socio-Environmental Analysis (CASA), a group of scholars and activists working to think critically about how to navigate the socio-environmental crisis and how to develop just and democratic transitions.

Marina Sitrin is an activist and Associate Professor of Sociology at SUNY Binghamton, USA. Her work looks at new forms of affective social organisation such as autogestion, horizontalidad, and various types of prefigurative politics. Her books include *Everyday Revolutions*, *Horizontalism* and *Pandemic Solidarity*.

Mary A. Beckie (she/her) is professor and director of Community Engagement Studies in the School of Public Health at the University of Alberta. Her interdisciplinary and community engaged work in the area of critical food studies focuses on food system transformation, towards equitable and sustainable place-based systems that recognize and incorporate Indigenous knowledge and values. Mary is a second-generation settler from Treaty Six Territory.

Mary Gearey holds a PhD in Water Resources Management and is a Senior Lecturer in Human Geography in the University of Brighton's School of Applied Sciences. She is a module convenor for Sustainable Futures and also Community Engagement taught courses, and provides lecture support for modules in Political Ecology, Climate Change and Research Design and Analysis amongst others. Her current work focuses on: community activism in response to changing water environments; renaturing cities through blue-green infrastructure; articulations of human and more-than-human relationships within wetland environments. Mary is a Fellow of the Royal Geographical Society, A Fellow of the UK's Higher Education Academy and is a contributing member of the Ramsar Culture Network.

Mitchell Verter is the co-author of 'Dreams of Freedom: A Ricardo Flores Magon Reader' and has published several articles on Levinas, Buddhism, political economy, feminism, and anarchism.

Monique Peperkamp is an activist and PhD candidate at the Amsterdam School for Cultural Analyses, art historian and former artist and teacher. She has collaborated with and participated in several activist, artistic, creative, and social initiatives such as the Donut Coalition, Fossil Free Culture and the Commons Network, and is a co-organizer of Extinction Rebellion and Scientists Rebellion in Amsterdam, a movement actively learning to pair activism with a regenerative culture of care.

Natalie Joelle is a completing doctoral candidate in the transdisciplinary environmental humanities at the intersection of theory and practice at Birkbeck, University of London, supported by the Arts and Humanities Research Council and the Fund for Women Graduates. Her critical and creative work can be found as part of *ISLE*, *The Goose*, Routledge Environmental Humanities, Palgrave Studies in Animals and Literature, *Plumwood Mountain*, and the *Journal of British and Irish Innovative Poetry*. Her work *gLeans* was longlisted for the Ivan Juritz Prize for Creative Experiment 2021. www.gleaning.info.

Neringa Mataityte is a PhD student in Vilnius University, Lithuania. Writing the dissertation focused on the role of emotions and emotional discourse in the climate change policy as well as working as a junior researcher in the research project about solidarity and migration policies in Lithuania and Poland during the Coronavirus pandemic.

Nushrat Jahan is a PhD candidate in the Department of Geography and Planning at the University of Toronto. She is interested in just cities, global climate justice activism, eco-feminist theory of care and commons theory. Her research looks at the intersection of collective care work in cities and climate justice activism and the resultant framing of grassroots climate justice action. Nushrat holds a Bachelor of Urban Planning from the Bangladesh University of Engineering and Technology and a Master's in Human Geography from the University of Alberta. She has received Ontario Graduate Scholarship 2022-2023 and a Mitacs Research Intern award (2020).

Owain Hanmer is a geographer with an interest in the potential of social and political transformation from below. Theoretically, he engages with a mix of traditions from anarchism, Pragmatism (especially Dewey), and Marxist Autonomism. He carried out his PhD

research in the School of Geography and Planning at Cardiff University, and is now a Research Fellow at Cardiff University working on a community development action research project.

Paola Melchiori is the co-founder and past president of The Women's Free University in Milan (1986), of the Research and Intercultural Association Crinali (1996-2001), of the International Feminist University Network (2001-2009). She has created, on the model of the Free Universities, nationally and internationally, free spaces of critical thinking, teaching and learning in order to develop and make visible new paradigms of knowledge based on women's ways of knowing and learning, working in an interdisciplinary way across cultures, classes and specializations. With this approach she has worked also as a consultant for Italian Unions for educational programs in the 150 hours initiative (1976-1987), with different NGOs, in the implementation of women's educational projects, during the UN decade of Human Rights Conferences, in Africa, and in Latin America (1987-2000). At present she collaborates with the House of Women in Milan. Her background is in philosophy, anthropology and psychoanalysis. She has written on feminist theory and on the topics of women's knowledge creation in an intercultural perspective.

Pijatta Heinonen is a PhD student in the Polytechnic University of Catalonia. Their research examines the interconnections between ideology, political practices and architecture in the context of autonomous geographies. The research is funded by the Kone Foundation.

Renata Motta. Assistant Professor of Sociology at the Institute for Latin American Studies at the Freie Universität Berlin and Project Leader of the Research Group Food for Justice: Power, Politics and Food Inequalities in a Bioeconomy, funded by the German Ministry of Education and Research (BMBF). Her interests include social movements, social theories on modernity and globalization, social inequalities, gender and environment, and food studies. She authored the book *Social Mobilization, Global Capitalism and Struggles over Food* (Routledge, 2016), and co-edited *Global Entangled Inequalities: Conceptual Debates and Evidence from Latin America* (Routledge, 2017). Her current research examines multidimensional - scalar food inequalities in Germany (Wir haben es satt!) and Brazil (Marcha das Margaridas, Municipality Belo Horizonte).

Rhiannon Firth is Lecturer in Sociology at The Institute of Education, University College London. She is interested in anti-authoritarian organizing in, against and beyond the crises of capitalism. Her research focuses on utopian communities, social movements, radical pedagogy, DIY-culture, and mutual aid. She is the author of three books, most recently *Disaster Anarchy: Mutual Aid and Radical Action* (Pluto, 2022)

Richard J. White is an activist and Reader in Human Geography at Sheffield Hallam University, UK. Greatly influenced by anarchist praxis, his work is rooted in the intersectional contexts of social justice and Total Liberation movements. His books include *Vegan Geographies* and *The Practice of Freedom*.

Roberto Sciarelli is a PhD student at the Centre for Social Studies of the University of Coimbra (PT). He conducts research on urban commoning movements, analyzed through the perspective of political ecology and subaltern studies. He is an activist of the Neapolitan

commons' network and a member of the Permanent Observatory on the Commons of the city of Naples. Together with other researchers and political activists, he is also part of the co-research collective *Ecologie Politiche del Presente*.

Roseanne Stefan is a community organiser and Unite member interested in disability justice, intersectional feminism and ways in which social movements can sustain, thrive and be archived for future generations to come

Sangita Patil earned her a PhD in Ecofeminism from Tumkur University. She teaches English at LBS Govt First Grade College, Bangalore North University. Her academic publications include a book *Ecofeminism and Indian Novel* published by Routledge, London & New York and "Reconstructing Ecofeminism: A Study of Kamala Markandaya's Nectar in a Sieve" by Cogent Social Sciences, (Taylor & Francis Online). She has published several chapters in edited collections such as "An Ecohumanist Perspective: Theorizing Ecofeminism through a Spatial Analysis of Amitav Ghosh's *The Hungry Tide*" in *Ecologies of Gender: Contemporary Nature Relations and the Nonhuman Turn* by Routledge Environment Humanities and forthcoming chapter in *The Routledge Handbook of Ecofeminism and Literature*. Moreover, she published articles in journal, and presented papers at various International Conferences. She is short story writer and her area of research interests are Kannada Theatre, Cultural Studies, and ecofeminism.

Sara Pierallini is a PhD student in Citizenship and Human Rights at the Faculty of Philosophy at the University of Barcelona. She also collaborates with Astrolabio philosophy review based in University of Barcelona. She edited and I was part of the project book "La natura dell'economia. Femminismo, economia politica, ecologia" with Federica Giardini and Federica Tomasello in 2020. She coordinated a course in Feminist economics in the Master course in Political and Gender studies in 2018/2019.

Sarah De Lano is a mother and language instructor. She is a member of the Métis Nation of Alberta and has ancestral ties to River Lot 28, one lot over from where the Kinnaird/Rat Creek Ravine sits and very close to where she currently lives and harvests plants and berries with her daughter and her students. Sarah holds degrees in Cultural Studies and Community Engagement and currently teaches at the University of Alberta, MacEwan University and the Multicultural Family Resource Society.

Sasha Josette is Director and co-founder of Breathe - community organising for climate justice

Sean Chabot has been devoted to all kinds of resistance and social movements from the beginning. His dissertation focused on the transnational diffusion of the Gandhian repertoire from India to the US Civil Rights Movements, which he later transformed into the book: *Transnational Roots of the Civil Rights Movement*. Besides this project, he has also written on transnational diffusion involving Gay & Lesbian Movements and the coming out routine with his mentor Jan Willem Duyvendak. Since then, Sean and Stellan have done lots of writing together, including on the MST's political cultures of nonviolent opposition, Zapatistas' revolutionary nonviolence, Palestinian sumud (which he believes should be added to the Pluriverse dictionary), constructive work, reclaiming the commons, and most

importantly decolonizing resistance. He has also worked with his Iranian colleague Majid Sharifi on the violence of nonviolence in Iran's Green Revolution and Egypt's 2011 Uprising. He has authored an article on love and revolution and one on oppositional love as the heart of social justice, and (along with his co-authors) has written on many concepts and movements closely related to the deep commons.

Shayan Shokrgozar is a doctoral fellow at the Centre for Climate and Energy Transformation at the University of Bergen. Drawing from the disciplines/ subdisciplines of political ecology, critical agrarian studies, and human geography, they explore so-called energy transitions in the state of Rajasthan, India, and its implications for habitat and the lived experiences of the citizenry.

Shelda-Jane Smith, University of Liverpool (UK): Shelda has a background in critical approaches to psychology and disability and current focus on the coloniality of global mental health. Her work aims to understand the sociocultural and political determinants of physical and mental health by focussing on both institutional and grassroots practices of health and care. Shelda is also a volunteer with the Caribbean Community Centre.

Sherri Mitchell - Weh'na Ha'mu Kwasset was born and raised on the Penobscot Indian reservation. She received her Juris Doctorate and a certificate in Indigenous People's Law and Policy from the University of Arizona's James E. Rogers College of Law. Sherri is an alumna of the American Indian Ambassador program, and the Udall Native American Congressional Internship program. Sherri also received the Mahoney Dunn International Human Rights and Humanitarian Award, for research into Human Rights violations against Indigenous Peoples. She was a longtime advisor to the American Indian Institute's Healing the Future Program and currently serves as an advisor to the Indigenous Elders and Medicine People's Council of North and South America. She is the Founding Director of the Land Peace Foundation, an organization dedicated to the global protection of Indigenous rights and the preservation of the Indigenous way of life. Prior to forming the Land Peace Foundation, Sherri served as a law clerk to the Solicitor of the United States Department of Interior; as an Associate with Fredericks, Peebles and Morgan Law Firm; a civil rights educator for the Maine Attorney General's Office, and; as the Staff Attorney for the Native American Unit of Pine Tree Legal. Sherri is the author of the award-winning book *Sacred Instructions; Indigenous Wisdom for Living Spirit-Based Change*.

Simona Getova is an ecofeminist, climate and social justice organiser, facilitator, and educator. Her work and research interests lie in the intersections of feminist political education and community-led models of social and environmental justice for equitable, anti-colonial, degrowth futures. Simona is the co-founder of Kolektiv Z and The Climate Herald and is currently pursuing her Ph.D. in Political and Social Sciences at Universitat Pompeu Fabra in Barcelona, in the area of feminist political ecology. Her research focuses on the contribution of intersectional praxis to socio-ecological transformation projects, such as the organising around grassroots Green New Deals. She advocates for collective emancipation and prosperity through the dismantling of systems of oppression and extraction and the prefiguring of just, joyful, climate-safe futures.

Solange Muñoz is assistant professor geography in the Department of Geography & Sustainability at the University of Tennessee in Knoxville. Her research interests are in urban and cultural geography with long-standing interests in the political, economic, and socio-spatial processes of inequality, marginalization and contestation in the urban landscapes of Latin America and the U.S. Her professional training, experiences and research are inherently interdisciplinary and broadly grounded in qualitative approaches, which include ethnographic and participatory methods.

Sophia R. Sanniti is defending her PhD in Social and Ecological Sustainability at the University of Waterloo, Canada this October 2022. Her work employs a critical ecofeminist frame to problematize some of the gendered assumptions in sustainability research and policy proposals, with a particular interest in the implications of the degrowth imperative for Canadian households. Sophia has been an active board member of the Canadian Society for Ecological Economics since 2017, organizing three national conferences and two student academies informed by ecofeminist principles to empower her research community and expand its membership in a care-full way. Sophia holds a B.E.S. from UWaterloo and a Masters from York University which she completed in partnership with Economics for the Anthropocene and the Centre for the Understanding of Sustainable Prosperity. In September, Sophia will begin a one-year internship advising the Vatican's Dicastery on Integral Human Development on ecofeminist climate justice research and policy in Rome, Italy.

Stellan Vinthagen is Professor of Sociology, and the Inaugural Endowed Chair in the Study of Nonviolent Direct Action and Civil Resistance at the University of Massachusetts, Amherst, where he directs the Resistance Studies Initiative. He is Editor of the *Journal of Resistance Studies*, and Co-Leader of the Resistance Studies Group at University of Gothenburg, Sweden. He has since 1980 been an educator, organizer, and activist, participating in numerous nonviolent civil disobedience actions, for which he has served a total of more than one year in prison. One of his books is *A Theory of Nonviolent Action - How Civil Resistance Works* (2015).

Sylvia Hadjigeorgiou – Eimaste Parents Cooperative. Sylvia Hadjigeorgiou is a dancer and choreographer, singer, and healer, based in Cyprus. Aside from running her own Dance School and kids dance workshops for decades, she founded and organised the Oriental Delight Festival which ran for nearly a decade and won various international and local awards related to Folklore and Cultural Heritage. She is mother of two adult sons and has been blessedly taking care of children all her life. She is a prolific organiser and author: “Blessed to be the last of six children of an art family, I grew up amongst music, dance, poetry, literature, art and more, with a father that struggled with the British–Turkish occupation to provide for his family and a mother who resembled a saint. That gave me a clear view of the miracle that surrounds us, and growing up I chose dance as my main profession, with singing, massage therapy and writing on the side. For the last six years, with two grown sons, I changed from pushing myself to complete work and projects, to choosing what and how much to do, after the pressures of being a single working mother and a creative artist. My plans to go around the communities of the world and research for my second book were changed by the corona.”

Tania Katschner is a Senior Lecturer in the Department of City & Regional Planning at the School of Architecture, Planning and Geomatics, University of Cape Town (UCT). Her research interests are around human nature relationships, urban nature, and around reconnecting ecological questions to an expanded sense of care, responsibility and obligation. In her work, she strives to bring together a sensibility for, understanding of, and practice towards the relationship between ecological wholeness and social coherence and healing. She is passionate about social and environmental justice and about supporting passion for the new changing thinking.

Tanya Iryna Pacholok (she/her) is a Master of Arts student in Community Engagement in the School of Public Health at the University of Alberta. Her research interests include feminist degrowth, queer(y)ing museums and ecologies, socially engaged theatre, and arts-based methodologies. She is a queer third generation Ukrainian settler who (un)learns in amiskwacyi-wâskahikan (colonially known as Edmonton, Alberta, Canada).

Terry Leahy is a sociologist affiliated to the University of Newcastle (Australia). His most recent publications include [System Change Made Simple](#) (2022, Buzzsprout), [The Politics of Permaculture](#) (2022, Pluto Press), [Food Security for Rural Africa: Feeding the Farmers First](#) (2019, Routledge), [Humanist Realism for Sociologists](#) (2017, Routledge) and [The Chikukwa Project](#) (2013, documentary with Gillian Leahy, Black Dog Pictures). See more — <https://gifteconomy.org.au/> Email: terry.leahy@newcastle.edu.au

Thalita Kalix is a Doctoral Candidate in Food Anthropology at the Universitat Rovira i Virgili (URV) and a Journalist and Cook. Researches Brazilian food culture as heritage, the participation of civil society in safeguarding processes, its inventories and tourism as a tool for local development. She has a degree in Social Communication from the University of Brasilia (2008) and training in cooking and pastry from Le Cordon Bleu Paris (2012) and Florence University of Arts (2013). She is a member of Slow Food.

Tony Martel is a PhD Candidate in Development Studies at Nelson Mandela University in Gqeberha, South Africa. He is currently doing research in ecosocialism and participatory development with the Transition Township Project in KwaZakhele, Gqeberha.

Vitalija Povilaityte-Petri is a pharmacist, transdisciplinary researcher, wild gardener and co-creator in urban communities focusing on nature-based health practices for resilience.

Wrixon Mpanang'ombe is a postgraduate student at the University of Cape Town completing the Master of City and Regional Planning programme in 2022. Previously Wrixon worked as an assistant researcher in the Enabling the Circular Economy for Sanitation in Kenya and Malawi project based at the Centre for Water, Sanitation, Health and Appropriate Technology Development. Before joining the project, he worked in corporate environmental management and impact assessment consultancy. Wrixon's aspiration is to contribute toward addressing urban inequalities and achieving socio-spatial and socio-ecological justice in African cities.

Zak Estel Ha is a Greek Social Psychologist (University of California, Riverside, University of Derby, UK, Medicina Alternativa, Colombo, Sri-Lanka). An expert on the Evolution of Human

Sexuality, with a focus in the great variety of Human Families and Marriage Structures around the world. He's the author of the book *Women's Words*, as well as many papers and articles on Sexual-psychology. He's been the publisher of the quarterly magazine *About Love*, as well as the producer of *My Favorite Things* radio-show, in Greece. He presently lives as a self-exiled intellectual in Sweden, where he's an active member of a non-profit association, called *Alter-Eco*, which deals with environmental, cultural and social issues, offering an alternative approach!

Zach Hollander is completing an MSc in Nature, Society and Environmental Governance at the University of Oxford. He will subsequently begin a PhD in Political Science at the University of Toronto focusing on political theory. His interests lie at the intersections of critical political theory, solidarity, the politics of hope, and the transformative potentialities and visions of political movements.

Zachary Reyna is a Marie Curie postdoctoral fellow in political science at Leiden University (Netherlands). His current research explores intentional communities and ecological political activism using ethnographic methods. He defended his PhD in political theory (*How Law Matters: Reconsidering the Natural Law Tradition in Light of the New Materialisms* [2017]) at Johns Hopkins University (USA).



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