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The human-animal relations in academic fieldwork

Salmela-Leppänen, Tarja; Haanpää, Minni Emilia; García-Rosell, José-Carlos; Äijälä, Mikko Henrikki

Published in:

The 2nd peaceful coexistence colloquium

Published: 06.06.2017

Document Version

Publisher's PDF, also known as Version of record

Citation for published version (APA):

Salmela-Leppänen, T., Haanpää, M. E., García-Rosell, J-C., & Äijälä, M. H. (2017). The human-animal relations in academic fieldwork: conducting videography with/as animals. In *The 2nd peaceful coexistence colloquium: reimagining Ethics and politics of space for the anthropocene abstract book* (pp. 48-49). Rovaniemi: Lapin yliopisto.

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PEACEFUL COEXISTENCE

Abstract book

*2nd Peaceful Coexistence Colloquium: Reimagining Ethics and
Politics of Space for the Anthropocene*

June 6-9, 2017

Pyhänturi, Finland

www.ulapland.fi/peacefulcoexistence

#pce2017



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Between extractivism and sacredness: The struggle for environmental inheritances by the adivasi communities of India

Arpita Bisht, TERI University, New Delhi

The *adivasis* (indigenous people) of India, with over 104 million people (Census 2011), are a unique group characterized by a culture and way of living deeply embedded within local ecosystems around them. *Adivasis* are forest dwellers and depend upon local ecosystems not only for their livelihood sustenance (through hunting and gathering), but also for their cultural identity, social structure, and governance regimes. *Adivasis* have a cosmivision of the nature surrounding them which is distinctly different from the dominant view of nature as a source of monetary value. To them nature has a value in itself. It is an inheritance to be transferred to future generations, is the source of their cultural and physical sustenance, is a nurturing entity to be protected, and in many cases a form of God thus holding sacred value. Therefore, the exploration of the *adivasi* culture potentially offers an alternative to the techno-growth centric models of sustainable development and green growth by re-introducing deep structural changes in the very perception of ecosystems.

In recognition of this, the Indian constitution grants regions with predominantly *adivasi* populations special status, with different set of rights over nature including cultural and inherited rights to local ecosystems, and a substantial degree of autonomy in self-governance (Guha, 2007). However, since they typically reside within densely forested regions of India, they face significant environmental injustices related to growth-centric projects often owing to the presence of major minerals within their regions of residence (Guha, 2007; Bhushan, 2008). *Adivasis*, who make up only 8% of the Indian population, represent close to 55% of the total number of people dispossessed of their land due to development-related projects (Singh, 2015). As such, they are the largest group that engages in social resistances against environmental justice struggles, often against large extractive agents. In many incidences, *adivasi* resistance movements have been successful in altering patterns of extractivism, or in introducing new legislations in recognition of rights of indigenous people to forests and ecosystems. One of the most prominent successful cases of such a struggle is the *Niyamgiri Bahcao Andolan* (Struggle to save the Niyamgiri), wherein the cultural right to a sacred mountain—the Niyamgiri, was defended by the *Dongria Kond* community against the multinational giant Vedanta (Temper, and Martinez-Alier, 2013).

This article identifies, presents and analyses the various such dispersed and small-scale movements in defense of cultural and sacred spaces by *adivasis* against economically and politically powerful actors. Major reasons for resistance movements are explored and contextualized against written and oral cultural traditions of co-dependence of forests and human communities. Finally, the significance of pluralism, diversity and acknowledgement of diverse worldviews to democracy, to peaceful co-existence between different worldviews, and to the development of a post-growth centric solutions to the global environmental crisis are examined.



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Nourishing the land, the land nourishes us: Yolngu mathematics from Bawaka, north east Arnhem Land, Australia.

Bawaka Collective - Bawaka Country including Sarah Wright, Sandie Suchet-Pearson, Kate Lloyd, Laklak Burarrwanga, Ritjilili Ganambarr, Merrkiyawuy Ganambarr-Stubbs, Banbapuy Ganambarr and Djawundil Maymuru

For Yolngu people, Indigenous people from NE Arnhem Land in Australia, there are logical orders in the land. There are rules and patterns that are part of the cycles of the universe. There is counting and sharing, physics and measurement, and there are cycles of growth and harvesting. We, Yolngu people, call this Yolngu mathematics. Yolngu look at the water, at the tides coming and going, at the flows of the rivers and the movement of light through the sea, and see order and system. There is mathematics in the moon and the seasons, in the rain and the clouds. Yolngu know these things through the land, from the land - morrku mangawu. Through Yolngu mathematics, the land nourishes and is nourished. Through its fundamental reliance on human and more-than-human connectivity and situatedness, Yolngu people mobilise the concept of Yolngu mathematics to challenge Western knowledges, including Western ideas of mathematics and environment. This paper discusses Yolngu mathematics and the relationships between humans and more-than-humans which co-produce a world which is living and interconnected, and which reveals all knowledge as situated.



Beyond a therapeutic role of "Sustainable development": Assessing the basis for balanced human-nature relations

Karl Bonnedahl, Umeå School of Business and Economics

Mainstream discussions on sustainable development display a crucial problem: A relative consensus on the overall concept while fundamental critique towards today's society is basically absent. This is illustrated, e.g., by the UNFCCC (COP) gatherings, where awareness about a great challenge to humanity appears widespread. In practice, however, solutions are not allowed to oppose priorities in terms of competitiveness, employment, consumption and growth. Hence, in Paris 2015, a relative success was announced on the basis of an action plan that was vague, voluntary, and compatible with conventional understandings of development.

The explanation may well be that "we" – understood as humans in general – are just chanting the mantra of sustainability to "absolve us from our addiction to robbing the future" (Daly, 1993:439). Its relevance would be therapeutic as it makes us look better while we are consuming the Planet, an interpretation that deserves particular consideration on the 500 year anniversary of Luther's opposition to the corrupt practice of selling indulgences to absolve sin.

Subsequently, this paper discusses the relevance of our use of "Sustainable development", with its eclectic base in economic, societal and ecologic principles and priorities. It investigates the formal and practical relevance of sustainable development through the overall applicability of "sustainable" in the human context. As this term builds on ideas of ecological balance, the paper discusses the significance and features of ecological balance in general biology versus in the human society (its economy).

The assessment presents fundamental traits of the human as economic actor which departs significantly from traits of non-human actors in typical time/space settings from which ideas of ecological balance are taken. Such traits include the way humans use energy and technology, and how production and labour are organized. Implications are first discussed in terms of the overall feasibility of "ecological balance" and, hence, sustainability and sustainable development for human societies. Secondly, the paper comments on the need of alternative framings of the relation between human society and its biophysical surroundings. Third, the paper discusses possible adaptations of the human actor towards a biological understanding of ecological relations, and specific "human" measures necessary in order to approach sustainable development – with consideration taken to remaining differences between humans and non-humans. One conclusion is that such measures need to approach and radically alter the dimensions of technology, consumption, transformation, scale and organization prevalent in today's unsustainable societies.



Imagination and the Space of Politics

Forrest Clingerman, Ohio Northern University

According to some researchers, the planet has entered the new age of the “Anthropocene.” This moniker began in scientific discussions of Earth systems, but has been extended to capture other disciplinary interpretations of the ways humanity currently encounters and manipulates environments.

What do we imagine when we envision an Anthropocene era? The present paper asks this question in order to show how this term is not limited to scientific framings of changes to the Earth system. Instead, the concept of the Anthropocene also has become a way of characterizing limits, distortions, and possibilities to the *meanings* we attach to our environments. While there are some calls for a so-called “good Anthropocene,” most views of the Anthropocene are worried about a sense of place that is impoverished, opaque, and unsustainable. Nowhere is this clearer than in the political sphere. Participation in public space is possible only when it recognizes and upholds the need to flourish in place. Furthermore, politics and ethics require the acknowledgement of the many differences in locatedness. What becomes vital for political and social life in the Anthropocene, therefore, is this: we must discover ways to “re-place” the task of imagination and our future, and to do so in a way that engages the complexity and uniqueness of human and more-than-human communities.

This presentation will proceed in four steps and builds on my previous work on environmental hermeneutics and the concept of place. First I will explain how “the Anthropocene” is a hermeneutical concept, not just a scientific term. To say this means that it serves as an interpretive name for the (over)humanization of global and local environments. Second, I will argue that the meaning that emerges from this hermeneutical concept challenges—in that it flattens or degrades—the way the public square operates as a natural place welcoming of political difference. Conceptually extended beyond its scientific starting point, the Anthropocene is a framework for interpreting the basis and structure of power in space and time. A significant showing of power in the Anthropocene is the effacement of the ways local places exhibit to us a multivalent value of diversity of human and more-than-human life. Therefore, not only does the Anthropocene designate a material domestication of Earth systems by human beings, it also describes how such material change is intertwined with a pervasive ideological domestication of the world. Human structures of power breach environments by rendering them meaningful only within the context of an “Anthropocenic” economic and political vision. Finally, I will suggest how aesthetic attunement to place, culminating in imaginative hopefulness, is needed to overcome this challenge. The imagination is temporally rooted in the future, and consists of seeing the world “otherwise.” Using the imagination to experiment with new possibilities is the way that we can discover what is otherwise in the age of the Anthropocene.



Values and Sustainability: a Daoist Perspective

Paolo Farah, West Virginia University, John D. Rockefeller IV School of Policy and Politics (USA)
& gLAWcal – Global Law Initiatives for Sustainable Development (United Kingdom)

One of the core goals of environmental philosophy is identifying the causes of our worsening environmental conditions, in order to propose targeted solutions to achieve sustainable development. Values play a central role in how we behave and think about the environment. In particular, the roots of our current ecological predicament can be traced to four supersets of value judgments: anthropocentrism, overconsumption, scientism and the idolization of growth. A correct understanding of the Daoist worldview offers a cohesive and pointed critique of how these four categories define and distort our relationship with the environment.

Through a Daoist interpretation we can better understand why these problematic values arise and what is required to shed them. According to the *Zhuangzi*, the second foundational text of Daoism, these dualisms are caused by some basic human tendencies reinforced by social and cultural factors. The origin of most dualisms can be traced to the same patterns of thought, manifestation of the most basic separation of “me” and “other” and its ossification, resulting in the objectification of world, others and self. These dichotomic relationships heavily influence many themes crucial to the global debate on sustainability, including the value of nature, the substitutability of natural capital, accepted conceptions of the good life and the inequality they may cause. Because of these often unexamined assumptions policy-makers and other environmental actors focus on technological solutions and overlook the root of the problem of sustainability, namely our values and how they shape our patterns of consumption.

The dialogue with a philosophy outside our cultural sources if carried out with respect towards its otherness can be the best way to rethink some damaging premises of the western philosophical tradition. Reconsidering these premises is one of the crucial steps towards creating the context for finding solutions to our environmental overshoot. Thanks to its focus on the relationship between man and nature and on the central role values play in that relationship, Daoist thought is one of the best interlocutors for this reevaluation. At the same time, we should be mindful of possible tensions between the solutions proposed by Daoism and the global nature and scale of the ecological problems we face today.

Keywords: Sustainable Development, Daoism, Values



Peaceful Coexistence? Ethical and Political Implications of a New Resolution to Conflictive Urban Spaces

Tovi Fenster, PECLAB, Department of Geography and Human Environment, Tel Aviv University

The paper presents a theoretical, methodological and practical approach proposing a new and radical way of thinking and acting in ethno-national and religious conflicts in the urban Anthropocene.

The urban Anthropocene contains a growing number of population worldwide which is increasing every year. Thus, while in 1960 33.5% of the world population lived in urban areas in 2015 it exceeded 53.8% (World Bank, 2015). Most people live in big cities whose histories and urban growth represent battles over land, water, good quality of air, lifestyle and open spaces but also conflicts over identities, communities, religions and cultures. As such, cities become core areas of environmental and ethno – religious and national conflicts.

This paper focuses on ethno-religious and national conflicts taking place in cities such as: Nicosia, Berlin, Johannesburg, Belfast, Jerusalem, Montreal, New Delhi, Brussels. But in fact, the argument presented here is that every city faces ethno religious national conflicts to a lesser or greater extent. In the urban anthropocene, such conflicts can become explicit and harsh when 'urban regeneration' processes take place as they bring massive and sometimes aggressive changes of modernization , capitalization and vast urban growth to urban spaces.

Indeed, 'urban regeneration', 'urban renewal', 'urban renaissance' are only a few terminologies signifying such massive physical transformations that urban areas undergo including destructions of neighborhoods and other parts of cities to make space for cities' reconstructions and modernization. While these dominant urban economic trends are perceived as a sign of progress and advancement , the question that needs to be asked is what are the negative aspects of such massive urban changes, especially in contested urban spaces where ethno – religious- national, class and other identities live.

The suggested approach proposes that a micro – geographical analysis of historiographies of specific addresses and houses in urban regeneration areas might be useful ways to promote coexistence side by side to macro politics and regulations. Such a micro geographical analysis is the scale that reveals the individual/personal aspects of ethno national and religious conflicts in that it exposes the various tenants/owners for whom those addresses were homes at different periods of time. Thus, past tenants of opponent ethnic or religious group are exposed usually in homes where current residents belonging to the rival ethnic/religious group live at present. Through such micro geographical research, the paper proposes new perspectives, ways of thinking and perhaps even resolutions regarding the relations and dynamics that can be initiated between harsh rival residents. We propose here that 'Peaceful Coexistence' refers to the ways the home becomes a 'contact zone ' between current and former antagonistic owners/tenants and the ways these virtual or real meetings at the 'contact zone' enable 'small'



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transformations in knowledge or thinking to take place and perhaps contribute a small step towards the long process of coexistence.

The paper presents a case study analysis of urban conflicts between Jewish , Muslim and Christian Palestinian Israeli citizens that emerge in urban regeneration processes in Jaffa and West Jerusalem and the ethical and political implications of the proposed resolutions.



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Finding our nature - contributions from radical ecopsychology

Sini Forssell, University of Helsinki

Timo Järvensivu, Aalto University School of Business and nommoC seugolaiD osk

Life on Earth is in crisis. To address this crisis and build an ecological society, we are called toward a more whole humanity and a full realization of our potential (Fisher 2013; Naess 1987), but this does not appear to be the direction in which our culture is taking us. Indeed, our human lives appear to be in crisis, too. Depression and anxiety as well as more low-grade malaise are increasingly prevalent, and we are engaging with an array of maladaptive mechanisms for keeping these 'unwelcome' experiences at bay (Kidner 2007). The crises of human and nonhuman life, however, are typically not seen as having anything to do with each other, as we perceive of ourselves as separate from the nonhuman world.

In this paper, for us a joyful, never-finished learning adventure, we engage with the perspective of radical ecopsychology to examine the link between these twin crises. Radical ecopsychology problematizes the cycle in our current culture in which we are detached from nature, from each other and from our own experiencing, thus turning into stunted, separative human beings, increasingly capable of destroying our environment; with environmental destruction in turn further damaging us on a soul level. It addresses "the wasting of our planet [and] the routine wasting and violation of human life" (Fisher 2013, xiii.)

At the heart of radical ecopsychology is a deep acknowledgement of the interconnectedness of humans and non-human nature, and an opening up to the full experience of walking this earth. Radical ecopsychology challenges the individualistic bias of mainstream psychology (and culture) that supports our striving for separation and the denial of our deep need for contact. It encourages us to question our current culture and lifestyle that revolves around fulfilling secondary needs and numbing ourselves to the destruction around us; while also questioning the human-as-selfish script (Macy 1995; Fisher 2013). It also challenges modernistic, psychologically detached environmentalism by encouraging us to bring into the debate also of those aspects and experiences of nature that are more 'subjective' and escape technical, 'rational' expression (Kidner 2007).

In this paper, we explore the background and effects of the modern, limited way of being on this earth and seek to open a dialogue about ways "to work toward the recovery of our ability to perceive and answer back to this violence, and to engage in nonviolent modes of relating" (Fisher 2013, 55); ways of more fully experiencing our humanity and interconnectedness, and opening up to the world and the full spectrum of our experiencing. We also reflect on what this could bring to our work as scholars and activists and to how we view environmentalism.

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Energy Ethics in the Anthropocene: A Reflection on the Environment, Justice, and Sustainable Technologies

Giovanni Frigo, Department of Philosophy and Religion, University of North Texas

This paper inquires the relationships between the emergent field of 'energy ethics' and the problematic age of the Anthropocene by considering how a radical and novel ethical approach might influence the study of energy and vice versa. More effective, just, and sustainable energy policies require both a practical switch to renewable energies sources and systems (energy engineering), but also a socio-cultural change of mentality, that is, a transformation of *how we think* of and *how we relate* to energy. The reflection moves from a critique of the traditional concept of energy, which is a cultural construct produced in a very specific context, the Western, modern, and scientific world. Energy has been defined as a property of objects, primarily as the capacity of matter and radiation to perform work. But this and other similar definitions stress only certain *measurable, quantifiable, and mechanistic* properties of reality. Therefore, *one* peculiar conceptualization of energy turned into *the* energy paradigm, a view that is often taken for granted as the definitive, traditional way of understanding energy. This essay points out that the traditional energy paradigm is a form of reductionism, which hinders more nuanced understandings of what energy might be, and prevents more diverse sets of values to be considered. Historically, the traditional energy paradigm has undergone three different interwoven processes: homogenization, colonization, and hegemonic diffusion. Firstly, Western scholarship progressively produced a rather homogeneous conceptualization of energy. This propagated across the globe through cultural, socio-economic, and techno-scientific colonization carried out by different actors, including multinational companies and educational institutions. On socio-economic and political levels, the traditional energy paradigm has found in neoliberal technocratic ideology a powerful ally. Their 'marriage' created powerful, controlling ontologies and epistemologies of energy, translating into forms of geo-political hegemony. The design of energy devices and systems implies values that influence lifestyles and the organization of space (built and natural environments). Energy devices and systems derived from the traditional energy paradigm implicitly stress certain values while dismissing others. This paper affirms that the values implied by this conceptualization of energy have produced broader socio-political consequences, defining the energy access and political control over the design of energy devices and systems themselves. These interwoven phenomena have not only hindered a fuller understanding of what energy is for different groups of people, but are among the causes of conflicts and injustices emerging within controversial energy projects (e.g. pipelines). This paper argues that the initial step of an energy ethics is to characterize and then challenge the traditional energy paradigm, proceeding to its de-homogenization, de-colonization, and de-hegemonizing. Alternative voices should be considered to enrich the conceptualization of energy. Energy humanities generally, and energy ethnographies specifically, have a key role in contesting this homogenization and hegemony. More diverse perspectives will enrich the energy discourse and hence benefit energy policy. Finally, if appropriately subsidized, energy technologies consistent with the values demanded by energy justice and sustainable energy, could produce more just energetic futures.



Tradition, sacredness and Community Forestry: the Case of the Zapotec Community of San Pedro el Alto, Zimatlán de Álvarez, Oaxaca, Mexico

Diego García Osorio, National Autonomous University of Mexico

San Pedro el Alto is a Zapotec (*binizaa*) Indigenous Community situated in the Municipality of Zimatlán de Álvarez in the *Sierra Sur* (South Sierra) of the Mexican southern State of Oaxaca. Its members hold in communal tenure a territory of little more than 30,000 hectares which is composed mainly of well conserved pine and pine-oak forests with spots of high biodiversity and represents an important catchment area and carbon sink. As tenure, governance and management of San Pedro el Alto's lands, forests and waters are communal on the basis of its members' indigenous traditional organization. They produce both round wood and saw wood as spring bottled water. The profits derived from those activities are reinvested in technical capacitation, forest planning, management, protection and conservation improvement, logging and extraction equipment, opening and maintenance of forest roads, modernization and enlargement of the forest industry, other productive and community projects: agriculture infrastructure, a community orchard, a communal gas station, and other benefits like high wages and employment, even to members of neighbouring communities, schools, a community clinic, drugstore and ambulance, pensions and others.

Oral tradition places the origins of San Pedro el Alto back to late XV and early XVI Centuries. As part of a *longue durée* Mesoamerican Tradition the community historically had been mainly agrarian until 1958 when the community forests were granted by the Mexican government as logging concession to a private company. At this time community habitants worked in non-specialized tasks and received a low payment for the volume of wood extracted from their standing forests. In 1982 after a large protest movement of the forest communities, in which San Pedro El Alto's participation was very important in Oaxaca State, the logging concessions came to an end giving way to the re-appropriation of the control of their communal forests and territory and in 1984, San Pedro El Alto constituted its own Community Forest Enterprise (CFE) starting point for the communal appropriation of the forest productive process.

This experience have been accompanied by national and international external actors like governmental agencies, Non-governmental organizations, universities and specialists, including a Finnish-Mexican forestry cooperation project (1989-1994). But it must be underlined that the achievements of San Pedro el Alto rest on the strength of its identity, traditional organization and respectful relation with earth which finds its deepest roots in a Mesoamerican Cosmivision. Farther than the scientific and technical knowledge and capabilities in forestry of its members, it needs to be considered that the representation of their territory and forests goes beyond natural assets: they are the dwelling of their ancestors and the future of the community itself, thus reinvesting in "the Forest" is an expression of the sacred relationship with it as they are the offerings to the sprites of the woods known as *Chaneques*. That is what is going to be exposed and analyzed in the present paper considering also its importance for the continuity of their



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culture and strength to tackle new challenges and circumstances without losing the core of their identity.





How can I write our love song tonight? Love, Spirituality and War

Susanna Hast, Centre of Excellence in Russian Studies, University of Helsinki

Brené Brown has said "Maybe stories are just data with a soul". But are we ready to see science with a soul, sensitivity and spirituality?

As part of the paper presentation I will sing and play the ukulele a song of mine, called Love Song to the Drum, written in the mids of personal growth, research process and diving into artistic research. The song touches upon the lived body, the subject body, the spiritual body; shame, love and sacrifice. The way I wish to frame spirituality here is to talk about love and communality. Love, that central element in human experience which science tends to shy away from, regarding it as personal without the political.

Talking about love, a topic so often left for art alone to deal with, is radical and risky; at least for a political scientist. The paper will be an attempt to formulate a research agenda which begins and ends with life: who could imagine life without love? Thus, love can be found from the hardest of conditions, the driest of land, and the most destroyed landscapes. Examples of love in war will be presented and regimes of war/truth – war as statistics, war as a spectacle, war with a beginning and an end – will be challenged by looking into the everyday, slowing down to sense/read the data and write/sing about the data. It is with time and spirituality, I propose, that data becomes a story with a soul, and life indisposible (Cynthia Enloe).

The performative side of the paper will emphasise the unique moments of being together with other people in the same space. It tries to push the limits knowing in the academia towards the embracing of vulnerability and corporeal knowledge.



Is There a Way out of Anthropocene? Yes, after 'Capitalism' turn Left on Deep Green Light to 'Peaceful Coexistence'

Pasi Heikkurinen, University of Leeds

Toni Ruuska, Aalto University School of Business

Marko Ulvila, Siemenpuu Foundation

Kristoffer Wilén, Hanken School of Economics

The findings on the human dominance and exploitation of the non-human world have been known already for decades, and thus the debate on the Anthropocene is largely about illuminating the old problems with more robust scientific evidence. However, the Anthropocene is new in the sense that it highlights the severity of the anthropogenic ecological and sociocultural crises on whole the planet affecting the living conditions of all earthbound beings.

The natural science behind the Anthropocene has emphasised the so-called extra-human species level of analysis, where humans are positioned vis-à-vis rest of 'nature', as well as the inter-species level of analysis, where species are studied in relation to other species. On the other hand, social sciences and humanities have complemented the Anthropocene discourse by stressing the importance of an intra-human species level of analysis. In the study of the 'social', the main focus has been on examining the causes and consequences of the Anthropocene within the human species so that differences in terms of regions, cultures and social classes become taken into account. The latter level of analysis critically shows that humans have not caused the destruction equally, but that the high-consuming (i.e. the rich and affluent) ones are particularly blameworthy for the on-going violence towards other species and the non-human world, which calls for a more fine-tuned allocation of blame and responsibilities for the Anthropocene.

In this paper it is also pointed out that it is crucial for any enquiry on the Anthropocene to ask what is needed to emancipate the earth and its beings from exploitation? As an imminent answer to this questions the paper explores the foundations to social, economic and cultural revolution, which abolishes the constraints of capitalism and meanwhile, establishes a new relationship between individuals and society, and between the people and nature. The paper suggests that this revolution has the best chance of happening if ecological and sustainability questions are re-politicised. This includes, for example, going to the root causes of the current ecological destruction: capitalism as way of organising life-worlds, and the harmful relationships with more-than-human nature.

In short, we conclude in this paper that there is a need to exit both the human-dominated geological era of the Anthropocene, as well as the universalising Anthropocene narrative. Both of the 'anthropocenes', the discursive and the material, are inherently violent and should hence be abandoned. Considering the material dimension in particular, and in order to leave the Anthropocene behind, the destructive power of capitalism must be acknowledged and an alternative way to organise economic activities are to be found. Moreover, the organisation of human activities cannot no longer build on pluto-, techno-, and anthropocentric premises but must encompass a new ethos towards the non-human world. To imagine an era of peaceful



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coexistence to follow the Anthropocene, the paper builds on critical theory, ecological Marxism, and Nordic eco-philosophy.





Technology in Between Humans and Nature

Pasi Heikkurinen, University of Leeds, UK

The Anthropocene is fundamentally a question of space. In this new geological epoch, humans have become the dominant species occupying the Earth spaces and affected most of its ecosystems by means of technology. As a consequence of intensified farming and forestry, the built megacities and infrastructures, and wide-ranging traffic on land, water and air spaces, there is less and less space left for the non-human world and objects to dwell. This not only produces fundamental ethical dilemmas for humans but also jeopardises the existence of its own kind. Hence, it goes without saying that there is a vital need for reconsidering how humans should relate with the world.

Elsewhere, I have argued that problematically for ecologically sound social change, technology does not let any object 'just be'. Technological practice, which is a manifestation of the technological mode of being that Martin Heidegger refers to as *Ge-stell* (Enframing), is always a human intervention in the matter-energetic flow of being. This interference, characterised by calculative thinking and reordering of object-object relations for human ends, comes in different degrees and ranges from high/hard technology to low/soft technology that accordingly increase the cumulative matter-energetic throughput.

In this paper, I intend to examine the significances of the technological mode of being on human–nature relations in order to avoid further ecospheric damage caused by humans. The focus of the study is on how technology alters the order of objects in human experience. The paper finds that when technology enters the imaginary of people and provides a frame for being, it comes in between the human and nature. By occupying this space 'in-between', technology changes the relation of objects so that nature becomes experienced only indirectly through the technological frame. Due to the inherent instrumentalism of technology, humans living technologically seek to tame and domesticate the wild, and consequently end up gradually losing their direct connection with nature.

The study concludes that the technological mode of being, as well as technological objects, distances humans from nature. It is proposed that the greater the degree of technology in experience, the more the essence of nature escapes from human understanding. Technology technologizes. Thus, in order to gain proximity with nature, humans are encouraged to refrain from technological objects and encounter objects 'as such', intrinsically.



Ethics of Bad Weather

Jelmer Jeuring, University of Groningen

Outi Rantala, University of Lapland

Peter Varley, University of the Highlands and Islands

Social science approaches on weather have been scarce – compared to the research on climate, but lately the interest in weather has been growing. These recent approaches on weather have treated weather as an embodied relation between human and nature, or human and place. For example, the practice of *weathering* has been studied as making an environment familiar – at times by adapting to it, at times by cultivating an appreciation of it, at times by hardly coping with it, and most importantly, by manipulating ones sensations (Vannini et al., 2011).

Wolves, migratory birds, flowers and leaves on the trees respond to rhythms of weather and its vicissitudes. Humans, too: tempers fray before thunderstorms, people relax in sunshine, high pressure brings calm. Thus, weather affects how we feel and how we live: weather shapes our behaviours, determines the material conditions of our lives, and channels our emotional well-being (Fine, 2007). Yet the rhythms afforded by weather have been disrupted in modernity. Cities and other human dwellings are designed for efficiency, and weather is 'designed-out' in an attempt to sanitize the environment from meteorological imperfections. At the same time, the information obtained from digital sources (such as weather apps providing 'real time' weather info) and used for the interpretation and negotiation have become more varied and are being used instead of direct observations of the environment (clouds, wind, temperature).

Consequently, people become unaccustomed to the effects of weather due to the protection of urban spaces, which furthermore affect our negotiation and interpretation of weather. Determining weather as 'good' or – in this context – 'bad' has straight implications on our actions; we create profound aversion towards bad weather sometimes without actual sensual experience of it. Furthermore, the manipulation and altering of weather for needs of tourism industries makes the practice of negotiating the weather even more complex and we hope to capture this process with the concept of weathering.

Here, we contribute to the social science approach on weather by applying the concept of weathering on examining the ways in which weather is being "weirded" (Hulme, 2015) in tourism contexts. Hence, we aim to test the ability of the concept of weathering to describe the making environment (and weather) familiar *and* unfamiliar and the tactics (de Certeau, 1984) of dealing with the altered weather.

We apply the concept to diverse local phenomena, such as one described in a local newspaper in Finnish Lapland in December 2016: The making of snow in a small ski centre changes the local weather from sunny to misty and affects the air traffic, disturbing the landing. This is an example of how weather is manipulated to meet the needs of the tourism industry. We are interested in the tactics of making environments unfamiliar by altering the weather, and in the mundane tactics of dealing with the altered weather – tactics such as convincing and blaming,



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tactics of coping and relating with (nature). Hence, we are interested especially in the consequences – both material and cultural – of interpreting certain weather as a bad weather.





Hope and despair – the Janus face of environmental grassroots activism

Saija Katila, Aalto University, School of Business, Department of Management

Juha Hiedanpää, Natural Resources Institute Finland, Economics and society

Réka Matolay, Corvinus University of Budapest, Corvinus Business School, Department of Decision Sciences

György Pataki, Corvinus University of Budapest, Corvinus Business School, Department of Decision Sciences

It seems that there is a shared understanding that global warming and biodiversity loss is happening to ever-greater speed with devastating effects. However, the effects of these environmental changes are problematically distributed between humans and between humans and more than humans who are differently located in space. While the nation states engage in global power struggles over what could be done to save the earth, grassroots organizations have moved forward to find what must be done locally. In this paper we explore the possibility of radical societal change through the web of interrelated small changes taking place locally but in a global scale.

The cases we study strive for sustainable future. The organizations and what they stand for can be understood as manifestations of global localism – the actual acts happen within local social spaces, while these local places are open to ideas and messages from global cultural and political arenas (McDowell 1996). The activities of these organizations produce differing enabling and affording spaces for change. Space is here understood as “a complex web of relations of domination and subordinations, of solidarity and cooperation” (Massey 1993, p. 81). The cases studies are:

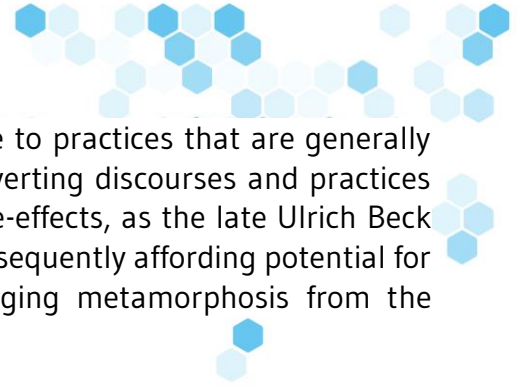
Ashoka - Innovators for the Public. A US-based organization identifying, supporting and connecting social entrepreneurs ready and able to generate systemic change. Besides focusing on social entrepreneurs it also emphasizes the idea of “everyone a change maker”.

Helsinki Think Company - A space for change makers. Helsinki Think Co is co-creative working space for the entrepreneurially minded. For ThinkCo entrepreneurship means active doing and creating solutions for society’s big problems. One of the driving values of ThinkCo is sustainable change.

Koppelo ry - A Finnish association engaged in voluntary protection of forest biodiversity. The working principle of Koppelo is based on peer-to-peer teaching and learning. The grounding idea behind is to combine normal economic silvi-culture, the protection of natural values, and the utilization of ecosystem services.

Transition Wekerle – the first transition town initiative in Budapest, Hungary. A grassroots initiative of local citizens responding to global challenges by innovative ways for example by redesigning their food system, and collaborating on improving energy efficiency in housing.

Our analysis indicates that the organizations under study represent simultaneously hope and despair regarding radical change for sustainability. In order to be seen as legitimate actors in their local and global operative environment, they need to recite the dominant discourses of



sustainability, entrepreneurship and consumerism and ascribe to practices that are generally considered reasonable but in doing so also space for the subverting discourses and practices emerge. In the multiplicity and simultaneity of changes or side-effects, as the late Ulrich Beck (2016) would put it, taking actual effect in the margins and consequently affording potential for more radical innovation and change to emerge – an emerging metamorphosis from the destruction and violence to peaceful co-existence.

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Digitalized public space and the shock of the Anthropocene: Beyond the virtual?

Ville Kivivirta, University of Lapland

Facing what has been labelled as ‘the shock of the Anthropocene’ (Bonneuil & Fressoz 2016), we are now required to understand why “humans touched by hypermodernism have so much difficulty taking seriously that they are of this earth and thus must stay inside the boundaries they keep pushing beyond” (Latour 2017). The safe operating space for humanity is being reduced by our own actions (Rockström, et al., 2009), and when natural resources are extracted to make things for human consumption, the balance of earth systems is being altered on a global scale (Wark 2015). Thus, human and natural forces become intervened and the fate of one determines the fate of another in the void of the great capitalist acceleration, where collective responsibility for the future is often missing (Strengers 2015). However, the associated socio-ecological crisis is not the only issue that challenges the foundations of social sciences. It has been argued that especially digitalization is the defining characteristic of the contemporary era (Castells 2010), influencing many aspects of social life. Recently there has also been a growing scholarly interest in theorizing the production of digitalized spaces and the associated sociomaterial underpinnings.

It has been argued that a digitalized public space is a mode of production, a habit of sharing and a way of combining, thus representing an affordance enabling the public to communicate and produce in particular ways (Parikka & Caplan 2013). However, although there have been attempts to develop vocabularies that consider digitalization and Anthropocene together (cf. Parikka 2015), it can be said that research that focuses on the digitalization of public spaces usually fails to take the concept of the Anthropocene and its radical implications into account. Thus, it is argued here that there is an urgent demand to develop approaches that fully acknowledge the ways in which the changing earth systems affect the organizing of digital public spaces. As such, the traditional critical theory might be suited to unmask the rhetoric of digitalization, somewhat ill-equipped to seriously challenge the proposed marked-oriented and technocratic ‘solutions’ to the problems of the Anthropocene. Without linking the digitization of everything into the ontological basis of the Anthropocene, studies of digitalized public space might remain hopelessly stuck to the virtual realm, refusing to consider the full implications of ethico-political material embeddedness.

This paper attempts to move the conceptualisations of digital public space beyond the virtual and to develop new emancipative vocabularies to conceptualize digital public space. After conducting the literature review of existing research of digital public spaces, special attention is given to approaches that acknowledge “the complex interfaces at which we engage with technologies, architectures and narratives that constitute the materiality of the everyday and how futures are imagined, forged and made” (Pink, Ardèvol & Lanzeni 2016). Finally, the critical potential of object-oriented and neovitalist views are being examined. All in all, moving beyond the virtual could help to give us the required theoretical tools to face the technocratic grand narratives of our barbaric times that are often associated with digitalization.



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Stones as entities participating in ontological practices

Britt Kramvig, UiT: The Arctic University of Norway

Helen Verran

In the time often called upon as the Anthropocene, STS are concerned with not only research-objects such as human and animal or multispecies network or assemblages – but in addition also objects or things that are neither nor but an geological-biological-cultural-political-technological recomposition, which include mourning irreversible losses. The questions we want to address, concerns our engagement with and research upon Seidi's, that are secret Sámi stones, some forgotten but many more abandoned on the indigenous traditional land as well as participating in specific migrations routes called Sámi siidas. There are more than 500 Sámi sacrificial places used from the Late Iron Age until recent times that have been documented. In the area where the two of us do ethnography, in the South of Troms County and the Norther Norland there are 77 secret Sámi places marked by the archaeologist alone. There is both a high density of sacrificial Sámi places on the Sámi territories and these seems to mark specific siida-land; corridors of land-people-animal assemblages that made nomadic migration possible from winter-pastures at mountain tundra's to summer-pastures at islands at the coast. The secret places, or secret rocks called seidies, called upon very specific people-animal-land stories and practises. Even in the contemporary, specific seidies "belong" to specific siida's that used to, or are still moving through these lands. People do not go to other people seidies. You go to the seidies in the area that you call upon as the place that you come from. Non-speaking Sámi as well as Norwegians in the same area speak of themselves as coming from a place – or in the sámi "sadjj (place) gullelašvuotta (belonging identity). These belonging do not necessarily address ownership of the land, as the Sámi did not, and at a later face in the time of colonialism was not allowed to claim ownership, or buy land from the Norwegian government after the Norwegian nation settled in Sápmi. Seidies often mark traditional migration routes – or siida-land running as corridors in the east-west directions from before the national borders between Norway, Sweden, Finland and Russia was set. Seidies can be a stones with different sizes, small enough to be carried around or they can be mountains like the mountain Sálasoivi, that can be translated to embrace – or to fathom that also has to do with love, care for, or protect through embracement. Sálasoivi embrace and some would say protect a small island, where the city of Tromsø as well as the centre of the Arctic University of Norway can be found. These specific stone, named Seidis are found both in landscape, on maps, in books as well as in the turbulent ongoing enactment of colonial presences, pasts and futures different then pasts. Seidis can heal, they can make you rich and powerful, but also harm you. It can secure a safe passage, it can carry memories but more important dreams. In addition the can participating in turbulent debates on religion, it enact upon forgotten indigenous practices and pasts, and hopefully can changing science as well as the politics of the Arctic.



Deep transformations in tourism agency towards ethical community politics

Outi Kulusjärvi, Geography Research Unit, University of Oulu

Tourism is often considered as a means of creating well-being in local communities. Also the Finnish Lapland is wished to be revitalized by producing its peripheral areas as tourism destinations, facilitating local tourism networking and then linking the destinations to the global tourism economy. This neoliberal growth paradigm simplistically emphasizes the ability of tourism to bring economic benefits in monetary terms. It dismisses the impacts that fall upon the environment in the destination regions and globally. These aspects hinder, or even prevent, tourism to truly contribute to human well-being.

For the above reasons, there is an urgent need to rethink tourism politics by re-evaluating the ethical basis of tourism politics in terms of its spatial and temporal reach. Here, my focus is on reimagining northern tourism by looking into the economic identities and agency of local tourism actors. The topic is discussed with the help of insights from local tourism actors working in the Ylläs destination in Finnish Lapland. The theoretical frame builds on feminist economic geography (Gibson-Graham 2006, 2008; Massey 2008) and theoretizations on the interplay between the self and social (Lefebvre 1991; Secor 2013). Study also draws from agential realist ethics (Barad 2003, 2007, 2014).

The research highlights the economic diversity within tourism. In Ylläs, the dominant down-hill skiing focused path aims at economic growth through tourism internationalization and new tourism construction. Yet, there exist alternative, less growth-focused tourism paths that are strongly guided by actors' distinct connection to their environment. Although these actors can actualize their aims through own business operations, the overall destination development is not in line with their pro-conservational values and does not contribute to their well-being locally. The growth-focused path has also more severe effects on the climate. Therefore, if the aim truly is to build just tourism, can the multiple forms of tourism (co)exist?

The above consideration has implications for thinking what kind of collective agency is needed in tourism communities. Instead of aiming at achieving economies of scale and, in this way, creating personal gains, collective agency is needed on a deeper level; for justly negotiating the use of local resources for tourism. Faced social disagreement could be regarded as necessary points for practicing self-reflection and building dialogue where all voices are recognized rather than letting them block the negotiation. At the same time, in order to empower the alternative views that are currently overshadowed by the dominant practices, networking in business practices should be value-driven.

At its best, ethical tourism agency would have its foundation in actors' new identification and understanding of themselves as integrally related to other living beings. Through self-reflection and by deconstructing the perceived needs mediated through the socioeconomic sphere, humans can affectively recognize being a part of their external environment. This idea suggests



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a new spatial ontology where there is not a factual cut between nature and culture or the self and social.





Oryx and Lion – dynamics of colonial and decolonial practices in participatory project

Essi Kuure, University of Lapland

Pikka-Maaria Laine, University of Lapland

Oryx, a large antelope, is a national animal of Namibia. Lion, in turn, has been considered as the king of animals. It is a predator, which catches antelopes. Since Oryx is a big and fast antelope a lion may only catch vulnerable individuals. There is also another side of the story as Oryx is also known to be able to spear and kill a lion with its long horns. The relationship between these two animals represents the unclosed dynamics of power relations in multidisciplinary and international projects.

Development studies in the field of design (Nussbaum, 2010; Tunstall, 2013), social and political sciences (Motta, 2011; Seppälä, 2014) as well as in management and organization research (Barnajee, 2008; Ehrnström-Fuentes, 2016) are to a greater extent raising our awareness about reconstruction of colonial practices and power relations in research. Moreover, recent studies have also actualized decolonial research and development practices (Motta, 2011; Seppälä, 2014; Tunstall, 2013). For example, Elizabeth Tunstall (2013) aims to create a space for decolonized design innovation. Tiina Seppälä (2014), in turn, presents the understandings of local social movement activists so as to develop movement-relevant theories of resistance. Still, in the field of management and organization studies, Maria Ehrnström-Fuentes (2016) presents local voices of fishermen and village people, which are excluded from corporate social responsibility discussions.

These studies have provided important input on decolonial thinking and doing, which has emphasis on the realities of the excluded. However, there is still more room for studies and understanding about the complex processes where reconstructing the colonial practices and resisting them happen. In this study we examine the dynamic interplay of colonial and decolonial practices within a participatory development project that happens in Namibia and South Africa.

Our empirical case is Participatory Development with the Youth project. It is a Horizon 2020 EU research project between six partners from Finland, England, Italy, Namibia and South Africa. The project aims at involving San (an indigenous group) youth into development of their lives and surroundings through participatory service design and art process. We have gathered our material through our field trips to Namibia and South Africa in 2015 and 2016.

We have distinguished the dynamics of colonial and decolonial practices within project making and workshopping. In project making the struggle exists between doing participatory service design and administrating project. We elucidate this struggle through four dimensions: substance and expertise, material relations, communication platforms, and holistic understanding (coordination) of project. In workshopping the struggle occurs between co-creating skills and traditional teaching. We portray this through five perspectives: disrupting



existing understandings, bodily relations, opening up private spheres, relationship to knowledge production materials, and mutual action.

Our study presents how the practices of Eurocentrism in a joint project, despite the intentions, diminish Namibia and South Africa such as Lion expects Oryx to be vulnerable in the first place. But Oryx can surprise Lion and its assumptions. Hence, our goal is also to demonstrate then how especially local workshopping provides a space for subverting colonial practices and power structures.

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Digital infrastructures and militarized environments: spaces of conflict in the (post-) Anthropocene

Lukáš Likavčan , Faculty of Social Sciences, Masaryk University

The paper is motivated by the strong intuition that if one takes seriously the idea of peaceful coexistence, one shall also seriously consider potential future sites of conflict, exploitation and violence, in order to prevent their production and multiplication. Peaceful coexistence is conceived in this paper as regulative, normative, political idea that governs procreation of collectivities assembled from human and non-human actors (Latour 2005, 2013). It is further analysed in terms of interlocking concepts of sympoiesis (Haraway 2016), conviviality (Illich 1975) and habilitation (Likavčan & Scholz-Wäckerle 2016) and assessed as feasible under several constraints and preconditions, as far as such an activity requires to assemble, reassemble, generate and interconnect particular material spaces or territories.

Climate change itself functions as a generative process of new militarized environments (Keucheyan 2016). From this perspective, it is indeed a “natural weapon” against those who do not have sufficient economic power, technological means and scientific knowledge to partially adapt on the new and uneven patterns of climate behaviour. Thus most advanced countries can in limited fashion withstand the initial impacts of climate change and literarily export (or outsource) suffering to global South by blocking global mitigation of the worst impacts of climate change, without solving their root causes. For this reason, it is claimed that the regulative idea of peaceful coexistence requires active mitigation of such zones of conflict, in order to progressively unfold sympoietic practices throughout the socio-natural assemblages.

Digital infrastructures and platform economies are identified as a major source of unknown factors affecting potentially successful sympoietic practices. They do not only actively shape material environments and human behaviour, but they also give rise to political conflicts, facilitate ideological hegemonies and create new sovereignties (Bratton 2016). Under conditions of climate change, they can help to elaborate zones of safety from ravaging of negative planetary feedback loops as well as to expose inhabitants directly to their worst outcomes. The adaptation to climate change under platform capitalism (Srnicek 2016) can easily mean indirect warfare against global South without single bullet being fired, because the environment itself can easily become the most active means of conflict. Such a situation can easily lead to worsening injustices even if the global socio-economic regime becomes partially adapted to climate change, because climate justice is a function of spatial justice.

Digital infrastructures, however, can counter this trend if appropriated in sympoietic fashion – that is if they function as means of habilitative units (Likavčan & Scholz-Wäckerle 2016). They have power to re-connect disconnected and map territorially scattered processes in cognitively accessible fashion (Jameson 1991, Srnicek 2012). This is useful in context of creating new spaces of sociality and exchange as well as at displaying effects of climate change. However, they can similarly prevent emancipatory political actions to happen, given the ideological contexts which



embeds them (Easterling 2013, Mouffe 1979). Accordingly, digital infrastructures generate spaces of conflict or can produce sites of sympoietic practice if driven by complementary political goals and practices. Peaceful coexistence seems feasible if it leans on strong material groundings that provide infrastructures capable to generate spaces of sympoiesis.

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“Human Freedom and the Capacity for New Beginnings in Dark Times” - Short Critique of Human Rights, Sustainability and Technology interplay Through Hannah Arendt’s Work

Jana Lozanoska, University for Peace

The distinction between antropocene and capitalocene is not very clear, and therefore the question of difference or overlapping of what is understood by human and fuel fossil men not obvious. Nonetheless, the responsibility for the destruction related to capitalocene cannot be only subscribed to machine or fuel fossil men. Therefore, Donna Harraway demands that we contemplate on the crucial question: “whether we are all Eichmann’s?” in today context is definitely something worth examining. In that direction, the essay through the Hannah Arendt who had an anthropocentric approach, attempts to look at the interaction on one hand of her political theory based on plurality and on the other human rights and technology by criticizing in same time 2030 Sustainable Agenda as meaningless and semantically empty document. The essay will look at “human condition” as elaborated by Arendt, as oppose to “human nature” . The difference is that the former is artificial and unpredictable condition, where spontaneity operates providing in same time possibilities for freedom and new beginnings.

I will claim that the interplay of human rights and technology as included in the 2030 Sustainable Agenda is a hybrid that might be united under the term “Athropocene”. However, neither term used jointly or separately is helpful for understanding the meaning of human rights or technology in 21st century, and even less to make the 2030 Sustainable Agenda effective and workable plan.

By using Arendt’s lenses I will look at both UN Sustainable Agenda 2030 along with the contemporary human rights, and its interaction with technology. Both refer unfortunately to abstract ‘human beings who seem to exist nowhere’ as Arendt deemed in her critique related to human rights. Pursuant to her there is only one valid right and that is “right to have rights “or belonging to political community (plurality). Plurality is comprised of people who act and speak or express opinions on public matters in the public space. Thus, in today context technology should be inspected along these lines and should be considered as a “political” question as well. Sustainable Agenda unfortunately does not provide technology with such a meaning and is not used to empower people through using of technology but is a uniform technical term that does not take into account the various levels of developments and traditions. Action as the oldest form of political action is intrinsically related to “natality” – new beginnings or freedom to act and speak in political community, and offers consequently ontological foundation to human rights. In that sense, Arendt’s *vita contemplativa* of thinking and judging will be employed to inspect what means to be able to think what we are doing, and thus able to live with oneself pursuant to those actions. In addition, she is relevant in today’s context of increasing technological development to examine how technology is contingent for our thinking



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and/or non-thinking and thus reinforcing “banality of evil” Harraway referring to Arendt invites us to examine.

Keywords: human rights; sustainable Agenda; technology; anthropocene; Hannah Arendt; plurality



(Eco)critical Thinking: An Interdisciplinary Approach for Re-imagining the Anthropocene

Ron Milland, Independent Scholar

As the newly-coined term for the era in which we now live, the “Anthropocene” is unique in its implications. While it overtly labels humans as the defining species of the current moment, it also invites (or perhaps requires) revisions in some of our definitions and perspectives. Our notion of national borders, for instance, becomes increasingly irrelevant as we contemplate the global impact that human activity has incurred in just the last few decades. Pollution – especially on the scales at which we currently dump, emit, or leach – does not stay at its point of origin. It moves with gravity, weather, and other natural forces that have no regard for the human custom of territorial compartmentalization. Radiation from nuclear spills can eventually affect ecosystems and food supplies in other hemispheres; similarly, CO₂ emissions from a country crowded with cars can have a detrimental effect on the air quality of a neighboring nation with far fewer vehicles. Since a domestic policy or practice can, therefore, have transnational ramifications, traditional practices of politics and ethics which are designed to address such problems and influence behavior in relatively local ways are insufficient in rectifying the global impacts of the Anthropocene. The only way to effectively confront these problems is to follow the example of natural systems which operate beyond borders and register impacts that transcend our limited notions of both place and time. Our ideologies and methodologies must become more interdisciplinary and less compartmentalized.

Shifting analysis – and ultimately praxis – toward more interdisciplinary thinking can, potentially, expand the reach and effectiveness of sustainability. As it is, sustainability does not address the root causes of ecological destruction which can be directly and indirectly linked to a market economy dependent on ever-increasing levels of perpetual consumption. But this debt economy, when considered from this new perspective, is itself unsustainable: simply stated, three percent (or more) growth per year – *forever* – in a world with limited and diminishing resources, is not sustainable in the long term and even proves problematic in the short term. And the global economy operates in a way comparable to the global environment: wealthier countries exploit resources – including human resources – on a global scale, while poorer countries are often powerless to resist the maneuvers of transnational corporations which may exploit or pollute in ways that defy or circumvent local or even international jurisdiction. The result of this system is that Americans, for instance, get cheap electronics and other products which are often purchased without the knowledge of how they were assembled and whose land or drinking water may have been contaminated by the byproducts of this process. Just as pollution does not remain at the point of origin, exploitation does not end at the point of purchase.

Deep transformations in process must begin with transforming our thinking. Therein lies an intrinsic challenge of the Anthropocene: that of facing our compartmentalized preconceptions and assumptions and deconstructing them with newly globalized ethics. Then, reconstructing political elements to adapt to a world where ecosystems have more far reaching effects than nation-states, and where thinking of space and even time on purely human scales is not just



LAPIN YLIOPISTO
UNIVERSITY OF LAPLAND

insufficient but perhaps even wantonly destructive. This paper will explore the mechanics of how interdisciplinary thinking may productively contribute to this process of rethinking our relationship with nature and how the human ecosystem may, ultimately, peacefully coexist in greater harmony with nature – including the sometimes overlooked aspects of human nature.



Rethinking nature and sustainability in the Anthropocene: Evidence from the environmental movements in North Africa

Aziza Moneer, The Research Institute for a Sustainable Environment, the American University in Cairo, Egypt

Central to the Anthropocene proposition is the claim that we have left the benign era of the Holocene – when human civilizations have developed and thrived – and entered a much more unpredictable and dangerous time when humanity is undermining the planetary life-support systems upon which it depends (Rockström et al. 2009). In the Anthropocene, we are told, the Cartesian dualism between nature and society is broken down resulting in a deep intertwining of the fates of nature and humankind (Zalasiewicz et al. 2010: 2231). In this study we focus on the social and cultural politics of the Anthropocene. Rather than approaching ‘the age of man’ as a natural consequence of human-driven changes to the global environment, this study seeks to open up an interpretative horizon that allows for a critical engagement with the Anthropocene as a powerful imaginary space that constitutes particular ways of seeing, knowing and acting upon nature’s and society’s entanglement.

Prioritizing consideration of climate change and environmental rights, it considers two closely interrelated problems that the Anthropocene raises for environmental movements as key actors attempting to limit its more dangerous excesses. The first problem concerns the movement’s relationship to non-human nature. Climate change is the first among the crises forcing an urgent shift of our understanding of nature and how it should be managed. The second concerns social and cultural aspects of nature protection, specifically in relation to peoples’ rights in healthy environment. These issues are particularly relevant in the North Africa region where a number of environmental movements erupted and gained a momentum in the wake of the Arab spring.

There are two major observations in the recent environmental struggles in Egypt, Algeria and Morocco. First, the consistent pressure of these movements challenged the discourse of the state and its apparatuses whereby the economic development projects led by the multinational investments was conceptualized as ‘an economic panacea’. Second, the language of protest led by the people’s movements on the quest for environmental rights is acknowledged by the institutions of modern state (that supposed to ensure democratic values and safeguard citizenship), however this did not result in political and/or institutional changes in all cases (e.g. Egypt).

This study suggests that the development and neoliberalism can be seen as a contested field. Its constitution of subjects as underdeveloped, poor and illiterate enables the continuation of Western domination in the third world, while simultaneously opening up new avenues and strategies of resistance (Naz, 2006).

Secondly these struggles and their practices can be important sites of knowledge production in relation to how our world to be organized collectively with sustainability in the Anthropocene



rather than seeking to only interpret sustainability through an imposed interpretative framework or set of variables (Choudry, 2011).

Thirdly, the study shed a light on the transformation in the normative and ethical bases upon which environmental movements in the global south draw in order to protect nature in the Anthropocene.

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'Thinking ecologically': or, how can we 'make space' for new concepts in our ethical and political thinking?

Ben Mylius, Political Philosophy, Columbia University

The 'Anthropocene' brings into sharp relief something that environmental philosophy has known for a long time: to protect the flourishing of life on earth, human beings need to learn how to 'think ecologically' (i.e., nonanthropocentrically). Nowhere is this more urgent than in politics and ethics.

But what, precisely, does 'anthropocentric thinking' look like (assuming this is the type of thinking we want to overcome)? Many thinkers have argued that 'anthropocentric thinking' is thought which is morally anthropocentric: judgment or evaluation which starts from the idea that humans are superior to everything else. This is an important part of the story. But in my view, there is another element that has been missed, which will need to be considered before we can have a proper conversation about how, concretely, we do 'ecological thinking' moving forward. In this paper, I am interested to explore the idea that anthropocentric thinking goes deeper, to an analytic or epistemic level, to shape and constrain our concepts and our imaginations before our moral thinking even gets started.

I set up the distinction between analytically and morally anthropocentric thinking, which in my view adds something of value to the tools we already have for talking about what 'anthropocentric thinking' is, and what ecological thinking could be. Analytically anthropocentric thinking starts from the (incoherent) idea that humans are somehow separate from ecosystems; (2) morally anthropocentric thinking starts from the idea that they are somehow better than ecosystems. It is well and good to assert that someone (a thinker or subject) or something (a concept, body of work, or political system) is morally anthropocentric. But when the time comes to propose constructive ecological alternatives, and to talk in rigorous terms about how our concepts or ways of thinking should change, we need an analytic as well as a moral concept to take on the task. This is especially true of ethical and political discussions, where we must find ways to engage with those do not share our moral views, disciplinary backgrounds, or life experiences. If we cannot, we run the risk of simply repeating a 'clash of

oughts', which is to say, reaching an impasse at which one party claims 'we should value X' while another says 'we should value Y' and no progress can be made.

One of the wonderful strengths of ecological and ethical thinkers is our conceptual and practical imaginations. Having traced the distinction between analytically and morally anthropocentric thinking, I sketch a few ways in which disciplines outside ethics and politics are already 'thinking ecologically' – and in so doing, propose a series of questions that we should ask as we articulate what changes for us ethically and politically when we understand humans as part of ecosystems, and as we seek to re-imagine how to protect and nurture ourselves and the systems in which, and thanks to which, we live.



By the Market Born and Bred? How to safeguard the Mother's Opera, that Capitalism devours

Silvia Niccolai, The University of Cagliari, Italy, Social Science Department

Techno-capitalism consists in systematically devouring the Mother's Opera. 'Gender Parity' and 'Non Discrimination' are its conceptual and normative pivotal devices. 'Surrogated motherhood' its final goal.

Originally the concept of gender arose as a critique of the capitalist model. 'Gender' was used to highlight that capitalism has at its basis the conflict between the sexes, because it consists in the progressive alienation of reproductive work, as well as in its deliberate devaluation (Pateman, Federici). Not neutralizing, and founded on a strong idea of subjectivity autonomous and relational, the gender critique tended to the overthrow of value hierarchies that govern the capitalist model, not to the equal subordination of men and women to that pattern.

The idea of gender, however, has become the preserve of anti-discrimination policies functional to capitalism, such as the EU policies, which also influence academic research and public debate. Aiming to 'gender parity', these policies tend to neutralize the sexual difference in order to promote the exchangeability of roles between the sexes (as workers, as parents), that responds to the needs of contemporary capitalism. By this way, women first and every social component then are put in the role that once was played by the male. The constitutive mechanism of exploitation / alienation of reproductive work perpetuates itself. It operates through women or men who, after having hired a carer whose domestic work allows them to exercise their 'equal right' to fully enter the job market, now take on a surrogate mother in the name of a - neuter and contractual - 'right to become parents'. Meanwhile, an accurate rhetoric devalues the reproductive work, depicted as a barrier to full participation in productive life. Valuing maternity is condemned as 'essentialism'.

This rhetoric prevents all of us to remember that, if we were born thanks to the not commodified work of other human beings, a debt of non-contractual nature links each to another. This debt has a great symbolical value. It keeps the humanity free from a complete subordination to the market and to its power mechanisms. The debt to the mother becomes unpronounceable because it is the debt towards the not marketed work that makes life a value in itself (not a mere resource of the production system, or the object of technologies). We are driven to forget this debt because each human being would gain force from the awareness of it (remembering that each of us was born free). Capitalism wants us weak.

The Italian feminism has spoken of the Mother Who Authorizes (to symbolical freedom); M.L. Fineman has denounced the neutralization of the mother as inherent to capitalism; I. Praetorius has pointed out the political significance of care. Making reference to these studies, I will propose a critical review of the concept of gender, that allows to explore maternity, and care, as social goods with a female mark and a general scope. I call these goods The Mother's Opera. They support a human coexistence not subordinated to capitalist logic. They challenge us to recognize the feminine experience as source of universal values.



Reorienting Ethics in the Agricultural Practices in Northern Fringe of Delhi- Ecology over Economy

Punyatoya Patra, University of Delhi

Gaurav Sikka, University of Delhi

Agriculture has been practiced in the fringe areas of Delhi, the capital city of India, to feed its urban population. To meet the burgeoning demand, the chemical fertilizers have been used at large scale, which was an outcome of green revolution. However, from the very beginning the farmers themselves knew the negative impacts of this agriculture on health so they practiced non chemical, organic farming for their family on a separate patch of land. In this case, the farmers were concerned about the health of the family while they were indifferent to the health of the society in general.

Gradually, the urban dwellers became aware to the negative impacts of chemical farm products as the diseases like cancer became prevalent. So this created a demand for organic food products in the city which were sold at a premium price. This made farmers to start organic farming in order to reap maximum profits. But unfortunately, the inorganic products were pumped up in the market in the name of organic due to absence of proper certification and greed for easy money.

All these complex interventions had worsened the ongoing ecological crisis in this age of 'Anthropocene'. The agenda of reforms till date has been totally scientific without taking the indigenous system of knowledge into consideration. The ethics has been sidelined in the process.

The paper based upon an ongoing research project at Aditi College, Delhi; aims to highlight some of the best practices identified by the farmers which are bringing small transformations in the Northern Fringe of Delhi. The research while linking ethics with natural agriculture asserts that preserving the cultural diversity is necessary for nurturing the local agriculture.

The paper also emphasise upon the important role of women farmers to reorient ethical practices in agriculture. This research attempts to reclaim food sovereignty and in so doing empowers marginal farmers, landless farmers and women economically and gives society healthy, safe, tasty and nutritious food.

Ultimately, the paper resonates the idea of thinkers like Mahatma Gandhi and Vinoba Bhave who visualised the future of Indian farming through their non-violent approach. Indian culture imbibed a deep sense of oneness with all things natural. Ancient (Vedic) culture in India taught veneration of the earth as mother, the sky as father, the air as prana (soul), the sun as energy, and water streams as life-sustaining veins.



Vojtěch Pecka, Department of Sociology Faculty of Social Sciences, Masaryk University, Brno, Czech Republic

The corpse of God was still warm, when the Man, the Westerner, the most perfect product of the Creator, was turned into mere cross-bred ape. God was seriously wounded when dignity of the Mother Earth was compromised as She was expelled from the center of the Universe to the periphery of Laniakea, where She became a mere insignificant element of cosmic flows in the multiverse. In series of social, political and scientific revolutions many ontological certainties were transformed into obligatory contingencies during God's long passing. And remnants of old ontologies were left to be used as building blocks for new forces to come.

Their mutual clashes escalated in global conflicts which coloured 20th century in blood red and pushed arms-races at the edge at the edge of mutual assured destruction. After collapse of the Soviet Union, it looked as if polished metaphysics of free-markets and liberal democracy won hegemonic position in the world-system, famously bringing the end of history. Under the name of neoliberalism, it managed to explain what the world is and what is worth living for. No wonder that neoliberalism accompanied its famous victory with certain religious awe. God had been dead for quite a while when neoliberalism started to resemble the passed one.

However, the fallen angel rebelled against the new deity and forced us to see our shameful parts: 6th mass extinction of species in evolutionary history, unprecedented acidification of oceans, dying coral reefs, soil poisoning, climate change, rising sea levels, changing weather patterns and catastrophic floods or droughts. Today, Satan arrived wearing the robe of environmental destruction, rebelling against his father and his demand on infinity. For decades, there was no alternative, the history was over and Capital sustained its deity. But we were torn from the blissful state of unity, expelled from the garden of Eden, left with Satan and his tribe. Now, the Capital hast forsaken us.

As a result, there are desperate attempts to avoid catastrophic futures of this cruel rebellion. This paper employs the ontological project of Deleuze and Guattari to put it in work in the sake of empirical research. Although Deleuze and Guattari's highly ephemeral style of writing led many scientist to the conviction that it is a mere incoherent "fashionable nonsense", in past years we can see a renewed interest in their work, which reveals a robust, coherent ontology that is profoundly rooted in the insights of natural sciences. The paper focuses on a reinterpretation of the theoretical project of Deleuze and Guattari by contemporary thinkers ranging from Manuel De Landa, Levi Bryant, John Protevi to Bruno Latour.

The paper forge their philosophy into the core of empirical research of coal-mining industry in Northern Bohemia and its stance towards issues posed by climate change. Northern Bohemia, this abandoned area, struggles with environmental destruction, social exclusion and blatant racism and heavily depends on the performance of coal mining industry, which is the source of energy for the half of the Czech Republic.



Deconstructing the Anthropocene Through an Indigenous Lens: Protest Art from Standing Rock

Julie Pelletier, University of Winnipeg, Canada

This paper and presentation describes an indigenous world view that goes beyond reimagining the Anthropocene while embracing an emphasis on space. The concept of the Anthropocene has utility but, like most Western approaches, remains mired in the false separation of Human and Nature. The embeddedness of Indigenous peoples in their space is not a romantic and exotic trope used by travel writers and Disney. It is a lived reality, not a metaphor, that can deconstruct environmental destruction, unethical practices, and socio-economic inequities. Indigenous scholars, knowledge keepers, and Earth defenders situate their work in space, which they may name *territory* or *place*. The relationships in space are multilayered, multi-generational, and undivided by species, artificial Western divisions of animate and inanimate, or geopolitical borders. Relationship maintenance requires constant attention, compromise, and respectful actions, as well as a deep understanding of Nature/Space as actor, as having agency and voice. The profound disconnect between world views will be provided through protest art from the Standing Rock resistance to the Dakota Access Pipeline project. The #NoDAPL water defenders and their allies are often portrayed in the protest art as speaking for the space – the water, land, and air – as well as to their role as mediators between settler-society and the space the settlers are occupying. The space/land is unsettled, damaged, and silenced, an unsustainable imbalance. The indigenous world view that I describe does not see humans and earth as co-existing – they either exist or they do not. Without embracing deep change grounded in indigenous understandings of space, what we see as existence will cease.



Spaces of Climate Justice: Towards an Ethical Politics of Intervention in the Anthropocene

Paul Routledge, School of Geography, University of Leeds

The paper suggests an ethical politics of climate justice intervention in the Anthropocene. Focusing upon placed actions by peasant farmers – in particular the politics of land occupation in contemporary Bangladesh - the paper presents a spatial perspective to argue that climate justice practice consists of both spatial strategies and sites of intervention.

Bangladesh is located in what Christian Parenti (2011) has termed the ‘tropic of chaos’ where the impacts of the catastrophic convergence of climate change, poverty, and violence are most acutely felt. It is considered to be one of the most vulnerable countries in the world to climate change events such as cyclonic storm surge floods and sea level rise. The majority of the population are poor and dependent on agriculture, and are thus more vulnerable to the impacts of changing climatic regimes, particularly flooding.

This vulnerability is exacerbated by ongoing farmers’ indebtedness and landlessness; trade liberalisation of agriculture; government inaction on implementing fallow land to the landless; and inadequacy in national climate change planning. For poor farmers the challenges of climate change fold into ongoing conflicts over access to key resources such as land. In response to these conditions the Bangladesh *Krishok* (farmer) Federation (BKF) and the Bangladesh *Kishani Sabha* (women’s association, BKS) have emerged as the largest rural-based peasant movement in the country organising landless people to occupy fallow land across Bangladesh, and articulating climate justice claims.

Drawing upon ethnographic and collaborative engagement over fifteen years with the BKF and BKS, this paper argues that land occupation, and the associated socio-ecological transformations that it potentially prefigures, represent a strategic and adaptive response to the challenges of climate change. Recent work on social movement practices concerning resource scarcity and social justice, conceive of territory as the crucial space in which such counter-hegemonic politics are fashioned (Escobar, 2008; Zibechi, 2012). Responding to theoretical calls for “more extended relational groundedness (Massey, 2004: 10) and rejoining “networks to land, territory and ecological materiality” (Rocheleau in Harcourt *et al*, 2013: 177), the paper considers practices of climate justice politics by the poor concerned with both ‘material territory’ (e.g. the access, use and configuration of socio- environmental resources such as land, biodiversity and infrastructure) and ‘immaterial territory’ (e.g. ideas and peasant knowledges).

Through such considerations what becomes evident is that Bangladeshi farmers adopt a strategic and interventionist approach to space across at least six spatial strategies and nine sites of intervention. The spatial strategies consist of (i) the material conditions of (local) places of work, livelihood and home; (ii) the active shaping of space; (iii) mobility in and across space; (iv) the creation of media spaces; (v) spatial extension; and (vi) challenging everyday



LAPIN YLIOPISTO
UNIVERSITY OF LAPLAND

assumptions about the meaning and function of places. The sites of intervention comprise those of production; decision; destruction; social reproduction; circulation; consumption; assumption; potential; and collaboration. Together, these spaces of climate justice suggest an ethical politics of intervention in the Anthropocene.





The human-animal relations in academic fieldwork: conducting videography with/as animals

Tarja Salmela-Leppänen, University of Lapland
Minni Haanpää, University of Lapland
José Carlos García-Rosell, University of Lapland
Mikko Äijälä, University of Lapland

In 2014, an Indonesian macaque monkey took a selfie with a photographer's camera which led to a battle over who owned the copyright of that photo. Labatut, Munro and Desmond (2016) describe what followed next:

"Questions about animal agency recently rose to prominence, surprisingly perhaps, in the field of copyright law after The United States Copyright Office (2014) subsequently ruled that non-human animals cannot own copyright material and that this photograph should be in the public domain as 'A photograph taken by a monkey'. The role of animals as producers not only of nature but of culture would appear to be ambiguous, given the apparent need for laws that formally exclude them from this social domain. This case also highlights the long history of animal and human co-evolution and particularly human dependence on, but dominance over, animals for food, as a means of transportation and more recently as treasured companion animals (Haraway, 2003; Shepard, 1997)."

By focusing on the ethically and politically charged relationship between animals and humans, and the discussion of animal agency, this paper deliberates on the methodological possibilities and challenges inherent in trying to grasp this relationship in academic research. Acknowledging the rich and versatile modes of embodied coexistence between humans and non-humans, this paper turns its attention to one of the industries where this coexistence becomes manifested in ways that holds particular ethico-political dimensions: tourism.

The paper is inspired by an ongoing project on Animals and responsible tourism where the authors currently work in. As part of this project, a videographic method is experimentally used as an effort to better understand the co-constructed relationship between humans (tourists) and the animals used in tourism, as well as the values behind the decisions made when people use animal based tourism services. As a mode of ethnographic research, videography enables the researchers to touch the embodied nature of encounters between humans and animals.

Doing a videography of animals yet contains ethico-political challenges that can't escape the prevailing distinction between 'human' and 'non-human' and the rights these agents are granted with. Recognizing this, we turn the situation described earlier with the Indonesian macaque monkey's selfie, the other way around: as human researchers aren't capable in communicating with other animals with a shared language, they are also incapable to gain the same permission to document the daily lives of animals as they would be when documenting their fellow humans. If visual ethnographic research is to be conducted in an utmost careful manner in order to avoid the problematics inherent in revealing other person's lives through



visual images where anonymity cannot be guaranteed, researchers face an ethical challenge when visually documenting the lives of animals whose permission they can't ask for, and with whom they cannot build a mutual trust in a way that they are able to do with humans. As they are subject to consider the ethical challenges in conducting academic research from the viewpoint of who they consider themselves to be, they lack deliberations on the ways their own practices touch and interfere with the ones they conceive as 'others'.

Keywords: Animals, videography, ethico-politics, research work

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Disrupting, conflicting, protecting: Beyond-human in the Anthropocene

Tarja Salmela-Leppänen, University of Lapland

Aiming to disrupt the dominant power relation between 'human' and 'animal' based on inequality, in this paper and in the upcoming presentation I explore and wonder about the relation between different types of animal bodies in the Anthropocene with the help of autobiographic methods. By this, I'm on my path to locate my thoughts of the 'more-than-human' and the 'humanimal' into the existing literature of the Anthropocene and the non-human thought or turn. The upcoming conference presentation is an embodiment itself, of an unfinished deliberation of the problematics of human-centeredness, causing affective and sometimes almost intolerable response in the bodily presence of my own, as a humanimal. It stems from my personal embodied experiences when being repetitively 'forced' to re-assess my humanity when being more or less politely called 'abnormal' as I have a highly affective and empathetic relation to animals with different bodies than the one we embody as 'humans' – a relation conceived weird or distant, or hard to be talked about. For me, this relation has some of the same characteristics than the relation between human parents and their child. As such, it is simultaneously problematic and owns a huge potential; I feel a forcing urge to protect and speak for more-than-human animals as their membership of the Earth has been, in many ways, endangered or abused. Thus, I take the role of the mother to protect and demand justice for those who don't speak the same language than human animals and who are being mistreated in numerous ways. Simultaneously I can't avoid reproducing the separation and power relation between 'human' and 'other types of animals' – and how, in the very end, could I? I don't expect other animals to speak for my rights, and I don't expect them to behave like humans either (recognizing the problematics of humanization of pets, for example). What I experience is a penetrating drive to speak for the mistreated – the 'subsidiaries' in the anthropocentric western world. Is my act anthropocentric in itself? This is a dilemma I don't have answers to, but something I'm eager to learn more about.

This affective and empathetic relation with other animals I sense within me, holding protective elements, isn't unique, but it is something I personally encounter among other people usually only on websites where people express their emotions of animal rights or present their hard work to make a world a better place for animals, such as animal shelter keepers and animal charity workers. This situation, the feeling of being somewhat 'strange', has brought along experiences of hopelessness and hidden loneliness. After years, I've gained more confidence and also vocabulary to justifiably wonder if it's really the feeling of the unexplainable connection with other animals (as I sense it) and the empathetic concern (especially when mistreatment takes place) towards others who embody different physical appearance as ourselves that ought to be considered 'abnormal'? Is it rather the evidently wide-spread alienation of our own animality that is abnormal? Is it rather the somewhat accepted thought that humans really are the 'worse beasts' – a dictum I've heard such many times in the near past reacted with accepting nods and slight bursts of laughter – that is abnormal (even though it seems in many ways to be true)? Is



it a thought that human interests and (many times created) needs justifiably exceed the others' that inhabit the Earth – that is... bizarre?*

Thus, by taking part in the discussions of the Anthropocene – an era in which humans have become 'an earth-changing force' (Lorimer, 2015) – I focus on the particular type or dimension of non-humanist thought and its fleshly embodiment, that is, on members of animal kingdom (see e.g. Boddice, 2011; part three on speciesism and the status of animals). The presentation consists of examples and experiences of my own everyday life where the re-assessment of my own humanity, the conflicting reproduction of human-animal boundaries, and the problematic encounters with the deep-rooted precedence of humans takes place. These moments are usually highly ethico-politically laden and a source of high anxiety – actual or discursive confrontations where certain types of animal bodies are repeatedly considered insignificant, strange, smaller, gross, subsidiary and distant.

*Providing these arguments I point to a western discourse into which I've grown and live. The recognition of other ways of conceiving the animality within us, the nature, and other members of animal kingdom, is a huge potentiality to a widened perspective (see e.g. Willerslev, 2004).

Keywords

Animal, humanimal, non-human, beyond-human, Anthropocene

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Coexistence of the man and the digital machine in the European High North

Mirva Salminen, Arctic Centre, University of Lapland

Technology, in the past years information and communication technology in particular, tends to be approached as a neutral solution to almost all problems the Western man identifies and manages to define. ICT as an engineering exercise promises to solve problems by re-founding societal practices, processes and structures into bits and bytes and then reconfiguring them. For example, towards the change of the millennium the re-founded problem solving was still expected to abolish large-scale human deprivations such as hunger or lack of opportunities for democratic participation worldwide. In some techno-social dreams, cyberspace was to constitute a novel space of freedom and serenity in which old hierarchies and power structures would play no role. One of the to-become-obsolete forms of organizing space was to be the state with its territorial boundaries.

A competing interpretation of technology represents the power of engineering as a force of nature which defines its own rules and cannot be influenced over but only adapted to. Thus all societies, regardless of their physical location on earth, are to feel the pressure of digitalization when digital appliances, gadgets and connections multiply in people's and organizations' everyday life. The overflow of engineering excellence drowns the existing cognitive and societal categorizations used for making sense of one's surroundings when the digital and the physical converge. Moreover, the digitalization of infrastructures deemed critical for the functioning of society implies that the digital is taking control of the physical. The trajectory produces both admiration and fear for the digital machine, as well as truly emergent phenomena which only the realignment of the cyber-physical can provide a breeding ground for, including potentials for cyberterrorism and ever-lasting information warfare. In order to tame the power of technology, old hierarchical structures and familiar providers of security and order, such as the state, are called in. Reinstitution of territorial boundaries and their extension to cyberspace with the means of, for instance, legislation and ICT contribute to the transformation of cyberspace from a sanctum of peaceful coexistence to a conflict zone.

The third viewpoint to the relationship between technology and society emphasizes their mutual constitutiveness. ICT cannot solve the large-scale problems remarked by the Western man because it is as much part of the problem as it is of the solution. In addition, digitalization neither transforms all societies similarly, nor treats different regions within a territorial state in the same manner. It does not treat all people and communities in the world equally. Societies have much influence over the digital development as in order to be productive digitalization needs to adapt to the local, socio-cultural and historical structures, processes and practices. In this notion lies room for small-scale transformations which are based on the particularities of the interaction between ICT and spatialized communities. This transformative potential, which at its best incorporates the interests, needs and fears of people living in a particular, digitalizing region, is under scrutiny in this paper with a regional, cross-border focus on the European High North.



What Does It Mean to Be in Biosphere's Shoes? The Space of Ethical Gradualism

Silviya Serafimova, Department of Ethical Studies, Institute for the Study of Societies and Knowledge, Bulgarian Academy of Sciences

The purpose of this paper is to analyze to what extent reconsidering the normative validity of ethical gradualism can contribute to increasing both the influence of empathy in respect with the Biosphere and the role of bioregionalism. That is why I will explore how rehabilitating the impact of the internal connections between ethical gradualism and bioregionalism could positively affect reassessing the status of the Biosphere as a horizon of transformations, which are irreducible to the anthropocentric understanding of the space of the Biosphere as constituting "the rest of the world".

On a macro methodological level, I raise the hypothesis that implying the principles of ethical gradualism benefits rethinking what it means to be in Biosphere's shoes, which is one of the deepest forms of engagement, namely, an engagement, which gives an answer to the question how can we address empathy to the Biosphere as a matter of cultivating sensitivity towards Otherness in all its embodiments? Furthermore, clarifying the normative validity of this sensitivity would be explored on the level of reforming environmental politics by analyzing how bioregionalism, if interpreted as questioning the spatial dichotomy center-periphery, can give us some clues in revealing the methodological advantages of so-called meaningful work and organic time (in Sigmund Kvaløy Setereng's sense), as well as why accepting the revolutionary influence of the latter two concepts does not necessarily lead to supporting the idea of zero growth.

Last but not least, I will investigate to what extent reimagining ethics and politics of space, as it could be done from the perspective of ethical gradualism in the field of bioregionalism, can contribute to recognizing what sustainability should look like. Against the background of the aforementioned specifications, I will try to clarify how both disenchanting the long-lasting side effects of sustainable development and reevaluating the normative validity of the development in question could be considered as two steps forward to justifying global ethics within the framework of one new socio-political narrative of change.



Freshwater Privatization and Structural Violence - A Conceptual Approach

Adan E. Suazo, National Centre for Peace and Conflict Studies, University of Otago

Acceptance of and resistance to change are inherent in all individuals and societies. Neoliberalism is a crucial advent to scrutinize within the context of the change-bearing capacity of society, for it produces substantive alterations in a relatively rapid fashion. The ecological footprint of human activity has been most accelerated in the age of the Anthropocene, where growth of human populations (and their industries) has led to significant increases in atmospheric carbon, nitrogen, methane, forest loss, ocean acidification and land domestication, amongst many others. The change brought about by Neoliberal forces is arguably felt strongest at local settings, where the introduction of new ways of life and realignment of economic, social and political enterprises and institutions often clash with traditional paradigms of local existence. Tensions are therefore bound to emanate in cases where the status quo becomes supplanted by conditions that create societal strata with varying access to resources. This paper will analyze the response of communities in Cuba and Bolivia to the structural violence resulting from freshwater privatization by introducing a conceptual framework that deconstructs society-wide perceptions of change. This paper concludes that water privatization can be a socially and environmentally-benign process with little resistance from its recipient populations, insofar as the State functions as the ultimate regulator of freshwater access asymmetries, extraction and use. Conversely, should the State remove itself from these functions, a case of structural violence may ensue, which may subsequently lead to episodes of somatic violence exercised upon human populations and the natural environment. As a result, this paper calls for reconceptualizing the role of the State as a regulating entity in natural resource distribution and service provision.



Earth ethics on nuclear time

N.AJ.Taylor, RMIT University

The question of time and temporality has occupied minds from Aristotle to Heidegger, and yet has only become a more divisive and productive area of inquiry since the 20th century. Despite this, relatively little work has engaged the more specific problem of *nuclear time*—or more specifically, the vast temporal and spatial dimensions of what I call, *nuclear harm* that arises from the 100,000 year timescales of nuclear waste. This paper constitutes a preliminary theoretical investigation into the idea of nuclear time with a view to asking what significance this might have for theorist's intent on conceiving of non-human ethics on a planetary scale. Doing so only raises more questions than it answers; but they are difficult and useful questions, and for the construction of any realistic and realizable earth ethics, I argue that they need answering.

Keywords: Time; Nuclear Harm; Earth Ethics; Nuclear Ethics



Refusing Authoritarianism and/in the Anthropocene

Noah Theriault, University of Oklahoma

What does the ongoing global resurgence of right-wing authoritarianism mean for our engagements with the Anthropocene? Inspired by recent debates in anthropology, philosophy, and Indigenous studies as well as with unfolding reactions to authoritarian currents around the world, my preliminary answer to this question will center on the concept of refusal. I will begin by theorizing refusal and resistance as distinct but mutually constitutive ethico-political orientations. If resistance implies some form of (forced) acceptance, refusal entails a starting point of rejection or negation—a point around which stark differences of power often make total refusal impracticable. But refusal is also generative—a point from which to imagine and enact alternative social formations (McGranahan 2016; Simpson 2016). As such, refusal offers a compelling but largely overlooked standpoint from which to engage with the Anthropocene concept and the global conditions that it indexes. The Anthropocene is supposed to mark collective human impacts on our biosphere and to promote accountability for them. But from the perspectives of many Indigenous and decolonial thinkers, the Anthropocene is a geological euphemism for an imperial system that runs on exploitation, dispossession, and violence (Caluya 2014; Kanngieser and Last 2016; Todd 2016). Not only does “the Anthropocene” signal the triumph of this system, it turns geological time itself into the latest frontier in its expansion (Dalby 2007). Such critiques, I argue, merit closer attention as governments around the world (re)turn to(ward) authoritarianism. What relationship might this global trend have to an epochal discourse that centers the planetary dominance of humans? When so many authoritarian regimes take root in narcissism and feed on necropolitics, we must ask how such impulses are related to those that shape our fascination with humans-as-geophysical-force—and with all the known and unknown upheavals that this entails for diverse assemblages of beings. For whom, then, is the Anthropocene an invitation to experimentation and accountability? And for whom is it an invitation to a totalitarian dystopia wherein all beings are not just impacted but also governed by technologies over which they have little if any control? Engaging with the work of Indigenous scholar-activists, I will argue that the Anthropocene concept normalizes the dystopian conditions that result from widespread disruptions of more-than-human social worlds (Todd 2016; Whyte forthcoming). It consoles us with the proposition that we are in control of our planet and, therefore, of our destiny. By consoling ourselves with this nomenclature, we risk silencing long-standing efforts to refuse the world it portends and limiting ourselves to a stance of resistance. Acts of refusal do more than protect particular places from immediate harms; they do their part (and then some) to refuse a dystopian system that benefits the few at the expense of the many. Just, then, as we must refuse to normalize the new authoritarianism, we must also refuse to normalize the totalization of our claims to the planet. We need not look far for models of what this looks like in practice. The water protectors at Standing Rock have shown us the way.

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Water security and resistance in Standing Rock

Indigo Trigg-Hauger, University of Oslo

Water as a transboundary resource has always been problematic in the United States, and around the world. How does a government divide a resource essential for life?

Water security is generally defined as an adequate and accessible water supply for an individual. Water itself can also be securitized, used as a tool or weapon to hold onto territory, increase one's power, or otherwise control a population or area. In the case of Standing Rock, water security of the Sioux Tribe has been threatened and securitized, by both corporations and the U.S. government, through the building of an oil pipeline.

Within these power structures, water resource management is inherently unequal and oppressive. In this paper, I want to research how the Standing Rock Sioux seek to reaffirm their rights to the Missouri River. The key to solving water conflicts lies in understanding how policy has been implemented over many years, to the disadvantage of specific groups. I will delve into the history of how U.S. policy and planning has disenfranchised the Sioux in the Dakotas, and connect this history to the current pipeline protests.

I particularly want to discuss reliance on civil resistance, and its effectiveness. Ordinary citizens may find it difficult to prevail through force when going up against a government. This is why civil resistance should be looked at now, in order to understand how people can assert authority over their water security. This is an opportunity for the international community to rethink how water resources are allocated.

This crisis has highlighted what really lies at the roots of water resource management in the Anthropocene Era: existing structures of oppression will only become more apparent and pronounced as climate change worsens. The case of Standing Rock is a preview of future conflicts regarding transboundary resource management, and is an opportunity to learn about the effectiveness of civil resistance in this arena.



Transformational dynamism of civil society organizations

József Veress, Corvinus University

The civil society organizations possess local-global transformational dynamism what enables to carry out social agency by “going after the small picture” (Giddens, 1984) in the Anthropocene. The analyses of five clusters of 21 Finnish, Hungarian and global - physical and virtual - case-communities indicates how voluntary cooperative interactions interplay with multidimensional changes affecting volunteers, their relationships and activities, their communities and broader environment.

The commoners’ socializing focuses on improving life quality and facilitates to become “person in community”. “Commoning” (Bollier, 2016) catalyses and capitalizes on new dialectics of cooperation interplaying with participative - instead of dominance-seeking - competition. The socializing community members’ collaboration follows altered patterns of value and wealth creation. It enables to fulfil genuine, including higher level needs similar to self-fulfilment, self-activation and self-transcendence (Maslow, 1943; Koltko-Rivera, 2006). That in turn re-generates and amplifies the volunteers’ motivation for active participation in and contribution to collaborative efforts. The community members’ mutually caring relationships interplay with association-prone institutional changes enhancing dual primacy of non-zero-sum approach and the - at least tacit - acceptance of interdependence. This constellation creates the commoners’ growing awareness of the asymmetry of capabilities and responsibilities; enhances their social and even biosphere consciousness constitutive of “grounding, deep, basic qualities of humanity”. Their interactions’ association-prone institutional-relational dynamism feeds back with improved effectiveness of resourcing. The sharing enactment of locally available resources allows improving life quality by co-creating perceived affluence and fulfilling requirements of genuine interdependence by exceeding or ‘transcending’ sustainability.

The commoners’ self-communication generates abundant social capital. The stronger is this social capital the stronger trust with longer radius it may generate by strengthening the non-exclusive and non-fragmented character of collaboration. I.e. the commoners’ local interactions may aggregate into inclusive and seamless cooperation extending beyond boundaries of particular communities. Such networking self-upgrading of the communities may generate emerging webs of project (Castells, 1996) or third level (Vitányi, 2007) social entities. I.e. they may aggregate into quasi-field(s) that act as large-scale patterns of cooperation (Benkler, 2011) and are generative and constitutive of a transformative third societal infrastructure.

The civil society organizations may form a genuinely sharing civil economy which allows fulfilling also needs ‘un-covered by purchasing capability’ and catalyses enhanced social equality. It presupposes and facilitates to re-enact rapidly increasing creative energies that the digitalization ‘liberates’ from wage work with accelerating temps but leaves ‘idle’ by following patterns of technology push and generating jobless growth. The civil society facilitates its self-empowerment by enhancing association-prone pattern(s) of macro-sectorial convergence, i.e. its



LAPIN YLIOPISTO
UNIVERSITY OF LAPLAND

mutual approximation with the market and public sectors. The self-empowering civil society actively promotes to abandon the multidimensional collision course that current dominance of socio-economic and political short termism generates and enhances collaborative patterns of an emerging knowledge-driven society. This constellation presupposes and produces a new associational societal kinetics facilitating to achieve 'genuine sustainability' through enhancing social equality and implementing in practice requirements stemming from interdependence.



Practical Philosophy in the Anthropocene: Towards Ethical Adaptation to Climate Change

Anthony Voisard, Université de Sherbrooke, Canada (Québec)

Data and recent knowledge on climate system (IPCC, 2014) inform us clearly of the climatic changes whose impacts might well be irrevocable on current and future societies, and more broadly on the entire planetary ecosystems. The Anthropocene epoch requires radical mitigation actions in favor of a significant decline in production of greenhouse gases (GHG). Nevertheless, adaptation to climate change is inevitable since the adverse impacts of the accumulation of these gases will continue to be felt beyond 2100 because of their long life and their lingering effects in the climate system.

This need to adapt marks an unprecedented event in human history. All living things, human or not, are affected by this climatic situation, but the impact will not be the same for all; the most vulnerable to climate change are also the least responsible for it: future generations, the inhabitants of developing countries, animals and plants. In that sense, what can be the contribution of a climate ethics to build strategies to adapt to climate change? The interdisciplinary issue, but also fundamentally ethical (Gardiner and al., 2010), that is the problem of climate change may arise from a variety of ways from a moral point of view. As we need to rethink the conventional ethics in the context of the Anthropocene (Schmidt and al., 2016), we can approach it for example, from a point of view of virtue ethics; distributive justice; intergenerational and cross-border responsibilities; moral imperatives; or from a pragmatist perspective (Light, 2011, 2012; Bourban, 2014). This last posture in environmental ethics (Light and Katz, 1996; Norton, 2005; Létourneau, 2010) seems to rule out long-running ontological disputes, such as anthropocentrism against ecocentrism, to respond effectively and practically (Gardiner and Weisbach, 2016) to the urgent problem of climate change.

However, the work on climate ethics lies mainly in the area of mitigation and remains fragmentary in adaptation to climate change (Light and Taraska, 2014), even in the most recent contributions (Reber, 2016) which aim to expand the field of climate ethics beyond the Anglo-Saxon horizon where it is contained largely today. This leads me to consider the following questions: What can be the contribution of a pragmatist ethics on climate change adaptation? And how could this contribution provide conceptual tools correcting the practical lack of climate ethics?

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Means of Beans – Reimagining agency and reason in becoming

Joonas Vola, Arctic Centre of the University of Lapland

“It means to establish ties [...] One only understands the things that one tames” The Little Prince, Antoine de Saint-Exupéry (1943)

Anthropocene starts from and ends to the human. This small piece of work seeks to reach beyond that by contributing to the post- humanist reading. By running fingers through a pile of beans and fixing one’s ear, one can imagine to hear the beans to rustle their story via a cinematic storytelling.

A Japanese drama film by Naomi Kawase, based on the literal work of Durian Sukegawa, Sweet Bean (あん An) from 2015 presents a contradicting understanding of human action in the becoming of the world, things and beings via its character Tokue. For Tokue, the way to be in the world is to listen the Others, and aid them on their way to become what they are ought to be, help them to perfect themselves, to fulfill their reason. Human agency is therefore first and foremost to take the subjective Other through the complicated process to transform into something that it could not be otherwise without the human assistance, but which nevertheless is their potential. Therefore while teaching the preparing of sweet bean paste served with the Japanese pancake dorayaki, the common logic of Anthropocene is turned around when it comes to agency, reasoning and scaling of actions, time and spatial beings.

The sweet bean paste is cooked based on the episteme of beans. While turning into paste, rather than being made into paste, the beans take time and receive care, encouragement, gratitude or to take it further, love, and become the manifestation of love, which is the primary concept in this paper. Beans could have turned out in to something else, when it comes to their build in genetic potential, but they chose differently within their human-bean co-constitution. The lack of love constituted by human in the industrial processing of sweet beans paste equals with the lack of taste.

For reimagining the Anthropocene, rather than changing the ocular perspective, a more radical change in the position and in sensory prioritization needs to take place. To establish ties fully with the world and beings one needs to open up for touch, hearing, smell and taste. Methodologically this paper relies on thinking, and thinking with cinematic audio visual corpus of knowledge. Via cinematic synesthesia the numbed sensations are mediated via speech, sounds and images, even though they are directly not present as touching and tasting.



Law in the Anthropocene: Creating a Space for Scientific Understanding of Human Impact in Law and Policy

Claire Williams, School of Law, Adelaide University, SOUTH AUSTRALIA. Visiting Scholar, Department of Environmental Studies, New York University, NEW YORK

This paper examines the disconnection between current scientific understanding of human impact and the laws and policies which govern our behaviour. My central argument is that law as an institution ought to act in accordance with our scientific knowledge of the Earth; its planetary boundaries and ecological limits. That in the face of a rapidly changing planet law and governance systems can provide a framework within which humanity is able to safely and sustainably operate, rather than adhering to the prevailing and now outright absurd notion that unlimited growth on a finite planet is a desirable, equitable or even feasible arrangement.

It is exceedingly evident that Western law has not, or has not been able to, respond appropriately to climate change or the environmental crisis. While the nature and scope of climate change in particular presents a test of unparalleled global difficulty for legal systems, the law's ability to cope and adapt to such a challenge is exasperated by the institution of law itself. There exists a deep disparity between scientific understanding of the Earth as an interactive, dynamic arrangement of physical properties and the law's fragmentary yet linear nature. In the last half century science has shifted from viewing the natural world as an unfeeling, segregated machine to a more holistic way of thinking; it is now well recognised that all natural phenomena, from the physical properties of subatomic particles to large scale climate drivers, are cyclical, interconnected and interdependent. The law, however, has not responded to this form of unified reasoning. Law treats Earth as an assemblage of distinct fragments, or objects, ownership of which is an individual property right guaranteed by the state.

In this paper I look at whether law can create a space to encompass, via content or process, scientific understanding of human impact on the Earth. I examine new transformative ways in which law might stand in relationship to science in the Anthropocene. Science is not simply a method of specialised thinking; science represents the best source of truth or knowledge that we have at a given point in time. Whether we like it or not, the natural sciences are helping us to comprehend how the planet is reacting to the way we live. Nonetheless as a civilisation we continue to compromise with the laws of physics by manipulating Earth's self-regulating systems. It is wilful ignorance to think that we can alter natural phenomena such as the carbon or biochemical cycles, which operate on timescales of millions of years, without severe and adverse consequences. Thus I aim to explore how law, as the most definitive, institutionalised, and comprehensive mode of regulating human conduct, might respond to our extraordinary and privileged understanding of the planet's complex yet delicate systems and the unprecedented destructive impact current human practices are having on them.