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Parallel session 1

11.30-13.00

Panel 2: Naturalezas: Pluralismo y Perspectivas Decoloniales

Hanne Cottyn, Universidad de Gante / Universidad de Tarapacá

1. Contributing towards a transmodern pluriverse: Dalit ecologies, everyday resistance and the quest for a new humanism in urban India

Eren Devrim, Humboldt-Universität zu Berlin

The pandemic has exposed the vicious confluence of environmental violence, state omission and the tormented legacy of caste and dispossession in urban India, engendering vigorous albeit short-lived debates on environmentalism. As business returns to usual, so does the apathy towards marginalized sections of society. These include sanitation workers, who were hailed as ‘frontline workers’ and are mainly women from oppressed Dalit communities. Despite the toxicity of their working environments and persisting violence, their environmental perspectives remain hitherto unacknowledged. Given this context, this paper examines Dalit articulations on environmentalism and quotidian forms of resistance as decolonial praxis and pluriversal paths towards transmodernity, offering a wider glimpse on Dalit liberation struggles under right-wing authoritarianism. It draws on 50+ semi-structured interviews with waste pickers and Dalit NGOs in landfills and slums in Delhi and Mumbai and photo-documentation. By doing so, it utilizes a multidisciplinary approach that draws on decolonial feminism (Lugones, 2012) and border-thinking (Mignolo, 2012), expanded by environmental concepts such as body-territory (Velez, 2019), environmental racism (Bullard, 1993), waste colonialism (Liboiron, 2018). As this work focuses on the creative agency of subalterns, the abandonment of dehumanization and struggles for environmental justice, special attention is paid to the Fanonian idea of ‘decolonial love’.

2. Reservas Garimpeiras na Amazônia brasileira: dimensões históricas, formais, ambientais e simbólicas.

Januaria Mello, NEPAM/UNICAMP

A presente proposta, resultado de pesquisa de doutorado em andamento iniciada em 2020, investiga as Reservas Garimpeiras (RGs), uma categoria de delimitação estatal pouco conhecida, definidas por legislações vinculadas à mineração de pequena escala (no Brasil chamado “garimpo”), devendo favorecê-la por meio de cooperativas de garimpeiros. Inicialmente criadas para resolver conflitos oriundos especialmente da extração do ouro na Amazônia, a partir da década de 80, as RGs parecem ser atualmente categorias inexistentes, pela ausência de efetividade e gestão. A pesquisa vem sistematizando informações oficiais e bibliográficas sobre as RGs na Amazônia brasileira, propondo elaborar um histórico e contextualização das dimensões formais, legais, ambientais e simbólicas, refletindo sobre os motivos que as tornam aparentemente invisíveis e seu papel sobre governança e gestão territorial e ambiental do contexto emergencial e crítico de conflitos por territórios e recursos minerários, bem como na complexa sobreposição de disputa por direitos do solo e subsolo. O trabalho a ser apresentado dialoga com reflexões na área de Antropologia do Estado, em contextos extrativos e no campo dos conflitos socioambientais. Metodologicamente vem realizando pesquisa documental, além de entrevistas com diversos atores, e já realizou etapas de campo. Pretende focar em duas RGs no eixo da estrada BR-163 (Tapajós e Peixoto de Azevedo), sempre visando refletir sobre quais são os espólios que restam dessas explorações e categorizações.

3. Reflexiones sobre prácticas de investigación y gobernanza ambiental descoloniales a partir de un proceso de archivística comunitaria en las comunidades Uru del Lago Poopó, Bolivia.

Hanne Cottyn, Universidad de Gante / Universidad de Tarapacá

Esta ponencia parte de una investigación participativa acerca de la historia ‘más-que-humana’ del lago Poopó, Bolivia, con las comunidades Uru – “la gente del agua” – que habitan la cuenca. El Poopó es un lago de agua salada - el segundo más grande de Bolivia - que constituye históricamente el territorio de la nación Uru, hoy representada por solamente tres pequeñas comunidades fragmentadas. El lago sufre de un grave proceso de desertificación producto de una combinación de salinización natural, cambio climático, consumo humano e irrigación, y contaminación minera. Frente esta desaparición las comunidades Uru están actualmente negociando una reconstitución territorial con el estado boliviano, esperando obtener derechos a la tierra compensando los despojos y negación de derechos que han sufrido a lo largo de los últimos siglos. En el marco del proyecto de investigación acompaño a las comunidades en este proceso a través de una co-curaduría de un archivo comunitario. Este proceso busca ampliar la noción clásica de archivo, combinando la búsqueda de documentación histórica

que evidencia estos despojos con una interrogación de los límites que confinan los archivos a esferas sancionadas por el estado y la ciencia.

4. Instrumentalización de la naturaleza y reproducción de desigualdades engendrados por la producción de infraestructura urbana en la región este de São Paulo

Júlia do Nascimento de Sá, Federal University of ABC

Las transformaciones de la naturaleza provocadas por la urbanización están mediadas por el capitalismo en el contexto contemporáneo. Por un lado, la naturaleza está siendo incorporada como un elemento de valorización, especialmente en la producción inmobiliaria y de infraestructuras en lugares destinados a la población de alta renta e inversores globales; y, por otro lado, en áreas dirigidas a la población más pobre, territorios y cuerpos son afectados por proyectos de infraestructura urbana que provocan impactos socioambientales negativos. Sin embargo, a pesar de la relevancia la agenda ambiental en el contexto de la crisis socioambiental potenciada por los cambios climáticos, la dimensión de la naturaleza no se coloca en el centro de las discusiones sobre la producción del espacio, y su problematización es ocultada por la narrativa de la sustentabilidad. En este sentido, el trabajo pretende reflexionar sobre la forma sobre cómo los proyectos de infraestructura urbana se llevan a cabo mediante la instrumentalización de la naturaleza (humana y no humana), que deja de ser un regalo gratuito para funcionar como un elemento de aumento en las extracciones de rentas, alterando el precio del suelo y de los inmuebles, lo que afecta consecuentemente el acceso a la vivienda para la población de bajos ingresos. La investigación empírica en el territorio popular de la zona este de la ciudad de São Paulo, en Brasil, se propone explorar una situación de conflicto ambiental como forma de ilustrar este proceso, mostrando cómo se reproducen y profundizan las desigualdades.

Panel 23: Beyond Certification: Can Public-Private Governance Drive Meaningful Systemic Change?

Kate MacDonald / Melbourne University

1. Downsizing upscaling? Navigating implementation challenges in jurisdictional approaches to sustainable commodity sourcing

Kate MacDonald, Melbourne University

Amidst rising recognition of the contributions of agro-commodity production to accelerating climate and biodiversity crises, interest has exploded in ‘scaled-up’

approaches to sustainable commodity sourcing. Such approaches promise to transcend the boundaries of traditional supply chain sustainability programs, instead promoting sustainability transformations within entire sectors, landscapes and jurisdictions. Yet somewhat paradoxically, despite rising enthusiasm for such approaches, the advance of jurisdictional sourcing initiatives has so far remained tightly delimited within a small number of locations characterized by unusual configurations of enabling conditions. Drawing on in-depth analysis of two prominent jurisdictional sustainability initiatives promoting sustainable palm oil production in the Indonesian provinces of Aceh and Central Kalimantan, this paper theorizes and illustrates the local political economy dynamics through which ambitions for upscaling instead transform into stasis or shrinkage, as efforts to leverage market transformation suffer from excessive reliance on external resources and incentives, while attempts to transform public policy depend on support from a narrow set of ‘progressive’ leaders, making such efforts highly vulnerable to resistance from competing interests and agendas. These findings have important implications for debates about the potential of jurisdictional approaches to sustainable sourcing as catalysts for larger-scale sustainability transitions in major deforestation-risk commodity sourcing locations.

2. Foreign corporate accountability meets re-territorialized sustainability governance: synergies or conflicts in Peruvian agro-commodity supply chains

Anke Kaulard & Paula Tafur Chavez, Pontificia Universidad Católica del Perú

Recent years have witnessed a resurgent wave of efforts to regulate global supply chains through extra-territorial mechanisms led by major commodity buyers. Such trends have been prominently embodied in recent European initiatives to significantly enhance requirements for sustainability reporting and supply chain due diligence, particularly with regard to risks of human rights violations or deforestation. Yet such intensified demand-side pressures for global environmental governance sit uneasily alongside a parallel trend towards the re-territorialization of sustainability governance, involving a swath of re-territorialized landscape or jurisdictional sustainability governance initiatives, often involving significant leadership from states and producers in the global South. Drawing on in-depth analysis of global coffee, cocoa and palm oil supply chains in Peru, this paper asks how these countervailing trends are interacting on the ground, and with what consequences for practices of social and environmental sustainability. Analysis explores the conditions under which extra-territorial supply chain governance can amplify the impacts of jurisdictional and landscape sustainability interventions, while also intensifying inequalities in market access and undermining the legitimacy of local multi-stakeholder sustainability governance. The paper’s analysis has important implications for analyses of both synergistic and conflictual dynamics of local-global governance interaction in the social and environmental governance of transnational business.

3. Entre Adecuación Global e Iniciativas Territoriales: Fomento a la Producción Regenerativa del Cacao Orgánico. El caso de la Mesa de Cacao de San Martín, Perú

Gerardo Medina, Presidente MTR del Cacao y Derivados de San Martín

La mesa de cacao de San Martín busca adecuarse a la nueva normatividad europea de cero deforestación y debida diligencia. L*s productores y sus asociaciones que participan en la mesa experimentan procesos difíciles por las exigencias altas y unilaterales de la Unión Europea. Estas políticas ambientales globales que son asumidas a nivel nacional, presentan problemas de implementación a nivel local. Sin embargo, la mesa de cacao tiene propuestas concretas a través de una hoja de ruta que permite abordar las dificultades estructurales que las y los productores locales. De esta manera, y por una larga historia de iniciativas territoriales en San Martín, aportan con conocimiento local profundo para abordar las complejidades de la producción climáticamente amigable. En sus cadenas de cacao y chocolate fomentan la agricultura regenerativa y orgánica de pequeños productor*s. Esto es particularmente relevante porque luego de llegar a una cifra récord de cacao orgánico en 2021, alrededor del 50 % del área nacional estaba certificada.

Panel 24: Environmental Justice and Commodity Production

Diego Alonso Palacios Llaque, Pontificia Universidad Católica del Perú

1. Rethinking Alternatives to Development in the Global South: Exploring Philippines' Zero Waste Community Sites as a Case for Degrowth and Post-Growth

Joseph Edward Alegado, Crawford School of Public Policy, Australian National University

The current socio-ecological crisis is driving explorations of alternatives to mainstream development thinking. Although degrowth engenders alternative conceptualizations and practices of development, its potentially significant socio-cultural dimensions are yet to be fully examined. While research and experiments of degrowth focus on the global North, similar work is lacking in the global South. At the same time, civil society and scholars in the Global South are experimenting with parallel approaches that – like degrowth and post-growth – seek to subvert growth-based economies and amplify community-led thinking and practice. Building on a four-month fieldwork in two zero waste communities in the Philippines, this pa- per explores what conditions enable alternatives to capitalism such as degrowth and post- growth to be mobilized in practice in developing countries like the Philippines. The research is informed by a political ecology lens, and draws primarily on qualitative methodologies. It explores the underpinnings of community-led zero waste management systems in central

Philippines and the movements behind these from the lens of local values of 'aruga' (care) and 'ginhawa' (well-being). In conclusion, the paper unpacks lessons that can be learned both for the relevance of degrowth and post-growth in the Philippines, and pathways to navigate our current 'wasteocene'.

2. The Plundering of Paradise

A. J. Hudson, Oxford University

Since 1898, when the United States conquered Spain's remaining colonies, the Puerto Rican environment has served as an experimentation ground for successive economic campaigns and a veritable laboratory for neoliberal austerity measures; all of these interventions have had inequitable environmental impacts, and none of them has brought prosperity to the people of Puerto Rico. Because of its legal limbo status as an unincorporated territory, justified by the decisions of the United States Supreme Court, Puerto Rico has not been able to develop its own environment, and its people have had no voice or vote in the congressional body that oversees their economy. This chapter examines four overlapping and loosely chronological eras of US colonial intervention in Puerto Rico and details the environmental justice implications that each of these sweeping economic eras raises: the agriculture era of sugarcane monoculture, the rapid industrialization by invitation of Operation Bootstrap, the expansive militarization of the archipelago, and the modern development of Puerto Rico for tourism and foreign settlement. Through the lens of environmental colonialism, each economic intervention is examined for signs of resistance and reassertions of environmental sovereignty by the impacted communities. All historical and contemporary signs point to the continued exploitation and displacement of the Puerto Rican people, as long as the commonwealth status is allowed to persist. The legal relationship of second-class citizenship between the United States and its colonies itself must be abolished to achieve environmental justice. The implications of this relationship under the rising threats of climate change are central to this paper's political ecology examination and provide the prerequisite context for building a more just climate future in the world's oldest remaining colony.

3. Pesca y capitalismo en el Perú: fronteras extractivas, diferenciaciones de clase y resiliencia de las comunidades pesqueras artesanales

Diego Alonso Palacios Llaque, Pontificia Universidad Católica del Perú

Las comunidades pesqueras ubicadas en la costa peruana han sido históricamente vulnerables a la expansión de las fronteras extractivistas. Los ciclos globales de boom and bust ligados al acaparamiento de biomasa marina para el Norte Global han generado trayectorias de desarrollo diferenciadas en los sectores pesqueros peruanos. Desde un marco teórico antropológicamente marxista, esta investigación analiza cómo el ensamblaje entre el medioambiente marino, los pescadores artesanales, las burocracias estatales y la industria pesquera ha conformado y ha sido conformado por las relaciones de acumulación de capital y desposesión de los recursos marinos en el Océano Pacífico peruano.

A partir de la comparación de tres estudios etnográficos, sostengo que la expansión de las relaciones de mercantilización en el mar peruano se caracteriza por un desarrollo capitalista desigual entre la industria pesquera y la pesca artesanal desde el siglo XIX hasta los tiempos neoliberales actuales. Como parte de su inserción en el capitalismo global, la industria pesquera ha acaparado la pesca más cotizada para los mercados internacionales, marginando económicamente a los pescadores artesanales y representándolos discursivamente como un otro empobrecido y racializado que debe ser transformado. Además, la desigual expansión capitalista ha configurado procesos locales de diferenciación de clases y explotación local en las comunidades costeras debido a la aparición de dinámicas de acumulación de capital mercantil y relaciones de endeudamiento económico y moral dirigidas por los pescadores artesanales más acaudalados. No obstante, algunos grupos de pescadores artesanales, sobre todo mujeres que comercian lo pescado, buscan mantener relaciones socioecológicas co-constitutivas con el mar, expresadas en cómo valoran a los peces y los medios de vida costeros, limitando la sobrepesca y la acumulación de capital.

Por tanto, la resiliencia de ciertas comunidades de pescadores artesanales, fortalecida por su control diferenciado por género de la producción y el comercio de peces, así como en sus luchas contra el saqueo de las poblaciones de peces, demuestra que los procesos del acaparamiento oceánico en el mar peruano no son una historia más de la tragedia de la mercantilización de la vida marina y los mundos de los pescadores. Por el contrario, es una historia que manifiesta las contingencias, contradicciones, y resistencias inherentes a los procesos históricos de despojo capitalista y expansión de las fronteras extractivas en un país poscolonial latinoamericano. Por último, esta investigación reflexiona sobre los procesos anteriormente descritos en el marco de las múltiples crisis actuales de los pescadores artesanales, alimentadas por el cambio climático, los daños medioambientales y el deterioro económico y sociopolítico post-covid, y sus diversas repercusiones en la vida cotidiana de las comunidades pesqueras locales y los mundos marinos.

4. Subjects of injustice: a Tanzanian case study of REDD+ and human rights

Emma Jane Lord, University of Bergen

The global Reducing Emissions from Deforestation and forest Degradation (REDD+) policy structures financial incentives to slow down forest conversion in contexts without formal protected area status where forests are under risk. Typically, such areas feature entrenched inequities of power, wealth and social status. Worryingly, numerous implemented REDD+ projects have had adverse impacts on marginalized local communities. Impacts include contestation over rights and benefits, violence, and human rights abuses. We apply an environmental justice lens to a case with contested land tenure status, boundary conflict and forced evictions in Western Tanzania. Empirical analysis draws upon 72 individual and 5 group stakeholder interviews, extensive document analysis, and eight months of ethnographic fieldwork, including extensive participant

observation, during 2014-2021. The project design resembles an Integrated Conservation and Development Project, with an inter-village community-based organization to enforce forest protection. Using an interactionist social science approach, we elucidate perspectives of marginalized groups and project practitioners' justifications for their treatment. We show how REDD+ shifts the burdens of global climate concerns as, injustices and inequities continue to be socially reproduced. On this basis, we argue that human rights protections should feature prominently and mandatorily in REDD+ projects, and for future forest governance policies to explicitly address marginalized groups' justice concerns.

Panel 27: Poder-ambiente-economía. Sustratos epistémico-políticos del dominio de la naturaleza desde la modernidad hasta la posmodernidad

El panel busca profundizar en el análisis de las políticas públicas socioambientales hegemónicas basadas en una matriz economicista, con énfasis en la relación economía-ambiente y en el estímulo continuo del perfeccionamiento técnico ajeno a cambios estructurales profundos. A su vez, pretende problematizar los presupuestos teóricos y epistémicos que han definido/construido el concepto del poder y "lo destructivo" o el concepto mismo de Bien Común desde una perspectiva burocrática, con el propósito de visibilizar las piedras de significación o el contenido epistémico en que se ha apoyado la razón moderna y a la razón del Estado históricamente para justificar y hacer valer el tipo de relacionalidad dominadora poder-ambiente. Finalmente, pretende evaluar los criterios de una lógica lineal del pensar y su conservación, en los intentos de una anulación de la horizontalidad y colectividad en la producción de la Vida y lo sagrado, donde Todo vive, todo tiene ojos y oídos, escucha, para abordar de igual manera las interrogantes que sitúa hoy una Ecología Política de la diferencia en torno a la ontología política del territorio.

José Guadalupe Sánchez Suárez, Doctorado en Ciencias Sociales y Políticas de la UNAM

1. Poder-ambiente- economía. Sustratos epistémicos- políticos del dominio de la naturaleza desde la modernidad hasta la posmoderna

Rosabel Sotolongo Gutiérrez, UNAM- Instituto de Filosofía Cuba

La ponencia aborda los nudos a través de los cuales hoy se piensa las transiciones socioambientales desde la modernidad y la posmodernidad. Las formas concretas en que se expresa por el pensamiento moderno socioambiental las posibles soluciones a la disminución del stock de recursos naturales. Se evidencia el significado de políticas economicistas, tecnocientíficas desde un análisis del discurso. De igual forma se profundiza en las complejidades que imprime el

pensamiento posmoderno a la comprensión del sujeto natural, en torno a sus reflexiones sobre el Estado, el mercado como lugar de oportunidades de construcción de alternativas. Desde el acercamiento a la ruptura epistémica del pensamiento latinoamericano, y su comprensión axiológica-material del sujeto, se dialoga con la cosmopercepción inherente de los saberes originarios (autóctonos) acerca de la importancia epistémica del nosotros al pensar la relacionalidad positiva en torno al poder no jerárquico con la naturaleza, y sobre la importancia ética del origen del conocimiento contenido en el no yo.

2. Saberes originarios y metodologías críticas en torno a la relación con la naturaleza

José Guadalupe Sánchez Suárez, Universidad Nacional Autónoma de México

Desde las experiencias emancipatorias de los pueblos originarios de México y América Latina, se profundiza en el análisis crítico de la dominación/destrucción moderna y posmoderna sobre la naturaleza, con miras a construir desde enfoques diversos una comprensión/relación Otra, bebiendo de los saberes que han permitido a las comunidades originarias resistir los embates del capitalismo global y, de forma afirmativa, fortalecer formas Otras de organización social y política, más allá del horizonte colonizador, en una vuelta creativa a sus fuentes de sabiduría que dialoga con respeto pero inflexibilidad con las nuevas corrientes de pensamiento latinoamericano y caribeño, con la aspiración de superar la fragmentación epistémica, política y cultural resultante de las violencias expresamente exacerbadas por el sistema económico dominante.

3. Perspectivas decoloniales hacia la pluralidad epistemológica: Religiosidad popular como fuente de crítica y resistencia en conflictos socioambientales

Magdalena Kraus, Universidad de Viena

En el contexto del giro decolonial se han producido numerosas contribuciones en los últimos años. Como alternativa a la dependencia y hegemonía de la epistemología euro-occidental, las perspectivas decoloniales reclaman una pluralidad epistemológica. Aunque es un factor clave de las realidades (latino)americanas y de las poblaciones marginalizadas, la categoría de religión y su posible contribución a una "epistemología otra" ha recibido menos atención. Sin olvidar la historia y presencia colonial y violenta de la religión cristiana en América Latina, formas de religión popular han servido como fuente de prácticas de resistencia a lo largo de la historia. En la actualidad, la religiosidad sigue desempeñando un papel en numerosos conflictos ambientales para la resistencia y crítica de las comunidades locales, por ejemplo, contra proyectos mineros o en conflictos relacionados con el uso de la tierra. Basado en mi investigación cualitativa interdisciplinaria en la costa peruana (Piura), tematizo las referencias de los campesinxs en el Bajo Piura hacia la religiosidad popular: Se legitima con referencias religiosas la defensa de las reivindicaciones territoriales, el derecho a una buena vida como campesinxs así como visiones alternativas del futuro.

Contrariamente a una concepción que reduce las perspectivas religiosas a irracionalidad regresiva y superstición, en los conflictos socioambientales son factores relevantes. Reconocer esto desde un enfoque decolonial es una oportunidad para dismantelar límites eurocéntricos y conseguir una mayor pluralidad epistemológica.

Parallel session 2

Time: 14.30-16.00

Panel 4: Nuevas Dinámicas Sobre la Tierra Agrícola

Alejandra Huamán Tejo, Pontificia Universidad Católica del Perú

1. El impacto de las tecnologías agroquímicas en el establecimiento de fronteras político-ecológicas en la agricultura mexicana

Sergio Fernández Bravo, Universidad de Helsinki

El Estado fundado en México tras el fin de la etapa revolucionaria de 1910 adoptó el paradigma de la modernidad industrial como el motor del desarrollo económico y social del país, lo cual trajo consigo una tajante división entre los recursos naturales y la sociedad, quien habría de utilizarlos en aras del progreso. Particularmente, el campo mexicano fue sujeto a proyectos de desarrollo que buscaron unir las demandas agraristas revolucionarias con la industrialización a través de la expansión de la frontera agrícola, inicialmente con la extensión de la superficie arable del país, y posteriormente, mediante el uso de tecnologías agroquímicas. El presente trabajo estudia el papel que el uso de fertilizantes y plaguicidas sintéticos ha tenido en el establecimiento de estas fronteras. Estudiando los argumentos epistémicos y ontológicos bajo los cuales se han producido, promovido y aplicado los agroquímicos, se presenta un análisis del desarrollo agrícola como un proceso político-ecológico longevo en el cual la construcción del Estado, el colonialismo interno, y la explotación de seres vivos y ecosistemas, conforman un contexto histórico mucho más profundo y complejo que ayuda a comprender los actuales conflictos y contradicciones entre las políticas de desarrollo y la conservación ecológica del país.

2. La expansión agroindustrial y el régimen de saber. El ejemplo de la producción maicera en Ecuador

Tamara Artacker, University of Natural Resources and Life Sciences, Vienna

La expansión del modelo agroindustrial se hace visible a través de la transformación y homogenización de paisajes. Para hacer posible estas transformaciones, se aplican registros de poder de diferente índole, desde el despojo violento de poblaciones locales (humanas y no humanas) hasta los más sutiles que funcionan a nivel de saberes y subjetividades. En la costa ecuatoriana, uno de los rubros representativos de la expansión agroindustrial es el maíz híbrido que se ha convertido en el segundo cultivo más importante en términos de extensión. A través del caso de la integración de pequeños productores campesinos a las cadenas agroindustriales de maíz para balanceado, la presente ponencia propone analizar la dimensión epistemológica y las transformaciones en el nivel de (des-)legitimación de saberes que informan los cambios en las prácticas productivas y las relaciones con la tierra y el territorio. Desde una perspectiva de postdesarrollo y ecología política se busca discutir el rol de un régimen de saber anclado en la tecno-ciencia occidental como parte de un dispositivo de poder que sustenta la expansión agroindustrial. El trabajo que se presentará se basa en investigación de campo y la aplicación de métodos etnográficos en la costa ecuatoriana.

3. ¿Agroexportación o agroexplotación?: agronegocios, extractivismo y acaparamiento de tierras en un contexto de múltiples crisis en el Perú

Alejandra Huamán Tejo, Pontificia Universidad Católica del Perú

Las presiones globales para aumentar la producción de alimentos y generar energía limpia en los países del Sur Global han generado complejos procesos de acaparamiento y despojo de tierras. América Latina es la región más desigual en términos de distribución de la tierra, y en Perú, los agronegocios más grandes, el 1% del total de productores, ocupa un tercio de la superficie agraria. Mi investigación analiza el acaparamiento de tierras y las desigualdades socioambientales en Perú desde la ecología política, combinando análisis cuantitativos y espaciales con entrevistas cualitativas e historias de vida para comprender cómo los agronegocios y las plantaciones de alimentos a gran escala en la costa de Perú se entrelazan con las vidas de inmigrantes y mujeres que atraviesan múltiples crisis, aumentando aún más las desigualdades.

Para ello, analizo tres estudios de caso dentro del territorio construido por las plantaciones, o el “paisaje del agronegocio”: primero, uno donde las plantaciones compiten directamente con cooperativas y agricultores de pequeña escala; el segundo, donde los agricultores de subsistencia sobreviven a los efectos medioambientales del agronegocio y la escasez hídrica; y el tercero, en medio del desierto, donde migrantes de todo el Perú viven y trabajan para el agronegocio. Mis hallazgos demuestran cómo los efectos de los agronegocios se distribuyen de manera desigual a lo largo de la cadena de valor, dentro de los territorios y entre las personas, según clase, etnicidad y género. Desde hogares liderados por mujeres inmigrantes solteras que a menudo no tienen suficiente comida ni agua para vivir; a campos agrícolas con toneladas de desperdicios de alimentos que florecen a pesar de sostenerse en acuíferos sobreexplotados; a los

supermercados europeos, donde se pueden encontrar y consumir productos agrícolas peruanos –todos estos procesos de acaparamiento de recursos aumentan las desigualdades a diferentes escalas. Finalmente, concluyo mi análisis discutiendo cómo un contexto de crisis ambientales, económicas y políticas afecta la vida dentro de las plantaciones y de los territorios afectados por estas. Al hacerlo, abordo las dimensiones afectivas del acaparamiento de tierras: las luchas cotidianas y las formas de supervivencia, y las movilizaciones, protestas y manifestaciones políticas contra la agroindustria y sus efectos en los cuerpos racializados de migrantes indígenas. Esta investigación ayuda a ampliar el debate sobre las desigualdades en los sistemas alimentarios a nivel global, apoyando una visión crítica sobre la agenda de desarrollo agrícola del Perú y contribuyendo a debates más amplios sobre el acaparamiento global de tierras, el Antropoceno y el capitalismo extractivista.

4. The eternal return of illegal crops: The contradictory results of community-managed eradication in Colombia

Guisela Camacho-Mejia, University of Oslo

While there is plenty of evidence about the intended and unintended outcomes of state-led forced eradication of crops for illicit use, much less is known about community-managed eradication processes. To address this research gap, this paper examines the contradictory consequences resulting from the voluntary eradication of illegal cannabis crops within indigenous territories in Colombia. To that end, it studies the indigenous territory of Jambaló in the northern Cauca region, where illegal cannabis cultivation has increased dramatically since 2020, sparking an intra-community dispute between supporters and opponents. By using Jambaló as a case study, this paper makes visible the tensions created by community-managed eradication of crops of illicit use within indigenous territories in Colombia. The basic mechanism that underlies such tensions is as follows: On the one hand, the eradication of illegal cannabis crops ensures territorial control in favor of community indigenous authorities. On the other hand, illegal cannabis crop eradication deepens the root causes that lead to the existence and proliferation of crops for illicit use and further draws young people to coca hot spots. Such migration contributes to a vicious circle of cultivation and eradication of crops of illicit use within indigenous territories, which resembles an “eternal return”. By unpacking the complexities of community-managed eradication, this paper contributes to the literature on anti-drug policies by providing empirical evidence of the unfairness distribution of benefits and harms resulting from illicit crop eradication.

Panel 7: Acceso a la tierra y seguridad hídrica

Anne Hennings, RPTU Kaiserslautern-Landau

1. Contributions of Feminist Political Ecology to the analysis of household water insecurity: the embodied experiences of the residents of the Mangueirinha community, São Paulo, SP, Brazil

Veridiana Emília Godoy, Universidade Federal do ABC

The Mangueirinha community is located on the periphery of the city of São Paulo, Brazil, and has a landscape marked by precarious wooden houses, unpaved streets, polluted streams, open sewage and blue hoses of the informal water supply that pass "flying" with the wires of the informal electricity network. Based on the diverse experiences of access, use and management of water in this territory, the objective of this paper is to discuss the contributions of applying the theoretical and practical perspective of Feminist Political Ecology to the analysis of water insecurity at the household level. By applying a feminist methodology, the paper analyzes the embodied experiences of access to water and how power disputes over water resources are connected to the dispute over and regulation of bodies. These embodied experiences are the materialization of gender violence, the unequal distribution of infrastructures in the urban territory and the naturalization of water insecurity in everyday life. Therefore, we adopt a critical view of access to water in precarious settlements based on Feminist Political Ecology and open up a space for thinking about more plural and just futures based on the right to water and gender power relations.

2. Reconfiguraciones hidrosociales como estrategia para la conservación del páramo en la comunidad Virgen del Carmen, Pintag, Ecuador

María Angélica Villasante Villafuerte, FLACSO Ecuador

El crecimiento poblacional en las ciudades andinas ha elevado la demanda de agua, suscitando inquietudes y reflexiones sobre la seguridad hídrica y el rol que cumplen los ecosistemas y los servicios que brindan. En respuesta, se han implementado mecanismos mercantiles para la restauración y conservación de ecosistemas de interés hídrico. Un ejemplo es el Fondo para la Protección del Agua de Quito (FONAG), cuyo trabajo se enfoca en los páramos, ecosistemas que también forman parte de territorios comunales. Una de sus estrategias de intervención es la firma de acuerdos de conservación, acción que plantea interrogantes sobre la distribución del control territorial y la priorización de necesidades urbanas en detrimento de las rurales. Esta investigación, basada en la ecología política del agua, se enfoca en la comunidad Virgen del Carmen, ubicada en la parroquia de Pintag, Quito donde se analizará cómo el acuerdo de conservación con el FONAG ha modificado el territorio hidrosocial de la comunidad, especialmente en relación a las múltiples gubernamentalidades implementadas y las subjetividades creadas en relación a la conservación de los páramos y el agua

3. (De-)colonial agents of change? Customary authorities and the continuation of historic trajectories in current land reforms and climate change responses

Anne Hennings, RPTU Kaiserslautern-Landau

Historic injustices, rooted in colonial structures, have shaped tenure regimes, given rise to prevailing power dynamics, and contributed to environmental change. At the same time, climate change instigates a wide range of tenure-related impacts that intersect with these injustices, including growing competition for access rights to productive resources, conflicts over the legitimacy of existing property rights, or forced displacement and migration. This paper explores enduring legacies of colonialism that continue shaping contemporary tenure regimes and demonstrates how these determine adaptation and mitigation responses to climate change. Drawing on findings from Sierra Leone, I analyze power dynamics between customary authorities, government officials, and international donors in the current land reform which was widely celebrated as a progressive response to historical injustices in colonial tenure. That said, I trace the complexity of decolonial pathways as the reform in fact strengthens the chieftaincy and customary land tenure in ways that can be seen as a hidden continuation of colonial trajectories. Based on Ethnographic Peace Research, this in-depth case study provides insights into how supposedly decolonial thought and policy/law-making funded by international development agencies and supported by elites manifest how land and resources are accessed, used, and contested, and hence limit addressing environmental changes.

4. Downstream demands on hydrological ecosystem services shape Indigenous futures and epistemologies in Perú

Sydney Moss, University of California Berkeley

Perú's first-of-its-kind policy, Mecanismos de Retribución para los Servicios Ecosistémicos (MERESE) enabled water utilities throughout the country to collect a water tax from urban households and generate regional water funds. MERESE allocates the funds for improving hydrological ecosystem services through interventions within lands upstream from urban centers. MERESE requires highly technical proposals to mobilize funds. In turn, community members often lack the skills required to prepare hydrological models for estimating and monitoring expected changes in ecosystem services. As a result, technocratic studies and project designs, including decisions around plant species, labor, land use changes, and local participation are outsourced to "experts" from outside of the communities where the projects take place. Social campaigns prompted by regional water utilities have promoted a new way of understanding the relationship between downstream urban communities and upstream Indigenous, rural communities. Oversimplified diagrams demonstrate the flow of financial resources from urban communities (retibuyentes) to upstream communities (contribuyentes) for their efforts to shift to sustainable land use activities and restore ecosystems within their lands. While this fund represents an exciting opportunity to strengthen Indigenous economies and the ecosystems within their lands, the technical requirements of project proposals and lack of effort to support local leadership of project design result in many projects that perpetuate or worsen existing power dynamics. The extractive programs prioritize the export of ecosystem services and impose approaches that threaten local epistemologies, impact gender roles, and alter Indigenous land relations.

Panel 20: Nuevas Miradas al Extractivismo Minero en el Perú I

Sandra W Rodríguez Castañeda, Pontificia Universidad Católica del Perú

1. Tejiendo resistencias: Articulación de las relaciones de género en protestas frente a la minería en el Perú

Alina Heuser, Instituto de Desarrollo Internacional, Universidad de Viena

Desde perspectivas decoloniales y feministas de la Ecología Política, se observa una profundización de las desigualdades sociales en contextos extractivos que impactan las relaciones de género tanto a nivel estructural como en la vida cotidiana. En consecuencia de la actividad minera, las mujeres indígenas y campesinas viven múltiples violencias de sus cuerpos y territorios. Ellas juegan un rol clave en los procesos colectivos de defensa de los territorios frente al extractivismo, construyen resistencias frente a los impactos socio-ecológicos y a menudo vinculan demandas territoriales con demandas por relaciones de género más justas. A pesar de su compromiso político, sus voces quedan excluidas en los procesos de negociación con actores estatales y empresariales y enfrentan estigmatización y violencia en los procesos de defensa territorial. Esta propuesta busca analizar la articulación de relaciones de género en relación con las protestas frente a la minería en América Latina a través de un estudio de caso etnográfico en el corredor minero del Sur del Perú. Se aplican métodos cualitativos, incluyendo entrevistas semiestructuradas y observación participante en la provincia de Espinar.

2. Feminización de la agricultura y disputa por el agua en el contexto del ‘boom’ minero en Chumbivilcas (Cusco, Perú)

Caroline Weill, Ecole des Hautes Etudes en Sciences Sociales (EHESS) – Paris

En la provincia cusqueña de Chumbivilcas, desde la pandemia, se ha observado un ‘boom’ de la minería con participación comunal: comunidades y pequeños propietarios están explotando oro, cobre o plomo en pequeña y mediana escala, reivindicando un ‘derecho a la explotación’ frente al continuo despojo de riquezas por empresas mineras transnacionales en la región sur andina. Las reconfiguraciones de las relaciones de género que resultan de dicho ‘boom’ minero son profundas. En esta comunicación, describiremos la acelerada feminización de la agricultura en Chumbivilcas: los hombres trabajan en la mina; el jornal minero supera por mucho los jornales agrícolas; y son casi exclusivamente mujeres las que quedan en las chacras. Es en este contexto, que las tensiones sobre el agua se hacen sentir: las perforaciones de la tierra hunden las bolsas de agua; y las pequeñas plantas procesadoras arrojan mercurio en los cursos de agua. Sin embargo, la casi ausencia de las mujeres en espacios de la política, y la

participación de dirigentes locales en actividades mineras, implica también una invisibilización de la problemática del agua, destinada a tensarse cada vez más con el aumento del número de labores mineras y con el cambio climático.

3. Reproducción, extractivismo y desastres ambiental en Choropampa, Perú

Sandra W Rodríguez Castañeda, Pontificia Universidad Católica del Perú

Esta ponencia se acerca a pensar el extractivismo y sus impactos sobre el cuerpo/territorio desde la perspectiva de la justicia reproductiva. Nacido como una crítica al movimiento feminista hegemónico centrado en torno a la defensa del derecho a elegir, el marco de la justicia reproductiva propone, en su lugar, una mirada interseccional que resalta más bien cómo la clase, raza, etnicidad, género, geografía, entre otros, condicionan las vidas reproductivas. Bajo este lente, la injusticia ambiental, en tanto condiciona la capacidad de los humanos y otros seres vivos de sostener la vida, puede ser vista como un tema reproductivo en sí mismo. Sobre la base de una investigación sobre el derrame de mercurio ocasionado por Minera Yanacocha el año 2000 en Choropampa, Perú, examinaré las diversas maneras en que la reproducción de la vida se vio afectada por el desastre. En específico, me centro en tres escalas -el cuerpo, la familia y la comunidad- para hablar sobre las formas íntimamente entrelazadas a través de las cuales se despliegan las violencias sobre el cuerpo/territorio en espacios extractivos. Con esto busco contribuir, a su vez, a pensar la relación entre reproducción, medio ambiente y poder, un campo de reflexión escasamente explorado.

4. Transformaciones alimentarias en escenarios de extractivismo minero en la provincia de Cotabambas (Apurímac- Perú)

Claudia Valeri Grados Bueno , Pontificia Universidad Católica del Perú - trAndeS

La propuesta se enmarca en la discusión sobre desafíos ambientales y busca entender los cambios vinculados a la alimentación en escenarios de extractivismo minero en constante transformación de los medios de vida de las unidades domésticas (agua, tierra, mano de obra), además de fomentar la dependencia a circuitos mercantiles para la adquisición de alimentos. Busco entender si se han dado transformaciones en la producción y preparación de los alimentos, labores que implican conocimientos y prácticas usualmente asignadas a figuras femeninas que son claves para nuestro cuidado y sostenimiento material, pero también para (re)producir lazos afectivos, sociales, políticos y económicos en espacios cambiantes con minería de pequeña y gran escala. La ponencia se basará en una aproximación general en diferentes periodos entre enero y abril del 2024 a través de revisión de información bibliográfica y estadística, entrevistas a autoridades locales, a organizaciones de base y, de ser posible, a adultxs mayores priorizando diferencias de género e intergeneracionales.

Panel 25: Assessing "Sustainability" in Tropical Forests: Carbon markets, PES and Bioeconomy

Deborah Delgado Pugley, Pontificia Universidad Católica del Perú

1. Forest carbon accountability: a synthesis of findings on offsetting climate emissions into tropical forests

Emma Jane Lord, University of Bergen

Forest carbon offsetting projects have a range of social challenges, from carbonized exclusion of forest users, reinforcement of historical inequities and lack of democratic representation. Furthermore, they often fall short of transparently delivering the environmental protection goals they promise to investors in donor countries, in order to legitimize business as usual carbon emission scenarios. This article explores the multifaceted concept of carbon accountability that collapses two processes into one: counting for carbon when prioritizing forest inventory in measuring project success and (lack of) mechanisms for holding to account the actors who do so. We synthesize empirical findings to date to highlight the broad range of accountability relations involved in forest carbon offsetting. Results reveal diverse challenges inherent in prioritizing biophysical measurements that overlook the political dimensions of forest carbon. Tendencies to render technical bring to the fore problems typically discussed in relation to accountability of experts. Furthermore, implementation contexts are highly heterogeneous and thus, evaluation methodologies lack consistency and cannot be compared between sites. We propose a typography for categorizing forms of forest carbon offsetting implementation, describing what initiatives have attempted to do in the field and a framework to assess how have accountability relations have shaped the resulting outcomes.

2. Valores socioecológico de servicios ecosistémicos y potencial del mercado de carbono en las turberas amazónicas para el desarrollo sostenible de comunidades indígenas en el departamento de Ucayali

Andrea Irene Bosmediano Oliveira, Instituto de Estudios Peruanos-EIP y Universidad Nacional de la Amazonia Peruana

Las comunidades indígenas cumplen un rol importante en la conservación de los ecosistemas amazónicos en especial de los ecosistemas de turberas (Humedales ácidos con acumulación de materia orgánica y rica en carbono), comúnmente olvidados en la lucha para un desarrollo sostenible en la Amazonia. Este estudio analiza el valor socioecológico de los servicios ecosistémicos provisto por turberas, explorando el vínculo entre el conocimiento comunitario del potencial de los recursos y el valor económico del stock de carbono. Nuestras estimaciones ecológicas y económicas muestran un stock de 248.8 - 1530.6 tC/ha en las áreas de turberas, valorizados potencialmente en 3 - 7 USD / tC/ha aproximadamente.

Socialmente, los comuneros destacaron la importancia de promoverla participación activa de la juventud en actividades que amplíen los alcances y oportunidades a través de mecanismos de empoderamiento del conocimiento local. El 100% de la población encuestada demostraron entusiasmo en trabajar en gestión ambiental, vinculando la conservación con el desarrollo económico de manera responsable y equitativa en las turberas – un ecosistema poco entendido y con escasa investigación académica, para lograr un desarrollo sostenible y un futuro anhelado. Por ende, se plantea una propuesta como estrategia de desarrollo que se centra en los pueblos indígenas, resaltando la imprescindible necesidad de preservar y conservar las turberas como ecosistemas cruciales, ya que el carbono que se almacena en estos suelos debe ser consideradas e incorporadas en la contabilidad de emisiones como fuente fundamental de créditos de carbono e integrarlas al mercado de carbono, de manera inclusiva a las comunidades.

3. Embeddedness of PES: The case study of Peru's Programa Bosques in the Ampiyacu-Apayacu river basin

Liliana Lozano KU Leuven & Deborah Delgado Pugley, Pontificia Universidad Católica del Perú

Payment for Ecosystem Services (PES) schemes are among the most commonly used contemporary policy tools to tackle climate mitigation in forested tropical countries and have been implemented in a wide range of countries. However, PES conceptualization has been harshly criticized due to its simplistic view. Contemporary literature has analyzed the disconnection of PES schemes from local power dynamics and the primacy of the state policy project over indigenous governance initiatives, e.g. through the use of economic incentives. In this paper, we examine the socio-political, socio-cultural, and historical dynamics in the implementation of Peru's state-led incentive-based PES program, Programa Bosques, in the Ampiyacu river basin (ARB) located in the north of Peru. We claim that PES policy translation into local implementation is by nature multi-level, political, and culturally embedded, being shaped by global-local political economies and socio-institutional and cultural dynamics. We provide evidence on how PES intersects with pre-existing conditions (e.g. local power dynamics, modes of coordination, development pathways). More specifically, pre-existing political, economic, and social conditions are examined in the ARB for their impact on current payment distribution. The study takes a qualitative case study approach with semi-structured in-depth interviews with local, provincial, and national respondents, extensive fieldwork, and document analysis. We found that the way PES has been designed and implemented, has disempowered indigenous governance systems in the ARB.

Panel 29: ¿Reparaciones y remediaciones? El caso Cuninico

Este panel explora la trayectoria del movimiento cucama y sus aliados en la defensa de sus derechos y la reparación del daño sufrido a partir de derrames de petróleo ocurridos en sus ríos y tierras ancestrales. Ofrece una mirada propia, de sus aliados en el mundo legal, y en la valoración económica.

1. La radio Ucamara y el río Marañón

Marilez Tello Imaina, Radio Ucamara

2. Lecciones de la judicialización del caso Cuninico

Juan Carlos Ruiz Molleda, Instituto de Defensa Legal

3. Reconocer el daño: Una valoración económica del derrame de petróleo en las comunidades nativas de Cuninico, San Francisco, Nueva Santa Rosa y Nueva Esperanza

Kelly Alfaro, Universidad Nacional de Ingeniería

La Valoración Económica por el derrame de petróleo en Cuninico es parte de la lucha de las Comunidades Nativas para que se reconozca en términos económicos (y por ello, limitados) los efectos de la contaminación en su bienestar. El estudio fue participativo, colaborativo y muestra en términos comparables y cuantificables el piso mínimo de lo que ha supuesto este impacto ambiental en su vida cotidiana. Así mismo, es una herramienta que utilizan los pueblos indígenas en el proceso judicial para una reparación socioeconómica, que es solo un componente que no agota los impactos culturales, ecosistémicos y en su buen vivir.

Parallel session 3

Time: 16.30-18.00

Panel 8: Land Grabbing and Dispossession

Juan Diego Ayala/ University of Bergen

1. Biodiversity conservation? The case of Visis Cabá

Gina D'Alesandro, Central European University (CEU)

This article draws upon the different 'regimes of rationality' (Collins et al. 2021) that undergird different and divergent understandings of biodiversity conservation design to interpret and analyze the Biosphere Reserve Visis Cabá in the Ixil Region of Iximulew. From a pattern of further entrenching inequalities that have existed since colonial arrivals, I draw the example of the Visis Caba Biosphere Reserve, a protected area model designed from the top down to show how conservation participates in and legitimates a necropolitics by disassembly. Dispossessing local Indigenous Peoples of their ancestral territories, distributing out 'protected natures' through government-mediated private and corporate concessions, and eventually de-bio-ing the 'biosphere' by way of instituting the patriarchal-colonial modernity's signature logic to order a 'rush to the bottom' via hierarchies of inequality, I demonstrate how models that disassemble Indigenous communal systems by State and International characters re-design the landscape and recategorize it according to anthropocentric frames that do not favor biodiversity's conservation. Understanding how through biodiversity conservation schemes space is made and remade for different biotic or abiotic audiences, this political ecology with decolonial and multispecies feminist frame critiques the state-designed protected area model from the bottom up, as seen with the Maya Ixil and global land defenders/water protectors.

2. Colonialidad, extractivismo y resistencia en la Amazonía peruana

Susan Carol, Universidad Nacional Mayor de San Marcos

Los territorios de lo que hoy conocemos como América Latina y el Caribe fueron atravesados por violentos procesos de colonización que instalaron estructuras de poder a nivel político, económico, social y cultural, las cuales generaron relaciones profundamente asimétricas. Años después, con los procesos independentistas, abolicionistas y la conformación de los Estados-nación, lejos de superar aquellas estructuras, estas se camuflaron y transformaron en estrategias, discursos y prácticas que han seguido reproduciendo la lógica colonial. Este ensayo tiene como objetivo analizar cómo la colonialidad continúa operando a través del extractivismo y, cómo, frente a sus impactos, los pueblos originarios despliegan procesos de resistencia para la defensa del territorio y la vida.

Metodológicamente, se realizó el análisis bibliográfico y documental de las propuestas teóricas y conceptuales sobre colonialidad y extractivismo desde el pensamiento crítico latinoamericano y caribeño, y del caso de contaminación petrolera en los territorios donde funcionan el lote 192 (antes 1AB) y el lote 8, ubicados al norte de la Amazonía peruana. A partir de este análisis, se comparten reflexiones finales.

3. Territorialization, 'Invisible' and 'failed' land grabs, and the production of frontiers: the case of the Dry Chaco, Argentina

Juan Diego Ayala, University of Bergen

Territorialization and frontier production are fundamental processes that drive social and spatial transformations by enforcing new (or disrupting old) forms of control over and access to land, frequently resulting in social and environmental conflicts. Land grabbing emerges often as a common outcome from these territorial tensions, usually to the detriment of the relatively marginalized. Throughout both the colonial and post-colonial periods, Argentina has produced several political forests, including the Chaco Forest – a unique array of dry and semi-dry ecosystems with high carbon storage capacity – through different iterations of both processes. More recently, the Chaco Forest is threatened by ‘invisible’, subtle and ‘failed’ (initiated but faltering or abandoned) land acquisitions that expand the agricultural commodity frontier (flex crops and cattle) into previously unexploited landscapes, producing high rates of deforestation and land degradation, and causing conflicts with peasant and indigenous communities. We argue that both these ‘invisible’ and ‘failed’ land acquisitions reflect the early territorialization of Chaco as a resource-rich terra nullius – an unproductive, vacant, or ‘unowned’ land. In tandem with narratives of development and conservation, these processes have resulted in the privatization of approximately 90% of Chaco's land, leaving local inhabitants (and the forest) in vulnerable conditions, dispossessed from the land, disrupting livelihoods, and even creating dependency of communities as cheap labor for the farming industry, subject to the caprice of private actors. In general, the case of the Chaco Forest requires taking both ‘invisible’ and ‘failed’ or non-operational land acquisitions seriously as a form of internal territorialization, a situation that can generate a slow but intractable wave of social and environmental degradation. Not least, Argentina's recent political turn towards libertarianism underscores how the promotion of agrarian extractivism (and potentially biofuel and biomass production) as a panacea for national development puts these ‘vacant’ lands on the spot once again. Keywords: territorialization, frontiers, land grabbing, failed land grabs, Chaco.

Panel 10: Conservation, Knowledge and Power Dynamics

Eduardo Romero Dianderas, University of Southern California

1. The political ecology of forest conservation payments in Peru: Risks or rewards for communities?

Lauren Cooper, Michigan State University

Peru holds the second largest share of Amazon Forest – locally and globally important for biodiversity, ecosystem services, and climate regulation. As part of an ambitious conservation program to conserve 79% of its tropical forests (54 of

68 million hectares), the Ministry of the Environment (MINAM) offers a voluntary incentive mechanism to Indigenous communities that protect enrolled forests, called Conditional Direct Transfers. Considering the persistent pressure anticipated on Amazonian forests, we ask: What are the current strengths and weaknesses of the programming in terms of power, social structures, livelihoods, and conservation propensity? How can the mechanism be improved to support long-term conservation and development objectives? We utilize a political ecology framework to explore how power dynamics, development needs, and plural values for nature and livelihoods influence program results. We identify core challenges as capacity limitation, lack of cultural sensitivity, and reliance on narrow economic indicators that exclude other aspects of well-being. We argue that a systematic assessment of the following themes – governance, economics, engagement, and social inclusion – can provide an improved foundation for design, implementation, and monitoring. Our results include an overview of generalizable solutions to key challenges and offers best practices for those implementing this type of programming.

2. Have ‘life plans’ delivered on their transformative aspirations for Indigenous empowerment through conservation? Evidence from four watersheds in the Peruvian Amazon

Ashwin Ravikumar, Amherst College

This paper presents the first comparative empirical study on the implementation of "life plans" in the Amazon region. Life plans are tools aimed at advancing Indigenous empowerment, conservation efforts, and rural development objectives. Rooted in the transformative planning traditions originating in the 1970s, Indigenous organizations and conservation non-profits have championed life plans as alternatives to conventional development strategies that can promote ecosystem health and human well-being rather than narrowly emphasizing incomes and economic growth. Focusing on the Peruvian Amazon, this study explores how life plans have worked in practice. Despite the substantial impact of these plans on the globally significant ecosystems of the region, their effects have not been subjected to rigorous study until now. Drawing on data from 120 semi-structured interviews and 285 focus group participants across twelve Indigenous communities spanning four diverse watersheds, this paper investigates the extent to which life plans have facilitated transformative changes. We show that connections to broader social movements are vital in ensuring that life plans do not inadvertently reinforce existing political and economic structures. The study reveals that while life plans have enhanced collaborative conservation efforts in pre-established co-management structures, they have not fundamentally transformed historically strained relationships between communities and environmental agencies. Moreover, our results indicate that communities struggle to leverage state resources through life plans without robust advocacy institutions. Despite not directly altering rural power dynamics, life plans have, in certain instances, enabled communities to articulate visions of a future that are less extractive and more ecologically sustainable. We urge international climate justice movements, political ecologists including degrowth

scholars, and planners to study and critically support life plans and Indigenous institutions advocating for them. Such support is essential for the protection of tropical forests and the well-being of the communities safeguarding these vital ecosystems.

3. Research at the interface of indigenous and western science: Creating: piloting an ‘integral intercultural’ methodology “Non Oñamboan Joi” for critical socio-environmental and development issues in the Amazon

Aoife Bennett, Instituto de Estudios Peruanos and Oxford University

There has been some success by indigenous researchers to gain sovereignty in the Global scientific arena, challenging institutional and intellectual Western hegemony. However, colonial narratives still prevail as Western academic knowledge systems are often deemed “science” (robust, modern), whilst indigenous science is usually denominated “traditional knowledge” (oral knowledges of the past passed down generations). This representation of knowledge has colonial foundations and is also false. This paper argues that dividing knowledge systems in this way creates barriers to the generation of high-quality robust, resilient, ethical and reciprocal research that could otherwise be useful to people and nature. We challenge this through our “research at the interface” in the context of the Peruvian Amazon. We present a novel and innovative intercultural methodology, which interweaves indigenous intellectual and cultural methods with Western social science and remote sensing mapping methods. The fieldwork applied our new method in communities to answer questions about Violence, Nature, Deforestation and The Future the community wants. We argue that intercultural research must be based on reciprocity, respect and appropriate time invested. Our methodology is robust and repeatable, as long as it is methodologically adapted by, and the field-research is led by an indigenous person from the study area.

4. The politics of Indigenous territorial georeferentiation in contemporary Peruvian Amazonia

Eduardo Romero Dianderas, University of Southern California

The absence of reliable state-sanctioned spatial information about Indigenous territories has historically facilitated processes of violent territorial dispossession against Indigenous peoples in Peruvian Amazonia. But far from being mere spectators of such enduring state disinterest in securing the integrity of their territories, Indigenous peoples have persistently politicized the production of spatial information by pursuing their own initiatives of territorial georeferentiation. This presentation examines the link between anti-Indigenous violence and the absence of georeferenced Indigenous territories in Peruvian Amazonia, as well as the various ways in which Indigenous peoples have politicized the demarcation, georeferentiation and legal recognition of their territories over the last half a century. I first examine how Indigenous territorialities in Peru came to be gradually understood as bounded territorial entities that could be spatially demarcated as polygonal areas in the tropical

rainforest. I then show how the vagueness of state records about such polygonal areas has historically facilitated the expansion of many extractivist activities, including illegal gold mining, logging, oil, and more recently, coca cultivation. Finally, I show how Indigenous peoples have responded to such reality by politically engaging with the technical production of spatial information about their territories, and how climate change politics opens an ambiguous space of challenges and opportunities for Indigenous territorial defense today.

Panel 21: Nuevas miradas al extractivismo minero en el Perú II

Maritza Paredes, Pontificia Universidad Católica del Perú - trAndeS

Los procesos de expansión extractiva suponen transformaciones institucionales que redefinen las relaciones sociales a distintas escalas y sentidos. Por un lado, los mecanismos de gobernanza que buscan formalizar relaciones de poder entre actores públicos y privados a nivel local, regional, nacional e internacional. Por otro lado, las dinámicas cotidianas que exceden o hibridan dichos marcos formales. Combinadas, estas cuestiones han moldeado la forma en que se despliegan los conflictos socioecológicos que cuestionan y resisten diversas formas de afectación, así como a los diversos procesos de adscripción o negociación con las iniciativas mineras. En este panel se discuten las institucionalidades que se han producido a lo largo de la historia reciente en torno a la minería y otras actividades extractivas en el Perú, así como sus efectos en la producción del territorio (territorios extractivos, espacios en disputa, etc). Se busca visibilizar los diferentes intereses y relaciones de poder en juego, así como las escalas en las que estas se despliegan. Las ponencias presentadas aportan múltiples miradas para pensar la dinámica institucional del extractivismo en el Perú, como la producción de la naturaleza, la disputa por las políticas públicas, y la política de la compensación monetaria.

1. Transformaciones territoriales y booms económicos. La construcción de “naturalezas extractivas” en la agroexportación y minería en el sur del Perú

Diego Geng Pontificia, Universidad Católica del Perú - trAndeS

El estado peruano se ha caracterizado por brindar condiciones favorables a industrias extractivas. En el sur, la agroexportación y la minería se convirtieron en actividades económicas importantes para el crecimiento del PBI, pero con grandes impactos socio-ecológicos. En Ica, el boom del algodón en el siglo XX y el de los productos no tradicionales en el XXI aumentaron el flujo de capital a la provincia, pero produjeron procesos de acumulación (tierra y agua) y degradación ambiental. En Tacna, la minería de cobre ha aportado a la economía nacional, pero

con afectaciones a ecosistemas hídricos y a la economía campesina. El estado brindó las condiciones institucionales para que ambas industrias extractivas transformaran el territorio según sus necesidades de recursos, produciendo “naturalezas extractivas”, es decir, una reorganización de los ecosistemas que articula material y discursivamente espacios de aprovechamiento de los recursos y espacios de exposición a la degradación ambiental. A partir de un enfoque de ecología política y de métodos etnográficos, este trabajo argumenta que la producción de naturalezas extractivas muestra cómo un estado débil como el peruano encuentra fortalezas en colaboraciones con actores económicos fuertes y cómo las relaciones de poder estructuran y jerarquizan ecosistemas y sujetos.

2. Avances y límites de la regulación medioambiental en el sector minero peruano

Anna Preiser, Universität Wien

Desde los 1990, la minería se ha extendido en Perú. Al mismo tiempo, las regulaciones medioambientales han mejorado. Sin embargo, el número de conflictos socioecológicos ha aumentado; una crítica central siendo su impacto ambiental negativo. Esto se refleja también en el temor de la población de Valle de Tambo, Arequipa -una de las regiones agrarias más importantes de Perú- ante la extracción de cobre prevista en las minas Tía María y La Tapada. Tras la concesión de la licencia de construcción de la infraestructura en 2019, la población protestó y bloqueó las calles durante semanas, creando así presión política para proteger su agricultura, un medio ambiente sano y la seguridad alimentaria, también para las generaciones futuras. Las críticas sobre el proyecto y la aprobación de la segunda Evaluación de Impacto Ambiental ya han provocado protestas en años anteriores, y 8 muertes. En este trabajo, por un lado, esbozaré cómo se ha desarrollado la regulación ambiental dentro del sector minero peruano y analizaré qué ha motivado su surgimiento y desarrollo. Por otro lado, exploraré las contradicciones y conflictos que surgen en este campo, enfatizando las experiencias en el Valle de Tambo, para eventualmente detectar sus límites sociales, ecológicos, económicos y democráticos.

3. Reclamos contrapuestos, compensaciones monetarias e institucionalidades. La negociación entre minería transnacional y minería desde la comunidad en los Andes surperuanos

Esteban Escalante, Pontificia Universidad Católica del Perú - trAndeS

Esta ponencia analiza la dinámica política de ensamblaje y acceso a recursos minerales en un espacio comunal en los Andes peruanos. El caso a analizar es el del proyecto minero a gran escala “Constancia”, el cual se viene implementando en la provincia surandina de Chumbivilcas desde 2011. En particular se analiza uno de sus recientes intentos de expansión con fines extractivos, el cual tiene como objetivo ocupar un sector de una de las comunidades con las que ya se tenía previos acuerdos de convivencia basados en compensatorias monetarias. Sin

embargo, dicho sector ya se encontraba en explotación a pequeña y mediana escala por parte de mineros de la misma comunidad. Situándonos en el contexto de reformas neoliberales sobre tierras comunales y promoción y regulación minera, esta ponencia analiza el encuentro, negociación y conflicto entre distintos reclamos de acceso a recursos minerales (y a sus beneficios) en esta comunidad, a contraluz de las institucionalidades en las que se insertan y de los haces de poder que les respaldan. Se argumentará que la consolidación local de formas de acceso a estos recursos se sustentarán en prácticas de legitimación institucional a la vez que en esquemas de gobernanza basados en compensaciones monetarias.

4. The Andean zinc rush: Green extractivism and climate vulnerabilities in the Peruvian highland waterscapes

Anna Heikkinen, University of Helsinki

Zinc is becoming an essential green mineral as it is increasingly required for manufacturing of low-carbon technology. This demand has been promoted by the Global North led green policies to mitigate impacts of climate change. However, at the same time expanding zinc mining risks further entrenching existing climate-related vulnerabilities in fragile socio-ecological environments such as the Peruvian highlands. This paper analyses the linkages between the accelerated green extractivism of zinc and experienced water-related climate vulnerabilities in the Cunas watershed in the Central highlands of Peru. The analysis focuses on recently (re)opened Azulcocha zinc mine in the Cunas highlands, and its socio-ecological effects on the local waterscapes amidst climate change. The analysis draws on political ecology of green extractivism and vulnerability to disentangle the multi-scalar power dynamics embedded in the global climate agenda, green extractivism and (re)production of climate-related vulnerabilities in the expanding resource frontiers. Using ethnographic-oriented methods, the study explores the differentiated vulnerabilities the Andean residents face in front of accelerating climate change and extractivism. The study shows the urgent need to rethink the global climate proposals in a way that they do not deepen climate crisis in already marginalized waterscapes in the Andes and elsewhere in the Global South.

Panel 22: Más de 20 años construyendo Ecología Política Latinoamericana: una mirada desde el Grupo de Trabajo de Ecologías Políticas de CLACSO

Raquel Neyra, Universidad Nacional Agraria La Molina

Grettel Navas, Facultad de Gobierno, Universidad de Chile

Lucrecia Wagner, Consejo Nacional de Investigaciones Científicas y Técnicas-CONICET de Argentina

El Grupo de Trabajo de Ecologías Políticas desde el Sur/Abya Yala (CLACSO) viene, desde el año 2000, construyendo un campo de conocimiento teórico-práctico a partir del diálogo de saberes entre académicos e investigadores de diversas disciplinas y situados en distintos países de Centroamérica, el Caribe y Sudamérica, y una diversidad de comunidades que defienden sus medios y modos de vida, ante el avance de proyectos de mercantilización, privatización y cercamiento capitalista.

En este contexto, la ecología política latinoamericana se ha convertido en un terreno de pensamiento propio de relevancia académica e internacional. Se trata de un campo de análisis, crítica y enunciación plural, que se construye a partir de la conformación de redes académicas latinoamericanas, ubicadas en relación de continuidad con las tradiciones regionales de pensamiento crítico, ambiental, indigenista, feminista, post colonial y anti-capitalista.

Una de sus características fundantes es la relación activa, de permanente intercambio y retroalimentación, con los movimientos y luchas que protagonizan conflictos en diferentes escalas y circunstancias, recogiendo las críticas a los modelos de desarrollo de vigencia hegemónica y delineando con ellos otros futuros posibles.

En este panel realizaremos un balance de estos más de 20 años de nuestro grupo, el creciente interés que despierta en académicxs de la región, nuestras líneas de investigación, aportes metodológicos, y los desafíos de investigar y trabajar conjuntamente con nuestras comunidades, en tiempos de avances de los extremismos y de las múltiples violencias que genera la constante expansión de las fronteras del extractivismo y la acumulación capitalista.

Algunas de las preguntas que guiarán el panel son: ¿Qué es y quiénes formamos el GT-Ecología Política? ¿Qué entendemos por Ecología Política Latinoamericana? ¿Cuáles son sus principales áreas de estudio? ¿Cómo se diferencia o cuáles son las similitudes con otras Ecologías Políticas? ¿Qué metodologías son pertinentes para “hacer” Ecología Política?

Panel 13: Reconstituyendo las naciones indígenas: Recuperar el pasado con estructuras que permitan pensar un futuro común

Vladimir Pinto Marco / Amazon Watch & Eduardo Pichilingue/ Director de Pachamama Alliance

Panel de diálogo sobre Gobiernos Territoriales Autónomos en el Perú

1. Antecedentes de los Gobiernos Territoriales: Historia/ Prioridades/ Hitos principales (TBC)

Wrays Perez, Primer Pamuk del Gobierno territorial Autónomo de la Nacion Wampis/ Coordinador Territorial de la Alianza Cuencas Sagradas

2. Las Autonomías Indígenas como proyecto de Vida frente al Extractivismo: Retos y estrategias

Shapiom Noningo, Secretario Técnico del Gobierno Territorial Autónomo de la Nación Wampis

3. El reto de construir los Gobiernos Territoriales en contextos del patriarcalismo

Olivia Bisa, Presidenta del Gobierno Territorial Autónomo de la Nación Chapra

11
JUNE



Parallel session 4

Time: 8.00-9.30

Hybrid Panel LU315: Diverse Ways of Knowing the Climate: Towards Epistemic Climate Justice

Johanna Tunn, University of Hamburg & Juliane Schumacher, Leibniz-Zentrum Moderner Orient Berlin – hybrid from Lund

Climate knowledge – knowledge on the actual and predicted effects of global warming, on the causes and responsibilities for climate change and on transformation pathways – strongly influences climate politics. Reliable climate knowledge plays a crucial role for mitigation and adaptation strategies, and it builds the basis for climate activism, contestations of existing socio-economic structures and claims for climate justice. The dominant mode of climate knowledge production, however, has for the most part neglected issues of epistemic justice and ways of knowing beyond the scientific tradition of the West. Most climate knowledge is produced in narrow technocratic and managerial settings (Knox-Hayes and Hayes 2016), excluding Global South scholars (Tandon 2021) and obfuscating power dynamics and colonial histories (Álvarez and Coolsaet 2020). Based on the premise that diverse ways of knowing and knowledge-making are crucial for climate justice, this session seeks to critically evaluate current forms of climate knowledge production and to advance the debate on more diverse, inclusive and decolonial practices.

1. A loss of climate justice? Competing discourses of climate justice in the operationalization of the Loss and Damage Fund

Marie Fischer, Universität Augsburg; Angela Oels, Universität Augsburg & Rasmus Noeske, Universität Augsburg – hybrid from Lund

‘How can we explain the speedy establishment of the Loss & Damage (L&D) fund within only 14 months from a discourse perspective? We study the power-knowledge-dynamics in the negotiations about financing Loss & Damage and trace competing understandings of climate justice. From a Foucauldian discourse perspective, we ask: How have competing discourses of climate justice converged to enable the L&D fund’s operationalization? We study the wording of the decision text before the background of a comprehensive discourse analysis. The empirical data for our discourse analysis stems from transcripts of video recordings of five meetings of the Transitional Committee charged with producing a decision text for COP28. In addition, expert interviews were carried out to understand their perspective on the final decision text. We trace whose understandings of climate justice were re-iterated or lost in the negotiations. We explore how competing understandings of climate justice are related to conflicting notions of vulnerability and responsibility. We show that the final decision text on the L&D fund and funding arrangements reduces the possibility space for compensatory justice. Our research findings demonstrate a shift towards an increasingly capacity-based understanding of climate justice in the climate regime.

2. Embodying and resisting urban heat injustice: migrants' vulnerabilities and grassroots adaptations in el Raval, Barcelona

Panagiota Kotsila, Institute of Environmental Science and Technology, Universitat Autònoma de Barcelona (ICTA-UAB); Valeria Cuenca; Manuel Franco; Lourenço Melo & Sam Pickard – hybrid from Lund

Heat is becoming a central health concern for many European cities whose efforts for adaptation tend to reproduce inequities, sidelining the needs and concerns of those mostly affected. Applying Photovoice participatory photography and in-depth interviews in the central neighborhood of El Raval, in Barcelona, Spain, and through a feminist approach that centers the everyday embodied knowledges of racialized migrant residents, we show how heat vulnerabilities are deeply intersectional. We find labor and housing precarity as well as the limited accessibility to public spaces of heat relief, as principal factors shaping urban heat inequities, which for Majority World migrants are not only driven by the effects of neoliberal urbanism and class-based inequalities, but also the institutionalized discrimination and racism that these groups experience in European cities. In response, we see self-organized spaces and community networks of solidarity emerging as social infrastructures of care conducive to urban climate justice. We thus argue for an urgent redefining of adaptation as a critical metaphor for change, which must address the underlying drivers of injustice that inform it.

3. Discursive Contestations in Political and Local Community Narratives on Coal Phase-Down and Clean Energy Adoption in Zimbabwe

Achieford Mhondera, University of Zimbabwe – hybrid from Dodoma

Discourses on energy transitions become a vital battleground in the Global South. This complexity is particularly pronounced in Zimbabwe, where coal remains a significant component of the country's energy production. To navigate the intricacies and dynamics of energy transition processes, it is essential to examine how various stakeholders construct narratives around the phase-down of coal and the adoption of alternative energy sources. This paper employs a qualitative methodology to uncover the diverse and often marginalized perspectives within political and community narratives. It emphasizes the potential of subaltern knowledge to shape alternative discourses that challenge dominant narratives perpetuated by powerful actors in the international energy sector. The study compares political narratives on coal phase-down and clean energy adoption with the narratives of local leaders in the coal-dominant regions of Hwange and Binga in northwestern Zimbabwe. The findings reveal a complex interplay of power dynamics and contestations within the coal phase-down and clean energy adoption narratives. Subaltern knowledge emerges as a crucial force in destabilizing hegemonic discourses, promoting inclusivity, and advocating for a

just energy transition. Local communities, often marginalized in decision-making processes, possess valuable knowledge and perspectives that challenge dominant narratives and offer alternative pathways to sustainable energy transition in Zimbabwe.

4. The expert epistemology of climate finance: re-visiting the depoliticisation critique

Jonathan Barnes, University College London – hybrid from Lund

The response to climate change is orchestrated by international organisations, reflecting the shared, global nature of the issue and requirement of a collaborative response. There is an established critique that these institutions are depoliticised (Louis & Maertens, 2021) – where institutions, policies, discourses foreclose or discourage participation in the political sphere. This entrenches hegemonic global minority knowledge at the centre of the climate response. This paper explores the downstream effects of this. When it intersects with national planning. I nuance the concept of depoliticisation, drawing on the South African experience with the Green Climate Fund. I argue that there is an urgency framing, underlaid by scientific and financial rationales, which is willingly enacted by domestic actors. This limits the scope and participation in climate finance, empowering unevenly, rather than voiding politics. This is demonstrated by bringing together the depoliticisation literature with civic epistemology, to clarify how the epistemic geography of climate change in South Africa formulates, contests and deploys knowledge. Certain technical knowledges are privileged, foreclosing political contestation. Equally, there is re-politicisation within the limits of urgency. Other actors dispute or reject the frame, which de-legitimises climate finance. This resistance is missed in depoliticisation literature but made visible using civic epistemology.

5. Islanding as reimagining: how oceanic fiction challenges dominant narratives of climate doom

Charlotte Weatherill, Open University – hybrid from Lund

Fiction by European artists has long romanticised and sexualised the islands and people of the Pacific, the colonial gaze coding islanders as “exotic, malleable and, most of all, dispensable” (Teaiwa, 1994). This romanticisation is reproduced in climate narratives of the ‘sinking island paradise’, where islanders become the perfect charismatic victims of rising seas (Weatherill 2022). Against and despite these narratives, Pacific authors / scholars / poets have created their own fictions and narratives, of survival and resistance. This paper argues that locating Oceanic counternarratives in fiction and poetry as well as activism and scholarship reflects the power of storytelling in politics. Starting from the argument that climate politics is all based upon imaginaries of future worlds, I argue that looking beyond

the stories being told in the centres of colonial power is of fundamental importance for challenging the dominant narratives of climate doom and sacrifice.

6. Steward or spectacle? Indigenous knowledge, nature-based tourism and climate change

Stasja Koot, Gijsbert Hoogendoorn, Moses IlKumûb and Raki Ap from Wageningen University and University of Johannesburg – hybrid from Lund

Indigenous peoples are often presented in a spectacular way as ‘stewards of nature and of the climate’ from whom outsiders can learn how to live sustainably. This image has especially been promoted in nature-based tourism. Based on ethnographic research among the San of southern Africa and an analysis of the 30x30 project—in which 30% of the Earth should be preserved for biodiversity conservation by 2030—we show that indigenous peoples and their ecological knowledge are positioned to further elitist conservation agendas based on a neoliberal discourse promoting economic growth through global nature-based tourism. We address two important contradictions: first, while indigenous peoples are presented as knowledgeable stewards of the climate, they are among the least powerful to address climate change. Second, many institutions using this image simultaneously promote nature-based tourism, often including imageries of ‘authentic’ indigenous peoples. Most nature-based tourism, however, remains a strong contributor to climate change because of the high levels of consumption included in tourism, including aviation. Based on these two contradictions, we argue that the position and knowledge of indigenous peoples in the climate debate is merely a new step towards spectacularisation derived from their colonially built-up image as stewards of nature.

Hybrid panel D042: The lives, afterlives, and resurgence of nature-based solutions

Adeniyi Asiyebi, University of British Columbia Okanagan – hybrid from Dodoma

“Nature-based solutions’, particularly tropical forest conservation linked to carbon offsetting, have become a leading policy intervention for climate-change mitigation. From the global scale to the local and back again, the trajectory of land-based carbon offsetting has been uneven and complex. Some projects under the rubric of REDD+ exist mainly on paper, with few ground-level changes in how land and resources are demarcated, valued, and used. Others have recruited land users into new livelihood or conservation-related activities (Huff, 2023; Kansanga and Luginaah, 2019). Some have entailed increased control by central governments or have engendered or empowered local organizations and alliances

among state and non-state actors (Astuti and McGregor, 2015a, 2015b; Kashwan 2015; Setyowati, 2020). Many projects that prioritize carbon sequestration have curtailed resource access by local communities; more than a few have involved violence and dispossession, though the type of local impacts depends on the nature of the domestic political economy (Kashwan 2017; Milne et al., 2018). Even abandoned projects have afterlives that manifest as problematic consequences for local communities, redirecting of state institutions and resources, continuing emission-reduction claims, and greenwashing of extractive industries along the commodity frontiers of the global South).

Political ecologists have been investigating these projects for some time (Cavanagh and Benjaminsen, 2015; Chomba et al., 2016; Fletcher et al., 2017; Lund et al. 2017; Lund and Asiyambi, 2020; Leach and Scoones, 2013; McAfee, 2015). Recent quantitative evidence from conservation scientists vindicates what political ecologists have been arguing: that the climate benefits of most land-based carbon-sequestration projects are greatly exaggerated or nonexistent (Haya et al. 2023). Amplified by press accounts of deception, conflicts of interests, and human rights abuses in forest-carbon projects, these revelations have left nature-based offsetting in disrepute. Many NGOs, academics, and peasant and Indigenous peoples organizations have denounced offsetting. Corporations, wary of bad publicity or legal liabilities, held back from buying “nature-based” carbon credits in 2023, sending traded offset volume tumbling in the voluntary carbon market. Yet forest-carbon offsetting appears to be resurging as states and nonstate actors jostle for net-zero carbon credibility, and as the offsetting of development impact becomes entrenched. Alliances of financiers and conservation organizations hope to rescue the tottering voluntary carbon market by reforming offset certification standards and weeding out “junk” carbon commodities. State actors such as the UAE traverse Africa securing carbon rights on large swaths of territory. Cash-strapped global-South governments seek their share of the promised multi-billion dollar carbon credit trade. The practices and logics of carbon offsetting find renewed application in the trading of biodiversity credits. Emissions-trading interests seek to expand transnational offset trading as a UN-sanctioned climate strategy, even if governments are at loggerheads over rules for this under Article 6.4 of the Paris Climate Agreement. In this panel, we bring together empirical and theoretical contributions that present local, national, international, or comparative analyses to advance the debates about the political economy and political ecology of nature-based climate interventions.

1. The (In)visible Hands of Carbon Markets. The Political Economy of Regulating Carbon Markets in Brazil

Claudia Horn, Brandeis University – hybrid from Lima

Carbon offset markets and Payments for ecosystem services (PES) continue to rise as Global South countries like Brazil regulate them at greater scales, despite

the technical and human rights issues critics continue to raise. Political ecology critiques emphasize that market mechanisms displace the burden of climate mitigation to Global South countries, increasing and greenwashing rather than curbing big polluters' gains. They focus on project-level resistance to nature commodification but less on the politics of regulating national carbon markets. This study uses the lens of environmental justice and critical state literature to investigate the extent to which Brazil's national legislation incorporates collective socioenvironmental demands or reproduces the dominance of polluting sectors. When carbon offsets emerged in the 2000s, Brazil's federal government and rural social movements opposed the mechanism, while Amazon state governors and conservation NGOs promoted it. Back then, PES seemed to primarily be directed towards local communities. In opposition to the right-wing anti-environmental backlash, political elites have now embraced market principles almost unequivocally as a "rational" alternative to populism. While Brazil's 2009 Climate Policy included a national carbon market, the latter was only approved in 2023. The mechanism excludes and, at the same time, benefits the agribusiness sector, which is responsible for three-quarters of the country's emissions. This study examines archival, interview, and media sources to understand the struggles around regulating the carbon market. It considers which interests dominate this process and to what extent marginalized rural actors engage in it to defend socioenvironmental justice demands.

2. Shifting forest governance regimes: India's "Green Credits" Programme and the birthing environmental markets

Vijay Kolinjivadi, Aditi Vajpeyi, Ritwick Ghosh & Manshi Asher, University of Antwerpen – hybrid from Lund

In October, 2023, the Government of India under Prime Minister Narendra Modi, launched the Green Credit Programme (GCP), which permits an environmentally damaging development activity to be canceled out by the purchase of a "Green Credit" – obtained by a private individual or corporation engaging in an environmentally "positive" action elsewhere around the country and across one of the eight sectors, ranging from tree plantation, water conservation, sustainable agriculture, air pollution reduction, mangrove restoration, and waste management. To understand the institutionalization of the GCP, we examine legal and policy documents, media sources and other archival information to situate the GCP within changing forest governance architecture in India. We look to understand the specific factors driving the program and how ideas of markets, private innovation, technological interfaces and scale feature in the narratives and institutionalization. The GCP contributes to increasing contestations over land and significant changes in forest governance institutions, namely the Forest (Conservation) Act 1980 and the 2006 Forest Rights Act. We argue that the GCP: a) introduces new language and private actors, complicating already existing burdens for communities demanding recognition of forest rights; b) has a tenuous ecological foundation, and c) contributes to a shrinking trend of democratic

governance spaces in India. We conclude that the GCP should be understood as part of a larger governance agenda to shift environmental and social concerns from the State's responsibility to its citizens to a lifestyle choice of private individuals, while also leveraging funding and rhetoric around nature-based solutions for domestic regulatory compliance and to show face in multilateral environmental arenas.

3. The quest for carbon in farmland: mapping the emerging market for soil carbon credits

Emma Johansson, Lund University – hybrid from Lund

Carbon sequestration in agriculture, or carbon farming, is increasingly portrayed as a core climate mitigation strategy. Therefore, a wide range of carbon farming initiatives have recently emerged, offering ways for companies to offset or inset their emissions through carbon credits generated by farmers and sold through voluntary carbon markets. We map and categorise the actors behind carbon farming initiatives and analyze discursive framings of carbon farming, the specific activities incentivized, as well as the terms and conditions of participation. We find that carbon farming currently engages a combination of well-established agribusinesses actors, newly established agri-tech, and actors with no prior link to agribusiness or agri-tech. The vast majority of initiatives target commercial crop farmers in the Americas and Europe. Carbon farming is predominantly framed as a win-win solution for sustainable agriculture and climate change mitigation, through the concept of 'regenerative agriculture'. In practice, initiatives fill this frame with varying, but generally limited, commitment to transform current farming systems. Based on our mapping and analysis of carbon farming initiatives, we outline what kind of farming that the market currently stimulates, and discuss the prospects for, and concerns about, making carbon farming a tool for climate change mitigation and sustainable agriculture. (for the panel on Political ecologies of carbon removal, net zero, and climate delay).

4. Political trees – the Great Green Wall and reforestation in Ethiopia

Detlef Müller-Mahn, University of Bonn – hybrid from Lund

The paper takes the pan-African Great Green Wall Initiative and reforestation in Ethiopia as examples to investigate the fabrication of green imaginaries in political discourse. In this context, the image of the tree is presented as epitome of desirable green futures – a world in harmony with nature. Yet, the reality of the Great Green Wall and tree planting campaigns in Ethiopia looks quite different. The positive image of the tree is strategically used to camouflage the negative consequences of tree planting, such as forced labour, dispossession, eviction, human-wildlife conflicts, and disturbed livelihoods. From the perspective of local communities, the „green“ future that is promised by these projects is not at all

desirable. Explaining this contradiction requires a closer look at the power of green imaginaries, and a critical review of what is meant by „desirable futures“: What makes these futures desirable, for whom? The paper presents findings of an ongoing collaborative research project in several countries of the Great Green Wall, with a focus on Ethiopia.

Hybrid Panel LI64: Decolonising the normative foundations for political ecology I

Ana Alicia Watson Jimenez, University of Calgary – hybrid from Lima

Political Ecology is undergoing a big revolution. It is meeting the claims of marginalized groups, along with its critique of the legacies of imperialism and colonialism, challenging an abstract and scientific approach to understand nature. The interminable debates about the nature and scope of environmental rights or the proper metric for a universal distributive justice seem increasingly parochial, privileged and unrepresentative of different environments and the normative contexts in which socio-ecological conflicts develop. Today's Intertwined crisis is asking for solutions beyond sociotechnical imaginaries and hegemonic human-nature relationships, yet decarbonization and biodiversity conservation remains deeply connected with colonial approaches and exclusionary strategies linked with capital accumulation even under the era of “inclusive sustainable development”. However, Indigenous, and local populations are resisting and fighting marginalization from different fronts and various strategies. Emphasizing the significance of decolonizing both researchers and the research process, in this session we question the sustainability of current narratives of decarbonization as well as the emerging regime of enclosure and coercive conservation model and uneven development interventions. By exploring the case studies, the aim of this session is to unpack the complex linkages between resource and territorial governance, grassroots identities, as well as between western and indigenous/marginalized epistemologies.

1. Unlocking the Potential of Seagrass Ecosystems Through Locally-led Valuation Approaches

Chloe King, University of Cambridge – hybrid from Lima

Blue carbon ecosystems, such as seagrass, mangroves, and tidal marshes capture and store high quantities of carbon dioxide. They also provide a range of other benefits to coastal communities by supporting fisheries, sheltering coastlines, and filtering water. Yet these ecosystems continue to be underfunded and insufficiently represented in marine management policy. Employing the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) value typology framework, the research take a political ecology

approach to exploring challenges and opportunities for valuing, financing, and managing seagrass ecosystem services through a systematic map of 56 studies and surveys and interviews with 84 conservation professionals. Results show that in both literature and in practice, monetary and biophysical ecosystem service (ES) value indicators are more prevalent than socio-cultural indicators; instrumental values prevail over intrinsic and relational values; and academic and anthropocentric knowledge systems and worldviews prevail over Indigenous, local, or ecocentric perspectives. The lack of diverse valuation approaches has led to an over-emphasis on carbon sequestration benefits, despite the infeasibility of carbon financing for small-scale seagrass projects. If seagrass conservation efforts are to succeed at scale, then a range of innovative valuation approaches will be necessary to address equity and justice concerns in enabling community-led initiatives.

2. Decarbonized and De-Commonised? Anticipating Unjust Transition in Western Rajasthan

Suraj Pratap Singh Bhati, Asmita Kabra and Budhaditya Das, Ambedkar University Delhi – hybrid from Lund

The Indian government has signaled an imminent shift towards renewable energy in the coming decades. The energy map of India is gradually expected to shift from coal in Eastern India towards wind and solar energy in Southern and Western India. In the coal regions of India, fossil fuel development ushered in industrialization, but also engendered widespread displacement, human rights violations and environmental destruction. This paper examines whether energy transition towards renewables carries risks of impending dispossession and injustices in these new energy frontier landscapes. The development of renewable energy in the Thar Desert area of Western Rajasthan is based on a perception of these lands as empty, barren or waste. This perception has a long history, whereby the colonial and postcolonial state justified projects of nation-building, development and improvement. Thus, the Thar region has been transformed through state projects like firing ranges, nuclear testing sites, canal systems and conservation areas. These have gradually transformed the livelihoods of the local agrarian and pastoral people, for whom the landscape carries deeply textured social, cultural and economic meanings. This paper seeks to explore the social justice implications of a newer form of green grabbing, deriving from climate change mitigation by using the region as 'green' energy hubs. Using a political ecology approach, this paper explores how establishment of solar and wind energy units has resulted in the transformation of the landscape in rural Jaisalmer. The entry of 'green' energy is creating newer configurations of social and environmental injustices through the grabbing of commons by state and corporate actors. Decarbonisation projects have begun to decommonise the landscape, and are destabilizing existing cultural norms and resource management practices governing these landscapes. In turn, communities are

responding through newer alliances and discursive tools to legitimize their prior claims on the commons.

3. Amidst Carbon Frontiers: Balancing Conservation and Social-Ecological Inequalities in Northern Kenya

Evelyne Atieno Owino - Bonn International Centre for Conflict Studies – hybrid from Lima

Despite the region's struggle with fragile ecosystems, ethno-political violence, and marginalisation, the emergence of carbon frontiers in Northern Kenya is significant for its development. These economic frontiers aim to combat climate change by promoting conservation and sustainable land use practices through carbon offset projects. Efforts to secure large areas for carbon sequestration can sometimes displace indigenous pastoral communities who rely on these resources for their livelihoods. This can result in the removal of traditional land rights, land use restrictions, and exacerbation of existing inequalities. These considerations raise concerns about the social and environmental consequences of external interventions. The study utilises a qualitative approach to incorporate indigenous perspectives and provide insight into the relationship between conservation efforts, dispossession of land and resources, inequalities, and their impact on socioeconomic vulnerabilities and violence among these communities. The aim is to provide essential knowledge for making informed policy decisions and ensuring that environmental initiatives do not perpetuate injustices as recognising indigenous perspectives in conservation efforts is essential for achieving the intended outcomes while mitigating unintended consequences.

4. Implementation of industrial ecology principles by manufacturing industries for a Circular Carbon Economy in Tanzania

Felichesmi S. Lyakurwa - Mzumbe University – hybrid from Dodoma

Manufacturing industries are the main polluters of environment with emission of Greenhouse Gases (GHGs) that contributes significantly to the global climate change. Studies revealed the main emitters of GHGs to be the construction, manufacturing, cement production, food and mobility industries which possess high concentration of people, and huge use of limited resources. These industries face a multitude of growing pressures from different stakeholders specially citizens, politicians, and the government who are primary drivers for the industry to improve its environmental performance. Many studies have established that industries facing pressures from stakeholders adopt a more comprehensive environmental management systems including industrial ecology. Hence, collaboration between the industry and primary stakeholders mainly government institutions is critical. It is the interest of this study to uncover several questions pertaining to the industrial sustainability like to what extent does the 4Rs

framework have been employed by manufacturing industries? What roles played by government institutions towards implementation of Carbon Circular Economy (CCE) principles? The study intends to: 1) determine the degree of implementation of the 4Rs framework for industrial sustainability, 2) establish drivers for implementation of CCE principles, and 3) examine governments' motivation on implementation of Carbon Circular Economy principles by industries in Tanzania.

Hybrid panel LU305: Infrastructure Sabotage as Future-Making I: De-/Constructive Infrastructure Sabotage

Theo Aalders, Bonn University – hybrid from Lund

This double panel invites interventions that engage with infrastructure sabotage on the assumption that it cannot be fully understood as a purely destructive practice directed against what the targeted infrastructure produces materially and symbolises immaterially. As infrastructure produces particular visions of the future, infrastructure sabotage is often implicitly understood as an un-making of that future. We therefore invite contributions that explore infrastructure sabotage as a form of future-making in its own right; not as something diametrically opposed to the construction of infrastructure, but rather as a strategy employed by marginalised groups that allows them to enter or alter the political arena in which infrastructure is negotiated. This can include cases around climate justice movements as discussed by e.g. Andreas Malm, but also more generally about infrastructure sabotage as a strategy of constructive destruction employed by marginalised people around the world and throughout history around topics relevant to political ecology. Potential questions may include: - What are the reasons for social movements to target infrastructure specifically? What are the characteristics of infrastructure that constitute it as an arena of political struggle? - What is the relation between infrastructure sabotage as a material and as an immaterial or discursive practice? Are acts of infrastructure sabotage merely symbolic, or do they have the potential to also directly create material change? - What kind of constructive futures do saboteurs and their supporters connected to the ostensibly destructive practices of infrastructure sabotage? - Under what circumstances does infrastructure sabotage contribute to constructive future-making practices? - What are lessons from historical examples of infrastructure sabotage from across the world? - What are the dangers of infrastructure sabotage as a political strategy, such as fetishization or negative public receptions?

1. Weapons of Resilience: Marginalized Voices and Everyday Sabotage in Climate Adaptation Strategies

Ana Maria Vargas Falla, Ebba Brink and Emily Boyd, Lund University – hybrid from Lund

This paper delves into the intricate ways in which residents of marginalized neighborhoods, specifically situated in the swamp of La Virgen in Cartagena, Colombia, employ everyday acts of sabotage as tools of resilience against exclusionary climate adaptation planning imposed upon them that translate into “protection for the rich, eviction for the poor”. Focusing on the residents' lived experiences, we explore how they strategically expand their neighborhoods by filling swampy land with discarded materials, connecting illegally their houses to electricity and water resources, and quietly subverting the official risk maps that designate their areas as high climate risk and "unadaptable" zones. Our study draws on extensive ethnographic observations, interviews, surveys, and focus groups conducted within the community. By engaging directly with the voices of the marginalized, we aim to provide a nuanced understanding of their acts of resistance and resilience in the face of environmental injustice. We argue that residents' sabotage of risk maps emerges not merely as an act of defiance but as a strategic response to navigate the challenges imposed by external climate adaptation policies. Through these narratives, we shed light on the often-overlooked agency of marginalized communities and challenge conventional notions of vulnerability. The paper contributes to the discourse on climate justice by highlighting the creativity and resourcefulness employed by these communities to confront and shape their own destinies within the context of climate change adaptation. In doing so, we advocate for a more inclusive and participatory approach to climate governance that respects and integrates the knowledge and strategies of those at the forefront of environmental challenges.

2. Breaking Infrastructure: Acts of Sabotage against Privatization in Colombia

Julián Gómez-Delgado, The New School for Social Research – hybrid from Lima

Together with national attempts elsewhere, the Colombian State created multiple state-owned enterprises in the early and mid-twentieth century that mediated the experience of citizenship. Like no other, the Empresa Nacional de Telecomunicaciones or Telecom (1947-2003) and the Caja de Crédito Agrario or Agrarian Bank (1933-1999) nurtured a distinctive socio-technical experience connecting citizens to the state through a vast range of artifacts, technological devices, and infrastructures—like local branches and telephone switchboards. This presentation draws on oral history interviews and archival research that I have conducted to explore the changing technopolitics of statecraft in Colombia

by charting the role of iconic public institutions as they transformed from state-owned entities in the 1930s–40s through their incremental privatization in the 1970s. The presentation will focus on “Telecom,” a company that “reached even where the Catholic priest did not,” as one ex-worker told me. I will provide insights into the material and immaterial promises, the acts of formal and informal sabotage, and the expressions of nostalgia from multiple actors – including public sector workers to politicians and social movement members – who reacted, adapted, and contested the incremental dismantling of this infrastructure and who resignified the process of ruination that resulted from it. For this conference, I will focus on the acts of sabotage carried out against privatization. Among others, I will explore in detail a workers’ strike in the early 90s, in the words of one of my interviewers, “one of the first technical and political acts of sabotage in Colombia.” During this strike, communications were suspended for about 13 days, and, with them, financial transactions, governmental, and other operations were put on hold. The right-wing government of the time brought engineers from other countries who could not “fix” this situation and were also amazed by the “local” knowledge used to break the telecommunication system. The strike was the response to attempts in the 1990s to privatize the company, and it offers lessons about how sabotage has been historically used creatively to (1) negotiate with the state against the privatization of state-owned companies and (2) advance other interests from the labor movement. In a way, and only momentarily, this sabotage was able to postpone another act of sabotage for over a decade –but this one from above, namely, the complete privatization of telecommunication in Colombia fostered by state officials and the capitalist class. Therefore, this presentation aims to theorize sabotage both as a tool and a site with multiple and sometimes contradictory meanings. Following acts of sabotage, this presentation explores the case of telecommunications to illustrate the changing relations among technology, politics, and economic orders to understand the making and the unmaking of infrastructures in the context of the uneven neoliberal transformation.

3. Resistance, Remonstrance, and Infrastructure Sabotage in Balochistan

Bramsh Khan, Syracuse University – hybrid from Lima

In this paper, I draw attention to the contemporary social movement, “Gwadar Haq Do Tehreek (Give Rights to Gwadar Movement),” which emerged as a response to the failures of China Pakistan Economic Corridor’s (CPEC) infrastructural project in Gwadar, Balochistan. Central to my inquiry is the thematic examination of the waterways of Gwadar, instrumental in uncovering the underlying grievances of Baloch that fueled the movement. Through this analysis, I identify and elaborate on two critical structural processes that are essential for understanding the dynamics of such an unprecedented movement. First, I demonstrate how Pakistan, through the application of neoliberal theories and research conducted by state-led economic institutions, effectively normalized and depoliticized the infrastructural project of CPEC. This led to the privatization of both the project

and Gwadar's natural resources, particularly its waterways, disconnecting the local communities from their generational livelihood sources. Second, I delve into the importance of comprehending the movement beyond the mere failure of CPEC. By delving into the complex interactions between the waterways of Gwadar, the livelihoods of its local communities, and their collective resistance against the impact of transnational infrastructure project, I highlight that the infrastructure sabotage orchestrated by the movement speaks of the deep-rooted intersectionality between the historical mistrust of Baloch towards the state and the prevalence of regionalism in Pakistan. These dynamics have historically justified the intervention of an authoritative state and military enterprises under the pretext of infrastructural development or security of the future urban hub, the port city of Gwadar, from what is perceived as the 'uncivilized' and 'uneducated' native Baloch.

4. Beyond Anti-politics Machine: A Case of Gwadar Haq dho Tehreek and Failure of CPEC

Noor Bakhsh, York University – hybrid from Lima

The main question of this article revolves around questions that James Ferguson's raised in Anti-politics machine "Are the 'instrument-effects', the unintended political outcomes or "side effects" of development projects - that serve as instruments for the state to exercise power, control bureaucracy, and intervene in issues such as poverty or other socioeconomic problems- a common and consistent global pattern within development projects? Is the "anti-politics machine" unique to Lesotho, or is it a typical or even inevitable consequence of "development" interventions?" I analyze these questions in my article by focusing on the case of China Pakistan Economic Corridor (CPEC) and Gwadar Haq Do Tehreek (Give Gwadar Rights Movement) as a political response of local people against CPEC in Balochistan which has a conflictual history within Pakistan. The aim of this paper is to go beyond the anti-politics machine because this framework, though unique, does not discuss the political response of natives after a project fails. Much like the situation in Lesotho, CPEC failed to enhance the lives of residents Gwadar. But what is the aftermath of a failed development project, especially in terms of political response and social movements? is where I depart from Ferguson's idea. Because, indeed, the failure of developmental projects paves way for the state intervention, but it also creates a ground for a political consciousness among the locals which further leads to a "resistant movement." By examining the failure of CPEC and the birth of political movement Gwadar Haq dho protests I highlight "collective political consciousness" as one of the potential outcomes of infrastructure projects. This resistance against the ever-existing state oppression, control, and militarization can be theorized as the potential unintended outcome of infrastructure projects.

Hybrid panel LI23: Questioning the ecological and justice outcomes of NbS I

Jean Carlo Rodriguez de Francisco, German Institute of Development and Sustainability – hybrid from Lund

Nature-based solutions (NbS) refer to working with nature to tackle societal challenges, intending to benefit human well-being, climate and biodiversity (NBSI, 2022). However, some critical research has questioned the effectiveness of NbS as a concept because of its vague and all-encompassing framing as a "solution", which may obscure its negative or unintended impacts. This panel will examine the ecological and justice outcomes of NbS, specifically in area-based conservation, forest landscape restoration, and ecosystem-based management, using case studies from Brazil, Colombia, Ecuador, Spain and the Global Biodiversity Framework negotiation. The panel will draw lessons for creating more just and plural futures by applying the lens of political ecology and environmental justice.

1. A Critical Methodological Approach to Analyzing Nature-based Solutions: Exploring the Intersection of Political Ecology, Environmental Justice, and Ecological Economics

Vanessa Empinotti, Federal University of ABC and Bruno Puga, University of Paraíba Valley - UNIVAP – hybrid from Lima

Critical readings on Nature-based solutions (NbS) have underscored its limitations in addressing societal challenges. Even though NbS may enhance ecosystem services provision, particularly in the context of soil and wastewater decontamination, its social cost is often disregarded. To contribute to the development of a critical methodological approach to NbS, this paper aims to discuss the potential contributions of political ecology, environmental justice, and ecological economics in analyzing NbS programs focused on payment for environmental services and water in Brazil. On one hand, political ecology delves into how inequalities and conflicts are produced through socio-environmental relations, highlighting the processes and power asymmetries shaping access to natural resources. On the other hand, the environmental justice framework offers critical lenses for analyzing NbS, considering distributional justice, procedural justice, and recognition. This sheds light on the social dimensions of such interventions, in addition to the ecological aspects. Finally, ecological economics contributes to a critical examination of normative aspects within NbS, including ecosystem services, mechanisms for valuing benefits, and the trade-offs associated with different choices. Thus, these three perspectives, in addition to contributing individually, collectively illuminate the human-nature framing of NbS and its caveats regarding power imbalances, fairness, and equity issues.

2. An environmental justice perspective on the everyday politics of water ecosystem conservation and restoration in the Ecuadorian highlands

Juan Pablo Hidalgo, Wageningen University – hybrid from Lund

In recent years, increasing global attention has been given to the conservation and restoration of fragile water-ecosystems. Ecuador's páramos are of no exception, as they are both fragile and strategic ecosystems for water storage and production. Various nature-based water protection schemes - a variant of payment for ecosystem services - have emerged from conservation NGOs, local governments, financial institutions, private and public water companies and international development agencies. Among the schemes that have been portrayed as successful models are the financial mechanisms known as water funds. Despite their rapid proliferation throughout Latin America and globally, water funds have received relatively little attention in critical research. Through conducting ethnographic research and adopting an environmental justice perspective, this article presents a critical analysis of the Fondo de Páramos de Tungurahua, a flagship programme that has been running for almost two decades. The focus is centered on two indigenous communities in central Ecuadorian Andes, both located within the Fondo's intervention area. From the local communities' perspective, the article examines the historical and contextual complexities, actors and power dynamics that influence the recognition of local visions and practices around páramo conservation, as well as decision-making processes and the distribution of socio-environmental benefits and burdens.

3. What counts? Who counts? Recognizing Indigenous peoples' and local Communities' conservation contributions

Cat Clarke, University College London – hybrid from Lima

Target 3 of the Kunming-Montreal Global Biodiversity Framework commits Parties to conserve 30% of the world's lands, inland waters, and coastal and marine areas by 2030. This is to be achieved through expanding existing protected areas, establishing new protected areas, and reporting "other effective area-based conservation measures" (OECMs). The final wording of Target 3 invites Parties to achieve this objective while "recognizing Indigenous and traditional territories". Taking this final wording as a point of departure, our paper focuses on unraveling the global and (sub-)national tensions associated with "recognizing" the conservation contributions of Indigenous peoples and local communities. Through a combined critical recognition and conservation data justice lens, we bring local perspectives into dialogue with global processes. To this end, we present a case study of La Cocha Lake, Colombia – a site identified as a potential OECM, but later discounted for not meeting OECM essential criteria. This is complemented with an analysis of Target 3 negotiations at CBD COP15, Montreal, where we explore the perspectives of Indigenous peoples and local

community representatives concerning OECMs. Bringing these two scales into dialogue, we contribute to recent discussions on the political ecology of recognition, considering the role of extra-statal self-recognition in realizing global goals.

4. Landscape for biodiversity, ecosystem services and human well-being: Liberia's conservation efforts

Malavika Hosahally Narayana, independent researcher & Shadrach Kerwillain, University of Munich – hybrid from Lund

Nature and human well-being are interlinked. Biodiversity supports many provisioning, regulating, cultural and supporting ecosystem services, which are critical to ensure long-term human well-being. Understanding ecological connectivity and its importance for biodiversity and people support decisions for the scale and location for implementing conservation interventions. Effective spatial planning strengthens ecosystem service and reduces the risk of zoonotic disease spillover. For better ecosystem management and species conservation, it is critical to establish a long-term monitoring of biodiversity changes. Conservationists and local communities should work together to address biodiversity and socio-economic needs in protected areas and beyond. For an effective and equitable outcome, engaging all relevant local stakeholders to foster ownership, empowerment and well-being as stewards in shaping the landscape is critical. For example, in Liberia, conservation organisations promote a rights-based approach in protected and conserved area establishment and community-based natural resource management. Such interventions will facilitate adaptive management in mitigating biodiversity threats and modifying interventions based on environmental and socio-economic changes. This paper discusses Liberia's conservation efforts to promote community-driven conservation initiatives to improve protected area management and monitor biodiversity changes while working with communities to promote sustainable development.

Parallel session 5

11.30-13.00

Panel 5: Resistencias y fronteras extractivas

Marco Ramírez Colombier, Universidad Peruana de Ciencias Aplicadas

1. Addressing food insecurity in the Batwa indigenous settlements of Uganda: Factoring in land productivity and ecological attributes

Emilinah Namaganda - Makerere University (Uganda)

Following their displacement from the forested territories of south-western Uganda to create conservation zones, the Batwa, an indigenous group, suffer from high levels of food insecurity with negative impacts on their well being. Previous studies have clarified the influence of various socio-economic factors in Batwa's current settlements on their food security. Drawing on the FAO framework for land evaluation, this paper examines the influence of ecological attributes such as soil quality, climate, and topography on land productivity in the Batwa settlements. The study is based on a broad range of empirical and secondary data including focus group discussions, key informant interviews, agroecological maps, and satellite imagery. The study findings reveal that the examined factors play a significant role in determining land productivity. However, they have received limited attention in interventions to address food insecurity in the settlements. By demonstrating the influence of selected ecological factors on land productivity in Batwa's current settlements, this paper proposes a more central consideration of ecological factors in interventions to reduce food insecurity in the indigenous group's settlements.

2. Seeds of Resistance: Adivasi Women's "Acts of Care" as Everyday Strategies

Pallavi Raonka, University of Missouri

This ethnographic study aims to discuss the nuanced ways in which Indigenous (Adivasi) women in the two states of India—Jharkhand and Nagaland—resist the expansion of industrial agriculture through intimate multispecies relationships. Employing participant observation methods and interviews collected over a period of eighteen months between 2018 and 2020, this study explores the network of traditional, subsistence-based work, embedded in cultural practices of Adivasi women, their communities, and their lands through the lens of "acts of care." Acts of care encompass decisions related to meticulous selection, collection and sharing of seeds, as well as the prioritization of local crops, traditional ecological knowledge, and farm labor over industrial farming. These Indigenous women—through their acts of care—navigate invasive neoliberal forces such as monoculture and excessive use of chemicals which threaten local biodiversity. In turn, these intimate multispecies relationships facilitate the protection of local biodiversity, and therefore each other. We argue that the everyday "acts of care" performed by Adivasi women hold profound significance, serving as both a resistance strategy against the expansion of industrial agriculture and a testament to their broader role in preserving cultural and ecological diversity. This study serves a dual purpose: it first centers women's embodied knowledge and agency within Indigenous communities, which then reconceptualizes the idea of resistance – such as acts of care—as a feminist practice. This research will contribute to conceptualizing everyday resistance among Adivasi women communities, as well as scholarship on food sovereignty and Indigenous feminisms.

3. Construyendo futuros indígenas: jóvenes kukama ante la frontera extractiva en la Amazonía peruana

Marco Ramírez Colombier Universidad Peruana de Ciencias Aplicadas & Universidad Nacional de la Amazonía Peruana UNAP

Los kukama conforman una nación indígena cuyo territorio cubre las llanuras inundables en los bordes de los grandes ríos de la Amazonía occidental, y con gran presencia en las ciudades amazónicas de Perú, Colombia y Brasil. En Perú, los kukama de los ríos Marañón y Ucayali ven sus medios de vida amenazados por la contaminación de la extracción petrolera y la expansión de actividades económicas que conllevan cambios acelerados en el entorno del río. A pesar de que suelen ser excluidos de los espacios políticos institucionales, los jóvenes experimentan el deterioro ambiental, la migración y el cambio climático de maneras específicas. Estos procesos impactan la posibilidad de construir un futuro que responda a sus nociones propias sobre una vida plena. Se explorará un sentido colectivo de “futuro indígena” desde las historias de vida de los participantes (jóvenes kukama entre 15 y 25 años) y sus vínculos con sus familias, sus comunidades y las gentes (animales, plantas y seres espirituales) con que coexisten en sus territorios. Se discutirá sobre las preguntas: ¿Cómo han vivido el impacto de los cambios socio-territoriales? ¿Cómo se comparan con las experiencias de sus madres/padres y abuelas/os? ¿Qué posibilidades imaginan para el futuro colectivo de su pueblo?

4. Turismo de Base Comunitária: o protagonismo e resistência da Associação de Pescadores e Maricultores da Praia da Cocanha – Caraguatatuba (SP)

Laina Honorato - Universidade Estadual de Campinas

O propósito da pesquisa é avaliar o impacto do Turismo de Base Comunitária (TBC) no desenvolvimento da população tradicional caiçara da Praia da Cocanha e da Associação de Maricultores e Pescadores da Cocanha (MAPEC), localizados no município de Caraguatatuba, São Paulo – Brasil. Analisando como o TBC impacta a comunidade associada, avaliando sua capacidade de promover a autonomia econômica e social por meio da gestão comunitária, contribuindo assim para o desenvolvimento local. A população caiçara da Praia da Cocanha enfrenta desafios em seu território, ameaçados pelo crescimento da especulação imobiliária, negligência por parte das autoridades governamentais e erosão de sua identidade histórica, além das consequências da expansão das infraestruturas náuticas, a ocupação de áreas de praia por casas e condomínios de segunda residência, bem como o incremento do turismo. O TBC tem a premissa do envolvimento ativo da comunidade no planejamento, organização e execução de produtos e serviços turísticos, permitindo que estas se unam para produzir de forma única, promovendo sua cultura, estilo de vida e preservação ambiental. A metodologia de pesquisa inclui revisão bibliográfica, levantamento documental, pesquisa de campo com entrevistas e análise dos dados coletados, além de divulgação e aferição da própria comunidade e da MAPEC.

Panel 18: Tensiones entre infraestructura y conservación

Claudia Horn, Brandeis University

1. "The River is Our Street." Rural protest alliances against export infrastructure in Brazil's Amazon sacrifice zone

Claudia Horn - Brandeis University

Fragmentation and isolation from political participation impede collective organizing in rural "sacrifice zones" of large-scale development projects. The Tocantins-Araguaia industrial waterway project seeks to expand the export corridor for soy directly through Brazil's Amazon Forest, threatening to destroy ecosystems and local traditional communities' socioeconomic base. This study contributes to the critical eco-feminist investigation into the role and potential of intersectional organizing for climate action, given that it can reveal similar forms of oppression among diverse groups. It draws on fieldwork accompanying a boat caravan of labor leaders from various movements representing fisher, peasant, family farmer, indigenous, afro-descendent Quilombola, women, youth, and church groups in their protest in defense of the river. It argues that the campaign's intersectional practices—recognizing autonomous cultural identities, building solidarity around crosscutting threats to production and social reproduction, and formulating unifying inclusive alternatives and demands—address the collective action problem in these peripheries. Moreover, the campaign reflects rural worker organizations' integration of regional, agrarian, and environmental justice in an attempt to broaden the understanding of and make visible the real world of labor

2. Autonomía indígena y conservación: el dilema de una carretera en la selva sur del Perú

Manuel Glave Testino, Grupo de Análisis para el Desarrollo (GRADE) y Pontificia Universidad Católica del Perú

Marcela Cavassa, Grupo de Análisis para el Desarrollo (GRADE)

El desarrollo de infraestructura, especialmente la de transporte, tiende a vincularse estrechamente con ideas de progreso y modernidad. El contexto amazónico, sin embargo, exige una reflexión más profunda sobre los impactos sociales, ambientales y culturales que conlleva la construcción de proyectos de infraestructura de gran envergadura, como lo son los proyectos carreteros. El caso específico del proyecto de carretera Boca Manu – Boca Colorado, en la selva

sur del Perú, pone de manifiesto los desafíos de este tipo de proyectos en contextos amazónicos y la falta de una planificación integral.

Éste proyecto de carretera, de 96 km. de extensión, propone conectar los centros poblados Boca Manu y Boca Colorado, ambos ubicados en la región de Madre de Dios, respondiendo a la antigua aspiración del Gobierno Regional de lograr que la provincia del Manu no dependa de su conectividad con la región Cusco y que, más bien, se articule con su capital Puerto Maldonado, que actualmente tiene una conectividad bimodal: fluvial-vial. El trazo proyectado se encuentra en la Intercuenca del río Alto Madre de Dios, próximo al Parque Nacional del Manu, la Reserva Comunal Amarakaeri y la Reserva Territorial Madre de Dios, donde habitan pueblos indígenas en aislamiento y contacto inicial (PIACI). Dentro del área de influencia habitan, además, siete comunidades nativas: Masenawa, Boca Ishiriwe, Isla de los Valles, Puerto Azul, Diamante, San José de Karene y Puerto Luz.

El Análisis económico del impacto de la interconexión vial Boca Manu-Boca Colorado, realizado por Grade y publicado en agosto de 2021, demostró que las externalidades positivas y los beneficios directos de éste proyecto no compensaban el monto de inversión ni las externalidades negativas del proyecto, tales como deforestación, afectación de fauna silvestre y medios de vida, proliferación de actividades ilegales, entre otros. A pesar de ello, dicho proyecto cuenta con la venia del Gobierno Regional, e incluso estuvo a punto de ser declarado de interés nacional por parte del Congreso de la República en diciembre de 2023. Ésta declaración terminó desestimándose gracias a la resistencia de comunidades indígenas y organizaciones ambientales, quienes alertaron sobre la transgresión del derecho a la consulta previa, así como sobre la falta de un sustento técnico ni con las opiniones técnicas de los ministerios del Ambiente y Cultura, del Servicio Nacional de Áreas Naturales Protegidas (SERNANP), ni del Servicio Forestal y de Fauna Silvestre (SERFOR). Este es solo un ejemplo de cómo suelen anteponerse intereses políticos y económicos inmediatos por sobre objetivos de desarrollo sostenible. Otros ejemplos que podrían citarse incluyen los de la Interoceánica Sur y el proyecto carretero Pucallpa – Cruzeiro do Sul. Si bien es fundamental reconocer las ganancias en bienestar asociadas a la conectividad, corresponde explorar alternativas sostenibles y adaptadas a las condiciones bio-geográficas y culturales del entorno que, integradas dentro de una visión de desarrollo territorial, contribuyan a mejorar las condiciones de vida de las poblaciones locales sin comprometer objetivos de conservación ambiental ni vulnerar los derechos de los pueblos indígenas.

3. Navigating the Galápagos Paradox: Regenerative Pathways to Zero-Growth Tourism

Chloe King - University of Cambridge

The Galápagos Islands, declared as the first UNESCO World Heritage Site in 1979, are seen as the birthplace of ecotourism. Early alliances between conservation and tourism operators shaped the development of the industry as cruise-based and nature-focused. The past two decades have seen a 350% increase in tourism arrivals, with most growth coming from the land-based sector. This growth has resulted in declarations of “Galápagos at risk” and “Galápagos in crisis”, with UNESCO urging the Galápagos to recommit to its promise of “zero growth” tourism following its removal from the World Heritage in Danger List in 2009. In August 2023, the authors convened a three-day workshop with sixty participants on behalf of the Galápagos National Park to explore the current state of tourism in the archipelago, including what a zero-growth and regenerative future for tourism might look like. The authors used a political ecology framework to analyze the workshop outcomes and to explore concepts such as degrowth and regenerative tourism in the context of Galápagos. The results demonstrate the importance of focusing on power and political dynamics when seeking to limit growth, with practical implications for tourism destinations everywhere seeking to address overtourism and create more regenerative tourism models.

4. Environmentalities and the Persistent Imperative to Produce Environmental Subjects in the Manu National Park, Perú

Eduardo Salazar Moreira - Victoria University of Wellington

Conservation interventions are often driven by the notion that the inhabitants of conservation spaces have to become ‘environmental subjects’, people who hold nature protection as their highest priority. The multiple environmentalities framework outlines how interventions based on coercion, discipline and neoliberalization are implemented in conservation spaces to this effect but have rarely produced the expected results. Ongoing changes in conservation management paradigms have motivated authors like Fletcher (2010, 2017) to propose the emergence of liberation environmentalities, which nominally forego the goal of generating environmental subjects, promising more just relations in conservation spaces. Through a critical analysis of online interviews, archival material and of my experience managing conservation interventions, my research explores how conservation practitioners promote the implementation of different environmentalities in the Manu National Park, Peru. My analysis reveals a history of reluctance to move away from coercive environmentalities, and an ongoing resistance to discontinue attempts to produce environmental subjects despite portraying current interventions as liberating and beyond conservation objectives. Conservation experts, therefore, continue problematizing Indigenous and local communities and attempting to solve them, the ‘human problem’, instead of acknowledging the agency they have to solve their problems and become who they want to be in their land.

Panel 28: Perspectiva de las mujeres indígenas frente a la política climática

Ana Lucía Ixchíu Hernández, Mujeres en Movimienta y Festivales Solidarios

Este panel busca ofrecer un espacio para conversar más en profundidad con mujeres indígenas involucradas en política climática en diferentes niveles. Es un espacio de diálogo sobre las políticas que viene implementando el estado peruano frente al cambio climático y su impacto en las comunidades indígenas. Así mismo, acerca de las iniciativas y acciones que las mujeres indígenas vienen impulsando en sus territorios.

Marisol García Apagüeño - President of the Federation of Kichwa Indigenous Peoples of Chazuta Amazonas (FEPIKECHA)

Olivia Bisa - Presidenta del Gobierno Territorial Autónomo de la Nación Chapra

Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú
ONAMIAP- Representante por confirmar

Panel 11: Retos para la gestión sostenible de los bosques y el desarrollo productivo en la Amazonía peruana. A propósito de la Modificatoria de la Ley Forestal

Ciro Salazar - Fundación para la Conservación y el Desarrollo Sostenible

Esta primera mesa se dedica al avance de la frontera agropecuaria en la Amazonía peruana. Determinantes y dinámicas asociadas I.

Objetivo: Pregunta central a abordar en el foro ¿Es posible reducir la deforestación en Amazonía y los impactos al territorio de los pueblos indígenas y al mismo tiempo mejorar la productividad y seguridad jurídica del pequeño productor agropecuario? A propósito de la modificatoria de la Ley Forestal

1. Factores asociados a la productividad agrícola en la Amazonía

Eduardo Zegarra, Grade

Los factores que inciden en la productividad agropecuaria en la Amazonía peruana han sido objeto de pocas investigaciones cuantitativas en el país. El análisis al respecto presentado por el Banco Mundial (2017), con base en las cifras del Censo Agropecuario del 2012, es una de las últimas evaluaciones disponibles. La presente ponencia busca explorar, considerando los cambios observados en torno a los determinantes de la productividad ocurridos tras el Censo, la situación actual en la Amazonía peruana, e identificar líneas de acción prioritarias a ser considerada en políticas públicas.

2. Aspectos críticos de la modificatoria de la Ley Forestal

Hugo Che Piu, DAR

Persisten serias debilidades institucionales y falta de recursos financieros para la gestión del patrimonio forestal peruano (DAR, 2021), así como para el desarrollo productivo en la Amazonía; mientras se da un lento avance el proceso de titulación de comunidades indígenas (Aideseq, 2021). La modificatoria de la ley forestal, publicada por el Congreso peruano en enero 2024, se presenta como una solución “realista” y en la “línea correcta” que busca paliar las falencias de la Ley Forestal peruana y las debilidades institucionales. Esta presentación sustenta que la modificatoria no solo colisiona con el marco legal vigente así como con derechos constitucionalmente reconocidos, sino que puede perjudicar la actual gestión de los bosques del país y fomentar la ocupación desordenada e ilegal del territorio.

3. Cambios de la ley forestal derechos de pueblos indígenas y posibles afectaciones a sus territorios

Herlin Odicio Estrella, Vicepresidente Organización Regional de Aideseq Ucayali ORAU

Ucayali, la segunda mayor región amazónica del Perú, observa desde 2007 una tendencia creciente de deforestación (Geobosques) y, desde 2018, es la región que ha experimentado el mayor crecimiento de sembríos de hoja de coca para el narcotráfico, hasta alcanzar las 14,500 ha (DEVIDA, 2023). Lo anterior hace sinergia con falencias en la planificación vial, que determina la ampliación de vías que favorecen la ocupación desordenada del territorio. Esta presentación expone los riesgos a la seguridad de pueblos indígenas generados por la modificatoria de la Ley Forestal en Ucayali.

4. Situación y tendencias de pérdida de bosque amazónico en el Perú.

Fernando Regal, FCDS

Algunas estimaciones apuntan a que la modificatoria de la Ley Forestal genera incentivos perversos para deforestar más de 200 mil ha (Pasakay, 2024), si bien estas evaluaciones consideran solo el efecto directo de la norma. Con base en un análisis de la deforestación por tipos de derechos de uso, tamaño de parcela, la

expansión de los sembríos de hoja de coca y algunos resultados de la última Encuesta Nacional Agropecuaria, esta presentación indaga qué tipo de conversiones del bosque podría formalizar la modificatoria de la Ley Forestal en hot spots de deforestación seleccionados.

Parallel session 6

14.30-16.00

Panel 12: Propuestas Hacia una Gestión Sostenible de la Amazonía Peruana II

Hugo Che Piu Director Ejecutivo - Derecho Ambiente y Recursos Naturales

Objetivo: Pregunta central a abordar en el foro ¿Es posible reducir la deforestación en Amazonía y los impactos al territorio de los pueblos indígenas y al mismo tiempo mejorar la productividad y seguridad jurídica del pequeño productor agropecuario? A propósito de la modificatoria de la Ley Forestal

1. Titulación o CUSAF ¿Esa es la cuestión? Retos en el marco de la norma europea y los problemas estructurales de la agricultura en Amazonía

Delky Edmundo Gutiérrez, Junta Nacional del Café

La norma europea sobre deforestación trajo nuevamente al debate público la situación de cientos de miles de productores cafetaleros, cacaoteros y palmicultores, quienes afrontan los efectos del cambio climático, baja productividad, una brecha en la formalización de la propiedad y falta de acceso a asistencia técnica, entre otros. La modificatoria de la Ley Forestal ha sido promovida como una norma en la dirección correcta para contribuir a adecuar, desde la formalización del pequeño productores, a las nuevas exigencias de la Unión Europea. Esta presentación, de unos de los gremios agrarios más importantes del país, aborda el impacto real de la modificatoria y los retos por delante para la formalización y elevar la productividad agrícola en la Amazonía.

3. Ajustes necesarios en la Ley Forestal y la institucionalidad del país para fortalecer el desarrollo sostenible en la Amazonía

José Luis Capella, SPDA

4. Ecosistemas prioritarios para la restauración: Retos por delante y su vinculación con el desarrollo agrícola sostenible

SERFOR

5. Consecuencia del cambio de la ley forestal en los procesos judiciales existentes

FEMA

Panel 6: Tecnología, Infraestructura, Desplazamientos y Exclusión

Juana Salcedo Ortiz, University of Texas at Austin

1. Scam/space: crypto cities, computational parasitism, and virtual land grabs in vulnerable and low-income communities

Peter Howson, Northumbria University

Blockchain and cryptocurrencies are being used for a wide range of applications relevant to environmental planning. Proponents of the technology argue that blockchain has the potential to radically democratise urban governance institutions and decolonise the Global South whilst economically empowering communities left behind by traditional finance institutions. Drawing on case studies from our ongoing research, we argue that the economic benefits of blockchain projects are in fact highly centralised. These projects also generate significant social and environmental costs borne disproportionately by low-income communities living at the frontiers of cryptocurrency production. Economic instability, inadequate tax policy frameworks, and weak regulatory institutions are encouraging blockchain developers towards communities with the least resilience to the social-economic and environmental shocks that such developments trigger. We consider the entanglements of cryptocurrency interests and urban spatiality in three ways, exploring: 1) how blockchain project developers are appropriating local energy and resources, 2) how blockchain technology and speculative finance imaginaries are inspiring new anarcho-capitalist crypto-utopian developments, often in the Global South, and 3) how blockchain is enabling virtual land grabs, where land and resources are needed, and local people are not.

2. Mapping the Jaguar Corridor: A radiography of urbanization

Juana Salcedo Ortiz, University of Texas at Austin

The Jaguar Corridor Initiative is an unprecedented large-scale conservation project that envisages a continuous territory from northern Argentina to northern Mexico to preserve the life of jaguars. So far, the initiative has been largely under the radar of urban and landscape architecture researchers despite being deeply intertwined with urban, agricultural, and extraction landscapes and infrastructures. In this presentation, I address this gap and underscore the Jaguar Corridor is a rich framework to consider urbanization processes in connection to environmental breakdown and biodiversity loss. Recognizing mapping as an active agent of intervention, I present a cartography of interconnection I have developed to make visible the entanglements and frictions between the Jaguar Corridor and urbanization processes. Through this exercise, the Jaguar Corridor emerges both as a stronghold against urbanization—while nevertheless connected to urban life—and as a contested territory where Indigenous communities, peasants, and other marginalized populations across the region have struggled for environmental justice and their right to live in these territories. I propose to reinterpret the corridor as an infrastructure of care; a stance that emphasizes that rather than a sole issue of conservation science, cultivating a landscape for the sustenance of both human and more-than-human lives is a deeply political and collective endeavor embedded in relations of power that define how (or if) the corridor is shaped and cared for, and whose lives are enhanced or diminished throughout this process, and therefore, socio-environmental struggles must occupy a central stage.

3. Proceso de migración realizado por los Shawi de Nuevo Chacatán

Jhonatan Erik Rodriguez Macuyama, Instituto de Estudios Peruanos Implicancias Politico-Culturales

Esta investigación analiza las motivaciones principales del por qué los indígenas Amazónicos Shawi migran desde la cuenca del Sillay a Nuevo Chacatán. Tiene un enfoque en temas sociopolíticos, estructurales y culturales. Incluso investiga la injertación fuerte del capitalismo en su mundo indígena, marginalización sistémica y migración forzada (ampliamente concebido). Se realizó la investigación empírica en la comunidad Shawi de Nuevo Chacatán, carretera Iquitos-Nauta, Loreto. Como estudio de caso, por el tema de este tipo de migración, los conceptos, métodos y análisis colaborativos con otros indígenas son novedosas y repetibles. Se empleó un enfoque cualitativo, incluso métodos etnográficos, observación participante, entrevistas y amplia revisión de literatura académica, indígena y gris. Los resultados muestran que los Nuevos Chacatinos tienen tres motivaciones principales para migrar: las acusaciones de practicar brujería, el conocimiento previo de un familiar que se estableció anteriormente en el lugar y, realizarse un tratamiento de alguna enfermedad con la medicina tradicional Shawi - demostrando una desconfianza en la medicina occidental. La reproducción de sus propias instituciones, valores y organización social es una forma de resistencia étnica, presente en el proceso migratorio que presenta cambios socioculturales presionados por el sistema capitalista.

4. Destinos cambiantes: Migración climática de la población refugiada en la costa norte Perú

Esteli Vela, Pontificia Universidad Católica del Perú

El cambio climático ha producido una tendencia de nuevos desplazamientos, 21.5 millones al año (UNHCR 2021). Perú es uno de los países afectados, cuya mitad de su territorio y un tercio de su población están expuesto a peligros climáticos recurrentes (OIM 2021). Siendo la costa norte, Tumbes y Piura, una de las zonas históricamente más vulnerables frente a eventos climáticos cambiantes como el Fenómeno del Niño (ENSO), como lo muestran las inundaciones del 2017 que dejaron 293064 personas desplazadas. (IDMC 2022), así como recientemente en 2023, aunado al ciclón Yaku, provocaron 110000 desplazamientos (News UN 2023). Esta exposición climática, sumada a la baja disponibilidad de agua de la vertiente del Pacífico aumentan su propensión al estrés hídrico. En particular, afectando a la población migrante y refugiada de más bajos recursos. Sin embargo, en la literatura, el nexo entre migración y clima en Perú es aún poco entendido (OIM 2021). En ese sentido, esta investigación cualitativa busca aproximarse a las historias de desplazamiento climático de la población migrante y refugiada en la costa norte de Perú. Y explorar sus dificultades y estrategias para el acceso al agua, así como las limitaciones de la gobernanza local del agua en entornos climáticos cambiantes.

Panel 3: Justicia y Poder en la Transición Energética

Marcela Torres Wong, FLACSO Mexico

1. Dentro de la "Línea Negra" y la "Ley de Origen": la "problemática" transición energética en la Sierra Nevada de Santa Marta, Colombia / Within the "Linea Negra" and the "Ley de Origen": the "trouble" energy transition in the Sierra Nevada de Santa Marta, Colombia

Sara Mejía Muñoz, The University of Queensland

La aparente inclusión de los Pueblos Indígenas en las políticas y agendas internacionales sobre la transición energética asociada al paradigma del desarrollo sustentable, pretende reducir el involucramiento de los Pueblos Indígenas en la transición energética al rechazo, aprobación o nivel de participación en proyectos dentro de sus territorios, además de perpetuar modelos extractivistas y modificar las relaciones ecológicas. A pesar de la intención de anular e invisibilizar la pluralidad, existen sistemas de conocimiento, prácticas y realidades que desafían una lógica que sostiene el capitalismo

extractivo transnacional, las asimetrías de poder global y otras formas de injusticia que se excusan bajo el pretexto de la mitigación del cambio climático. El caso de los cuatro Pueblos Indígenas, Arhuacos, Koguis, Kankuamos y Wiwas, de la Sierra Nevada de Santa Marta en Colombia es prueba de ello. Este trabajo, desde un enfoque decolonial, presenta cómo los Cuatro Pueblos Indígenas de la Sierra Nevada de Santa Marta en Colombia, sin oponerse a los proyectos de transición energética, enfrentan la lógica extractivista de la transición en su territorio a través de la concepción y construcción de la "Línea Negra" (territorio), la unidad territorial, la búsqueda de autonomía, y sus formas de conocer, ser y hacer basadas en su "Ley de Origen". The apparent inclusion of Indigenous Peoples in international policies and agendas on the energy transition associated with the paradigm of sustainable development, intends to reduce the involvement of Indigenous Peoples in the energy transition to the rejection, approval or level of participation in projects within their territories, in addition to perpetuating extractivist models and modifying ecological relationships. Despite the intention to annul and make plurality invisible, there are systems of knowledge, practices and realities that challenge a logic that sustains transnational extractive capitalism, global power asymmetries, and other forms of injustice that are excused under the guise of climate change mitigation. The case of the four Indigenous Peoples, Arhuacos, Koguis, Kankuamos and Wiwas, of the Sierra Nevada de Santa Marta in Colombia is proof of that. This paper, bringing a decolonial approach, presents how the Four Indigenous People of the Sierra Nevada de Santa Marta in Colombia, without not entirely opposing energy transition projects, trouble the extractivist logic of the transition in their territory through the conception and construction of the "Linea Negra" (Country), the territorial unit, the seek for autonomy, and their ways of knowing, being and doing based on their "Ley de Origen" (Law of Origin).

2. CO2 environmentality: Carbon offsetting as territorial disciplining

Andrea Rizzi, University of Bologna

As the climate crisis exposes the uneven development of world regions exacerbating environmental distribution conflicts, the UN-sanctioned climate governance framework is purported to offer the only 'universally' viable solutions to climate change. Environmental challenges, however, rekindle issues of sovereignty and control over land and resources. This is particularly true for carbon offsetting: in a way that is more subtle than traditional territorial disputes, the carbon trading paradigm establishes new extractive frontiers in the Global South, enrolling forests and indigenous communities as 'solutions' to a crisis for which they bear no responsibility. Besides the controversial issue of 'carbon tenure' and the major question as to who benefits from the trade in carbon, I shall bring attention to both the material and cultural impact of carbon offsetting, thereby shedding light on the disciplining of subjects, the flattening of ontologies, and the perpetuation of class and gender inequalities. Drawing on insights from different strands of literature (especially within human geography, political ecology, and critical development studies) and from my ongoing research on the political ecology of carbon offsetting in Colombia, I shall critically reflect on the

neocolonial climate governance regime that is shaping the present and future of Latin America.

3. Presidential Colonialism in Mexico: Energy Injustice in the hydroelectric project Chicoasén II.

Marcela Torres Wong, FLACSO Mexico

Over the years the climate crisis has gained prominence and alongside it the needs of global decarbonization. As a result, Mexican governments under a neoliberal framework (2006-2018) promoted the wind energy industry in the country. However, these governments generated social conflict with peasant and indigenous communities which accused foreign companies of reproducing extractivism and green washing. With the election of President López Obrador (AMLO) in 2018, energy debates adopted a nationalist rhetoric that strengthened the public oil company PEMEX and the Federal Electricity Commission (CFE). Critical scholars and environmentalists have emphasized the inconvenience of these energy decisions for Mexico's international commitments in reducing greenhouse emissions. In particular, little attention has been paid to the expansion of hydroelectric infrastructures under the lead of CFE. Therefore, we examine the case of the hydroelectric project Chicoasén II in Chiapas, for which the AMLO government expropriated community owned (ejido) lands in 2022. We argue that the AMLO administration enacts presidential colonialism as a style of government defined by personalised relations with communities, authoritarian practices and lies which allows him to pursue controversial energy projects without facing social protest. We discuss presidential colonialism in Mexico's energy industry in light of recent debates about energy justice and just energy transitions. Overall, we evince how large-scale energy projects preclude the objectives of "popular energy" transitions that progressive Latin America scholars advocate for.

4. Cutting trees to boost green energy: A decolonial energy justice approach to balsa logging in Ecuador

Leonie Saleth, University of Copenhagen

During the COVID-19 pandemic in 2020, the Chinese government acted upon its ambition to become the global leader of green energy and installed more wind farms than the rest of the world combined. This hunger for green energy has caused a battle over balsa wood in Ecuador, one of the most demanded resources to produce windmill blades. Taking a decolonial energy justice approach, this paper explores the political ecology of balsa by examining the justice implications of the expanding wind energy regime and exploring how precarity is produced along its supply chain. Being based on empirical research with people affected by or involved in balsa production in Ecuador, it argues that the large-scale expansion of wind energy is enabled through a continuous exploitation of indigenous communities and a rising "eco-precariat", which is organised along racialised hierarchies and characterised by complex dynamics of green imperialism.

Parallel session 7

16.30-18.00

Panel 17: Las Clínicas Jurídicas Ambientales y el fortalecimiento de la justicia climática en la región: El caso de la Opinión Consultiva a la Corte IDH sobre Emergencia Climática

Andrea Dominguez, Alianza de Clínicas Jurídicas Ambientales, Pontificia Universidad Católica del Perú

Título: "El aporte de las Clínicas Jurídicas Ambientales en el fortalecimiento de la justicia climática en la región: El caso de la Opinión Consultiva a la Corte IDH sobre Emergencia Climática".

Estudiantes y docentes de 3 Clínicas Jurídicas Ambientales del Perú, (Universidad Científica del Sur, Pontificia Universidad Católica del Perú, Universidad Nacional Mayor de San Marcos), se juntan para reflexionar sobre el papel de la educación legal ambiental en el litigio climático. En este panel se narrará la experiencia en la elaboración del informe conjunto por parte de la Alianza de Clínicas Jurídicas Ambientales a la Corte Interamericana de Derechos Humanos sobre la solicitud de Opinión Consultiva sobre la Emergencia Climática y Derechos Humanos, formulada por Chile y Colombia. Asimismo, se compartirá la experiencia de trabajar un informe con estudiantes de 4 países (Chile, Colombia, Perú y Brasil), y ser citados para exponer sus hallazgos en la Audiencia de la Corte IDH en Manaus- Brasil. Este panel busca visibilizar que la academia, específicamente las facultades de derecho, pueden tener un rol fundamental para la formación de futuros abogados y abogadas con enfoque de sostenibilidad y, a la vez, contribuir directamente a fortalecer la justicia climática a nivel regional.

Andres Dulanto, Decano de la Facultad de Derecho de la Universidad Científica del Sur

Andrea Dominguez, Alianza de Clínicas Jurídicas Ambientales y profesora de la Clínica Jurídica Ambiental PUCP.

Isaac Alejo Reyes, Clínica Jurídica ACTUAR de la Universidad Nacional Mayor de San Marcos

Milagros Sotelo, Clínica Jurídica Ambiental de la PUCP

Panel 1: Pensamiento jurídico, soberanía indígena y visiones sobre la naturaleza

Salvador Schavelzon, Universidade Federal de São Paulo

1. Los derechos de la naturaleza en Sudamérica. Ensamblajes jurídicos para la defensa del medio ambiente.

Patricia Urteaga Corvetto, Pontificia Universidad Católica del Perú

El insostenible nivel de la degradación ambiental ha llevado a académicos y activistas a buscar formas distintas de proteger el medio ambiente y a preguntarse si el derecho provee formas más eficientes de hacerlo. La teoría de la subjetividad jurídica de la naturaleza basada en el ecocentrismo ofrece resolver el problema ambiental reconociendo el valor inherente de la naturaleza para dotarla de derechos. En este artículo analizamos las últimas resoluciones y normas jurídicas en algunos países sudamericanos que reconocen los derechos de la naturaleza, especialmente de los ríos y fuentes de agua, como sujetos de derecho para determinar si y de qué manera estas representan un giro ecocéntrico e identificar los desafíos de esta tendencia jurídica en dicha región.

2. Los Tribunales Ambientales en la Gestión Ambiental en el Perú

Carlos Soria, Universidad Nacional La Molina

1,200 tribunales a nivel nacional y estatal/provincial en 44 países conocen controversias en asuntos ambientales en materia administrativa, civil, penal (Australia) o bien sólo en algunas materias ambientales (Bolivia, Canadá, Chile, Malta). Ellos aportan a la gestión ambiental el análisis especializado del cumplimiento de la ley, las obligaciones de la administración y los administrados para con el ambiente, la sociedad en general y especialmente respecto de poblaciones vulnerables. Estos tribunales permiten al ciudadano acceder al procedimiento administrativo aportando diversidad de perspectiva al proceso y enriqueciendo el análisis de la administración. Si bien ello puede requerir conocimiento jurídico y científico ambiental, presenta oportunidades para conciliar los intereses entre la inversión, la comunidad y la naturaleza. Esta ponencia presenta una perspectiva general de los modelos a nivel mundial, resaltando los más recientes avances en Latinoamérica y con la revisión de algunos casos icónicos. Luego reflexiona sobre el aporte de este instrumento a la gestión ambiental, su uso por los movimientos ciudadanos y su posible contribución o no a la construcción de perspectivas más elaboradas y complejas de la política ambiental.

3. Hacer derecho en un planeta herido: Por una práctica jurídica de la autonomía, lo incomun y los territorios

Ana Carolina Alfinito, FGV Direito São Paulo & Salvador Schavelzon Universidade Federal de São Paulo

¿Qué puede el derecho en la era de las catástrofes, o, como prefieren los científicos de la Tierra, frente a las transformaciones radicales traídas por la irrupción del Antropoceno, los cambios climáticos y la sexta era de extinción masiva? En los últimos años, estas preguntas han generado un flujo de debates y agenciamientos en el ámbito jurídico. Por un lado, algunos investigadores argumentan que el derecho moderno es uno de los elementos constitutivos del Antropoceno y, por lo tanto, no podemos esperar que sirva como un instrumento para mitigar las crisis ecológicas. Por otro lado, han surgido nuevos campos, normas, categorías y prácticas dentro del derecho que buscan abordar los desafíos planteados por estas crisis. Nuestra presentación dialoga con estos movimientos y, partiendo de ellos, busca reflexionar sobre la potencia del derecho en el Antropoceno explorando cómo la práctica jurídica puede dar fuerza a lo que Marisol de la Cadena llama "lo incomun": aquellos modos de existencia, de crear mundo y hacer política que escapan a la operación moderna de conquista y separación entre naturaleza y cultura. Una de las manifestaciones más importantes de lo incomun en los países latinoamericanos se encuentra en los modos de existencia amerindios, en las formas indígenas y tradicionales de construir relaciones y relacionarse con la tierra. Lo incomun también se manifiesta en áreas o zonas donde se rechazan las formas extractivistas de apropiación de la naturaleza, como en los territorios libres de minería. Nos centraremos en dos casos de contextos distintos para abordar los problemas de las prácticas, los sujetos del Antropoceno y la pertinencia de pensar en un derecho diferente a partir de formas alternativas de desarrollo, resistencias y silencios de los marcos jurídicos que, sin embargo, pueden ser interpelados por prácticas que involucran la institucionalidad y el derecho. Aplicamos este marco en el análisis de dos casos de lo que llamamos prácticas jurídicas de lo incomun: el reconocimiento y protección de tierras indígenas en Brasil, con enfoque en las tierras Munduruku del alto y medio Tapajós, y la institución de territorios libres de extrativismo en Ecuador, específicamente el caso del Parque Nacional Yasuní, que implica una red de movimientos y organizaciones enfrentando proyectos de megaminería y extracción de petróleo.

Panel 26: Bienes comunes y Visión Indígena que se Reconcilian con la Naturaleza

Gabriela Gonzales Malca (Wyss Academy for Nature), Armando Valdés-Velásquez (Wyss Academy for Nature) y O. Ravaka Andriamihaja (Centre for Development and Environment)

En una era caracterizada por la rápida globalización, los cambios medioambientales y culturales, existe una necesidad urgente de (re)establecer conexiones positivas con el medio ambiente, haciendo hincapié en la valorización y protección de los paisajes culturales. Esta sesión propone un diálogo entre las ciencias indígenas y occidentales para resaltar vías de transformación. Aunque las comunidades indígenas y locales poseen profundas conexiones y conocimientos sobre el mundo natural, sus percepciones a menudo son pasadas por alto debido a las diferencias en las narrativas. Los sistemas de gobernanza de la conservación se basan en paradigmas científicos occidentales. El conocimiento indígena, a pesar de su rol en la propiedad y administración históricas de los territorios, suele infravalorarse. Para salvar esta brecha, abogamos por el arte ancestral, la transmisión de conocimientos a través de plantas y el relato de actividades económicas tradicionales como poderosas herramientas para transmitir el conocimiento indígena y local, fomentando una simbiosis de diferentes sistemas de conocimiento. Este panel interactivo invita a participar a los poseedores de conocimientos indígenas y locales, investigadores y profesionales que trabajan en la gobernanza de la conservación del territorio, el paisaje o la biodiversidad. A través de diversos formatos narrativos y artísticos, la sesión pretende desvelar la riqueza del conocimiento indígena y local y explorar historias polifacéticas de visión, esperanza, resistencia y transformación.

Panelistas: Julio Cusurichi Palacios (FENAMAD), Tabea Casique (FENAMAD) y Armando Valdés-Velásquez (Wyss Academy for Nature).

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JUNE



Parallel session 8

8.00-9.30

Hybrid panel LU315: Diverse Ways of Knowing the Climate: Towards Epistemic Climate Justice II

Johanna Tunn, University of Hamburg & Juliane Schumacher, Leibniz-Zentrum Moderner Orient Berlin – hybrid from Lund

Climate knowledge – knowledge on the actual and predicted effects of global warming, on the causes and responsibilities for climate change and on transformation pathways – strongly influences climate politics. Reliable climate knowledge plays a crucial role for mitigation and adaptation strategies, and it builds the basis for climate activism, contestations of existing socio-economic structures and claims for climate justice. The dominant mode of climate knowledge production, however, has for the most part neglected issues of epistemic justice and ways of knowing beyond the scientific tradition of the West. Most climate knowledge is produced in narrow technocratic and managerial settings (Knox-Hayes and Hayes 2016), excluding Global South scholars (Tandon 2021) and obfuscating power dynamics and colonial histories (Álvarez and Coolsaet 2020). Based on the premise that diverse ways of knowing and knowledge-making are crucial for climate justice, this session seeks to critically evaluate current forms of climate knowledge production and to advance the debate on more diverse, inclusive and decolonial practices.

1. Critical heat: a re-examination of thermal ontologies and epistemologies through encounter, embodiment and evaluation in the age of global heating

Elsbeth Oppermann (Rachel Carson Center, LMU) & Nausheen Anwar (IDS, Sussex) – hybrid from Lund

This paper lays out a research agenda that opens up understandings of the thermal in the context of global heating. It critiques the limitations of dominant environmental and meteorological ontologies and epistemologies of the thermal, prompted by the contemporary moment in which lived encounter and embodied experience with heat extremes is challenging the adequacy of such approaches to examine and communicate the breadth and intensity of thermal meaning. This approach is complemented by a decolonising of thermal ontologies and epistemologies through a foray into other ways of knowing the thermal, drawing on traditional knowledges and local contemporary practices from Pakistan. We will bring these alternative ways of knowing heat into conversation with the latest developments relating to the thermal across multiple disciplines, notably: new materialist philosophies to engage seriously with scientific and analytical understandings of matter/energy dynamics (Walker 2021); recent developments in media studies that examine how the thermal transgresses the physical and conceptual/matter and meaning aspects of communication (Starosielski, 2021); and, literature on embodiment, weathering and the elemental as alternative ways of knowing the thermal (Vannini et al., 2012). Finally, we will position our contribution to refine and expand the conceptualisation of the emerging field of critical heat studies.

2. Epistemic injustices in hegemonic narratives on environmental im/mobilities in Chile

Hanne Wiegel, CR2 – Centre for Climate and Resilience Research, Universidad de Chile – hybrid from Lima

The figure of the ‘climate migrant’ has become emblematic of the severe consequences of climate change, discussed in alarmist tones in media, policy and academia. In these narratives, however, the voices of those most affected tend to be silent, if not altogether absent. I explore the knowledge production on environmental im/mobilities in two cases from Chile. One is rural Monte Patria, called the ‘home of Chile’s first climate migrants’ in national media. Here, the community emphasizes the agricultural industry, structural water scarcity, and uneven resource access – rather than climate change – as reasons for engaging in labour mobilities. The second case is Patagonian village Villa Santa Lucía, heavily affected by a mudslide in 2017. Here, the community rejects relocation policies, justified as risk reduction measures, based on a fundamentally different risk assessment grounded in context-specific social representations of nature and human-nature relations. Central to my analysis are affected communities’ sense-making of their environmental im/mobilities, how these differ from and are silenced by hegemonic narratives on ‘desolate climate migrants’ or ‘necessary relocation for adaptation’, and the political and socio-economic consequences of this discord. I end by reflecting on means for decreasing such epistemological injustices as central to enhancing climate (and) mobility justice.

3. Digitalising climate futures? A digital justice framework to appraise the platformization of climate adaptation

Giovanni Bettini, Lancaster University; Giovanna Gioli, Bath Spa University & Sian Sullivan, Bath Spa University – hybrid from Lund

Despite the global pervasiveness of digital climate services and ‘climate smart’ development, the digital turn in climate change adaptation remains underexplored and undertheorised in scholarship on the governance and politics of adaptation. We situate the digitalization of adaptation within the long haul of neoliberal failures to financialize nature and aid. Drawing on examples gathered by the Digital Climate Futures project, the paper scrutinizes digital ‘good practices’ that have become a staple for actors at the intersection of climate adaptation, development and disaster risk reduction, through a novel theoretical approach addressing the non-neutrality of digital interventions and adaptation, as well as the coloniality of their epistemological underpinnings. Digitalization practices often reflect a single epistemological authority that perpetuates long-standing forms of inequality and skewed power relationships. These concerns resonate with critical approaches to adaptation, which emphasise the need to re-embed discussions on adaptation into power relations, avoiding the trap of techno-managerial approaches and the erasure of the role played by colonial histories in shaping vulnerability in the first place. We bring together insights from Political Ecology, Science and Technology Studies, and Decolonial Studies in order

to devise a novel framework to study the climate justice implications of adaptation, including in its digital and cognitive dimensions.

4. Contested futures of the Elbe Estuary: knowing, modeling and narrating socio-ecological transformation

Jonas Hein, German Institute of Development and Sustainability – hybrid from Lund

The inner delta of the Elbe estuary south of Hamburg's city center forms a vast terraqueous zone. Land reclamation, dredging of shipping channels and port basins have transformed the delta into an industrialized port landscape. The most recent deepening of the Elbe was designed through complex modelling exercises and declared a 'water-level-neutral development' by Hamburg Port Authority (HPA) and the Federal Waterways Engineering and Research Institute (BAW). Both agencies argued that impacts will be neither visible nor measurable. In contrast, NGOs using counter-modelling claimed that interventions will lead to increased sedimentation, expansion of saltwater-zone, impact biodiversity and increase storm surge risks. While experiential knowledge of few remaining fisher largely confirmed the counter-models from NGOs, the German Administrative Court legitimized the 'water-level-neutral development' concept and underlying hydrological models of BAW and HPA. Based on interviews with actors who were involved in, observed or fought against the intervention, and on content analysis of press articles and webpages, we unravel the complex relations between political economy, modelling-based knowledge production and performativity which characterize future making in the Elbe Estuary. We argue that power asymmetries and discursive selectivities explain why certain environmental knowledges become dominant and shape socioecological transformations whereas others might even disappear.

5. Making (certain) climate futures: Knowledge, power relations and justice in climate models

Juliane Schumacher, Leibniz-Zentrum Moderner Orient Berlin – hybrid from Lund

Climate models have been studied from a social science and Science and Technology Studies perspective, for example in relation to their material basis or the question of how to deal with uncertainties. The temporalities and spatialities of these models and the inequalities they relate to, in contrast, have not received much attention. These, however, show the situatedness, the contingencies and the power relations build into these models and the knowledge they are based on. Also in the UN context, current practices of producing and selecting climate models and scenarios have been discussed critically, pointing to the economic and normative assumptions they are base on, the forms of climate knowledge the foster and the alternatives they exclude. This contribution will deal with these questions in an explorative manner: Which technologies, practices and forms of

knowledge to play a role in ,making‘ climate models? What is included, what excluded? Which spaces do these models create, and how are they related to historic or actual power relations? And how can be dealt with these issues from a critical and emancipatory perspective – which alternative ways exist of creating knowledge on different pathways of global warming, without reducing the future to a few narrow scenarios?

6. Epistemic Justice and Critical Minerals – Towards a Planetary Just Transition

Ronghui (Kevin) Zhou, University of Warwick & David Brown, University of Warwick/University of Cambridge – hybrid from Lund

Global transitions to low-carbon energy systems are heavily reliant on the large-scale extraction of critical minerals (e.g. cobalt, lithium, rare earth elements), key components in green technological developments such as wind turbines, solar photovoltaics and electric vehicle motors. However, research has highlighted the multifaceted social and environmental costs of critical mineral extraction and processing across marginalised parts of the Global South, evidencing significant impacts on local people’s health, livelihoods, human rights and land-based resources. This paper centres on the role of epistemic justice in a ‘planetary just transition’, an under-explored dimension of just energy transitions. Through the analysis, we identify three main forms of epistemic injustice in the critical mineral industry: discriminatory epistemic injustice, distributive epistemic injustice and formative epistemic injustice. Building upon multi-scalar and multi-dimensional conceptualisations of environmental justice, we highlight the importance of incorporating epistemic justice into a more comprehensive and inclusive approach to just transitions. Through bringing new insights on knowledge equity in the context of critical minerals, we recommend building upon Education for Sustainable Development framework to tackle the challenges and contribute to extended understandings of a ‘planetary just transition’.

Hybrid panel LI64: Decolonising the normative foundations of political ecology II

Cristóbal Balbontin Gallo, Universidad Austral de Chile – hybrid from Lima

Political Ecology is undergoing a big revolution. It is meeting the claims of marginalized groups, along with its critique of the legacies of imperialism and colonialism, challenging an abstract and scientific approach to understand nature. The interminable debates about the nature and scope of environmental rights or the proper metric for a universal distributive justice seem increasingly parochial, privileged and unrepresentative of different environments and the normative contexts in which socio-ecological conflicts develop. Today’s Intertwined crisis is asking for solutions beyond sociotechnical imaginaries and hegemonic human-nature relationships, yet decarbonization and biodiversity conservation

remains deeply connected with colonial approaches and exclusionary strategies linked with capital accumulation even under the era of “inclusive sustainable development”. However, Indigenous, and local populations are resisting and fighting marginalization from different fronts and various strategies. Emphasizing the significance of decolonizing both researchers and the research process, in this session we question the sustainability of current narratives of decarbonization as well as the emerging regime of enclosure and coercive conservation model and uneven development interventions. By exploring the case studies, the aim of this session is to unpack the complex linkages between resource and territorial governance, grassroots identities, as well as between western and indigenous/marginalized epistemologies.

1. Rural Political Ecology and the Dynamics of Extinguishing Commons in Chitral, Pakistan: A Case Study of Shifting Pastoralist Livelihoods

Abdul Wahid Khan, University of Oxford – hybrid from Lima

This study employs the lenses of Rural Political Ecology and More-than-Human Geography to examine the evolving pastoralist livelihood in the mountainous region of Chitral, Pakistan with a specific focus on commons. Investigating the transformation brought about by factors such as formal education, urban migration, and land privatization, this study reveals the impact on land ownership, societal perspectives, and resistance among pastoralists. The discourse surrounding climate change, perpetuated by educated elites, NGOs, and governmental bodies, contributes to dispossession through conservation initiatives. The paper advocates for recognizing the depth of pastoral knowledge in addressing local issues and highlights the environmental hazards of neoliberal livelihood practices compared to traditional pastoralism. Simultaneously, it delves into the dynamics of commons in Chitral called muzhayo, challenging the dominant Western perspective by drawing on local experiences of agropastoral communities managing their commons and the relationship of the locals with more-than-humans. Exploring the power dynamics related to gender and clan systems, the study critically examines the impact of neoliberal green-grabbing projects and nationalization on the cultural fabric, livelihood, and diverse ecological entities of Chitral through the lens of Rural Political Ecology.

2. Frontier Narratives and the Construction of a Sense of Belonging Among Conservation Practitioners in the Manu National Park, Perú

Eduardo Salazar Moreira, Victoria University of Wellington – hybrid from Lima

The management of protected areas is often seen as an enterprise guided by objective knowledge and technical criteria. Even when many conservation practitioners see themselves and their work in these terms, the influence of these experts' subjective views on conservation interventions is revealed by a growing

body of research. The Manu National Park (PNM) in the Peruvian Amazon is a conservation space regarded as ‘legendary’ and ‘mythical’ by biodiversity enthusiasts worldwide, despite its problematic relations with Indigenous communities. Grounded in this case study, my research unpacks conservation practitioners’ narratives about the PNM and their experiences in it. Through a critical analysis of online interviews, archival material and participants’ photographs, and of my experience as a conservation practitioner, I explore how the discourses and practices of conservation affect these experts’ subjectivities. My research shows that, behind a veneer of good intentions and hard work to protect non-human nature, conservation experts’ stories can also reproduce colonial notions of frontier heroism, sacredness and belonging that appropriate Indigenous spaces and erase inconvenient histories. I argue that justice could be fostered in conservation spaces if more conservation practitioners engaged with a process of self-, collective and cross-cultural reflection focused directly on these issues.

3. Interest Convergence: A Case for Indigenous Legal Theory and Indigenous Supremacy in a Post-Capitalist Age of De-Growth

Malika Chatterji, Critical Race Studies, UCLA School of Law – hybrid from Lima

In light of Luiz Inacio Lula da Silva winning the presidency in Brazil this January, 2023 and his impressive policy change to restore the Amazon, this paper argues we have reached a unique policy moment for realizing Indigenous land ownership and sovereignty. Indigenous legal and political theory are necessary to arrest climate change and to reverse course on the destructive capitalist and colonial economic practices of the last four centuries. Instead of the neo-liberal politics of BRICS and the G20 being the dominant players with the solutions, what is becoming widely apparent and accepted is that it is Indigenous knowledge that must become the leading paradigm, and it is Indigeneity that should have international legal teeth. We are poised at a global moment where the *gesellschaft* is looking to the *gemeinschaft* for answers. Whiteness itself is coming into question as a useful paradigm. Instead of being relegated to “observer status” and the paltry expectation of consultation with the nation-state, Indigenous Peoples now require political power, a vote, a seat at the international table with rights to be able to draft the agenda, to be able to solve global climate change for the world.

Hybrid panel LU305: Infrastructure Sabotage as Future-Making II: In-/Visible Infrastructure Sabotage

Theo Aalders, Bonn University – hybrid from Lund

This double panel invites interventions that engage with infrastructure sabotage on the assumption that it cannot be fully understood as a purely destructive practice directed against what the targeted infrastructure produces materially and symbolises immaterially. As infrastructure produces particular visions of the future, infrastructure sabotage is often implicitly understood as an un-making of that future. We therefore invite contributions that explore infrastructure sabotage as a form of future-making in its own right; not as something diametrically opposed to the construction of infrastructure, but rather as a strategy employed by marginalised groups that allows them to enter or alter the political arena in which infrastructure is negotiated. This can include cases around climate justice movements as discussed by e.g. Andreas Malm, but also more generally about infrastructure sabotage as a strategy of constructive destruction employed by marginalised people around the world and throughout history around topics relevant to political ecology. Potential questions may include: - What are the reasons for social movements to target infrastructure specifically? What are the characteristics of infrastructure that constitute it as an arena of political struggle? - What is the relation between infrastructure sabotage as a material and as an immaterial or discursive practice? Are acts of infrastructure sabotage merely symbolic, or do they have the potential to also directly create material change? - What kind of constructive futures do saboteurs and their supporters connected to the ostensibly destructive practices of infrastructure sabotage? - Under what circumstances does infrastructure sabotage contribute to constructive future-making practices? - What are lessons from historical examples of infrastructure sabotage from across the world? - What are the dangers of infrastructure sabotage as a political strategy, such as fetishization or negative public receptions?

1. Mining Infrastructure in Kenya

Catherine Amayi Mosi, Kenyatta University – hybrid from Dodoma

In 2016, the Kenyan government gazetted the Mining Act 2016 to oversee the mining infrastructure in Kenya. This scaled up what was already an aggressive campaign by Western multinationals to explore and extract mineral resources across the country from titanium and coal along the Kenyan coast to oil in northern Kenya to gold in western Kenya and tones of other minerals across the country. While this law gave these mining multinationals the space and the legitimacy to expand their infrastructure, it exploited and invisibilized the communities that live in these lands thus dispossessing them while also causing irreversible ecological harm. This work will address the sabotage of mining infrastructure in Kenya as a radical and essential framework for creating desirable futures. It will explore the history of mining in Kenya, including the work by anti-mining movements and the critical role they played in disrupting the coal infrastructure despite the militarized response from state, and local mineral

brokers and mining companies. The work will highlight some of the resistance actors, for instance, “DeCOALonize movement”, which is a Kenyan grassroots anti-mining movement that sabotaged plans to install a coal plant in Lamu, Kenya. Despite the danger and the state’s militarized campaign to stop them, they used all resources at their disposal to stage protests, move petitions, litigation and importantly, they disrupted the state's plans, leading to total abandonment. This work will dismiss the idea that infrastructure sabotage is a destructive practice, but rather, a necessary protector of the collective desirable futures, including crucial marine biodiversity as argued by DeCOALonize. Ultimately, the work will explore how sabotaging mining infrastructure has produced and pluralized material change for marginalized communities as it allows them to assert their power within the physical and political landscape.

2. The Subversion of Propaganda: What Can an Anarchist Approach to Corporate Media Contribute to Engagements with Infrastructure Sabotage?

Elena Salmansperger, independent scholar – hybrid from Lund

One year has passed since the demolition of Lützerath, a squatted village and autonomous zone in Germany. For over 2 years people blocked the expansion of an opencast lignite mine, among other tactics through sabotaging pumping stations, electricity pylons, and police/ eviction vehicles. Despite claims of "sustainability" industrial mining remains socially and ecologically devastating on multiple levels. Looking at the intersection of ("green") mining infrastructure and resistance, this paper argues that a political ecology of media manipulation contributes to better understanding infrastructure as a terrain of political struggle and sabotage as political participation. Building on ethnographic research in Lützerath and an analysis of local news production through Herman and Chomsky's (1988) "Propaganda Model" this paper explores corporate media as a crucial infrastructure in the production, dissemination, and imposition of (green) capitalist visions of the future, which secure capitalist expansion in the present. Hereby, studying news production and contrasting dominant media narratives to realities from within Lützerath unpacks claims of "symbolism" and "dangerous left extremism" as distractive social management technologies which function through imperial discourse. Understanding the production and delegitimizing function of dominant media narratives around Lützerath's defense may prove useful for further engagement with socio-ecological struggle and sabotage.

3. Sabotaging Knowledge-Infrastructure: Challenging hegemonic understandings of colonisation in Aotearoa New Zealand

Kyle Matthews, He Whenua Taurikura, Te Herenga Waka – Victoria University of Wellington – hybrid from Lund

I step away from normative concepts of infrastructure sabotage by presenting a case study of an Indigenous group in New Zealand that sabotaged knowledge-infrastructure by defacing a display at the national museum. The

display presented two versions (Māori and English) of the Treaty of Waitangi – New Zealand’s founding constitutional document. The sabotage of the English text of this display by Te Waka Hourua – an Indigenous climate activist group – highlights two important elements of the way that this group approached its act of sabotage. The first is the understanding that how political and ecological futures are built depends on our understanding of the past. By defacing the English version of the Treaty the group highlighted the differences between the two. These differences raise important constitutional questions about New Zealand’s history of colonisation, and whether a colonial government is the vehicle to guide Indigenous and settler peoples into New Zealand’s future. The second is that these activists, by targeting knowledge-infrastructure - thought in broad rather than specific terms. The infrastructure that they sought to sabotage was not a material instance of environmental damage, such as government institutions, corporations, or fossil fuel infrastructure. Instead, by targeting a display at the national museum they should to shift public understandings – largely hegemonic - of colonisation and settler rights to land, economic activity, and to do environmental damage. I use this act of sabotage as a springboard to explore the value of radical acts – such as sabotage - to social change. I argue that radical acts disrupt, shift, and fracture the colonial hegemonies that drive colonisation. These three dynamics provide a model for activists and scholars to theorise in practical ways how radical acts advance social change.

4. Infrastructure Sabotage as Future-Making: Constructive Destruction and Visibilities around the “Game Galana” Dam Project in Isiolo, Kenya

Eric Mutisya Kioko (Kenyatta University) & Theo Aalders (Bonn University) – hybrid from Lund

In this intervention we make the argument that in order to understand why marginalised people commit infrastructure sabotage, we need to understand infrastructure as a political strategy, rather than as apolitical vandalism. This also means to understand infrastructure sabotage not only as a destructive practice, but also as a constructive practice of future-making. Infrastructure construction projects are understood as “constructive”, as opposed to “destructive” sabotage. We show that the construction of the Game Galana Dam was perceived as a destructive intervention, while the sabotage of the dam was part of a strategy to “construct” a future for marginalised groups in the area. Based on a case-study in Isiolo, Kenya, we show that infrastructure makes power concrete, but also assailable and thus subject of contentious politics.

Hybrid panel LI23: Questioning the ecological and justice outcomes of NbS II

Jean Carlo Rodriguez de Francisco, German Institute of Development and Sustainability – hybrid from Lund

Nature-based solutions (NbS) refer to working with nature to tackle societal challenges, intending to benefit human well-being, climate and biodiversity (NBSI, 2022). However, some critical research has questioned the effectiveness of NbS as a concept because of its vague and all-encompassing framing as a "solution", which may obscure its negative or unintended impacts. This panel will examine the ecological and justice outcomes of NbS, specifically in area-based conservation, forest landscape restoration, and ecosystem-based management, using case studies from Brazil, Colombia, Ecuador, Spain and the Global Biodiversity Framework negotiation. The panel will draw lessons for creating more just and plural futures by applying the lens of political ecology and environmental justice.

1. The Misiguay Forests case in Colombia: The environmental justice of area-based conservation

Jean Carlo Rodriguez & Mirja Schoderer, German Institute of Development - Sustainability-IDOS – hybrid from Lund

Nature-based Solutions (NbS) are increasingly used to promote water security, biodiversity conservation, climate action and human well-being. However, NbS can likewise marginalize community livelihood strategies, favor dominant interests, and create or reinforce existing inequalities. The paper examines how (in)justices are created in designing and implementing area-based conservation and how their environmental justice implications can be assessed in an interdisciplinary, participatory manner. It focuses on the interlinkages between its three dimensions (distributional justice, procedural justice, and recognition) and disentangles how their (lack of) consideration affects NbS design and implementation. The paper does so in the context of the Misiguay Forests Natural Park in Santander, Colombia, where environmental authorities declared a regional protected area to ensure water provision and biodiversity conservation after its previous informal management by local farmers had succeeded in well-preserving 95 % of the forest area and its extraordinary biodiversity. The paper concludes by underscoring the potentially negative impact of NbS on communities and their social acceptance and reflects on how these communities can be meaningfully included in equitable research that serves their interests and supports environmental justice action.

2. Groundwater conservation and Nature-based solutions. The case of springs in La Palma (Canary Islands, Spain)

Noelia García-Rodríguez, Universidad de La Laguna – hybrid from Lund

Water is a vital resource that guarantees life in any environmental context. In insular areas, this statement becomes even more crucial. The subsistence of local populations, the sustainability of the economy, and the conservation of island ecosystems depend on the wise management of available water resources. It is essential to have an appropriate mix of soft measures, such as policies and management strategies, and hard measures, such as technologies and infrastructure, to ensure efficient water management. In this presentation we will talk about the case of La Palma, an island where the springs have been seriously affected, especially since the 1970s, by the extraction of groundwater through galleries (water tunnels) for irrigation of banana farms (an export crop). Many water springs have disappeared, and others have lost a significant portion of their historical flow. Throughout history, the island has relied on its water and other natural resources, which have been protected in various ways. Also, conflicts related to controlling water and other resources have been frequent in recent history. We will focus on one of the strategies that have been developed to protect and recover them: the construction of closures in the water galleries, an example of a Nature-based solution.

3. Towards transformation? Closing down and opening up opportunities for democratic participation in the pursuit of Nature-based Solutions

Caitlin Hafferty, University of Oxford – hybrid from Lund

Nature-based Solutions (NbS), hailed as holistic approaches to the biodiversity and climate crisis, face challenges due to prevailing hegemonic framings. Dominant perspectives risk sidelining sustainable alternatives, neglecting socio-cultural viewpoints, reinforcing a people-versus-nature dichotomy, and promoting the neoliberalisation of nature. Consequently, this impacts knowledge politics and the marginalisation of local knowledges, new forms of exclusion and inequality, and missed opportunities for advancing meaningful democratic participation. Calls for more plural framings of NbS persist, yet there is a lack of research that critically examines the interplay between the governance of NbS, participatory democracy, and how this influences equitable outcomes. Drawing from semi-structured interviews and a survey questionnaire with UK practitioners involved in NbS projects, our findings explore how different NbS framings and governance models open up and close down plural, participatory, and empowering outcomes. Despite strong messages and well-intentioned efforts for more holistic and diverse framings of NbS, we find that prevailing narratives - especially those prioritising technocentric, market-focused, top-down and control-oriented forms of intervention - often impede transformative outcomes by diverting attention from critical discussions about power, equity, and justice. We advocate for an urgent critical reassessment of NbS, emphasising meaningful democratic participation for genuinely transformative and just outcomes.

4. Knowledge and authority in the Rights of Nature

Cristina Espinosa, Universidad de Friburgo – hybrid from Lund

Rights of Nature (RoN) have gained ground vis-à-vis mainstream environmental governance around the Globe. These rights are expected to shape more environmentally just, sustainable, and epistemically diverse futures in which traditionally marginalized and racialized subjects are empowered. The question of what sorts of knowledge and expertise are relevant in RoN frameworks, however, has been contested. Some scholars maintain that scientific input is eminent for the effectiveness of these laws. Others contend that because RoN movements are often driven by and based on knowledge emerging outside of academic disciplines, transdisciplinary input is also necessary, and stresses RoN's appeal to indigenous knowledge as an alternative sphere of argumentation. To date, however, the interactions between different knowledge systems revolving around RoN have not been thoroughly investigated. Underscoring that knowledge production, use, dissemination and contestation are constitutive of power relations in societies, in this contribution, I offer an initial classification of 4 interfaces between knowledge and authority that emerge with RoN and discuss their implications regarding the politics of representing "Nature". The analysis is based on a systematic literature review of scholarship that touches upon knowledge systems and their interactions in connection to this category of legal developments.

Parallel session 9

11.30-13.00

Panel 15: Expectativas del Periodismo Ambiental en América Latina

Jack Lo, Dialogue Earth y Pontificia Universidad Católica del Perú
Moderador: Ramiro Escobar, Periodista Independiente. Docente PUCP

María Isabel Torres, Mongabay

¿Cómo ejercer el periodismo ambiental en estos tiempos marcados por complejos conflictos sociales y una creciente violencia asociada a la expansión de diversas economías ilícitas? En los últimos años, el ejercicio del periodismo ambiental se ha vuelto más peligroso en el mundo. Un informe recientemente publicado por UNESCO en marzo de 2024, indica que 70% de los periodistas ambientales que fueron entrevistados declaró haber sufrido agresiones,

amenazas o presiones vinculadas a su labor. La consulta se realizó a más de 900 periodistas de 129 países. Lo que es peor, dos de cada cinco profesionales de esa muestra afirmó que después de ser amenazados sufrieron violencia física. La situación es aún más grave para quienes ejercen el activismo ambiental. Según un informe de Global Witness, en los últimos diez años, el 70 % de los defensores ambientales asesinados en el mundo provino América Latina. De esa cifra, un tercio correspondió a pobladores indígenas.

Jorge Agurto, Servindi

Se compartirá una mirada al periodismo sobre temas ambientales desde una perspectiva indígena e intercultural, muy necesaria y apropiada en un país amazónico de gran diversidad biológica y cultural. Perú, uno de los países megadiversos del planeta, no aprovecha su enorme potencial debido a la visión de matriz colonial que predomina entre los gobernantes y que imponen modelos extractivos que constriñen sus posibilidades de progresar de forma justa y equitativa. El periodismo intercultural no es una opción, sino una condición necesaria para asumir el desafío de intentar comprender el país en sus diversas cosmovisiones y propiciar puentes de diálogo que hagan posible una mirada enriquecedora y -aún posible- de progreso común y buenos vivires.

Jack Lo, Dialogue Earth y Pontificia Universidad Católica del Perú

El periodismo ambiental en Latinoamérica es un rubro que ha ido creciendo con el tiempo. Cada vez más medios están interesados en publicar historias sobre crisis climática, conservación, biodiversidad y otros más relacionados a lo que llamamos “ambiental”. En esta misma línea, van produciéndose diversas guías y cajas de herramientas para periodistas ambientales. Se desarrollan informes sobre la situación del periodismo ambiental en la región. Los premios más importantes de Periodismo Iberoamericano, como el Premio Rey de España, Ortega y Gasset o el Gabo, se entregan a reportajes e informes de este corte. Sin embargo, en Perú la atención hacia estos temas todavía es bastante limitada. No existe medio de comunicación tradicional con un espacio o sección climática. Los interesados en ello son los medios independientes que luchan cada vez más por capturar la atención de la audiencia. Es por ello que, partiendo de esta realidad, esta investigación busca ir un paso atrás y analizar cuantitativamente cómo la academia, entendiéndose como las facultades y escuelas de periodismo, están promoviendo la discusión y la educación climática en el país. En la primera etapa de la investigación se ha encontrado que no existe universidad, que ofrezca la carrera de Periodismo, que contenga cursos con enfoque climático o ambiental. Por tal motivo, esta presentación busca generar la discusión sobre la importancia de promover escuelas de periodismo con una mirada climática transversal a la malla curricular.

Panel 9: Geografías Pluralistas y Feministas

Columba González-Duarte, New School of Social Research

1. Belonging and Legitimacy in a community of care: the daily negotiations at Gera Juncal Community Garden

Leticia Costa, Universidade Federal do ABC

Urban community gardens are political expressions for collectives and popular movements. They bridge productive and reproductive, public, and domestic spheres and illuminate the complexities between social, political, and physical-chemical-biological dimensions within the city. This paper uses a feminist and relational approach to observe relationships that produce communities of care. Care is the continuous effort to maintain, and repair our world so that we can live as well as possible. The community of care is forged by the ongoing negotiation of coexistence, and regard for capacities and needs in a political-ecological assemblage. The Gera Juncal Community Garden (São Paulo), initiated by the popular movement Ceprocig, encompasses aspirations for food sovereignty and self-sufficiency, extending beyond the movement's original housing demand. Field observations and interviews examined the work of around 30 people, mostly women, who care for the garden. Notably, it explores the interplay between body and food, physical efforts, time availability, political engagement, and abilities — factors that delineate capacities and needs within the community. In the vegetable garden, there are daily decisions regarding membership, crops, techniques, tools, political strategies, and task and harvest distribution. These are components and mediators of ongoing negotiations of belonging and legitimacy within the hybrid community of care.

2. The impact of land rights, deforestation and conflict in the Colombian Amazon on the wellbeing of rural women

Deborah Pierce, University of British Columbia

This research seeks to understand linkages between land rights, deforestation and conflict on the livelihoods of women in the Colombian Amazon. Land management policy, and particularly the unequal distribution of land, has been a source of contention for decades and is considered a key factor in the violence in Colombia. There is increasing recognition of the importance of land rights for reducing deforestation and improving forest-dependent community well-being. Much is still unknown about how women access and manage forest resources and how their land use decisions have changed at different stages of the conflict. I will use a mixed-methods approach, utilizing both econometric models and participatory interviews. My research aims to answer the following questions: Do women in Caquetá use and/or depend on land and forest resources? How has this dependency changed in the last 20 years? Do women use and/or depend on forest resources differently depending on the security and functionality of their land tenure system? Are there barriers for women to use their land and forest

resources to the extent they would like? Research findings will inform the ongoing peace deal implementation in the Amazon, particularly on land policy and equitable gender considerations.

3. El tiempo de la Mariposa: Imaginarios socioecológicos abordados desde la Ecología Política feminista

Columba González-Duarte, New School of Social Research

Esta presentación explora el concepto de "Futuros Profundos"; escalas de tiempo no lineales y relacionales centradas en las relaciones entre los humanos y la naturaleza desde un lente feminista latinoamericano. Los nuevos feminismos latinoamericanos han surgido de los movimientos sociales y ecologistas opuestos al capitalismo y el patriarcado; con mayor consistencia reclaman una reinención de la teoría, los métodos y la práctica cotidiana para abordar los problemas socioambientales del continente.

Este feminismo está comprometido a vincular la teoría, la investigación y la pedagogía con la responsabilidad de habilitar otros futuros posibles para las comunidades humanas y más que humanas. Abordan la justicia como algo simultáneamente ecológico y social, viendo el cuidado de todas las formas de vida como una tarea urgente. También llaman la atención sobre cómo la violencia atraviesa las ecologías, al igual que lo hace con los cuerpos de mujeres, cuerpos feminizados, racializados, y/o discapacitados. En esta presentación, vinculo mi trabajo con la mariposa monarca sobre temporalidades multiespecie en México con la ecología política feminista que está marcando pautas sobre el futuro a lo largo de América Latina. En lugar de ver el tiempo como lineal, estas comunidades Ññato y Hññhñu plantean que los diferentes ritmos de especies y entidades operan cíclicamente a través de intercambios recíprocos entre plantas, humanos, espíritus del agua, brujas y otras entidades. Planteo que vincular este registro etnográfico a la teoría feminista actual habilita futuros alternativos a los que llamo aquí 'profundos'.

4. La problemática de los bosques amazónicos a través de la cartografía del arte textil

Clara Esperanza Best Núñez, Instituto de Estudios Peruanos

La Amazonía cuenta con una gran variedad de biodiversidad que ayuda a estabilizar los efectos del cambio climático. Además, es fuente de diversos servicios ecosistémicos, y arte. Pero está en peligro. Muchas comunidades están estrechamente relacionadas con la naturaleza del territorio, pero en los espacios académicos están incorporados colonialmente más como objetos de investigación, que como científicos propios. Además, arte Amazónico a menudo se considera "artesanía" y no arte contemporáneo. Esta presentación, por medio de obras que parten del concepto de cartografía, traduce temas de paisajes plurales, complejos, amenazados y afectados por efectos de colonialismo, capitalismo y desigualdad tanto para las comunidades nativas como el medio ambiente, que se va degradando en una instalación de arte textil Amazónico. Se utilizan telas, hilos y lanas teñidas con tintes naturales del bosque y telas

intervenidas con estampado botánico – procesos desarrollados con indígenas científicos. Se desarrolla una reinterpretación del mapa amazónico, enfatizando las problemáticas medioambientales que posee este territorio. Una exposición interdisciplinaria que involucra saberes amazónicos, y colaboraciones con la ciencia occidental -en particular los investigadores científicos de los ecosistemas de turberas, un ecosistema poco conocido - donde las expresiones desde el arte, la comunicación y los estudios del ambiente se encuentran entrelazados

Panel 19: Las memorias del agua en dos cuencas habitadas de Loreto

Barbara Fraser

La vida de seres humanos y no humanos en la región amazónica de Loreto toma forma y se cambia según los ciclos de los ecosistemas acuáticos. El Río Marañón guarda las memorias del pueblo Kukama, uniendo pasado, presente y futuro y ayudando a tejer una identidad compartida. En cambio, en la ciudad de Iquitos, la expansión urbana no planificada ha ido borrando quebradas, aguajales y ojos de agua, afectando los procesos naturales y rompiendo la relación de los seres humanos con el mundo natural y de los espíritus. Durante dos décadas, el Vicariato Apostólico de Iquitos ha apoyado procesos de recuperación de la memoria del agua en las comunidades nativas del Bajo Marañón y en la zona urbana de Iquitos. Este panel presenta los procesos y las posibilidades que ofrecen para pensar el futuro de Loreto a la luz de las memorias vivas del agua.

1. La lucha por los derechos del río Marañón y su Gente

Paulo Díaz Sevillano, Vicaría del Agua del Vicariato Apostólico de Iquitos

Las comunidades amazónicas han conservado este ecosistema por miles de años. El actual contexto de expansión del extractivismo, favorecido desde el mismo Estado, y la necesidad monetaria de las comunidades complejiza su preservación. Sin embargo, los pueblos indígenas poseen una memoria que les permite tener herramientas cognitivas para afrontar la situación.

Son las mismas comunidades, con capacidad de resistencia y resiliencia, quienes encuentran los mecanismos para preservar este ecosistema. En este sentido, nuevos instrumentos jurídicos, como los denominados “derechos de la naturaleza”, inspiran prácticas de conservación no vistas hasta ahora. En ellos se aúnan los derechos, de procedencia occidental, con la percepción indígena de concebir la naturaleza como un sujeto.

Nos alienta también el acompañamiento de la Iglesia. En este sentido recogemos las palabras del Documento Final del Sínodo Amazónico: “A todos nos

corresponde ser guardianes de la obra de Dios. Los protagonistas del cuidado, la protección y la defensa de los derechos de los pueblos y de los derechos de la naturaleza en esta región son las mismas comunidades amazónicas” (n° 74).

En esta ponencia abordaremos el camino recorrido hasta ahora para presentar una demanda constitucional de amparo sobre “el río Marañón como sujeto de derechos”.

2. Memorias sumergidas y paisajes culturales del Bajo Marañón

Marilez Tello Imaina, Radio Ucamara

Las memorias del pueblo Kukama están sumergidas en el río, reflejándose en relatos de barcos fantasmas, el tigre negro o los bufeos que se convierten en hombres para seducir a las mujeres — relatos que evocan la época del caucho. Los relatos también iluminan procesos contemporáneos. El tigre negro que aparece después de un derrame de petróleo, las pelacaras que están asociadas con la llegada de foráneos, los karuara que visiten a sus seres queridos en sus sueños, forman un continuo en el tiempo y el espacio.

Hace más de una década, Radio Ucamara, un radio comunitaria afiliada con el Vicariato de Iquitos, viene trabajando con comunidades nativas para mapear el paisaje cultural de los Kukama del Bajo Marañón. Las ciudades dentro del río y las muyunas, o remolinos, que son sus entradas, y los lugares donde ha habido apariciones de barcos fantasmas, pelacaras u otros seres, quedan registrados en mapas que ayudan a visibilizar los impactos de procesos y proyectos económicos y políticos en la gente del río.

El río siempre está en movimiento, cambiando de curso. De la misma manera, los recuerdos que guarda se modifican según los acontecimientos en la tierra, uniendo pasado, presente y futuro.

3. Las Memorias del Agua de Iquitos

Moisés Guillermo Porras Ramírez, Universidad Peruana de Ciencias Aplicadas (UPC)

En la Amazonía, las relaciones entre el ser humano y su entorno natural han perfilado distintos modos de habitar, adaptados a las temporalidades del contexto. Los pueblos originarios han construido pensamientos y lenguajes propios, que reflejan una conciencia sobre sus hábitats, potencialidades y límites. Sin embargo, este proceso se alteró con la llegada de los impulsos “civilizadores” occidentales, introduciendo conceptos y conductas discordantes y perjudicando la articulación y el sentido simbólico de los sistemas de bosques y aguas.

En Iquitos, el crecimiento urbano no planificado ha resultado en la eliminación de ecosistemas acuáticos, generando diversas vulnerabilidades naturales y antrópicas, y la desvalorización de las relaciones intangibles.

Este trabajo aspira a restablecer las relaciones territoriales a través de cartografías y relatos, como una herramienta para pensar mejor la ciudad. A través de las memorias del agua se busca evidenciar el antiguo sistema hídrico que nutrió y sostuvo el territorio de Iquitos y Moronacocha. Desde una mirada transversal y multiescalar se retejen relaciones con el sustrato natural que le dio origen y que configuraron diversos paisajes.

Evidenciar esta antigua red hídrica podría ser el inicio de un proceso de sanación y rehistorización que aporta a un futuro más sostenible para la ciudad.

Panel 14: Performatividades Decoloniales - la Producción Simbólica como Derecho

Paloma Carpio Valdeavellano, Pontificia Universidad Católica del Perú

Esta mesa propone un intercambio de enfoques y experiencias que parten de la creación escénica. Se compartirán procesos que cuestionan lógicas hegemónicas de representación que suelen subalternizar las prácticas de grupos y poblaciones históricamente excluidas.

Reivindicando la fiesta y las formas de organización comunitaria, se presentarán experiencias que demuestran que las artes son también un espacio de lucha y resistencia.

1. Representaciones no hegemónicas en las Artes Escénicas:

Paloma Carpio Valdeavellano

Esta ponencia revisará el valor del documento y el testimonio en la creación escénica contemporánea, a partir del reconocimiento de las artes escénicas como plataforma desde la cual se puede dar cuerpo y voz a grupos y temáticas que los medios de comunicación y otros espacios de participación política y social suelen invisibilizar.

2. Teatralidades latinoamericanas: fiesta y guerra:

Ana Julia Marko y Jorge Villanueva, Pontificia Universidad Católica del Perú

La ponencia pretende presentar ideas y prácticas generadas en el Laboratorio de Teatralidades Latinoamericanas: Fiesta y Guerra, conducida por Ana Julia Marko y Jorge Villanueva desde agosto de 2023, como proyecto de investigación del Departamento Académico de Artes Escénicas de la PUCP. Junto a los más de 20 participantes (estudiantes, egresados y docentes), el laboratorio investiga principios comunes entre fiestas y luchas populares en un contexto latinoamericano, indagando sobre cuáles serían las poéticas y preguntas que atraviesan les artistas del sur. Estudiamos temas específicos de América Latina

relacionados las dicotomías: memoria y olvido, festividad y estructuras de poder. Para contestar a las políticas coloniales de mortandad que operan en nuestro territorio hace más de 500 años, inventamos poéticas de encantamiento: prácticas contra-coloniales de fiesta. Estas se presentan como resistencia a los regímenes hegemónizadores y homogenizadores que dictan cómo deben ser los comportamientos, las corporalidades, los conocimientos, las memorias, los afectos, comprimiendo las existencias en apenas una manera correcta de ser.

3. Gestión co-creadora en la Red de Puntos de Cultura del Perú:

Marbe Marticorena, Pontificia Universidad Católica del Perú

La ponencia sintetiza los resultados de una investigación de diseño mixto que buscó conocer los mecanismos que fomentan y restringen la co-creación de valor en la Red de Puntos de Cultura del Perú. Desde una perspectiva de gestión no hegemónica, la ponencia describe aquellos mecanismos de gestión que las organizaciones culturales pertenecientes a la Red ejecutan y que les permiten sostener sus actividades.

Asimismo, se presentan las fricciones entre el conjunto de ideas y valores de los miembros de la Red y los de la lógica Estatal (hegemónica) con relación a la gestión participativa. Se reflexiona sobre la manera en que dicha fricción restringe el intercambio y la co-creación, poniendo en riesgo la sostenibilidad de la Red.

Parallel session 10

14.30-16.00

Panel LI64: Decolonizing the normative foundations of political ecology III

Sujoy Subroto, University of Calgary – hybrid from Lima

Political Ecology is undergoing a big revolution. It is meeting the claims of marginalized groups, along with its critique of the legacies of imperialism and colonialism, challenging an abstract and scientific approach to understand nature. The interminable debates about the nature and scope of environmental rights or the proper metric for a universal distributive justice seem increasingly parochial, privileged and unrepresentative of different environments and the normative contexts in which socio-ecological conflicts develop. Today's Intertwined crisis is

asking for solutions beyond sociotechnical imaginaries and hegemonic human-nature relationships, yet decarbonization and biodiversity conservation remains deeply connected with colonial approaches and exclusionary strategies linked with capital accumulation even under the era of “inclusive sustainable development”. However, Indigenous, and local populations are resisting and fighting marginalization from different fronts and various strategies. Emphasizing the significance of decolonizing both researchers and the research process, in this session we question the sustainability of current narratives of decarbonization as well as the emerging regime of enclosure and coercive conservation model and uneven development interventions. By exploring the case studies, the aim of this session is to unpack the complex linkages between resource and territorial governance, grassroots identities, as well as between western and indigenous/marginalized epistemologies.

1. Maretório: the sea as cultural heritage, identity and the singularities of land/sea interaction in Coastal-Marine Extractive Reserves

Fábio Luís de Campos-University of Campinas, Institute of Geosciences

The sea is constantly re-imagined as a lived and visual resource through cultural, environmental, touristic and economic development references, and it is, therefore, the main locus of relations involving the appropriation of the coastal environment. Within this locus, the maretório is the key element in this proposal where it is used as a counterpoint to the concept of territory, particularly by leaders of Coastal-Marine Extractive Reserves (RESEXs) of the Amazon coast to define their particular symbolic and cultural aspects, regarding how their coastal space is used and comprehended, where the tide plays a more significant role than the land itself. In other words, the maretório is characterized as a space that has been socially constituted within the fluidity of traditional practices of use and appropriation of coastal and marine ecosystems. As a result of the socio-environmental conflicts arising from the exploitation of the sea, these have been reclaimed through the creation of protected areas such as the RESEXs. In this process of social mobilization, the maretório acquires a sense of identity by marking at the same time the universality and singularity through the territorialities of Brazilian coastal-marine extractive populations. Through maretório, we aim to introduce the sea as a concept expressing maritimity as lived heritage, a space of autonomy and identity, and an important right regarding access to the sea. This access highlights the Coastal-Marine RESEX program, which strives to guarantee environmental conservation, terrestrial and marine, and the right of access to land and sea use for these communities. In other words, at the same time as the caiçaras, indigenous and quilombola populations have been displaced into the sea and have dealt with the exploitation of the marine environment through fishing and oil industries, the RESEX becomes an instrument for cultural representation by guaranteeing the use of their maretório.

2.The imprint of Nature in the Mapuche World: Decolonizing the normative foundations of the Anthropocene

Cristobal Balbontin-Universidad Austral de Chile

The purpose of this communication is to give an account of the cultural imprint that nature has for the Mapuche people, and more specifically its normative performance through the so-called *Az Mapu*, or Mapuche customary code of good living, which involves both humans and non-human beings that are part of nature. For this purpose, ethnographic fieldwork is carried out in the Mapuche communities of Coñaripe, eastern basin of Lake Calafquén, Chile. From this observation, the final considerations reflect on the theoretical performance that the normative imprint of nature in Mapuche culture can have for anthropology, environmental ethics and public policies.

3. How environmental conservation affect society-culture-ecology relations: A case study from central India

Saurabh Chowdhury- *University of Calgary*

Environmental conservation is an important strategy to achieve 'inclusive sustainable development', but it continues to have negative impacts on local and indigenous communities globally. Based on an abstract and scientific approach to understand nature, the techniques of environmental conservation have accelerated green grabbing over the past decade undermining the environmental dependence of local communities affecting both livelihoods and social-cultural-ecological relationships. Many studies have captured the impact of conservation on local livelihoods, but few have focused on the impact on environmental relationships. This paper presents a case study of an ongoing long-term conservation initiative from central India which has displaced more than five thousand families over the past two decades majority belonging to the Sahariya community, a particularly vulnerable tribal group (PVTG1) from the region. This has not only meant a loss of traditional forest-based livelihoods for the Sahariya community, but it has also changed their relationship with the environment. First, displacement has alienated the community from their original habitat and forced them to adopt a new way of life which many families are still struggling to cope with even today. Second, the restrictions on access to the forest are erasing memories of the environment forbidding subsequent generations from inheriting skills and knowledge embedded in the environment. The paper argues that as conservation continues to displace communities, restrict access to protected areas and criminalise natural resource extraction, it is consequently changing local community's relationship with the environment. This highlights the less discussed but nevertheless important dimension of the impact of conservation practices on the society-culture-ecology relationships.

Panel 16: Agua de relave: Recursos hídricos en Lima en un contexto de extractivismo y cambio climático

Paul Maquet - Cooperación

La mesa busca abrir una reflexión sobre la situación de los recursos hídricos en la capital, su historia de manejo de cuencas y presencia de pasivos ambientales, y nuevas amenazas como la aprobación del proyecto minero Ariana. Ello en un contexto de cambio climático que hace aún más urgente la necesidad del cuidado de cabeceras de cuenca.

1. Extractivismo al límite: El caso de la Mina Ariana y la amenaza al agua de Lima y Callao

Marisa Glave Remy - Desco

El 2016 el Ministerio de Energía y Minas (MEM) aprobó el estudio de impacto ambiental (EIA) del proyecto minero Ariana. Esta aprobación guarda especial relevancia pues el proyecto se ubica en el corazón del sistema Marcapomacocha, área natural que alberga un conjunto de lagunas, bofedales, riachuelos y escorrentías, intervenido por la empresa pública de agua potable, SEDAPAL, para trasvasar el recurso hídrico por un túnel hasta la cuenca del Rímac y así abastecer a la capital. Un área que brinda servicios ecosistémicos esenciales y abastece de agua a la ciudad más grande del país está en riesgo por el espíritu extractivista hegemónico en el país. La ponencia buscará poner en evidencia los serios riesgos que el proyecto supone para el acceso al agua de Lima y Callao, así como los límites de los instrumentos de evaluación ambiental existentes.

2. Protección de la cabecera de cuenca de Lima en contexto de cambio climático

Paul Maquet - Cooperación

Lima, la capital y la ciudad con mayor población del Perú, se ubica en un desierto y sus condiciones naturales son de vulnerabilidad hídrica. Pese a ello, decisiones del Estado han permitido la ubicación de relaves y proyectos mineros en cabecera de cuenca que amenazan el acceso al agua limpia y segura, lo que se agrava aún más en un contexto de cambio climático. La exposición tratará de estas amenazas y de lo que la sociedad civil está haciendo frente a ellas.

3. Riesgos y problemática ambiental de la cuenca del Rio Rimac asociado a Pasivos Ambientales Mineros - PAM

Edwin Alejandro Berrospi, Red Muqui

