26 - 28 NOVEMBER 2025

COLLAPSE AND REGENERATION: COMMUNITY-LED INITIATIVES PREFIGURING LIVEABLE FUTURES

BOOK OF ABSTRACTS

SOCIAL SOLIDARITY AND THE COMMONS INTERNATIONAL CONFERENCE
ISCTE - UNIVERSITY INSTITUTE OF LISBON

5th edition

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THEMATIC FIELDS

This year's theme is "Collapse and Regeneration: Community-led initiatives prefiguring liveable futures".

We are facing unprecedented times, marked not only by climate collapse, but also the tearing of the social fabric, due to increased socioeconomic inequality, political polarization, mistrust of institutions and expertise, bellicism, and erosion of an international rules-based order.

Such context is contributing to a growing interest in the performance of the role of "social learning spaces" by community-led initiatives (CLIs) where alternatives to the status quo are experimented with, enacted, and coordinated (Egmose, Hauggaard-Nielsen, and Jacobsen 2022).

The purpose is to explore how CLIs contribute to the regeneration of socioeconomic systems threatened or affected by social, ecological, institutional or political collapse, namely by promoting cultural (including ethical) perspectives that emphasise cyclicity over linearity, therefore supporting regenerative and tendentially post-extractivist approaches to livelihoods.

Promoting interdisciplinary and transdisciplinary perspectives at both theoretical, conceptual, and methodological levels, this year's contributions will explore the role of CLIs in the rebuilding of livelihoods and institutions in specific contexts – **7 thematic fields**:

1. The **aftermath of environmental disasters.**

2. Armed conflicts and **peacebuilding initiatives**.

3. Weakening of the **rule of law and emergence of parallel structures of governance** based on organized crime.

4. Culture wars, political polarization and radicalization (namely in the framework of the re-emergence of the far-right and threats to the rights of women, girls and the LGBTQI+ population).

5. Supporting grassroots resistance to authoritarianism, marginalization and oppression, namely through **embodied activism and trauma-informed practices**.

6. Promoting grassroots-led transnational cooperation in a context of increased isolationism and fragmentation of the world order.

7. Problematizing current trends in the application and usage of information technologies for collective action, as well as promoting their democratization and accountability.

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The aftermath of environmental disasters

Thematic Field 1

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Women's Collective Action in Solidarity in Times of Crisis: The Experience of Defne Women's Cooperative in Hatay, Türkiye

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1 Activist, Women's Coalition -Turkey
2 Activist, Women's Coalition -Turkey

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This contribution shares the experience of Defne Women's Cooperative, a grassroots organization in Hatay, Türkiye, that has become a crucial actor in organising solidarity following the devastating earthquakes of February 2023. As activists who have worked closely with women-led organizations before and after the disaster, we aim to document and reflect on how collective action led by women can be a powerful response in times of collapse—when institutions fail and exclusion deepens.

Founded in 2014, Defne Women's Cooperative already had experience in sustainable production and women's empowerment. After the earthquake struck and over 50,000 lives were lost, the cooperative resumed its activities within four days, becoming both a hub of psychological recovery and an operational base for humanitarian aid, food production, and local trade. Through this grassroots infrastructure, women channelled aid, supported local producers, and created a circular solidarity economy that engaged over 1,500 small farmers in the region.

Women's cooperatives, as a specific form of community-rooted and socially oriented cooperatives, stand out for their ability to respond to multi-dimensional needs (Birchall & Ketilson, 2009; Billiet et al., 2021). Their hybrid position—between civil society, care work, and local economies—allows them to organize from the bottom up, particularly when marginalized groups are excluded from official crisis management (Charbonneau et al., 2021). Women's cooperatives exemplify what Robin Murray (1992) conceptualized as "productive democracy": a model where citizens co-govern and co-produce public goods through collaborative structures that integrate knowledge, work, and need. This model was later expanded by Hilary Wainwright (2020) as a transformative vision of democratic public ownership rooted in social cooperation. These cooperatives also embody the potential for what Dave (2021) describes as "a better normal," grounded in solidarity, community knowledge, and democratic control.

Defne's case is a strong example of how cooperatives led by marginalized groups—especially women—build bridges between care and production, economy and politics. Our reflections, based on participatory observation and interviews, highlight the cooperative's horizontal decision-making, autonomy, and shared ownership as key sources of resilience. These allowed women to collectively produce, protect themselves from gender-based violence, and redefine their public presence.

The aim of this work is not to idealize cooperatives, but to claim space for feminist, community-rooted, anti-capitalist alternatives that enable democratic ownership in the face of systemic crises.

Keywords: *Women's Cooperatives, Disaster Solidarity, Feminist Recovery, Democratic Ownership, Grassroots Resilience.*
Thematic Field: 1

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Entre águas e lembranças: impactos da enchente de 2024 na memória afetiva de comunidades atingidas

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Entre os meses de abril e maio de 2024, o estado do Rio Grande do Sul (Brasil) foi severamente impactado por chuvas intensas, resultando em uma das maiores catástrofes climáticas da história do país e a maior tragédia climática registrada no estado. Estima-se que 96% dos municípios tenham sido atingidos, afetando diretamente mais de dois milhões de pessoas (Defesa Civil RS, 07/2024). Esse desastre socioambiental mobilizou a população gaúcha em ações solidárias voltadas à sobrevivência, como o trabalho voluntário em abrigos, doações e apoio em resgates. No município de Canoas/RS, aproximadamente 60% do território foi coberto pelas águas. Na cidade operam oito cooperativas de reciclagem, localizadas em áreas periféricas; dessas, quatro foram diretamente impactadas, com a perda de galpões e materiais. Essas cooperativas são responsáveis por atender cerca de 60% da área do município, abrangendo aproximadamente 200 mil habitantes, e por coletar, em média, 40 toneladas diárias de resíduos recicláveis. Este estudo teve como objetivo analisar como as perdas materiais decorrentes da enchente afetaram a memória afetiva de atingidos.

Cenários catastróficos possuem elevado potencial para provocar adoecimento físico e psíquico na população atingida (Rafaloski et al., 2020). As perdas materiais e simbólicas podem se tornar marcos na memória coletiva, bem como na memória afetiva das pessoas (Candau, 2001; Pollak, 1992), sobretudo diante da destruição de objetos e registros fotográficos carregados de significados emocionais (Araujo & Costa, 2019). Ao longo do tempo, tais objetos, quando preservados, adquirem valor simbólico e tornam-se artefatos significativos das histórias de vida (Nery, 2017). A pesquisa adotou abordagem qualitativa (Denzin & Lincoln, 2006), com análise de entrevistas de fontes primárias (cinco entrevistas, incluindo duas catadoras cooperativadas) e secundárias (onze entrevistas de reportagens), examinadas por análise temática (Braun & Clarke, 2006). As categorias emergentes foram: (a) perda de objetos memoriais e (b) impacto emocional. Os resultados evidenciam o sofrimento decorrente da destruição de objetos pessoais — como fotografias e artigos religiosos (Araujo & Costa, 2019) — e confirmam o impacto da enchente na memória afetiva (Candau, 2001; Pollak, 1992) e na saúde física e mental (Rafaloski et al., 2020) na trajetória de vida dos atingidos.

Keywords: *n.a.*
Thematic Field: 1

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The Role of Seed Banks in Resisting Agricultural and Ecological Degradation: The Case of Portugal

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This research investigates the role of community-led seed systems in regenerating agrobiodiversity and food sovereignty amid ecological degradation, market dependency, and climate-driven agricultural disruption. Focusing on seed banks in Portugal, it explores how seed saving, exchange, and reproduction foster resilience against industrial agriculture, climate instability, and intellectual property regimes. The study addresses three main questions: (1) How do community-led seed systems in Portugal support agrobiodiversity and food sovereignty? (2) What challenges do they face under dominant legal and institutional regimes? (3) How do seed banks enact commons-based approaches to conservation and resilience? Grounded in political ecology and institutional economics, the research analyses the global commodification of plant genetic resources under frameworks like UPOV, TRIPS, and EU seed legislation (Batten et al., 2021; Dias, 2013/2021). These regimes, which prioritize varietal uniformity, stability, and distinctness (DUS criteria), marginalize informal seed practices (Kos et al., 2023), erode the cultural and ecological value of traditional varieties (de Jonge et al., 2025), and increase farmer dependence on global agro-industrial inputs (Santilli, 2017). Climate instability and market volatility further intensify these pressures, threatening food security and food sovereignty (Nawaz et al., 2024; Lanfranchi et al., 2019; Margulis et al., 2023). Seeds are approached as ecological and cultural commons, stewarded through decentralized governance, reciprocal relations, and situated ecological knowledge (Ostrom, 1990; Sievers-Glotzbach et al., 2020). Adopting a transdisciplinary methodology, the research combines legal and document analysis with interviews with coordinators of three key portuguese seed banks: the Portuguese Plant Germplasm Bank (BPGV), the Seed Bank of the National Museum of Natural History and Science (MUHNAC), and the *Colher para Semear* network. Preliminary findings reveal a gap between dominant legal-institutional frameworks and the lived practices of seed stewards who prioritize the long-term regeneration of socio-ecological systems — including agrobiodiversity, cultural knowledge, and community resilience. Legal ambiguities, governance asymmetries, and institutional lock-ins emerge as major barriers to food system transformation. The study argues that regenerative responses to environmental crises require re-politicizing conservation and recognizing seeds as both material and symbolic infrastructures essential to building liveable futures.

Keywords: *seed banks, seed commons, agrobiodiversity, food sovereignty, post-extractivism.*
Thematic Field: 1

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Farming for social change: survival, resistance, and resiliency in diverse communities

Rick Wilson [1]   Sayrah Namaste [2]   Blair Minnard [3]   Vedisia Green [4]   Annalis Mitcho [5]

1, 2, 3, 4, 5 - AFSC American Friends Service Committee

Panel Session

The American Friends Service Committee is a global organization founded in 1917 by the Religious Society of Friends (Quakers) but open to people of all background. Many of its projects over that time have been examples of solidarity economy, although they lacked that term until recent decades, beginning with supporting economic alternatives for distressed coal mining communities in Appalachia and continuing in various places around the world to the present.

This session will share experiences from practitioners in two disadvantaged communities (New Orleans and rural New Mexico) facing marginalization and long-term economic distress exacerbated by climate change. In the case of New Orleans, Peace by Piece, a Black-led program working in the Holly Grove community established in the wake of Hurricane Katrina, have used urban farming as a method to address food security, climate resilience, while also promoting community organizing and resistance to the legacy of structural racism. The program has a vision of sustainability that includes access to clean and affordable energy, flood mitigation, and community land trusts.

The New Mexico People of the Land program works with farmers and families in indigenous and traditional communities to protect the ancient water democracy system of acequias and to promote indigenous and sustainable farming practices in the face of long-term drought and the devastation caused by wildfires and their aftermath. The program has partnered with tribal family visiting programs to support child nutrition in the context of early childhood education.

Both programs view these as efforts as attempts to meet basic needs while also providing a base for systems change related to food security, climate justice, and economic security. The session will share learnings, best practices, challenges and reflections that may be relevant to climate and food justice work in other locations and contexts.

Dependent on securing travel funding, presenters will include Vedesia Green, program director New Orleans Peace by Piece program; Blair Minnard, New Orleans Program Coordination; Sayrah Namaste, program co-director New Mexico People of the Land Program; and Rick Wilson, AFSC US Economic Justice director.

Keywords: *N.a.*
Thematic Field: 1

<u>References</u>
N.a.

Caring epistemologies for infrastructures of care. Stories of regeneration and repair from Southern European cities

Roberto Sciarelli [1]

1 Post-doc researcher of the University of Catania

Political ecology has shaped itself as a critical field of research dedicated to the analysis of ecological distribution conflicts, producing a wide body of literature that has expressed the voices, demands and aspirations of subaltern social groups resisting the countless forms of extractivism, slow violence and dispossession (Anguelovski and Martínez Alier, 2014). In more recent times, there has been a growing tendency to focus on the processes of social and environmental regeneration enacted by communities of commoners and grassroots mobilizations seeking to (re)construct spaces of life destroyed by environmental violence. The analysis of "more-than-social movements" (Ghelfi and Papadopoulos, 2022) reveals that these collectives not only resist extraction and contamination, but also show the ability to generate social, physical and legal infrastructures necessary for the construction of political autonomy and the creation of alternative forms of livelihoods. This paper presents the results of research focused on such practices of socioenvironmental care (Barca, 2024) undertaken by the communities of Terranostra (active in Casoria, in the metropolitan area of Naples) and Can Masdeu, in Barcelona, engaged in projects of agroecology, self-government and commoning in territories affected by dire environmental degradation. In the valley of Can Masdeu, located at the border between Barcelona and the forest area of Collserola, a diverse community of activists, residents and workers has cooperated in the reclamation of neglected agricultural land in an area once threatened by cementification. The various collectives involved in these processes have managed to recover cultivable spaces for the population of the district, rediscovering and restoring ancient water sources and rebuilding agricultural and water infrastructures. Terranostra is a commoning experience emerged in a highly urbanized territory, marked by severe wasting relationship (Armiero, 2021). The green area of Terranostra, a former abandoned military depot used as an illegal landfill, has been regenerated through the action of the local community, which carried out grassroots remediation works and developed new legal tools aimed at formalizing community self-government. The methodologies employed, based on participatory action research, direct involvement within the processes of socioenvironmental regeneration, and collective writing with the communities, were intended to give centrality and visibility to the knowledges cultivated through these practices of socioenvironmental care, demonstrating their prefigurative potential for processes of just ecological transition.

Keywords: *Commons; repair; care; knowledges; participatory action research.*
Thematic Field: 1

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Armed conflicts and peacebuilding initiatives

Thematic Field 2

How Bristol built the largest Apartheid Free Zone in Europe

Rhiannon Colvin [1]

1 MA student at London Contemporary Dance School studying *Dance, Community & Activism*. Member activist of Bristol Apartheid Free Zone (BAFZ).

Panel Session (Interactive)

A year ago, Bristol residents began a mass door-knocking drive to urge their neighbours and local shops to boycott buying and selling Israeli products in response to the on-going genocide in Gaza. Just twelve months later, 5000 households and 100 shops across Bristol have joined the boycott, making the city the largest Apartheid Free Zone in Europe.

In this session a key organiser will share how we grew the movement so quickly, the lessons from the original South African Apartheid Free Zones in the 1980s and what can be done to replicate this effective strategy across Europe to end the EU's economic complicity with Israeli genocide.

Bristol Apartheid Free Zone is building grassroots resistance at the neighbourhood level to help end the oppression of the Palestinian people. It is no surprise that many of the companies on international boycott lists are companies such as McDonalds, Starbucks and Coca Cola who already destroy the environment and commit human rights abuses. Similarly many of the shops signed up to our AFZ focus on local and ethical procurement. How can we ensure the social and solidarity economy we are building across Europe is also apartheid free?

Keywords: *BDS, Palestine Solidarity, Apartheid Free Zones, Solidarity economy, peacebuilding.*
Thematic Field: 2, 5 and 6

<u>References</u>

N.a.

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Weakening of the rule of law and emergence of parallel structures of governance based on organized crime

Thematic Field 3

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The rationale of denouncing institutional legitimization of ecocide - the daring social role of metamodernism

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One hundred years ago, first the communist revolution in Russia and then the Nazi movement in Germany emerged from a reaction against liberal regimes, offering alternative values, promises and ideals to parliamentary democracy and liberalism. Two European summits, in 1884, the Berlin conference, and in 1923, the Lausanne conference, referring to the territory of Africa and of the Arab peninsula and the Middle East, set unprecedent international claims related to forced migration and to colonial abuse. Throughout the twentieth century, several schools of thought identified mass culture as playing a critical role in shaping society, namely the Frankfurt school of critical theory and the Birmingham school of cultural studies. It is not possible to face the extent of present times destruction of nature and the ongoing ecocide without acknowledging the open and continuing historical influences. Colonial, imperialistic and white supremacy domination, old and new, new and extra-new, which comprises exponential time-space expansion, have tragic consequences in political, social and ecological terms. If humans have been the last species to dominate the planet, it may be the first one to perish, under the conditions of its own making. Dysfunctional, dystopian and self-serving, faceless and nameless, the creation of an invisible enemy is perpetuated by hegemonic thought. Contemporary societies face rising levels of economic inequality and of social divide. Political polarisation and institutional discredit create a democratic void that pushes forward conformism, alienation and apathy. Ethical, moral and value-based arguments become vulnerable under the pressures of myth-creating instrumentalization. Social movements and civic rights actions are easily co-opted and invisibly manipulated by the status quo. These frailties lead to the weakening of the rule of law and of independent state-based international negotiations, fostering sophisticated and highly professionalised forms of institutionalised political and corporate terrorism and crime. Metamodernism refers to a daring, lucid and forward-looking positioning that acknowledges historical influences through the critical eyes of intersectional ecofeminism and disruptive thought. If Modernism implied the rejection of ancient determinisms and the openness to novelty, then the creative move must be re-equated and reinforced in order to face the self-destructive mode that has become legitimatised. Sceptical and nihilistic compliance may be inverted by the active role of denouncing, dismounting and re-signifying social relations and the social fabric. Strong, vibrant

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and energising relations, core communities that are realistic and deeply committed to inverting the perverse toxic rationale, and the opening that is fertile, generous and creative, reveals the kind of disruptive attitude of bottom-up and grassroot initiatives. The paramount potential for social change that is present today and spread across the globe is not based on cult of personality or on individual stoic efforts but on a deeply experienced connection with nature, with oneself and with other fellow beings, human and beyond human. Denouncing that which destroys human spontaneity and creativity, which institutionalises abuse and legitimises crime, is a mature, responsible, committed, informed and adult answer to perverted forms of pseudo-governance and of self-destructive hegemonic drives. Practice-based research and the active scientific militancy of academic communities have a crucial role to play in helping to foster transformation and development as co-creators of social change. Social agency and the potential for resistance emerges from existential breakthroughs of thriving communities. Identifying, recognising, celebrating, sustaining and replicating these experiences and becoming proficient in proliferating their rationale is an ethical, epistemic, methodological and political challenge for present and future generations. The urgency of change and the power of the creative passion reveals life at its best, as an inspiring and illuminating life-giving force able to expand new horizons of action and thought. This change is already there, already creating new possible futures.

Keywords: *social function; ecocide; metamodernism; historicity; social agency*.
Thematic Field: 3

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Culture wars, political polarization and radicalization (namely in the framework of the re-emergence of the far-right and threats to the rights of women, girls and the LGBTQI+ population)

Thematic Field 4

Agree to Disagree? Agonistic Knowledge Co-production in Social Innovation Research

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The simultaneity of a normative and a participatory turn in social sciences in general, and studies on social innovation specifically, presents challenges in designing horizontal knowledge co-production processes during a time of political polarization. While overt engagement with questions of normativity may prevent a depoliticization of these processes, it might exacerbate the divide between academia and individuals/groups who oppose the stances taken, precluding the possibility of true plurality emerging within them.

To avoid creating echo chambers and incentivizing further distrust in academic institutions, a greater effort can be made not only in addressing depoliticization and power imbalances (Turnhout et al., 2020), but also in engaging productively with oppositional voices. Allowing contestation to emerge without attempts at its suppression or steering toward consensus can open space for new insights in social innovation, regardless of directionality. This, however, poses the challenge of navigating tensions in a productive manner during a time marked by pronounced political polarisation and widespread scepticism towards science and academia.

As literature building upon deliberative and participatory models of democracy to develop co-production practices far outweighs the attention given to insights from agonism (see e.g. Carpenter et al., 2021), this paper contributes to the debate on envisioning more horizontal and plural knowledge co-production strategies by asking: *How can insights from agonistic literature inform (knowledge co-production) processes in transformative social innovation?*

The paper proposes to address some of the conceptual shortcomings identified in studies on co-production. It explores the viability of further politicising co-production research practices and opening them to contestation. Arising tensions are considered through a power lens, paying special attention to which actors are (dis)empowered through consensus or conflict (see Avelino, 2021). Building on a literature review, it seeks to identify agonistic principles conducive to knowledge co-production in social innovation, where an awareness of directionality is crucial for avoiding the pitfalls of either 'paralysing critique' or 'naïve optimism' (Pel et al., 2023).

The expectation is that the paper should provide a theoretical contribution to developing frameworks for better navigating the challenges of co-producing knowledge in a plural and horizontal manner, avoiding further entrenchment of positions in an age of polarisation.

Keywords: *knowledge co-production, polarization, agonism, social innovation, pluralism .*
Thematic Field: 4

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Mouth Full of Blood and Hope

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Panel Session

Culture wars and the emergence of regressive rhetoric in the U.S. have academic institutions in the line of sight, and attack. The pace by which the laws and policies have been enacted to erase content and practices labeled diversity, equity and inclusion or "DEI" has accelerated due to sweeping Federal efforts. The forcefulness toward eliminating out decades of progress in academia, has come after an intense period during which several Black academic women who had ascended to visible roles in academia were targeted, forced to resign, died on the job and committed suicide – prompting many to speculate that the psychological and physical burden of navigating racism and sexism in the ivory tower had become overwhelming.

In August 2024 a group of community psychologists and PhD students, all Black women, gathered at the American Psychological Association to present a session titled "Mouth full of Blood" after the incomparable Nobel Prize winning author and academic, Toni Morrison's collection of essays published in 2019. Morrison writes in her book, "Speaking to the broken and the dead is too difficult for a mouthful of blood." The session provided an important opportunity to create space for interrogating why, in this moment in history, we are still grappling with experiences of Black women scholars as simultaneously hyper-visible and consistently marginalized.

The session itself became a site of communal healing, public resistance, and visible triumph – as audience members along with the panelists offered stories of strength. While not initially framed as a community-led social learning space, the community of participants – panelists and audience members, created a powerful space for testimonials and new connections. The experience could be framed as a regenerative practice as well as an exercise in eco-social transparency and relationships that could be used to resist current attacks on higher education as specifically intertwined with the role, representation, and research of Black women in academia. As researchers, we felt sufficiently enabled by the process that we were able to re-imagine and reconsider empirical research, narrative inquiry, and Black feminist epistemologies, to argue that Black women in academia can transform their experiences from a mouth full of blood, to a mouth full of hope. In the proposed session, we will report on a resulting project that utilizes the methodology of "Sistah Circles" as a culturally adapted focused academic community led initiative (CLI) that intentionally creates social learning space to understand Black women's experiences at U.S. universities.

Keywords: *Sistah Circles, Collective Resilience, Social Learning, Resistance, Hope.*

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Thematic Field: 4

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Pro-LBTQI+ CLIs on the ground in Africa and barriers to social learning

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Experience Report

CLIs (in the form of NGOs) who help LGBTQI+ persons in Africa face unique and complex challenges. Based on nearly 400 qualitative interviews (with LGBTQI+ persons, NGOs, police and local authorities) in three African countries in 2024-2025, we ask: what barriers do CLIs on the ground in Malawi, Tanzania and Ghana face when interacting with socioeconomic systems to produce innovative social learning spaces? What are the best and worst practices we have learned about?

We identify four types of street-level CLIs:

1) CLIs led by the groups they represent (e.g. trans, lesbian, gay, intersex). Source of successful innovative approaches to social learning.
2) CLIs led by persons who are not of the group they represent.
3) CLIs led by persons with no clear idea what an NGO is, they may be 'posing' as an NGO via social media to attract money. This category includes both intentional scams and hopeful ineptitude.
4) Powerful political interests staging fake initiatives as a ploy to hurt their political opponents, duping GSD members into participation by giving money and assurances they are connected to the West.

We focus on Groups 1 and 4 to examine which social learning spaces succeed and why, and how elites can weaponize the idea of CLI for political gain. Contrary to recent theories that view silence as space or action, we see it as a negative that must be theorized so its components can be studied. We use the metaphor of a brick wall between CLIs and potential allies, where bricks can be added or removed. Important bricks include threatening questions or failure to share new ideas—together forming a wall of silence that renders certain topics 'unspeakable'.

We find that Western donors often expect loud, visible activism as proof of success, but African cultures value verbal discretion when dealing with sexual issues. The most effective CLIs focus on quiet, respectful action rather than vocal advocacy. These actions painstakingly remove bricks piece by piece. In some cultures, saying and doing are not always aligned and that is intentional. More culturally sensitive approaches are needed.

We also find that political elites can weaponizing the EU brand, Western human rights discourses, the concept of neocolonialism, and LGBTQI+ persons' financial desperation to create fake 'community' events that look like CLIs, in which public declarations are loudly made about

LGBTQI+ rights on social media. For LGBTQI+ persons, this can expand the wall of silence and decrease trust in CLIs.

Keywords: *LGBTQI+, Africa, silence, trust, barriers, culture of discretion.*
Thematic Field: 4

References
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Supporting grassroots resistance to authoritarianism, marginalization and oppression, namely through embodied activism and trauma-informed practices

Thematic Field 5

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Embodied activism in Networks of Social Movements: *Relationality*, *Interiority*, and *Affect* as Hybrid Social Learning Practices

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Grassroots-led networks of social movements are integral to a broader network of *change*, linking diverse initiatives through regional and transnational nodes. Beyond their organizational infrastructures, these Translocal Networks (TLNs) constitute a noospheric field of *relational becoming,* where collective actions, affects, and material-discursive exchanges form a connective tissue of sympoietic co-agency from. This connective sphere operates across multi-scalar and hybrid spaces—digital, embodied, and affective—enabling new forms of social learning and collective subjectivation.

While network and social movement studies have explored decentralized governance and progressive and prefigurative strategies in new social movements, less attention has been given to their hybrid, liminal and intersubjective practices and territories. Emerging ontologies of *interbeing*, cosmologies of *togetherness*, and epistemologies of *deep change* challenge representational approaches by foregrounding the mutual constitution of human and more-than-human actors. These relational processes demand methodological research innovation capable of engaging digital narratives, embodied practices, and affective resonances as intertwined forces of transformation. In diverse TLN organizations, deep (culture) change involves shifting systems by addressing held values and worldviews and the belief that societal transformation comes from changing mindsets, perceptions, cultural practices, habits and values.

In the face of increased isolationism and the fragmentation of the world, this paper argues that nowadays TLNs of social movements enact *new materialist* politics of vitality through practices that dissolve the human/nonhuman and mind/matter dichotomies, redefining activism as a distributed, affective, and co-constitutive process. Their hybrid repertoires of 'inner and outer' activism mobilize affect, embodiment, technology, and collective consciousness toward regenerative cultural practices. Thus, understanding these new social movement phenomena requires acknowledging inter-subjectivity, materiality, and discourse as co-productive forces shaping social learning, imagination, and activism.

This exploratory study, grounded in critical literature review and content analysis, examines the Global Ecovillage Network and the Transition Network as TLNs case studies. Textual and visual narratives are analyzed to trace how new materialist agencies emerge through intra-actions (interior yet globally connected practices) between their digital platforms, communities, and cultural practices.

Anchored in new materialism's transdisciplinary paradigm, the study engages epistemological, ontological, and axiological dimensions that recognize matter as vibrant, relational, and active in shaping social realities. This framework extends beyond representational analysis by focusing on how material, affective, and discursive forces co-act to sustain hybrid learning and regenerative transformation in post-millennial social movements.

Keywords: *New materialism; more-than-human affect; embodied relationality; sympoetic agency; interbeing and interiority; hybrid social learning practices; translocal networks.*
Thematic Field: 5, 7 and 6

References
N.a

Artful City-Making: Movements, Methods, and Music

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Book presentation

Artful City-Making: Movements, Methods, and Music is a deeply reflective and methodologically innovative monograph that explores the transformative potential of arts-based practices in peripheral urban contexts. Drawing on long-term ethnographic fieldwork at the Santa Cecilia Music School in Vicente Guerrero, Oaxaca, Mexico, I present a compelling case for rethinking urban scholarship through the lens of prefigurative performance, collective music-making, transnational solidarity and engaged research. This book will be published in Cornell University Press's *Publicly Engaged Scholars* series, which displays a wide range of scholarly action research practices envisioned to support social justice in stigmatized social contexts.

Theoretical Framework

The book is grounded in an interdisciplinary framework that intersects urban studies, performance studies, and participatory ethnography. It challenges dominant scholarship that focuses on "global" or "paradigmatic" cities (Robinson, 2002; Phelps, Maginn, & Keil, 2023) by centering the lived experiences and creative practices of communities on the urban periphery. I draw on the concept of **cultural infrastructure** (Bain & Podmore, 2023) to argue that arts-based institutions like Santa Cecilia are engines of social cohesion, identity formation, and material transformation.

A central theoretical contribution is the articulation of **prefigurative performance** to describe how cultural practices enact the urban futures communities aspire to. These performances are materially grounded and emotionally resonant, as well as imbued with political meaning. They create liminal spaces where alternative forms of citizenship, belonging, and urban life are rehearsed and realized (Madison, 2012; Rappaport, 2020).

The book also contributes to the growing body of literature on **humane scholarship** (Van Klinken, 2020) and the "happiness turn" in anthropology (Ortner, 2016), which advocate for research that foregrounds joy, creativity, and solidarity alongside critique on existing social structures. My work exemplifies this shift by centering on the affective and celebratory dimensions of peripheral city-making, without losing sight of the structural inequalities these communities face.

Methodological Approach

Methodologically, *Artful City-Making* is a model of **engaged, arts-based ethnography**. My fieldwork approach is characterized as **collective music-making** as a metaphor that captures the improvisational, participatory, and relational nature of this research. Rather than maintaining a detached observer stance, I became a volunteer music instructor, orchestra conductor, and

co-organizer of community events, some of which have become milestones in Santa Cecilia's history.

This approach aligns with traditions of **participant observation** and **observant participation** (Seim, 2021) but pushes further into what might be called **performed ethnography** (Madison, 2017) or **affective ethnography** (Gherardi, 2019). The research process was emergent, iterative, and deeply embedded in the rhythms of community life. It included formal interviews, informal conversations, field notes, audiovisual documentation, and collaborative event planning.

Importantly, in this book I commit to being transparent about the **ethical and epistemological dilemmas** of my approach as a Spaniard working in a postcolonial Latin American context. Moreover, I acknowledge the emotional entanglements with the Santa Cecilia community and the challenges of maintaining analytical distance while being personally invested in the community's success.

Main Argument

The central argument of *Artful City-Making* is that arts-based practices on the urban periphery are not marginal or decorative but foundational to the making of more just, inclusive, and livable cities. Through the case of Santa Cecilia, I show how music and performance can serve as tools of urban transformation, weaving together diverse actors across the globe—students, families, artists, volunteers, and international supporters—into a collective project of place-making and social change.

This process is conceptualized as prefigurative performance: a way of enacting the city as it could be through collective artistic activities in a peripheral urban context that is currently heavily stigmatized. Santa Cecilia becomes a "concert hall on the periphery"—a space where new forms of urban citizenship are rehearsed and performed. These performances are not isolated events but part of a broader cultural infrastructure that sustains community resilience, fosters grassroots-led transnational cooperation, and challenges dominant narratives of urban marginality.

The book also argues for a more humane and creative approach to scholarship, one that embraces vulnerability, improvisation, and emotional resonance. My use of musical metaphors, which also plays out in the book's structure as a four-movement score, underscores my commitment to a form of writing and research that is both rigorous and affectively engaging.

Conclusions and Implications

The lessons in *Artful City-Making* are both practical and theoretical. For researchers, the book offers a compelling model of **engaged, arts-based ethnography** that is deeply embedded, ethically reflective, and methodologically creative. It encourages scholars to embrace our full humanity in the research process and to use our unique skills—musical, artistic, and organizational—to support the communities we study and support.

For activists and artists, the book provides a rich account of how cultural practices can be leveraged for social change, especially in contexts of structural marginalization. It highlights the

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importance of **prefigurative spaces** where alternative futures can be enacted and sustained through collective creativity that weaves communities across borders.

For policymakers and urban planners, the book offers a powerful argument for recognizing and supporting **community-led cultural infrastructures** as vital components of urban development. It challenges technocratic approaches to planning and calls for more participatory, context-sensitive, and culturally grounded strategies that honor the knowledge and creativity of peripheral communities.

Keywords: *Arts-Based City-Making, Prefigurative Performance, Peripheral Urbanism, Collective Music-Making, Engaged Scholarship.*
Thematic Field: 5 and 6

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Care for and from the margins: Applying a Commons approach to SSE initiatives to address the vulnerabilities that derive from monoculture-based systems

Cristina Dalla Torre [1] Marzia Bona [2] Ida Motteran [3]

1 2 3 Eurac Research

This study explores the intersection of the Social and Solidarity Economy (SSE) and the commons as a transformative framework for addressing socio-ecological vulnerabilities in rural areas shaped by capitalist agricultural intensification and exclusionary governance. Focusing on two grassroots initiatives in the upper region of Vinschgau, South Tyrol (Italy)—a social cooperative and a community cooperative—this research examines how these communities resist not only neoliberal economic models, which can exercise oppressive control over land and livelihoods, as well as systemic marginalization of vulnerable groups.

These SSE initiatives reclaim, manage, and reproduce common goods such as land, labour, and local knowledge through inclusive, multifunctional agricultural practices. They challenge entrenched structures of power that concentrate land ownership, suppress agroecological diversity, and silence non-normative bodies and ways of knowing.

Theoretically, the research is grounded in commoning theory, feminist care ethics, and political ecology. This interdisciplinary framework allows for an analysis of how grassroots actors mobilize embodied forms of activism—manual labor, caregiving, emotional resilience, and place-based rituals—as vital forms of resistance and healing. These embodied practices not only sustain livelihoods but also serve as political acts against disconnection, commodification, and disempowerment.

Methodologically, the project employs an intersectional, critical systems thinking approach attentive to researcher positionality and power dynamics. Care-based methodologies shape the research design, with repeated site visits, semi-structured interviews, and participatory tools such as photovoice, eco-social mapping, and timelines. These practices function as both boundary objects and healing tools, creating space for collective reflection, relational repair, and memory work—especially for participants who have experienced exclusion, dispossession, or social invisibility.

Findings reveal how these cooperatives enact resistance by revaluing and reactivating "un-economic" resources that stand at the margins of the system—including disabled labor, local biodiversity, and community-based knowledge—as essential elements of a regeneration towards liveable futures. They create inclusive governance structures and foster collective entrepreneurship rooted in care, solidarity, and ecological stewardship. However, these efforts also face persistent structural tensions, including policy neglect and resource precarity.

Implications for research highlight how participatory, care-informed methodologies can support more inclusive and just knowledge production. For activism, the study underscores the importance of making these grounded practices visible to inspire similar initiatives elsewhere. For policymaking, it points to the need for frameworks that recognize and support SSE-commons

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hybrids, including subsidies and legal structures that value social and ecological contributions beyond market performance. This research is embedded in and contributes to the Horizon Europe project SERIGO, offering insights into how SSE initiatives can support grassroots resistance to marginalization, and oppression, and thanks to that, create the conditions for regeneration and "good life" in rural contexts through commoning practices.

Keywords: *commoning; margins; labour; practices; enabling methods.*
Thematic Field: 5

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How Can Social Innovations Prefigure Just Sustainability Transitions? Exploring the Transformative Potential of Social Innovations for Justice and Sustainability

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The notion of just sustainability transitions serves to scrutinize the directionality of social innovation (SI) and to assert that sustainability comprises more than decarbonization, namely a broad range of counterhegemonic struggles (e.g. food sovereignty, energy democracy, just mobility, innovation democracy, decolonization of knowledge, social inclusion, empowerment of marginalized groups, environmental citizenship, right to the city, etc).

This paper focuses on unpacking the relations between SI and just sustainability transitions to answer: *how can social innovations prefigure just sustainability transitions?* We aim to develop a conceptual heuristic to evaluate SI's (desired, potential and actual) contributions to just sustainability transitions.

The paper starts with a literature review at the intersection of SI, sustainability transitions and environmental justice (e.g. Howaldt & Kaletka 2023, Agyeman et al. 2016, Swilling 2019). On that basis, we develop a conceptual heuristic that connects the three. We build on definitions of SI as changing social relations, involving new ways of doing, thinking and organizing (Pel et al. 2020). This includes alternative social practices, narratives and organizational forms, within governments, but also across markets, communities and hybrid organisations (e.g. social enterprises, cooperatives, networks, etc.).

We define just sustainability transitions as processes of transformative change that (aim to) contribute to more sustainable societies while (a) improving the quality of life of current and future generations within ecological boundaries and (b) eliminating injustices that are triggered or exacerbated by unsustainability and its underlying causes (Avelino et al. 2024). We distinguish three dimensions of justice: distributive justice, procedural justice and recognition justice (EEA 2024). For each of these three dimensions we conceptualise how SI (can) contribute to just sustainability transitions.

Examples of SI initiatives that aim to contribute to just sustainability transitions include a very wide diversity (e.g. sharing platforms, citizens' assemblies, participatory budgeting, food cooperatives, urban farming, co-working spaces, digital fabrication, ecovillages, and many more). In this paper, we focus on the examples of initiatives in decentralized energy, eco-communities, sharing economy and participatory democracy. While the paper is primarily conceptual, we use these examples as cases to illustrate our development of the conceptual heuristic.

In addition to identifying how SI contribute to transitions, we also specify how they may impede transitions and contribute to injustice and unsustainability. Moreover, we demonstrate

how SIs may be paradoxical in terms of contributing to justice and sustainability in some dimensions, while impeding transitions in other dimensions. By doing so, we build on, and contribute to, ongoing debates on the dark sides of innovation (Pel et al. 2023) and so-called 'transition tensions' (Ciplet & Harrison 2019).

Keywords: *social innovation, justice, sustainability, transitions, prefiguration .*
Thematic Field: 5 and 6

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Ecological crisis and the challenges of collective action for a post-extractivist proposal in a context of accelerated transformation. The case of Chiloé, in southern Chile.

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El mar interior de Chiloé, un contexto ecológicamente frágil, ha sido en los últimos treinta años el escenario principal del desarrollo de la explotación intensiva del salmón exótico, que ha situado a Chile en las cadenas globales como el segundo productor mundial de la especie, después de Noruega. Ello ha producido una enorme transformación social, económica y cultural del archipiélago de más de 40 islas que componen la provincia de Chiloé. Sin embargo, esto ha producido un costo ecológico que ha dado lugar a diversas crisis y movilizaciones sociales durante lo que va del siglo XXI. La sobreexplotación y el cambio climático han empujado a la industria hacia regiones más frías al sur de Chiloé, intensificando una crisis social, sin que haya surgido una propuesta política ni socio económica que proyecte el futuro del archipiélago.

La ponencia examina las coyunturas de movilización social en Chiloé en sus orígenes, desarrollo y consecuencias políticas, como un proceso de acumulación territorial que, sin embargo no ha producido el surgimiento de una alternativa post salmonera, ni tampoco una gobernanza territorial que le permita a las y los isleños la autonomía suficiente para elaborarla. Las explicaciones que se exploran en la ponencia se estructuran en dos hipótesis principales: a) la intensa y extensa transformación social producida por la salmonicultura han fragmentado a los actores sociales, dificultando una acción colectiva a la escala de los desafíos del archipiélago (se discute aquí con las teorías de los movimientos sociales); b) el centralismo político chileno ha sustentado desde el Estado la supervivencia y crecimiento de la producción salmonera de exportación y ha impedido la construcción de formas de gobernanza de mayor autonomía de base territorial (aquí se vincula la literatura sobre descentralización con la relativa al proyecto neoliberal de explotación intensiva de los recursos naturales, como variante del neoextractivismo). La investigación utiliza métodos mixtos que combinan fuentes primarias (principalmente entrevistas a activistas y responsables institucionales) con secundarias (datos estadísticos, prensa y sitios web de organizaciones).

Keywords: *Ecological crisis – salmon industry – social mobilization – territorial autonomy conflict accumulation.*
Thematic Field: 5

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Embodying *Theory in the Flesh* to Cultivate Abolitionist Praxes

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Informed by Third World Women of Color epistemologies and movements, abolition is an active, intentional participatory process of addressing systems and structures of violence that permeate personal, relational and political ontologies (Davis, et al., 2022; Gilmore, 2023; Kaba, 2021). Abolition as a process and practice aims to address, eradicate, and transform forms of oppression because addressing and consistently challenging the coloniality of power is fundamental for decolonial liberation. To advance decolonial liberation, community-engaged research, specifically in the discipline of psychology, must engage abolition to disrupt the coloniality of power entrenched in theory, research and praxis (Fernandez, 2024).

Responding to the themes of the *Social Solidarity Economy & the Commons Conference's* theme on "Collapse and Regeneration: Community-led Initiative Prefiguring Livable Futures," this activism-oriented research paper presentation will offer reflections on a set of principles for a decolonial liberation psychology in uncertain times. Specifically, it will describe possibilities toward abolitionist principles to cultivate abolition psychology, which aligns with the conference's thematic field of "Supporting grassroots resistance to authoritarianism, marginalization and oppression, namely through embodied activism and trauma-informed practices" (thematic field 5). The principles include *theory in the flesh, research justice* and *decolonial love*. *Theory in the flesh*, the principle that is the focus of the paper, is the experience or active process of engaging in an embodied ethical critical reflexivity that is attuned to dynamics of differential power, privilege and positionalities within contexts and relationships. Because attending to power is critical for the development of knowledge, *research justice* is described as a paradigm that recognizes communities as agents of change with the capacity to express or enact influence over their lives; who can wield power, knowledge, actions and movements for decolonial liberation.

Complementing *theory in the flesh* and *research justice* principles, decolonial love is enacting solidarity and accountability. Combined these principles offer possibilities toward an abolition psychology with a sincere commitment to fostering reciprocal humanizing relationships of shared power, decision-making and pluriversal understandings, and where accompaniment and collectivized care are the foundation for self and collective healing, and thus decolonial liberation (Fernandez, 2024). Furthermore, in this presentation, I will discuss *theory in the flesh* via creative expressions in the form of written and spoken testimonios. In this way, audiences will learn how to engage theory in the flesh introspectively, relationally and collectively as participants will be guided to tune into their senti-pensar (Rendón, 2009). I will invite participants to enact, embody, feel and move their/our bodies in relation to a series of writing prompts and artistic visuals. Through an inclusive and multimodal facilitated research paper presentation, participants will be

encouraged to explore *theory in the flesh*, the ethical critical reflexivity process at the heart of abolition.

Keywords: *Abolition, embodiment, feminist theory, decoloniality, liberation.*
Thematic Field: 5

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Commoning and care for humans and non-humans

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A feminist ecological perspective on commoning offers a powerful framework for rethinking societal organization through the lens of care. In contrast to individualism, care fosters interconnection and mutual dependence (Blau, 2021), making it central to envisioning post-capitalist futures. Feminist scholars have highlighted the multiple material and relational dimensions of commons (Taylor, 2003; Federici, 1990), but there remains a tendency to romanticize care and commoning as inherently just. Yet both theory and practice show that care within commons can also reproduce inequality (Blau, 2023; Velicu & Garcia, 2018). Building on Potetee et al.'s (forthcoming) notion of commoning as "caring with" –public, coordinated, and relationally embedded care– and drawing from Fisher and Tronto's (1990) ethics of care, we critically examine the ambivalences at play. Commoning practices expose how relations are shaped by power, sociality, and surplus value, with care functioning as a core organizing principle that addresses shared vulnerability (Butler, Gambetti & Sabsay, 2016). Rather than idealizing or dismissing commoning, we foreground both its strengths and contradictions, especially in contexts of intersecting oppressions (Velicu forthcoming; Berlant, 2018), to offer a more nuanced and situated understanding of how care can both support and harm, and how it may enable more just ways of living, relating, and inhabiting place.

Commons and commoning have gained increasing attention as governance approaches that challenge dominant narratives positioning markets and states as the only viable ways to organise life and manage resources (Ostrom 1990; Bollier & Helfrich 2012, 2015; De Angelis 2017). Yet much of the literature remains overly celebratory, often assuming inherently egalitarian or sustainable outcomes. At the same time, proponents of commoning argue that its significance is still marginalized within mainstream debates on resource governance. Feminist, postcolonial, and political ecology critiques have pointed to the exclusions, hierarchies, and burdens that may persist —or even be reproduced— within commoning processes (Federici 2011; Singh 2017; Nightingale 2019). These critiques highlight that commoning is not external to systems of oppression but constituted through them.

Care offers a key lens for analyzing the social and affective labor that sustains commons. However, it is frequently idealized rather than interrogated as a contested, politicized process. Who cares, how, and under what conditions? What forms of care are recognized, valued, or instrumentalized, and which remain invisible, feminized, or racialized?
This paper brings a comparative, critical perspective to the role of care in commoning across diverse socio-ecological contexts. Drawing on interdisciplinary feminist scholarship (Tronto 1993;

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Puig de la Bellacasa 2017) and four empirically grounded case studies —from Germany, Spain, Ethiopia and Mexico— complemented by a multi-country survey, we examine care not simply as what sustains commons, but as a site of ambivalence. In doing so, we offer a situated, multi-scalar understanding of its tensions and transformative potential.

Our comparative qualitative analysis explores four case studies: decision-making and care in a Berlin collective, pastoralist lifeworlds in Ethiopia, urban commons experiments in Barcelona, and a women-led agave pulquero cooperative in rural Mexico. These diverse settings enable us to examine how commoning practices meet care needs and navigate intersecting power relations, particularly around gender and ethnicity. Thematic analysis of qualitative data is complemented by a multi-country experimental survey, which identifies context-specific patterns in fostering care, addressing inequalities, and mobilizing local knowledge. Together, these methods provide a robust comparative foundation for understanding the complex interplay between care and commoning.

We anticipate finding that care practices within commoning initiatives are deeply embedded in local socio-ecological contexts, exhibiting both generative and potentially exclusionary dynamics. In the Berlin collective, we expect to see diverse approaches to shared responsibility and the negotiation of care burdens, revealing tensions between ideals of equality and the persistence of traditional gendered roles. The Barcelona municipal experiments may highlight the challenges of institutionalizing care within broader political structures. Conversely, the Ethiopian and German pastoralist settings and the Mexican women's cooperative are expected to demonstrate how care is intricately linked to ecological knowledge and community survival, yet also shaped by historical and ongoing power imbalances related to gender, ethnicity, and access to resources. The multi-country experimental survey will further help identify culture/country specific relationships between commoning and care. Our analysis aims to reveal the nuanced ways in which care is mobilized, contested, and transformed within different commoning practices.

We anticipate that while care is essential to sustaining commons, it is not inherently emancipatory. Through a comparative analysis of diverse commoning practices, we aim to move beyond idealized understandings of care to expose its ambivalences and entanglements with existing power relations. The case studies and the survey results will likely demonstrate how the visibility, distribution, and valuation of care labor vary across contexts, often reflecting —and occasionally disrupting— social inequalities. This approach offers a situated, relational understanding of how commoning and care interact, revealing not only cooperation but also conflict, contradiction, and continuous friction. By resisting singular, dismissive or romanticized narratives, our work highlights the complex dynamics shaping care within commons. Ultimately, we aim to contribute to feminist ecological thinking on post-capitalist futures by offering a more critical and grounded account of care; not as an inherently liberating force, but as a contested practice central to collective life and transformation.

Keywords: *n.a.*
Thematic Field: 5

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Liberatory Arts as a Mean to Expand Transnational Application of Transformative Justice

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Panel Session

In a world with increasing efforts to exert power over everyday people by fostering isolationism and fragmentation, popular education is a tool that pushes back on that narrative and connects us. Spring Up is a collective of 9 Transformative Justice practitioners, liberatory educators, and a network of care workers. After over a decade of practicing Transformative Justice in our lives, we created a platform and connection space for people exploring and living into collective liberation. This presentation would educate conference participants on Spring Up's use of popular education to engage storytelling and dialogue which facilitates trauma-informed personal and collective transformation.

Our Community Care + Accountability course has been developed in collaboration with organizers, students, educators, care workers, and advocates, including the 700 alumni who provided feedback and dozens who have contributed reflections which are incorporated into the content. This presentation would highlight three alumni case studies of international co-operative groups from South Africa, Germany, and The Philippines who engaged with this course and adapted the tools to their unique community needs. These groups utilize a Transformative Justice framework to develop and deepen regenerative community-held systems that center relational care work. Transformative Justice is "community-based abolitionist practice that is a political framework and approach for responding to violence, harm, and abuse without using punishment, policing, and carceral systems. It is centered around principles of care and accountability." (Brazzell, 2024, p. 11)

Through the lens of these case studies, we will present a virtual strategy for transnational co-operation rooted in abolitionist values. Many educational resources on abolition and Transformative Justice center reference points from the United States, making it inaccessible to learn about practical application outside of the U.S. bluelight academy bridges that gap by designing curriculum that encourages participants to identify local parallel practices. Rather than offering a step-by-step guide for engaging in this work, our model provides a foundational framework to build specific local practices from.

Lastly, our presentation will share insights from the 2023 Transnational Transformative Justice Conference, which Spring Up sponsored and presented at. With the global circuits of violence working hard to disconnect and divide, having a transnational lens to abolitionist practice strengthens local efforts to engage in grassroots organizing against authoritarianism. This convening brought together abolitionists from around the world as a necessary means to deepen understanding and practical application of local struggles and resistance efforts.

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Keywords: *Abolition, Transformative Justice, Local Organizing, Transnational Co-Op, Care Work.*
Thematic Field: 5 and 6

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Towards post-capitalism? Untangling the prefigurative politics of *Les Soulèvements de la Terre*

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The capitalist ecology not only actively erodes the conditions of life for (non-)humans, but also invisibilises alternative socio-political arrangements (Moore, 2015). Environmental movements thus search for cracks in capitalism's instability (Holloway, 2010) and try to overcome 'imaginary lock-ins' (Marquardt & Nasiritousi, 2022). *Les Soulèvements de la Terre*, a disruptive group whose subversive imaginary seeps into the core foundations of capitalism, takes part in such dynamic (LSDT, 2024).

However, *Les Soulèvements de la Terre* faces the challenge of simultaneously imagining and enacting post-capitalist futures. This dual task remains a fundamental – and yet unresolved – challenge for activists. In an attempt to document the complex interplay between imagination and resistance practices, literature investigating the 'prefigurative politics' of social movements recently gained traction (Monticelli, 2022; Yates et al., 2024). I argue that the rupture marked by the group's emergence provides an opportunity to investigate contemporary developments around prefiguration. The essay is thus structured around (1) a prefigurative manifesto, (2) its application to the case of *Les Soulèvements de la Terre*, and (3) methodological reflections to carry out this project through arts-based research.

I first establish the relevance of prefiguration as an analytical tool to understand how social movements reclaim environmental commons. I insist on the concept's ability to reveal how post-capitalism finds root in daily sustainability practices, especially through initiatives set up to reclaim collective ownership over food and energy systems within but against capitalism (Asara & Kallis, 2023; Centemeri & Asara, 2022). The section also sheds light on potential areas of friction emerging throughout prefigurative processes.

I then apply this theoretical approach to the making of post-capitalism within *Les Soulèvements de la Terre* in order to highlight areas for future investigation in prefigurative studies. I contest the rigid understanding of prefiguration's impact to locate success in the quality of activist coordination; and suggest assessing the conditions for such successful coordination based on how members from *Les Soulèvements de la Terre* draw on and differ from past prefigurative experiences.

Finally, I introduce arts-based research as a methodological approach to study prefiguration (Bliesemann De Guevara et al., 2022; Leavy, 2015). In such participatory design, artmaking is not only conceptualised as a source of collective knowledge production, but also a form of care and commoning which shields activists from capitalist violence and provides tools to prefigure ecologically and socially just futures. Designing a participatory art workshop can help approaching prefigurative politics while aligning with scholar-activist goals.

Keywords: *environmental activism, post-capitalism, prefiguration, pluriverse, arts-based research.*
Thematic Field: 5

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Negotiating Power and Visibility: Women's Councils and the Institutionalization of Feminist Activism in Polish Local Politics

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This paper examines the emergence and institutional trajectory of *Women's Councils* (Rady Kobiet) in Poland—local advisory bodies established within municipal and regional governments since 2020—as grassroots feminist responses to democratic backsliding, culture wars, and gender backlash. Drawing on feminist institutionalism (Mackay et al., 2010; Krook & Mackay, 2011), new institutionalism (DiMaggio & Powell, 1983), and social movement theory (Tilly&Wood 2015; McAdam, Tarrow & Tilly, 2003), the study conceptualizes Women's Councils as hybrid entities at the intersection of formal governance and feminist civic mobilization.

Based on thematic analysis of five focus group interviews with 20 Council members across diverse regions of Poland, the paper traces how feminist activists—many of whom were engaged in the 2020 pro-choice protests—translate street-level mobilization into formal advisory structures. Councils are shown to act as "soft feminist institutions" that promote gender equality and women's civic empowerment while lacking legal mandate, financial resources, or institutional stability. Their effectiveness often hinges on the political goodwill of local authorities, rendering them susceptible to symbolic cooptation or marginalization.

Nonetheless, Councils develop innovative strategies of informal institutionalization: leveraging networks with NGOs, media, and local businesses; organizing gender forums; and advocating on issues ranging from reproductive rights to anti-violence policies. In a polarized political climate marked by anti-gender discourses and resurgent traditionalism, these bodies also serve as "social learning spaces" (Wenger-Trayner & Wenger-Trayner, 2020), supporting community resilience and acting as incubators for local feminist leadership.

The article argues that Women's Councils exemplify an ambivalent form of feminist governance: while institutionalization provides visibility and influence, it also entails the risk of depoliticization. The Councils' struggle to reconcile their mission of gender justice with structurally conservative policy environments reflects broader tensions in the institutionalization of feminist movements. The findings contribute to debates on gendered democratic resilience and the role of community-led feminist initiatives in navigating restrictive civic landscapes through embodied, localized resistance.

Keywords: *feminist institutionalism; gender backlash; local governance; social movements; Poland.*
Thematic Field: 5

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A Emergência das Sociedades de Comuns | *The Emergence of Commons Societies*

Marco de Abreu [1]

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Book Presentation

The Emergence of Commons Societies explores the theoretical, methodological, and experiential basis for a societal transition toward regenerative and commons-based paradigms. Drawing from live systems thinking, transformative social innovation, regenerative development, and integral theory, the author Marco de Abreu blends autobiographical narrative with a transformative framework that links personal development with awareness based collective action. The book is structured in three volumes that interweave individual journey, conceptual mapping, and sociopolitical application, using Portugal as a living laboratory.

The theoretical approach is deeply interdisciplinary, integrating regenerative systems (inspired by Otto Scharmer, Possibility Management, Regenerative Development, Teoria Integral), cultural evolution, and commons-based perspectives. Methodologically, the work embraces an inquiry-based and transdisciplinary stance, informed by lived experience and action-research and design-research principles. It uses "gameworlds" as a meta-concept for understanding social systems — i.e., the implicit structures through which societies assign value, organize meaning, and enable participation.

The main argument is that societies must shift from exploitative, centralized models (EGO paradigm) to regenerative, commons-oriented ecosystems (ECO paradigm). This shift involves transforming our consciousness (multidimensional), reconfiguring property and economic structures, and cultivating team-based, decentralized governance. The book proposes a model of "Commons Societies" (ECO 2.0) that reimagines institutions, organizations, and communities as co-creative, evolutionary systems aligned with planetary well-being.

In conclusion, the work offers both a critique of current socio-economic paradigms and a hopeful vision for co-created futures. It invites readers to engage in experimentation, inner development, and collective prototyping. For researchers, it contributes to the emerging field of regenerative social theory. For activists, it provides tools for community-building and cultural hacking. For policymakers, it proposes an alternative development path rooted in Portugal's historical relationship with the commons, suggesting that national identity can serve as a springboard for global innovation toward a post-capitalist society. How can we reimagine and recreate societies that care for Individual Well-being, Collective Well-being, the Well-being of Life and of the Earth, in Peace?

Keywords: *n.a.*
Thematic Field: 5

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The Emergence of Commons Societies

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Experience Report

This report presents the emergence of Commons Societies in Portugal as an innovative response to the systemic crisis of modern socio-political and ecological models. Rooted in real-life experimentation, this vision draws from four interconnected experiences: João Sem Medo (a community of evolutionary entrepreneurs - cooperative), Homeostase (a self management company), Fundação Terra Agora (a civic foundation for land stewardship), and Centro Ecológico Alcanforado (a living lab for initiation youth to adulthood and regenerative societies - social enterprise as an association and a company design). These initiatives emerged in the wake of economic, environmental, and civic disillusionment in Portugal, particularly after the 2008 financial crisis. They reflect a broader global movement questioning the sustainability of capitalist-industrial systems and exploring new forms of governance, property, and value creation. Portugal's cultural legacy of community-based life and recent democratic stability provides fertile ground for Commons-based experimentation and organization.

Politically, these projects reclaim local governance and democratic agency through participatory and sociocratic methods. Environmentally, they adopt regenerative design (e.g. permaculture, bioregionalism) to go beyond sustainability and actively restore ecosystems. Societally, they promote new relational cultures based on emotional intelligence, non-violent agency and activism, and co-creation. Together, they form the groundwork for a Commons Society map.

The main challenges include cultural inertia, legal and institutional rigidity, burnout among pioneers, and the difficulty of scaling without compromising values. Financial sustainability also remains a critical obstacle in transitioning from pilot to systemic adoption. Commons-based models may offer a viable alternative for post-capitalist transitions. Emerging alliances between regenerative projects, public institutions, and academic actors suggest potential for broader societal transformation. Portugal is uniquely positioned to lead this transition, drawing from both its historical commons and contemporary innovation.

Keywords: *n.a.*
Thematic Field: 5

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Practicing radical alternatives from the Spanish rurality under the green and digital capitalism offensive

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Experience Report

For more than a decade, the Research-Action Group Recartografías has been working in the sparsely populated area of San Agustín in the hamlet of Mas Blanco, amid one of the most depopulated regions in Europe, the Iberian Range in Aragon. The aim of the project is to propose a post-capitalist new rurality through its political praxis, which is developed in two main directions: firstly, studying rural areas and peasant societies on the groundwork of Political Ecology and Degrowth principles, as academics and researchers concerned about socio-ecological alternatives to current multi-global and urban collapse. Secondly, putting words into action by regaining sovereignty and reconstructing some of the ancient communal buildings, such as the traditional wood-fire oven or the cellar. Today, these spaces are used for dissemination, educational activities and supporting the members of the project. The whereabouts of the project are amid what is known as the Spanish Lapland, a vast territory with population densities equivalent to the Scandinavian region. This territory has been the scene of rural exodus since the beginning of the 20th century, leaving behind towns, small villages, country houses and other sorts of dispersed rural settlements.

Recartografías has had access to housing and land via Land Stewardship agreements, an innovative tool free of any economic transaction, getting through private property while involving the owners and former neighbors in the process. However, the most transformative tool used against internalised capitalist and urban values, such as individualism and consumerism, is the practice of "thinking with your hands", promoting real change *de facta non verba*. Throughout embodied anticapitalistic sustainable practices, as rebuilding with traditional methods and materials or promoting traditional ethnobotanical knowledges, we are participating in environmental justice, regaining self-sufficiency and autonomy over our bodies.

Nowadays main challenges for the continuity of the project reside in structural political and economic violences in the context of green and digital capitalist offensive. Mainly in Aragon, this strategy is being developed by mega-infrastructures of renewable energy to supply Data Centres for Artificial Intelligence. Moreover, although the project members and volunteers are internally traversed by urban imperial mode of living as a threat for any activism or militancy, the initiative has a stable and continuous trajectory.

Keywords: *Political Ecology, Land Stewardship, commons, alternative rurality, caretaking economy.*

Thematic Field: 5

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"That We Shouldn't Have to Justify Wanting to Live More Slowly and with Deeper Roots": Rural women confronting inequalities in the agrifood system in the Iberian Peninsula

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2 Associate Professor, Histagra/Cispac, Department of History, University of Santiago de Compostela, Spain.
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In recent years, the integration of a gender perspective into agricultural and food policies in Europe has gained significant traction. This shift reflects both the urgency of revitalising rural areas—faced with depopulation, aging, and masculinisation—and the imperative to challenge persistent gender stereotypes and address the underrepresentation of rural women in decision-making spaces. The Common Agricultural Policy (CAP) has recently adopted gender equality as one of its core objectives, encouraging Member States to implement measures that foster women's equitable participation in the agricultural sector. However, recent studies highlight that the CAP still fails to effectively embed a gender-sensitive approach in the allocation of subsidies, and that agriculture remains less scrutinised for gender inequality than other sectors (Shortall & Marangudakis, 2022; 2024).

Focusing on the Iberian Peninsula, this communication offers a critical and situated analysis of the structural dynamics that marginalise and render invisible peasant and rural women. It proposes key insights for rethinking agricultural and gender equality policies through a lens that values diversity, agency, and the situated knowledge of women who produce food and shape rural territories.

Drawing on 24 life-history interviews with peasant and rural women from Portugal, Galicia, and the Basque Country, the article highlights their roles in food production, the barriers they encounter, and the strategies they develop—particularly through collective action. It also foregrounds their visions for a more inclusive and transformative agricultural policy. The methodological approach, grounded in oral histories, recognises these women as political subjects and knowledge holders.

Despite their diverse backgrounds, these women share a deep connection to the land, a life-centered rather than productivity-driven sense of time, a commitment to cooperative and care-based agricultural models, and a strong engagement with ancestral knowledge. Their voices articulate a vision of rurality as a space of life, dignity, social innovation, and transformation. The communication concludes that only by acknowledging the heterogeneity of rural women—beyond universalized images and stereotypes—and ensuring spaces for their voices to be heard, can agricultural and gender policies become more just, inclusive, and responsive to the realities of those who sustain rural life.

Keywords: *Gender Equality; Rural Women; Common Agricultural Policy (CAP); Peasant Feminism; Collective Action.*
Thematic Field: N.a.

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THE EMBODIED FORMS OF THE CITY. Feminist urbanism as a practice.

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This work is not only a philosophical investigation, which contributes to the normative horizon of urban justice, but also encompasses sociology and anthropology in terms of research method. The research question is how the shared work of social reproduction in urban public space, by groups that break the code of normative space through processes of reappropriation of spaces in neighborhoods, can influence a political resignification of these spaces, leading to the cohabitation of subjects constructed as marginal, non-normative, who live on the margins of the public, morality, and legality. I propose, along with the analysis of the factors considered, to advocate for the use of counter-hegemonic cultural practices in places where identities, bodies, and desires intersect, and where the self-organization of the groups considered, which preserve and politicize memory, transform the present.

I think that through relationships we can reproduce the society in which we live and redefine its contexts toward a different political imaginary. In this research, the use of relational praxis is developed through different fields of knowledge, including:

- the theories of feminist praxis, defined by the philosophers and advisors of my thesis, who have contributed to my inspiration and training, Martha Palacio Avendaño and María José Guerra Palmero, whom I engage in dialogue with Gloria Anzaldúa, bell hooks, Donna Haraway, Rosi Braidotti, Angela Putino, and Federica Giardini.
- The theory of spatial and urban justice, with Henri Lefebvre as the main philosopher, accompanied by contemporary thinkers such as Edward Soja, Richard Sennett, Jane Jacobs, the feminist urban planning collective Punt6 in Barcelona, and Federica Castelli.
- The end of activist practices was achieved thanks to the territorial feminist collective Le Pantegane and all the places that welcomed me so I could conduct research on three cities and nine spaces in Barcelona, Madrid, and Rome. This included an extensive study of the archives in the aforementioned cities, with an analysis of the documents that I will detail later in the section dedicated to methodology.

For the fieldwork, I used the following methodology. I chose three cities—two in Spain and one in Italy—where there are examples of neighborhood assemblies and sociocultural activities in the region. For each, I drew on three main sources:

- A historical-philosophical investigation into the production of the public/private space binomial, the limits, margins, and borders that describe it, based on a critical reading of Lefebvre's "The Production of Space" [2013] and utilizing the idea of the thought of everyday experience and utopia.

- Archival work has helped me analyze neighborhood struggles and their architectural, social, and symbolic transformations; the practices that territorial social groups have carried out in public space to date; and the legislative and political changes of the city council in the geographic areas considered.

- Field research, using a qualitative method through observation of common-use spaces born from a practice of reappropriation in the neighborhood under consideration, based on observations positioned from a gender, race, class, and age perspective. The method is properly called The Constructivist Grounded Theory by Charmaz [2006], a research tool that focuses on the data themselves, as well as memory and observation, as the basis upon which interpretations and concepts flourish. For the interviews, I used the snowball method, which consists of asking an informant for the opportunity to speak with a known person in order to be interviewed. In this way, an atmosphere of trust is built between the interviewer and the interviewee. Unstructured interviews were chosen in order to leave space for the protagonists to open up possibilities for redefinition. Through interaction and participant observation with the women and feminized people in the space analyzed, I described an experiential map of the places of desire and the real limits that these same people face in the public space of the neighborhood where they live. This cartography allows us to glimpse a possible (re)construction of the city from a feminist vision [Giardini, Pierallini, Tomasello, 2020].

In constructing the final narrative, I explicitly point out my critical interpretation [Claire Fontaine, 2018] as well as those of the interlocutors, in an attempt to erode the normative narrative models that render invisible the relations of power and domination in the neoliberal city. This is an important part of the study, as I employ dialogic interaction as a research method, making explicit and bringing to a deeper praxis The Grounded Theory Method, my methodological inspiration. I believe that this research practice generates tensions and ruptures with some formulations of the academic norm. We start from the feminist epistemology of situated knowledge, and the perspectives of the interlocutors are interwoven and overlapped, creating collective productions of meaning and inhabitability that go beyond the paradigm of neutrality and, thus, are rooted in the social experience of building bonds and counter-hegemonic and innovative narratives at the service of social transformation.

Keywords: *Urban Justice, Feminist Urbanism, Everyday Utopia, Marginality, Social Reproduction*.
Thematic Field: 5

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We Were Never Meant to Survive Alone: Food Justice, Cooperative Resilience, and Rooted Resilience

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Experience Report

This is a report from the ground -- sometimes muddy, sometimes scorched -- where land, labor, and love intersect. This is an experience report from our work at The Cooperative Food Empowerment Directive (CoFED), where we are building a cooperative food economy, powered by the visionary leadership of young QTBIPOC (Queer, Trans, Black, Indigenous, People of Color) communities and cooperators from poor and working-class backgrounds. We partner with food and land justice co-ops across the US to embody cooperative values & economics. We have a 3-pronged approach to actualize our goals:

○ Economic transformation of the food system through the starting and scaling of cooperatives led by QTBIPOC young and emerging leaders

○ Political transformation through organizing farmers and food workers for policy changes and equipping them with the political education necessary to sustain broader change efforts

○ Cultural transformation through building transformative narratives through communication and educational experiences and training.

Over the past 14 years, we have worked alongside marginalized food and land justice cooperators, farmers, and food system workers in rural and urban geographies across the United States and beyond -- to build a transformative food and land system that is rooted in our collective resilience and resistance. Together, we have built a network of grassroots initiatives aimed at addressing systemic barriers in food and agriculture, while reimagining food sovereignty as a form of collective survival and political resistance.

In a time when extractive economies erode ecosystems and institutions alike, the frontlines of collapse are felt first and hardest in the fields and kitchens—by those who grow, process, distribute, and serve our food. Yet these very communities, too often marginalized by race, class, immigration status, and gender, are also at the forefront of transformative change. This report highlights grassroots organizers, land stewards, and cooperative builders who are nurturing regenerative alternatives rooted in care, interdependence, and justice.

We will share stories and strategies from food and land justice movements that center the leadership of Black, Indigenous, immigrant, and working-class communities. We will speak to the compounded pressures facing these groups as public funding is slashed, climate impacts intensify, and neoliberal policies deepen inequality. And we will show how, despite these conditions, our

communities are cultivating new economies—through worker-owned cooperatives, land trusts, mutual aid networks, and trauma-informed educational spaces.

This report-sharing is not just about resistance, but about rootedness: how people care for land and each other in ways that challenge dominant systems and reimagine livelihood itself. Drawing from lived experience and collective practice, we will highlight the pedagogies, politics, and poetics of grassroots-led transformation. These are not case studies of "best practices" to be scaled, but grounded practices that are already regenerating soil, spirits, and social relations.

Our experience has unfolded in the context of compounding crises: climate collapse, mass disinvestment in public infrastructure, and policy regimes that have historically and consistently defunded the very communities most harmed by these conditions. Farmers and workers who are already marginalized -- Black, Indigenous, immigrant, queer, disabled, caregivers -- face deeper precarity with every budget cut, every policy rollback, every institutional betrayal. In response, our work at CoFED has provided technical assistance, cooperative education, financial assistance, and relational support rooted in the wisdom of communities who have always known how to grow under pressure.

What is politically and environmentally innovative about our work is not its novelty, but its memory. We draw on ancestral knowledge systems, on traditions of mutual aid and cooperation, and on the fierce tenderness of grassroots leadership. We have learned that community-led food systems transformation doesn't begin with institutional permission -- it begins with trust, resistance, reimagination, and care.

We face many challenges: lack of land access, funding volatility, and the constant friction of translating bureaucratic language into human needs. We are creating an experimental space that centers our collective humanity and is guided by collective liberation through supporting grassroots organizers and farmers, building our decolonial education work, regranting funds to farmers, and practicing care-centered ways of relating to one another and the land.

The future we glimpse—through hands in soil, through shared meals, through seasonal harvest—is not a linear path but a spiral. It is a return to collective life, despite a world organized to isolate and extract. This is an invitation to dialogue with others working at the intersections of collapse and care, planting and budding, of resistance and regeneration.

Keywords: *N.a.*
Thematic Field: 5

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Promoting grassroots-led transnational cooperation in a context of increased isolationism and fragmentation of the world order

Thematic Field 6

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Metamodern Activism: *Both/And* Oscillations and Affective Hybridity in Translocal Social Movements

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Contemporary grassroots movements are commonly organised as Translocal Networks (TLNs) connecting local initiatives connected through national and global-hub nodes. Examples of these networks include the Transition Network (TN), the Global Ecovillage Network (GEN) and Extinction Rebellion (XR). They combine hybrid repertoires of action across digital and physical spaces, enacting new forms of collective learning, affective mobilization and regenerative politics. Their decentralised, rhizomatic approaches are transforming political mobilization by introducing new participatory and dissemination strategies, innovative organisational practices, and a narrative of *deep culture change*, advocating systemic and regenerative change as a central tenet of their discourse. Understanding their innovative dynamics is a key challenge for contemporary social activism studies, yet research on their hybrid strategies and cultural logics remains limited.

To address the challenges inherent in TLNs and hybrid social learning practices, this presentation applies the *periodization* approach of metamodernism, as defined by Vermeulen and van den Akker (2010, 2017). Moving beyond the polarities of modern idealism and postmodern irony, metamodernism foregrounds oscillation, sincerity, and complexity - qualities increasingly visible in contemporary activism's tension between critique and construction, hope and despair, local pragmatism and global-idealistic and holistic scales. Drawing on affect theory (Bachmann-Medick & Tygstrup, 2015) and recent work on visual communication and hybrid activism (Crilley et al., 2020; Showden et al., 2023), the study explores how these movements perform metamodern sensibilities through both their discourses and visual cultures.

Methodologically, the paper employs an exploratory visual grounded theory approach (Mey & Dietrich, 2016; Ridge, 2024), analysing textual and visual materials—newsletters, memes, images, and videos - as affective artefacts (Piredda, 2020) that shape participation and belonging. The metamodern analytical framework reveals how TN, GEN, and XR function as metamodern movements, cultivating sincerity amid irony, pragmatism amid utopianism, and inner transformation alongside systemic change. Their decentralised and rhizomatic structures resonate with relational and regenerative ontologies (Escobar et al., 2024; Esteves, 2022), framing activism as both political practice and cultural performance.

By applying metamodern theory to the study of social movements, this research offers an innovative interdisciplinary bridge between cultural theory and social movement studies. It highlights how TLNs enact a "both/and" paradigm that reimagines the personal as political and the

local/inner as planetary, advancing our understanding of how activism itself becomes an expression of metamodern culture and enriching theoretical discourse on culture, activism, and social movement innovation.

Keywords: *metamodernism theory; social movements innovation; affect and activism; embodied hybrid repertoires; both/and oscillation; visual grounded-theory.*
Thematic Field: 6, 7 and 5

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Weaving across borders: planetary (un)learning and relationality through the Ecoversities Alliance

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Experience Report

In a time marked by widespread fragmentation, rising individual and collective isolation, and institutional failure to address the root causes of the ecological, social and political polycrisis, including institutionalised education systems, grassroots-led networks are emerging as vital places of cooperation, resilience and collective (un)learning. This experience report shares insights from my role as conflict composter, project caretaker and European weaver within the Ecoversities Alliance, *a* translocal and pluriversal community and support net of over 300 multidisciplinary initiatives across more than 60 countries globally, reimagining education and learning (Jain, M, 2010; Jain, S, 2012) in the service of life and changes of paradigm.

Within the Alliance I am part of the conflict composters, facilitate intra and interregional collaborations, host learning and sharing spaces, support self-organised projects on education, arts and regeneration across European and Mediterranean contexts, and edit/curate the Ecoversities Magazine. Through the lens of my practice, we can reflect in this session on how weaving practices — understood as relational, care-based and emergent forms of coordination — help germinate trust, cultural translation, and long-term cooperation and resilience across diversity while navigating highly complex contexts and interactions, even in territories at war. Drawing on feminist and decolonial pedagogies (Escobar, 2020; Andreotti, 2021; Pomarico, 2021), this presentation explores how grassroots actors are reclaiming knowledge commons, regenerating local ecologies, and building horizontal infrastructures for learning and exchange that bypass dominant models of education and development.

The Ecoversities Alliance operates as a living network: decentralised, non-institutional and grounded in the rhythms of its members' territories and of root team members across timezones. Within this structure, us weavers play a key role in cultivating relationships, amplifying local practices, and enabling convergence without imposing coherence. Concretely, this report highlights experiences from online and in-person gatherings, residencies, and co-created projects and protocols, and the strategies and frameworks we use - such as relaciationality, gift culture and language justice - to navigate linguistic, cultural and political boundaries, considering our diverse identities and backgrounds as learning opportunities instead of obstacles.

By sharing tools, challenges and reflections from within this process, from the core team and the wider network, I aim for this session to contribute to broader conversations about the role of local and transnational grassroots initiatives in strengthening the social and solidarity economy, protecting the commons, and nurturing new forms of planetary citizenship. In doing so, I invite

reflections on the power of relationships, storytelling and mutual (un)learning as acts of regeneration in fragmented times.

Keywords: *translocal solidarity, knowledge commons, grassroots organising, pluriversality, reimagining education.*

Thematic Field: 6

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From Waste to Commons: Digital Pathways for Circularity and Community Resilience in Sintra

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This paper explores how assessing and implementing the circular economy at the municipal level can serve as a catalyst for regenerative practices rooted in collective action and the responsible use of information technologies. Using the case study of Sintra, Portugal, it examines the potential of local data and digital tools to promote community engagement, resource mapping, and accountability among both public and private actors. The discussion highlights both opportunities and risks at the intersection of ecological transition, territorial equity, and participatory technologies. The circular economy is regarded not only as a strategy for resource efficiency but also as a pathway to local resilience and the sustainability of shared resources goods.

Keywords: *Circular Economy; Transitions to Sustainability; Sustainability; Community Engagement; Local Resilience.*
Thematic Field: 7

References

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SexSense as a model of transnational resistance and cooperation in Comprehensive Sexuality Education

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Launched in February 2024 and coordinated by CESIE ETS (European Centre of Studies and Initiatives, Italy), the SexSense Network is a grassroots-driven, transnational initiative aimed at promoting and mainstreaming Comprehensive Sexuality Education (CSE) across Europe and beyond. With over 80 members - including NGOs, public institutions, universities, and research centres from different fields, working with young people and adults - SexSense stands as a collaborative platform designed to advance gender equality and gender equity, sexual and psychological well being, healthy relationships, sexual and reproductive health and rights (SRHR) and prevent gender-based violence through education, training, research, and advocacy.

The network was created in response to the increasing marginalisation of CSE in national education systems, the rollback of SRHR policies in several European countries, and a broader rise in isolationist and conservative narratives across the globe. These regressive tendencies threaten the progress made in gender justice, sexual rights, and democratic education, particularly affecting young people and marginalised communities. CSE is essential for liveable futures, as it equips individuals with the knowledge, skills, and critical awareness needed to navigate relationships, assert their rights, and contribute to inclusive, equitable societies where all can thrive.

SexSense innovates at the societal and political level by acting as a decentralised, member-led structure that empowers local organisations while creating a unified European voice guided by values of justice and equality. The network's development of a Manifesto to Advance Comprehensive Sexuality Education reflects a shared commitment to inclusivity, evidence-based practice, and intersectional advocacy. By bridging linguistic, cultural, and political divides, the network not only fosters resilience but challenges fragmentation through mutual learning, capacity-building, and policy influence.

Key challenges include navigating a fragmented policy environment, securing sustainable funding, and overcoming ideological resistance to CSE. However, the network's participatory governance model and emphasis on solidarity-based action have enabled members to share tools, co-design strategies, and respond collectively to threats and opportunities.

Looking ahead, SexSense envisions expanding its reach beyond Europe and forging stronger links with global movements advocating for youth empowerment and sexual and reproductive rights. In doing so, it aims to counteract neoliberal approaches that lead to atomisation by

reinforcing a transnational, grassroots-led approach rooted in shared values and local empowerment.

Keywords: *Comprehensive Sexuality Education, Transnational Cooperation, Grassroots Networks, Gender Equality, SRHR.*
Thematic Field: 6

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Water Encounters: Rethinking prefiguration and the pluriverse in sustainability transformations through cultural water initiatives in the Kingdom of the Netherlands

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Climate change and ecological breakdown have severe consequences in both the Caribbean and European parts of the Kingdom of the Netherlands. The formal political sphere of the Kingdom is underpinned by colonial history and its ongoing legacies. The theme of water plays a central role in the historical, social, cultural and ecological fabric of the (is)lands of the kingdom. In this paper, we further explore the cultural water initiative of Het Waterfeest and its potential to prefigure pluriversal socio-ecological relations in the kingdom of the Netherlands. We embed this case study in theoretical debates on sustainability transformations.

Actors and institutions in power have so far failed to transform to just and sustainable ways of living as global warming continues to speed up. Partly, this is caused by 'a triple failure of imagination' (Moore & Milkoreit, 2020) and as such, scholars increasingly call for alternative stories and the need for creative solutions towards cultural transformation. In critical sustainability debates, sustainable development as a process with a clear end goal (teleology) and linear pathway (progress) is increasingly criticized for being an oxymoron: 'development' cannot be sustainable if it continues to refer to economic growth as a key driver, position culture and ethics subservient to economic forces, while refraining from a systemic analysis of structural root causes of unsustainability and socio-economic inequity (Kothari et al., 2019). Thereby, the understanding that technological innovation alone will not suffice is increasingly argued in sustainability transformation research. As many have argued, there is a call for alternative imaginaries about 'who we are as humans', both in relation to each other and to the non-human natural world (Kothari et al., 2019; Clammer, 2016; Feola et al., 2019; Escobar, 2018). Central in the idea of the pluriverse is the notion of culture, which we understand as "the symbols that express meaning, including beliefs, rituals, art and stories that create collective outlooks and behaviors, and from which strategies to respond are devised and implemented" (Adger et al., 2013, p. 112).

To further empirically explore the relation between sustainability and imagination towards the pluriverse, we conduct a case study on bottom-up prefiguration of socio-ecological relations. In this paper, we focus on a cultural initiative called Het Waterfeest and its events in 2024 and 2025 called Festival di Awa, in Bonaire, Nijmegen, and Curaçao. This initiative foregrounds a contextualized creativity in learning with and by children; the entanglement of cultural belonging and ecological being (with) nature; and the power of joy in collective celebratory encounters. We ask: How does Festival di Awa contribute to prefiguring alternative socio-ecological relations in the kingdom of the Netherlands? We explore the ideas and practices behind the case study, which are entangled to one another and evenly important: the means and ends in prefigurating alternative

relations (Monticelli, 2018) and the need to address social relations and ecological relations simultaneously (Ferdinand, 2022). With a relational political ontology approach and through participatory action research methods, we strongly embed the case study in its political and ecological context of the Kingdom of the Netherlands.

In sum, the main aim of this paper is to further theoretically explore and empirically demonstrate the role of bottom-up prefiguration of alternatives socio-ecological relations, alternatively or in addition to more managerial top-down forms of governing sustainability transformations. This is especially important in a (post)colonial space with imbalances of power (Global North and South) which are too often neglected in depoliticized sustainability debates (Avelino, 2021). We thereby aim to contribute to debates in critical sustainability studies and the role of culture and imagination in not only imagining but also enacting alternative relationships with one another and with the ecological world we are part of.

Keywords: *imagination, sustainability transformations, pluriverse, socio-ecological relations .*
Thematic Field: 6

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Network of Integral Cooperatives – Re-connecting prefigurative organizations throughout the Iberian Peninsula

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In this presentation, we will address the expansion of the Network of Integral Cooperative within the Portuguese territory and towards Spain. In May 2025, the first Iberian Forum of Integral Cooperatives was held in Cáceres, which allowed for strengthening connections between Portuguese and Spanish counterparts. From the first wave of integral cooperatives - propelled by the Cooperativa Integral Catalana and the concept of the "integral revolution" (Bellido Caceres 2020), founded in 2010 – only two integral cooperatives appear to have survived in Spanish territories: Actyva, in Cáceres, and Estraperlo, in Albacete. In Portugal, on the contrary, since the foundation of Minga in 2015 (and especially since 2021), we have witnessed a new wave of integral cooperatives – somewhat distinctive from their Spanish counterparts. The Network of Integral Cooperative now gathers thirteen prefigurative organizations (Schiller-Merkens, 2022) of this kind throughout the Portuguese territory.

This presentation aims to explore the history of such a Network, since its foundation in 2022, in the aftermath of the first Forum of Integral Cooperative, and reflect on its potential to foster local autonomy in the face of multiple global threats. In the face of a deepening ecological crisis and the imminence of environmental disasters, integral cooperatives weave relations of mutual aid within organizations and between different territories. However, are they inclusive of immigrant people, who are in particular vulnerable situations, especially in a context marked by the rise of fascist ideologies and tightening of borders and migration control? Are they able to gather people from different socioeconomic backgrounds, or are they just enclaves for middle- and upper-class people who are looking for more fulfilling labor conditions and improving their consumption patterns? Are they developing oases while their surroundings are being extracted by capitalist *modus operandi*, or are they engaging in anti-capitalist struggles, creating commons movements (De Angelis, 2017)? While trying to answer these questions, we refer to Castells' analysis of the post-Great Recession "networked social movements" (Castells, 2012) to think about the past and future of ways of organizing in the struggle for social transformation towards a post-capitalist society.

Keywords: *Network of Integral Cooperatives; prefigurative politics; autonomy; mutual aid; commons movements.*
Thematic Field: 6

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Local food system within a regenerative approach: the case of Mértola in Portugal

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This paper presents the first findings of a research carried out on the local-based food system boosted in the Mértola municipality (in the Alentejo Region, Portugal) and its connection with a broader regenerative strategy in the territory. This case study is part of the EU-funded project "BioTraCes: Biodiversity and Transformative Change for plural and nature-positive societies". Over 2023 and 2024, we have analysed the challenges and the successful strategies adopted by key organisations in Mértola – particularly the Terra Sintrópica Association and the Mértola Municipal Council - to overcome problems such as soil poverty, scattered and isolated population and dependency of far-away suppliers to guarantee its public catering needs. A very creative and long-lasting strategy has been adopted by a group of organisations to foster food security through a local and healthy food system and community resilience in a semi-arid context constantly threatened by problems such as desertification and depopulation.Our research aims to reflect upon the extent to which the local food system in Mértola has effectively contributed to community resilience. We seek to answer the following questions: 1. Have the concerted action of local organisations enabled advances towards a healthy local-based food system, as expected by the municipality? 2. Have the strategies associated with the creation of a food system managed to break lock-ins related to biodiversity regeneration? We also intend to analyse how these food-related strategies – particularly those developed within the Mertola Food Network and the umbrella project Mertola Future Lab – have fostered soil regeneration through syntropic agriculture and alternative grazing techniques, validation of local community knowledge, and changes in collective catering processes.

Keywords: *n.a.*
Thematic Field: *n.a*

References

N.a

Tecnologias digitais e responsabilização cidadã sob a perspectiva da inovação, educação ambiental e empreendedora e memória social

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As tecnologias digitais são fundamentais para a conscientização e responsabilização cidadã, potencializando práticas sustentáveis, inovadoras e inclusivas. Esta pesquisa articula diferentes perspectivas a partir da questão: como as tecnologias digitais podem promover ação coletiva e responsabilização cidadã por meio da convergência entre inovação, memória social, educação ambiental e educação empreendedora? Dois projetos com resultados preliminares estão em andamento. O primeiro projeto desenvolve o *Hub Pró-Reciclagem*, um repositório digital como espaço de aprendizagem, memória coletiva e articulação comunitária em Canoas/RS, beneficiando oito cooperativas de reciclagem. A base teórica articula economia solidária e a PNRS (Lei nº 12.305/2010) (Brasil, 2010; Schneider, 2003; Silva, 2017; ABRELPE, 2018), educação ambiental (Costa, Aguiar & Castro, 2019; Philippi Jr. & Pelicioni, 2014), dissonância cognitiva (Festinger, 1953), hábitos (Wood & Rünger, 2016) e mudança comportamental (Osbaldiston & Schott, 2011). A metodologia qualitativa apoia-se na etnometodologia (Garfinkel, 2018), entrevistas (Yin, 2017) e análise temática (Braun & Clarke, 2006), identificando práticas cotidianas de separação e destinação de resíduos. O segundo projeto investiga relações entre inovação, tecnologias digitais e memória social, com foco na educação empreendedora enquanto metodologia centrada no aprendente. Trata-se de estudo de caso com estudantes da Universidade La Salle (Canoas/RS), com dados coletados por entrevistas e análise baseada em Yin (2017). O referencial inclui educação empreendedora como prática experiencial (Hägg & Kurczewska, 2016) e memória social ligada a narrativas coletivas, identidade e práticas educativas (Halbwachs, 2006; Pollak, 1992). As tecnologias digitais são entendidas como artefatos de memória e inovação que documentam práticas locais, disseminam conhecimentos e incentivam atitudes transformadoras, permitindo análise crítica das práticas educativas voltadas à democratização, responsabilização cidadã e justiça social por meio da ação coletiva. Entre as implicações práticas destacam-se: ampliação da participação cidadã em políticas públicas ambientais, fortalecimento da economia solidária, integração entre educação empreendedora, inovação e tecnologias digitais e desenvolvimento de tecnologias sociais replicáveis. A responsabilização emerge de práticas de aprendizagem que conectam cooperativas, população e educação digital na construção de uma cultura cidadã.

Keywords: *Tecnologias digitais; Educação ambiental; Memória social; Educação empreendedora; Ação coletiva.*
Thematic Field: 7

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Prefiguring Just Transition: Indigenous, Urban, and Cooperative Practices of Economic Democratization

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This article explores how grassroots labour practices enact prefigurative politics to foster socially and ecologically just transitions. Based on ethnographic research in Indigenous territories in Mexico, solidarity economy networks in Barcelona, and emergent cooperatives in Chile, it investigates how alternative forms of work and organisation challenge dominant capitalist and technocratic models of transition by embodying economic democracy, collective care, and ecological responsibility.

Theoretically, the article draws on interdisciplinary contributions to rethink labour beyond waged employment and firm-centred governance. Prefigurative politics is understood as a mode of social transformation enacted in the present, where collective organisation, autonomy, and mutualism embody alternative economic values (Boggs, 1977; Graeber, 2004; Cooper, 2013). These practices do not wait for institutional change; they enact it through everyday experimentation, creating spaces of horizontal governance, democratic planning, and care-based economies (Sitrin & Azzellini, 2014; Gibson-Graham, 2006, 2020).

Grassroots initiatives analysed here shift the terrain of labour politics from productivity to social reproduction and ecological care (Federici, 2004; Fraser, 2014; Dowling, 2021). They reconfigure the meaning of work through feminist and territorial logics, embedding labour in community, interdependence, and ecological responsibility. This reframing is particularly visible in contexts such as Indigenous economies rooted in reciprocity, or urban cooperatives reclaiming feminist self-management.

Moreover, the article expands the scope of labour analysis beyond the boundaries of the firm to hybrid, commons-based and territorially rooted forms of organisation (Leonardi, 2016; Shukaitis, 2014). These "cracks" in capitalist systems (Holloway, 2010) illuminate how subaltern actors organise work through political ecologies of care and resistance, producing alternative systems of value and governance.

Empirically, the article draws on fieldwork carried out across three contexts: Indigenous and rural communities in Mexico, urban cooperatives in Santiago de Chile, and solidarity networks in Barcelona. These cases are analysed through a decolonial and feminist lens, engaging with situated knowledges that challenge Eurocentric and technocratic visions of transition (Quijano, 2000; Escobar, 2018; Svampa, 2019; Gudynas, 2011).

Ultimately, the article argues that just transition must be understood as a plural and contested terrain, shaped by grounded struggles over work, care, and territory (Stevis & Felli, 2019; Clarke & Simms, 2020). Far from being marginal, these practices represent central sites of

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political imagination and action, capable of redefining the meaning of labour in ecologically and socially transformative ways.

Keywords: *Prefigurative Politics; Just Transition; Grassroots Labour Practices; Feminist and Decolonial Perspectives; Solidarity and Community Economies.*
Thematic Field: 6

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Restructuring Community-Led Coalitions in the Global South: An Experience Report on the Emergence of UPCA in Nigeria

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Although the concept of "restructuring" usually refers to political, institutional and corporate operational transformations on the global and national scene, it is seldom applied to change management and development engineering within local grassroots settings. Through benign political neglect and culpable academic complicity, the discourse excludes community-led innovations from its agenda, creating hollow democracies that disenfranchise citizens in the Global South and debar them from active involvement in organic governance. In the midst of worsening social, economic, political and other indicators that signal systemic collapse in Nigeria, the Ugep People's Consultative Assembly (UPCA) was established on 11 July 2024 as a quasi-experimental homegrown response to this anomaly. A forum of associations, body of bodies (or, in the indigenous Lokurr language, *lekpala j'akpala*, trans. "nest of nests"), UPCA builds synergies between traditional institutional structures and modern competencies to foster community-led local governance in Ugep, Cross River State, Nigeria.

Driven by visions of a coalition of interests, and inspired by the common aims of unity, service and prosperity, UPCA is enhancing its capacity to mediate and advise on a broad and evolving range of cultural, humanitarian, and developmental issues affecting Ugep town and its environs. Its *modus operandi* transcends the exclusivist age-based patriarchal theocracies that are proving inadequate for system maintenance and the navigation of modernity in a community, which is growing immensely complex and heterogenous. Since its emergence, UPCA has mediated on a number of protracted crises, which previously defied conventional engagement, or even litigation, including royal conflicts, town-gown industrial disputes, and inter-communal disagreements over foundational ritual observances. Its methodology is to convene major voluntary and statutory bodies in Ugep, each represented on the UPCA Executive Committee, which serves as an all-inclusive *de facto* microcosm of Ugep, enabling efficacious resolution of explosive issues within the polity, and promoting a culture of peace.

We would appreciate the chance to describe our journey so far, share our experiences, challenges and organisational prospects, and present UPCA as a possible model of formal community-led governance in the Global South. Our participation in the 5th International Conference on Social Solidarity and the Commons would enable us to learn from other parties about how to run an incredible coalition like ours, which emphasises unity while acknowledging the unique strengths inherent in its diversity; and we expect to document the knowledge gained on this unprecedented experience in a paper submitted for publication.

Keywords: *Community, Grassroots, Mediation, Restructuring, UPCA.*

Thematic Field: 6

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THE CHALLENGES OF CREATING A NETWORK OF LUSOPHONE COMMUNITY GROUPS AND FORA (2025)

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The first Community Group, with this name and the characteristics described below, was set up in 1993 in the Padre Cruz neighbourhood (in Lisbon, in the parish of Carnide), in municipal housing, as part of the Project to Combat Poverty, called PIC - Carnide Integrated Project, promoted by the Santa Casa da Misericórdia de Lisboa and with the support of the Carnide Parish Council.

The following year, three more Community Groups were set up, replicating the first one: in the Horta Nova Municipal Housing Estate (parish of Carnide), also as part of the same project (PIC), and in the Quinta Grande (shantytown) and Galinheiras (self-build) estates (parish of Ameixoeira), the latter two as part of another Project to Combat Poverty, called PIAC - Integrated Project of Ameixoeira - Charneca. All of them are located in Lisbon and promoted by the Santa Casa da Misericórdia de Lisboa (Ferreira and Amaro, 2021: 77-78; Amaro, 2022: 234-237; Amaro and Ferreira, 2024: 192).

A Community Group or Forum is defined as an informal platform or dynamic that combines the individual and collective, formal and informal, participation of the community with the partnership of public and private institutions that work in the area, with the aim of jointly identifying the problems and needs of the community and seeking, claiming or building the corresponding solutions, with a view to their well-being and good living (Amaro, 2018: 18; Ferreira and Amaro, 2021: 67 and 69-73; Amaro, 2022: 254; Amaro and Ferreira, 2024: 192).

In the years that followed, especially in the last fifteen years or so, 23 more Community Groups or Institutional Networks were set up in the Lisbon Metropolitan Area, mainly in Municipal Housing neighbourhoods, the last of which in 2024, two more Community Groups in Angola and three in São Tomé and Príncipe and six Community Fora in localities in the municipality of Arouca (rural interior of Portugal), with another Community Group still being set up in Mozambique and several Social Fora in the municipality of Santa Maria da Feira (in the Porto Metropolitan Area).

Recently (in June 2025), these various Community Groups and Fora decided to create a Network of Lusophone Community Groups and Fora, to share experiences, lessons learnt, achievements and difficulties, based on their diverse dynamics of Community Participation, Participatory Democracy and co-construction of an Intangible Commons, which are facing the immense challenges of the 21st century with innovative responses, in a cooperative way (Ander-Egg, 2003; Bollier, 2015; Christenson and Robinson, 1989; Fung and Wright, 2003; Fung, 2006; Hickey and Mohan, 2004; Marchioni, 1999; Marchioni, 2002; Villasante, 1984; and Villasante et al., 2001).

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Keywords: *Community Groups, Community Fora, Community Development, Commons, Shared and Participatory Local Governance.*
Thematic Field: 6

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Commons-Based Land Stewardship in Practice: Reflections from the Kulturland Cooperative (Germany)

Thomas Kliemt [1]

1 No affiliation, Former Commercial Director, Kulturland-Genossenschaft, Germany

Since 2013 the Kulturland Cooperative (Kulturland-Genossenschaft) has purchased farmland through citizen investment and leased it to small-scale organic farmers under long-term stewardship contracts. It now holds 700 ha in collective ownership, supported by 1,600 members. Drawing on eight years of involvement—including four as Commercial Director—this practitioner report reflects on the cooperative's innovations and tensions.

Context & innovation

Kulturland fixes share value to prevent land speculation, embeds ecological covenants in 99-year leases, and requires member approval for land-use changes—aligning with Ostrom's design principles.

Political, environmental, societal relevance. Independent studies show Kulturland's model buffers market shocks and supports regenerative agriculture while strengthening rural vitality.

Challenges

Key tensions include governance fatigue as membership scales, legal complexity, and power asymmetries between investors and farmers.

Future trends

Current experiments include federated decision-making tools, a revolving land-incubator fund for young farmers, and blockchain-enabled land registries first outlined in Commons 2.0.

Rather than a "best practice," the presentation offers a candid look at commons implementation under capitalist land dynamics and invites dialogue on translocal learning and institutional design for liveable futures.

Keywords: *commons; land access; agroecology; cooperative governance; Germany.*
Thematic Field: 6

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BIPOC Community-Led Experiments– An Antidote to Authoritarianism

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Experience Report

This experience report will share lessons learned from grassroots-led initiatives that focus on community awareness, community-driven projects and mutual support networks. The presenter will discuss the current systems of oppression that continue to permeate community efforts to build the solidarity economy, and will highlight the need to be intentional in creating and safeguarding spaces that are values-aligned in both theory and practice. The presentation will include some of these social experiments that already exist, particularly in Black, Indigenous, and People of Color (BIPOC) communities within the United States of America. It will also include examples of how to meet communities' material and social needs as rights and resources continue to come under attack by an increasingly fascistic government.

In the first 100 days of the second Trump administration, we witnessed a sweeping escalation of authoritarian attacks and consolidation of power in the executive branch to expand the President's authority. As the administration moves quickly to gut the public sector and slash social programs while targeting immigrants, political dissidents and rolling back rights, the gravity of this moment is undeniable (Trump 2.0's, 2025, para 1). This moment requires radical imagination in order to survive and transcend the current state of affairs, such as the proliferation of projects that can institutionalize practices of mutual care, hold people accountable to principles of equitable power-sharing, and normalize values rooted in collective liberation.

For those who live in the belly of the beast, where individualism, competition, hierarchy, and accumulation are core values, the work to create and sustain alternative cultures that are rooted in a different set of values is not short of challenges. As political instability becomes more prevalent on US soil and climate change worsens, there will be no other choice than to face these challenges collectively. As Grace Lee Boggs, a legendary Detroit activist and philosopher, emphasized, "*With the end of the empire, we are coming to an end of the epoch of rights. We have entered the epoch of responsibility, which requires new, more socially-minded human beings and new, more participatory and place-based concepts of citizenship and democracy*" (Boggs and Kurashige 2011).

Keywords: *Community-Centered; Collective-Healing; Trust-Building, Solidarity; Praxis.*
Thematic Field: 5

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provided for this article.

Boggs, G., Kurashige, S. (2012). The Next American Revolution: Sustainable Activism for the Twenty-First Century (2nd ed.). University of California Press.

Problematizing current trends in the application and usage of information technologies for collective action, as well as promoting their democratization and accountability

Thematic Field 7

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Acts of Datafication: Reimaging Citizenship in Favelas Through Citizen-Generated Data

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In an era driven by data, community-led initiatives and populations on the margins are increasingly generating their own numbers to fill data gaps, leveraging datafication as a form of political and social resistance. The moment people take control of data production marks a pivotal act of knowledge creation, where complex personal and collective narratives are translated into metrics that seek to influence policy decisions and reshape dominant narratives. This paper introduces the concept of *acts of datafication*—a novel framework to capture the deliberate production of data by community-led initiatives as a means to foster new forms of social and political inclusion. By asking when, why, and how people produce their own data, this paper seeks to move beyond the traditonal anthropological debates about data as tools that simplify realites by exploring the emerging ontologies and epistemologies of citizen-generated datafication as empirical phenomena and the imaginative and affective realities evoked through the process. This paper employs an ethnographic approach to examine *De Olho na Maré*—a community-led data initiative based in the favelas of Rio de Janeiro, which systematically monitors the impacts of police operations across 15 favelas, to explore how *acts of datafication*, as both technical and socio-political practices, create alternative knowledge infrastructures that reimagine community identity, citizenship, and resilience. Drawing on Actor-Network Theory and the theory of affect, this paper conceptualizes datafication as a socio-technical phenomenon in which data functions as an actant, actively shaping human experiences and social relations. Through qualitative mixed methods, including participant observation, interviews, focus groups and participatory mapping, the study examines the data infrastructures, ethical considerations, political dynamics, and affective narratives generated by those engaged in the production of their own data. This approach highlights the complex interplay between data and social agency, revealing how marginalized groups can use data to redefine power structures and societal frameworks. Finally, building on the concept of "acts of citizenship" and grounded in eleven months of fieldwork, this paper introduces the framework of *acts of datafication*, identifying a range of such acts that emerged in the context of the research with *De Olho na Maré*. These acts vary not only in their motivations and configurations but also in the forms of agency and sovereignty they enact and the audiences they target. Accordingly, I propose an analytical typology of *acts of datafication* structured around four key dimensions: direct acts, indirect acts, bottom-up acts, and bottom-bottom acts of datafication.

Keywords: *datafication; citizenship; data activism; statactivism; acts of datafication.*
Thematic Field: 7

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Trauma narratives double injury and the unstoppable effectiveness of schizoid-paranoid use of technology - mass rape, blunt hunger, organised crime and state terrorism

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4 Universidade Aberta, Lisboa, Portugal.

Trauma refers to the self-destructive blockage of life's inner energy by the perpetuation of a justificatory and legitimising narrative, as whatever may cause pain, suffering and destruction will become structurally consolidated by the glue of the self-serving discursive social fabric. Schizoid-paranoid psychopathology, personality traits, decision-making trends and social regulation and control disorders are built upon survival lizard-brain para-sympathetic reactions. Political instrumentalization and manipulation can induce the legitimisation, normalisation and naturalisation of self-destructive positioning on a large scale. Technology has become the ultimate example of how human talent, proficiency and ingenuity may lose its purpose and engage in self-damaging deviant forms of intentionality. It is not a question of authenticity as the idealisation, abstraction and alienating process argutely becomes self-imposed individually and collectively, fuelled by messianic and apocalyptic perverted expectations. Truth, beauty, goodness, fairness or justice, whose cannons helped to calibrate different cultures and civilisations across humanity's history, have themselves become instrumentalised, manipulated and put to the service of vested interests. The ubiquity of technology, from digital to quantum computing, Artificial Intelligence, AI and Large Language Models, LLM, imply that policy-making, governance and private-public spheres of action, regional and global, have become mutually contaminating. The present exponential rise and near collapsing increase of violence, material and symbolic, has become literally visible, expressed and broadcasted by both hunger and rape as warfare that are simultaneously archaic and hyper-modern, annunciating an age of terror and fear. If no social justice is possible without ecological justice, no technoscience development can occur without ethical, epistemic and political renewal. No facelifts, quick fixes, shortcuts or blame games can do the trick of reinventing a broken human world that has lost its humane core, but slow cooking and slow food exercises, practices and techniques can help restore hard to face reality. As in restorative justice, dealing with wrongdoing and focusing on repairing, on mitigating damages and on prevention is key. The argument is one of love. The rationale is that if it is not possible to love what one does not know exists then one has to know in order to love. That is, it is a to love-to know and a to know-to love impulse that must be reawakened, cherished and protected, fostering the best of human creativity

and spontaneity. Creating and supporting safe and secure spaces for discussion, debate and confrontation of ideas, in academia, in civil society and in the political fora, within the military and policing forces, among international trade negotiations and juridical and law enforcing institutions, through the old and the new media, addressing and denouncing organised crime and state terrorism is the core of an open science agenda for social and democratic renewal. Democracy and freedom are living ideals and not void elements of discursive electoral practices. The scientific areas of International Relations and of Public Relations, by denouncing, announcing and proscribing self-destruction and by promoting humane relations and Nature-based relations, can help shift the balance towards much needed social change. The power of phenomenological intentionality and inquiry can be inspired by authors including Maine de Biran, Michel Henry, Jacob Levy Moreno, Catherine Malabou, Katharina Pistor and Bonnie Mann. Some of the living examples from Global North and from the Global South, are a continual and ongoing source of inspiration and guidance, including intentional communities, the Global Ecovillages Network, the Agroecology movement, the Transition Towns movement, the Regenerative development movement, the Degrowth and Fair-Trade movements, the Extinction Rebellion and the Scientists Rebellion movements and the platforms such as MAD Africa, Maakum Ceuta, Outras Palavras and DiEM25. Anti-philosophy philosophy and anti-psychiatry psychiatry intellectual schools of thought of the previous two centuries have become fertile ground for unveiling, revealing and announcing possible breakthroughs related to the essence of what it means to be human and to collectively organise action as a form of democratic and freedom exercise. Exploring shadows and luminous realities is a possible health test check whose didactic purposes may help to reconcile human's vulnerabilities, frailties, incompleteness and finitude and reawaken an age of abundance, generosity and plentifulness for all, human and beyond human alike.

Keywords: *democracy and freedom; organised crime; state terrorism; restorative justice; age of abundance.*

Thematic Field: 7

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Technologies of Resistance: Tracing the Social Impacts and Community Responses to Voluntary Carbon Markets.

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The extractive logics of Voluntary Carbon Markets (VCMs) have often reproduced forms of environmental dispossession. This paper conducts a systematic analysis of the social and community impacts of voluntary carbon markets (VCMs), with a specific focus on land dispossession, community resistance, and the use of information technologies for collective action. The research utilises publicly available primary data from the Environmental Justice (EJ) Atlas, self-disclosed project documentation from carbon registries, NGO grey literature, and media sources. This work builds on recent systematic reviews of the environmental and climate efficacy of VCMs, while addressing a notable need for meta-analyses of the social impacts of VCMs.

Anchored in an eco-feminist theoretical framework and informed by decolonial scholarship, the paper foregrounds the resistance of community-led initiatives against such projects. It examines the role of technologies which act as a tool of enforcement and surveillance, and are utilised in community resistance (e.g. through participatory mapping) in ways that foster local-to-global solidarity and grassroots-led knowledge production.

The findings contribute to debates on the democratisation of information technologies for collective action. They also prompt critical reflection on the role of research in this space, the ethics of studying harm, and ways to centre community agency. The paper closes by offering implications for policy-making and future research, advocating for a shift toward non-extractive, community-rooted approaches to climate mitigation.

Keywords: *Climate Justice, Carbon Offsets, Land Dispossession, Participatory Mapping.*
Thematic Field: 7

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N.a

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SOCIAL AND SOLIDARITY ECONOMY AND THE COMMONS
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Happy-Washing as a Symptom of the Digital Commons: How People Analytics Encloses Time and Cooperation and Sells It in the Name of Well-Being

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Experience Report

This experience report examines how organisations adopt People Analytics platforms to extract value from employee interactions, under the guise of promoting workplace well-being (NTT Data, 2023). Drawing from a 2023 mixed-method study led by NTT Data on People Analytics adoption in Portugal, the report reflects on how these tools impact workplace governance and employee autonomy.

Microsoft Viva Insights serves as a central case. Though marketed as a platform for enhancing employee care, the metrics it generates: meeting hours and collaboration patterns, focus time and the number of manager-guided meetings, are an underlying architecture of surveillance and behavioural standardisation (Zuboff, 2019). Organisations primarily focused on metrics such as turnover, absenteeism, and leader impact, while disregarding indicators of diversity, burnout risk, or learning and development. This selective application of data reflects managerial priorities more than employee needs.

The innovation of this critique lies in treating time and cooperation as vulnerable commons within organisational life (Frischmann et al., 2014). Platforms like Viva expropriate shared time, communication volume, and interdependence with metrics to extract surplus-value (Srnicek, 2017). Instead of enabling autonomy, People Analytics often frames cooperation as something to be strictly controlled, rather than nurtured.

This case raises critical questions about digital infrastructures in contemporary work (Han, 2017). When platforms marketed as well-being tools are used to enforce productivity and discipline, the result is what we define as 'Happy-Washing': the performative care for employees that masks a deeper logic of control.

Future interventions must include awareness-building, stronger governance around data use, and critical literacy about the aims and effects of People Analytics. If left unchecked, these systems risk transforming digital commons: our time, our cooperation into commodities controlled by management logic (Zuboff, 2019).

Keywords: *People Analytics, Digital Commons, Workplace Surveillance, Time Enclosure, Cooperation.*
Thematic Field: 7

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Happy-Washing and People Analytics: Time and Interaction Control Sold as a Happiness-Driven Technological Initiative

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Happy-washing is considered the "happiness equivalent of greenwashing". At its core, happy-washing is a broad group of corporate initiatives in which organisations use happiness, well-being, or positive societal impact as marketing tools without genuinely contributing to these ideals. When compared with the SDGs, happy-washing can be seen as a superficial alignment with these global objectives without substantive action or commitment.

Most large organisations adopt People Analytics tools, to demonstrate interest in ESG and workplace well-being, but end up doing it primarily to monitor performance and optimize operations, not to foster cooperation or care (NTT Data, 2023). This paper introduces the concept of Happy-Washing, a critical framing of how platforms like Microsoft Viva rebrand and sell managerial oversight as employee well-being support.

Based on the 2023 NTT Data study on People Analytics maturity in Portugal (NTT Data, 2023), we demonstrate how organisations prioritise metrics such as absenteeism, turnover, and productivity, while neglecting structural equity, inclusion, and employee development. Though Viva offers features like focus time and quiet hours, these are embedded within a metric system that tracks behavioural norms, meeting loads, and after-hours work - quantifying time and collaboration as managerial assets (Zuboff, 2019).

The innovation of this critique lies in revealing that time and cooperation already act as a commons within organisational life (Ostrom, 1990; Frischmann et al., 2014), and as such, is valued and targeted by tools like Microsoft Viva so it can be controlled and expropriated. The platform uses various tools such as Social Network Analysis (SNA) to measure and quantify shared time, exchanged files, and communication density as proxies for collaboration, yet does so to be explored as performance monitoring and managerial (Srnicek, 2017).

We propose using Social Network Analysis (SNA) to empirically investigate the relationship between temporal structures and cooperation (Moore, 2018; Suchman, 2007). By mapping planning cycles, team rhythms, and organisational routines across different governance regimes in project-oriented areas within the organisations (Waterfall, Agile, Scaled Agile), we aim to show how temporal design can either foster shared value or reproduce enclosure.

Ultimately, this paper frames AI-based analytics as sociotechnical systems that convert workplace cooperation into quantified control (Han, 2017). It contributes to the study of digital commons by showing how temporal governance, enacted through AI, silently restructures what and who organisations value.

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Keywords: *People Analytics, Temporal Governance, Happy-Washing, Digital Control, Microsoft Viva.*
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"Transparency," "Trust," and "Accountability": the *Ruse* of Bodyworn Cameras as Community-Led Initiative

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In the wake of the police murder of Michael Brown, bodyworn cameras were heralded by United States public officials, social justice activists, and police leaders alike as a panacea to police brutality. My paper examines the ways in which concepts developed in and popularized by abolitionist and community-led activist practices (namely "transparency," "trust," and "accountability") were appropriated by government officials and police departments to discursively frame the massive expansion of bodycam programs from 2015 to 2017. I argue that this cooption of activist language lent the widespread Obama-administration-sponsored adoption of police bodycam programs the appearance of being a series of cascading local, community-led initiatives. The idea that bodycam programs were implemented in response to community demands continues to drive the national imaginary of what bodycam footage is, and what it does. Against this, I argue that bodycams enable police to escalate asymmetrical domestic war against racialized communities (James, 2007; Kaba and Ritchie, 2022). Using methodological frameworks developed in film studies to closely read bodycam footage for the ways in which it scandalously frames the (invisible) police body as vulnerable/endangered and the (highly visible) target of policing as dangerously proximate/volatile, I argue that bodycams are designed to audiovisually materialize racist and pathologizing tropes that further criminalize the very communities they are framed as helping.

In addition to tracking the discursive paths by which bodycam footage was rolled out under the guise of community-led initiative and closely reading the footage itself, I contend with the ethical stakes of working with bodycam footage as an analytic object. Bodycam footage is often captured without the consent of those who appear in its frame and recorded under conditions of extreme duress perpetrated or exacerbated by the camera wearer. I draw on methodological tools developed in critical archival studies and participatory documentary filmmaking (Peace is Loud, 2024; Documentary Accountability Working Group, 2022) to grapple with the question of how scholars such as myself might write about surveillance footage captured by state violence workers (Seigel, 2018) without, on the one hand, recapitulating the violent conditions under which the footage was created or, on the other, falling into the humanist trope of "giving voice to the voiceless" (Rangan, 2017). This still-speculative aspect of my work seeks frame bodycam footage as a highly exploitative and dehumanizing form of audiovisual media that can nonetheless be reframed, ideally in collaboration with those who appear in the footage.

Keywords: *N.a.*
Thematic Field: 7

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