

# GLOBAL ENVIRONMENTAL JUSTICE AND ITS LIMITS: COMPLEXITIES OF TIME AND SPACE

2nd annual conference  
of the EHJustice network  
Aarhus University, Denmark  
3-5 November 2022

conference  
booklet

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## 2<sup>nd</sup> Annual EHJustice Conference: Global Justice and Its Limits: Complexities of Time and Space

**Welcome to the 2nd Annual EHJustice Conference** hosted by the Centre for Environmental Humanities at Aarhus University! We are delighted to welcome researchers, activists, artists and other civil society actors who wish to engage in a dialogue about concepts, practices, and multiple understandings of global justice in a moment of mounting environmental urgencies.

We are grateful for the wonderful proposals which we received. Thanks to them we were able to put together an exciting program that reflects diverse experiences and backgrounds. In conjunction with the possibilities of online participation, we believe that this conference can make a substantial contribution to and diversify debates about global environmental justice.

We look forward to discussions about plural understandings of justice by exploring how different actors relate with the concept, and how they negotiate justice claims through space and time. In particular, we intend to discuss how the

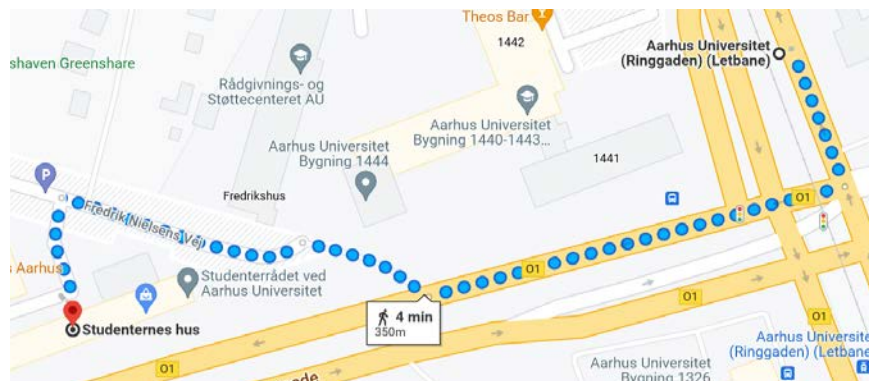
different temporalities and histories inherent to different notions of global justice play out in environmental and climate justice movements and how imperial/colonial pathways of extraction shape environmental justice claims and practices of transformative future-making. Furthermore, we intend to explore how to give form to (through narration, storytelling, performance, theories, video, writing) such histories and how stories – or other forms – can be assistive in breaking the course of environmental injustice.

**This conference booklet** includes the full program as well as all speakers' bios and abstracts. The program features good old-fashioned elements of academic conferences such as a keynote lecture, panels and roundtables alongside more experimental forms of participation such as performative workshops. Overall, we hope that the conference will facilitate diverse kinds of dialogues engender engagements across the boundaries between academia and civil society.

**The Network for Global Justice and the Environmental Humanities: Transformative Engagements between Academia and Civil Society (EHJustice)** is funded by the Independent Research Fund Denmark for a period from 2021-2023 and orchestrates a set of conversations on global environmental justice at the intersection of academia and civil society (focusing on activists and NGOs). It seeks to strengthen the environmental humanities in Denmark and its links to civil society, while also developing tools and concepts for a new public environmental humanities that connects Denmark to the world. Through the lens of global justice, the network seeks to probe and redefine the boundaries between scholarly and societal engagement by inquiring into new modes of intervention and by underscoring the real-world relevance of humanistic renderings of human-nonhuman entanglements in times of global ecological crisis. The network is grounded in two complementary ideas: 1) That the humanities would be theoretically enriched by more engagement with newly emerging forms of environmental civil society engagement and 2) That humanities scholars have much that they could be contributing to public environmental debates. The network is a collaboration between Aarhus University, Roskilde University and Aalborg University together with Danish and international partners. Network activities are coordinated by Astrid Oberborbeck Andersen, Georg Fischer, Heather Anne Swanson, Kristine Samson, Malayna Raftopoulos, Mikkel Fuyl Eskjær and Stefan Gaarsmand Jacobsen.

**Conference venue:** Studenternes Hus, Aarhus University, Building 1422, Fredrik Nielsens Vej 2-4, 8000 Aarhus C

**Public transport from Aarhus main station:** Letbane L2 northbound (direction Lystrup, Lisbjergskolen or Universitetshospitalet) to Aarhus Universitet/Ringgaden. From there it is a quick walk:



**Conference website:**

<https://arts.au.dk/en/ehjustice/view/artikel/ehjusticeconference2022>

**Registration:** <https://events.au.dk/globalenvironmentaljustice>

**Local organizing team:** Adam Custock, Andreas Beyer Gregersen, Georg Fischer, Heather Anne Swanson, Mathilde Knöfel

**Contact:** [ehjustice@cas.au.dk](mailto:ehjustice@cas.au.dk) / +45 871 62312 / +45 50201977

**For online participants,** there are two virtual conference rooms - [\[virtual room 1\]](#) and [\[virtual room 2\]](#). We use the videotelephony software Zoom. In the program, it is indicated in which virtual room each panel or roundtable will be live-streamed. An additional registration is required for each room in order to get access, but you only have to register once per room for the whole conference. We kindly ask online attendees to keep their microphones muted unless they would like to speak in the Q&A section. Questions can also be asked in the chat.

### **Conference dinner**

**Date and time:** Friday, 4 November, at 18:00

**Venue:** Café Mellefolk, Mejlgade 53, 1st floor, 8000 Aarhus C

**How to get there:** You can walk the 1.7 km from the conference venue (recommendation: follow a local and take the route through the Campus Park rather than along Randersvej); or take the southbound L2 and get off at Nørreport

**Price:** DKK 75 for guests (includes buffet and soft drinks), free of charge for speakers and organizers. Cancellations are allowed until Friday 28th of October. Sign up here:

<https://events.au.dk/globalenvironmentaljustice-conference-dinner>

## CONFERENCE PROGRAM

\* = online participation

All times are Central European Time (UTC+1)

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### Thursday, 3 November 2022

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**12:00-12:30 Registration**

**12:30-13:00 Welcome and opening words (Richard Mortensen Stuen - [\[virtual room 1\]](#))  
Georg Fischer & Heather Anne Swanson (Aarhus University)**

**13:00-14:15 Parallel Sessions**

Panel 1 (Richard Mortensen Stuen - [\[virtual room 1\]](#)): Environmental Justice Movements

Chair: **Bárbara Bastos**

**Zeina Moneer** (Suez Canal University, EG): Environmental justice movements in the Middle East and North Africa: discourses, outcomes and state-society relations

**Malayna Raftopoulos** (Aalborg University): In the defence of place: environmental justice and the anti-fracking movement in Argentina

\***Natalia Valdivieso-Kastner** (University of Manchester, UK): A greener faith: The Catholic Church and environmental justice

Panel 2 (Meeting Room 2 - [\[virtual room 2\]](#)): Landscapes of capitalism

Chair: **Eiko Honda**

**Jihan Zakarriya** (Aarhus University): Transimperialism and warfare ecology in contemporary Iraqi petrofiction

\***Gabriel Soyer** (University of Georgia, US): Matopiba's agricultural frontier as informed by agribusiness elites frames

**Uwe Skoda** (Aarhus University): Mining and resistance in a sacred landscape: Indigenous people and their deities in a former princely state in Odisha / India

**14:15-14:30 Coffee break**

**14:30-15:45 Parallel sessions**

Panel 3 (Richard Mortensen Stuen - [\[virtual room 1\]](#)): Water justice

Chair: **Astrid Oberborbeck Andersen**

**Louis Pille-Schneider** (University of Bergen, NO): Ana sama jën? [“Where is my fish?”] An emotional political ecology of sardinella absences, and the mobilization of women fish processors against blue grabbing in Senegal

\***Owain Lawson** (University of Toronto, CA): The carceral river: genealogies of environmental crime and Lebanon’s Litani river basin

**Anna Heikkinen** (University of Helsinki, FI): Climate change, mining and water justice struggles in the Peruvian Andes

Panel 4 (Meeting Room 2 - [\[virtual room 2\]](#)): Future-making from below (and above)

Chair: **Mathilde Knöfel**

**Mattias Borg Rasmussen & Maximiliano Navarrete** (University of Copenhagen): Imagining and contesting energy futures: the democratic promise of the socio-environmental assemblies of Patagonia, Argentina

\***Alex Standen** (Willamette University, US): Striking for Public Power: Workers, energy and the nationalization of Puerto Rico’s electrical grid, 1933-1941

**Gregers Andersen** (Aalborg University): Desperate science fiction: on how Musk, Bezos, Gates, and Google plan to escape socio-ecological collapse

**15:45-16:00 Coffee break**

**16:00-17:00 Keynote lecture (Meeting Room 2 - [\[virtual room 2\]](#))**

**John-Andrew McNeish** (Norwegian University of Life Sciences, NO): Stories of resource sovereignty: narratives of everyday politics and environmental justice in Latin America

**17:00-18:30 Virtual roundtable (Meeting Room 2 - [\[virtual room 2\]](#))**

Organized at the Pontificia Universidad Católica del Perú, Lima - Title and participants to be announced

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## Friday, 4 November 2022

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**8:30-10:00 Parallel sessions**

Panel 5 (Richard Mortensen Stuen - [\[virtual room 1\]](#)): Extractivisms and contestation

Chair: **Georg Fischer**

**Peter Leys** (Roskilde University): The sacrifice zones of the green transition: extractivism, resistance and local notions of justice

**\*Vladimir Pacheco Cueva** (Aarhus University): No closure! Community reaction to abandoned mines and their legacies

**Büşra Üner** (University of Bayreuth, DE): Defending nature: transformation of spatial and social relations through environmental activism in Turkey

**Arvid Stiernström** (Swedish University of Agricultural Sciences, SE): Mapping territorial narratives in a mining region: methodological discussion on the visualization of the production of territory 'from below' and 'from above' through GIS

Panel 6 (Preben Hornung Stuen- [\[virtual room 2\]](#)): More-than-human justice

Chair: **Kristine Samson**

**Marie Leth-Espensen** (Lund University, SE): Multispecies life at the sanctuary: prefiguration, ethics of care and rural politics

**Eiko Honda** (Aarhus University): Microbial justice of civilization theory in the (hi)story of Minakata Kumagusu, 1887-1892

**Martin Grünfeld** (University of Copenhagen): Troubling care at the museum and beyond

**\*Linda Lapina** (Roskilde University): Sensing kin with an urban marshland: embodied remembering as a gesture towards environmental justice

**10:00-10:15 Coffee break**

**10:15-11:45 Parallel sessions**

Panel 7 (Richard Mortensen Stuen - [\[virtual room 1\]](#)): Grief and ruins

Chair: **Brenda Chalfin**

**Rahul Ranjan** (Oslo Metropolitan University, NO): Grief in the Anthropocene: entanglements and disasters in the Himalayas

**\*Marianna Fernandes** (Graduate Institute Geneva, CH): Tales of the extractivist ruins: reflections on care as a method to conduct research in socio-ecological disasters and tell stories that matter

**Anne Xuân Nguyễn** (Université libre de Bruxelles, BE): Depoliticize to act? Tales of environmental (in)justice, grief and recognition in Agent Orange remediation

Panel 8 (Preben Hornung Stuen - [\[virtual room 2\]](#)): Other ways of knowing and possible dialogues

Chair: **Adam Curt Custock**

**Karin Louise Hermes** (independent researcher/collectivist storyteller, PH/DE): Spiralling forward in spacetime with comparative Indigenous metaphysics: non-linear histories and relationality for climate justice and "South-South" dialogues in the North

**Eugen Pissarskoi** (University of Tübingen, DE) & **Leiyo Singo** (University of Bayreuth, DE): Struggles for environmental justice resulting from disagreements about basic needs

**\*Michela Coletta** (Freie Universität Berlin, DE / University of Warwick, UK): Being-in-the-world: socio-ecological belonging in Amazonian storytelling

**Akvilė Buitvydaitė** (independent researcher, Copenhagen): The poetics of climate change and the politics of pain: Sámi social media environmental activism

### 11:45-12:45 Lunch

### 12:45-14:00 Parallel creative sessions

Richard Mortensen Stuen

12:45-13:30 **Eduardo Abrantes** (Roskilde University / University of Southern Denmark) & **Ida Marie Hede** (Aarhus University): A chorus becoming: welcoming difference and complexity through collective spoken word *[not live-streamed]*

13:30-14:00 **Kristine Samson** (Roskilde University), **\*Marcella Arruda** (A cidade precisa de você Collective, BR): Eco-commoning, food security and every day environmental justice in Brasilândia, Brazil Hybrid dialogue and discussion [\[virtual room 1\]](#)

Preben Hornung Stuen

12:45-13:45 **Bárbara Bastos** (University of Pisa, IT / Aarhus University): Reading out loud: an academic proxy plotting environmental justice (reading of a short story) [\[virtual room 2\]](#)

### 14:00-14:05 Break

### 14:05-15:35 Parallel sessions

Panel 9 (Richard Mortensen Stuen - [\[virtual room 1\]](#)): Climate Justice I

Chair: **Zeina Moneer**

**Anna Friberg** (Linköping University, SE): The de-temporalization of the future as a way of opening the present: conceptual perspectives on the language use of environmental justice movements

**\*Jonalyn C. Paz** (independent researcher, PH): Decolonizing climate displacement [tbc]

**Josephine Lau Jessen** (Lund University, SE): An experimental phenomenological study of a systems thinking & contemplative education approach to teaching climate change in educational settings

**\*Laura Bullon-Cassis** (Geneva Graduate Institute, CH): Planetary aspirations and communities of practice: youth climate activism at United Nations Climate Summits

Panel 10 (Preben Hornung Stuen - [\[virtual room 2\]](#)): Toxicities

Chair: **Malayna Raftopoulos**

**Tridibesh Dey** (Aarhus University): Plastics and plasticity: on complexities of space, time, harm, and sociomaterial practice

\***Loretta Lou** (Durham University, UK): The art of unnoticing: risk perception and contrived ignorance in China

**Martin Arvad Nicolaisen** (Aarhus University): Sustained waste: conflicts of environmental authority and responsibility at the Port of Tema in Ghana

\***Isabela Noronha** (Universidade Estadual de Campinas, BR): Claiming toxic lands: colonial residues in Brazil

**15:35-15:50 Coffee break**

**15:50-17:20 Roundtable (Preben Hornung Stuen - [\[virtual room 2\]](#)):** Art, history, and environmental justice: a critical dialogue

with **Nathalia Capellini** (Geneva Graduate Institute, CH), **Bárbara Marcel** (artist, Berlin, DE), **Clara Ianni** (artist, São Paulo, BR/Maastricht, NE) and **Lukas Becker** (Geneva Graduate Institute, CH)

**18:00 Dinner at Café Mellefolk**

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## Saturday, 5 November 2022

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**9:00-10:15 Parallel sessions**

Panel 11 (Richard Mortensen Stuen - [\[virtual room 1\]](#)): Conservationisms

Chair: **Andreas Beyer Gregersen**

**Anna Søe** (Aarhus University): Nature conservation and resistance on the Danish island of Læsø

**Marcia Clare Allison** (Aarhus University): The European Grey-Green Belt: the push-pull of iron curtain cultural heritage and nonhuman environmental justice needs in the neoliberal Anthropocene

**Sudeep Budhaditya Deb** (West Bengal Forest Service, IN): Natural resources, participation and communities: an hypothesized framework for a change hierarchy

Panel 12 (Preben Hornung Stuen - [\[virtual room 2\]](#)): Climate Justice II

Chair: **Tridibesh Dey**

**Andrew Crabtree** (Copenhagen Business School): The moral imperative to act unjustly



**\*Sourav Kargupta** (independent researcher, IN): Spivak's 'planetary': an idea of environmental justice attentive both to postcolonial and de-anthropocentric alterity

**Dayabati Roy** (University of Helsinki, FI): Unsettling environment: staking a claim to environmental justice in Indian Sundarbans

**10:15-10:30 Coffee break**

**10:30-12:00 Ritual/performative workshop** (Preben Hornung Stuen - *[not live-streamed]*)

Council of All Beings, with **Liene Jurgelāne** (new visions, Aarhus)

**12:00-13:00 Lunch**

**13:00-14:00 Documentary film screening & discussion** (Preben Hornung Stuen - *[not live-streamed]*)

"Arena" (2018, 33 min.) - Discussion with director **Ricardo León** (CO) and researcher/producer **Inge-Merete Hougaard** (University of Copenhagen)

**14:00-14:15 Coffee break**

**14:15-15:45 Virtual roundtable** (Preben Hornung Stuen - *[virtual room 2]*): **Eco-Pedagogies towards a Good Living Future Pedagogy**

with **\*Dan Baron Cohen**, **\*Manoela Souza** and **\*Camylla Alves** of the Rios de Encontro project (Marabá, BR)

**15:45-16:30 Final discussion** (Preben Hornung Stuen - *[virtual room 2]*)

## ABSTRACTS AND BIOS

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Thursday, 3 November 2022

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### Panel 1: Environmental justice movements

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#### Zeina Moneer

Zeina Moneer holds a PhD in environmental politics from Freiburg University in Germany. In 2014, she was a visiting scholar to the Institute of Social Ecology of Alpen Adria University in Vienna. In 2016, she worked as a postdoctoral fellow at the Research Institute of a Sustainable Environment of the American University in Cairo. In 2018, she was a Visiting Research Fellow to the Nordic Africa Institute in Sweden. In 2020, she was a Visiting Fulbright Scholar to the Department of Political Science of New Hampshire University in the USA. Her research interests include environmental movements, environmental justice, environmental communication, international policies of climate change negotiations and adaptation, and sustainability transition with a particular focus on the MENA region. In addition to her academic accomplishments, she collaborates with regional and international think tanks such as the Arab Reform Initiative and the European Institute for the Mediterranean. In addition, she works as a Freelancer Journalist writing for a number of Arabic newspapers and English blogs.

#### **Environmental justice movements in the Middle East and North Africa: discourses, outcomes and state-society relations**

In the wake of the Arab uprisings, numerous environmental movements emerged across the Middle East and North Africa (MENA), reflecting sub-national disparities and inequalities as well as changing opportunities for activism. There are three major observations regarding these movements. First, access to information, new tools of communication, growing aspirations for a 'better life' and the perceptions of change elsewhere raised frustration and discontent with bad governance, over-regulation, injustice, and repression in the region and pushed people to express their anger using social media platforms. Second, the consistent pressure of these movements challenged the discourse of the state and its apparatuses whereby the economic growth even at the expense of the environment and people's health is usually portrayed as a priority. Third, the language of protest led by the people's movements on the quest for environmental rights is acknowledged by the institutions of modern state (that supposed to ensure democratic values and safeguard citizenship), however this did not result in political and/or institutional changes in all cases.

In this regard, the objectives of this study are: to explore the main discourses that were developed by the different environmental movements in the region and how nature-culture are organically linked in the everyday struggles of the masses in these 'politically, socially and economically stratified' countries. ; to elicit how the eruption and proliferation of these environmental movements transform or reshape state-society relations and to investigate the outcomes of these movements and how they reflect the underpinning political economic context in the region's countries.

Considering social movements are too complex and multifaceted to be adequately grasped by any single method, multiple strategies of data elicitation will be used in order to address such intricacies. This is a qualitative study combining examining the previous related studies about environmental movements in the MENA region and in-depth face-to face and/or online asynchronous interviews with the member activists in these environmental movements and also concerned scholars, both individual and collective.

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### **Malayna Raftopoulos**

Malayna Raftopoulos is an Associate Professor of International Development and International Relations. She is also an Associate Research Fellow at the Human Rights Consortium, University of London, the Centre for Latin American and Caribbean Studies, University of London and the Centro Latino Americano Ecología Social, Uruguay. Her research is at the intersection of environmental politics, environmental governance, and human rights. It focuses on socio-environmental conflicts, environmental movements, the challenging scenarios and original perspectives that have emerged in relation to the environmental crisis, and the social and environmental impacts of the climate change mitigation strategies.

### **In the defence of place: environmental justice and the anti-fracking movement in Argentina**

The proliferation of struggles against environmental damaging activities and

environmental threats has been accompanied by a resurgence in interest in the concept of place and the defence of constructions of place. In the context of Argentina, anti-fracking movements have mobilised in defence of place, driven by environmental justice concerns. Taking the work of Schlosberg as the point of departure, this paper exams how how claims of (in)justice are linked to broader social, political, and economic processes as well as environmental harms, laws, and regulations. Furthermore, the paper takes a multifaceted approach to environmental justice by spatially extending the conceptualisation of justice beyond individual human beings to community-level and the also nonhuman natural world but also temporally, by examining how collective memories shape current struggles.

### **Natalia Valdivieso-Kastner**

Natalia Valdivieso-Kastner has a Master in Social Anthropology by FLACSO-Ecuador and has developed various research projects in the Ecuadorian Amazon mainly focusing on identity and cultural ecology of indigenous territories and the extractive industry. She is currently doing a PhD in Social Anthropology at the University of Manchester. Her doctoral thesis looks at the intersections of religion and political ecology in the context of the integration of ecological frameworks in the social doctrine of the Catholic Church. Her research interest are: political and cultural ecology, ecotheology, and Amazonian indigenous peoples.

#### **A greener faith: The Catholic Church and environmental justice**

My research looks at the intersections between religion and political ecology. During my fieldwork (2019-2021) I followed a group of Catholic missionaries in the Northern Ecuadorian Amazon where frictions between the extractive industry (oil, mining, and agribusiness) and indigenous territories shape the social, ecological, and political landscape of everyday life. This study takes place in the context of the publication of the encyclical *Laudato Si: On the care of our common home* (2015) which placed environmental care at the foreground of theological debates and the Catholic

Church's social agenda. The Synod of the Pan-Amazon celebrated in October 2019 and the papal exhortation *Beloved Amazon* (2019) envisage the Amazon as a theological locus, a particular site for God's revelation to humankind that champions universal stewardship against its constant plundering by various forms of voracious capitalism, mainly in the form of the extractive industry. Key to these frameworks is the concept of ecological spirituality.

In this paper, I draw on two case studies to examine the pragmatic effects of ecological spirituality in construing environmental justice. The first event is an oil spill occurred in April 2020 that dumped 15,800 oil barrels in the rivers. Alongside NGOs and indigenous organisations, the local church filed a lawsuit against the Ecuadorian state and oil companies. The second one is the extensive campaign to suppress gas burners led by Brother T since 2017, which obtained a favourable verdict from the National Constitutional Court in 2021. I suggest that for ecological spirituality to become a long-term strategy and encourage responsibility for the commons, it requires positioning in the political arena where coalitions with actors in the secular domain are crucial to move forward claims for environmental justice.

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## Panel 2: Landscapes of capitalism

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### **Jihan Zakarriya**

Jihan Zakarriya is assistant professor at Aarhus University. She completed a PhD in English literature at Cardiff University where she compares South African and Palestinian resistance literature from a postcolonial, contrapuntal perspective. In her postdoctoral research, Jihan explores ecocritical theory and literature, with a specific focus on interconnections between environmental, political and gender violence in Arabic literature and culture.

### **Transimperialism and warfare ecology in contemporary Iraqi petrofiction**

This paper examines the interdependence of the concepts of oil, justice and warfare ecology in three contemporary Iraqi novels of petrofiction from a trans-imperial perspective. The three novels are Betool Khadairi's (*Absent*, Ghāyab 2005), Ahmed Saadawi's (*Frankenstein in Baghdad*, *Frankenstein fi Baghdad* 2013) and Khodair Faleh al-Zaidi's (*Question Hotel*, *Fondok Question* 2015). The paper investigates how Khadairi's *Absent*, and Saadawi's *Frankenstein in Baghdad* examine environmental violence and wars in contemporary Iraq, the role oil and resources play in this, and its impacts on Iraqi people and landscape as examples of planned warfare ecology. Although trans-imperialism is a protean concept still to be fully defined, I use it here to refer to interactions, deals

and exchanges between Western (neo) imperial powers as well as emerging regional (neo) imperial actors in the Middle East, that all share similar violent practices, and discriminatory distribution of wealth and resources for control. Moreover, Gary Machlis and Thor Hanson define warfare ecology as the examination of warfare's stages, outcomes and ecological impact. Machlis and Hanson suggest that the broader taxonomy of warfare includes three stages: preparations for war, war (violent conflict), and postwar activities. Each stage of warfare includes several key elements such as military, infrastructure, and governance (2008, 730). Taking a cue from Machlis and Hanson's definition of warfare ecology, the paper analyses the ways Khadairi's *Absent*, Saadawi's *Frankenstein in Baghdad* and al-Zaidi's (*Question Hotel*, *Fondok Question* 2015) represent and relate the human and ecological impacts of consecutive wars on Iraqi people's relationships, resources and perceptions of justice. It argues that the European-American military interferences in Iraq not only maintain ethnic fights and conflicts, but also give regional (neo) imperial powers and structures the chance to emerge and dominate. For instance, Turkey and Iran intervene in Iraq hunting for oil, water and control, while armed Islamists like ISIS and Jihadists strengthen their power and control over resources in these countries.

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### **Gabriel Soyer**

Gabriel Soyer is Ph.D. Student in Political Science and International Affairs at the University of Georgia (UGA), specializing in Comparative Politics and Political Methodology. He is affiliated with the Brazil Natural Resource Governance Initiative at UGA.

#### **Matopiba's agricultural frontier as informed by agribusiness elites frames**

The Cerrado biome has become a hotspot of capitalist agriculture in Brazil in recent decades. Within the Cerrado biome, Matopiba's (acronym for Maranhão, Tocantins, Piauí, and Bahia Brazilian states) agricultural frontier has been at the center of scholarly, political, and activist debates since its establishment in 2015. However, how actors directly involved in the agribusiness sector in Brazil perceive indigenous and traditional populations and communities, contest environmental regulation, and justify the expansion and intensification of capitalist agriculture has yet to be studied. How have the elites of agribusiness movements been framing the

establishment of Matopiba and what are its consequences for environmental justice in Brazil? This study analyses trends in how two important organizations for the agribusiness section frame Matopiba as a (un)contested agricultural frontier, namely the Confederation of Agriculture and Livestock of Brazil (CNA, in Portuguese) and Parliamentary Agricultural Front (FPA, in Portuguese). The analysis is based on text collected from more than 100 news stories on the organization's official websites, from 2015 to 2022. I rely on Text as Data framework to represent and visualize the findings, and qualitative analysis to make sense of the findings. This evidence helps clarify how the capitalist agricultural development project is framed by elites and how they try to undermine environmental justice claims and the diversity of rural livelihood and landscapes in the Brazilian Cerrado. This study adds to the emerging activist-scholar scholarship focused on analyzing agribusiness elites and offers alternatives based on environmental justice.

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### **Uwe Skoda**

Uwe Skoda is an anthropologist with a regional specialization in India. His research focuses on political anthropology including state transformations, kingship and issues around democracy on the one hand and visual culture especially photography on the other hand. While he has worked on different parts of India, particularly middle and eastern India, lately he has developed an interest in the study of visual systems and visible culture as well as circulations of

images and objects beyond India which led to a recently launched FKK project "Constructing the Ocean. Indian Ocean Infrastructures and Thick Transregionalism". Uwe is an associate professor for Indian/South Asian Studies at the Department of Global Studies at Aarhus University.

### **Mining and resistance in a sacred landscape: Indigenous people and their deities in a former princely state in Odisha / India**

The paper presents a case study from central-eastern India, i.e. from a former kingdom, nowadays a sub-district in Odisha, which is rich in mineral resources and predominantly populated by communities classified by the Indian state as “Scheduled Tribes” – communities deserving a privileged position in a system of positive discrimination to undo historical injustices. However, the area has undergone a rapid transformation with new mines and sponge iron factories beginning to mushroom in the

vicinity over the last 15 years. And it is this phase of an accelerated industrialization especially tied to a mining boom which has led to massive ecological consequences. It also increasingly threatens not only to uproot and displace an indigenous population, but also has an impact on an existing yet somewhat declining sacrificial polity around local deities. The paper explores how the landscape is understood as abode of deities and thereby as a sacred landscape, how resistance to the transformations is recurring to the threat to the deities and how older alliances dating back to the pre-independence period are reaffirmed and reinvigorated in a struggle for justice.

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## **Panel 3: Water Justice**

### **Louis Pille-Schneider**

Louis Pille-Schneider is a PhD Fellow in Social Anthropology at the University of Bergen (Norway) within the SEATIMES project. Anchored in multispecies anthropology, political ecology, and environmental history, his research is concerned with the transformation(s) of sardinella-human entanglements in Senegal. Sardinella is a small pelagic fish whose migratory route off West Africa spans the Atlantic waters of Morocco, Mauritania, Senegal, and The Gambia.

### **Ana sama jën? [“Where is my fish?”] An emotional political ecology of sardinella absences, and the mobilization of women fish processors against blue grabbing in Senegal**

This article contributes to the literature on emotional political ecology by analyzing

the concerning absences of sardinella in West African Atlantic waters and the material/subjective implications for the women that have been processing this fish for decades along the Senegalese coastline, as well as their mobilization against unfolding blue grabbing processes. Sardinella is a small pelagic fish whose migration off West Africa spans the waters of Morocco, Mauritania, Senegal, and The Gambia. For Senegalese fisherfolk, the entanglement with the species started with the state-led modernization of the artisanal fleet after Senegal gained its independence from French colonial powers in 1960. Over the past half-century, encounters with development further considerably transformed the Senegalese postcolonial seascape, where unequal power

relations over the ocean continue underpinning the slow violence of marine extractivism. Once caught off Senegal, sardinella is exported from coastal fishing towns to inland regions, to other West African countries, and increasingly to affluent countries in the form of fish meal/oil used for feeding farmed fish and other animals. Yet, as the absence of sardinella at sea is threatening woman labor and food security, tales of a brighter past emerge among fish processors. After presenting the history of artisanal fish processing at two major Senegalese processing sites, and the multispecies communities that came into being there over time, the article provides an

overview of the diverse processes of accumulation that transform the relations between fish processors and sardinella. The article continues with presenting how the emotional dimensions – including a form of solastalgia – of the socioenvironmental conflict over sardinella, and their consequences for affective labor, shape the resistance of women fish processor against blue grabbing in Senegal. The article concludes that an emotional political ecology lens can contribute understanding situated struggles for environmental, and indeed multispecies justice, among disenfranchised human and more-than-human populations.

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### **Owain Lawson**

Owain Lawson (he/him) is a historian of environment, development, and social movements in the modern Middle East. He is currently SSHRC Postdoctoral Fellow in the Department of History, University of Toronto and Co-Editor of Arab Studies Journal. Owain received his PhD in History from Columbia in 2021 and holds degrees from the American University in Cairo and Concordia University (Montréal). In 2021–22, he was Visiting Assistant Professor of History at Oberlin College. He is a founding member of the Jadaliyya environment page editorial collective.

### **The carceral river: genealogies of environmental crime and Lebanon's Litani river basin**

In 2019, the Office National du Litani (ONL), the Lebanese agency that manages the Litani River basin, demolished hundreds of informal homes and forcibly displaced thousands of

Syrian refugees. The Litani became notoriously polluted after 2000, and, since 2011, home to informal but heavily policed Syrian refugee camps. The demolitions contributed to the ONL's campaign against "environmental crimes," which included legal actions against polluting factories, municipalities, and agribusinesses. Some lauded this campaign for rejuvenating Lebanese environmental law and holding polluters accountable. But accountability has only applied to Litani basin communities and targeted the basin's most vulnerable for punishment.

Who does the ONL protect the river for, if not river basin communities? And what exactly is the "environment" the law protects? This paper is a historical genealogy of "environmental crime" in Lebanon. It argues that the "environment" the ONL protects are power relations over an arrangement of nature, technology, and political economy they



themselves constructed. It traces how Lebanese environmental law co-emerged with urban-centric infrastructure development to sustain these power relations.

Between 1954–65, the ONL supervised a World Bank project to develop the Litani River. The infrastructure they installed generated hydroelectricity for the capital, Beirut, by diverting water from peripheral communities. After 1965, environmental legislation helped the ONL weather challenges from Litani communities seeking to regain popular sovereignty. Recent plans to redevelop

the Litani to provide drinking water to Beirut and South Lebanon prompted the ONL to pivot to cleaning the Litani and rejuvenating environmental law. The ONL's recourse to coercive force is consistent with their history of monopolizing the river as an energy resource and denying basin communities' sovereignty. The historical constitution of "environmental crime" in Lebanon permits governing institutions to avoid accountability for their long-term role in making Lebanon uninhabitable and criminalizes the country's most vulnerable rural communities.

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### **Anna Heikkinen**

Anna Heikkinen is a doctoral researcher in Global Development Studies at the University of Helsinki. Her current research focuses on water conflicts and climate vulnerabilities in the Peruvian Andes.

### **Climate change, mining and water justice struggles in the Peruvian Andes**

This article examines the role of climate change and mining in water conflicts in Peru. It explores two different conflicts over water in the Cunas River watershed in the Central Highlands. Azulcocha mine and Yanacocha water reservoir have provoked disputes over water access between the upper and lower Cunas residents for decades. The disputes have been fueled by contradicting claims of

state authorities, politicians, and mining companies. Water conflicts are often addressed as power imbalances between the state or corporations and the local communities. Here, I seek to expand the analysis towards plural water justice realities. I explore the multiple and overlapping water justice claims in the water disputes, and how these are shaped by recent socio-environmental pressures in the Andean waterscapes. The article shows the impacts of climate change and mining have pushed local residents to reconfigure existing political alliances to secure access to water. These new alliances have mutually reshaped conflicting water justice claims, resulting in deepening of the water disputes.

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## Panel 4: Future-making from below (and above)

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### **Mattias Borg Rasmussen**

Mattias Borg Rasmussen is associate professor at the Department of Food and Resource Economics. His work focuses on struggles over territories and resources in Peru and Argentina. Rasmussen is currently PI of the FKK funded project Leaks, which looks into the production of political spaces around sites of extraction in Latin America.

### **Maximiliano Navarrete**

Maximiliano Navarrete is a teacher of history and a student at the Universidad Nacional de Comahue in Neuquén, Argentina. In addition to his interest in 'acceleration', Navarrete has served as field assistant to Rasmussen in the Leaks project.

### **Imagining and contesting energy futures: the democratic promise of the socio-environmental assemblies of Patagonia, Argentina**

Frontier dynamics and frontier imaginaries continue to shape the future of Patagonia by entangling resource control and spatial control to the control of the local people. Current Patagonian frontier imaginaries revolve around the provision of energy, but with an awkward coexistence of fossil fuels and renewables. It is within this context of competing energy futures, both with their territorial imprints and democratic deficiencies that the so-called socio-environmental assemblies have

emerged in small and large settlements across the vast territories of Southern Argentina. More than a simple rejection of extractivist projects, in all their diversity the assemblies provide a proposal for how to rethink democratic participation based on a combination of resurgence, art and education. This paper chronicles the emergence of the socio-environmental assemblies in the Patagonian province of Neuquén, home to conventional and unconventional oil and gas fields and expanding its energy portfolio to include hydropower, wind and even green hydrogen. We discuss how the socio-environmental assemblies seek to rescale public deliberation by emphasizing the ties between community and territory. Through the production of art, place-based storytelling, and the horizontality of decision-making, they employ a resurgent politics that is about caring, relationality, and emotion. In this sense, we argue that the socio-environmental assemblies actively work to unsettle the inherent coloniality of environmental decision-making, democratizing access to information and pluralizing the political decision-making by drawing hitherto excluded political forms into the realm of politics. The socio-environmental assemblies thus contest the dominant energy futures of Patagonia by insisting that they cannot be crafted in the image of a frontier imaginary that portray these territories as empty, vacant and idle.

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### **Alex Standen**

Alex Standen, Visiting Assistant Professor of Environmental Humanities at Willamette University (Oregon, USA), is an interdisciplinary scholar of the environment in Latin America and the US. Alex holds a PhD in Environmental Studies from the University of Colorado Boulder (USA) and an MA in Latin American Studies from Tulane University (USA). His research blends environmental history, political ecology, environmental justice, and labor studies. He is specifically interested in the transnational land reform movements that flourished in Latin America and the US during the New Deal period.

#### **Striking for public power: workers, energy and the nationalization of Puerto Rico's electrical grid, 1933-1941**

In the summer of 2021, major parts of Puerto Rico's public electrical utility, called PREPA, were turned over to LUMA Energy, a private energy consortium based in North America. To protest privatization, PREPA's workers walked off the job and were joined by thousands of other workers and energy consumers who flocked to the streets to call attention to energy injustice. The strikers challenging LUMA built on a long history of class struggle in shaping Puerto Rico's energy systems. PREPA, the public system that organized workers sought to preserve, was in fact forged in the streets, borne

out of a wave of public pressure from workers and consumers. In 1933-1934, transportation and electrical workers went on strike and organized boycotts to protest an energy regime that was privately controlled, expensive, and inaccessible to most Puerto Ricans. After walking off the job, strikers scattered broken glass on roads and clipped electrical wires to paralyze Puerto Rico's energy economy. In the years that followed, the Puerto Rican and federal governments made major investments in public hydropower, began buying up existing private power utilities, and eventually created an island-wide public electrical utility in 1941, which was later rebranded as PREPA. I argue that this energy transition was pushed forward in critical ways by the workers who disrupted Puerto Rico's energy economy in 1933-1934. This project compels us to consider how reframing the history of energy transitions as bottom-up, people-driven transformations can help catalyze and inform present-day movements for environmental and energy justice. Further, by drawing from a more-than-human lens to describe the human and non-human forms of energy that powered Puerto Rico's economy, this talk sheds light on the unique capacity of workers to obstruct and dismantle existing energy systems and build momentum for new ones.

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### **Gregers Andersen**

Gregers Andersen is assistant professor in environmental humanities at the Department of Communication and Psychology, Aalborg University. He is the author

of the monograph *Climate Fiction and Cultural Analysis. A New Perspective on Life in the Anthropocene* (2020) and has published articles in several journals on

how literature, film, and philosophy can shed light upon human and non-human conditions in the Anthropocene.

**Desperate science fiction: on how Musk, Bezos, Gates, and Google plan to escape socio-ecological collapse**

With the early 2020s fostering an array of intensified climate-driven catastrophes, the fundamental question is now how humanity will respond to its irreversible and impending transgressions of key climatic and eco-systemic tipping points. In view of the fact that these transgressions risk triggering a domino effect of socio-ecological collapses, this paper claims that the most likely answer is that the world's most powerful organizations, governments, and businesses will increasingly resort to 'desperate science fiction', that is, to more and more drastic techno-optimistic ventures. More precisely, the paper will demonstrate how these ventures are liable to manifest as 1) exit strategies i.e. as fanciful plans of leaving Earth and settling on other planets, 2) major geoengineering schemes in which the Earth System becomes the object of terraforming, and 3) attempts to manipulate human behavior via big data

i.e. via the algorithmic governance of environments. The paper will substantiate this claim by referring to plans recently put forward and financially supported by Elon Musk, Jeff Bezos, Bill Gates, and Google. This will entail a critical analysis of desperation as being the main sentiment of some of the world's richest and most powerful entrepreneurs and businesses and therefore also as key to understanding environmental justice. One of the major problem with desperate science fiction is thus that it siphons attention away from important democratic conversations about which degrowth-models societies across the planet should pursue and seek to develop. When desperate science fiction gains traction it delays and derails these democratic conversations, opening the door to ever more radical techno-optimistic ventures. In order to leave this spiral, it is therefore necessary to abandon the hope that fundamental political, economic and cultural transition processes can be avoided. The paper claims that this will require clearly seeing the desperate science fiction advanced by Musk, Bezos, Gates, and Google for what it is: a deceptive attempt to preserve a deeply unjust and destructive economic system.

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**Keynote lecture**

**John-Andrew McNeish**

John-Andrew McNeish is Professor of International Environment and Development Studies at the Norwegian University of Life Sciences. McNeish has worked on issues of indigenous peoples politics, rights and resource politics in Latin America for over twenty years. He is the

author of multiple works including *Sovereign Forces: Everyday Challenges to Environmental Governance in Latin America* (Berghahn Books 2021).

### **Stories of resource sovereignty: narratives of everyday politics and environmental justice in Latin America**

In this presentation I summarize key stories of popular and indigenous sovereignty collected in my recent book. By placing emphasis on the complex intertwined relationship between natural resources and diverse claims to sovereignty, I have attempted to reveal backstory of contemporary resource contestations in Latin America and their positioning within a more extensive history of extraction and social exclusion in the region. I furthermore propose that by adopting *resource sovereignty* as an analytical lens it is possible to better understand the historically contested and conjoined material and social

nature of natural resources. Resource sovereignty moves away from the idea of supreme authority in a defined geographic territory, recognizing instead the multiple attitudes, ontologies, identities, economic claims, and competitions that jockey for power. Here institutions are the outcome not just of acts of design, but of long-term acts of bricolage whereby indigenous and peasant communities write themselves back into the history of state-formation and transform understandings of the environment and justice within it. Such appreciation of appreciation of the depth and complexity of resource conflict and contestation, provides better insight not only of their drivers and articulations, but importantly of routes to resolution - or at least avoidance of unnecessary violence.

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### **Virtual roundtable**

Organized at the Pontificia Universidad Católica del Perú, Lima - Title and participants to be announced

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## **Friday, 4 November 2022**

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### **Panel 5: Extractivisms and contestation**

#### **Peter Leys**

Peter Leys' PhD research is based on extensive experience of working in natural resource conflict transformation in the Peruvian Andes. His PhD is on three cases of failed investments and successful anti-mining mobilizations that he has studied as struggles of defining the value of land. Today he teaches

social science at Roskilde University and his research interests are on extractivism and especially the boom in investments in "transition minerals", required for fossil free energy, and the contradictions, conflicts and new inequalities this entails.

### **The sacrifice zones of the green transition: extractivism, resistance and local notions of justice**

Paradoxically, the on-going shift to green energy requires an increase in mineral extraction. This presents a dilemma: in order to save the planet from pending climate catastrophe, we must expand the extraction of minerals. The world bank calls it the boom in climate smart minerals. Critical scholars however, define this as *green extractivism*, highlighting the continuities between previous extractivist policies. Extraction is the necessary sacrifice for the planet not to boil over. One of the founding works of environmental justice by Steve Lerner, *Sacrifice Zones*, sheds light on the mobilizations of poor and people of color in the USA, who have born the brunt of exposure to chemical pollution, and struggles against local environmental

degradation. This paper draws on Lerner's work to shed light on the current mineral dependence of the green transition and, hence, the sacrifice zones of the global change from fossil fuels. One of these zones is the Peruvian Andes. This paper argues that other than a fatalistic theological concept, sacrifice can also be a mobilizing element in struggles against extractive projects. Building on extensive fieldwork in the Andes, this paper argues that struggles for land against extractive projects, invoke sacrifice as a distinct political relation to land. Sacrifice is linked to land and struggles and form the bedrock in local understandings of justice. By focusing on local forms of resistance to extraction in the Peruvian Andes, I will explore the relation between green extraction, sacrifice, justice and resistance.

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### **Vladimir Pacheco Cueva**

Vladimir Pacheco is currently Associate Professor in Governance and coordinator of the internships programme at the Department of Global Studies in the School of Culture and Society, Aarhus University, Denmark. Vladimir teaches in the Masters of International Studies and his research interests include local governance mechanisms, economic policy prescriptions and socioeconomic impacts of resource extraction in Latin America, Oceania and Greenland. Before this position, Vladimir held project management roles in Australia at the Foundation for Development Cooperation, the Centre for Social Responsibility in Mining and consulting firm WorleyParsons. His latest publication is a co-authored article in the journal

Environmental Policy and Law titled "Australia: Regulatory, Human Rights and Economic Challenges and Opportunities of Large-Scale Mining Projects: A Case Study of the Carmichael Coal Mine".

### **No closure! Community reaction to abandoned mines and their legacies**

In 2006, after almost a century of extraction and a final expansion attempt, the Commerce Group Corporation (CGC) abruptly ceased operations at the San Sebastián mine in Eastern El Salvador. Years later, after losing a legal battle against the Salvadorean state at an international investment tribunal, CGC definitively abandoned the mine, without remedying the damage it

caused to the inhabitants of the area and to the country.

This paper details the most important findings of a study, recently carried out, by environmental organizations and Aarhus University which examines the impacts that the San Sebastián mine caused (and continues to cause) to the residents of the area. In environmental terms, the damage caused by the acid mine drainage that affects the San Sebastián River is severe and its remediation requires an investment that the country cannot afford. The impact is such that it affects economic dimensions since the population cannot make full use of river water and only partial use of water from wells in the area. On the other hand, artisanal miners, product of labor inequality in the area, continue to defend their identity as miners and their right to

own the land they inhabit. And above all this we find a weak state with little capacity to deal with environmental legacies, social inequalities and gang violence that prevails in the area.

Through a multidisciplinary methodology, it is possible to say that the negative impacts encompass the dimensions alluded to by, among others, Adelman and Hershberg (2007), Thorp and Bergés (2009) and Laparra et al (2007). The paper concludes that the historical features of this mine and its environmental, social and economic legacies are emblematic, not only of the predatory economy that prevails in Latin America, but also of the way in which the state contributes to the reproduction of relations of inequality that are a reflection of the history of this Central American country.

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### **Büşra Üner**

Büşra is a doctoral researcher at the Global Political Sociology Department of the University of Bayreuth. Her research focuses on environmental justice, social movements, mining conflicts, corporation responsibilities, and gender. She completed her B.A. and M.A. degrees at the Sociology Department of Boğaziçi University in Istanbul, Turkey. For her M.A. thesis, funded by The Green Political Foundation Ecolarship scholarship awarded by Heinrich Böll Stiftung, she compared the Cerattepe (Artvin) anti-mining movement with the Kirazlı (Çanakkale) anti-mining movement in Turkey by focusing on a different understanding of environmentalism and its effects on the organization of environmental movements. After her M.A. study, she worked in a civil society

organization, namely the Center for Spatial Justice in Istanbul. Her studies in the civil society organization focused on business and human rights to understand the responsibilities of the corporations in the emergent mining conflicts, anti-hydroelectrical power plant struggles, and the struggles against mega projects in Turkey. Since September 2022, she is continuing her academic works at the Global Political Sociology Department of the University of Bayreuth.

### **Defending nature: transformation of spatial and social relations through environmental activism in Turkey**

In the last decade, the number of environmental movements that emerged in opposition to the mining

projects increased dramatically following the rising pressure of the government, the amendments regarding the mining laws and legislation, and the designation of the new mining areas throughout Turkey. Many of these movements have been organized through similar mobilization strategies like the vigil protests to defend the area. Yet, these strategies have substantially changed the ways in which the local actors communicate and ally with each other to sustain the movement. To analyze the organization and mobilization strategies of environmental movements in Turkey, through one-month field works in both regions, I made a comparison between the Cerattepe (Artvin) anti-mining government and the Kirazlı (Çanakkale) anti-mining environmental movement with the questions of how a local community sustains grassroots activism and how the geographical and historical qualities of a place impact the alliances among diverse actors and organization and mobilization of environmental movements. In this vein, I mainly focused on different understandings of environmentalism, its effects on the organization of environmental movements, and the ways in which the local inhabitants can forge alliances or not. I argued that when the local actors create a place-based

struggle as a part of the organization of an environmental movement it is more likely to sustain grassroots activism through a common ground and diverse alliance like the Cerattepe case. In contrast, the geographical position of the Çanakkale is conducive for the emergence of a new environmentalist group in the province leading to a conflict among different groups of inhabitants. Therefore, they could not create a collective identity for a sustainable environmental movement. So, I showed that the geographical characteristics of the city lead to the emergence of new kinds of environmentalism, namely “environmentalism of the urbanite,” which can sometimes adversely affect collectivity and grassroots movement. Also, I emphasized that the history of the place contributes to maintaining environmental movement through democratic and participatory decision-making processes. Lastly, this research revealed that knowledge production as a form of mobilization was an important strategy to create social movement space in the city and strongly ally diverse actors of the movement under an umbrella organization to maintain grassroots environmental movement.

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### **Arvid Stiernström**

Arvid Stiernström is a PhD candidate at the Swedish University of Agricultural Sciences, Department of Urban and Rural Development. His research focuses on mining initiatives in northern Sweden and how these transforms people's relation to land and government and their own communities.

### **Mapping territorial narratives in a mining region: a methodological discussion on the visualization of the production of territory ‘from below’ and ‘from above’ through GIS**

Maps and mapping have long been part of how states lay claims to and assert



control over land or, to put it another way, mapping is a method of state territorialization. In the area of mining, maps are used to visualize claims to land and make manifest rights to a specific land use i.e., mineral exploration and extraction. This paper concerns the use of GIS to visualize 'from below' and 'from above' processes of territorialization by mapping *territorial narratives* relating to three mining projects in Sweden. Tracing the ways actors produce and mobilizes narratives about land and space helps us understand territorializing practices and see how territory is produced through intersecting actions of a multiplicity of actors. Rather than focusing on territory as the outcome of state power acting on space or on the countermeasures taken by actors reacting to state territoriality, territorial narratives bring in a multiplicity

of territorializers, joined in that they all make claims to space, or to be more precise, to land. Narratives used by state actors, villagers, mining company representatives, reindeer herder and anti-mining activists produces sometimes joined, sometimes overlapping, and sometimes juxtaposed territorial configurations on the same land. I explore how GIS can be used to relay or visualize territorial narratives that rarely are included in 'mapping from above' by bringing stories of belonging and ways of being with the land into GIS maps. Through GIS I attempt to make visible claims to land that otherwise might be hidden, ignored, or glossed over in formal deliberations over land use. In so doing, I investigate how GIS can be used to help us think about land rights in different and more just ways.

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## Panel 6: More-than-human justice

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### Marie Leth-Espensen

Marie Leth-Espensen is a doctoral candidate at Lund University. Marie's research concerns human-animal relations, multispecies ethnography and the ethics and politics of care. She is a member of the Network for Critical Animal Studies at Lund University.

#### **Multispecies life at the sanctuary: prefiguration, ethics of care and rural politics**

What images of multispecies life emerge from practices of sanctuary-caregiving in a time of anthropogenic extinction and environmental degradation?

Based on fieldwork conducted at two Farmed Animal Sanctuaries (FASes) in rural Denmark, I delve into the embodied, situated, and multispecies care unfolding in the context of sanctuary-making. When engaging with the everyday practices of FASes, it is difficult to ignore how this work is being done at a time significantly marked by the devastating consequences of ecological overshoot on a global scale. As much critical thinking and scholarship is directed towards how humanity can come to terms with its destructive patterns, sanctuary caregivers focus on a group of animals completely separated from prevailing discourses of 'nature.' In this

paper, I contemplate how caring for formerly farmed animals opens up largely neglected sites for more-than-human flourishing in a time of anthropogenic problems – namely, that of ‘domestic spaces’ entrenched in agricultural and rural landscapes. Moreover, in suggesting sanctuary-

caregiving as a disruptive site for rethinking ethics and politics beyond the binary categories of ‘nature and culture,’ ‘wild and domestic,’ I propose how sanctuary-making engages past, present and future (hi)stories of human-animal entanglements, affects and landscapes.

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### **Eiko Honda**

Eiko Honda is an Assistant Professor of Japanese Studies at the Aarhus University who specializes in the intellectual history of modern Japan. Her historical research interrogates boundary-defying works and (inter-)actions of Japanese scientist-polymaths whose epistemologies do not conform to the model of ‘civilisational progress’ led by the vision of human domination over non-human ‘nature.’ Forthcoming and recent publications include “Minakata Kumagusu and the Emergence of Queer Nature: The Civilisation Theory, Buddhist Science and Microbes, 1887-1892” in *Modern Asian Studies* (forthcoming); and “Undoing the Discipline: History in the Time of Climate Crisis and COVID-19” in *Journal for the History of Environment and Society* (2020).

#### **Microbial justice of civilization theory in the (hi)story of Minakata Kumagusu, 1887-1892**

The paper reveals the historical paradigm of civilization theory behind one of the first ‘environmental activism’ in modern Japan, led by the naturalist-

polymath Minakata Kumagusu (1867-1941) in the aftermath of the Russo-Japanese War (1904-1905). Its emergence traces back to the late 1880s, the period that epitomised the Meiji government’s effort to ‘civilise’ through Westernisation, driven by the social Darwinian vision of the survival of the fittest. During this period in America, ideas of civilisation theory informed by the very antithesis of the Meiji regime’s understanding surfaced in life and work of young Kumagusu. He imagined a “different kind of civilisation” as he re-examined the nature of social evolution in microbes by turning to Sino-Asian derived knowledge of his home region Kii, Japan. Buddhism, persecuted by the Meiji regime, most notably enabled his scientific enquiry, while *honzōgaku* (Chinese natural studies), Chinese historiography, and Confucianism enabled his understanding of historical past that justified the narrative of how human society ‘civilised.’ What interconnected all of these was what the author argues as queer nature: the basis for truths whose ontological and experiential qualities resembled the non-binary biology of the microbe slime mould.

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### **Martin Grünfeld**

Martin Grünfeld is Assistant professor in Metabolic Science in Culture at the NNF Center for Basic Metabolic Research and Medical Museion at the University of Copenhagen. His research focuses on museum ecologies especially questions about disposal, value, heritage eaters and decay in relation to conservation practices and other ways of caring. His research is shaped by posthumanities and new materialist theories and particularly the notion of metabolism understood as the material exchanges and environmental exposures across objects, bodies and environments. He has published widely and recently his research has turned into the experimental exhibition *The Living Room* at Medical Museion.

### **Troubling care at the museum and beyond**

At museums caring usually means saving; careful preservation practices attempt to sustain artefacts across intergenerational timespans. But what if we take a cue from DeSilvey's call to move beyond our inclination to save at all costs and develop ways of *caring beyond saving*? Drawing on my collaboration with artists and conservators in the development of a trans-disciplinary site for exploring decay – *The Living Room* at Medical Museion – I explore posthuman modes of caring that

embrace processes of decomposition and invite heritage eaters (such as fungi and larvae) to participate in our careful engagements. I focus specifically on our work with Wax worms that are avid plastivores capable of metabolizing soft plastic materials. Yet exploring our work with Wax worms unsettles our careful engagements and multiply what it means to care at the museum and beyond. In the paper, I develop a chronological yet chronically uncertain story of troubled, ambivalent and uncertain modes of caring. The unstable choreography of care I unfold here begin as concrete stories of moments when we were working with wax worms to localize the specificities of our engagements in space and time. As I follow the different steps in our process to host wax worms from home cultivation to museum installation and artistic performance, these different contexts reveal multiple objects of care simultaneously present (not just worms, but also institutions, buildings, selves and environments) and intertwined, yet temporally differentiated modes of engagement (as nurturing, hosting, responding, noticing, controlling, killing). In the end, I show how our unsettling dilemmas of careful engagements with living organisms not just trouble our self-given understanding of what it means to care today, but itself is also troubled by the uncertain and uncontrollable forces of life.

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### **Linda Lapina**

I work as associate professor of Cultural Encounters at Roskilde University in Denmark. I am also a migrant and a

dancer. My research focuses on bodies, affectivity and difference from an intersectional feminist perspective. I work

with affective methodologies, drawing on auto-, multispecies and sensory ethnography, memory work and arts-based methods, including dance, visual methods, performance and poetry. While my research has focused on exploring changing urban spaces and differentiated whiteness in the context of East to West migration in Europe, I am becoming increasingly interested in urban nature-culture entanglements.

**Sensing kin with an urban marshland: Embodied re-membering as a gesture towards environmental justice**

This paper examines the role of embodied re-membering as a way of engaging with specific histories of environmental harm and living relationships to more-than-human worlds. I explore how embodied re-membering might gesture towards more just presents and futures through grieving and sensing kin with wounded environments, bringing together seemingly disparate spatio-temporal moments. I am interested in how environmental justice might be enacted from these locally emerging relationships that, upon inhabitation, point to multi-layered, entangled time and space.

The paper emerges from my ongoing fieldwork with Utterslev marsh, a system

of interconnected bogs and a nature-culture site in Copenhagen. I have engaged with the marsh through dance, visual methods, poetry, audio recordings and multi-species ethnography. When the COVID19 lockdown began in Denmark in March 2020, I started frequent visits to Utterslev marsh. I took up dancing on a wooden platform- almost every morning. I saw the light grow stronger, the seasons and the vegetation change; I interacted with plants and birds. My fieldwork increasingly attuned me to the marsh as a polluted, fragile infrastructure out of balance, embedded in ongoing violent histories- as well as evoking resonances with wounded ecologies I had known as a child in (post)Soviet Latvia.

Being-with the marsh enables me to enquire how different temporalities and spatialities of injustice resonate with and bleed into one another. I examine how embodied re-membering offers ways of listening, grieving and intra-acting with wounded environments, and how inhabiting these relationships might gesture towards more just pasts, presents and futures. In addition, I use artistic methods to directly engage with affect and multiple sensory modalities, asking how we may narrate environmental (in)justices in ways that bring different worlds into being.

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**Panel 7: Grief and ruins**

**Rahul Ranjan**

Rahul Ranjan is currently a Postdoctoral Research Fellow at the OsloMet University, Oslo (Norway). He is working on the project entitled "The Currents and

Consequences of Legal Innovations on The Rights of Rivers" funded by the Norwegian Research Council. His long-term research on "Birsa Munda, Memory

and Politics in India" is forthcoming with the Cambridge University Press in 2022. He is an editor of the book: "At the crossroads of Rights" published by the Routledge Press, London. He joined the postdoc project after finishing his PhD as a Louise Arbour fellow at the School of Advanced Study, University of London. Previously, he worked with the International Journal of Human Rights (Taylor and Francis) as an Associate Editor and continue to remain in the journal's editorial team. He also held a part-time position as the Social Media Coordinator for the "Human Rights Research Network" (HRRN), London (UK).

### **Grief in the Anthropocene: entanglements and disasters in the Himalayas**

Emerging literature on the Himalayas attests to the alarming rate of changes in the landscape caused by climate change and anthropogenic activities. These changes often manifest in disasters that claims lives, destroy ecology, and produce effects in the long-term impairment of community resilience. In the past few years, within the Himalayas and sites of fragile ecologies across the world, we have been witnessing more frequent episodes of these 'climatic events' – creating an alarming need for attending to climate change. While there is an incipient and

emerging legal model – especially the rights to river judgment of 2017, Uttarakhand, which upholds harm and injury principle in spirit, whereby rivers are accorded legal personality; it also remains elusive to the anthropogenic interventions such as dam and road construction in the fragile ecology of Himalayas. This paper makes two crucial standpoints by drawing on emerging literature on climate change and the narratives from a recent episode of the disaster in the upper Himalayas in Uttarakhand. First, the disaster narratives in the form of reportage and news chronicles often simplify the complex impact of anthropogenic development on the socio-ecological lifeworld of the community. Often, climate change becomes a shorthand for externalising the localised forms of effects produced by projects impacting humans, non-human, and their ecology. Second, the primal force of human stories – loss, migration, and uncertainties- is indexed as additional information to the larger climate stories. In exploring these concerns, I argue that grief – as an emotion – is a *structuring affect* that forms a continuous bond for survivors of climatic disasters. Their stories of loss, pain, separations, and continual grief can inform the legal landscape to recognise varied forms of vulnerabilities and the public debates on climate change and rivers in India.

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### **Marianna Fernandes**

Marianna Fernandes is a Ph.D. researcher in Anthropology and Sociology at the Geneva Graduate Institute, where she is also associated with the Centre for International Environmental Studies. Her

Ph.D. research investigates 4.0 technologies in the mining industry. She is particularly interested in the socio-ecological and labor dynamics that underpin automation as well as the

generation and use of digital data in the sector.

Marianna has been investigating mineral extraction since 2014. She has worked for environmental NGOs and conducted research for civil society organizations on a variety of topics, including energy transition, digital economy, environmental disasters, and the intersection of these topics with gender issues.

**Tales of the extractivist ruins: reflections on care as a method to conduct research in socio-ecological disasters and tell stories that matter**

In January 2019, the city of Brumadinho, Minas Gerais, Brazil was at the stage of a major socio-ecological disaster: a tailings' dam collapsed releasing 14 million tons of mining waste, which killed 270 people and destroyed flora and fauna over hundreds of kilometers. This paper builds on the experience of conducting fieldwork in the emergency phase of this disaster to reflect on the research challenges that tend to emerge, as environmental ruination is increasingly widespread.

Scholars working on environmental humanities are progressively called upon to investigate challenging contexts that

articulate claims for justice with loss, permanent damage, and socio-ecological grief. This was the case in Brumadinho, where the violent creation of socio-ecological ruins was an active process advanced by concrete actors that were not held accountable until today. As a researcher, I was confronted with grief, shock, despair, sadness, and a strong sense of injustice among the people I was working with. I was also confronted with my reaction to all I was living.

Based on this experience, I suggest that showing and analyzing how socio-ecological ruins are actively produced is an important step toward justice-oriented scholarship on environmental humanities. To do so in contexts as challenging as major disasters, it is important to incorporate methodologies embedded in care for the people and the environments scholars work in as well as for the scholar herself. In this sense, care emerges as an important methodological tool that allows telling stories that matter. This, however, may imply challenges to the temporality of academic research and entail negotiations between the researcher's commitments to denouncing injustice and the limits of their own positionality.

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**Anne Xuân Nguyễn**

Anne Xuân Nguyễn (she/her) is a PhD Candidate in Political Science at the Université libre de Bruxelles (ULB), Belgium. She holds a master's degree of International Relations with Security, Peace and Conflict studies at the ULB, and a bachelor's degree in Political Science, Social and Historical studies at

the Université de Lausanne, Switzerland. Her doctoral thesis project covers the topic of knowledge production and circulation in regard with Agent Orange sprayings during the 2nd Indochina war. She specializes in International Political Sociology, particularly on Actor Network theory.

### **Depoliticize to act? Tales of environmental (in)justice, grief and recognition in Agent Orange remediation**

*"The ecological crisis is a crisis of justice"*  
*Malcolm Ferdinand - A Decolonial ecology*

During the 2nd Indochina War (1954-1975), the United States military sprayed an assortment of chemicals on Vietnamese forests and agricultural crops in order to deprive National Liberation Front troops from cover and food supplies. Among the 90M liters of products used, Agent Orange (AO) was the most common. Contaminated with dioxin, the defoliant has been pointed out by civil society organizations as carcinogenic and teratogenic. The United States government has not recognized the long-term effects of its herbicidal warfare, quoting scientific uncertainties. 50 years after the war, dioxin pollution lingers in Vietnam, affecting communities living on contaminated land. Since 2012, environmental remediation operations have been undertaken on former American airbases through a USAID-Vietnamese Ministry of Defense cooperation. In parallel, civil

society organizations representing Vietnamese victims of AO and United States veterans have sued the American tactical herbicides manufacturers (among whom, Dow Chemical). Moreover, popular epidemiology and community based prevention initiatives have emerged in both Vietnam and the United States.

While answering to the same ecological/sanitary problem, these actions work on radically different premises. Decontamination is implemented on a depoliticized, technical assistance basis, putting liability and responsibility questions aside. In contrast, lawsuits, popular epidemiology and grassroots initiatives tackle the grief of ecological loss and health afflictions, while calling for recognitions of AO's effects on ecosystems and bodies. To critically look at the different conceptualizations of remediation, I will adopt a decolonial ecology lens, as developed by Ferdinand and Liboiron . I posit that depolitization of pollution, while allowing long awaited and ambitious remediation program, perpetuates the colonial inhabitation of the Earth – a mode of existence in which a certain threshold of ecosystem destruction is deemed acceptable.

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## **Panel 8: Other ways of knowing and possible dialogues**

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### **Karin Louise Hermes**

Karin Louise Hermes is a Filipina-German storyweaver on climate justice, Indigenous rights, and political philosophies. She writes, thinks, and drops seeds of ideas in public media and academic settings, as well as into community spaces. Her PhD dissertation (2021) titled

"Growing Intercommunalist 'pockets of resistance' with Aloha 'Āina in Hawai'i" is a philosophy of spirit and relationality, now revealing further seeds of theory to tend to in non-linear and spiral space-time since. She has lived in Indonesia, Papua New Guinea, the Philippines, and

Hawai'i, and is currently based in Germany.

**Spiralling forward in spacetime with comparative Indigenous metaphysics: non-linear histories and relationality for climate justice and “South-South” dialogues in the North**

This intervention proposes two central ideas required for global climate justice and relationality: 1. decolonial anti-capitalism, 2. non-linear histories/spacetime. This decolonial intervention focusses on the second proposed concept of “abolishing” linear time as removed from space, to critique the rejection of German Idealist “spirit” in Marxist theory, and to question the scientific accuracy of “historical materialism” for socialism.

Guided by Indigenous Studies critiques of “New Materialism” and “ontology” as neither new nor decolonial (Hokowhitu, Todd), the Filipina-German scholar’s cultural contexts and sites of research are sourced instead. Nonetheless, parallel to New Materialism contemplations, the frameworks of comparative Indigenous Studies (aloha ‘āina in Hawai'i, syncretic “ghosts” and collectivist personhood in the Philippines) are triangulated into European philosophy narratives in a theorization of a “spirit of relationality” as “Pneumaterialism” (pneuma as “breath,” “spirit”). The purpose of these cross-

cultural weavings is to loop back in decolonial and spiritual citations to the Indigenous source that informed Marxist theory and mainstream understandings of social movements for anticapitalism: the communalist praxis of the Haudenosaunee Confederacy.

To refuse decontextualized appropriation of culturally-specific land-based forms of Traditional Ecological Knowledge, Indigenous concepts are instead “translated” into relational narratives for global North engagement and spiritual ecological understanding. This “spirit of relationality” can then be engaged with in culturally-appropriate philosophies for global climate justice solidarities.

“Spacetime” as one interrelated dimension in quantum physics is equivalent to the Andean spacetime of pacha. Comparing quantum physics with pacha highlights inaccuracies in unilinear time concepts and in a “de-spirited” materialism. Both frameworks of meta-/physics illustrate how spacetime cannot be linear, but expands and bends, and that energy/spirit cannot be absent in materialism. In the balance of a complementary dualism between “matter-spirit” (Arriagada-Peters), the equation of  $E=mc^2$  represents the dualism held in Andean pacha, where energy = spirit, i.e. kamay/sami as “vital energy,” “animating essence.”

**Eugen Pissarskoi**

Eugen Pissarskoi is Principle Investigator of the joint research project BATATA “Whose Bioeconomy? Tracing Visions of Socio-ecological Transformation and their Ethical Deliberation in Tanzania”. Since 2017, he is affiliated with the International Centre for Ethics in the

Sciences and Humanities of the Eberhard Karls University of Tübingen. Having studied philosophy and economics, he received his Ph.D from the Institute for Philosophy, Free University of Berlin, with the thesis “Climate Change and Social Welfare.” From 2010 to 2017, he was researcher at the Institute for Ecological



Economy Research, Berlin. In his research, he analyses various ethical conflicts in the field of Sustainable Development.

### **Leiyo Singo**

Leiyo Singo is a researcher of the BATATA project and a PhD student in Economic Geography at the University of Bayreuth since 2019. His research focusses on conceptions of land use, particularly ontological conflicts over sustainable land use plans as competing visions of bioeconomy in Tanzania. Prior to coming to Germany he worked as an Assistant Lecturer in the Political Science Department of the University of Dar es Salaam, Tanzania. He holds an MA in Political Science and BA in Political Science and Public Administration, both from the University of Dar es Salaam.

### **Struggles for environmental justice resulting from disagreements about basic needs**

Sustainable Development aims at a world in which the needs of all morally considerable beings are satisfied without compromising the needs of future generations. However, the question remains open which needs of whom should count when pursuing politics of Sustainable Development. The official accounts of “basic human needs” as they appear in Human Development Reports (UNDP 2021) or accounts of Sustainable Development (Raworth 2012, O’Neill et al. 2018) remain highly contested. Particularly, members of social groups which find themselves at the margins of public-political debates – such as the members of the Degrowth movement in the (Western) Europe and representatives of indigenous communities in the

Global South – argue that certain values they consider as essential components of a good or fulfilling life are not adequately represented within politics of Sustainable Development (Muraca 2012, Kallis et al. 2018, Yap and Watene 2019, Virtanen et al. 2020, Vásquez-Fernández and Ahenakew pii tai poo taa 2020). According to them, the latter neglect that relational values (relatedness with one’s identity endowing social group, with non-human nature, conviviality) and meaningfulness of one’s activities are necessary constituents of a good life.

With our paper, we address this controversy between established and marginalized accounts of a good life. Firstly, we invoke voices from a marginalized community aiming to elicit their position on the controversial conceptions of a good life. According to the results of our interviews with members of an indigenous group, semi-nomadic Maasai pastoralists living in the Northern part of Tanzania, conceptions of a good life are controversial among them as well: parts of them endorse the dominant conception, parts of them endorse conceptions which are similar to the claims from the Degrowth movement in the Global North. We interpret these results as first evidence for the claim that the disagreement about conceptions of a good life is not constrained to the wealthy part of the world, but it is a controversy which persists globally.

Secondly, we discuss the policy relevance of this evidence. We shall argue that the observed disagreement about the necessary constituents of a good life explains the controversy about socio-economic systems. Since relational values and meaningful activities are hardly realizable within capitalistic economies, communities which regard

these values as essential constituents of a good life reject accordingly a capitalistic organization of economies.

### **Michela Coletta**

Michela Coletta is Assistant Professor in Hispanic Studies at the University of Warwick and Marie Skłodowska-Curie Fellow at FU Berlin, where she is writing an intellectual history of South American Buen Vivir epistemologies. She is the author of *Decadent Modernity: Civilization and Latinidad in Spanish America, 1880-1920* (LUP 2018) and has co-edited *Provincialising Nature: Multidisciplinary Approaches to the Politics of the Environment in Latin America* (ILAS 2016). Her most recent article, 'Critical Border Zones and Anti-extractive Knowledge: Perspectives from the Andean World', is forthcoming in a *Radical History Review's* special issue on *Alternatives to the Anthropocene*.

### **Being-in-the-world: socio-ecological belonging in Amazonian storytelling**

The issue of climate justice concerns communities across the global north and the global south through a variety of rapidly evolving interconnected patterns, such as resource-driven dependency, mineral intensive green technologies and global migrations, which require rethinking the relationship between global, national, and local governance. The creative ways in which indigenous epistemologies have historically responded to the local impacts of global

extractivism are now more relevant than ever across hemispheres. This contribution focuses on Amazonian storytelling and seeks to suggest new ways of formulating subjectivity through a multiplicity of dimensions including, though not limited to, fluid understandings of self and other, human and non-human, femininity and masculinity, past and future, individual and communal. By considering the poetic and fictional production of Colombian writer and filmmaker Juan Carlos Galeano, this contribution explores ecological ways of belonging that emerge from embedded ways of knowing. What happens when we denote the temporal experience of modern subjectivity with a spatial dimension that reveals relations of interdependence and, in Donna Haraway's words, response-ability? Can poetic language and its imaginative sphere contribute a poetic force to the language of justice? I would like to intersperse my analysis with sonic suggestions from poetry and short stories. For the final part of my contribution, I would like to propose an interactive activity by asking participants to pick words from a sound and/or visual map and create a three-line poem on the model of a haiku featuring one ecological reference among every day and/or scientific language.

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### **Akvilė Buitvydaitė**

I am a Copenhagen based independent researcher with a background in Cultural Encounters & English from Roskilde University, Denmark. My work focuses on environmental humanities, art & society, postcolonial & decolonial approaches, affect and embodiment. In Copenhagen I work as a Community Advisor for shared student housing at a study abroad organisation. I am also passionate about creative and artistic takes on the subject of sustainability, especially through practices that cultivate relationships with nature. I also work with crafts and textiles and regularly offer workshops on natural dyeing and eco-printing techniques on paper and fabrics.

### **The poetics of climate change and the politics of pain: Sámi social media environmental activism**

“It hit me like an arrow towards my chest”- in the TEDx Talk Our Rights to Earth and Freedom (Jannok, 2012), Sámi musician Sofia Jannok shares her being affected by the plot of the blockbuster movie Avatar (2009). In her talk she speaks against the environmental destruction of Sámi territory that the Swedish mining companies are responsible for. Drawing on the work of Sara Ahmed (2004) and Multimodal

Critical Discourse Analysis (Machin and Mayr, 2012), this paper aims to account for ‘slow violence’ (Nixon, 2011) and ‘slow death’ (Berlant, 2007) in Jannok’s TEDx Talk Our Rights to Earth and Freedom (Jannok, 2012), and the videos We are still here (2016) and This is my land (2016). By examining the articulation of pain, anger and injury in Jannok’s work, it demonstrates how contemporary Swedish-state policies reproduce colonial modes of injustice and inflict violence on Indigenous communities. In doing so, I aim to explore how the climate crisis can be understood not only as a contest between geographies, populations, and temporalities but also as a clash between epistemologies.

To better understand Sámi epistemologies embedded in Jannok’s videos, I refer to Kuokkanen’s concept ‘gift logics’, that offers a critique of the capitalist logic of extraction and possessiveness (Kuokkanen, 2007). The reciprocity with more-than-human worlds embodied by Indigenous modes of living, reflects both the dependency on and the respect toward the natural world. Overall, my analysis contributes to the exploration of the relationship between art, emotions and environmental justice.

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## **Parallel creative sessions**

### **Eduardo Abrantes**

Eduardo Abrantes (Lisbon, 1979) is a sound artist and artistic researcher. His

practice includes performative strategies, site-specificity, and collaborative compositional processes. He lectures in

Performance Design and Art and Technology at Roskilde University and is a postdoc researcher in the field of science communication at the University of Southern Denmark.

### **Ida Marie Hede**

Ida Marie Hede (Aarhus, 1980) is the author of seven books and numerous plays. She has received the Danish Art Council's three-year working grant, and her work has been nominated for several literary awards. Her practice is often interdisciplinary and includes collaborations with visual- and performance artists, musicians, and scientists. Hede is an experienced teacher of creative writing and art, currently an art critic for *Dagbladet Information*, and writer-in-residence at Institute for Culture and Communication at the University of Aarhus through a grant from the Velux Foundation.

### **A chorus becoming - welcoming difference and complexity through collective spoken word**

How to communicate and implement scientific knowledge at the societal level – a level where complexity, multicultural, geo-political and economic diversity is the rule? How to do it justly, welcoming

difference in context and purpose, between the diverse stakeholders? This difficulty is definitely felt when scientists, academics and researchers try to communicate with each other, beyond the borders of their fields of expertise. Moreover, to discuss justice is to discuss access, agency, and the ability to translate knowledge into lifeforms which bear it and make it fruitful.

The A chorus becoming on-site performance/workshop is a collective guided sonic exploration through voice, rhythmic patterns, and active listening. It is about practicing embodied strategies for dialogue across disciplinary boundaries in potentially transformative ways. Though we will provide a few initial performative guidelines, its aim is to be a self-generating flat structure – a space for co-creation, improvisation, and the emergence of call-and-response dynamics. The participants will be invited to playfully voice specific key questions of their research within this performative frame – setting the acoustic embodied materiality of meaning language back into play – and explore misunderstandings, frictions, choral resonance, and intersubjective tensions, while navigating the vocal fabric being weaved around them.

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### **Marcella Arruda**

Marcella Arruda is a transdisciplinary artist, urban researcher and architect of other ways of being. She is currently based in the periurban areas of São Paulo. Through installations, urban interventions, performances, curatorship of encounters and pedagogical programs, she explores the relationship

between body and environment. She works with temporal spatialities and symbolic construction as matter of agency and belonging. She works in the intersection of art, architecture, ecology, politics, culture and education to transform the establishment and imagine other ways of being in the world.

Currently she is part of *Cidade precisa de voce* and has been part in Ecocidade in Brasilândia. ECOCIDADE is a project that aims at just agroecological transition in Brasilândia neighbourhood, in the north periurban area of São Paulo - Brazil, by working with a mosaic of community-led initiatives for climate collapse mitigation and socioenvironmental justice. By the establishment of a decarbonized local system, urban and food resources' flows are redesigned - considering the cooperation between spots of production, logistics, consumption, and destination of organic residues in public spaces. The project from The City Needs You Institute consists of working for the food system's circularity through the connection of already existing food culture spots on the territory, experimenting with a community economy - based on exchanges of resources and services, on care in an integral framework, on activating a local and circular approach.

### **Kristine Samson**

Kristine Samson is an urbanist, ecologist and associate professor at Department for Communications and Arts, Roskilde University, Denmark. Her research covers emergent qualities of space, the performativity and affective encounters of urban nature and urban spaces. Her current interest in Environmental Humanities leads her into explorations of urban hybrid landscapes, their design and emergence in pasts, presents and speculative futures. She engages with affective, situated and embodied forms of knowing, and she practices embodied methods of walking and listening as ways of exploring the intersections of social, environmental and mental ecologies.

She has published widely on urbanism, citizenship, urban nature-cultures and informal architecture and DIY urbanism.

### **Eco-commoning, food security and every day environmental justice in Brasilândia, Brazil**

Environmental (in)justice can be approached from many spatial and temporal perspectives. In this dialogical presentation we will focus on environmental inequalities and possible coexistence in a city like São Paulo. The peripheral green areas of the city have been constantly a target of irregular occupation becoming subject to environmental risks. Neighborhoods in the periphery of Sao Paulo have three times less trees per inhabitant than the ones in the center of the city. At the same time, population pays a high price to food that comes from long distances. Periurban areas such as Brasilândia neighborhood witness more intense impacts of the planetary climate collapse, such as flooding, and water shortage among others.

Ecocidade is a project working with agroecological food transition and transformation in periurban environments contributing to regenerative and reparative practices of urban environmental injustices. Working with everyday practices in local food production, local inhabitants form new relations to the soil, plants and the food ecosystems. Through audiovisual material gathered from Ecocidade's process with residents in Brasilândia, the presentation will explore and discuss the notion of commons and eco-commoning as suggested by feminist scholars such as Puig de la

Bellacasa, Gibson-Graham, Federici and Singh.

With the explorative presentation, we would like to discuss and open a dialogue on how eco-commoning negotiates environmental inequality, and how it takes place as everyday, situated and collective action among local the citizens. While Ecocidade's collaboration with residents in Brasília is a local initiative bringing plural

notions of environmental justice in play, we also argue that the project taps into broader planetary timescales negotiating linear time structures, development discourses and inequalities present contemporary urban life. We will also discuss how eco-commoning often holds frictions and inequalities between peoples and species, and how we can possibly grow other ways of being together in the process.

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### **Bárbara Bastos**

Ph.D. candidate in the Political Sciences department at the University of Pisa, a visiting researcher at AU's Centre for Environmental Humanities and a voracious reader, compulsive experimenter and curious learner. Her research focuses on environmental justice, extraction and storytelling.

### **Reading out loud. An academic proxy plotting environmental justice**

I present as a proposal of contribution a dynamic and collective reading of a short story I wrote, entitled "The roaring raw" (the first draft is attached) followed by a conversation/assembly with the participants about the topics contemplated in the text. The story stems from a personal uneasiness that arose during the months in which I carried out fieldwork in Sardinia (Italy) and Minas Gerais (Brazil) on environmental justice in the extractivist context. Thanks to decolonial studies, ethnographic experience and other academic references that embody attempts to overcome the

schism between theory and practice, I conceived that all the knowledges and data acquired could not be merely reduced to an academic thesis. Furthermore, I believe that some environmental issues seem to escape our capacity of understanding given the dimensions they acquire, leading some of us into conformism, cognitive paralysis or negationism. Thus, I inquired about the power structures and relations of force that capture imaginaries, histories and narratives about relations in and with nature, as well as the role of scientific communication and dissemination. With this contribution, I suggest an collective exercise on how academia could distance itself from its core by adopting other methods within its own space while at the same time engendering a language capable of concatenating the materialities that make the re-existence of lives on Earth possible or at least less traumatic as it has been for the populations that are mostly affected by environmental injustices.

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## Panel 9: Climate Justice II

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### Anna Friberg

Anna Friberg is Assistant Senior Lecturer in History at Linköping University, Sweden. Her research lies at the intersection of conceptual history, environmental politics, and temporality studies. Her publication list includes studies on the concept of democracy, historical visions of the future, the concept of sustainable development, and utopianism in climate movement organizations.

#### **The de-temporalization of the future as a way of opening the present: conceptual perspectives on the language use of environmental justice movements**

In politics, time is essential. Political possibilities depend upon how the future is conceptualized; they demand a future that is open, at least to some degree. If the future is determined, the space for imagining, creating, planning, and deliberating disappears. This paper explores how linguistic expressions of the climate crisis highlight ideas about time and temporality, and how this affects

political possibilities and imaginaries. Taking cue from the new generation of climate movements, the paper argues that the mainstream climate discourse contains two temporal narratives that run parallel; one that can be thought of as a vernacular eschatology (“we are heading for disaster”) and one that is seemingly postapocalyptic (“the catastrophe is already upon us”). Taking cue from Reinhart Koselleck’s categories “space of experience” and “horizon of expectation,” the paper argues that in the postapocalyptic narrative, the future has transcended our horizon of expectation; we do not even expect the catastrophe but instead experience it as a present reality, and this seems to have left us in a sort of end-time. However, by using Ernst Bloch’s notions “acts of educated hope” and “utopian impulses”, the paper argues that both temporal narratives provide possibilities of better futures-to-come. Using the notion of “anticipation,” the paper shows how the seemingly postapocalyptic narrative can be mobilizing and offer possibilities of change.

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### Jonalyn C. Paz

Jing Paz studied development communication with a cognate in Environmental Sciences at the University of the Philippines Los Baños. During that time, she served as the graduate assistant of two distinguished professors specializing in development studies and human geography. This honed her interest in human displacement and

climate change, especially in the sphere where the concept of progress is used to justify colonization, dispossession, and facilitate land and resource expropriation. Her research interests include contemporary developments and climate coloniality in the Southeast Asia.

### **Decolonizing climate displacement**

Dominant climate narratives revolve around the hegemonic discourse of environmental determinisms and continue to attribute the realities of climate change to the totalizing construct of the anthropocene. This provides the intellectual space and political refuge where the centuries of economic plunder and oppression, specifically among indigenous communities and people of color are concealed and hidden. For instance, although the 2022 Intergovernmental Panel on Climate Change (IPCC) report placed great emphasis on the deep entanglement of climate systems and human society, it failed to take into account the historical contribution of the Global North in greenhouse gas emissions and its more than 500 years of colonial plunder. Within this framework, the Global South is expected to suffer an array of climate impacts, including a

tremendous loss of livelihood and human settlements. Coastal flooding, for instance, is expected to severely impact the Southeast Asian region by 2050 and put more than 110 million people at risk of climate-displacement.

All these claims and predictions, however, rest in some projected future scenarios and gives no regard to the fact that, in some regions of the world, catastrophes have already fallen. This opens the need to critically investigate and challenge the mainstream debates governing climate change in general and human (in)securities in particular. Moored in the Philippines, this study examines the constitution of the climate displacement and contends that it is not only insufficient to capture the political nuances of climate reality; it also provides the political vehicle that enable and naturalize climate coloniality.

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### **Josephine Lau Jessen**

Josephine Lau Jessen (1994) holds a Master in Human Ecology, Power, Culture & Sustainability from Lund University, Sweden in which she focused on how to use contemplative education when teaching climate change science. She works in the interdisciplinary field of art and academia, focussing on how to communicate the crisis we are all facing, in new creative ways through teaching, film and photography. She is currently teaching a course of 'Global Environmental Policy' at CIEE in Copenhagen to explore which paradigms that can be changed in order to inspire systemic change in an the educational system.

### **An experimental phenomenological study of a systems thinking & contemplative education approach to teaching climate change in educational settings**

Educational systems constantly shape and rebuild our lives. Faced with the urgency of climate change, the development of knowledge by students about the climate crisis and their own role in global systems is critically important to prepare them for their future lives as global citizens and decision makers. This calls for educational systems to take a more prominent position in educating educators on how knowledge-making and the learning approach to teach climate change can be rethought. Hence



this thesis investigates which paradigms can be changed in order to inspire systemic change in the educational system, particularly in the way climate change science is being taught to students. This research investigates a specific case: The online intergenerational Compassionate Climate Programme offered by the Center of System Awareness. It recounts some of the participants' stories and experiences of engaging with a combination of systems thinking and a contemplative education approach to teaching climate change. The experiences of the participants and educators are compared and covered using an experimental phenomenological approach. Through the analysis of interviews, this research shows how

the combination of systems thinking and a contemplative education approach can reveal common themes that are described as leverage points for restructuring paradigms in how education on climate change is being taught to students. Within these themes, this research shows how contemplative education creates a room of reflection that can offer an ontological shift in the individual's attitude towards climate change and shows how ontology is inseparable from the individual's cultural context. This means that cultural context and ontology play a crucial role in forming the individual's experience of climate change and this must be considered in how climate change is being taught to students.

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### **Laura Bullon-Cassis**

Laura Bullon-Cassis is a Postdoctoral Researcher at the Albert Hirschman Centre on Democracy of the Geneva Graduate Institute. She is also a Research Affiliate with the Institute for Data, Democracy & Politics (IDDP) hosted at The George Washington University. Laura received her PhD (with Distinction) from the Department of Media, Culture, and Communication at New York University in 2022. Her dissertation explored the sociocultural category of 'youth' in UN climate summitry, with a particular focus on how current framings of youth impact the lived experiences of young people. She has taught interdisciplinary courses on topics related to sustainability, youth, and media studies at Pratt Institute and New York University. Prior to her graduate studies, Laura worked for the United Nations in Tokyo, Geneva, New York City, and Haiti. She holds an MSc in Global Politics and a BSc

in Sociology from the London School of Economics and Political Science (LSE).

### **Planetary aspirations and communities of practice: youth climate activism at United Nations Climate Summits**

Drawing on a three-year ethnography of climate activism, this article intervenes in the literature on the tensions between global and planetary issues by exploring how youth climate activists position themselves in relation to global and planetary politics at United Nations Climate Conferences. It explores how young people understand their own semiotic power and leadership in pushing for planetary considerations, which differ from global ones in temporal and spatial dimensions. In outlining the specificities of their community of practice—which contrast with that of global climate diplomacy—this article

shows that youth climate activists expose the schisms, tensions, and lack of fit between global equity and planetary equity that exist in climate summity. The article begins by outlining the disillusion with, and feelings of exclusion from, the community of practice of global climate politics that is pervasive with young activists, particularly those from frontline communities and the global South. It

then explores the communicative practices devised by Fridays for Future and other youth activists to give shape to their planetary aspirations. Finally, the article remarks that this work has institutional consequences as the boundaries between the two communities of practice have become more porous over time.

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## Panel 10: Toxicities

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### Tridibesh Dey

Dr. Tridibesh Dey (he/him) is an engaged anthropologist of science and technology, and a former systems engineer. He has been thinking and tinkering with plastics and the tangled socio-political worlds of plastic pollution for a while, and is struck by wonder and anger the deeper he digs. Growing up with plastic waste in South Asia, and learning about plastics as much from informal waste-workers, recyclers, and craftspersons as from scholars and 'expert' practitioners, Dr. Dey is a feminist, anti-colonial, and trans-disciplinary scholar, treating plasticity as an epistemological and ontological problem, full of perils and potentials for justice. He is presently a post-doc at Global Studies, Aarhus University.

### **Plastics and plasticity: on complexities of space, time, harm, and sociomaterial practice**

I frame plastics – pluralized to signify its multiplicity – as matters of global interest. While early plastics were sustained by colonial plantation economies and forests – say, of guttapercha, modern plastics are predominantly made of

petrochemicals extracted industrially from the fossilized remains of more-than-human kins. Basic polymer structures in plastics are enhanced with chemicals, tens of thousands of them; many of these have not been adequately studied for their potential toxicity or are being regulated. With the commercial proliferation of plastics across spheres of human activity, the modern techno-political tool of waste management cannot keep up, resulting in plastics and plastic chemicals released everywhere: more-than-human ecologies of soil, air, water, and bodies. While the global publics are concerned – with good reason, the present and unfolding future impacts of plastics are uneven, disproportionately leaking into and reproducing pre-existing structures of violence along interwoven lines of species, race, caste, gender, class, region, and so on.

Yet, plastics continue to be convenient, if not indispensable, not the least in the sphere of medical practice at scale as the recent pandemic demonstrated. How then to make sense of the ubiquity and specificity of plastics, plastics'

infinitely variegated potential for sustenance and harm? What is the place of the global in the environmentalist debate on plastics? Indeed, how might a just global movement about plastics look like, in the face of a mounting bio-environmental urgency and the need for attuned social economic care and support? Can we think of conceptual tools to help grapple with radical sociomaterial multiplicity? Wading through such pressing and complex questions, the paper tries to

piece together a conceptual intervention. Based on long-term ethnography and apprenticeship with plastic recycling entrepreneurs, municipal waste workers, managers, and bureaucrats in the postcolonial Indian city of Ahmedabad, it plays with the idea of plastic mut(e)abilities in thinking environmental justice and social justice together with regards to emerging techno-political relations – collaborations, contestations; mutation, muting – over the treatment of waste.

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### **Loretta Lou**

Loretta Lou is Assistant Professor in Social Anthropology at Durham University and Editor-in-Chief of *Worldwide Waste: Journal of Interdisciplinary Studies*. She received her DPhil in Anthropology at the University of Oxford and specializes in the study of environment, health, agency, and social movements. She has published peer-reviewed articles and book chapters in *American Ethnologist*, *Asian Anthropology*, *Anthropology Now*, *Made in China journal*, among others.

### **The art of unnoticing: risk perception and contrived ignorance in China**

In China many petrochemical plants are adjacent to residential areas. Despite this, the people who live in these areas

appear indifferent to the threat of toxic pollution and chemical explosions, even though they are aware of the danger. Building on historical and social studies of ignorance, I show how residents in a southern Chinese city live with the threat of petrochemicals by practicing what I call the “art of unnoticing,” a contrived form of ignorance that enables them to live with the reality of pollution and reclaim their agency in face of the unavoidable. In light of this, I ask what kind of environmental justice is possible when willful ignorance is at work. I argue that the next step forward is to understand what is being unnoticed and what unnoticing can do to people’s lifeworlds.

### **Martin Arvad Nicolaisen**

Martin Arvad Nicolaisen is an anthropologist with a PhD from Copenhagen University. He currently undertakes a two-year post.doc research into the topic of sustainability at the Port of Tema in Ghana, as part of the Port

Effectiveness and Public Private Cooperation for Competitiveness (PEPP II) research project. This project is funded by the Danish Ministry of Foreign Affairs and hosted by Aarhus University, in collaboration with University of Ghana and

the Regional Maritime University of West Africa.

### **Sustained waste: conflicts of environmental authority and responsibility at the Port of Tema in Ghana**

At the Port of Tema, the primary seaport of Ghana, a multitude of public institutions and private companies vie to oversee and manage the environmental compliance of vessels and the reception and handling of maritime waste. In this landscape, ISO 14001 compliant company yards stand orderly and clean, while windswept trash piles up against the chain link fences demarcating the lands beyond. Meanwhile, environmental service providers find their daily work efforts made complicated by overlapping demands and monitoring from different regulatory bodies. In this landscape, it seems, environmental justice is not meted out evenly.

Environmental sustainability has over the past decades increasingly become a focus area for seaports around the world. Different ports have favoured different combinations of public and private initiatives for the compliance with international standards including MARPOL conventions and environmental ISO certifications, as well as pursuits of

projects contributing toward UN Sustainable Development Goals.

This paper investigates some of the intricacies of sustainability related activities at the Port of Tema and surrounding municipality based on ethnographic fieldwork data collected between 2019-22 among local maritime business representatives, port and municipal authorities, and dock labourers. The paper outlines some of the ways in which efforts towards environmental justice around the port and city of Tema today remain fragmented, contested, and largely ineffective due to several factors, including institutional insularity and struggles over authority and responsibility.

Across the Tema port community one often repeated explanation for the present situation points back to negative colonial legacies that are said to reproduce distrust among contemporary port stakeholders. Yet, this paper argues that the contemporary complexity in relation to maritime environmental practices is also significantly founded in pre-colonial conceptualizations of spatiality and authority, and as such that the present lapses and overlaps in environmental justice efforts are the combined outcomes of both.

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### **Isabela Noronha**

Isabela Noronha is a PhD candidate in Environment and Society at Unicamp, Brazil, with an interdisciplinary background in engineering and social-environmental issues. Her current research concerns the politics and relations regarding gold mining residues in Paracatu, Brazil, articulating the fields

of environmental humanities, social studies of science and specifically the wastes studies to think about the residues as a polyvalent concept.

### Claiming toxic lands: colonial residues in Brazil

Two of the biggest mining tailings dams in Brazil are located in Paracatu, Minas Gerais. During their expansion, between 2004 and 2009, not only they became extremely close to the urban area of the city but also displaced two communities from their lands. It is no coincidence that those communities happen to be quilombos — the Brazilian name for ‘maroon communities’ — established there more than two centuries ago, after African enslaved people were brought to the region to be the workforce to exploit newfound gold mines. After many generations, the inhabitants of those communities were still claiming their right to live and own the lands where their ancestors chose to stay after fleeing or being left behind.

Nowadays, the land that they were claiming is just a sea of toxic mud. Many of them live in the outskirts of the city haunted by fear of the dams collapsing,

the uncertainties about the presence of arsenic in the water, and the daily detonations that raise a shiny dust coming from the mines.

A famous quote by Mary Douglas says that ‘waste is a matter out of place’. Reading from the context shown above, it addresses not only the everyday practice of disposing objects, but it is mainly about power: the systematic categorization or ordering of matter and worlds defines what is to be rejected, what is repulsive or dangerous, thus what is to be repressed, hidden or eliminated. This proposal aims to engage with the wastes/discard studies literature to think about: what’s the importance of bringing the colonial history when we tell stories about current environmental and social injustice; how (and why) could we talk about slow violences when the scales of temporalities are different; and how do the claims for justice work when people are treated like wastes.

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## Roundtable: Art, history, and environmental justice: a critical dialogue

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**Nathalia Capellini** is a postdoctoral researcher at the Geneva Graduate Institute, working on the environmental history of Latin American energy transitions.

**Barbara Marcel** (1985, Rio de Janeiro) is an artist, filmmaker and researcher interested in the cultural roots of nature, in the epistemological crossroads between Brazil and Germany, and in the various colonialities that to this day extractively pervade the territory of Latin America. She has been living in Berlin since 2009 and is currently one of the 12

Berlin Artistic Research Grant Program Fellow 2022-23. Her videos and installations have recently been exhibited at Visions du Réel Film Festival, Nyon; Centro de Arte Sonoro de Buenos Aires; Onassis Institute, Athens; Biennial de Artes Mediales Santiago de Chile; Yango Biennial, Kinshasa RD Congo; ZKM, Karlsruhe; Broad Art Museum, Michigan; HKW, Berlin; 175 Gallery Seoul, among others.

**Clara Ianni** is a Brazilian artist based in São Paulo and currently in residency in Jan Van Eyck Academy (Netherlands).

Through installations, sculptures and videos, her work deals with history and social practice in relation to space, often questioning ideas of progress and modernization based on the idea of separation between human and environment. <http://claraiani.com/>

**Lukas Becker** is a doctoral student at the Geneva Graduate Institute, researching the role of labor and social movements in the Colombian oil industry.

### **Art, history, and environmental justice: a critical dialogue**

The current climate and environmental emergency have become the biggest challenge of our times. Around the world, political and societal struggles and debates rage on, as solutions and ways forward are in dispute. We propose to carry out a round table bringing together historians and artists to discuss the possibilities of dialogue between these fields around the issue of environmental justice(s).

The idea is to foster a discussion about

the different ways artistic practices and history are engaging around this subject. Also, we wish to question if and how academic knowledge about the origins of climate change and humanity's place and relations with nature throughout history can be used by artists and contribute to our current debates around responsibility and solutions. Can art help bridge the gap between academia and society, between the ivory tower and the streets? What can historians learn from the sensible engagements of artists about the complexities of time? Can the dialogue between history and art create new understandings of our current situation? What are the limits of this dialogue?

This roundtable and subsequent discussion aim at proposing a critical dialogue about these questions. Furthermore, we wish to inquire about the possibilities created by narratives established between art and history in the global efforts to combat the existential climate and environmental challenge and to foster environmental justice.

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## **Saturday, 5 November 2022**

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### **Panel 11: Conservationisms**

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#### **Anna S e**

Anna S e recently completed her master in Sustainable Heritage Management at AU. She did her internship at the Museum of L es  during which she became interested in the ongoing conflict over nature conservation in the island.

#### **Nature conservation and resistance on the Danish island of L es **

At the intersection between heritage studies and environmental humanities, I will unpack the ongoing conflict in L es  over the 2022 designation of a 1100 acres area for a new nature national

park. Through interviews with islanders and historical sources, I trace the conflict over land and resources between authorities and islanders 800 years back, to the early years of what has been termed the first industrial production in Denmark: The extraction of salt, which altered the landscape of the island in extreme ways. I argue that we can draw parallels between regimes of extraction, that of minerals and that of biodiversity

which both leave the local residents stuck between fences of un-lived, unnamed places. Through more-than-human histories of Læsø, I start to explore the heritages of resistance and adaption in an ever-changing landscape, formed by geological forces as well as global economy, but also by the islanders who, sometimes in conflict with the law, find ways to live and become-with between those immense forces.

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### **Marcia Clare Allison**

Marcia Clare Allison is an Assistant Professor of Rhetoric at Aarhus University as well as an Associate Fellow at the Aarhus Institute of Advanced Studies. Her research explores the role of language and other systems of communication in creating social norms and implementing social change in 21st-century mediated societies.

### **The European Grey-Green Belt: the push-pull of Iron Curtain cultural heritage and nonhuman environmental justice needs in the neoliberal Anthropocene**

In 1970, a singular photograph inadvertently changed the legacy of the Cold War forever. Taking a set of routine pictures in a remote corner of the Iron Curtain, government officials were surprised by the most unexpected sight: a flourishing region of endangered, old-growth forest, newly emerging within the border's no man's land. Initially thought to be a serendipitous but singular consequence of the border's far-reaching location, soon similar discoveries were made throughout the Curtain from the inner-German border to Turkey. As a safe haven for non-humans against the post-

war growth of the Anthropocene, the death strip had accidentally become a living European green belt, as the lack of human interference in the border's no-man's land had accidentally rewilded the continent. This meant that with the end of the Cold War, this literal green strip of land descending the continent was turned into a 24 country-wide, EU-supported biodiversity and public history project called the European Green Belt (EGB) in 2004, and the Iron Curtain Trail (ICT) in 2013. This consequently makes the EGB and ICT the interrelated result of local and global policymaking over cultural memory, biodiversity conservation, and human-nonhuman nature relations as they materialise on the ground.

In this talk, I combine environmental biopolitical and epistemic injustice theory to analyse and critique the transformation of the Iron Curtain into this Western European-led project. Taking the Europa Nostra 2021 report which argues for cultural heritage as playing a vital role in the fight against the climate crisis, I read this transnational, Janus-faced project as both revolutionary and reactionary as neoliberal conservation

approaches fight against environmental justice needs for both humans and nonhumans. I ultimately argue that whilst this political history of division is critical to the projects survival, I also show how the

preservation of the overarching metaphor of how life can thrive in the space between ideological division risks trumping best environmental practices.

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### **Sudeep Budhaditya Deb**

Sudeep Budhaditya Deb is currently a Divisional Forest Officer with the West Bengal Forest Service. His work includes heading the independent charge of a territorial forest division and its multifarious functions like protecting the sanctity of the forests, wildlife and biodiversity. From a regular day to day basis he also leads management, budgeting and financial planning, accounting and general work checking. He received his Bachelor of Science from the University of Calcutta with Honors in Botany. In July of 2008 he was awarded a PhD in Participatory Forestry Management Studies from the Indian Institute of Technology, Kharagpur. His coursework during his PhD years included Environmental Settings of Socio-Technical Systems, Organizational Behavior, and Management of Human Resources. He also received a Fulbright Fellowship for 2010-2011 to go to the University of Arizona to undertake a project in "Comparative Study of the Participatory Natural Resource Management Regimes Involving the Indigenous Communities." Sudeep is a member of Commonwealth Forestry Association, and a life member of All India Management Association. His passion for forestry and other environmental issues is not only evident through his academic studies, but by his long list of publications. He has published works in Joint Forest Management Model of community forestry in West Bengal,

green economy, and forest covers in India.

### **Natural resources, participation and communities: an hypothesized framework for a change hierarchy**

Participatory Forest (or broadly, natural resource) management is a stakeholder-oriented participatory approach against some accruable benefits. A study of some select participatory natural resource management regimes indicate that motivational drivers necessary to sustain stakeholder interest in such, changes with time following a sequential hierarchy of hardship avoidance, tangible benefits, empowerment, intangibles and pure volition. This hierarchic progression however is in no way unidirectional, but can be both progressive and retrogressive simultaneously depending upon the impacts from varied external stimuli. The proposed hierarchy evolves each time through these impact stabilizations and in the process becomes adept to wider range of socio-cultural, etc. parameters. Based upon these observations a hypothesized framework is being posited to understand this change dynamics better. In the long run, propositions made herein are posited to have wider significances that may even be applicable in the peoples' participatory dimensions in spontaneous social activism, social movements or social uprisings in the arena of



conservation and restoration of natural resources.

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## Panel 12: Climate justice II

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### **Andrew Crabtree**

Andrew Crabtree is an Adjunct Associate Professor at Copenhagen Business School. His primary interests lie in the human development approach and he is presently working on a notion of nature-based human development which includes traditional human development concerns – lack of basic freedoms, rights, needs, security, inequalities and socio-cultural structures - understood through a nature-based lens which emphasizes our rootedness in and our relatedness to cultured nature’s threats and opportunities. He has worked as a consultant for the Human Development Report Office’s 2022 Special Report on Human Security *New Threats to Human Security in the Anthropocene* and the 2022 Human Development Report *Uncertain Times, Unsettled Lives: Shaping our Future in a Transforming World*. He edited the volume *Sustainability, Capabilities and Human Security* (Palgrave, 2020). He is a Fellow of the Human Development and Capability Association.

### **The moral imperative to act unjustly**

Climate change is here, Inuit populations in the North of Canada and Sami Reindeer herders in Sweden are already seeing threats to their ways of life due, in part, to insufficient ice affecting hunting and herding activities. Substantial biodiversity loss is also occurring. The call for nature-based solutions to climate

change and biodiversity loss made, among others, by the UNEP and environmental NGOs would seem to have a clear moral imperative. If climate change and biodiversity loss are not wrong, what is? As Thomas Scanlon has argued, to the extent we can, we have a moral imperative to stop something “very bad” from happening.

However, we have a plurality of values which include the importance of identity, place, cultures, ways of life and aesthetics all of which have been invoked to stop regeneration and rewilding projects. Furthermore, nature-based solutions have sometimes been seen as eco-colonialism. NGOs including Survival International and Amnesty International have estimated that around 300 million people could be negatively and seriously affected by the 30 by 30 initiative (30% of territorial and marine areas to be protected by 2030 also supported by governments such as China). The historical land rights of indigenous communities will be threatened. A straightforward moral issue seems to become wicked and intractable involving historical, local, global intra- and intergenerational issues. Wicked problems suggest semi-arbitrary solutions and arbitrary justice is not justice. The question asked here is: When we should give up and act knowing that our actions will lead to injustices?

In *The Idea of Justice* Amartya Sen put forward a comparative theory which, he argued, enables us to advance our ideas about justice even though we have no complete theory. Given the fact that we

do not have a complete theory of justice, and won't before 2030, Sen's idea seems attractive.

### **Sourav Kargupta**

Sourav Kargupta is an independent post-doctoral researcher in the humanities based in India. He has received an Erasmus Mundus scholarship at the School of Culture and Society, Aarhus University (2015-16), and worked in the DFG funded collaborative project 'SFB 1015 Otium' at the University of Freiburg, Germany (2019-2020). He is presently working on a book-project concerning the intersections of postcolonial theory, deconstruction, narratology, and critical posthumanities.

### **Spivak's 'planetary': an idea of environmental justice attentive both to postcolonial and de-anthropocentric alterity**

This paper discusses Gayatri Chakravorty Spivak's idea of "planetary" in the context of her reading of the proceedings of a conference on a proposed 'Flood Action Plan' (FAP) for Bangladesh held at the European parliament in Strasbourg in 1993. It attends to the entanglements of postcolonial and species alterity in thinking 'planetary justice' that erupts each time that a geo-historically or spatio-temporally "singular rhythm of human/animal/water" is forcibly translated into the universal value form.

The first half shows how Spivak exposes globalisation as a limiting spacing "achieved by the imposition of the same system of exchange everywhere". If such

a worlding is sustained by the "gridwork of electronic capital", then planetary sees the lived world as a "species of alterity", a contingency that is entirely indifferent to the kind of life the planet has hitherto sustained, "and yet we inhabit it, indeed are it". The second half grounds these proposals in the context of the Strasbourg conference. The FAP—never implemented—sought to build a planned network of embankments to control the intricate texture of rivers and water bodies in the deltaic regions of Bangladesh. As a literary theorist, Spivak reads this 'dialogue' between the stakeholders and comments on the analogy between "these stupendous drains driving the continually shifting text-ile waters by the violence of reason into the shortest route to the sea", and the "violence of Reason itself driving the continually differentiating text-ile of meanings into the shortest route to Truth". She thus reveals "two faces of "Europe"", the 'donor' block setting "debt-traps" in the name of economic aid, and good-intentioned civil society, acting in the name of "nature" (therefore, "global and bloated on the one hand, earthy and ascetic on the other"). I argue that Spivak's 'planetary' mobilizes a radical de-framing of all such anthropocentric apparatuses, drawing out supplementary materialities that lead to a transgressive idea of environmental justice attentive both to postcolonial and deanthropocentric, planetary alterity.

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**Dayabati Roy**

Dayabati Roy is a social anthropologist and sociologist currently working in an Academy of Finland funded project 'Sustainable Livelihoods and Politics at the Margins: Environmental Displacement in South Asia'. Before joining the University of Helsinki in 2018, she taught sociology at the Jadavpur University and the University of Burdwan, India. Her published books include 'Rural Politics in India: Political Stratification and Governance in West Bengal' (2014) by Cambridge University Press, and 'Employment, Poverty and Rights in India' (2018) by Routledge, UK. She published articles in peer-reviewed journals like Modern Asian Studies, Economic and Political Weekly and Forum for Development Studies.

**Unsettling environment: staking a claim to environmental justice in Indian Sundarbans**

How does one understand and relate with the concept of environmental justice when socio-environment becomes unsettled? How does one negotiate environment justice claims through different scales of time and space? These questions might arise at the juncture when contestations over environment intensify as part of the claim-making process by different perspectives and stakeholders. Environment which was once meant predominantly for legitimate extraction to the advantage of humankind has now come to be recognized as a global commons for

conservation. As consequences of these conservation efforts of nature, different perspectives stake a claim to environmental justice either by upholding or by opposing the nature conservation narratives. While some nature conservation narratives are staking a claim to environmental justice in the name of sustainable use of environment, other conservation narratives are staking a claim in the name of development. These environmental contestations haven't only engendered new kind of environmental subjectivity, but have also produced multiple discourses on environment. Upon drawing the ethnography conducted by the author between 2018 and 2022 in the hinterland of Indian part of Sundarbans delta, this paper examines how past narratives, be it the extraction or the resistance against it, matter to current environmental justice practices. It also analyzes who would benefit by the realization of certain discourse on climate change and conservation by interpreting various competing discourses on environmental justice as far as forest conservation and climate change are concerned. Finally, upon drawing the materials collected from the interlocutors belonging to civil society organizations, this paper explores what diverse kinds of practices of forest conservation and restoring are enlivened through the implementation of forest conservation laws at the hinterlands of Indian Sundarbans

## Creative session

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### Liene Jurgelāne

Liene Jurgelāne is an anthropologist, facilitator and artist from Latvia, living in Aarhus. She creates and co-creates spaces that invite to (re)connect with oneself and others, including the more-than-human and inspire to take actions towards more life-sustaining modes of being. Liene is part of the international educational collective new visions focused on bringing deep, systemic change in the cultural sector through feminist education; initiator of Willow house - project space at Institut for (X) for educational and artistic experiments in healing the human/nature divide; Work That Reconnects facilitator, and currently preparing for an ethnographic research project of plant-human relations.

### **Council of all beings**

A ritual practice and performative workshop that enables a deeper engagement with the more-than-human worlds and acknowledgement of interconnectedness of all beings in the web of life. Created by John Seed and Joanna Macy - ecoactivists, scholars and elders of deep ecology work, the ritual has become a staple in the body of practices of Work That Reconnects facilitated in a variety of contexts and adaptations.

In the context of this conference, it is intended as a space for broadening the conversations around environmental justice and its colonial entanglements by inviting more-than-human lifeforms to the "table". Participants of this space will be invited to a series of embodied and creative practices to both prepare for the communal ritual of the council and weave the experience into their further work.

## Documentary film screening: Arena

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### Ricardo León

Ricardo León is a Venezuelan filmmaker based in Copenhagen, Denmark. While studying filmmaking at the National Film School in Caracas, Venezuela, he carried out different tasks like production assistance, editing, etc. in the Venezuelan film industry. In 2016, he moved to Colombia, where he participated in various projects such as feature films, documentaries, and commercials, and directed and edited

the documentary 'Arena'. In 2018 he moved to Denmark, where he established himself as a digital artist and film editor, working on several projects including fiction films and documentaries. Currently, he focuses his creative side on 3D art and visual effects.

### **Inge-Merete Hougaard**

Inge-Merete Hougaard holds a PhD in Political Ecology from University of Copenhagen and has a background in International Development Studies and Public Administration. Her main research interests revolve around land and resource rights, state-making, landscape change and climate politics. Her current work focuses on the role of negative emissions in Danish climate politics, and storytelling and narratives in landscape change in Denmark. In her work she uses ethnography and audio-visual methods, and as part of her PhD research on state-making and resource rights in a sand-extracting Afro-descendant community in Colombia, she co-produced the documentary 'Arena'.

### **Arena**

The documentary 'Arena' is the story of the resource struggle of a small Afro-descendant village in western Colombia. The village Brisas del Frayle is located in the sugarcane-dominated landscape in the flat plains of the Cauca Valley. Due to a history of displacement and migration, the villagers have no land to cultivate, and base their livelihoods on manual sand extraction in the nearby river, supplying materials to local and regional construction markets. The river constitutes a fundamental pillar in the village; it is from this that they draw their sustenance and build community and identity.

To secure their right to the sand resource, the villagers have several times sought to formalise their activity, but without success. However, a competing mining claimant is threatening their livelihoods and has now been granted extraction rights by the national mining authorities. 'Arena' follows the villagers as they mobilise and appeal to the government institutions to defend their livelihoods and their fundamental rights to work, territory, cultural integrity, and a dignified life.

The documentary speaks to larger debates of how racialised colonial categories continue to structure livelihoods and inequalities today. Further, these same historical categories inform the villagers' struggle as they claim ethnic recognition, territorial rights and resource rights. Moreover, as they draw on notions of cultural practices, ecological awareness and solidarity, the villagers frame their claims according to their own understandings of value, legitimacy and justice. Nevertheless, their calls for formalisation and recognition are located within the domain of 'the state' and the dominant model of extraction, where statutory institutions have the authority to grant or reject rights claims. In this way, the documentary tells a 'terrible' story of incremental legal dispossession, yet points to an alternative form of extraction that is ecologically conscious and socially cohesive.

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## Virtual Roundtable

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### **Dan Baron Cohen**

Dan Baron Cohen is a community performance educator, eco-cultural activist of Welsh-Quebecois origin and writer who has worked and lived in the Brazilian Amazonian city of Marabá since 1999. Following social justice projects in Northern England, Ireland and South Wales, Dan was invited to Brasil in 1998. After 10 years of collaboration with the Landless Workers (MST), Trades Union and Indigenous Movements and Pedagogy of the Land department at Pará State Federal University, Dan and co-founder of the Instituto Transformance, Manoela Souza, were invited to create a community sculpture to protect the Afro-Indigenous riverside village of Cabelo Seco in 2008. Dan is a co-founder of the World Social Forum, World Alliance for Arts Education, and Rights of Nature Network.

### **Eco-pedagogies towards a good living future**

The Rivers of Meeting project began awakening sleeping African cultural roots and human rights through percussion, dance and lyrics workshops. Over 12 years, excluded youth became community workshop coordinators of medicinal garden, street library and cinema projects, dance and audiovisual companies, annual festivals and workshop courses in their Community University of the Rivers, to defend the River Tocantins and transform Cabelo Seco into an eco-village, coordinated by its own AfroRaiz Collective. In this session, Dan identifies the origins and challenges of this Eco-Pedagogic project, in dialogue with **dance educators Manoela Souza** and **Camylla Alves**.

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## Local organizing team, panel chairs

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### **Adam Curt Custock**

Adam Curt Custock holds an MSc in Human Security from Aarhus University and is an affiliate of the EHJustice Network and AU's Centre for Environmental Humanities. Adam is fascinated by knowledge practices in conservation

biology and restoration ecology, and is interested in what kind of environmental justice and governance implications arise when we adjust how biodiversity is constituted and how life is counted.

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### **Andreas Beyer Gregersen**

Andreas Beyer Gregersen is Research Assistant at the Department of Politics and Society at Aalborg University. He has a background as a student in Applied Philosophy and has worked until recently as a PhD student at Aarhus University with a research project on the concept of civility within political theory. His research interests include critical theory, civil

society, analysis of protest movements as well as the relation between moral norms and politics. He is currently involved in several research projects mapping and analyzing political actors, one of which is a project at Aalborg University on what both unities and divides the environmental movement in Denmark.

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### **Astrid Oberborbeck Andersen**

Astrid Oberborbeck Andersen is an Anthropologist working at the intersection of anthropology, political ecology and Science and Technology Studies. She has a Ph.D. from the University of Copenhagen and works as an Associate Professor at Aalborg University. She has published widely on in climate change and human-environment relations, knowledge, technology and expertise,

and cross-disciplinary collaboration. Empirically, her research ranges from the politics and cultures of water in the Peruvian Andes to resource management and politics of conservation in the Arctic. She is currently co-heading a research project looking at entanglements between natural environments and social forms that come into being through the muskox in Greenland.

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### **Brenda Chalfin**

Brenda Chalfin is Professor of Anthropology and African Studies at the University of Florida, USA. She is a visiting faculty in Global Studies at Aarhus University for the 2022-23 academic year. Chalfin is a scholar of West African political economy and has researched

and published on indigenous commodities, maritime frontiers, border zone trade and governance, and waste politics. Her new book, *Waste Works: Vital Politics in Urban Ghana* will be out with Duke University Press in early 2023.

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### **Georg Fischer**

Georg Fischer is Associate Professor for Brazilian Studies at the Department of Global Studies at Aarhus University. He

has a PhD in History from Freie Universität Berlin, where he also worked as a research assistant and lecturer at the

Institute for Latin American Studies. He served as co-director of the Centre for Environmental Humanities from 2019-2021 and is one of the principal investigators in the EHJustice network. His research interests include nature-society relations, science and knowledge, and North-South inequalities. Among his publications are a monograph and

several articles on geological knowledge production and iron ore in nineteenth- and early twentieth-century Brazil along with several contributions on Latin America's place in current global history debates. His ongoing research deals with agricultural colonization in several South American countries from 1950 to 1980.

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### **Heather Anne Swanson**

Heather Anne Swanson is Professor of Anthropology at Aarhus University, as well as Director of the Aarhus University Centre for Environmental Humanities. With a long-standing interest in fish, rivers, and oceans, her work broadly explores how political economies and ecologies are intertwined. These interests sit at the core of her new book, *Spawning*

*Modern Fish: Transnational Comparison in the Making of Japanese Salmon* (University of Washington Press, 2022). She is also a co-editor of *Domestication Gone Wild: Politics and Practices of Multispecies Relations* (Duke University Press) and *Arts of Living on a Damaged Planet* (Minnesota University Press).

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### **Mathilde Knöfel**

Mathilde Knöfel is a student of the Master's degree program in International Cooperation on Human Rights and Intercultural Heritage at the University of Bologna in Italy. She is currently visiting the Centre for Environmental Humanities at Aarhus University as part of her M.A. final dissertation project with the title

"Alternative Human Rights Approaches in the Anthropocene Era", where she will provide alternative perspectives on the present human rights discourse drawing from Buddhist philosophy/religion, existing constitutions and indigenous knowledge.



