Three Day International Conference

The Value of Life: Measurement, Stakes, Implications

Book of Abstracts

28 June 2017 — 30 June 2017
Hotel de Wageningsche Berg
Wageningen, Netherlands

Organised by the Centre for Space, Place and Society (WUR)
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Key note: Thinking with interdependence: From Economy/Environment to ecological livelihoods

Katherine Gibson, Western Sydney University.

In today’s world complex negotiations of multi-species community and livelihood have been deflected into modes of non-thought such as ‘jobs vs. environment,’ or ‘cost/benefit analysis,’ or ‘necessary trade-offs.’ These are formulations that appear to provoke serious collective consideration, yet in practice block the creative potentialities of thinking. In this lecture I seek to both challenge and think beyond some key contributors to this blockage: namely contemporary articulations of ‘the Economy’ and ‘the Environment.’ The distinction between these two domains, and the particular ways in which they are each constituted in conventional contemporary discourse, severs us from transformative, ethically-infused encounters with our constitutive interdependencies. By dividing our oikos (habitat) into two tension-ridden domains, and by articulating these domains in terms of a law-governed sphere of (capitalist) market activity (the Economy) and a separate, law-governed nonhuman sphere of resources (the Environment), this pair of categories makes it exceedingly difficult to develop collective accounts of and interventions into how we are actually sustained, and with whom/what we are actually interdependent. In this lecture I ask: How can we think with the world, with the fullness of the interdependencies that make us? How can we act in the midst of this thinking? I review some of the thinking practices developed by members of the Community Economies Collective that help us, and those we work with on the ground, to open and expand pathways for embracing interdependence and negotiating the ethical dynamics that emerge in our myriad constitutive relations.
Valuing Life I: More-than-Human Labor, Vibrancy of Matter and Value

Generating value from nonhuman life: charisma, capital, captivity
Maan Barua, School of Geography and the Environment, University of Oxford.

Questions on generating value from life have gained critical traction in human geography and the wider social sciences. How nonhuman potentials, forces and affects co-fabricate political economic organization is a nascent but promising geographical contribution (Barua, 2016; Collard and Dempsey, 2013). This paper is an intervention furthering these ongoing debates. Focusing on the Giant panda – a spectacular icon raising millions of dollars globally – the paper theorizes linkages between charisma, captivity and capital. Its arguments are threefold. First, by tracking the rise of the iconic panda in historical material registers, it examines the junctures at which charismatic affects emerge and are captured to further value for capital. Second, by attending to panda lifeworlds in zoos, it shows how the production of value is contingent upon affective labours performed by them in captivity. Third, by foregrounding enclosures of panda ownership and control over their reproduction, it posits how animals become accumulation strategy. These arguments are brought together to develop relational and more-than-human understandings of value and accumulation, that do not simply place vibrant potentials squarely on the side of capital.

Biologies/Varieties/ Plant-power: the creative economic work of apples, tomatoes, and hops
Katharine Legun, Center for Sustainability, University of Otago.

From the homestyle spirit of a New York Macintosh to the novelty of the Jazz in New Zealand, apple varieties have long inspired the sentiments and competitive structure of the apple industry. Varieties are also a product of grafting for clonal reproduction—an obligatory human practice in the economic re-creation of the apple, and one that has had a profound influence on the shape of the industry.

Through varieties in apples, we can clearly see the expression of plant-power: the forceful role that plants play in economies due to the unique demands they place on their dependents. In our late capitalist economy, varieties are a way that plant-power is harnessed; they are attempts to diversify markets and generate value by attuning to biological vibrancy. Similar institutional evolutions are underway in other crops, albeit in ways that reflect their biological particularities. Large corporate tomato production mirrors the biotechnical intervention in breeding tomato varieties and patent purchasing by the likes of Syngenta. The demands of tomato plants, combined with the desires they’ve cultivated in their human companions, are participants in these food system architectures.

We can similarly see the mobilization of plant-power in the expanding hops industry as it organises largely into regional cooperatives to accommodate a growing and diverse range of beer producers. By comparing these industries and their ecological-human entanglements, this paper proposes that plant-power can help explain how biological diversity is being translated into new production cultures, aiding our understanding of late capitalism and its potential unravelling.

The Life of Urban Storm Water
Ursula Lang, School of Geographical and Earth Sciences, University of Glasgow.

In the past two decades, regulations and best practices have increasingly shifted strategies for storm water management from large infrastructure systems designed to move runoff horizontally, to the vertical capture and storage of storm water where it falls in order to improve water quality and lower
water treatment costs. This spatial shift also entails a conceptual reworking: storm water as waste and excess becomes transformed by new ways of understanding the value of storm water capture, as well as those built landscapes and architectures which can redirect it vertically. These material transitions from grey to green infrastructure across urban landscapes increasingly intersect with economic redevelopment projects, uneven socioeconomic geographies, and diverse perceptions of urban water in everyday life. In this paper, I examine how the life of urban storm water is understood and valued, through an investigation into the interactions between wet weather management, people, and Glasgow’s postindustrial housing landscape. I focus on research into people’s everyday perceptions of water, undertaken as part of a collaboration between myself and two Glasgow-based artists, Minty Donald and Nick Millar. Through ethnographic and performance-based research, we explore resident experiences with Sustainable Urban Drainage Systems (SuDS), and water more generally, in two Glasgow neighborhoods. I show how residents live with water, informed by environmental memories of an industrial Glasgow, as well as embodied affective engagements over time. I discuss how these embodied engagements relate to more phenomenal ecologies of storm water and the multiple lives of urban water.

Valuing Life: Ethics of Care and Conservation

Neera Singh, Department of Geography and Planning, University of Toronto.

In this presentation, I would engage with the recent debates on E.O Wilson’s proposal that we allocate half of the earth for non-human needs. The supporters of the “nature needs half” proposal have challenged the anthropocentric vision of its critics and have pleaded for justice for the non-humans. I use this debate as an example of the practical challenges of valuing life and engaging the politics of life and liveliness. I argue that we can only know, live and love this world through our human bodies and positions. Instead of pitting nature against humans or anthropocentrism against ecocentrism, we need to be rethinking the anthropos and re-centering the anthropos in a reconceptualized human. One of the main critiques of the “affective turn” in social sciences is that the subject is vacated and the questions of power and agency are marginalized. How do we bring back a different subject (not a standalone actor acting on the world – but a relational subject enacting an ethic of care) and nurture affective ecologies that support such a subject?
On State and Non-State Territorialization in Forest Reserve

Exploring a landscape of conservation governance strategies in Peru
Josie Chambers, University of Cambridge.

A common aim of conservation governance is to reduce individuals’ deforestation behaviours. Diverse conservation strategies such as protected areas, community-based conservation and payments for ecosystem services are used to pursue this objective in practice, each reflecting different assumptions and value judgements about how to change human lives for ‘better’ outcomes. Michel Foucault’s governmentality concept interprets this diversity as an attempt to create one or more of three non-mutually exclusive, though potentially conflicting forms of human motivation, including: a desire to follow authority and do what one is told (sovereign), a desire to do what one feels should be done given values or norms (disciplinary), and a desire to follow one’s self-interest (neoliberal).

Based on perspectives drawn from managers of 15 conservation projects in northern Peru and 270 full-day interviews with households living in these project areas, this research explores the implications of distinct project governmentalities in the pursuit of conservation and wellbeing aims. More precisely, it seeks to understand how interveners value and try to shape people in project areas, and how this relates to how farmers value and pursue everyday outcomes. The findings suggest a pervasive mismatch between project expectations and local realities, highlighting several problematic assumptions which are linked to global discourses about how conservation and development should be conducted. They also highlight deeper issues with how projects are implemented, irrespective of strategy or context. Such issues include the increasingly technical and expert-driven pursuit of discrete quantifiable outcomes, monitoring to create and market “success”, and inflating the significance of intervention influences. The findings point to the need for broadening the notion of ‘conservation governance’ to embody an adaptive socio-political process which draws attention to power dynamics driving resource distribution in the wider political economy and focuses on motivating and empowering people and institutions to pursue collective interests.

Reverse territorialisation: from land to labour enclosure in Indonesian protected areas
Nadya Karimasari, Wageningen University and Research.

Conflict within protected areas is usually based on forced territorialisation through specific spatial claims. Yet, in Indonesia, currently there has been an official move to reverse the past “mistake” of forced territorialisation, both through the policy of excluding indigenous forest from the state forest – in other words, returning it to be controlled by the indigenous communities, and through the new policy of giving formal permission for social forestry within protected areas. Instead of eviction, there has been an official tendency and encouragement to let people access and live in the forest. These current direction of forest policies are a result of long friction and negotiation between related state and non-state actors. It illustrates the context of protected areas in Indonesia in which the spatial boundaries and the meaning of conservation itself, instead of static and given, are fluid and actively shaped through various practices by both state and non-state actors. Such boundaries resulted in a space where the state choose to be ambivalent and non-state actors, both conservation agencies and non-conservation agencies, govern in dynamic ways, sometimes in an ad-hoc manner. Yet, I
would like to argue that in these seemingly popular policies, the spatial fixation of protected areas in Indonesia can be delayed or left uncertain as long as the way people use their labour within the protected area can still be controlled. The multi-layered combination of state and non-state governing of protected areas has shifted from the enclosure of land to the enclosure of labour in various ways under the name of conservation.

**Attaining Power through Spatial Territorialization: A Case Study of Boundary Making, Conservation NGOs, and Legal Activism in Indonesia’s Leuser Ecosystem**

*Danya Kiernan, Utrecht University.*

Using the case of the legal battle for the protection of Indonesia’s Leuser Ecosystem, this thesis examines ‘state’ territorialization as a process that involves both state and non-state actors. Challenging traditional notions of boundary making as a state-led phenomenon, this research demonstrates how various non-state actors, namely conservation NGOs, in the Leuser Ecosystem navigate complex state structures as a means to expand their authority and control over Aceh’s forests. It contends that non-state entities reveal themselves as a powerful source of governance as they engage with the state to negotiate and determine the ecosystem’s boundaries and the associated rights over the area. These dynamics are exemplified through an analysis of how environmental NGOs in Aceh are able to influence policy at the national and provincial level as they significantly shape local and international understandings of the Leuser Ecosystem and the resources that lay inside it’s boundaries.

**Dilemma of legalising adat territory through lawmaking process at the district level in Indonesia**

*Yance Arizona, Leiden University.*

My paper discusses the role of Non-governmental organisations and local communities in fighting for the land right through community participatory mapping and formalising adat territory through district regulation. I begin with the description of the expansive outcome of participatory mapping in the last three decades in Indonesia as a tool for indigenous communities to negotiate their land claim to the government and corporation. This attempt then followed by the formalisation of adat territory through district regulation because of the current Indonesian legal system required the recognition of the legal status of indigenous communities and adat land and territory through a district regulation. This process has been significantly increasing since the Constitutional Court Ruling Number 35 in 2013 which reaffirmed the position of indigenous communities as a right-bearing subject for communal land and resources. However, I found that Indonesian legal system has not provided a suitable procedure for accelerating the formalisation of adat territory to generate formal land tenure security for indigenous communities. The current process is complicated because it alienates indigenous communities to gain access to land. As a result, indigenous communities become dependent on the role of NGOs as intermediary institutions to channelling their grievances to policy makers. Another dilemma of this narrative is the less attention of non-governmental organisations and policy makers to the internal dynamic of land distribution within the community. Therefore, the formalisation of adat territory has not yet provided a guarantee for the better access to the land of the vulnerable group within indigenous communities.
Health, justice and inequality

Wishing Well: Aspirations of Filipino Domestic Workers in Hong Kong
Ju-chen Chen, Chinese University of Hong Kong.

Domestic helpers in Hong Kong are often homogenized, exoticized, and stigmatized as people who live without purpose beyond remitting money home. Ethnographic research shows that, on Sundays, foreign domestic helpers actively juggle between personal chores, association board meetings, birthday parties, church volunteer works, sport tournaments, photo shoots (as photographers), beauty pageants, etc. This paper starts from examining a puzzling phenomenon: the motivation behind active participation in costly and time-consuming activities such as pageants or photo shoots, therefore, being restless on the designated “rest days.” Based on my ethnographic fieldwork with Filipino domestic workers in Hong Kong, I argue that a closer look at their motivations reveal their self images and aspirations — why they chose to leave home and where their efforts are leading to. I will then refer to Anna Tsing’s critique of the future orientation of globalization (2000) to analyze and contemplate the political-economic foundations of these Filipino mothers’ and sisters’ transnational pursuits. One Filipino domestic worker once commented that Hong Kong is like a wishing well where one throws a coin and utters a wish. This paper analyses these wishes, their prospects and troubles.

Socioeconomic inequalities in health: structural injustice?
Beatrijs Haverkamp & Tjilde Tempels, Wageningen University and Research.

A large amount of epidemiological literature shows the persistence of inequalities in health within countries, correlating to inequalities in income and/or education level (Mackenbach et al. 1994; Mackenbach et al. 2016; Marmot et al. 1984; Marmot 1991). Health is thereby generally measured in terms of life expectancy and life expectancy without disease or disability. These inequalities in health are intuitively conceived as being unjust, but to make a normatively sound argument for this, is not easy. To say – as a philosopher like Martha Nussbaum (e.g. 2011) would – that people have a ‘right’ to a minimal healthy lifespan cannot do the job in a satisfactorily way, as it requires to arbitrarily pinpoint a certain age beyond which inequalities in life expectancy are no longer an issue of justice. Moreover, this isolation of health as something individuals have a right to, ignores the very structural nature of these inequalities. In this regard, a Rawlsian analysis as provided by Norman Daniels (2008) might be more adequate, because this takes the ‘basic structure of society’ as the primary subject of justice. As such, it can evaluate the justness of the inequalities in income and education level by using moral principles for a fair distribution. However, due to its idealization of society and its formal conceptualization of a basic structure, a Rawlsian analysis cannot but ignore the ways in which these inequalities in health come about via informal causal pathways such as inequalities in living and labour conditions, and inequalities in power, social support and affiliation.

The wrong or injustice at stake in these systematic inequalities in health should thus not be understood in terms of formal inequalities of opportunity. In this paper, we aim to make clear how we can come to a fuller evaluation by understanding the health inequalities that correlate to socioeconomic inequalities as ‘structural injustices’. In doing so, we draw on the work by Iris Marion Young (Young, 2001; 2011). According to Young, structural injustices exist when:
‘social processes put large categories of persons under a systemic threat of domination or deprivation of the means to develop and exercise their capacities, at the same time as these processes enable others to dominate or have a wide range of opportunities for developing and exercising their capacities’. (Young, 2006: 114)

Structural injustices can span a wide range of issues, from bad labour conditions to global health problems. It are ‘harms that come to people as a result of structural processes in which people participate’ (Young 2003, 7). While Young has focussed mainly on global labour injustices (like the use of sweatshops in the global garment industry) we explore whether her approach can provide normative foundation for the intuition that socioeconomic health inequalities are unjust. To do this we first assess to what extent socioeconomic health differences can be qualified as structural inequalities. According to Young’s understanding of a social structure, there are four ways in which we can understand and characterize inequalities as structural inequalities: 1) they are produced within a field of differentiated social positions among which a population is distributed; 2) they are produced by (inter)actions between people; 3) they are produced within physical and cultural contexts that are formed by actions and interactions in the past; 4) they are/can be the unintended result of structural interactions. By making use of sociological and epidemiological insights, we argue that socioeconomic inequalities in health are structural inequalities according to these characteristics. We subsequently reflect on the question of to what extent these structural inequalities should also be conceived as structural injustices.

**Home Economists, Doctors, and the Hungry: The Politics of Authority in Postwar Nutrition Research**

*Hannah LeBlanc, Stanford University.*

In 1968, the United States discovered hunger. A series of reports and television programs introduced middle-class Americans to shocking levels of hunger and malnutrition in the United States, catalyzed the expansion of federal food programs, and brought political legitimacy to nutrition issues. Curiously, it was independent doctors working with civil rights organizations who brought hunger to national attention, rather than the federal government’s increasingly robust nutrition surveillance program. Home economists working at the United States Department of Agriculture (USDA) had recently completed the fifth national survey of American food consumption, the most comprehensive to date, but this highly quantitative and abstracted method of measuring Americans’ diets was unable to capture hunger and malnutrition. Members of the civil rights movement recruited doctors, politicians, and the media to show the country hunger and malnutrition among the poor that quantitative data had missed.

In this presentation, I argue that this moment in American history can be read as a contest over how to best measure, understand, and improve life for the poorest Americans, and explore what it reveals about gendered and racialized contests over expert authority. USDA home economists in charge of
the national food consumption survey held a relatively weak position as members of a highly feminized and waning academic field. As Theodore Porter has argued, quantitative measures substituted for the authority they otherwise lacked.\textsuperscript{1} Civil rights activists, motivated by an ideology that the poor should be considered experts on their own lives, instead mobilized powerful images and stories to make their case. They recruited highly respected doctors to validate their stories and read signs of deprivation in the bodies of the poor. Though the reports they produced galvanized the public, ultimately, members of the federal government refused to act without hard numbers. The first, and in many ways most profound reform in the wake of the discovery of hunger, was a change in the country’s system of nutrition surveillance. Quantitative measures of life, wielded by a different set of experts, won out.

**The Moral Ambiguity of “Vulnerability” and Aid Allocation among Beneficiaries in Northern Uganda.**

*Sarah O’Sullivan, University of Toronto.*

In true anthropology fashion, this paper details an ethnographic vignette following the challenges a northern Ugandan aid organization faces as it mobilizes hundreds of “vulnerable” disabled child beneficiaries for its American donor, a Christian-based NGO handing out mattresses, malaria-preventing bed nets, and bibles. I reflect on this story, along with six years of research working with local HIV/AIDS organizations in post-conflict northern Uganda, because I believe it to be “good to think with” about how lives are valued within the aid industry and the taken-for-granted ambiguity of “vulnerability” and its measurement through vulnerability indexes. Vulnerability indexes are defined as quantifiable measurements used to assess one’s risk or the degree of resilience to a hazard such as a disease or poverty. This paper takes a different definition and argues that vulnerability and its measurement is inherently social. As Butler (2004) explains, “Vulnerability arises from our being socially constituted bodies, attached to others, at risk of losing those attachments, exposed to others, at risk of violence by virtue of that exposure.” As such, measuring vulnerability is a deeply moral process of social recognition. In the instances where vulnerability is recognized, that process of recognition changes the meaning of vulnerability itself. Demonstrating how the American NGO and Ugandan organization recognize differing and conflicting vulnerabilities among potential beneficiaries, this paper explores how lives are valued and the violences behind such recognition.

Valuing the Environment I

Scales and Becomings of Marine Biodiversity
Alberto Morales, University of California Irvine.

Whereas the term biodiversity has been generally understood to mean a proliferation of kinds of life, I approach biodiversity as a scalar ecological concept for the production of preservable and marketable difference (value and values). Ethnographically situated in Panama City, Panama, I trace and document the stories, claims, and knowledge exchanged and produced by a vibrant scientific community composed of biologists, analytical chemists, pharmacologists, politicians and advocates of science as they create novel epistemic, infrastructural, and technological arrangements for biomedical research and the creation of value and values for marine biodiversity. My research explores the scientific practices and modalities that make biodiversity spatial and scalable, materially-discursively constituted by and constitutive of biophysical. Drawing attention to biodiversity as a scale making project (Strathern 1991, Tsing 2005), I examine how new mutations in scales of biodiversity succeed and fail: from emerging waterscapes, like wild profusions and contingent figurations of ‘natures’ in archipelagic marinescapes, moving all the way down to bioprospecting scientists’ alternate conceptions of biodiversity as networked molecules nested in chemical ecologies. Following a long tradition of maritime anthropological inquiry, my project explores the ongoing articulations, production, and the naturalization of scientific scales of biodiversity, emphasizing an increasing relationality between humans and marine organisms. My study examines emerging biotechnological research, life politics, scientific interests and marine biodiversity as they coalesce through emerging knowledge economies and infrastructures.

In/visible value and the politics of satellite-based environmental monitoring in Southeast Asia
Jenny Goldstein, Department of Development Sociology, Cornell University.

Efforts to make satellite imagery and remote sensing technology available to non-experts at an affordable cost, much of it publicly accessible, have grown significantly in the past few years. As a result, governments, NGOs, and the private sector are now using an ever-growing amount of satellite-based data to monitor inhabited landscapes at a distance. The circulation and use of remote sensing and satellite imagery has been particularly notable in its ability to enable actors to increasingly surveil agricultural and forested land throughout the developing world. For instance, environmental NGOs use such data to track corporate compliance with zero-deforestation pledges in oil palm and pulpwood production and to persuade companies to shift production away from ‘high conservation value’ landscapes. Beyond large-scale forest clearing that can be tracked in near real-time, smallholder and traditionally marginalized forest inhabitants and agricultural smallholders are also made visible—and often kept invisible—through such technology. Drawing on fieldwork conducted in Indonesia and Myanmar, this paper considers the ways in which the proliferation of accessible satellite-based data is rendering certain landscapes and people valuable, and others not. I use STS frameworks to first trace the production and circulation of this data as socio-technical infrastructure. In conversation with recent political ecological work on the value of land and nature, I then consider the ways in which this satellite-based data is reconfiguring financial and social value of forested and agricultural landscapes, and what is at stake in such shifts.
Enacting Carbon at the Fringes: Forestry and Finance in the Indian Himalayas

Arne Harms, University Leipzig.

Despite massive criticism and serious setbacks, carbon forestry is far from over. Feeding into an emerging stream of empirical studies on carbon forestry and emission trading, this paper looks at one of the very few ongoing project in South Asia from the ground up. Based on ethnographic research among field officers and target populations in the Indian state of Himachal Pradesh it engages (1) how carbon is enacted. Following a praxeographic approach, the paper outlines how forests are rendered carbon sinks and how indicators, tools and algorithms are put to use in order to know, and to proof, sequestration. In doing so, the paper demonstrates that carbon enactment comes to be situated uneasily in relation to other ways of knowing trees, forests and soils. In addition, the paper demonstrates (2) that the enactment of carbon is involved in fringe finance (Aitken 2015). While the project is currently embedded in the orbit of state organised development assistance, it is true to the latter’s advocacy of, what is currently framed, the financialization of lifeworlds at the margins. I show how carbon forestry comes to be part of larger projects pushing for financial inclusion and individualized risk taking behaviour in the name of overcoming poverty.
**Value, Violence and Visibility**

The Value of Critique: Irony, Activism, and the Life of Capitalism  
*Jonny Bunning, Yale University.*

Sociologists of valuation have positioned themselves relative to two common, hostile approaches to the valuation of life. On one side of this binary, pragmatists encourage clear, explicit metrological projects to render life or death decisions objective and accountable; on the other, philosophers, religious leaders, and ordinary citizens insist that life is immeasurably and incomparably valuable, and so that attempts to quantify or price it are foolish and futile. Sociologists such as Viviana Zelizer and Marion Fourcade have taken this binary as a contingent result, not a universal opposition, in order to explore how and why life has been brought into—or kept outside of—networks of valuation and exchange. But what if there was another genre of valuation that was neither straightforwardly for nor against the claim that life has a calculable value?

In my presentation—which will take the form of a 15 minute presentation with slides—I explore the valuation of life as a form of critique. I focus on two examples from the 1970s. First is the intentionally provocative attempt to gain a ‘human depletion allowance’ in the United States, based on the claim that the productive value of the human body degrades over time, and hence should enjoy the same incremental tax reductions enjoyed by owners of oil wells and other mineral deposits. This argument was first made by Francis Heisler, a left-leaning lawyer living in California, to highlight corporate tax exemptions, but was soon introduced as a draft bill in the U.S. congress to force discussion on the issue. My second example is the Wages for Housework movement, a transnational alliance of Marxist feminists who argued that the work they did to reproduce life was intrinsically valuable to capital, and hence that capitalism should foot the bill. Using historical sources in dialogue with contemporary theoretical approaches to value, I suggest these cases reveal a mode of valuing life that has so far received little academic attention: valuation as ironic critique.

Geopolitics, Violence, and the Value of Life  
*Emily Gilbert, Canadian Studies and Department of Geography and Planning, University of Toronto.*

As international violence continues unabated, national and international measures have been introduced to make compensation for civilian losses. With respect to war, the practice of making on-the-spot compensation for ‘inadvertent’ civilian victims is becoming regularized as a way to make war more humane through reparation. With respect to terrorism, there is also a growing demand for standardized forms of compensation both for the benefit of its victims, and for healing nations. These compensation measures are reshaping social and geopolitical relations through domestic and international agreements and law. This paper considers how the value of life is being recalibrated through these changing geopolitical landscapes of war and terrorism compensation. What implications do these geopolitical maneuverings have for how we think the value of life is determined? How are geopolitical concerns reframing the ways that we value life? How is the value of life being determined in these international contexts? What are the qualitative and quantitative measures through which the value of life is quantified? And, do these emergent forms of compensation offer any hope for reconciliation or repair to the very fractured relations that ensue from war and terrorism?
Disrupted Waters: The Uneven Hydro-Social Geographies and Infrastructural Violence of Delhi’s 2016 Water Crisis

Yaffa Truelove, Yale-NUS College.

In February of 2016, a water emergency was declared in India’s capital, instigated by Jat groups in Haryana that prevented a major artery of Delhi’s water supply from entering the metropolis. While the disrupted infrastructure has been portrayed by the government and media as producing a citywide crisis, this paper instead shows that stalled water flows produced highly uneven discursive, situated and embodied effects in the city. This analysis builds on a growing literature that reveals how urban infrastructure, rather than being an apolitical backdrop, is both an instrument of governance and socio-technical assemblage that actively shapes urban society, social inequity, and unequal urban experiences. I demonstrate that the water crisis furthered unequal hydro-social geographies in the city and differentiated forms of infrastructural violence. First, I examine the political and discursive effects of Delhi’s disrupted infrastructure. I trace how the network’s interruption became utilized as an instrument of governance, cast by the state as an exceptional occurrence, rather than symptomatic of an everyday reality of contested disruptions and diverse delivery configurations that leave significant numbers of urbanites unable to access sufficient water in the first place. Second, I investigate the situated effects of the crisis, in which the visibility and invisibility produced through state narratives and illegible water deliveries furthered the precariousness of particular groups of city-dwellers. Finally, I examine the uneven embodied repercussions of Delhi’s declared water emergency, in which the physical and affective consequences of the crisis ironically revealed poor residents’ resilience to emergency, as well as their everyday experience of infrastructural violence in the capital.

On Value and Visibility: The (de)valuation of life-sustaining labor in the on-demand economy

Niels van Doorn, University of Amsterdam.

How does one value something one cannot and often does not want to see? How do contemporary digital platforms and their infrastructures of instant connectivity, evaluation, and data-driven measurement affect this relationship between value and visibility, when it is mediated through the problem of paid reproductive labor as at once a commodity and a life-sustaining activity that has been systematically obfuscated and devalued? I address these questions by examining the gendered, racialized, and classed distribution of opportunities and vulnerabilities associated with digitally mediated service work, or what I call platform labor. I investigate how the ascendant “on-demand” or “gig” economy is shoring up a particular order of worth whose political and moral economy leverages inequality and severs the link between labor and livelihood for those at the bottom of its entrepreneurial supply chain – now reimagined as a value-adding “ecosystem”. For these workers, the cost of living regularly exceeds the volatile earnings from what Susie Cagle has termed “platform-captured self-employment”, resulting in daily struggles to maintain “a life”. The paper should be read as a call to action: its primary intention is to advocate an intersectional approach to the study of “on-demand” and “gig” economies, highlighting the ways in which these economies are constituted by class, racial, and gender inequalities, and to argue for the necessity of ethnographic research that not only analyzes platform labor but also aims to cultivate alternative imaginations of platform-mediated work. While I focus on the United States, with its distinct socio-economic climate and racial history, many of the issues and insights discussed below will also – increasingly – pertain to other Western countries.
The argument unfolds in four parts. First, I briefly situate the “on-demand” economy within the context of neoliberal socio-economic reforms that have, over the past four decades, shaped our present forms of life. Second, I argue that platforms should be understood as new players in the temporary staffing industry, whose devices/techniques of surveillance and calculation exacerbate the already precarious conditions of contingent workers in today’s global service economy. Third, after a short overview of the gendered and racialized history of (paid) reproductive labor, I analyze how this history of obfuscation and devaluation extends into the networked present of our platform economy. Finally, I address the potential of ethnography to critically support the aspirations of low-income service workers providing care and cleaning labor through digital platforms. These workers have thus far had little leverage when it comes to deciding on the future of work, despite the populist appeal of flat and frictionless digital labor markets that promise worker empowerment.
Valuing Life II: Lively Encounters, Ethics of Care and Value Regimes

Body Land
João Alfonso Baptista, Institute of Social and Cultural Anthropology, University of Hamburg.

Taking bodily experience as a starting point for analysing humans’ relationship with the world, I discuss the ways humans value and relate to the land through the perspective of embodiment. Specifically, I draw my analysis from my ethnographic study of honey in the Angolan village of Cusseque. I intend to demonstrate how and why, in Cusseque, honey and the honeybees help to convert the land into a lively body that is indivisible from residents’ own bodies. For the residents in this village, honey is a means of connection to the environing land. By ingesting the local honey, Cusseque residents incorporate into their bodies the land assembled by the honeybees: its pollens, fruits, water, blood from dead animals, faeces, dust, etc. Moreover, residents symbolically extend and root their bodies to the land gathered by the honeybees in the honey. And so, in Cusseque, the human body becomes more than human; a field of co(n)fusion. This metahuman body land – its totality, vitality, and heterogeneity – is more than a value fully mastered by human residents: it is an invaluable that emerges and transforms with other residents – the honeybees. Ultimately, the way Cusseque residents value and relate to the honeybees, honey, and their surrounding land raises the theoretical challenge of considering the bodying of land – to embody and being embodied by land – as an important mode of nonhierarchic co-presence in the world.

The value of lively potato in the Peruvian Highlands
Olivia Angé, Laboratoire d’Anthropologie des Mondes Contemporains, Université libre de Bruxelles.

In the highland communities of the Cuzco region, potato is a keystone of agricultural and food practices. However, potatoes are not treated as passive ingredients to be ingested. They are instead imbued with a subjectivity of their own, involving intentionality and emotionality. Potatoes’ happiness (alegria) is a core concern to peasants who fear that they would stop thriving in the fields if they were displeased. This paper describes an array of practices intended to enhance potatoes’ wellbeing. Yet, peasants agree that young generations ignore the ethic of respect in potato-people interactions, thereby offending the precious tuber. Climatic instabilities, and ecological degradation are identified as other sources of discontent in the field. This paper accounts for potato-people shifting affectivities, showing how these once “happy objects”, in the sense of Ahmed, are now also a source of anxieties. It then turns to a conservation initiative intended to promote practices of potato care and respect. In so doing, this presentation enlightens how the value of lively potato is embodied in practices; also addressing the entanglement of ethical and economic values in this interspecies companionship.

Farmer Seed Networks in France: from communities of practices to matters of care
Elise Demeulenaere, CNRS, Eco-anthropologie et Ethnobiologie.

In this communication, I propose to shed light on the processes by which critical actors of agricultural modernity - be they producers, consumers, or scientists - promote alternative production paradigms,
based on the work with nature instead of the work against nature (i.e. artificialisation) (Larrère, 2002). Their critiques do not only advocate for an ecological modernisation (such as described by Hill & McRae, 1996), but rather for an ecologisation, understood as a “new way to handle all the objects of human and non-human collective life”, by weaving new solidarity links between humans and non-humans (Latour, 1998). I will draw on these perspectives on ecologisation derived from the Actor-Network Theory, but not only. Influenced by the pragmatist literature, I would like to highlight that the “ontologies” (in the sense of Dupré, 2012) of the non-humans enrolled in these new assemblages are revealed by and determined through the practical, perceptual and cognitive “engagements” of people with the biophysical world (Ingold, 2000). I argue that these engagements contribute to “enact” parts of reality not visible so far, and thus, not taken into account. My focus on people’s engagements with the biophysical world involved in farming processes will lead me to ethical issues. Indeed, a pragmatic perspective recognises that people’s practices reveal what people value (Hache, 2011; Dewey, 2011). What’s more, feminists scholars have stressed that knowledge does not only contribute to forge new “matters of fact” but also “matters of care” (Puig Della Bellacasa, 2014). My demonstration will mainly take from a fieldwork I have been conducted for several years on a farmer seed movement in France (Demeulenaere, 2014).

A Crisis of Urban Wildness? On the Value(s) of Living Well in Nicaragua

Josh Fisher, Department of Anthropology, Western Washington University.

The problem of cities, according to urban political ecology, involves the complex ‘metabolic’ processes that link political, economic, biochemical, and ecological forces. Yet, those same accounts have failed to think through underlying questions of ‘life’ that hang in the balance of all political ecological analysis. If political ecology is primarily about the ongoing flow of ‘livingness,’ this paper pushes the conversation forward by asking what it means to ‘live well’ in the context of urban crisis as well as a Nicaraguan campaign for ‘Living Clean, Healthy, Beautiful, and Well.’ Framed by that permanent national campaign and based on the preliminary results of an ongoing collaborative ethnographic experiment entitled A Political Ecology of Value, currently underway in Ciudad Sandino, Nicaragua, the paper draws upon emerging research in multi-species ethnography as well as feminist theories of value in order to refigure urban environments as diverse and indeterminate spaces of ‘wildness’—entanglements of human and nonhuman actors through which social, political, ecological, and ethical encounters play out. Questions of ‘value’—its production, reproduction, conversion, transformation, and subjectification (through the cultivation of stances and orientations of ‘values’)—are key analytics for understanding the dynamics of these socionatural spaces in all their economic, ecological, semiotic, embodied, aesthetic, and affective dimensions. They also speak to questions of “Buen Vivir” in Latin America more generally, where postdevelopmentalist thinking has provided an important forum for considering alternative value regimes that acknowledge the intrinsic worth, vitality, and “dignity” of human and nonhuman life-forms and their co-becoming.
Life and value as seen in community attempts to pursue environmental challenges

Local assets, local decisions and community resilience: What does success look like in rural Scotland?
Elliot Meador, SRUC, Environment and Society Group, Edinburgh.

Enhancing inclusion and self-reliance at the community level is becoming of critical relevance in policy terms; due, in part, to the need to increase the efficiency of public spend which resulted from the global financial crisis in 2008. Within Scotland, this shift is manifested through multiple policy and community interventions seeking to enhance resilience of local communities.

Measuring community resilience, however, remains challenging: there is a lack of practical tools and assessment methods to capture aspects of ‘change’ and ‘success’. This paper therefore examines, (i) what does “success” in rural community resilience look like, (ii) how can we capture the impact and outcomes of policy and practice interventions and (iii) understanding the development role of these processes.

This work is based on a five year research programme in rural Scotland (Scottish Government, RESAS 2016-2021) aiming to assess how communities have been or can be empowered to generate local economic development through community energy projects by creating and testing a Community Resilience Tool (CRAT). CRAT will help unpack the normative associations around success, how it is achieved and whether it is part of community resilience and wellbeing.

The paper presents preliminary results based on a systematic literature review and two Knowledge Exchange workshops with community representatives, policy makers and other organisations who work on community resilience in Scotland.

Measurement, stakes, and implications in the valuing of the benefits of decentralised energy systems
Margaret Tingey, University of Edinburgh.

In UK energy policy and politics, benefits arising from decentralised energy are often framed within a narrative of improving local peoples’ lives, whether increasing civic participation in decision-making, generating new economic resource or offering an opportunity to build local skills and capacity. There is, however, little explicit measurement of whether these perceived benefits are realised in practice and, at present, they remain assumed, rather than robustly evidenced. Considering this evidence gap raises several critical questions: How should these benefits be defined? Benefits for who? Are there appropriate means by which to measure these benefits? Should the benefits of local energy projects be measured at all?

This paper addresses these questions through a critical analysis of the local benefits of decentralised energy in the UK from the perspective of actors in three different stakeholder groups: national government (central and devolved); local authorities; and community groups. We draw on policy documents and debate from the UK and Scottish governments, as well as empirical data from 40
local authority case studies of energy initiatives and a series of focus groups with 50 community
ergy actors in Scotland. We identify a clear contrast, and potential incompatibility, between
different stakeholders’ conceptions of local benefits, as well as their approach to measuring these
benefits. Within UK and Scottish Government, we find a grand, macro narrative of local benefits
based on expectations of local empowerment and capacity building. In contrast, local authorities
cases often focused on measuring standard energy-related ‘performance indicators’ such as carbon
emission reduction, CHP efficiency, or the number of homes insulated but were less clearly
establishing measures of social benefits. The priority for community groups was found to focus much
more heavily on local economic benefits, such as income generation, money saved, and job creation.
We reflect on the implications of these different perceptions and approaches, and consider whether
the existence of such divergent expectations across different stakeholder groups is a particularly
problematic factor in attempting to assess the value of decentralised energy systems.

Measuring Nature in Community Transitions: Permaculture, Modeling and Truth
G. Taylor Aiken, IPSE, Université du Luxembourg.

“Nature is perhaps the most complex word in the language” (Williams 1985: 215). I begin with this
quote as it encapsulates the thrust of this paper, focusing on permaculture-based social movements.
The best known of these – Transition Towns – is increasingly discussed in social science, but their
permaculture heritage in both conceptual underpinning and actor biographies is comparatively
neglected. This permaculture base is crucial as it gives Transitions Towns – and other permaculture-
based social movements – both their object of attention (peak oil, relocalisation, community action)
and also the manner in which they organise themselves socially. Core to permaculture is designing
social systems based on, and in harmony with, patterns identified in nature. Yet, as Williams
highlights, positing and identifying ‘natural’ patterns is fraught with difficulty. This paper describes
permaculture-based social movements and outlines their key principles. However, it is the way in
which this nature is perceived, valued and measured that also emerges from their social context.

The paper assesses that the ‘nature’ that these movements identify and seek to value and emulate:
loosely following resilience thinking and based on a complexity framework. Having identified such
patterns in nature, these movements then apply these socially; in the case of Transition Towns
through the use of Open Space techniques and the Law of Two Feet. Both are outlined. The paper
ends with a consideration of how the nature identified and then iteratively reproduced socially in
such groups is both performative (after Austin) and also an imaginative geography of what is
considered natural (after Said, and others).
Valuing the Environment

Cosmopolitics entangled to environmental legacies and foresight: Paldiski’s coastal terrain
Tarmo Pikner, Centre for Landscape and Culture, School of Humanities, Tallinn University.

Various disturbances shape landscapes by modifying spheres of (possible) life. These environmental modifications can be more-or-less bearable and tolerant depending on emergent assemblages. The coastal areas of Estonia can reveal various disturbance-affected landscapes. This paper focuses on ‘disturbance-based ecologies’ (A. Lowenhaupt Tsing) generating patches and translations between world-making projects. Here is important to ask that how world-making projects/environs involve and generate diverse social practices around valuing of life? The paper elaborates ‘volumetric approach’ (S. Elden; P. Sloterdijk) in understanding relations between environmental legacies, shared values of presence, and infrastructure.

The coastal areas of Estonia, including Paldiski town, were enclosed border-territories during the Soviet era. In Paldiski, there was located the military test-site of nuclear submarine vessels. Currently Paldiski calls it self: ‘town of green energy’, its industrial townscapes and wind mills coexist with spheres of nature protection. Thus example of Paldiski can reveal wider coastal disturbances, and related negotiations and tools around valuing life’s environs. Cosmopolitics can be considered here as a strategy to invite a more democratic distribution of expertise into new alignments (I. Stengers; S. Whatmore). The empirical example can indicate how volumetric spheres of (nature) protection on (city’s) coastal areas are formed and coexist with entangled trajectories, and how various disturbances may become durable.

Business models for sanitation in development: On the contradictions between use and exchange value of waste
Chris Büscher, SOAS, University of London.

Sanitation constitutes a major problem in developing countries. Many people lack access to proper sanitation facilities, with dire consequences for their health. Hence, the question how to improve such access keeps many a development actor busy. Increasingly, solutions are proposed that are framed as innovative and market-based. Not only should people be provided with sanitation facilities, these facilities should ideally pay for themselves based on some sort of commercial model. This paper traces the process and everyday politics of one such model proposed as part of a development intervention in Mozambique. The model foresaw in providing public spaces such as markets with toilets; turning the resultant wastewater, along with non-human waste from for instance slaughter houses, into biogas using an anaerobic digester; and selling the biogas as well as additional items such as soap and condoms. The latter activity was meant to cover the costs of the sanitation and treatment facilities, turning it into a self-sustaining “decentralised waste-2-value model”. Although the proposed model got funded by different agencies, many of the initial assumptions and calculations underpinning it proved too ambitious or simply invalid. This inter alia led to significant delays and frictions between implementing partners. In essence, these frictions related to the age-old contradictions between use- and exchange value, in this case regarding waste(water). The persistent emphasis on exchange value of waste and other marketable products
by the project leader, meant to make the sanitation business model commercially viable, severely hampered the fulfilment of use values of a sanitation concept and technology that could have made, and can still make, a difference in the lives of people.

**Bargaining the Reference Emission Level of the Democratic Republic of Congo. The case study of the Emission Reduction Program in Mai Ndombe province**

*Camille Reyniers, Centre of Cultural Anthropology, Université Libre de Bruxelles.*

Since 2009, multilateral agencies have been supporting the *Reduction Emission from Degradation and Deforestation (REDD+)* initiative in the Democratic Republic of Congo. It implied both development of methodological tools as Monitoring, Reporting and Verification systems and implementation of REDD+ programs in forest provinces. In this way, a first Emission Reduction Program (ERP) applying result-based-payments is currently being implemented across the Mai Ndombe province. The definition of the program’s Reference Emission Level (REL) has led to substantive debate between its stakeholders: the national state, the World Bank, an international conservation NGO and a carbon private society. Based on a six-month ethnography in the Congolese REDD+ coordination body, I analyse the REL bargaining and definition process. I propose new insights into the challenges faced by the Congolese state while defining the ‘carbon value’ of its forest. Technical partners were fighting between the trends 1) to exaggerate baseline scenario with high deforestation rates in order to amplify carbon credits production regardless of limited interventions in the field and 2) to maximise afforestation, reforestation and forest restoration activities. Worthwhile, the Ministry of the Environment did not yet seem able to manage such relatively complex technological debate (related to tree cover change/biomass spatial analysis) while it had to formulate a national position in the debate. How then are we able to understand state and non-state actor positions in the REL debate? What are political strategy and room of manoeuvre for a ‘failed state’ in such technological debate? By addressing these questions, this paper advances the understanding of the DR Congo’s national strategy which seems to avoid defining forest value by maintaining an open discussion between actors in competition.

**“There’s no such thing as a turtle expert”: Technologies of rule in wildlife conservation**


In recent years, the governance of nonhumans in the domain of wildlife conservation has attracted much scholarly attention. Conservation biology has itself been conceptualised as a domain of biopolitics, in which humans employ strategies of counting and surveillance to monitor the population and welfare of nonhumans i.e. wildlife. I suggest that such a view furthers the assumption that humans have unchallenged power over nonhumans and pays insufficient attention to the agency of the latter.

In my presentation, I build on an empirical study of marine turtle monitoring and conservation in eastern India to argue that the standard technologies of rule (census and calculation) are often rendered ineffective by the specific ecological traits of marine turtles. Turtle behaviour has repeatedly unsettled knowledge claims made by science as well as resisted certain forms of conservation governance. Therefore, I argue that the biopolitics of conservation is better understood
as an arena of ongoing experiment and adjustment with nonhumans, rather than as a seamless regime of human knowledge and power.
Diverse economies I: the development of new social practices

Municipal Goats: Exploring Agroecological Place-Shaping and Multiple Ruralities in Sierra de Guadarrama (Spain)
Flora Sonkin, Wageningen University and Research.

A theoretical shift towards a reconceptualization of place as a relational social construction which is plural and open allows us to move beyond an essentialist notion of space as bounded, being part of a movement to rethink how we live in relation to each other and our environments. Seeing (rural) space as a sphere of multiplicity (Massey, 2004, 2005) opens the possibility of recognizing multiple and contested trajectories in place. In the Mediterranean ecoregion, rural social-ecological systems are facing particularly contrasting trends, namely abandonment of mountainous and less productive areas, and land-use intensification of fertile areas. However, in previous moments of economic crisis as in the current, a “back to the countryside” or “neo-rural” movement takes place in Spain. Initiatives aiming at the revitalization of unproductive land or abandoned towns have been appearing all over Spain, particularly in mountainous regions. Most recently, such kind of initiatives are also being developed and fostered by what could be called agroecological municipalism. Through this article I dive into the mountainous socio-ecological territory of El Boalo and Mataelpino (Sierra de Guadarrama, Comunidad Autonoma de Madrid) with relational lens, looking into discourses, social practices and spatial materialities that are shaping and transforming place in an attempt to promote sustainable rural development and agroecology. Responding to a movement of re-peasantisation in the region, the municipality of El Boalo and Mataelpino is developing a series of projects which aim to revitalize agrarian traditions such as pastoralism and extensive grazing, promoting environmental and agricultural education to school children, creating new relations between food production and consumption, community development and public management of waste and natural-resources. Through ethnographic research, I explored human and non-human assemblages related to the Municipal Goatherd project, giving attention to the power relations and politics that come together in the contested interplay between local livestock farming practices and its actors, and agroecological practices stemming from Red Terrae (Intermunicipal Network of Agroecological Territories) and “neo-rural” dwellers coming from Madrid. This paper thus strives to open up space for further understanding how rural places are being shaped and transformed by rural-urban interconnections, contested social practices, and more generally, new forms of ‘being-in-common’.

Negotiating a real utopia: The ZAD of Notre-Dame-des-Landes
Camille Bruneau, Wageningen University and Research.

The ZAD of Notre-Dame-des-Landes is a 2000 hectare occupied area in western France, opposed to an airport project planned by the government in the 1970s. From the start, a fierce peasant resistance opposed it, and the struggle gained a new scope after the occupation of the zone in 2009 and the failed eviction attempt in 2012. Since, alternative lifestyles flourish on the ZAD, aiming at autonomy and self-organisation, while repression increases: the struggle’s stakes are now way beyond preventing the airport. Considering the lack of attention in non-french academia, and the importance of radical alternatives in these times of crises, this thesis is an attempt at visibilising this struggle and community. Through an exploration of different theories like diverse economies, post-politics and the often misunderstood concept of Utopia, I contribute to a non-deterministic and hopeful
understanding of social dynamics, and establish the necessity of further exploring, with an engaged and open mind, emancipatory practices grounded in place. It also allows conceptualize the ZAD as an enacted space, resulting from a multitude of relations and negotiations, inspired and constructed by a multitude of events and ideas, and part of a broader constellation of resistance. It also outlines the uselessness of utopian images without enactment, the counter-productiveness of simple resistance, and the difficulty of really emancipatory political practices. Several challenges face anarchist communities, including the “post-political trap” and the reproduction of undesirable societal patterns. With those in mind, this thesis explores the following question: How is the ZAD enacted and negotiated in relation to its negative (what people fight against) and positive (what people fight for) dimensions? Particular attention is payed to how relations allow for specific spaces and patterns to emerge. Taking a participatory action research approach, engagement in daily activities of the life and struggle on the ZAD provided some answers.

Place reconstruction in-between the urban and the rural: Virtualizing Rurban over Spatial Intimacy
Sungwoong Jung, Kyoto University.

Most of the existing studies on post-productivism rurality have posited “cultural-turn” and “counterurbanization” by physical migration of city dwellers. This chapter attempts to enrich the post-productivist ideas in-between the urban and the rural through bringing out transpatial migrants of Agrarian Prosumer (AP), who exercise a cultural hybridity beyond the spatial duality. With a case study on Busan Hansalim Community (BHC) in Korea, it focuses on figuring out how and the extent to which the AP agents contextualize and spatialize cultural domains over “lorcanic” mode of prosumption. To investigate a transition and/or change of the actor, this study employs needs assessment upon the KICA assessment.

The significant initiative of the consumers to enroll in BHC organization is confined to satisfy food safety concerns, hence, their needs mostly signify a limited level of knowledge on the rural as a passive consumer residing in the urban. Through encounter activities in-between the urbanity and rurality such as voluntary farming, education programs on ecology, and a variety of social businesses, however, they (re-)spatialize the production mode into an immaterial. The dynamics are remarkably driven by democratic governance in provisioning food, social learning process amongst participants, and community care between the urban and the rural.

The transition signals not only from encounter places but also by reviving a space of intimacy. Their spatial intimacy is not as subjective, but rather significantly objective while being assembled transcending the polarity in-between the urban and the rural. The AP intends to internalize the productivist rural as well as urban while externalizing a virtual “rurban.”

Transformative capacity of sustainable place-shaping practices

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Space and place are shaped and reshaped time and again, producing durability as well as change. We argue that places are constructed via social relations, which opens up a research field on how places are produced, re-produced, transformed and altered via transformative agency expressed in social processes and practices. We suggest that the concept of place-shaping offers explanatory power of how space and place are actually shaped in practice and what drives or enforces these practices, but also provides more insight how to deliberately shape and design alternative, sustainable places and take it as a political responsibility. A key question then is how to analyze such processes of sustainable place-shaping.

The framework for sustainable place-shaping we introduce here is based on three sets of structuring and interacting processes; ecological, political-economic and socio-cultural processes. People actively tie these three processes together in their action and practices. Sustainable place-shaping then can be seen as a way to build capacities of people to reflect on and to renegotiate the conditions for their engagement in places by: a re-appreciation of the respective places; a re-grounding of practices in place specific assets and resources to render them more sustainable; a re-positioning towards markets considering alternative and adaptive economies and place-based policy. Sustainable place-shaping is thus seen as a transformative and empowering power - encompassing people, practices & policies-, contributing to the (re-) localization and the (re-) embedding of daily lived practices in social-ecological systems and place-based assets.
Natural Capital Accounting I: Can Nature’s Valuation Save the Planet?

Bonding nature? Exploring new natural capital frontiers in conservation finance
Sian Sullivan, Research Centre for Environmental Humanities, Bath Spa University.

In the aftermath of the UNFCCC Paris climate agreement, there has been a noticeable proliferation of policy publications and reports espousing the benefits of leveraging debt-based finance for the conservation of so-called natural capitals. These reports involve collaborations and alliances of financial institutions such as Credit Suisse, Goldman Sachs and Lombard Odier, international environmental organisations such as the World Wide Fund for Nature, The Nature Conservancy and the International Union for the Conservation of Nature, think tanks such as the Global Canopy Programme and networks such as the Climate Bonds Initiative. This paper traces a recent history of the emergence of proposals for debt-based conservation finance, focusing on discourses and practices whereby ‘nature’ is being qualified, quantified and materialised as the new externalised ‘Nature-whole’ of ‘natural capital’. The paper identifies and problematises new models of debt-based conservation finance to consider the value-making mechanisms proposed and in place so as to generate returns from natural capital in order to service the financing of natural capital conservation. In this regard, several 2016 reports from, in particular, Credit Suisse and collaborators will be scrutinised and analysed as to identify the performances of value promoted in these new conservation financing strategies, and the assumptions regarding both economy and ecology on which these are based.

Ecosystem Services: an analysis of its ethical implications, in natural conservation
Felipe Bucci Ancapi, Wageningen University and Research.

In the last two decades Ecosystem Services (ES) has reached high popularity within scientists and policy makers as a tool for environmental management. This, due to it “could improve decision-making related to natural resource use, and interpretation of the complexities of human-nature interactions” (Bull et al. 2016), and “its success in raising awareness of the value of natural systems and their importance for humanity” (Comberi et al. 2015). Just in fifteen years, more than two thousand articles have been written on ES and major international environmental NGOs, as World Wide Fund and the Wildlife Conservation Society, have incorporated ES into their programs and strategies (Kull, Arnauld de Sartre, and Castro-Larrañaga 2015). The so-called Anthropocene has created enormous consequences in conservation. The impact of human activities on earth –among them, ecosystems depletion, species extinction, water scarcity, the building of novel ecosystems– have brought new questions and perspective to debate: What are we conserving if most the world as we know it has been altered by means of human activities? Should conservation be focused on the past or look forward and care for the world we want to live in, in, say, 50 more years? In this context, ES finds a niche in natural conservation, promising being effective in tasks traditional conservation failed. Nonetheless, accepting ES as a generalized conservation tool in the Anthropocene also brings a certain way to understand the value of nature, the idea we have of nature in the future, and the way we should take care of it.
More than natural capital? Commoning and community forestry management in the Maya Biosphere Reserve, Guatemala

Naomi Milner, University of Bristol.

In this paper I explore competing measures of ‘life’ that are used to evaluate the success of community managed forestry in the Maya Biosphere Reserve (MBR) in the Petén Region of Guatemala. I take as my starting point the acknowledgement in the wider literature that the enrolment of communities into environmental forms of governance brings new obligations, metrics of performance and forms of (self-)discipline into the lives of local people, transferring to Community Forest Enterprises (CFEs) areas of responsibility formerly held by the state, including health and education. However, the management of forests in the Petén have been made possible through the development of social movements and community institutions that have created new livelihood options for local people and a new language for ‘bottom up’ forms of environmental conservation. By mobilising a ‘diverse economies’ approach, I show that community-forestry management does not reduce to a straightforward narrative of co-option, wherein participatory governance extends neoliberal forms of value to all domains of life. On the other hand, the language of participation is extremely vulnerable to such forms of reinscription. In unpacking the perspectives of local actors, I emphasise the importance of instituting counter-forms of evaluation from the vantage of community interests, which include axes of non-capitalist common value. The language of ‘natural capital’ may be strategically important in the pursuit of long-term tenure security, but the conditions of possibility for such collaborations lies in economies of meaning that exceed such frames. I suggest the importance of the vocabulary of commoning for connecting such struggles over value between diverse geographical locations.

Fields of green: Corporate sustainability and the production of economistic environmental governance

Kenneth Iain MacDonald, University of Toronto.

This presentation critically examines the production of economistic fields of environmental governance in the context of global summits like Rio + 20. It focuses on the constitutive work performed by diverse actors in extending corporate sustainability logics, social technologies, and organizational forms initially enacted at the 2012 Corporate Sustainability Forum (CSF). Fields are defined as dynamic, relational arenas featuring particular logics, dynamic actor positions, and organizational forms. Corporate sustainability exemplifies how the language and practices of economics have reshaped approaches to environmental protection and sustainable development. Although numerous studies have looked at the implementation of market-oriented approaches, less attention has been focused on the constitutive processes that animate and expand economistic fields of governance over time. Our analysis emphasizes diffuse processes of economization as central to the reproduction and extension of fields. The article addresses three key issues: (1) how global corporate sustainability networks help to constitute economistic fields of governance, (2) the extent to which major events contribute to field configuration, and (3) the processes through which field elements—logics, social technologies, and organizational forms—transpose onto related fields of governance. Field configuration produces economistic environmental governance by solidifying business logics, enabling new actor-networks, launching new global-scale initiatives, and enhancing the role of UN agencies in promoting corporate sustainability. We illustrate field configuration with two examples: the Natural Capital Declaration and the Green Industry Platform. Our analysis
highlights the diffuse power of field dynamics in which discursive and social entanglement and transposition reproduce and extend corporate sustainability beyond current institutional boundaries.
Valuing Life III: Lively Encounters, Ethics of Care and Affective Emergences

Questioning the ethical value of connecting through encounters with more-than-humans
Hannah Pitt, Sustainable Places Research Institute, University of Cardiff.

This paper considers whether people might be encouraged to value multiple forms of life through social practices rich in affective experiences of others. It interrogates the proposition that connecting with nature through lively encounters increases the ethical value placed on nonhumans, and the limits of care ethics founded on personal encounters. Ecological crises rooted in traditions of thought which typically exclude nonhumans from moral regard (Hall, 2011), might be countered by expanding the social collective to include nonhumans (Whatmore, 2006). This goal has brought attention to the potential for lively more-than-human communities (Hinchcliffe & Whatmore, 2006), and ways of relating to the world as multispecies entanglements (Taylor & Pacini-Ketchabaw, 2015). As sites of prolific connections with nonhumans, gardens are a recurrent focus for studying socio-nature encounters. Community gardens in particular are seen to exemplify heterogeneous communities with significant potential to promote care for nonhumans through practices of engaging with the world’s liveliness (DonaA, Cleary & Pike, 2010). Empirical research in community gardens reveals diverse relationships with nonhumans exhibiting varied qualities of relating; I propose typologies for thinking through these relationships, according to their degree of care. The research identifies limits to gardening’s potential to promote more care-full relations with others, as care is limited by the prevalence of instrumental relationships with nonhumans and the persistence of human-centre power dynamics. More important than encounters connecting people to specific nonhuman dependents are those promoting understanding of the interdependence of life, and of the cumulaAve impact of a human tendency to forget this.

The music of a living temple: Indigenous historical co-becomings in an extractivist context (Cañaris, Peru)
Juan Javier Rivera Andía, Universidad Autonoma de Barcelona.

Social Sciences are currently developing perspectives stressing that the materiality of the world is not deprived of agency and semiosis, and that in consequence they would not be exclusive of humans. This paper will address one of their effects—the need to study interactions between humans and other-than-humans in order to obtain an accurate view of indigenous worlds—through the case of Cañaris’ ontogenetic developments in a context asymmetrically saturated by politics and ideologies of development, cultural heritage programs and religious proselytism driven by national state, extractivist corporations and NGOs. Despite their historical invisibility, both Cañaris and the forest inside its lands became the protagonists of “the first social conflict of 2013” when they decided to protest against the mining project installed in their lands’ headwaters. Although this protest highlighted a clash between the Peruvian State understanding of the environment and the Cañaris’ anthropogenic conceptualization of it, it is also possible to recognise inner differences among Cañarenses themselves. Some see “threats” in the mining project while others see “development”. What does differentiate the holders of these positions?

This paper suggests that the variability of attitudes towards the mining project respond less to concerns over forest resources or water pureness than to the forms Cañarenses compose the world.
In order to examine this composition, it pays attention not only to certain Amerindian ontological patterns but also to historical developments concerned with Cañaris’ political struggles. Ethnography shows that the most concrete expression of these struggles is an adobe building clandestinely built during the Viceroyalty of Peru. Fieldwork research also shows how ritual music and singing allows the emergence of a key feature of this temple: it is a living being.

In sum, musicality and livingness are at the core of a non-human entity that embodies the historical co-becoming of Cañares and their sacred landscape, and in consequence at the centre of indigenous protests in a context of intensified extractivism in Latin America. But how does music foster the life of Cañaris’ temple and fashion its landscape, and in which forms does it engage in its historical struggle for land? What are the consequences of the livingness of this building to the value of the landscape it makes different from the mining project’s environment?

Co-becomings: producing knowledge with a migratory butterfly
Columba Gonzalez, Anthropology Department, University of Toronto.

Scientific research on insects presents a particular case to explore interspecies relations and the politics of knowledge production. Research on invertebrates unveils the ethical and practical difficulties of working with animals that are not protected by Animal Acts. Nonetheless, in this paper I argue that insects, in this case, the monarch butterfly, hinder scientists’ plans to work with them and by doing so they prompt an interspecies relation that escapes the scientists’ capacity to disciplining life. I describe how scientists and butterflies enter in co-becomings marked by the aim of protecting the butterfly’s life in a research laboratory located in the Midwest region of the United States. The laboratory works to protect the annual migration of the insect. The goal of preserving this migration immerses scientists in a complex dynamic that entails rearing insects in captivity and killing them for trials. I explore how would such a multi-species relationship look should we bestow agency to monarchs themselves? Who has the right to discipline life of a butterfly in the lab? I show how the laboratory is a place to ratify the assumed human capacity to exert power over nonhuman animals, but simultaneously it is a place where inter-species encounters challenge those same structures. By exploring this form of troubling research plans, and the scientists’ reaction to it, I aim to show that encounters with the power of life bring new forms of relating.

Buruli ulcer treatment assemblages and encounters of care in rural Ghana
Heidi Hausermann, Department of Human Ecology, Rutgers University.

Buruli ulcer largely affects poor people in the tropics. While the mode of transmission is unknown, the disease is caused by Mycobacterium ulcerans, a slow-growing bacterium that destroys skin and subcutaneous tissue. Left untreated, the illness results in extensive lesions and deformities. In Ghana, state strategies attempt to code and discipline bodies afflicted by Buruli ulcer. For instance, trained health volunteers spot and report the disease. Patients are advised to undergo 40 days of antibiotic chemotherapy. Indeed, state efforts focus on the making of biopolitical subjects.

Yet, despite disciplinary strategies, novel treatment assemblages emerge in rural areas. The wounds created by Mycobacterium ulcerans are visually surprising, often producing empathetic feelings and the desire to help. Drawing from post-humanist and multispecies scholars (e.g. Sundberg 2011;
TallBear 2013), I suggest the pathogen's intermingling with human flesh and bone inspires unique constellations of care. Concerned healers, for instance, combine herbs and antibiotics to create hybrid, patient-specific treatments, troubling the modern/traditional and nature/society binaries often (re)produced in public health and scholarly discourse. This paper details the emergence of treatment assemblages through nonhierarchical alliances and mutual constitution of material objects, bodies, ideas, and emotions (Kirksey 2015). Treatment assemblages, moreover, represent lines of flight from official, disciplinary systems of disease control.
Data, Value and Life: New ways of measuring progress and prosperity

You can’t eat money: the consequences of a financial view of development
Crelis Rammelt, Utrecht University.

There is increasing political and societal concern over the severity of economic inequalities and poverties. The amount of available statistical information is overwhelming, and trend estimates are both mixed and controversial. Emerging from the noise of data, however, it becomes clear that the poor are falling further and further behind—in terms of their income and wealth. However, this problem has fundamental biological and physical dimensions that tend to be abstracted by prevailing financial models. The models distort not only the analysis of poverty, but also shapes its related policies and interventions. The paper proposes an alternative research agenda drawing from the field of biophysical economics. Its analyses reveal that tracking money is, effectively, tracking debt, which is impervious to the known laws of thermodynamics. Tracking actual biophysical assets, however, is tracking entropic transformations that must be compensated by bringing about other biophysical transformations: owning $500 worth of poultry is not the same as owning $500. This has fundamental implications for our understanding and approaches to poverty.

The Neverending Story of the North-South Divide: How Bordering serves to Perpetuate the Illusion of Progress
Barbara Tielemans, KU Leuven.

In this study we problematize the understanding of the world as global North and global South, particularly in relation to business becoming increasingly involved in issues concerning international development and progress. More specifically, we focus on the discursive articulation of a global North-South divide in relation to envisioning social partnerships between “Northern” firms/entrepreneurs and partners in the South. Drawing on insights from critical border studies we develop a conceptual framework in order to analyze the discursive articulation of this divide, which we conceptualize as an elusive border. We employ this framework to a perspicuous setting, an intermediary organization aiming to promote sustainable economic growth in the (global) “South” by supporting local entrepreneurship through collaboration with the “North”. Our analysis reveals three main discursive articulations of the North-South divide: 1) selective opening, 2) future dissolving, 3) unreflexive gazing. We show that these articulations perpetuate a very specific understanding of development and progress, embodying a pro-business logic grounded in neoliberal ideology.

Happiness, capabilities and self-possession
David de Witte, Wageningen University and Research.

In general terms, many would agree that happiness itself is a good indicator of quality of life. In coming to a good understanding of it, initially it was believed that happiness could be defined by our social relations in the world. That happiness comes essentially when our personal interests can manifest into society by forming multiple linkages into the world. Subsequently, it was believed that ‘happiness’ can be a measurement tool of how we are doing in having these relations - as in a 0 to 10 scale. One logical step further was that happiness is the process where we work at accomplishing our
goals, ‘making progress’ in creating and developing our lives. Therefore, a key point for happiness is having possibilities to act in life and towards the quality of life one seeks. Hence the essential factor is having possibilities/capabilities. However, when we want to address the issue of capabilities, which ones are of considerable value? What are important values to build upon for a certain quality of life? What kind of life are we envisioning? In all the rush with our illusions that we can ‘beat the clock’, with the pressure of performance and the demand for success stories, a just question is perhaps how composed we are when making our choices. This is equally true for the academic as the private sphere. Consequently, I ask how external forces are influencing how we live and how well-equipped we are against any possible harmful forces. As an advocate for ‘slow’ development and slower living, I believe attention should be given to the mental condition and how self-possessed we go through our daily life. In so, I argue that the biggest challenge today is the one of our human spirit.

**Gross National Happiness: An Imaginary for Development and Governance**  
*Jesse Montes*

Bhutan’s Gross National Happiness (GNH) stands as a historically based indigenous form of development lacking a colonial past and represents an imaginary for modern development frameworks. It has drawn international attention due to its stark contrast to traditional economic measures of wellbeing and development by incorporating environmental health, cultural vitality and spirituality. This research takes a historical perspective in examining the concept’s development and evolution from Bhutan’s ancient to modern history. In doing so, a rich heritage is revealed that contains elements of Buddhist philosophy, monarchical legitimacy, and nation building. This analysis will appropriate a governmentality approach to reveal the variegated nature of the GNH governance model emphasizing multiple rationalities operating within the GNH bricolage. A closer examination of two specific applications of GNH, Bhutan’s five-year plans and the GNH index, will be made to investigate the functioning of this novel approach to development and governance. This research works to further both governmentality and Bhutanese studies by expanding spaces for conceptualizing modern governance modalities and situating GNH as an empirical case study for this task.
Diverse economies II: food and rural development

The People Left Behind: The Agricultural Sector and Farmers in the Context of Dutch Depopulation and Its Policy
*Seth de Vlieger, Wageningen University and Research.*

Thriving (peri-)urban areas, surrounded by a periphery which gradually and distantly transfigures in desolated rural regions with small, depopulated villages haphazardly scattered over the landscape. This aforementioned scene is how many European landscapes and demographic figures are configured, and demographic figures will show similar trends of rural depopulation in the near future.

In several Dutch regions and corresponding municipalities, depopulation has also been set in motion, and it is anticipated that the Dutch population as a whole will start declining from 2035 onwards. Depopulation is principally a demographic trend, yet importantly, population decline also affects social-economic spheres and – the utilization of – the ecological and physical environment. Depopulation has since recent years reached explicit attention in academic, political and public spheres. In the Netherlands this involved the identification of 9 depopulative regions and the commitment of available budgets. In response, to limit the potential adverse and corollary regional impact, current depopulation policy primarily focuses on maintaining the quality and centralization of essential services. Specifically, to foster local quality of life, depopulation policy especially targets the public domains of health, housing, living, infrastructure, education, economy, sport, mobility, culture, and employment. Local communities, public institutions and businesses often take a prominent role in these policies and are explicitly engaged in its development.

The involvement of agricultural sector and the farmer – a physically remarkably present ‘actor’ in depopulative regions – in the development and implementation of policies as such remains however indeterminate. Despite of, or possibly thanks to the agricultural sector’s ability to function and deliver on a constant pace, it often remains unquestioned how farmers themselves experience depopulation. This is also explained by the mutual misconception of and among policymakers and farmers, the (local) government and the agricultural sector. Policymakers do not involve agricultural sector in depopulative policymaking processes, and also do not reckon farmers to be a potential stakeholder in the wider community. In turn, the agricultural sector’s refrainment to take initiative is explained by the sector’s unawareness to benefit from contributing to local depopulation solutions. Meanwhile, experts have outlined considerable opportunities for the agricultural sector to play an actual and valuable role in depopulation policy development and implementation.

Henceforth, this research focuses on depopulation in the Netherlands, and specifically the current role of the agricultural sector in depopulative regions, and its future potential. This includes a case-study in one Dutch depopulative region, where agricultural entrepreneurs, policymakers from different levels, and experts on the topic will be interviewed and discussed with. Along this line, this research also looks at the current and potential contribution of the agricultural sector in public and political debates and strategies encompassing depopulation and its regions. An additional focus of interest is on community resilience and the contemporary interactions within the regional communities at stake. Thereby I hope to recognize the coherence between economic, environmental, social and additional factors in the depopulative communities and municipalities that
shape and sustain the resilience of these communities, its members as well as the relations between them.

Reconstructing meanings and practices of halal: the politics of the new state-led halal standards in Indonesia
Anom Sigit Suryawan, Kyoto University.

Over the past few years, the global market for halal food products has been one of the fastest growing market segments in the world. A key driving force behind such a rapid expansion has been the successful development of halal standard and certification. Various public and private institutions have established halal standards and certifications to control and ensure consistency and uniformity of the production of food with regards to compliance with the halal principles. While research on halal food markets and halal certification has received increasing attention from scholars, far too little attention has been paid to the development of halal standard. This paper seeks to fill this research gap by using a case study of the new state-led halal standards in Indonesia. Particularly, it aims to uncover the dynamics behind the formulation process by which the meanings and practices of halal food in Indonesia has undergone a dramatic reconstruction. Drawing on extensive document analysis and semi-structured interviews with members of the Halal Technical Committee 03-08 (Komite Teknis 03-08 Halal) of the National Standardization Agency of Indonesia, this paper argues that the translation of Islamic dietary principles into concrete product specifications and process characteristics prescribed in halal standards is shaped by the complex interactions between key actors through negotiation and reconciliation. This finding contests the claim that the criteria of halal quality merely based on Islamic laws that explain it. As such, this article contributes to the body of scholarly literature by critically examining the degree to which the establishment of halal standard is different from other conventional quality standard.

Political economy of corporate packaged food: A study of packepreneurs in Metro-Manila’ slums
Heriberto Ruiz Tafoya, Kyoto University.

This paper has three purposes: The first calls on introducing the concept of packepreneurship, a neologism obtained by merging the word packages –referring to corporate packaged food- with precarious entrepreneurs. In particular, making emphasis on slums’ precariat that have become fixed capital, and in the process have ceased to be themselves (Gorz, 1997); allowing food processing corporations to transfer risks to slums’ street vendors, micro-stores and garbage collectors and to subsume or absorb their unique assets of communication, solidarity and resilience against human and environmental calamities. In this respect, the second goal is to construct a critique from to the promoted notion of social entrepreneurship. The arguments are based on data collected from semi-structured interviews and participatory observations in Metro-Manila slums. I argue that from a political economy of slums perspective -based on critical constructivist structuralism approach, a combination of the analysis of individuals’ will, meaning and relations and the analysis of social structures constraining slums’ life flourishing-, it is important to distinguish survival, precarious and social entrepreneurship activities. In the latter form, the direct ties with corporations and social organizations intervening in slums are stronger that in two former forms. The third purpose of this
paper is to discuss and marginally contribute to the set of knowledge marked out by Igor Kopytoff’s biography of things (1986) and Appadurai’s social life of things (1986) based on the life of corporate packaged food in slums’ families earning from garbage-related businesses.

Local Actors in Global Non-state Multi Stakeholder Governance System: A case study of RSPO legitimization process in Riau Province, Indonesia
Zulfa Utami Adiputri

The Roundtable on Sustainable Palm Oil is a multi-stakeholder initiative using certification scheme initiated at global level to be imposed to the relevant actors in their practice. How actors view RSPO’s right to rule, what kind of response they have to demonstrate support, pragmatic act, or refusal to RSPO, how relationship between actors influence the decision process of an actor to support/critique/refuse RSPO are questions raised in this paper to examine legitimization process of RSPO. This paper is a case study conducted in Riau Province, Indonesia. As the biggest palm oil producer with the vastest plantation laid there, oil palm in Riau is developed under institutional complexity outstanding other palm oil producer regions in the country. The concept of legitimacy and legitimization (Brasset & Tsingou, 2011) is adopted as analytical framework in order not to dichotomize the two concept, rather to elaborate both concept to understand (1) how actors evaluate RSPO (input/output; pragmatic/cognitive legitimacy) and (2) the process taking place together with its channel to reach complete political legitimacy (the legitimization process). In its early analysis, this study finds that while civil society organizations (CSOs) play focal role in the process by utilizing their discursive power, oil palm plantation company has greater power to drive the discourse due to its discursive power as well as financial and market-access power. The last one is a decisive factor in the RSPO’s ability to produce its output in the case of smallholders certification process, which in turn influence the output legitimacy of RSPO. Meanwhile, provincial government and district government show dividing discourse. While provincial government shows pragmatic-critical view to RSPO, district government is rather positive to RSPO. To the latter level of government, the discourse on sustainable palm oil are brought by CSOs and independent smallholders. This paper also argue that independent smallholders, though small and slowly, transforms itself from a channel in the legitimization process to be both a channel and an actor.
Natural Capital Accounting II: Can Nature’s Valuation Save the Planet?

The Optimal Native: Making and Unmaking (Natural) Capital in Ruptured Landscapes.
Wolfram Dressler, University of Melbourne, and Rob Fletcher, Wageningen University and Research.

This presentation explores the global trend of promoting the value of natural capital in support of maintaining ecosystem services in otherwise devastated, ruptured landscapes. As a global governance enterprise, natural capital accounting aims to harness the economic value of conserved nature to generate revenue intended to incentivize local resource users to forgo the opportunity costs of extensive agriculture and other extractive industries (mining, oil palm, rubber etc). In order to do so, significant finances, labour and ideas are being poured into the idea of conserving natural capital as the basis of not simply improving, but also optimising indigenous peoples’ way of life, livelihoods and landscapes through integrated approaches involving incentives and conditionalities. We show that as these interventions unfold a paradox emerges that is best understood by engaging neoliberalism as a form of biopower seeking to defend life by demonstrating its profitability and subsequent right to exist. This particularly neoliberal biopower employs discourses and technologies of control to regulate and discipline those living in rural, frontier spaces in ways intended to optimize both economic and ecological “returns.” In this process, we demonstrate how in some cases, local people are not simply encouraged to conceptualize natural resources in terms of economic valuation and benefit-cost calculation, but most dramatically in terms of self-disciplining toward optimal, ecological behaviour. The highly peculiar consequence of this scenario, however, is that such agendas to optimise life to conserve natural capital through behavioural change increasingly happen in already devastated landscapes – landscapes ruptured by extractivism, and with few ‘ecosystem services’ remaining to conserve. By drawing on a case from the southern Philippines, we examine how natural capital conservation that aims to value and conserve ecosystem services, can only offer poor locals false hopes as they themselves negotiate and contend with making a living in barely liveable spaces. In this context we question the ethics of conserving natural capital amongst the poor in marginal, ruptured landscapes.

Imagining Value: The Political Performativity of Natural Capital in Neoliberal Conservation
Peter R. Wilshusen, Environmental Studies Program and Department of Geography, Bucknell University Lewisburg.

Natural capital sits at the center of conservation governance initiatives that seek to account for nature’s value in relation to decision-making. Natural capital approaches have been especially important in attracting private sector participation in conservation governance. A significant number of conservation organizations and related actors promote natural capital valuation as a means of making biodiversity legible, accountable, and fungible within corporate board rooms, government ministries, and other decision-making arenas. In contrast, critical analyses of the expansive reliance on the language and practices of economics and increased influence of private sector actors point to a broader neoliberalization of conservation that ultimately elides nature protection. As a highly mobile and performative construct, transnational conservation networks have intensively constructed and deployed natural capital along with related valuation practices to produce novel governance techniques and devices predicated upon an economic logic. A key question that emerges in relation to practices of assemblage associated with economistic environmental
governance centers upon how these networks construct understandings of value and practices of valuation, contributing to the formation of particular neoliberal environmentalities. In this paper, I build upon critical work on neoliberal conservation, neoliberal governmentality, and valuation to explore this line of inquiry ethnographically. How is value co-produced in practice? What different registers of value emerge? How is valuation organized and enacted? To what extent are co-productions of value and practices of valuation performative? To explore these questions, I rely upon an analysis of discourse and practice using qualitative data collected at international environmental events over a four-year period (2012-2016) as well as related online information, documents, and preliminary interviews. In particular, I examine the production of the Natural Capital Declaration and the Natural Capital Protocol as two prominent attempts to imagine and operationalize natural capital as a means of training ecological complexities to economistic rationalities.

**Hunting Natural Capital? Economics, Ethics and the Reinvention of the Black Rhinoceros**

*Mike Hannis, Bath Spa University.*

Complex relationships between economics, ethics and environmentalism are illustrated by a study of selected discourse around the legal trophy hunting of a rare and endangered black rhinoceros in Namibia. The hunter and the Namibian government were predictably condemned by animal welfare groups, but many commentators and conservation professionals defended the counterintuitive practice of raising funds for conservation by selling rights to shoot individuals of the very species being conserved. The primary focus here is not on the (disputed) conservation outcomes, but on the dominance of economic reasoning in a debate purporting to examine ethical issues, and on the reinvention of the rhinoceros as an item of ‘natural capital’, to be simultaneously conserved and exploited. Other ethical considerations rendered invisible by this reframing include the interests of the individual animal, local perspectives, historical context, contemporary power relations, and the pre-shaping of future management decisions. As elsewhere, the calculative consequentialist logic of the market displaces other forms of ethical reasoning, marginalising critique and further consolidating its own hegemony. But this is not a triumph of utilitarianism over other ethical approaches: little trace remains either of Bentham’s egalitarianism or of JS Mill’s concerns with the qualities of pleasures, and their effect on character. It is rather a triumph of economics over ethics, in which almost everything is commodified into commensurable ‘capital’, thereby erasing other ways of understanding the world.
Film screening: Poachers' Moon: Light and Darkness in Austral Africa

David Jaclin, University of Ottawa.

This presentation discusses the controversial case of the Transfrontier Park in Mozambique and addresses questions of both biopolitical and anthropological nature. In the midst of the Southern African bush, unfolds a strange play of lights and its economies of gaze: animal furs, camouflage, guns, cameras and flashlights conceal and reveal. In South Africa, Mozambique and Botswana, where private land has taken over the great plains, the famous “Big Five” (lion, leopard, elephant, rhinoceros, buffalo) of conservation are also those of the hunters. A licence to kill that exclusively belongs to those who can afford it, i.e. mainly the Whites. On the other side of the fences, under the full moon, roam those who are infamously named “poachers” by the hunters from inside.
Key note: Valuing here or there: the pertinence of *where* questions

*Annemarie Mol, University of Amsterdam*

With numbers it is possible to quantify things, ‘life’ included. How to respond to this, the organisers ask. My answer is that what is fine *here* may be out of place *there*. In some sites, counting and measuring are helpful tools, in others they unduly overrule other modes of valuing – such as estimating, judging, desiring, appreciating, caring. And the results of a study that served a laudable goal *here*, in relation to this particular concern, may feed into awkward practices *there*, in another site or situation. It all depends. But rather than staying stuck in that, I suggest that we explore how and on what ‘it’ depends. To exemplify how we might do this, I will use materials from diverse cases – ranging from the practice of maintaining a steady body weight, through to that of fostering lively creatures – but not messiness – in urban settings. Against a background of quasi-universals that are variously made to travel in authoritative ways, I hope to contribute to dreaming up terms and techniques that help to investigate situatedness and inter-dependence.
Valuing Life IV: Earthly flows of life, Resistance and Relationality

Land as a Second Mother: Estrangement, Care, and the Re-Enchantment of Nature
Jonathan DeVore, Department of Anthropology of the Americas, University of Bonn.

This talk draws new insights about the relation between labor and care, value and nature, and property and belonging. The account is drawn from long-term research with a squatter community in the cacao lands of Bahia, Brazil, where local families have been working to transform fragments of Atlantic Forest into agroforest and a livable social world. Their story is situated in a long, multi-generational struggle for freedom from plantation life, significant parts of which have been shaped in the aftermath of slavery. The talk explores the myriad ways that community members, through these struggles, become intimately bound up with non-human aspects of the material and biophysical world. The analysis proceeds from a critical assessment of what has traditionally been regarded as the Lockean (and sometimes Hegelian) “labor theory of property,” which is founded upon an instrumental view of human relations to the natural world: as subjects subjugating objects. The perspective developed in this talk, by contrast, suggests that people’s relationships with land and trees can be understood as reciprocal exchanges with non-human persons, rather than asymmetrical acts of appropriating nature. This indicates a broad process of re-animation, or re-familiarization, with the formerly estranged material world of plantations. Ex-plantation workers no longer face the trees they work with as indifferent sources of their suffering, but come to see themselves as “children” (filhos) of trees that reappear as “mothers” (mães) offering new sources of abundance. Instead of trees merely belonging to people, people and trees seem to belong with one another.

Vital relations, land and labor in urban Peru
Cecilie Vindal Ødegaard, Department of Social Anthropology, University of Bergen.

In the face of neoliberal politics, expanding extractivism and ecological degradation, dilemmas and conflicts over land and ownership appear to intensify, at the same time as there is an upsurge of new or unconventional ways of imagining human relations to and ownership of land. This paper explores land-people affective relations in Peru, by focusing on Andean vendors and their establishment of informal market places – in times when discourses of formalization are both fetishized and expanding. Despite their lack of ownership titles, vendors work to establish infrastructure and improve a piece of land through collective labor, and by continually upgrading their market stalls. They also seek to maintain and improve their relations with the surroundings in a more general sense, by making ritual offerings to the powerful earth beings. Meanwhile, the official demands to formalize ownership reinforce the uncertainties created by divergent social rhythms (Bear 2014) as different conceptualizations of land ownership co-exist; one based on formal purchase and titles; and the other relying on a notion that working on a piece of land creates mutual attachments and entitlement. My intention with the paper is two-fold. First, and against the backdrop of mutual attachment to land, I discuss how ownership may be enacted in diverse, culturally and historically specific ways, with the potential of (re-)producing uncertainties and precarity, but also to challenge conventional concepts of ownership. Second, I explore how land-people affective relations may inform the ethical imagination and ways of connecting with the world.
Forest histories and nuclear futures: mapping value and landscape change in southern Tanzania

Stephanie Postar, School of Anthropology and Museum Ethnography, University of Oxford.

Tanzania is preparing for its first uranium mine, to be located within the UNESCO World Heritage Site Selous Game Reserve, considered the last, largest wilderness area in sub-Saharan Africa. Facing the ravages of the most recent spike in elephant poaching, the Selous dangles on the list of Heritage Sites in Danger. In the face of seemingly competing regimes of natural resource management—conservation, poaching, and mining—how are value systems interacting and evolving at the brink of what may be a period of great change in the area? Grounded in ethnographic fieldwork and natural resource mapping, this study of expectations and navigational strategies builds on the well-studied economic, environmental, and social impacts of mines and conservation areas. I theoretically examine the role of value(s) in the creation and management of expectations framed by the historical context. Hidden human histories, of forced resettlement, create friction with colonial archives as well as some current narratives of the Selous Game Reserve as a primordial, untouched wilderness. This paper seeks to untangle the threads of competing histories and heritage, along with values, often expressed through expectations of hope and risk, that speak to why there is such strong domestic support for uranium mining from a protected area where conservation is the most important local economic driver along with small-scale agriculture and poaching.

"The National Park is a Tzuultaq’a": Q’eqchi’ Maya Environmentalities and the Politics of Translation in Southern Belize

James Stinson, Department of Geography, York University.

Community-based conservation and ecotourism have long been promoted in Belize as economic incentives intended to encourage communities to value the environment and support conservation. Based on an ethnographic case study of the Sarstoon Temash National Park in southern Belize, this paper explores the cultivation of Q’eqchi’ environmental subjectivity around the Sarstoon Temash National Park in southern Belize. Despite being unilaterally imposed on surrounding indigenous communities by the state in 1994, Q’eqchi’ villagers agreed to take on responsibility for co-managing the park in 1997. Recently, however, conflict has erupted in participating communities over a government decision to permit an American company to explore and drill for oil inside the park. Drawing on a poststructural framework of “environmentality” (Fletcher 2010), this paper demonstrates that rather than cultivating generic “environmental subjects,” co-management has fostered diverse and competing ways of seeing and valuing the environment within participating Q’eqchi’ communities. More specifically, while some Q’eqchi’ villagers have come to interpret conservation through a neoliberal lens, others contest such understandings by describing the park as a tzuultaq’a – an other-than-human person conceptualized by the Q’eqchi’ as a living, social being. Rather than being exploited for personal gain, tzuultaq’a must be related to ethically through appropriate relations of reciprocity, embodied in the practice of milpa farming. Somewhat paradoxically, it was those villagers who had most internalized the discourse of neoliberal conservation promoted by park managers who emerged as vocal supporters of oil exploration in the park. This paper therefore highlights the complexity of “environmentality subjectivity,” and the dangers of promoting neoliberal rationalities for supporting conservation.
Urban Matter(s): the Non-Human Life in the Cities

Living in a Walled City: The Ethnographic Case Study of Palestinian Christians in Bethlehem and Beit Jala

Elisa Farinacci, University of Bologna, Hebrew University of Jerusalem.

The period after the second Intifada witnessed the beginning of the construction of the “barrier” also known as “security fence” or “segregation Wall”. Over 90% of the total length of this barrier consists of a multilayered fence system, while in the Bethlehem area it appears under the guise of an eight-meter-tall concrete wall. The barrier’s total length has been planned to run for approximately 773 kilometers. In my research, I address the 15 kilometers-long segment surrounding the Bethlehem Governorate that separates Israeli South Jerusalem from Palestine. Rather than following the route of the Green Line, which is the border agreed upon after the 1949 Arab-Israeli armistice, the Wall enters deep into the Palestinian territory winding in between houses, cutting off roads, and separating owners from their land. Particularly infamous is the area near Checkpoint 300 known as the Rachel’s Tomb area. Here, the Wall creeps inside Palestine surrounding and annexing to the Israeli national territory the tomb of the Jewish matriarch Rachel. Consequently, the Wall surrounds Clair’s home on three sides hiding it from the rest of the city, severely damaging the family business and imposing an experience of being-in-the-world guarded by soldiers and severed from the spaces of ordinary city-life. Thus, the Wall not only breaks Bethlehem’s urban continuity, but its path is also designed to annex Palestinian farmland to Israel separating them from their Arab owners whose homes remain on the Palestinian side. This is the case of Lena and her sister Nadeen who have lost access to their fields in the Cremisan valley due to the future construction of the Wall planned in the area.

In both cases, local Christians have decided to raise their voices through two of Catholic grassroots practices. They have decided to protest the presence of the "concrete monster" through: the weekly prayer of the Rosary along the Wall segment near Checkpoint 300, and through the celebration of the Holy Mass among the olive groves of the Cremisan valley that under threat of expropriation. Hence, starting from an account of their experiences of living in a Walled city, I wish to paint a picture of how the Wall’s physical presence affects the Christian’s experience of dwelling understood in Heidegger’s terms. In particular, I will address their attempt, through religious-based practices, to challenge the presence of the Wall while at the same time reclaiming their right to exist in the city.

Urban Religiouscape: Material Contributions

Valentina Gamberi, University of Chester.

Recent studies have examined the distribution of the religious within urban landscape (Becker, Klingan, Lanz & Wildner 2014), in particular how religious communities can affirm their own agency through the constitution of religious spaces, even where the secular has usually been developed (Hegner & Margry 2017). However, a reflection on the role of the non-human in this process of reconfiguration of the religious in the city has not been taken into account. Task of this paper is sketching a research proposal about the reciprocal influences between the museums, usually categorised as secular spaces, and Hindu temples in UK cities. More clearly, the proposal defines the
methodological and theoretical framework that can be adopted in order to include material artefacts in the agentive field of forces of the urban religious, rather than focusing only on human practices.

Developing Arcosanti: the city like an organism
Ivan Severi

In 1970, Paolo Soleri started to build Arcosanti, a city on the top of a mesa not far from Sonora desert. Young men and women from all over the United States and the world participated this challenge through the workshops that Soleri was leading to teach his own approach to urban planning: the archology (architecture & ecology). According to Soleri the city is an organism composed by thousands of people and the archology is the proposal of a new kind of city that want to be a better environment for them and a new possibility for the future of the world. Taking the distances to his teacher, Frank Lloyd Wright, Soleri did not try to respect the landscape of the mesa but to concentrate the entire city on the top, leaving the most part of the space unaltered by human beings and by consumption. Arcosanti, the urban laboratory of Paolo Soleri, after more than forty years, despite of all the problems that has to face, still exists, and thousands of people had worked and still work for it. I am one of them and this talk would be a critical ethnography of Arcosanti and the relationship among the city, the inhabitants and the ecological system.

Dog-Leash-Human Entanglements and the Urban Space
Orit Hirsch-Matsioulas, Ben-Gurion University of the Negev, Yaara Sadetzki-Vered, Tel-Aviv University.

Rather than a coherent single entity, the city is made of multiple assemblages built of heterogeneous networks, spaces, practices and rhythms. While urban studies tend to focus humans and their relations with the built-environment (public spaces, architecture, urban objects), this study examines urban settings through an analysis of the assemblages made of and enabled by people, dogs, and leash. Based on anthropological fieldwork and professional knowledge of dog behavior and training, conducted in Tel Aviv-Yafo, Israel, we probe two main assertions; First, establishing that unlike the misconception that humans solely control dogs by leashing, the leash creates a bi-directional system of communication between humans and dogs. Second, presenting the dog-leash- human unit as a new entity in the social and spatial urban environment and its agency in the contemporary city. Thus, we wish to illustrate how this ‘relation at work’ is leashing spaces and heterogeneous entities into a city.

Holding the city in our hands: reflections in the material turn and the explanatory power of urban ethnography
Nimrod Luz, Dept of Sociology and Anthropology, Western Galilee College.

The extraordinary power of thinking spatially to explain social processes and actions has inspired a material turn in the study of the urban and a growing engagement with the phenomenological aspects of materiality. Materiality becomes a compelling register wherein to examine urban manifestations, and account for and interact with various structures of social life particularly within cities (Morgan, 2010). There is a mounting awareness, not only of the tangible aspects of our cities,
but also of the way material objects are never neutral and devoid of social context or personal subjectivities (Navaro-Yashin 2009, 2012; Knott, Krech and Meyer, 2016). Within the urban context, material aspects become viable and, further explored, can account for both materiality and culture through the conceptualization of the tangible and the phantasmatic in unison by privileging neither one nor the other (Navaro-Yashin, 2012). Thus, a study of a variety of urban materialities, be it a plaza, a wall, religious landmarks, dogs leashes or the entire city at that, provides a framework to try and ask ourselves how these artifacts help us account for a better understanding of cities through the prism of human-non human relations. That said, as part of this endeavor I would hope to voice a few of my theoretical reservations and hiatus encountered in the ethnographic field.
Caring for a ‘good’ life? I

Setting the scene: Identifying the contours of the Dutch disability tourism market and determining its value

Pieternel Cremers, Wageningen University and Research.

While going on holiday is nowadays frequently taken for granted as something everyone does in Dutch society, it is not so clear-cut for people living with disabilities. Over the past ten years, Dutch tour operators providing holiday opportunities for people with disabilities have gained recognition and have taken a more prominent place in the Dutch travel industry. However, there is still a long way to go and these developments combined with changes in policies and regulation raise new challenges and questions to answer. Individualisation of society asks for different approaches of the consumers and a change in the current offered products. Rising costs of specialized travel products put pressure on the financing by the consumers and increases the need of external funding. With holidays still often seen as a luxury product, the latter raises the question about the necessity and value of leisure possibilities for people with disabilities. To further investigate the importance of holiday activities for people with disabilities and how this is understood in Dutch society, it is necessary to have an overview of the players involved in the field of tourism and disability and the role they play in society more broadly. Such an overview does not yet exist for The Netherlands. Examining issues raised in a survey and during workshops with the branch organization of specialized Dutch tour operators as well as in-depth interviews with these providers, this study delivers an inventory of the current disability tourism market in The Netherlands, how the market has developed over time and how providers understand the value of their products for people with disabilities in society.

Unravelling health promoting mechanisms using a realist approach to evaluation

Lette Hogeling & Lenneke Vaandrager, Wageningen University and Research.

From a health perspective, quality of life around the world has improved over the past decades. On average, people live longer, healthier lives. Meanwhile, health inequalities, both between and within countries are persistent, including in high-income countries. Many health promotion initiatives therefore focus on the reduction of such inequalities. Under the umbrella of the Healthy Futures Nearby Programme, 46 small scale projects aim to improve the lifestyle of vulnerable families and thereby reduce health inequalities. They employ a range of methods to achieve change; from the straightforward evidence based implementation of an adjusted protocol for midwives targeting the smoking habits of pregnant women to a flexible, neighbourhood centred approach using sports and cooking classes developed by the families themselves. This study concerns the overall evaluation of those 46 small-scale health promotion projects in the Netherlands. There is a growing body of literature on impacts of health promotion. There is, however, limited in depth information on how and in what circumstances specific health promotion programmes work. Which mechanisms are at play in improving the health-related quality of life? Similar to many other health promotion initiatives, those in the Healthy Futures Nearby Programme include many stakeholders and different levels of influence. Moreover, the setting (social or environmental) has been acknowledged as important. This has consequences for the evaluation design. Frequently used designs for measuring
effectiveness of health promotion initiatives are designed around experimental, quantitative research principles. The 46 small scale projects provide a unique opportunity to unravel how health-related quality of life may be improved among vulnerable families using both qualitative and quantitative data. Using a theory-based evaluation framework, this research project will provide insights into the realist question of how the health promotion projects under study work, in what circumstances and in what respects. The results of this study will provide evidence for measures to reduce inequalities and support the (further) refinement of behavioural and health promotion theory. Its conclusions will enable policy makers and professionals to improve health promotion activities that aim to reduce health inequalities and improve the health-related quality of life for socially vulnerable families.

‘Just’ motherhood? — The gender, sexual and (re)productive politics in a residential care center for young mothers’ wellbeing and development

Trista Chih-Chen Lin, Wageningen University and Research.

Casa CARA started in 2000 in Cusco, Peru by several Spanish and Peruvian volunteers and professionals, having sheltered and worked with 145 young mothers/(girls) between 12 to 18 years old, and their children. 85% of the young mothers come from rural, Quechua-speaking families, and the majority of the pregnancies and childbirths result from cases of sexual violence and the general lack of legal, health and social support for the victimized girls. Not only that Peru criminalizes abortion and limits emergency contraception in public healthcare, rural Quechua girls also have practically little-to-no access to sexual and reproductive health information and services. Registered at the Ministry of the Women and Vulnerable Populations of Peru as a residential care center, CARA’s formal and principal function is to provide these young mothers emergency protection before they are ‘reinserted back’ to a family environment. However, a combination of factors—‘family abandonment’ due to loss of family members, poverty, or family rejection; the stigmatization of adolescent pregnancy and sexual assault victims; the unfit design of the adoption system—often leads a young mother to opt for living in CARA with the child until she reaches 18. In this paper, I discuss CARA’s daily work and planning as engaging in an intense, non-innocent “politics of need interpretation” (Fraser, 1987), as an ongoing response to and negotiation with the young mothers’ wellbeing, motherhood/girlhood, as well as personal, educational, and vocational development.

Constructing health care-related ‘deservingness’ in a neoliberal, entrepreneurial state: (Re)producing ‘desirable’, ‘acceptable’, and ‘disposable’ migrants in Malaysia

Meghann Ormond, Wageningen University and Research.

In recent years, scholars have focused on the concept of health-related ‘deservingness’ – observing that healthcare professionals, state authorities and the broader public make moral judgements about which migrants are ‘deserving’ of health care and which are not, judgements that are also become internalised by migrants themselves. Much of the literature on health-related ‘deservingness’, however, has focused on the situation of migrants with irregular status. In this presentation, we examine how calculations of health-related ‘deservingness’ have also been applied to authorised migrants, differentiated on the basis of their economic capital. We conduct an analysis of recent policies and commercial plans to examine how Malaysian state authorities collaborate with
high-level corporate actors to (re)produce the health-related ‘deservingness’ of ‘desirable’, ‘acceptable’ and ‘disposable’ migrants through different strategies and tactics that have had powerful effects on the daily lives of migrants, privileging those with greater economic capital, legitimising the exclusion of the poor, and exacerbating health inequalities. Biopolitical strategies articulating migrant bodies in private and public health care systems create the conditions for ‘risk entrepreneurship’, where public and private actors are able to capitalise on opportunities for profit-making that emerge from the construction of risky subjects and risky scenarios.
The Politics of Plants and Animals I – valuing other lives

Human-animal cohabitation in the historic settlement at the back of Racetrack Sluzewiec in the capital of Poland
Barbara Bossak-Herbst, University of Warsaw, Institute of Philosophy and Sociology.

The interplay of spatial and social determinants of multispecies cohabitation at the backstage of vast Racetrack Sluzewiec will be discussed. Projected by architects and grassroots interspecies relations will be collated and analyzed through the revised concept of “web of life” (Park, 1936). During ethnographic studies on the social enclave at the back of the Warsaw hippodrome, among topics arose from my fieldwork, was issue of shared spaces and rules of interspecies coexistence. In my presentation social and spatial conditions of human-animal cohabitation hidden by six kilometer concrete wall from Warsaw people sight will be examined. Settlement at Racetrack Sluzewiec was built in the interwar for fool blood horses and stable stuff. Project was created to fulfill needs of both. Beside the hippodrome, according to modernistic concepts, sunny and airy blocks were build next to stables, parks, next to pastries, training track and horse traffic was separated from human and wheel traffic by underpasses.

Stables are adjacent to "racers" blocks which creates common also in sensual terms. Each stable has own accustomed cats family. Fans stay useless because of the swallows. In every visited household (one or two roomed) I met also private pets. Although most "racers" are poor some are engaged in saving old ponies which rumble on vast fallow lands and although living in vacant boxes, are treated more like pets. Stable staff and their families often also create spaces for other only partly accustomed species. This multispecies milieu belong both to public and private sphere and is organized in some social entities of humans and animals. They own internal hierarchies and spatial patterns of social life. Referring to my observations, interviews and visual data I will interpreted them primarily through the revised concept of "web of life" (Park, 1936).

Catching up with wild-life- the contested politics of managing reintroduced boar in the UK
Kieran O’Mahony, Cardiff University.

Over the last four decades wild boar have returned to the British countryside through sporadic escapes and releases. Having been extirpated from the wild centuries previously, the broader implications surrounding the return of a large, charismatic mammal in the UK are multiple. Spatial boundaries and borderings of life have been destabilised, and differing ethics of wildness and perceptions of purity challenged. Additionally, such occurrences have happened outside of the control of conservation practice. In the Forest of Dean, these feral wild boar were initially left alone, allowing them to flourish and create newly wild-ed, cosmopolitan places. This success led to an annual census being carried out, translating vibrant, lively nonhuman becomings into a singular and homogenous population. Such a census has been used to inform management strategies, performed as culling, and legitimised through broadly applied biosecurity concerns and less tangible worries about the nature of place. The monitoring and management, ultimately, becomes a matter of life or death for these unfamiliar beasts. This population based representation would appear to not only generate a simplistic understanding of the complex human-nonhuman assemblages that make up...
official discourses of wild-life, but also becomes a key material within social-political contests driven by different philosophies of nature.

This paper will open up and consider the complex more-than-human relations required to know wild-life, firstly, through the technologies, skills and knowledges used by foresters who manage and monitor. Secondly, it will consider how official representations may be challenged or supported by the everyday performativity and knowledges of those who live with wild boar. Finally, within the social-political debates, it seeks to centralise the vital becomings of wild swine and their embodied movements through this increasingly fluid space.

**Structure And Predictive Validity Of Human Emotions To Animals**

*Mr. Zulkhairi Azizi Zainal Abidin, Cultural Geography, Wageningen University and Research & Faculty of Forestry, Universiti Putra Malaysia.*

Animals play important roles in human daily life, in terms of economic benefits and damage, safety concerns, ecosystem integrity and leisure opportunities. Moreover, human-wildlife interactions pose normative challenges and related societal debates, for instance in the context of management actions to reduce wildlife problems. Scientific research into human-wildlife relationship has typically focused on cognitions – units of thought. Yet, emotions are probably equally important as humans often feel strong emotion towards animals, and generic emotion research has demonstrated that emotions influence other mental operations such as perception, attention, attitude formation and memory. As research on emotions towards animals is only beginning to emerge, important questions are (a) whether a pattern exists in human emotions towards a range of animal species and (b) whether emotions indeed explain other mental dispositions, such as support for animal conservation. To answer these questions, a survey was administered (n=1019) among urbanites and rural dwellers in Malaysia. Previous research suggests that valence (the positive-negative dimension of emotion) is superior to any other simple measure of emotion in terms of capturing the largest portion of variability of emotional states. Hence, valence was assessed on a range of 56 animal species. In addition, support for animal conservation was measure for a subset of those species. Exploratory factor analysis was used to identify a pattern across animal species on the basis of human valence. This analysis resulted in three categories of species. First, a group of predominantly large predators (e.g. lion, bear, wolf). Second a group of species associated with contamination through poison or spreading diseases (e.g. spider, cockroach, mouse). Third, species that are usually harmless and often a food source (e.g. sheep, rabbit, chicken). These findings suggest that human emotions towards animals are clearly structured into groups that reflect basic opportunities and challenges that animals present to humans. This is in line with the theoretical perspective that emotions have emerged in the course of biological evolution as adaptations that foster survival and well-being. Correlation analyses revealed that valence predicts support for animal conservation. These findings emphasize the importance of emotion for understanding support for animal conservation among the public. Overall, this study has identified a pattern of human emotions towards animals, a pattern which is understandable from an evolutionary perspective. Moreover, the role of emotions in further reasoning was demonstrated. These findings suggest that further research into human emotions towards animals will contribute to our overall understanding of human-wildlife relationships.
Newfoundland’s Atlantic salmon: ‘too valuable to be caught only once’?
Jennifer Daniels and Charles Mather, Geography Department, Memorial University.

The idea that an Atlantic salmon might be ‘too valuable to be caught only once’ is attributed to Lee Wulff, a pioneer of catch-and-release methods of angling in Newfoundland, Canada. Catch-and-release is an angling technique that involves playing a fish until it is landed, and then releasing it back into the water where it hopefully survives the encounter. The value of a catch-and-release salmon for Wulff was the role it played during the 1940s and 1950s in establishing Newfoundland as a sportsman’s paradise where anglers could catch the ‘king of the river’ – theoretically at least – more than once. More recently, catch-and-release has been promoted as an angling technique that supports an economically vibrant tourism sector while at the same time conserving salmon stocks, which are under significant pressure across Atlantic Canada. In this way, the catch-and-release salmon is valued for the role it plays in bridging the elusive gap between economic development and environmental sustainability.

Drawing on detailed fieldwork in Newfoundland, our research troubles this mode of valuing Atlantic salmon that provides an apparently seamless and unproblematic link between economic value and sustainability. We reveal a largely hidden approach to valuing salmon associated with what we call the ‘willful salmon’. The wilful salmon does not exist on its own; it emerges instead out of specific and situated encounters with human anglers. In Haraway’s terms, the wilful salmon is the product of a multi-species becoming. Following Haraway, we argue that the relationship between the wilful salmon and the angler exceeds the salmon’s economic contribution to Newfoundland’s angling sector. The relationship between the wilful salmon and the human angler is shaped by a responsibility that troubles existing approaches to conservation and involves an entirely different ethic of care and accountability. The aim of this paper is to present the wilful salmon as a way of questioning the idea that the Atlantic salmon is ‘too valuable to be caught only once’.

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Questions of Measurement and Value I

Getting people in the loop: on valuing life in living labs
Mandy de Wilde, Wageningen University and Research & Thomas Franssen, Leiden University.

The rise of smart city policies has seen new ways of imagining, organising and managing life in the city through introducing specific technological parameters (Gibb et al 2013) As part of these smart city policies, living labs have become popular environments in which a variety of urban governance actors are brought together to produce knowledge about technological innovations through interventions in ‘real life’ situations. Historically, the laboratorium is an environment that derives its value for knowledge production from the possibility to exert full control over its environmental influences. Yet, a living lab breaks with this history, at least partially; it allows certain forms of uncontrolled ‘life’ and ‘living’ to take place within its boundaries (Gross 2016). This ‘real life’ aspect is argued to be an explicit advantage of living labs as it is thought to produce valuable knowledge which helps to develop and finetune solutions for present and/or future urban problems (Karvonen & Van Heur 2014). With living labs on the rise - in Amsterdam alone there are over 20 living lab projects - an important question is what forms of ‘life’ - actions and interactions - are valued in these labs?

We explore these questions through an analysis of pr-material, policy documents and research reports pertaining to living labs in Amsterdam in general, as well as ethnographic vignets from a stakeholder meeting for the development of an Energy Innovation Lab in Amsterdam. We analyse how interactions between actors and actants are imagined, both visually and discursively. We argue that living labs enact ‘non-smart/non-digital life’ as a problem for which technological interventions are necessary. In particular we focus on the limited ways in which human actors are allowed to exist (e.g. as consumer, end-user, data point) and the extended ways in which non-human actors (e.g. technologies, data) are allowed to exist.

Optimizing Water Services: Environmental Accounting, Water Pricing and Politics in Ireland’s Water Sector
Patrick Bresnihan, Trinity College Dublin.

A key focus of scholarly work on neoliberal water governance has been the shifting roles of private and state actors in the re-organization of water infrastructures and resources – from the ‘heyday’ of water privatization in the 1990s to hybrid pubic-private partnerships, increasing financialization, and the ‘corporatization’ of state-owned water utilities. However, within this body of work there is less attention paid to the material and discursive shifts in how water resources and infrastructures are represented, accounted for and managed within new regimes of governance. This paper examines such changes with a specific focus on the Irish water sector within the context of the European Union. There are three overlapping tendencies identified. First, the move towards identifying and mapping the many ‘services’ provided by water systems in order to better account for them within decision-making. Second, the need to assess the performance of these water services in order to provide a quantitative, data-driven model of optimized water management. Third, the economic valuation of these water services translated into new instruments of governance (water pricing and charges). These tendencies add up to a highly technical, liberal approach to water governance,
effectively displacing existing public institutions and procedures for decisionmaking with the promise of unbiased data and equitable pricing mechanisms that will not only finance the costs of vital water services but also optimize water use within households, businesses and utilities. The paper draws on the analysis of STS and governmentality scholars to highlight the political dimension of these developments, namely the clash between the economic management (and valuation) of life and the possibility (and demand) for something else. This clash has played out through the unprecedented mobilization of the Irish population against the introduction of water charges (and the re-organization of the water sector) over the past three years, despite pressure from the European Commission, the political parties in power, and ‘experts’ in the fields of water, economics and government.

Multiple Knowledges and Redefinition of the Self in the Environment
Kat Austen, UCL.

We exist within a set of rules about the value of knowledge - a hierarchy of knowledge that places quantified data at the top and the “lower” senses at the bottom. The neglect of other forms of knowledge – aesthetic, embodied, cultural and more – has created a void in our socio-political and environmental relations that has been filled by emotive, populist rhetoric that undermines the validity of the knowledge we have. Post-truth practices are answering a gap that arises from our reliance on cognitive knowledge as the main valid form of knowledge – including datafication of everything – particularly in politics. As an alternative I propose we augment this cognitive and data derived knowledge with more emotionally connecting knowledges, to achieve a more integrated understanding of the world, and to once again embark on a quest for a type of truth.

This paper will report on my current research in bringing to bear multiple knowledges on problem spaces around the environment and digital culture, and in so doing questioning both the prevailing knowledge hierarchy and the institutionalisation of knowledge production. To connect with the environment, for instance, do we need to connect with how it feels? This paper draws on works exploring both the marine environment and food, using knowledge from science, art, culture, instinct and history to create happenings and instances that break out the border of "me" and "my environment" to create an empathic response linking what we traditionally consider to be inside and outside. This will be demonstrated in the context of two artistic works - The Coral Empathy Device and Vital | Flows.

When we live close to the land we experience empathy with the land. It has recently been said that indeed our present mode of life has led to the “death of empathy” [1]. The Coral Empathy Device uses principles of embodied learning to explore whether physical sensation curated by an artist can evoke interspecies empathy in a human for a coral – a creature at once so similar and so alien to us. The artwork creates a discomforting experience that challenges the visitor’s embodied experience to leverage the fact that “the body schema is the converting system of perception and action” [2]. By bridging the gap between the way we perceive and the way coral perceives, can we connect with the marine environment in a new way? Can we foster action by creating knowledge of another species within the body as a whole?
Vital | Flows is an ongoing work drawing knowledge about food from multiple sources - DIY science, phenomenology, instinct, culture - to explore the ephemeral nature of boundaries between self and other. This paper will report the results of open sourcing these methods, working with London communities who will use them to explore food and its meaning. This open source artistic research methodology for exploring environmental topics creates a platform for rhizomic growth of self-actualised research that brings together and brings the best out of online and offline knowledge sharing.

This is an exploration in breaking down the boundaries between inside and outside "myself", redefining the concept of the individual to incorporate the reality of our permeability. By achieving this through melding knowledge from quantification, embodiment, aesthetics and more, can we reach a new understanding of the place of self and other?

**Self-tracking devices, datafied bodes and algorithmic governance**

*Tom O’Dea, Trinity College Dublin.*

The creation of datafied bodies through self-tracking practices extends the notion of self into the domain of abstracted mathematical functions and algorithmic processes. The measurement of various physical and social functions and relations within the framework of these data structures exposes the individual to a number of forms of optimisation. At the outset the act of datification and measurement requires not only the selection of variables that are seen important in the understanding of the self but that can be represented with numerical certainty within a computational data structure. Secondly the creation of mathematical correlates operating within an environment of algorithmic processes exposes the datafied body to processes of mathematical optimisation with respect of decision-making algorithms. This paper examines these dual processes of optimisation – how we select data points about who and what we are – what is implied in the notion of an optimised human or human relation – and how is power being expressed through the algorithm.

Optimisation around the choice of measurand is expressed in the ability of that which is datafied to be captured in the form of a discrete and definite numerical representation and, in the context of a global system of computation, in the ability of this numerical representation to be translatable to other nodes across the network. Through a focus on exchangeable and translatable ways of relating the human experience datification is governed by what Lyotard calls the performativity criterion of the data. Performativity Lyotard defines within the context of market exchange and in opposition to decline and entropy. Those aspects of life which can be translated to computerised forms are performative and become increasingly dominant within a society of information exchange, whereas those that cannot be datafied become relegated to increasing insignificance. As such the choice of data points is an ordering process, the creation of a single ontology for human experience.

Optimisation within the chosen or existing structures of data and algorithmic regulation is also a function of a given order. A user datafies their health activity, their friendships or their sex life in order to create some form of improvement. Improvement in this context traces its roots to the liberal governmental rationalities of the 18th century where the state acted as a gardener, tending to the operation of the population and weeding out traits that were negative to the functioning of the state (Bauman). Optimisation within the context of self-tracking practices, however, exists more in
the form of “Governmentality” (Foucault) – a form of soft power that exists as tactics to encourage adherence to the given order through self directed actions and improvements. At the centre of the process of optimisation is the existence of an “objective function” – an ideal property to be maximised. This paper highlights how both the choice of datafication variable and the optimisation within these variables express a form of power that orders society around certain norms and in doing so encourages adherence to these norms through engagement with the global computational superstructure.
Valuing Life V: Threatened Life, Affective Emergences and Care-full Futures

Extant/Extinction
Sue Ruddick, Department of Geography and Planning, University of Toronto.

If there was ever an abyss we might stare into at this juncture it is the idea and awareness of extinction. In this paper I explore extinction: the shifts and changes in the affective register it invokes; the ways it acts a lynch pin between our experience of everyday time (Chronos) and our understanding of deep time (Aeon); the connection it forges between a growing awareness of and response to the immediacy of precarity, to threats to individual species on the one hand, and a vast epochal shift, the acceleration of the 6th extinction, our extinction on the other. If extinction expresses a void what work does it do? How do we engage it? What is the shape of our acknowledgement? Our refusal? How do we remain extant in the face of extinction?

Precious Bycatch: The Cultural Impact of Biological Specimen Collection on Florida’s Forgotten Coast
John Moran, Department of Anthropology, Stanford University.

When the amateur biologist Jack Rudloe began collecting biological specimens along the rural coast of the Florida Panhandle in the 1960s, no one knew you could sell the sea’s weirdest, least edible critters for a hefty price by shipping them across the country to biologists. Over the next half century, Rudloe’s Gulf Specimen Marine Lab and Aquarium, today a non-profit, fundamentally altered the character, political identity, and environmental education of the region, both by virtue of the popularity of such education and the controversy of anti-development activism. Through the practice of biological specimen collecting, the Lab made residents imagine marine life in a new way by valorizing marine invertebrates that were previously unseen. This paper explores the relationship between the economic value placed in the bodies of marine creatures by the process of biological specimen supply, as well as the commodification of affective encounters between humans and non-humans in an admission-collecting aquarium setting, and the simultaneous scientific, cultural, and spiritual valorization of such bodies by the Gulf Specimen Lab’s valorization of marine invertebrates as priceless beings. Do economic value and cultural value create tension, or work in tandem? Is killing individual creatures when they become biological specimens an act of care for the species as a whole? This paper investigates the economic and cultural processes, values, and sensibilities created in the relationship between biological specimens and the humans invested in their collection, distribution, and death, arguing that the human conception of animal personhood cultivated through them has political potency. Specimens exceed science.

Affect and Appropriation: Memory and Ethnic Identity in Native Food "Rescue" Movements in the Bolivian Andes
Alder Keleman Saxena, Aura, Aarhus University.

Located at the center of origin for multiple crop and animal species, the Bolivian Andes are an important region for the conservation of agricultural biodiversity. Although indigenous foods were long rejected as part of an “urbane” diet, the recently emerging New Bolivian Cuisine movement (la nueva cocina boliviana) seeks to “rescue” or re-value indigenous ingredients and dishes, popularizing
them for an economically affluent, restaurant-going public. There is a tension in this movement in that while it promotes indigenous foods, many of the movement’s chefs and customers are of European-Bolivian ancestry, and material markers of indigeneity, including language and dress, are selectively used in restaurant settings. This paper explores this contradiction, drawing from oral histories, participant observation, and media representations to understand how the New Bolivian Cuisine movement, and the chefs who take part in it, position themselves and the foods they prepare with respect to ethnic identity. While this movement contains elements of cultural appropriation, chefs’ own personal narratives reflect more nuanced relationships to both indigeneity and whiteness. Frequently, chefs trace their interest in indigenous foods, and cooking more broadly, to childhood affective relationships. They articulate their work as contributing to an emancipatory project, seeking to build an ethnically inclusive Bolivian identity, while contributing to agrobiodiversity conservation. Rather than relying on hierarchical binaries of “white” and “non-white,” chefs articulate a framework for assigning value to people, and to foods, which is as polyvalent as the diverse ingredients that give material expression to indigeneity.

**Amphibious men, leaking bodies: affective encounters of illegal fishing in Indonesia**

*Annet Pauwelussen, Leiden University.*

Dive fishing using cyanide and home-made bombs has attracted the interest of maritime researchers due to their persistence despite being dangerous and internationally banned. Most attention has gone to the political economic conditions that sustain destructive fishing and keep fishers locked in a deadly practice. What has remained underexposed is how these ways of fishing continue as a way of life, involving and producing affective socio-nature relations. This paper draws from ethnographic research in Indonesia to show how dive fishers using explosives and cyanide engage with various beings and elements in movement, such as fish, currents, and sea spirits. This engagement does not leave them unaffected as they often develop *kram* (cramp). Whether force, process of affect, in local narrative the occurrence of *kram* always comes together with fluid substances or media penetrating or spilling out of the fisher’s body. *Kram* translates to a maritime world in which human, piscine and spiritual bodies and currents are intimately related. Their flowing into one another produces feelings of both fear and excitement, and generates bodily and emotional alteration. Blast and cyanide fishing are commonly criminalized as greedy and ignorant practices. Taking seriously the amphibious entanglements that dive fishing produces and requires allows for exploring an alternate regime of valuing the socio-nature encounters of destructive fishing. Such exploration is essential to make sense – on fishers’ terms – of how and why this risky practice sustains.

**Same as it Never Was: Enkeije, Haplochromines, or Just Trash**

*Jennifer Lee Johnson, Department of Anthropology, Purdue University.*

Traversing national boundaries and intercontinental networks of commerce, control, and expertise, eastern Africa’s Lake Victoria is marked by its colonial histories of managerial intervention and concomitant ecological crisis – specifically the introduction of the large, invasive Nile perch and the subsequent extinction of hundreds of exceptionally diverse species of small, bony, and often brightly colored fish. This essay refocuses attention away from extinction and onto the continued existence of these small fish to reveal timely histories and contemporary realities submerged by the conceptual
and actual consumptive dominance of the Nile perch. It examines the emergence of three ontologically distinct versions of these small fish: as enkeije for historical residents of this region’s pre-colonial littorals who associated these fish with bodily nourishment, gendered economic activity, cosmopolitan cultural identity, and indeed, life itself; as Haplochromine cichlids for natural scientists fascinated with the explosive speciation, remarkable adaptability, and overwhelming of complexity of these fish; and as simply trash for Euro-American fisheries development experts who have long found these fish to have a nasty acrid taste and abominable stench that ostensibly make them fit only for manure. This case illustrates the risks associated with overdetermining past valuations of biocultural diversity, and, in so doing, considers what historians, anthropologists, and natural scientists might learn from each other when making a concerted effort to traverse between the objects, practices, and arts of knowing that seemingly separate the dry world of humans from the wet world of fish.
Caring for a ‘good’ life? II

Food banks: contesting value in practice
Hilje van der Horst (SCH, WUR)
Food banks have been founded in many societies over the last decades. Though there are many local variations, typically food banks redistribute edible produce that is deemed unfit for sale through mainstream channels to households with very low spendable incomes. Thus, they aim to reduce both hunger and food waste. In the process, food banks transform notions of ‘waste’ and ‘edibility’ as well as dignity of food insecure families. In this paper, I analyse how food produce and humans undergo contesting forms of valuation in practices related to the food bank. For this analysis, I use interviews with volunteers and receivers as well as observations at food banks in the Netherlands. While the dual objective of reducing waste and hunger appears straightforward on the organization’s website, it is far from evident in practices occurring in and around food banks on a daily basis. Both what is being transferred and who is receiving it is constantly negotiated in practice. In that process both redistributed produce and humans become valued in dynamic ways. Produce that may have been destined to go to waste is salvaged and offered to receivers as edible food. In this transformation from waste to food donation, the produce is offered as a safe source of calories and, preferably, healthy nutrients. Volunteers care about retaining this value by keeping transports cool such that products remain fresh. They also get educated about processes of food decay in order to monitor this value. Furthermore, they evaluate the produce in terms of it being healthy or unhealthy and are concerned about high amounts of processed unhealthy foods. While some food receivers go along with this revaluation of the produce, others reject it and emphasize the origin of the produce as waste from food industry and retail that is not offered to purchasing consumers. They emphasize the signs of decay they identify in the food they receive, the lack of variation, the inadequacy of the donations for preparing a nutritious meal and the lack of choice. In short, they state they receive waste that has no value in an economic or cultural sense. They use some products out of necessity, but refuse other products or throw them in the bin when arriving at home. Furthermore, by receiving produce that mainstream society accords no monetary value, and by acquiring those products through a charitable donation, they experience a devaluation as human beings. While food bank volunteers care about providing an edible, safe source of calories, receivers care about access to culturally appropriate food as intrinsic to human dignity. The case shows how food produce and humans are actively (re)valuated in practices at the food bank, but also how multiple valuations may occur simultaneous and be in conflict with each other. While the combination of two goals in one effort - waste reduction and care for food-insecure households - may seem smart, it results in bad care when the different valuations of the food produce are not reconciled.

The politics of infrastructure in Dhaka: which life matters?
Hasan Ashraf, Wageningen University and Jahangirnagar University.
Prior to Bangladesh marks its golden jubilee as a nation-state in 2021, a signature slogan —Now it’s our time. It’s now Bangladesh’s time— has been coined by Bangladesh government and in wide circulation to describe the current decade. Allegedly a new epoch is in the making that Bangladesh is on the “development super highway” and soon to be “graduated” from the so called league of Least Developed Countries. What aids these hyper-nationalistic development narratives are billions of dollars’ worth mega-projects ranging from inaugurating nuclear power plant to sending satellite into
space, from establishing deep sea ports to restructuring rail and road transportation to connect existing and recently leased out private economic and industrial zones. Compare to late 1970s and 1980s, Bangladesh in 2020s is having its second coming of massive (‘neoliberal’) infrastructural and policy restructuring to be further integrated with varied global trading, manufacturing and business hubs and routes. The mega-projects are valued as and measured for a thriving Bangladesh with shiny urban areas that nevertheless yielding uneven consequences for many including concerns for non-humans and environment remain critical. While various infrastructural mega-projects are underway to improve life and living quality in Bangladesh’s capital Dhaka, these are on the other hand resulting in fast shrinking water bodies and dispossession of the urban poor without buffer. The all-encompassing Dhaka Megacity is becoming ever more gated.

On this backdrop, based on ethnographic observations and drawing on recent scholarly works on infrastructure studies (Larkin 2013) and hydrosocial as analytical framework (Linton and Budds 2013; Wesselink, Kooy and Warner 2016), this article first presents how construction of the mega-project “Dhaka Metro” – an elevated expressway that connects newly developing Dhaka’s Metropolitan North to its urbanised South is experienced by the rickshaw pullers who are mostly seasonal or long term male in-migrants and affecting their urban living and lives in the villages. The construction of elevated expressways aims to benefit the urban middle and upper class but eliminates rickshaws from its accented Bus Rapid Transit routes. In Dhaka’s ongoing gentrification processes, rickshaws are already banned on the ‘VIP roads’ and pushed further into the interior of neighborhoods that contribute in income loss and lesser mobility, and concurrently low-income living quarters at the city centres are squashed where the pullers dwell i.e. slums and rickshaw garages. Secondly, following hydrosocial analytical framework, this article analyses this mega-project’s environmental and human impact assessment reports that are conceive of how this would not cause environmental hazards and lessen carbon emission but escape deeper understanding of hydrosocial cycles of the area which has already been disrupted by urbanisation and other infrastructure constructions wherein Dhaka’s deltaic hydrological systems are devalued for too long.

**Ethopolitics, Wearables and the Nudge Revolution**

*Peter Lindner, Goethe-University Frankfurt.*

Situated at the intersection of health, lifestyle, and fitness, mobile sensor-software technologies that are integrated within smartphones, watches and clothing (‘wearables’) are experiencing a rapid increase in distribution. The European Union assesses the savings they create for the health care sector as €100 billion per year, and the global market is estimated to reach $50 billion by 2020. Such technologies have in common the fact that they all serve self-improvement, although with varying concrete aims. This development seems to perfectly support Nikolas Rose’s diagnosis of a shift from classical, state-led biopolitics to decentred, relational and individually applied ‘ethopolitics’. Yet what Rose primarily has in mind is genetic, medical and biochemical work on one’s own *body* which serves health, well-being or performance; in contrast, mobile sensor-software technologies target modes of *behaviour*. This purportedly minor difference, in combination with the entirely different way in which these technologies work, leads to thoroughly different forms of governmentality, which are discussed in the presentation based on an empirical example.
Meat and masculinities in the moral household economy
Stefan Wahlen, Wageningen University and Research.

The role of meat in everyday diets is constantly evolving with associated food practices. The practices of eating meat evolve with associated elements of practices: understandings, procedures and engagements (Warde 2016). Of particular interest for this contribution is the understanding of such practices in terms of meaning and representation of performed practices. Engagement and performances of doing food, the practices of eating, would not be possible with particular materials being handled that are understood as normal (Warde 2016). The normative, and also moral, aspect of practices becomes evident when, for instance, practitioners contest the respective element of a practice. Practices of eating meat serve as an interesting example: Being contested by vegetarians and vegans, meat is widely considered as normal food in European diet. The value of meat in everyday consumption is under constant debate with ‘lay normativity’ (Sayer 2011), i.e. moral orientations being associated with meat, being influenced by media. The moralities of eating meat become particularly visible considering the empirical case of men barbequing meat. Indeed, moralities of eating and preparing meat are intensely tight to masculinities as gender is shaping morality in everyday practices and the moral household economy (Niehof and Wahlen 2017). This contribution takes the moral household economy as a vantage point. The moral is corresponding to the social desirable, the caring for others. Tronto (1993) sees three interrelated moral boundaries that obstruct good care: (1) the boundary between morality and politics, (2) the moral point of view boundary, and (3) the boundary between public and private. This contribution attempts to problematize moral boundaries between masculinities and meat consumption as moralized and politicized. The assumption builds upon the idea that certain foods are associated with gender roles. Meat, especially red meat, is a widely understood male food. Accordingly, barbequing is examined from the point of view of “doing gender” in social practices in the moral household economy. Observing practices of barbequing meat highlights a very specific masculinity. This representation of manliness is investigated without propelling meat as a symbol of masculinity. As such, this contribution avoids a reification of androcentrism but rather advances a problematization of gender roles in the moral household economy. Here the moral boundaries come to the fore. Through an analysis of gender representations in the monthly magazine “beef”, a journal that is targeted towards male barbequers, the moral boundaries towards good care can be criticized.
The politics of plants and animals II - valuing other lives – Roundtable

A panel debate between plants and animals, featuring a number of organisms and communities, adding up to a cacophony of voices and life forms, thus generating competing and complementing views of the quality and value of life. We will highlight the materiality and forms of agency of animals and plants in contributing to human life and vice versa. This session aims to involve ‘plants’ and ‘animals’ in the widest sense, from the cuddly to the disgusting, from endangered to invasive, whether wild, tamed, domesticated or Crispr-edited, unruly weeds or orderly food crops, as individuals, species, ecological communities, or potted. We will discuss the various ways in which the value and quality of their lives may feature in practices and debates: whether as quality of consumer products – e.g. ‘animal welfare’, or as a quality of encounters in the wild. And of course, not necessarily focusing on plants or animals ‘by themselves’ but in various multispecies linkages in which their lives (and death) are valued, by humans, or others. The session thus offers a motley collection of plants, animals, ecological assemblages and in-between forms of life. Promoting a lively abundance of approaches and forms of presentation – all in the name of celebrating the value of the diversity of life and of modes of becoming present in more-than-human communities. Covering a range of fields, from animal studies to plant ethics, from more-than-human politics to socio-ecological assemblages. Valuing nonhuman life forms whether dead or alive, for their own sake or for their intimate entanglements with human cultures, interests and economies.
Questions of Measurement and Value II

The Effect of Perceived Authenticity on Meaning in Life: The case of Dutch Concentration Camp Memorials

Jeroen Nawijn, NHTV.

The decline of the importance of religion in many societies has caused people to search for meaning in life elsewhere (Baumeister, 1991). In affluent societies, people are generally accustomed to living relatively comfortable lives as their basic needs have been met. Especially generations that never experienced the need to survive lack an understanding of what such a situation entails. Individuals can search for meaning in life in many different ways. One option is to seek a confrontation with horrific events that past generations were exposed to. Our study focused on such a potential confrontation with horrific events of the past, namely a visit to a former concentration camp. Research on actual or expected experiences of visits to concentration camp memorials have been mostly of a qualitative nature (e.g., Biran, Poria, & Oren, 2011; Thurnell-Read, 2009). Quantitative work in this context has focused on visitor motivations (Isaac & Çakmak, 2014) or visitor emotions (Nawijn, Isaac, Van Liempt, & Gridnevskiy, 2016). This study’s population consists of Dutch adults who were born in or after 1970 and who never visited a former concentration camp memorial. The sample was obtained in 2016 via a market research organization (n = 500). In the presentation we will discuss how these potential visitors expect to find meaning in life in terms of coherence and significance (Martela & Steger, 2016) and what the role is of perceived authenticity of the site in terms of objective, existential, and symbolic authenticity (Wang, 1999).

The social lives of camera traps: exploring conflict between ecological research and human activity

Chris Sandbrook, and Rogelio Luque-Lora, University of Cambridge.

Camera traps enable the study of free ranging animals remotely and non-invasively, and their use in the fields of Ecology and Conservation has risen almost exponentially in the last two decades. However, there is little research into the social implications of this technology. Camera traps can and do also take pictures of people, and people react to them in complex ways. Sometimes camera traps are stolen, damaged, or covered to prevent pictures being taken, with obvious costs to research. Such reactions reveal that different people may have concerns about camera trap use. The extent of such reactions, and the reasons for such opposition (e.g. a wish for privacy, fear of surveillance of illicit activity, concern about land rights) are not known. To find out the extent of conflict between people and camera traps worldwide, we completed a systematic map of the literature on camera trap use in ecological and conservation research, and surveyed corresponding authors using an online questionnaire. Our findings reveal the frequency with which camera traps capture images of people, and the extent of conflict with local people around the use of camera traps. Our results inform debates about ethical practice of conservation, and the ways in which novel technologies are reshaping the relationships between people, wildlife, and nature conservation.
Measuring Life is a Settler Colonial Project: Alternative Methodologies for Measuring Precarious Lives

Sarah Drury, University of Toronto.

Statistics have become the predominant way in which modern states are able to measure and govern their populations. However, when people become numbers within sets of data, the underlying discursive meaning and value of these bodies is not visible. In this paper, I argue that in the Canadian settler context, Indigenous lives are precarious and historically and presently expected to die, meaning their lives are not valued enough to accurately report, record and measure. This is demonstrated through Statistics Canada admitting that their own data in regards to Indigenous infant mortality, which is 3.6 times higher than the Non-Indigenous population off-reserve, is incomplete. This validates that quantitative measurements of life cannot account for those lives that are deemed precarious, while perpetuating the invisibility of why these lives are precarious and in poor health in the first place. In this paper I propose to juxtapose this colonial method of measurement with Indigenous ways of measuring life, both quantitative and qualitative, in order to make alternative ways for understanding, measuring and valuing life visible. Furthermore, through alternative Indigenous methodologies, this paper will reveal the ways in which Indigenous individuals resist this devaluing; as in spite of years of Indigenous people being made to disappear, through the act of birthing and the continual measurement of their own lives, they are directly making themselves present, visible and valued in a space that they were physically removed from. This works to demonstrate their ongoing resilience.

Configuring contemporary European (post-)colonial relations through official statistics: The case of the Caribbean Netherlands

Francisca Grommé, Goldsmiths, University of London.

The UK, Denmark, France and the Netherlands still maintain administrative and governmental ties with part of the territories they acquired in the colonial era. The exact nature of the relations varies by country. The UK retains Commonwealth ties, for instance, whereas the Netherlands governs in the form of a kingdom. Currently, relationships with the ‘overseas countries and territories’ are framed by the EU as development relationships, leading to demands for improved statistics about overseas populations and their welfare. This makes official statistics an especially interesting site of study; it is one of the few places where European (post-)colonial relations are given shape in a time where colonialism is largely made invisible.

European statistical offices grapple with a number of methodological difficulties in collecting data about overseas populations, among those are differences in infrastructures of data collection, differences in scale (and therefore methods of validation), and differences in user requirements. I ask how colonial relations take shape through the development and application of statistical method. I take European populations, (post-)colonial populations and the configurations of their relations to be outcomes of statistical practices (Appadurai 1993; Ruppert 2009), drawing especially on work about the role of method in constituting subjectivity and citizenship (Law 2009; Savage 2010). The data were collected as part of an ethnographic study of national statistical institutes in Europe and international statistical organisations (ARITHMUS).
My empirical focus is on the events following administrative rearrangements in the Kingdom of the Netherlands in 2010. As a consequence of these rearrangements, Statistics Netherlands in The Hague acquired responsibility for producing statistics about the Caribbean islands of Bonaire, Saba and St Eustatius, previously more independent parts of the Kingdom of the Netherlands. By tracing how statistical methods (such data collection by surveys) and variables (such as population growth) were translated from the The Hague statistical office to the Caribbean, I show that making statistics about ‘the state of a population’ is part of configuring European (post-)colonial relations.
The Production and use of citizen science and academic knowledge in political grassroots movements I

The role of ‘messy knowledge’ in protracted power struggles. The fight of citizens against house evictions in Spain

Monique Nuijten & Maritza Bode-Bakker, Wageningen University and Research.

This paper discusses the role of ‘citizen science’ in the protection of people against house evictions in Spain. As Spanish banks seriously exploit and deceive their clients and the Spanish state does nothing to protect its citizens, a grassroots organization arose to support people with mortgage problems. The Platform of Mortgage Victims in Spain (PAH) helps people in their negotiation and conflicts with the banks. An important part of the PAH’s work consist in informing people about the laws and procedures reigning mortgages. Hence, the PAH uses the production of knowledge to transform existing power relations. However, this information continuously changes and can be confusing and contradictory. This paper analyses the role of ‘messy knowledge’ in protracted power struggles

Women and knowledge construction: family agriculture social movements in Rio Grande do Sul Brazil – Paula Villarraga and Cecilia Naid Zenteno Lawrence

The current resource intensive markets on food production and consumption models propelled creative actions among different alternative agri-food networks and family agriculture movements. These diverse grass roots movements make part of the current economic, social and political transformations in Brazil. That becomes a strategic space to explore the place of women in the production of knowledge, keeping in mind the relationship between the academic and social movements domain in family agriculture. The importance lies on knowledge production, generated inside social movements, which provides new insights in the analysis of transformation of patriarchal relationships. The role of women in collecting information and data in supporting social movements drives debates on civic and academic construction of science and it political transformation. The article is based on interviews from different actors inside the knowledge spaces within the UFRGS and is based on the actor-oriented perspective framework that allows an interdisciplinary dialogue.

Translation and Leaky Theories: More-than-Human Politics and Wild Anthropology among Radical Environmental Activists in the Rhineland

Stine Krøjer, Department of Anthropology, University of Copenhagen.

For years, anthropologists have been concerned with the problem of cultural translation, that is, how practices and conceptions of far way societies can be made comprehensible to a Euro-American academic audience. To address the ‘equivocations’ that inevitably arise from the anthropological endeavor, proponents of the ontological turn in anthropology have proposed a ‘recursive move’, which lets ‘native concepts’ speak back to anthropological theories (De la Cadena 2015, Holbraad 2012; Krøjer 2015, Viveiros de Castro 2004). But theories also leak from academia into the political lives of people. The present paper examines an example of leaky theories among radical environmental activists occupying a forest in the German Rhineland to protest the expansion of opencast lignite mining in the area. The paper describes the sharing of sneaking skills, which involves training one’s night vision and animal senses in order to avoid being detected by the mining company’s security forces when moving through the forest, and experiences of more-than-human
agency during prolonged tree-sitting actions. The paper also describes how activists appropriate the theories of Eduardo Viveiros de Castro, Bruno Latour and Anna Tsing to make sense of their own experiences and endeavors, thereby challenging ‘the partition of the sensible’ of normal politics (De la Cadena 2015; Rancière 2004). Instead of regretting the leakages and the apparent lack of space left for anthropological theorizing of ‘the other’, I argue that the non-domestication and re-wilding of theories is a source of conceptual innovation.

Anthropologizing Solidarity
Heath Cabot, University of Pittsburgh.

This paper analyzes the knowledge practices of urban Greek “social solidarity” clinics and pharmacies, and the ways in which they overlap and contradict with forms of anthropological knowledge production. Since 2010, an enormous number of grassroots initiatives have emerged throughout Greece grounded on the horizontalist approach of “solidarity.” In a country that has been struggling under austerity and economic instability, solidarity “structures” (domes allileggiis) seek to provide services necessary for livable livelihood to Greek citizens and residents (both temporary and long-term), such as food and medical care. This paper draws on long-term fieldwork with two Athens-area social solidarity clinics/pharmacies to explore how solidarity variously mirrors and interrupts theories and paradigms of “society” and “the social,” with which anthropologists themselves are often engaged. The paper will focus particularly on the rifts between ideology and practice, as well as explanatory and descriptive models of society, that often emerge in sites of solidarity. The essay will also examine how “solidarians” – and the “solidarian: anthropologist – seek to inhabit and navigate (often together) these sites of friction.
Value in the Urban Sphere

Disaster eventfulness and the protection of vulnerable life in urban Brazil
Robert Coates, Wageningen University and Research.

Flood and landslide disasters have in recent years become a recurrent theme in many of Brazil’s urban centres, as they have globally. Yet much critical work demonstrates how natural disasters emerge from chronic vulnerability rather than from externalised ‘nature’ in the form of heavy rains, rising rivers or mud flows. This raises the key question of how and why disasters are categorised as ‘eventful’, and conversely ongoing vulnerability as ‘non-eventful’ (Povinelli, 2011). Drawing on in-depth research in the interior of Rio de Janeiro state, this paper explores this key element of environmental governance that demarcates the disaster event in space and time. What type of life and livelihood is to be protected and how? How is politicised nature mobilised over and through expanding and semi-formal urban settlements? The paper thus aims to provide an explanatory frame for the simultaneous increase in disaster events and investments in their mitigation, rooted in state-led capitalist urbanisation and processes of spatial and temporal governance.

Lost in translation: the concept of the good city in the post-war urban regeneration of Bosnia-Herzegovina
Ana Aceska, Cultural Geography Chair Group, Wageningen University & Research

The scholarly focus on the diffusion of ideas between the EU and its immediate outside has been unequal in the past two decades. Some ideas – like human rights, democracy, legal frameworks and others – have received much-needed attention, others have gone largely ignored. This paper is about one of those ignored ideas – the ways in which the ideas of the good city and the proper city dweller dominant in EU policy recommendations have influenced the policies and urban planning strategies in the ethnically divided cities in Bosnia-Herzegovina after the Yugoslav wars.

Many of these cities relied almost exclusively on international donations and foreign expertise in the post-war recovery processes. In this paper I ask: how have the ideas of a good city and a proper city dweller dominant in the EU policies in the last decade been translated into the politics of urban regeneration in post-war Bosnia-Herzegovina?

The initial results show the EU and Bosnia-Herzegovina have imbedded a different logic about what is a good city, which lead to conflicts and controversies in the urban governance and co-operation processes. The logic behind the EU policies that were implemented in the post-war divided cities included the idea that the city should be open, cosmopolitan, always changing, global or globalizing.

In Bosnia, a different logic in regard to ethnic segregation in cities formed their understanding of what is a good city. The empirical material forming the basis of this work consists of two sets of data. First, analyses of the urban policies and urban planning strategies on various administrative levels that refer to ethnic segregation in cities in post-war Bosnia-Herzegovina. Second, interviews with local and EU urban planning and policy experts and decision makers that were involved in the processes of urban development in the post-war times.
Slum politics as a politics of hope in reactionary times: Urban inconsistency, community leaders and the ‘part of no part’ in Recife, Brazil

Sven da Silva, Wageningen University and Research.

In Recife, the *favela* (‘real’ slum) is a derogatory term used to designate ‘invaded’ areas characterized by criminality and promiscuity. It is an intimate ‘part of no part’ of the *comunidade* (slum), an authorized entity receiving state protection. Community leaders have ambivalent relations with the *favela*; they come from these areas and claim to represent them, yet at the same time they take personal advantage of this intimate knowledge as savvy political brokers. Community leaders also participate in ‘conventional politics’ which takes place in offices (governmental politics) and in electoral times (electoral politics). Slum politics becomes a politics of hope when this ‘part of no part’ — mediated by community leaders — presents itself and proclaims that it has been wronged. Their connection to the ‘part of no part’ of the slum, and partaking in different types of politics, renders them symptoms of the inconsistency of the urban situation.

Corruption, Left castration and the Decay of an Urban Popular Movement in Brazil: A Melancholy Story

Pieter de Vries, Wageningen University and Research.

In this chapter I reflect on the current situation of disarray within the Left, what I call Left melancholy, or castration, by analysing first the discourse of corruption in Brazil and second the history of the decay of a popular urban social movement in Recife. The chapter rests on two arguments. First, Left melancholy is a narcissistic sentiment resulting from a feeling of loss the subject experiences when compromising her desire. The loss of the object of desire (that of radical transformation) generates feelings of guilt and disorientation that are sublimated by a never-ending drive to get things done, as manifested in the enjoyment of corruption and engagement in a multitude of dispersed and fragmented developmental activities without a clear goal/object. In theoretical terms this is a shift from desire to drive: while in desire the object of desire is (originally) lost, in drive loss itself becomes the object. My second argument is that the disavowal of Left desire — or Left castration — in Brazil expresses itself in a defined biopolitics that emerges as a byproduct of the clash between popular participation and neoliberal market forces. The result of this (failed) encounter is the hollowing out of popular sovereignty. This biopolitics, I contend, has the structure of drive.
Space/time dimensions of value

The search for life beyond Earth. An ethnographic study of astrobiologists' practices
Valentina Marcheselli, University of Edinburgh.

The search for life in the universe is becoming today a priority for space agencies and research institutions all around the world. Born in the sixties under the aegis of the space race era, astrobiology, literal the "study of life in the cosmos" has turn extra-terrestrial life into an object of scientific inquiry and is today a growing research field gathering scientists from a broad range of disciplinary backgrounds. What is life? How to find it elsewhere in the universe? How to made life as-we-don't-know-it visible and knowable? are few of the questions driving the astrobiologists' search for signs and signals of extra-terrestrial life. To move beyond Earth-bounded understandings, astrobiologists try to find new ways to explore, assess and measure life's manifold entanglements with its environment. By drawing insights from the ethnographic study of astrobiologists' everyday activities, I will explore the disciplinary practices, the scientific narratives and the experimental designs by means of which astrobiologists hunt for life and in which definitions of life are embedded.

Astronomy, development and disparity in South Africa’s Karoo region
Cherryl Walker, Stellenbosch University.

This paper addresses the second question posed in the Conference Call for Papers (‘What makes a life matter, ‘liveable’ or ‘good’?’), while also touching on themes of precarity, governance and the importance of spatial scale for social analysis. It draws on research currently underway in the arid Karoo region of South Africa, to reflect on the disjuncture between local and national conceptions of ‘development’, wellbeing and the public good, and how these tensions are currently playing out in an area now designated as an Astronomy Reserve. The Reserve is intended to facilitate the operational integrity of a mega-astronomy project being developed under the auspices of an international consortium, the Square Kilometre Array radio telescope (SKA). The core site of this hugely ambitious big-science project is located in a region of South Africa that the state considers historically peripheral and economically marginal – from its perspective, an unproductive desert region that can now be put to use in the national and global interest. Once completed in the late 2020s, the SKA will enable astronomers around the world to probe further back in space and time than any other astronomy project has made possible. In South Africa it is also being touted as a vehicle for boosting investment in much-needed national science, engineering and computational capacity. Local people living within the Astronomy Reserve are, however, viewing the SKA with growing suspicion and disillusionment. Most are struggling with significant, historically sedimented challenges around poverty and social exclusion, resulting in very different expectations of and time frames for ‘development’ than those promoted by the SKA nationally and internationally. How should these disparities and implicit trade-offs between local, national and global interests be understood, could they be (better) mediated, and, if so, how?
The lived experience of a predicted future: a phenomenological approach to climate change predictions  
Gilles Marciniak, University of Otago.

The intangible relationship that binds people to place is an immutable constituent of human life. It is a defining agent in identity, social interactions, and well-being. The relationship between people and place is a process rather than an enduring state, a process where past, present, and future dialogically condition the lived experience.

In a time where climate change is paradoxically characterised as a ‘slow onset disaster’ requiring urgent action, numerous studies focus on the future state of environmentally vulnerable places. The result is often the production of temporal goalposts in the form of quantitative models and projections: what the earth will look like in 25, 50, or 100 years from now. In the process of creating informed but abstract snapshots of the future, little attention has been given to the human experience of climate change as the perpetually unfolding interplay between the lived experience and the prospect of a changing environment.

Adopting a phenomenological perspective, and drawing from fieldwork in low-lying coastal communities of New Zealand, this paper will discuss the implications of a predicted future for the lived experience. The paper will also examine how a better understanding of the lived experience in places vulnerable to climate change can contribute to more socially sustainable climate change adaptations.

Improving the livelihoods of people impacted by extractive projects in Central Africa: effectiveness and limits of SE indicators used to monitor quality of life  
Serge Cogels, ULB Brussels and University of Mons.

I am relying here on my own experience as a consultant in West and Central Africa, where I have been occasionally hired by multinational companies in the last fifteen years to see that compensation and resettlement procedures are in line with internationally recognized good practices. In this presentation, I focus on one of the numerous duties expected from a socially responsible company: that of monitoring the quality of life of Project Affected People (PAP) in order to make sure their wellbeing increases rather than deteriorates during the project’s life cycle. Despite recent improvements, criteria classically used to monitor wellbeing remain highly influenced by the market economy paradigm: budget studies somehow strive after capturing the actual living standards, through household income and expenditures. This will be illustrated, using examples from my own works. Classic wellbeing criteria and indicators further tend to capture indicators typically associated with our idea of development (health, diet, education, life expectancy, etc.) and of sustainability.

Regardless of its nature, the final outcome of the assessment always results from the exclusive use of a western frame of reference, and the fact that many Westerners now criticize the limitations (and the ideological background) of this representation of wellbeing is not the least of the paradoxes. My concern nevertheless has to do with the fact that our approach of wellbeing totally ignores (even the possibility that) any alternative model might exist. A research made in Belgium has tested an original formula aimed at co-building wellbeing criteria with citizens, in order to better match local sensibilities and to increase their democratic legitimacy. Indeed, it stands out that wellbeing is built exclusively upon in fashion academic theories and not on the terms upon which people actually define and analyze it. My current research program (of which a poster is presented at the conference) aims at replicating this participatory co-creation of wellbeing criteria with people who
benefit (or are supposed so) from developmental income handed out by resource exploration companies. The final objective is that the research results have repercussions for the way (environmental and social) policies are conceived and their effectiveness further assessed.
Conflict Conservation Cinema

Lisa Trogisch, Wageningen University and Research.

This panel session aims to offer an alternative mode of elaborating the ‘value of life’ via a documentary from the independent Canadian film company “Loud Roar Productions”. The half-storytelling, half-reporting film takes place around Bwindi Impenetrable Forest in the Southwest of Uganda, home of the last highly endangered mountain gorillas in the world. The film gives an insight to the life of the indigenous Batwa people who lived in the forest for more than 60,000 years and became evicted in the course of gazettement as a National Park in 1991. The film is far from aiming for encompassing perfection or a closed argument and gets its authenticity from the apparent challenges and pitfalls, missing voices and stories and partly naïve reflection from a Western camera. Thereby it raises questions about the difficulties of research on people living on the edge of society, marginalized through socio-economic and political decisions. As the Batwa are not officially registered as citizens of Uganda, they have no formal ‘evidence of being’ and thereby their existence is as easy deniable as it can be eradicated without any notice. Thereby the screening engages with the biopolitical discourse: who is allowed to live and who to die from a governmental side –but also who is worth to be researched on, portrayed and protected? After the screening a fictional debate takes place between the director of the film, a social scientist, a biologist and a local woman from Bwindi offering contrasting viewpoints on who is doing research, how and with what consequences. Finally, the ambivalent positions should stir the discussion in an open café atmosphere about the role of the ‘researcher’, ranging from film maker, social scientist to biologist and local people, who judge about the ‘value’ of certain lives in their decision to investigate and advocate for one or the other living being.
The Production and use of citizen science and academic knowledge in political grassroots movements II

Does monitoring matter? Quality and impact of community-led monitoring in Prey Lang, Cambodia

Søren Brofeldt, Ida Theilade, Nerea Turreira-Garcia, Dimitris Argyriou and Henrik Meilby

In response to illegal logging of tropical forests, local communities increasingly engage in protection activities, often using ICT to collect and disseminate information. This is rapidly expanding the field of citizen’s science to encompass highly politicized and locally driven interventions. The aim of this study was to explore the quality of the information generated and its potential impact on local NRM governance. We designed a smart phone application to support systematic collection of information on biodiversity, natural resources and illegal activities. 35 environmental activists from Prey Lang, Cambodia, were trained in its use and incorporated it into their existing, self-managed, patrolling activities. Results show that ICT can strengthen the quality and amount of observations available for reporting, and shorten time between detection and enforcement. The ad-hoc and qualitative nature of community-led patrols makes monitoring intensity difficult to assess and scientifically rigorous methods challenging and time consuming to implement.

Who wants to save the forest? Characterising community-led monitoring in Prey Lang, Cambodia

Nerea Turreira-Garcia, Henrik Meilby, Søren Brofeldt, Dimitris Argyriou and Ida Theilade

Little is known about profiles and motivations of the actors behind community-led forest protection initiatives. Due to the informal and autonomous character of these initiatives, aims and results are rarely documented. This case study is based on a grassroots forest monitoring scheme in Prey Lang, the largest remaining rainforest in Indochina. The aim was to analyse socio-economic backgrounds, motivations and achievements of forest monitors. A total of 137 interviews were conducted in four villages bordering Prey Lang. Results show that active monitors were few, but highly- and intrinsically motivated forest-dependent and middle-aged people, regardless of gender, ethnicity and residence-time in the area. The most common interventions were with illegal loggers and the monitors had a general feeling of success to stop illegal activities, though most (73%) had been threatened by higher authorities and loggers. Local ownership and political leverage was improved as a result of the monitoring.

When the shit keeps flying: Challenging the statistics of global and local authority sanitation goal assessment in light of ethnographies of experience in selected informal settlements in Cape Town, South Africa

Andrew D Spiegel, University of Cape Town

Beginning 1977, the WHO has published global sanitation goals, targets and plans of action, all using numbers and ratios to assess success. South Africa’s government has used similar principles. Yet such assessments ignore how informal settlement residents use and manage toilets and how their practices impede local authorities’ attempts to meet sanitation-provision challenges. Using ethnographic data gathered between 2011 and 2014 in various Cape Town informal settlements, the paper describes residents’ on-the-ground everyday sanitation practices. It shows how those limit or preclude some people’s access to facilities ostensibly provided for all; how socio-political factors lead to sanitation practices that thwart public health goals; and how such practices reflect popular aspirations to citizenship whilst undermining local authorities’ systems. In challenging statistics-
based claims about the extent of sanitation access, it suggests a need for ethnographic and functional experiential-behavioural modes of assessment and for reconsidering the place of academic researchers into sanitation conundra.
Measuring 'Social Impact' in Academia: A Roundtable Discussion

As part of the growing neoliberalization of higher education in general, academics in many places are experiencing increasing pressure to pursue and measure the “societal impact” of their work, usually defined in quantitative terms. This raises a number of important questions, including fundamental philosophical ones such as how one understands causality in general and more practical ones of how to reconcile qualitative and quantitative views of the world. Such questions are particularly difficult for social scientists engaged in qualitative research, which almost by definition therefore lack means for easy measurement of their work’s impact in quantitative terms. In this roundtable session we will discuss these issues in the interest of developing strategies to proactively prepare our own approach to addressing and defining societal impact in response to the administrative “measurementality” increasingly imposed upon us.
Valuing wellbeing I: practices of wellbeing within and beyond neoliberal financialisation

A global perspective on the quantified selves of technology-enabled mental health
Eva Hilberg, University of Sheffield.

New digital technologies are constructed as having the potential to fundamentally transform the delivery of mental healthcare and the promotion of behaviour change, particularly in low and middle-income countries (LMICs), where due to fewer resources there is a need for innovation (Farrington, Aristidou, and Ruggeri 2014). Some claim that new technologies used within mental health replace “subjective clinical judgements” with “more objectivity and reliability” (Hollis et al. 2015, 264). Yet this paper will explore how such claims overlook the culturally contingent and embedded nature of both mental health and technology, and assumptions written into technology about what it means to be mentally ‘healthy’ and whether or not distress is best configured and responded to as ‘illness’.

The paper will trace the relationship between digitisation and quantification of mental health, where the case made for increasing use of technology-enabled mental health care is often based on data of the high prevalence and burden of mental disorders; and digital technology is key to the production and collection of data at individual and population levels (from the data produced by self-monitoring devices to epidemiological surveys and diagnostic systems completed on handheld devices). Yet in divergence from the ‘quantified self’ of the global North (Lupton 2016; Neff and Nafus 2016), in the global south technology-enabled mental healthcare and algorithmic diagnosis are predominantly used by health workers rather than consumers. Therefore, this paper will trace different mechanisms for the quantified selves of the global north and south through an understanding of the wider ‘social lives’ (Whyte, van der Geest, and Hardon 2003) of technologies and the quantification of mental disorder.

A Life Worth Saving: Hierarchies of Value in Health Emergencies in India
Kriti Kapila, King’s College London.

In this paper, I address the repeated failure of a variety of emergency healthcare services to successfully embed themselves in urban India. Going beyond logistical and institutional explanations of these failures, I instead attend to the decisions informing access and provision of medical care in cases of health emergencies. Based on ethnographic research among emergency ward doctors, paramedical and ancillary service providers, patients, carers and in two urban centres in India, I describe the clear, if unspoken and often competing hierarchies at work around which kind of life is worth saving, when and by what means. The values that go into making these hierarchies cut across the familiar socio-economic considerations of class, age and gender, even as they are articulated around them. Rather, the very idea of a health emergency is prefigured by local notions of vitality, generative capacities and potentiality, and provides the calculative grids around which worth is recognised and acted upon.
Live in Caregiver program: The Jamaican Canadian Experience 1973
Georgette Morris, York University.

The research will look at issues of inequality for Anglophone black-Jamaican women in comparison to participants from other countries, who participated in the live in caregiver program in Canada. This is an important topic as it pertains to issues labour, migration of people of African descent, women and citizenship. The research questions the issue of discrimination in regards to citizenship for women emigrating from Jamaica, West Indies. These participants encompass a wide variety of background and some desired to use the live caregiver as a means to obtaining citizenship and settling on a permanent basis. Not only was this an issue, but by not being able to accessing gainful employment and legal status, women who inevitably overstayed their visa and gained ‘status non grata’ making it impossible to ever return. The results indicate that there was a problematic discourse within the structure of immigration program parameters for those emigrating from Jamaica.

The Live in Caregiver is a highly contested form of employment as it capitalizes on cheap labour and arguably supports imperialism. The crux of the argument is situated around the Live in Caregivers’ ability to access the social mobility ladder. This work is critical in determining how systemic discrimination affects not only the initial group of women but their offspring as well and complicates their ability to mobilize and gain independence. The precariousness of family is also discussed as this disallowed in the initial program parameters. There are tremendous benefits to be gained in terms of understanding social phenomena and plights experienced by the offspring of these women. Also, ensuring that policy design in the future is inclusive and does not contribute to discrimination and subject future generations from establishing independence.

Assembling Potential Healing Experiences in Public Space: A Breastfeeding Initiation Campaign in a Northern English Town
Wayne Medford, Durham University.

Within the ‘therapeutic landscape’ literature, ‘healing’ has often been used as a synonym. More generally, ‘healing’ also refers to social reconciliation, and making a new place in the world.

Using the growing conception of therapeutic landscapes as assemblages, I use Manuel Delanda to highlight the inhabited, material and expressive components of potential ‘healing spaces’ that attempt to create more supportive public spaces for breastfeeding mothers. I trace official and unofficial scripting of inclusive spaces, which (re)claim public realm.

Drawing upon empirical data from a past awareness and initiation public health campaign undertaken in Gateshead, north-east England, culminating in an inaugural ‘picnic’. Mothers’ sharing information also helped build feeding capabilities. The behaviour of proximate others is highlighted.

‘Healing’ spaces offer new relationality, connectivity and expressivity, emergent within contingent social formations, require work, but with only the potential for positive outcomes. The ‘material’ and ‘expressive’ mirror the therapeutic landscapes literature’s physical-social-symbolic typology.
Whose Heritages Matter? I

Cultural and historical canon of the Netherlands: The deliberation process
Rob van der Vaart, Utrecht University.

In my presentation, I want to focus on the work process of the committee that produced the Dutch canon as presented in the website http://www.entoen.nu/. What was the composition of the committee? How and why did we decide to focus on a canon primarily for primary school children? What groups did we consult and how did we use their input? Why did we choose a 40-window set-up? How did our understanding of a "window" in the canon evolve? I go beyond the formal characteristics of the canon as described in the committee’s report and give an insight in the deliberation process that resulted in the Dutch canon.

(Countering) categories of difference on the wars in Yugoslavia in the Dutch Canon
Laura Boershout, University of Amsterdam.

In this presentation I will show how 20th century Yugoslav history and the experiences of those who were born in this country and came or fled to the Netherlands are represented in texts and images in the Dutch canon and educational material, and how this in turn is challenged through acts of storytelling. The transnational entanglement of the Netherlands and what once was Yugoslavia emerged as a result of the ten thousands of people that fled for the wars to the Netherlands and the complicity of the Dutch military and political elite in the failed UN peacekeeping mission in Srebrenica (Bosnia-Hercegovina) in 1995. My findings reveal how the existing educational material addresses the history of Yugoslavia, but offers a static portrayal of gendered, ideological and ethn-national ‘Others’ at the same time. As I will show, this is not an exclusively Yugoslav case, but builds upon a legacy of ‘othering’ and single perspecitivity in narrating migration and complicity histories in Dutch educational material more in general. Based upon interviews with storytellers and my involvement to co-produce alternative knowledge, I will explore what possibilities exist to re-imagine and rewrite such histories into the center.

Rooted in Two Countries? Migrant Heritage, Emplacement and the ‘Canon van Nederland’
Marijke van Fassen, Huygens ING.

In the cultural heritage sector, theorizing emplacement is considered to be vital for identity: “people need to anchor their identity concretely to a location (emplacement)” (Grever & Van Boxtel, 2014). The question is up to what extent this can also be true for migrants, whose roots are in two different places and who have a physical distance with regards to their motherland and part of their memories. In a study on ‘national histories’ as an incentive for identification and (private and collective) identities formation the importance of the history of the country of origin and the history of the country of residence was explored for high school students with a migratory background. Although the history of the country of origin was seen as important, the history of the own family scored even higher (Grever & Ribbens, 2007). In today’s migration debate in the Netherlands, however, remarkably little attention is paid to the fact that in the past large groups of Dutch nationals were also migrants, who had to find their way in societies that were unfamiliar to them and
often abide by their own ethnic identity. To depolarize the debate and to preserve the scattered migrant heritage, the Huygens ING is constructing a linked (open) dataset consisting of a collective biography of migrant(family) live events. The project’s primary research focus is on a use case of Dutch migrant families who migrated to Australia between 1949-1992. It could serve as a model for migrant data worldwide, both as a source of identity for migrant communities and as a resource for cross-disciplinary research for academia. In this paper, we will elaborate on the fact that migrant heritage is both international and multi-faceted, in which official papers and registration systems complement more personal letters, photos and other memorabilia. All collections throw their own light on part of the migrant history, but individual migrants are usually aware of only a fraction of this complex of sources. The various heritage institutions also represent only one or a few of the aspects of this compiled image, which has a symbolizing and static effect on the public picture of migrants and their histories. We will report on a NIAS-Lorentz workshop we organized last year in which we have tried to come up with strategies to bring together all migrant heritage stakeholders with their migrant heritage interests and collections. The goal was to come up with strategies to connect collections without adding extra layers of interpretation. In this way, we hope to compile a composite view of the migrants in which many perspectives are represented at the same time. But we will start our paper with critically engaging with the Canon and Australian initiatives on migrant heritage (Welcome Walls and Migrant Centres projects) and try to answer what they might look like through the lens of Dutch-Australians.

**Responses of non-school actors in history education to the so-called “refugee crisis” in Germany and the Netherlands**

_**Jana Finke**_

In the light of (convergent) polarized reactions towards recent immigration in European societies, I would like to shed light on the role of history education in responding to those developments from a comparative perspective. In my presentation, I will focus on the question of how non-school actors in the field of (socially engaged) history education in the Netherlands and Germany react to the developments and debates around the recent reception of refugees in Europe. In light of the theme of the session, I would like to open up the question whether we can observe potential challenges or diversions from the established history canons and the dominant themes in outside-school history education. How do professionals and institutions in the field react to the changing composition of the public due to recent immigration? How much attention is paid to the fact that the (family) histories of the newcomers often diverge from what is addressed in the dominant national narratives? Considering the case of Germany when discussing the Dutch canon may serve as inspiration as there, the recent reception of refugees has supposedly had an even stronger impact on society and political developments. I base my presentation on an explorative, qualitative, comparative research project which I will probably conduct in cooperation with an organization in the field. I will focus on those non-school actors in the area of history education who address and remember the Holocaust and World War II. With my research, I aim to map out the landscape of (socially-engaged) non-school history education in both countries in order to facilitate “translation”, inspire transnational debate and cooperation.
The Production and use of citizen science and academic knowledge in political grassroots movements III

Over the past decades, multiple critical grassroots initiatives have emerged around topics such as food, energy and housing. These initiatives reflect a widespread discontent across the globe with respect to the dominant economic and political order and the human and environmental damage it produces and aim at achieving fundamental political change. Grassroots movements against hydraulic fracturing all over the world, the platform of mortgage victims that arose in Spain after the economic crisis in 2008 and tree sitters that oppose mining in Germany are just a few examples.

The political character of such grassroots movements puts researchers that study these processes in a political place as well. This raises questions about our position as researchers, but also about how the knowledge that we produce plays a role in the social and political change that grassroots movements envision. At the same time, many grassroots movements are also actively involved in the production of knowledge, to build up evidence in order to strengthen their point or to gain credibility pursuing inclusion in the political decision making processes. Anti-fracking movements for example gather information on the consequences of fracking for these reasons, whereas the platform of mortgage victims in Spain collects data about the laws and procedures reigning banking practices. Producing knowledge then, also becomes a way of transforming existing power relations.

For this session we bring together different actors that engage in these processes of knowledge construction: engaged or activist academic researchers, people that work in NGO’s and activists. As such we hope to initiate fruitful discussions about, and active interchange of, knowledge between civil society and academia.
Towards Resilient Tourism Destinations

The development of tourism and tourism destinations is increasingly influenced by all kind of perturbations, both internal as external (e.g. climate change; geopolitical developments; economic crises). Contemporary discussions on the future of tourism and tourism destinations are therefore increasingly framed in terms of resilience. Resilience thinking emphasises change, uncertainty and adaptability as core elements of tourism (destination) development. In this workshop we will critically discuss conceptual and practical approaches towards tourism and resilience.

Discussions will be based on four presentations:

**Resilience in tourism studies: a state of the art**

*Bas Amelung, Environmental Systems Analysis Group, Wageningen University & Research.*

**Climate change and safari tourism**

*Esther Gitonga, Environmental Systems Analysis Group, Wageningen University & Research.*

**Resilience and polar marine mobilities**

*Machiel Lamers, Environmental Nature Policy Group, Wageningen University & Research.*
Materializing Value

Spatialities of Blood: How to make Sense of a Messy Object?
Nathan Wittock, University of Ghent.

This paper has a dual aim. First, it summarizes the literature on the framework of Social Topology (De Laet & Mol, 2000; Law & Mol, 1995; Mol & Law, 1994) to become an analytic tool to study ‘messy objects’ (Law & Singleton, 2005). Second, it shows how this framework can guide empirical research on blood(-products) in the European blood supply. Data from 12 meetings with staff of the Red Cross Flanders’ Service for Blood (RCFSB), and 23 processed documentary sources on and by this Establishment were analyzed through theoretically informed coding. For each of the spaces of regions, networks, fluids and fire, we show what research questions are generated and explore the answer to these empirically. For regions we discuss how the planning of blood collection centers is related to residential patterns of the aimed-at donor population. For networks we discuss both the quasi-corporate structure of the RCFSB as a perceivable network and the analytic hybrid of the Establishment and the biotech sector (Strathern, 1996). We discuss how blood is a product of the network it is embedded in. For fluids we discuss how platelets can be studied as multiple versions of a singular object. For fire space, finally, we discuss how the notion of ‘Safe Blood’ is a continuity which is derived from the discontinuity of the fire object of the ‘Safe Donor’. We show how the frame of fire space allows an inclusive study of controversy through the incorporation of absent presences. This paper thus follows in the endeavor to formulate an ontological response to the question, ‘how to make sense of a messy object?’ and formulates an analytic approach to re-imagine objects through the framework of Social Topology.

Checkpoint 300: Precarious checkpoint geographies and rights/rites of passage in the Occupied Palestinian Territories
Alexandra Rijke, Wageningen University and Research.

In this presentation I will analyse Checkpoint 300 in Bethlehem as a political-spatial technology by analysing how the category ‘gender’ is used to classify individuals at the checkpoint. Gender, such as other categorisations, represents a biopolitical tool that determines who has the right to use a special ‘humanitarian lane’ inside Checkpoint 300 to avoid the pressure of large crowds. However, in practice this ‘privilege’ is not always granted by the soldiers/security guards. And even when granted, the passage may be affected by close (possibly emotional) interactions with the soldiers/security guards and their related ‘moods’. At the same time, these categorisations are performed by Palestinians when interacting with each other and with the soldiers/security guards at Checkpoint 300, with men allowing women to pass before them and young men requesting that the humanitarian lane be opened for those with the right to use it, while trying to skip the queue themselves by climbing the steel-barred fences, something that precisely their gender seems to make possible. In doing so, I will treat Checkpoint 300 for ‘what it does’ to Palestinian residents, as well as for how Palestinians themselves incorporate in diverse ways its assemblage of materialities, practices, technologies and biopolitical measures.
Valuing plants as healers in Romania
Ágota Ábrán, University of Aberdeen.

Using plants for healing constitutes an intimate relationship between people, their bodies, plants, and the environment. Some plants used in medicine and cosmetics only grow in environments finely tuned between human labour, climate, soil, and other of the plants’ companion species. *Arnica montana*, one of Europe’s most expensive medicinal plants, for instance only grows in so-called semi-natural mountainous grasslands, and it is impossible to cultivate them. As people from Romania are using a considerable collection of different plant species for healing purposes, they enter varying relationships with plants. Herbal remedies are also made in various differing ways, encompassing large arrays of interactions with and separations from plants. This presentation will inspect herbal remedies as prepared by individuals making their own medicines, spiritual healers, nuns, and herbal product producing companies, to understand the kinds of components that go into these remedies. These components not only include plants themselves, but environments, soils, human labour, chemical compounds, spirits, and prayers. Thus, even remedies made from the same plant, like a chamomile tea, will be different from each other as various relations and practices among its components unfold. As remedies are made through different practices, some laboratory, some spiritual, some religious, plants and the environment are valued as starkly contrasting things. As plants heal people, practices of production can bring people closer, or detach them from the plants and the environments that heal them. While supplying a considerable sample of herbal teas, manufactured in a variety of ways, I invite those participating at the presentation to contemplate the value of plants and environments through production and healing practices.
Valuing wellbeing II: practices of wellbeing within and beyond neoliberal financialisation

Towards an IPE of Touch
Charles Dannreuther, University of Leeds.

This paper argues for a political economy of touch in three sections. First it argues that the process of financialisation describes the broad extension of quantification—credit scores, performance criteria, securitization and audit society—in everyday life to privilege abstract value over personal experience. This quantification has even permeated interactions that are explicitly social, such as measures of wellbeing, rendering once public functions into tradeable asset categories in new bond markets. Not only does this speak to the hegemony of financial capital, it also stresses politically significant social contracts and bonds that underpin contemporary constitutional compromises.

The second part of the paper examines how critiques of financialisation that present alternatives based on notions of collective interest (eg Marxist or liberal) or meaning (constructivist or post structuralist) tend to elevate the semantic and linguistic as critiques of positivist, rationalist or hegemonic assumptions associated with financialisation.

In this paper I want to explore whether a focus on touch as a form of communication that is relational, material and communal can offer an alternative foundation from which to critique both the quantification of financial practice into everyday social and political functions and also as a paradigm for critical social theory in international political economy. Beginning with an emerging literature on aesthetic international political economy and a growing literature on haptics, movement and new materialism, the paper concludes by reviewing the intellectual foundations for and a research agenda based on touch.

Wellbeing and the Wild, Blue 21st Century Citizen
Sarah Atkinson, Durham University.

The therapeutic properties of the sea for health, wellbeing and character have been recognised across many different historical societies. As the ability to swim has become more common and swimming baths and aquatic centres more accessible, there has been a recent rise in those seeking a less managed encounter with and immersion in water. This mode of swimming has emerged in parallel to at least three interesting features: a growing number of groups organised to support swimming in so-called natural stretches of water throughout the year; a greater affordability of wet- and dry-suits that enable all year round swimming; a language of ‘sea-swimming’ or ‘wild swimming’ reflecting the close engagement with nature. This paper seeks to explain this renewed interest in open water swimming and its re-imagination as wild swimming.

Several lines of analysis offer potential riches. Geographers show the value for wellbeing of vegetated ‘green’ landscapes and, more recently, the ‘blue’ landscapes of water. Cultural history describes a romanticised nature, including for its therapeutic properties. A corollary of this is that immersion in the wild, blue landscapes of sea and lake offers a redress to the alienating values of the modern neoliberal society. Nonetheless, wild swimming’s offer of experience, health promotion and distinct identity also fit extremely well with the individualisation and self-actualisation of a neoliberal
agenda. Indeed, the sea swimmer may exemplify the desirable characteristics of contemporary good citizenship. How, then, might we negotiated these diverse understandings for wellbeing of the wild, blue 21st century citizen?

Cultures of health and water
Karolina Doughty, Wageningen University and Research.

There is a long history of popular and medical ideas about the health benefits of spending time at the seaside, from the first record of practicing what was known as the ‘sea cure’, found in Scarborough in 1626, to contemporary public health initiatives that promote the so-called ‘blue gym’.

Despite the fact that many British coastal places have been battling with socio-economic decline since the last half of the 20th Century, their association with a range of positive qualities for health and wellbeing have endured in the popular imagination. However, the significant problems many older British seaside resorts are facing with high levels of unemployment and poverty, substance misuse and social exclusion, coupled with rising mental health needs, means that the way that this connection plays out is highly complex.

This apparent dichotomous relationship between blue space and good health on one hand, and ill health on the other, will be examined in this paper in order to illuminate changing cultures of health and wellbeing as they pertain to our relationship with water and coastal landscapes. The paper argues that an understanding of the seaside as a potentially ‘enabling’ space for human wellbeing, needs to be understood in relation to the broader neoliberal context of individual responsibilisation, self-actualisation, and risk management. Case examples from England and the Netherlands, with a focus on the more vulnerable groups in coastal places, are drawn on to discuss the evolving relationship between wellbeing and blue space from above and below.

Mental health and sea swimming
Hannah Denton, NHS.

Mental health services, in order to compete in the ‘open market’, are increasingly focused on the measurable as way of determining success. Quality of care is confused with numbers of completed risk assessments, care plans and HONOS scores. Systems are set up in which the focus is on audit rather than ease of use to clinicians. Clinicians are increasingly disillusioned as their clinical competence is superseded by the need to meet government set targets. This focus on the measurable includes what is considered therapy and therapeutic - if it has not or cannot achieve a measured outcome then it is not considered an effective therapy and therefore cannot be offered. It can be argued that this is taking practitioners away from being to offer compassionate care as many of the important elements are not measurable and are lost when there is a focus on targets.

Open water swimming is reported by many to have a significant impact on mental health and wellbeing. It links with a growing evidence base for both exercise and nature therapy for improving mental health and wellbeing. However, it differs in it’s immersive quality. When you swim you enter a totally different environment. The experience is often beyond words and therefore defies measurement. My current study aims to explore the experience of open water swimming with a
view to understanding it’s appeal to a growing number of people. Participants will be invited to share their experience of open water swimming in whatever way captures the essence of the experience for them.

Drawing on my experience as a sea swimmer, an NHS worker, my attempts at offering a sea swimming course for people with mental health problems and my research I hope to talk to the second session about the possibilities that sea swimming can offer.
Whose Heritages Matter? II

Refugee Histories Matter


In today’s Europe refugees form an integral part of our cities. They bring valuable contributions to the economic, social and cultural fabric of the cities they live in. Yet the lives, the contributions and history of refugees in European cities still remain marginalised, undocumented and make hardly part of our European heritage. Added to this, the public perception of refugees which is largely shaped by the dominant media and political interests often represent refugees in a negative light. The refugee is mainly seen as the ‘other’ who threatens our liberal and traditional values. While we are forgetting or maybe even more neglecting the importance of the history of migration in the making of Europe. Cultural and heritage institutions play a significant role as it comes to documenting and telling the stories of people. But these institutions barely have relationships with refugee communities and missing their own stories in these institutions makes refugees feel insufficiently involved and represented in the cities they live in. In 2013 Stichting BMP (Foundation for the Promotion of Social Participation) started an innovative community-based refugee oral history project in the Netherlands: ‘Ongekend Bijzonder’ (‘Specially Unknown’). With this project, we have seen how important feeling at home and belonging are for the participation and integration of refugee communities in the Dutch cities. Collecting life stories and sharing them with the receiving society in creative ways contributes to a stronger awareness of our collective migration past and growing compassion, understanding towards new groups now and in the future. Doing this by involving refugees from different backgrounds and ages, not only as spectators, but as contributors to cultural heritage, makes refugees feel even more appreciated and welcome. We believe that cultural participation is an innovative way that contributes to the empowerment and active participation of refugees in new networks and in society overall. The project aims is to collect and create a permanent record of individual refugees’ life histories from across the four major cities in the Netherlands. These life stories will be accessible to the general public and will offer a new primary source for further research. The challenge is to use these stories to influence the perception of refugees, to contribute to the diversification of the cultural heritage institutions, and to present the content of the stories to the general public in collaboration with museums, archives, and other cultural institutions and organizations.

The politics of linking, bridging and bonding heritage

Roel During, Wageningen University and Research

The canon of a heritage legacy reflects the power structures of a society, as Itamar Even Zohar outlined in his Polysystem Theory. In his view heritage innovations emerge in the periphery of various power structures, originating from heterogeneous cultural practices and ultimately attempting to replace canonized positions. If one sees society as a single power centred Durkheimian structure, it will inevitably become a melting pot in which assimilation of foreigners takes place. In this view norms and values are used interchangeably. If one sees society as a salad bowl or as more complex power structures, value pluralism is inherent to it and shared norms are needed to deal with value contradictions and conflicts. The question that is raised here, if and how politics can address
cultural heritage to combine multiple identities, based on value pluralism, with the simultaneous unification of humans. Heritage will be discussed as a special form of social capital in society. Drawing on Putnam a further distinction of linking, bridging and bonding heritage is made. It will be used to discuss the inclusiveness of heritage policies, using a number of examples. The politics of canonisation will be critiqued as a consequence of assimilation politics that ultimately arises feelings of ethnic nationalism. An alternative view in which canonisation is the outcome of convivial bottom-up processes and politics focus on bridging and linking heritage is discussed here, without any claims on the morality of civic nationalism.

Expatiate Archive Centre
Kristine Racina and Sarah Bringhurst Familia, Expatriate Archive Centre.

The Expatriate Archive Centre (EAC) is an independent archive based in The Hague, with worldwide outreach. It collects, houses and preserves a corpus of materials documenting the social history of expatriate life, written by expatriates living all over the world and comprising many different nationalities. From its beginnings as a grassroots effort by a group of expat women who wanted to expand the historical narrative to include the personal, everyday stories of people like them, it has grown into a professional organisation that welcomes researchers from around the world to study the ego documents of expats from a variety of different academic perspectives. Much of the collection comprises material from Dutch expats as well as expats of other nationalities in the Netherlands. These documents give fascinating insight into how these groups view their own cultural and national identity, whether in the context of exporting their Dutchness abroad or expressing their cultures of origin as part of their new identity in the Netherlands. For example, in 2015 the EAC created an exhibition called “Expat Impressions of The Hague”, which used photographs and quotations from the archive and other local archives to visually document how expats have experienced and interacted with their adopted city since the 1950’s. Presented in both Dutch and English, the exhibition aims to help create bridges between the Dutch and expat communities, and continues to travel to new locations within the city. Current and future projects, such as a Twitter Rotation Curation account and a Dutch/international artistic collaboration continue to explore shifting concepts of national identity in the lives of expats.

Hiraeth
Monica Perez Vega, Xenia Bordukowa Pattberg and Rowena Dring, Hiraeth

Hiraeth is a project created by an international group of artists and writers based in Amsterdam, who want to combat the xenophobia spreading across their home countries by connecting people with real stories of migration, in all its forms, because the quest for home is a universal feeling and right. We associate migration with those escaping turmoil; seeking refuge, but humans have been migrating for thousands of years in search of food and shelter. Modern migration comes in many forms. Whether it be for work, love, adventure, or refuge, we are always seeking home. Home is a feeling that we can’t quite explain, yet are always trying to find or create. Hiraeth explores this search for home through a number of initiatives, including a podcast, blog, local events, and a print magazine. During 2017, Hiraeth has chosen to focus thematically on Amsterdam, a city that has a long history of welcoming new inhabitants coming from afar. Through the visual arts, as well as
personal narratives, poetry, fiction, recorded interviews, and performance art, Hiraeth seeks to explore the experience of migration and make it accessible and relatable. Recognizing that the stories we tell about ourselves and our experiences impact the way we see the world, both individually and collectively, Hiraeth’s goal is to use storytelling in its myriad forms to awaken empathy, understanding, and appreciation for the many faces of our shared humanity. Expanding our ideas of who and what “belong” within our shared conception of nationality, culture, and home will lead us as a society toward a more open, tolerant, and welcoming approach to those who join us from outside of our traditional circle.
The Production and use of citizen science and academic knowledge in political grassroots movements IV

On the safe side? Better safe than sorry? Knowledge claims, local protest and the complex entanglements around a river bypass

Dik Roth, Wageningen University and Research, and Madelinde Winnubst, Utrecht University.

For a deltaic country like the Netherlands, located partly below sea level, flood risk management policies and strategies are a matter of life and death. However, basic uncertainties about future river discharges and river behaviour in relation to a changing climate and other developments in river landscapes sometimes make credibility and legitimation of planned interventions problematic. Where plans touch the ground where communities are affected by such measures, knowledge claims almost inevitable become ammunition on a battleground between supporters and adversaries of the intervention. In this paper we describe and analyse developments around plans for construction of a river bypass of River Waal, one of the Rhine branches in Gelderland Province, the Netherlands. Using material from in-depth interviews with a wide variety of actors, planning documents and project reports, and other sources, we show that images of a clear dichotomic alignment between supporters and opponents in terms of externally imposed plans versus ‘local’ or ‘community’ protests do not suffice. When meeting local realities, the plans for physical infrastructure become complexly entangled with a wide variety of other issues, interests, perceptions, and future visions, to which the initial questions — is it needed? Does it work? Are there alternatives? — sometimes seem to have almost become subservient.

Politics of knowledge, politics of fracking

Michiel Köhne & Elisabet Rasch, Wageningen University and Research

This paper analyses how inhabitants of the Noordoostpolder in The Netherlands produce knowledge in the contestation of hydraulic fracturing. It is argued that knowledge plays a central role in fracking negotiations among state institutions, fraching companies and involved communities. Not only do people frame experiences of disempowerment vis-à-vis energy politics in terms access to knowledge. Also, citizens often voice distrust towards the ways governments and companies manage information about fracking. To counter this, the production of knowledge about fracking and shale gas is used as an important element of resistance. Residents use knowledge production as a form of resistance while at the same time claiming it as a right.

Against gas, in favour of renewable energy

Tegengas – Partnership against shale gas in the Noordoostpolder, The Netherlands
Tourism and Degrowth

The right to metabolism. A cornerstone of the tourism degrowth agenda
Ivan Murray Mas, Departament de Geografia, Universitat de les Illes Balears.

Debates on the capitalist-ecological crisis have stressed the fact that capitalism’s scale has exceeded the Earth carrying capacity, or in other words capitalist accumulation has expanded the metabolic rift. Currently, the question of historical ecological limits is crucial in the critical understanding of neoliberalism, financialization and crisis. In this regard, metabolism is a powerful intellectual tool to address the dialectics of nature-society. Social metabolism has already a fruitful history with two main approaches: a quantitative one with material and energy flow analysis as one of the foremost methods; and a radical political ecology approach that focuses on the power structures and relations that shape capitalist metabolism in the production of nature.

Despite the fact that tourism capital has been outlined as one of the main ways of capitalist accumulation worldwide, little attention has been paid to tourist metabolism. Accordingly, we will address the question of metabolism in one of the main Mediterranean tourist destinations: The Balearic Islands. In doing so, we will focus in quantifying material flows with a political ecology analysis. In this case, the functioning of the tourist space requires a steady flow of materials that are channelled through “metabolic vehicles”. Metabolic vehicles can be conceptualized as the “fixes”, both social (e.g. free trade agreements) and physical (e.g. infrastructures), through which energy and material flows circulate and are metabolized. Obviously, within capitalist societies, metabolic vehicles respond to power relations and the goal of capital accumulation. In the Balearic Islands, these vehicles have been adapted to satisfy the increasing “thirst” for materials and energy by an ever-expanding tourism growth-machine.

Accordingly, political struggles for sustainability and tourism degrowth should concentrate not only in the reduction of throughputs, but also in the collective re-appropriation of the “metabolic vehicles”. Therefore, struggles for tourism degrowth will have to be struggles for the “right to metabolism” too.

Contradictions within tourism regulation and the institutional framework affecting the transition towards degrowth
Macià Blázquez-Salom, Geography Department, University of the Balearic Islands, Asunción Blanco-Romero, Geography Department, Autonomous University of Barcelona & Fernando Vera-Rebollo, University Institute of Tourist Investigations, University of Alicante.

Our research proposal is framed around the critical geography of the regulatory and institutional framework that deals with tourism-related land use. The research method that we are proposing involves a critical review of the state of the issue through the acquisition of empirical knowledge from mature tourist destinations via a regional geographical analysis. Choosing this field of study implies prioritizing the implementation of degrowth-related measures in core areas of the capitalist world-system. This is contrary to Eastern or third-world approaches that are more focused on rural areas and the South. Along this line, our proposal is framed in the same way as studies on urban political ecology (Swyngedouw and Kaika, 2014), but in the context of mature tourist destinations.
We hope to contribute to filling a gap in the knowledge about the opportunities that exist to design instruments for tourism degrowth that stem from collective, deliberative, positive, and fair decision-making processes, and which lead to contraction of environmental pressures and are socially convergent (Perles-Ribes, et al., 2017). Defining the thresholds that show the need for degrowth, which themselves are based on the biophysics of the tourism metabolism, will complement the research.

Tourism land use regulation should serve to optimize the use of resources, encourage the participation of the community that will be affected by the regulatory decisions, and be in line with the principles of sustainability. This should all be done in a way that is transparent and that ensures that the general public participates in decision-making processes while responding to citizens’ demands. However, operational structures and those in power have tended to put contradictions in the regulatory and institutional framework that lead to a capital-state symbiosis (Garnier, 2011). In this regard, we first wish to develop a taxonomy of the different kinds of regulatory and institutional tools for controlling tourism growth and degrowth. Various studies have already outlined these key measures (Blázquez, 2006; Bauzà, 2013): swelling urban density in mature tourism city centers along with the destruction of obsolete buildings in saturated areas, the protection of natural areas, establishing a limited number of dwellings that can be authorized as new residential-tourist accommodations, the decategorization of areas as urban land, the limitation of infrastructure (e.g., ports and airports), and the collection of taxes earmarked for environmental protection or designed to deter wasteful spending.

Secondly, we wish to study the contradictions that exist within these regulatory measures, such as the consolidation of power, in the current context of social conflict. Thus, a preliminary classification might include the following: gentrification due to social-spatial segregation, the expansion of tourism commodification via the incorporation of new areas (residential dwellings, beaches, ports, plazas, natural areas, etc.), the growth of the tourism season leading to a reduction in the resilience of the social-environmental system, the monopolization of incomes by owners of real estate and those operating establishments, and the decreased demand for competitiveness in the face of increasing market deregulation.

Currently, the growing commodification of the real estate market for tourism accommodation is creating tension as owners are hoarding this income. The privileges that go along with accumulating capital include the possibility of amassing even more urban dwellings to gain monopolistic-style incomes (Harvey, 2002). Paradoxically, these earnings take advantage of urban and tourism-related moratoriums (Charnock et al., 2014; Anderson, 2014). In this way, the rental of properties to tourists can be understood as a fight to recover lost income by middle class property owners in the context of globalized financialization and capitalism in which the hoarding of income is the result of having financial capital. This struggle for rents gives rise to a shortage of housing.

**Degrowth and tourism in Barcelona**

Jolanda Iserloh & Filka Sekulova, Institut de Ciència i Tecnologia Ambientals, Universitat Autònoma de Barcelona.

Barcelona, a city that is a trademark in itself, is increasingly confronted with the phenomena of
tourism. Although the popular narrative about tourism seems to be likeable, counter-hegemonic voices unfold its negative aspects. There are forces opposing this popular discourse placing tourism as a vehicle for economic growth and generating employment and poverty reduction (Jafari et al. 2016). The uncovering of that perspective discloses conflicts around tourism with several facets, visible and invisible dimensions, multiple actors and an unequal distribution of multiple benefits and burden (such as the exploitation of workforce or environmental damages) (Ecología Política no 52).

One of the groups contesting and deconstructing the veneer of tourism, is the “Assemblea de Barris per un Turisme Sostenible” (Catalan for Assembly of Neighborhoods for a Sustainable Tourism; hereafter ABTS) in Barcelona, which unites multiple citizens and associations and organizes educational events and public actions to challenge various forms of massive touristic developments. ABTS, which advocates for “decreixement turístic” (Catalan for touristic- degrowth), takes action to challenge Barcelona’s tourist flows. While here touristic degrowth is very much meant in a quantitative sense, (i.e. less tourists and touristic facilities and infrastructure) other more qualitative aspects are also targeted by the group, such as conviviality, sustainability and a respectful togetherness.

This study has three main axes. Firstly, the hegemonic elements in the discourses and practices around tourism (in Barcelona) are identified and discussed. Secondly, the emergence of counter-hegemonic forces, represented through social entities such as ABTS are examined while paying attention to potential ‘deconstructions’ of the benign image of the tourism sector.

The third axe of this research delved with the propositional and solution-seeking side of the conflict. The results of the qualitative research are used as a basis for identifying what a “liveable Barcelona” would look like. Some of the categories of liveable cities emerging during the process include: availability of public space, environmental conditions, availability of affordable housing, quality of social relations and space for non-commercial exchanges, as well as the possibilities for creating new narratives and imaginaries.

The degrowth intellectual approach offers another take on tourism which is relevant to discuss here. Degrowth is a proposal for a radical socio-political transformation, calling for decreasing material throughout while (re)building societies and economies around principles of commoning, care and conviviality (D’Alisa et al. 2015). While the considerable number of specific proposals is impossible to list here, when browsing the industrial sectors where the framework of degrowth could already be applied, mass tourism appears to be on the top of the list. Why? Firstly, degrowth authors talk about the ‘colonization’ of our ‘imaginaries’, or ‘mental infrastructures’ with the so-called growth imperative, (understood as the requirement for economic development fuelled by monetary growth). Tourism has installed itself as a relatively clean industry and phenomenon whose growth is associated with increased economic welfare and job creation. Challenging mass tourism is highly unacceptable, and perceived as dissident to the dominant economic representation. On the consumer side, questioning mass tourism, implies questioning the very mechanisms that save hard-working modern individuals from channelling their discontent with the increasing speed, competition and stress experienced in their work lives. On the producer side, challenging mass tourism implies questioning monopolistic/oligopolistic economic structures, provision of precarious/seasonal jobs, and increases in the prices of land/housing. In sum, questioning tourism implies challenging the current capitalist productive model and its growth requirement.
So far, the ‘side-effects’ of mass tourism, meaning its high and increasing environmental and social costs, are normally curbed by more growth. The increase of housing prices/rents is restrained by increasing the stock of buildings; the overload of transport corridors is curbed by the expansion of harbours, airports and bus lines; the increasing precarity of labour - by bringing in more cheap workers/creating more short-term/flexible contracts; the saturation of public space - by better marketing strategies that distribute tourists over bigger territories and colonize more space. Yet, neither of these targets the systemic drivers of tourism, and eventually its negative consequences. The main point here is that a critical reflection on mass tourism requires a systemic framing, since its existence is conceptually inseparable from growth-dominated imaginaries and modes of living and producing.

**Growth machine in mature tourist destination. Costa del sol metropolitan zone (Málaga)**

*Enrique Navarro, Geography Department, Universidad de Málaga.*

The systemic crisis has roots in the crisis of global urban production that has left its mark in a significant way in certain territories. In mature tourism destinations, for years, "capital urbanization" processes defined as growth machines have been increasingly developed. This concept of analysis of urban development is studied. Its operation is considered as an agreement for urbanization, before the crisis and nowadays it aims to reactivate the economy by promoting a new phase of growth. It is applied to the case study of the Malaga capital and Costa del Sol Metropolitan Zone (ZoMeCS), in the province of Malaga, one of the most dynamic international tourist destinations and territories in southern Europe.

First, three dimensions are distinguished in the processes of materialization of an urban growth machine: (1) the global dimension of ideas and discourses, (2) the dimension of programs, plans and laws, (3) and scale. More local of projects and concrete works. There are also four types of key players in these processes: politicians; Investors and entrepreneurs; Technicians and professionals; And the media. Second, Malaga and ZoMeCS focuses on four closely related megaprojects: hotel in the port, the Los Merinos macro-urbanization (Ronda), the extension of the Marbella Port, the Marbella-Ronda toll motorway and the reclassification of the Resinera estate in Estepona. The relationships and mechanisms that are established between megaprojects and the intangible network of main agents, which in many cases are common, are identified.

The need to establish with more transparent tools, the intangible but very real network that produces the contemporary territory, to facilitate a better knowledge and a more democratic governance.
Challenging the Quantification of Life from Below

*Otherwise, Wageningen University*

In many discussions around social change much hope is put on the power of small ngo’s and civil society organisations to bring about change from a radically different perspective. The hope is, if you will, that small organisations are capable of breaking through large social processes supported by strong and deeply entrenched economic and political institutions on an increasingly globalized scale. At the same time it is known that small organizations have their own challenges to cope with, some of which (like donor dependency and stringent budgets) are of a structural nature.

In this workshop we want to create a space where people can come together and rethink the possibilities for organization from below and meaningful solidarity with regards to critical engagement of processes of ‘quantification of life’ and to further social and environmental justice agendas.

We aim to set up a workshop for interactive learning informed by discussions on Transformative learning and Feminist and Post-colonial critique.
Valuing Everyday Practices and Unseen Spaces

Studying unseen, shadowy places – consideration for studying institutions
Jessica de Koning, Wageningen University and Research.

Within the study of daily life and practices, structures that shape life are important components. The information channelling and ordering functions of institutions are invaluable in filtering the onslaught of information about life and the world that we would otherwise have to process. Institutions provide short cuts, cognitive ordering processes that sit comfortably with our preconceived ideas of causality and the right order of things in life.

Understanding institutions and their abilities to order and shape life has however been a challenge as it deals with complexity, uncertainty and institutional dynamics. This holds particularly true in the study of institutions and natural resources. The relationship between institutions, people and natural resources is dynamic, not transparent and not always visible.

It deals with issues such as power, agency, and scales. Yet at the same time, social scientist studying natural resources often strive for impact, are socially engaged and aim for greater socio-environmental justice. The question that arises from this is how do we study the unseen and make findings legible for society? By focusing on the dynamic relationships between institutions, people and natural resources and departing from a critical institutional perspective, this paper zooms in on the challenges of institutional research. Drawing upon Mary Douglas (1987), we state that institutions have a tendency to create shadowy places in which nothing can be seen and no questions asked. At the same time, studying ‘best practices’ has become a popular approach to investigate the relationship between institution, livelihoods and natural resources. According to Brekhus (1998), this has created a disproportionate attention to the ‘politically salient’ and increases the need to foreground ‘politically unnoticed and taken for granted elements of social reality’. In reality, this means that researching institutions can necessitate flexibility in terms of concepts, theory and also research approach in order to unveil hidden processes while making a change at the same time.

The value of mundane aspects and daily concerns in diverse economic activities
Esther Veen, Wageningen University and Research, and Marianne Dagevos, University of Tilburg.

Food offers various possibilities for alternative economic activities, as “food’s very fundamental human and ecological character introduces a lifeworld authority that constantly undermines the market authority of corporations and the bureaucratic authority of states” (Dixon 2010: i33). In this paper we compare two Dutch communities of peer to peer production, both operating within that food context. One of these is a community of home cooks, producing meals and sharing those with neighbours, supported by an internet platform (Thuisafgehaald), the other a community producing food in an allotment association. We analyse and compare these communities focussing on the daily practices of the community members.

As researchers, we support the diverse economies research project (Gibson-Graham 2008) and are open to the challenge to make diverse economic practices “more ‘real’, more credible, more viable as objects of policy and activism, more present as everyday realities that touch all our lives and
dynamically shape our futures” (Gibson-Graham 2008: 618). However, our analysis also shows the importance of practitioners’ intrinsic motivations and affinity for the activities they perform, e.g. enjoying these.

In other words, rather than being motivated by activism, political reasons or statements concerning change, revolution or ‘alternative spaces’, the practitioners in our research are driven by the opportunity of practicing their affinities in mundane, daily routines in everyday life, and to do so as part of a larger organisation. Moreover, the practitioners constantly negotiate between social and economic considerations, between material and non-material value, and between concerns for their personal well-being and concerns for the well-being of the community and society as a whole. Interestingly, while initially practitioners do not consider their practices as alternative, game-changing or transformative, when reflecting upon their engagement some of them do recognise that an alternative lifestyle has come into being, simply by bringing it into practice.

We argue, therefore, that the discourse around diverse economies - e.g.: “the becoming of community economies motivated by concerns for surviving together well and equitably; distributing surplus to enrich social and environmental health; encountering others in ways that support their well-being as well as ours; maintaining, replenishing, and growing our natural and cultural commons; investing our wealth so that future generations can live well; and consuming sustainably” (Gibson-Graham 2014: S152) - does not align with the more mundane practices and daily concerns of the practitioners in our study – even though we do recognise elements of that discourse in the outcome of the practices. Rather than putting grand labels on these practices, it is important to delve deeper into their everyday and mundane aspects, and to analyse, monitor and support the processes practitioners live through. We conclude that the value and impact of diverse economies practices should not (only) be measured according to how ‘alternative’ they are, compared to capitalism and business as usual, but according to the effects they have on daily routines and the effectiveness practitioners perceive in their personal and interpersonal well-being.

**Toward a postcapitalist politics of commoning in feminist political ecology**

*Chizu Sato, Wageningen University and Research.*

In recent years feminist scholars have actively drawn on feminist political ecology to examine commons. Simultaneously, scholars of diverse and community economies have linked their scholarship to study of commons. They argue that commons are better understood as “a process—commoning—that is applicable to any form of property, whether private, or state-owned, or open access” than as “a ‘thing’ that is associated with publically owned or open access property” as is found in dominant capitalocentric representations (Gibson-Graham, Cameron & Healy, 2016, p. 193). In order to encourage further cross-fertilization, this paper describes areas of productive overlap between study of commons, diverse and community economies, and feminist political ecology. We first review studies that draw on feminist political ecology to examine commons through the lens provided by the postcapitalist understanding of commons proposed by Gibson-Graham, Cameron & Healy (2016). We then describe the analytic and political contributions of this postcapitalist understanding of commons by revisiting women’s economic activisms around care for humans and non-humans, in particular commons such as water, land and biodiversity, in rural Mexico. By situating their activisms in the interlinking spaces created by the cooperatives they run, members’ households and their embedded communities as linked to national and global processes, we
Xiaokang Lifestyle: A Mixed Methods Approach to Understanding Themes and Implications for Rural Living within a Chinese Discourse of Economic Development

Edwin A. Schmitt, University of Oslo.

Development planners around the world often describe the goals of their projects as improving the “quality of life” of their target population. Over the last 30 years, the Chinese discourse of economic development has begun to utilize an ancient and indigenous concept associated with quality of life: Xiaokang. While the central government has centered Xiaokang within a certain set of standards for rural communities to strive to achieve, cadres around the country have adapted the official Xiaokang rhetoric to suit the conditions within their community. The purpose of this research is to gain a better understanding of what Xiaokang means to households in some of the most remote places in Southwest China. A set of qualitative responses related to questions about Xiaokang from a survey administered to 843 villagers along the Lancang River in Yunnan are analyzed according to grounded theory to understand local quality of life themes. These themes are then analyzed against a parallel set of quantitative data to help explain some of the geographic, economic, cultural and social trends associated with local definitions of Xiaokang. Finally, I will discuss why a mixed methods approach is important for understanding social change in the Chinese countryside as development policies created in the cities impact the lives of rural residents.
The Production and use of citizen science and academic knowledge in political grassroots movements V

Not Playing Indians: Skills, Body, and Knowledge in the US Primitivist Movement
Tord Austdal, Univeristy of Bergen.

The primitivist movement of the southeastern United States is marked by their incessant preoccupation with the acquisition of the «life skills» necessary to live «close to the earth» and create ecologically sustainable futures for humanity. In this endeavor they look to pre-industrial realities and to non-western traditional societies to discover and re-learn ways of going about their everyday business of life, and make use of a range of technologies in order to «reconnect» or embed themselves differently within the material and social reality of late-capitalism. Movements such as these—often pigeonholed in social movement research as utopian—have long been held to be engaged in ineffectual «play» but are less understood as producers and disseminators of knowledge. In this paper I will present ethnographic materials highlighting the production of knowledge as a process of «skilling» the body and point to recent changes in the notion of purposeful play within US activist discourses.

Exploring the potential of academic knowledge for action-oriented research on multinational corporations
Saskia van Drunen, SOMO.

The Centre for Research on Multinational Corporations (SOMO) is a critical, independent, not-for-profit knowledge centre on multinationals. SOMO’s mission is to support and strengthen civil society movements in defending human rights and promoting public interests through collaboration, action-oriented research and critical analysis. The organisation’s core activity consists of investigating multinational corporations and the impact of their activities on people and the environment, either in the context of programmes or as a service to other non-profit organisations and the public sector. SOMO also collaborates with other civil society organisations through a worldwide network. In this presentation, I want to first explain how knowledge on multinationals is currently being generated by SOMO and its partners, and then explore how academic knowledge (concepts, methodologies etc.) might give additional depth to SOMO’s analysis. I especially discuss how academic knowledge might contribute to: 1) generate a better understanding of structures and patterns underlying the practices of multinationals, 2) develop research methodologies that are empowering for those who participate in it (locally affected stakeholders/communities etc.), 3) deepen our understanding of the impact of multinationals on different groups (women, men, younger, elders etc.) within a given community or group of affected stakeholders.

Teaching and learning about alternative economic thinking
Lynn van Leerzem, Merel Stoop and Bruno Lauteslager, Milieudefensie.

Over the last year, JMA and Milieudefensie worked with about 30 student leaders on fighting the trade deals CETA and TTIP. To these students, the trade deals represent what a lack of transparancy and the undemocratic character of international trade. In our strategic brainstorms with youth and students, we particularly noticed their desire to learn more about alternatives to the current growth
thinking. They fundamentally disagree with the system as it is, but feel that they lack knowledge to come up with good alternatives. Depending very much per education programme, we feel with them that Dutch education institutions still tend to represent the neoliberal thinking as 'the normal' and underexpose alternatives ways of economic thinking. Therefore, together with these students, we want to start with researching and questioning the economic paradigm as presented by education systems in 2017. During this panel, we would like to start conversations between students and lecturers on our economic curriculum. And we do not just want to chat and philosophize! We would particularly like to bring students and lectures together to come up with ideas and new cooperations to improve our economic curriculum together.
The value of wildlife

Exploiting Extinction? Charismatic species decline and the privatisation of nature in Africa
Bram Büscher, Wageningen University and Research.

This paper brings together and analyses two distinct trends in relation to conservation in Africa: the increasingly visible and sometimes rapid decline of charismatic species such as the rhino, elephant, cheetah, lion and giraffe, and the privatisation of nature, especially in South(ern) Africa. Both trends are key in understanding not just the current political economy of conservation in the continent, but indeed the political economy of Africa more broadly. With increasingly industrialisation, trade, infrastructural and general (though highly uneven) economic development across the continent, it is clear that lands for conservation and species are under increasingly intense pressure. One popular proposed solution is the private possession or management of conservation spaces across the continent but especially in Southern and Eastern Africa. But while the private possession of land and species is often hailed as key for conservation in Africa, this paper argues that this trend might equally benefit from an overall decline of charismatic species. As the number of charismatic species declines across the continent, it increases the value of well stocked, privately conserved lands, providing their owners with unique sources of profit and revenue. The paper focuses specifically on the greater Kruger area, especially around the booming wildlife economy town of Hoespruit, to ask whether the disturbing dynamics at display there might potentially become a model for conservation in other parts of the continent.

The ‘War on Rhino Poaching’: Conservation as Pacification
Emile Smidt, International Institute of Social Studies, Erasmus University.

Responses to rhino poaching have elicited a raft of scholarly reflections on the use of force and the militarisation of conservation. Prominent amongst these responses are conceptualisations on green security, green militarisation and green violence. In response to Shaw and Rademeyer’s ‘A flawed war’, this article seeks to counter claims that underplay anti-poaching tactics as counterinsurgency and that in the light of recent remarks by South African President, Jacob Zuma, that rhino poaching is indeed being framed and operationalized as a threat to national security. Drawing on 12 months of multilevel ethnographic field work in South Africa’s Kruger National Park (KNP), widely considered to be the epicentre of rhino poaching, this article attempts to make sense of what consequences broader framings of rhino poaching as a threat to national security means for conservation practice in general and specifically what these daily practices hold for protagonists on both sides of the fence in and around KNP. Theoretically, the concept of pacification, within the broader literature of securitisation, has been applied as a critique to policing as a means of liberal social control and cementing avenues for capital accumulation within a neoliberal order but rarely so in protected area management. In addition, the different conceptualisations of militarisation in conservation rarely speak to notions of power. In observing current efforts to combat illegal wildlife crime, the dialectical efforts at community engagement and concomitant use of force are central to the concept of pacification and may contribute to an understanding of what the unintended consequences of such approaches may look like.
The value of living in Hoedspruit: White belonging to nature in post-apartheid South Africa  
Stasja Koot, Wageningen University and Research.

In this presentation I explore plans for further research on white belonging in the town of Hoedspruit, South Africa. Building on the works of Hughes about white Zimbabweans, Gressier about white Batswana and myself about white Namibians, I wish to further explore white belonging in Hoedspruit and how inhabitants articulate their own and others’ sense and politics of belonging, to nature and society. As the above authors have shown, belonging for white southern Africans often tends to be articulated through a connection with nature (conservation). In uncertain post-colonial and post-apartheid times, white southern Africans have often framed their autochthony through this connection with nature, their sense of belonging, and they have also used it to make political statements, or to show their politics of belonging. For various reasons, Hoedspruit is a place where belonging can be explored further. First, whereas in the average town in southern Africa there often are townships where the—mostly black—laborers live, the Hoedspruit laborers tend to live in settlements far away, moving in and out by bus most days. This makes Hoedspruit a town where a relatively large proportion of the inhabitants are white. Second, since approximately 2000, so-called wildlife estates have come into existence in and around Hoedspruit, where generally white people live together ‘in nature’ and with wildlife. Third, Hoedspruit is a tourism hub based on the nearby Kruger National Park, and this nature-based tourism in southern Africa is a very white-dominated industry. Taken together, these characteristics and developments make Hoedspruit an important place to further explore white belonging. In this presentation, I want to ask some exploratory questions, such as: How is white belonging framed and articulated in uncertain post-apartheid South Africa? What is the meaning of the geographically distant, generally black, labor, and which different perspectives on race and class influence this? What is the role of nature and wildlife for white belonging in general, and more specifically at the Hoedspruit wildlife estates and in the tourism industry?

Instrumentalizing gender in the South African anti-poaching field: a study of the Black Mamba Anti-Poaching Unit  
Marlies Huijssoon, Wageningen University and Research.

The Black Mamba Anti-Poaching Unit (APU) (hereafter: the Black Mambas) is the first APU in South Africa that is predominantly female and unarmed. This is uncommon in the male-dominated anti-poaching field, causing the project to gain considerable media attention and coverage. Based on 11 weeks of fieldwork in the Balule Nature Reserve in South Africa, this thesis outlines two lines of argumentation. Firstly, the local realities of the members of the APU for a large part do not correspond with the discourse used by the media. Interviews and participant observation show that a large part of the members of the APU identify job security and income as important factors in doing this work, or in some cases even as a decisive factor to apply for the job, as opposed to the framed interest in conservation and anti-poaching. Secondly, this thesis argues that in the South African anti-poaching field there is a prevalent gender bias towards women working as anti-poaching rangers, and more specifically, the Black Mambas. In line with this, an instrumentalization of the APU occurs, in which actors use the concept of the Black Mamba APU to bring attention to the more general issue of rhino poaching. While the women are being praised as ‘rhino ambassadors’, many actors seem to be sceptical of an active involvement of the women in anti-poaching in the reserve. It is therefore
that an instrumentalization of the APU occurs, which is shown through the role the women take up in the reserve. At first sight, the Black Mamba APU seems to take up an integral role in anti-poaching, which is strengthened by the discourse used by both the media and their direct management. However, zooming in on their limited involvement in the management of the APU and the reserve, as well as the lack of acknowledgement that they get from role players in and outside the reserve, their role in anti-poaching seems to be marginal at the same time.
The value of food

Food and Shelter: The interrelated policies of urban growth and agricultural production in Turkey
Ceren Gamze Yaşar, Middle East Technical University.

To start from the core in an oversimplified manner, two basic needs of the population as an object of government are food and shelter. Within the complexity of the society, these two fundamentals of life has become urban growth and housing problem in geography, economy, sociology, urban planning and urban studies; and agricultural production and food crisis in economy, sociology, geography, environmental studies and rural studies. The vertical lines separating these fields of science and the horizontal lines dividing these fields within themselves in terms of methods, qualitative and quantitative to be more succinct is one major aspect of division between these two fundamental and dialectically related needs of life. Although these divisions make it easy for the researcher to focus and narrow down, from time to time, veil the vastness and the multidisciplinary nature of the reality and the problems. Hence, this study content of which can be found below, aims to make use of these separate perspectives in a dialectical manner both vertically and horizontally. On these grounds, we will be constructing an analysis of the recent legal framework defining the boundaries and forms of urban growth alongside the legal framework of agricultural production in the case of Turkey, an underdeveloped, semi-foreign dependent and nowadays highly authoritarian country. The legal framework defining the controlling, limiting and providing processes of now highly sophisticated two fundamental needs of populations is rapidly changing in recent years in Turkey with the help of single-party powerful government.

Leisure gardening or subsistence agriculture? The social and the economic of growing your own
Lucie Sovová, Masaryk University.

Bringing together insights from research on diverse economies, urban agriculture and alternative food networks, this paper explores the interplay of the economic and the social facets of food self-provisioning in urban areas. On one hand, food self-provisioning (i.e. producing food for own consumption) is an economic practice, as it clearly relates to satisfying one of the basic human needs. At the same time, however, it can serve to a variety of social functions such as self-fulfilment and recreation, community empowerment, expressing of (cultural) identity, fostering connection to place and sense of belonging, and many others.

This complexity is reflected by branching streams of literature on the topic, which offer different framings of the same practice. Put simply, the contribution of urban gardens to subsistence is typically emphasized in relation to economic hardship of vulnerable areas and populations, or periods of crises (e.g. de Zeeuw and Dubbeling 2009, Wang et al. 2014, Altieri et al. 1999). Contrarily, in more favourable contexts scholars tend to focus on the social functions of urban gardening, and the actual food production becomes more symbolic or intermediary (e.g. Barron 2016, Okvat and Zautra 2011, Tornaghi 2014).

An interesting interplay of these two narratives can be found in the conceptualizations of food self-provisioning and other informal economies in the post-socialist countries of Central and Eastern
Europe. In this context, the economic perspective portrays food self-provisioning as a coping strategy which compensates for the suboptimal functioning of socialist economies, and which shall vanish once the market economy fully develops (Alber and Kohler 2008, Acheson 2007). While these expectations are proved false by the persistently high incidence of food self-provisioning and other informal economies in the region more than two decades after the end of socialism (Williams et al. 2013), another stream of literature documents the rich and nuanced meanings of food self-provisioning beyond economic motivations (Smith and Jehlička 2013, Smith 2003, Mehić et al. 2015, Gabriel 2005).

Following up on these works, my research on food self-provisioning in Czech urban households uses the diverse economies framework to reconcile the economic and the social facets of this practice. Specifically, I focus on three instances where the two seem to be inseparably intertwined: gardeners’ perceptions of garden work as labour versus hobby, the values they attach to their produce, and the sharing of harvest with others. Through inquiring into gardeners’ understandings of the worth of food self-provisioning, I demonstrate that economic considerations do play a role but their importance is carefully weighed against social and personal norms and values.

In conclusion, this paper reframes and rehabilitates the productive function of urban gardens by overcoming the notion of shortage-driven survival strategy. It demonstrates that in the reality of urban gardens, subsistence and hobby can go hand in hand. Food self-provisioning thus exemplifies an economic activity which surpasses the narrow utilitarian logic of market economy.

Vendors and Vendettas: Space and Policy Contestations in Fresh Fruit and Vegetable Vending for Survival in Harare, Zimbabwe
Shiela Chikulo, Wageningen University and Research.

Rapid urbanisation, and structural unemployment levels reaching close to 89% in recent years in Zimbabwe has resulted in exponential proliferation of street vending in Harare, the capital city. As is the case with other developing cities, particularly in sub-Saharan Africa, high rural to urban mobility of citizens searching for economic opportunities and survival has led to increased uptake of street vending of diverse food and non-food commodities. Moreso, in the Zimbabwean context, a decade of economic decline has seen up to 400 companies ceasing operations in the past five years, the influx of unemployed citizens into the informal sector and increased demand for food to feed the growing urban population. Yet, the spontaneous uptake of street spaces for vending in a liberalised and open economy compounds existing and presents new challenges. This paper draws on a survey of up to 150 fresh fruit and vegetable (FFV) vendors across Harare’s Central Business District and in-depth ethnographic analysis of selected fresh vegetable street vendors. The case of fresh vegetable street vending demonstrates a highly mobile, fluid and porous activity that sees numerous go in and out of regularly. It provides insights into prevailing contestations between street vendors and local authorities. Emerging evidence points to structural challenges as state and local authorities grapple with enforcing city by-laws around public health, access and rights over city spaces, payment of levies, infrastructure and basic service provision. The laws have hardly transformed in line with evolving urban realities and consideration of the socio-economic needs of vending families. Further, counter-measures of resistance driven by the street vending ‘community’ in the form of defiance and avoidance of regulations renders the laws dysfunctional thereby weakening the state’s capacity to
respond accordingly. Political implications point to street vendors that are able to self-organise into active and passive resistance movements to safeguard their space and livelihoods in street vending. In the same vein, the disjuncture between the state and street vendors hinges on the lack of state resources for improving infrastructure, limited capacity to enforce by-laws thereby pointing to an ‘invisible’ state.

Adrift in a post-post-Apartheid landscape: The quest for secure livelihoods, meaningful lives and an identity in the rural-urban continuum
Lothar Smith, Radboud University, and Paul Hebinck, Wageningen University.

Three decades on from 1994, the time of the democratic elections, South Africa is a country in turmoil. The dissent with the current situation is felt not only amongst students demanding the end of fees for their education, but also in the everyday livelihoods of those less visible to the outside world. In our paper we focus on the situation of Guquka and Koloni, two villages in the Eastern Cape, where we have followed developments for the past 30 years. In this paper we particularly focus on the linkages to various urban regions, notably Cape Town and Port Elisabeth. In a rural context that has received scant attention since 1994 from the government to bolster its economic basis, beyond providing pension and disability grants, we expected the future to become ever more bleak. Indeed, our supposition was that these villages would note a general decline in their socio-economic basis until they had effectively turned into pensioner homes (and possibly also nursery homes, caring for children of migrants). Yet our most recent explorations of the situation reveals a much more heterogeneous situation. Indeed there are even hints of a cautious revitalisation of the village, for instance through a sense of experienced sense of (self-)identity of younger people with the village, but also from those currently residing in the city, who still feel an important connection. Still others have returned to the village to pick up farming activities. And yet others find themselves adrift, constantly on the move between various urban sites and their rural roots. These different linkages with the village provided new insights in the role of rurality in livelihoods as much as identities – individual and collective, perceived and practised.

The paper simultaneously problematises the often made distinction between apartheid and post-apartheid. Our data and analysis provokes this distinction by arguing that 25 years after apartheid and development policies that aimed to reverse developments induced by years of apartheid through the Reconstruction and Development programme (RDP) have been accommodated by social actors in ways that were not expected. We call and conceptualise this as post-post-Apartheid. With this we aim to express that that RDP and related policy initiatives and strategies do not translate so easily and linearly from the level of the state to village or even homestead level. These policies plans and initiatives are only selectively and opportunistically embraced, unpacked in many different ways and re-assembled (Hebinck, 2013). Local actors found ways to accommodate post-apartheid by blending opportunities and making sense of post-apartheid in their own ways. Being adrift is an expression of that process as much as the blurring of urban and rural spaces.

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The vitality of food in Latin America: A book launch

Alberto Arce, Gustavo Blanco and Stephen Sherwood with authors

In recent years, food studies scholarship has tended to focus on a number of increasingly abstract, largely unquestioned concepts with regard to how capital, markets and states organize and operate. This has led to a gulf between public policy and people’s realities with food as experienced in homes and on the streets. Through grounded case studies in seven Latin American countries, this book explores how development and social change in food and agriculture is fundamentally experiential, contingent, and unpredictable. In viewing development in food as a socio-political-material experience, the authors find new objects, intersubjectivities and associations. These reveal a multiplicity of processes, relationships, effects and affects largely absent in current academic literature and public policy debates. In their attention to the contingency and creativity found in households, neighborhoods and social networks as well as at the borders of human–nonhuman experience, the book explores how people diversely meet their needs and passions through this “vitality” in food while confronting the region’s most pressing social, health and environmental concerns.
Plenary closing session: Mole ethnography

This plenary session will present the results of the “event ethnography” conducted throughout the conference by our team of industrious “moles.” We will outline the main themes and issues addressed in different conference sessions and the key questions for future research all of this raises. Based on this analysis, we will highlight opportunities for further collaboration based on the common themes and issues addressed here to carry our discussions into the future.
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