

JPS 2021 Writeshop in Critical Agrarian Studies and Scholar-Activism

Participants

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Collective of Agrarian Scholar-Activists from the South

CASAS



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I'm graduated in History from the Federal University of Rio de Janeiro and Master in Social Sciences in Development, Agriculture and Society from the Federal Rural University of Rio de Janeiro. I am currently in the doctorate course in History at the Fluminense Federal University. Throughout the first semester of 2019, as part of my doctoral studies, I did a doctoral stay in Buenos Aires, Argentina, at the Institute of Economic and Social Studies of Contemporary Argentina of the National University of Quilmes.

Curriculum Lattes (Brasil): <http://lattes.cnpq.br/5839084700623966>

Hegemony, Agribusiness and Scientific Field in Brazil and Argentina

In the last years, the agribusiness model has been dominant particularly in the leading countries in the export of agricultural commodities. As part of the neoliberal pattern of capitalist accumulation, this model has intensified the internationalization of production chains, with a strong market monopoly of large transnational companies. Its worldwide diffusion not only meant transformations at the organizational production process, but also meant changes at a socio-political level among the leaders of the national dominant rural classes, which demanded the construction of a new institutional, ideological and cultural architecture for the dispute of the directions of social and economic development of their countries. Considering that Brazil and Argentina are among the largest exporters of grains and cereals, this research intends to reconstitute the transnational political and academic networks that, during the last thirty years, spread agribusiness as a model of production and hegemonic development of a new globalized rural world. From a comparative perspective we seek to discuss how have universities played an important role in building the international hegemony of agribusiness, spreading this model of production worldwide? Therefore, we will analyze the construction of two agribusiness programs (PENSA, linked to the University of São Paulo, and the PAA of the Buenos Aires' University) based on reports, interviews and publications by their main intellectuals, dialoguing with main studies about agribusiness in Brazil and Argentina, with Antonio Gramsci's hegemony framework and with the sociological theory of symbolic power developed by Pierre Bourdieu.

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Alejandra grew up in the periphery of Mexico City. Moved by an authentic concern for nature, she studied biology and earned an M.S. in Restoration Ecology in Mexico. She realized that science is not enough to overcome the environmental crisis, she turned her attention to the root causes of degradation in the countryside. She began her PhD exploring the link between nature care practices and agroecology and its impact on the peasant territories. Her PhD taught her the need of supporting peasants as protagonists of their territory consolidation, and the responsibility of scholars to be active allies.

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Towards transformative agroecology: Participatory Action Research and Diversification with farmers members of coffee cooperatives in Mexico and Nicaragua

The livelihoods of smallholder coffee farmers need to move beyond incremental changes towards a transformative agroecology process. This work aims to understand the extent to which diversification activities can contribute to a transformative agroecology that advances food sovereignty. The PAR process described took place over four years with participants associated with two smallholder cooperatives, CESMACH in Mexico and PRODECOOP in Nicaragua, and included mixed methods. We found that most families experienced an annual period of food scarcity, with an average of 2.5 and 3.3 “thin” months reported for Mexico and Nicaragua, respectively. We found evidence of the early stages of a transformative agroecology within both cooperatives. Diversification was prevalent among families with a significant effect on their food sovereignty. Diversification activities were carried out as a continuation of traditional practices or, in some cases, as an activity adopted from past projects. The biggest contribution of our PAR process was on the capacity building of community facilitators/promoters, co-creation of questions and knowledge relevant for the strategic planning by cooperatives, and popular education materials. Transformative agroecology and PAR processes also must engage uneven power relations including the role of researchers and diverse participants in these processes, and thus require that we critically reflect on them. In the case of these coffee farmers, we conclude that diversification is an important element of using agroecology to advance food sovereignty. However, diversification is not a linear process: there are many trade-offs and balances that should be considered through long-term and collective processes.

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Ali Kaba is a Ph.D. student at American University. His research interest focuses on customary land governance, land tenure reforms, and sustainable natural resource management. Ali previously served as a Senior Researcher at the Sustainable Development Institute, a Liberian-based NGO. He has worked with a wide variety of national and international institutions, including the Liberian Government and State governments in Nigeria. Ali played a key role in the development of Liberia's Land Rights Law. He has authored several policy briefs, articles, and co-authored two books on customary land formalization. Ali earned a master's degree in international development from the University of Denver, Colorado, U.S.A.

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Clash of the Global in the Local: Custom, representation, and access to land in Jigawa, Nigeria.

Across Africa, land and natural-resource access is increasingly achieved through formal registration of customary land. Registration reforms are largely driven by international neoliberal agendas and government interests in promoting agricultural production, employment, and national development. In Jigawa, Nigeria, 'traditional' leaders, such as district heads and emirs are being influenced by the state elites to take up the neoliberal agenda. Meanwhile, local social movements are emerging to resist the 'traditional' powers that are open to these externally imposed changes. Women's groups and youth social forums are challenging the logic of traditional decision making - as the traditional decision makers, who are neither representative nor accountable to the population, are making decisions in opposition to local needs and aspirations. The women's groups are supported by external transnational actors, while the youth forums were established by young people who observed similar movements elsewhere. There is a clash of global forces playing out among local players, especially when it comes to managing and utilizing land and natural resources. Against a backdrop of neoliberal agricultural restructuring of rural spaces and livelihoods through enclosures of community lands and natural resources, this article examines how women groups and youth forums have taken actions to resist land and resource grabs in Jigawa's Kafin Hausa District. The article situates these efforts within the framework of local agency, discourse, and solidarity movements to promote equitable social change. The study is part of a growing body of research on land reform, customary governance, and decentralization in Africa.

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I am a PhD researcher with the Political Ecology research group at the International Institute of Social Studies. My research brings together theoretical perspectives from critical agrarian studies, materialist political ecology and social movement studies. It attempts to contribute to a better understanding of how diverse political economic factors operating at (and across) different scales shape the possibilities and political character of localized resistance to land dispossession. My research seeks to move beyond academic debates on anti-dispossession movements, emphasizing meaningful allyship with communities engaged in highly unequal political struggles. I also support the Emancipatory Rural Politics Initiative (ERPI) secretariat.

Converging claims for agrarian and environmental justice: Insights from India's coal mining zones

Social movements resisting large scale mining projects have generally been understood as contesting contemporary extractivism and/or advancing claims for environmental justice. Through an examination of the crucial 'agrarian' dimensions of anti-mining struggles, this paper seeks to elaborate how they are intrinsically linked to underlying processes of agrarian change in mining-affected areas. The paper relies on long-term primary research in villages affected by a large open cast coal mine in the Raigarh region of Central-Eastern India. It analyses changing patterns of land use, employment and social reproduction of affected households due to loss of agricultural land and access to forests and commons, and the mine operator's attempts to manage its effects on the local environment and livelihoods. Importantly, such mining-related impacts unfold in a context of significant rural transformation in a relatively 'new' region of agrarian capitalism in India. The paper argues that these intersecting processes of agrarian change - characterized by localized, land dispossession-linked effects as well as broader trajectories of rural transformation - have important implications for how households have responded to the mining project. Local movements resisting mining have also combined seemingly contradictory claims for agrarian and environmental justice in productive and innovative ways, defying attempts to give them a specifically 'agrarian' or 'environmental' character. A better understanding of such commonalities, and also significant tensions, can provide insights for efforts to scale up anti-mining struggles and build broader political alliances between movements seeking agrarian and environmental justice.

Keywords: social movements, resistance, agrarian change, environmental justice, mining

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Non-Tobacco Related Materials: The Politics of Contamination in Experts' Standardization of Agri-commodities in India

This article examines how peasant farmers in rural Andhra Pradesh contest experts' standardization of agri-commodities in India. The production and marketing of Flue-Cured Virginia (FCV) or cigarette tobacco is heavily regulated by the Central Government of India and closely monitored by national tobacco companies. In representing competing mandates and goals, experts of the Indian state and tobacco companies apply techno-rational standards to improve the quality of FCV tobacco sold out of India, with a view towards increasing its desirability in international markets. One of the more recent of a series of frequently updated standards is the qualifier 'clean' tobacco', wherein the presence of Non-Tobacco Related Materials (NTRMs) in tobacco bales on the auction floor results in lower sale prices. The discovery of unauthorized pesticide residues or Crop Protection Agents (CPAs) post-sale by importing traders can also lead to the the cancellation of entire consignments. The article is an ethnographic study of how agri-standards that classify and grade tobacco bales are extended to their owners. Depending on the quality of their bales, experts variously categorize farmers as 'lazy' and 'uneducated' or shower them with accolades as 'progressive' farmers. Faced with stagnant demand and environmental degradation, farmers on their part contest these top-down hierarchies by differentially aligning with state and tobacco companies to mobilize politically and agitate. In this way farmers are able to sequester profits and bypass caste biases inherent in the implementation of standards

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I am a Philipp Schwartz-Initiative Fellow at Leipzig University Institute of Anthropology. Currently, I am trying to develop a research agenda titled “Contentious Spaces of Agriculture and Food: Spatialization Processes of Food Sovereignty in the Global South”. Informed by social theory, development studies, and critical agrifood studies, my research interests are in the areas of agrifood socio-ecological movements, food sovereignty, food regime analysis, and agrarian/peasant questions. I hold a Ph.D. (December 2018) and M.Sc. in Sociology from Middle East Technical University (METU, Ankara Turkey). I was a visiting-researcher at the Department of Development Sociology at Cornell University in 2014-2015.

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The Post-Developmentalist Turn and the Impasse of the Contemporary Agrarian/Peasant Question Debate

This paper aims to analyze, in theoretical terms, the agrarian/peasant question debate that has been reinvigorated since the 2000s on the grounds of the neoliberal globalization processes and the growing oppositions to the capitalist agrifood system at the grassroots level. It claims that this renewed interest in the agrarian/peasant question debate has been shaped predominantly by the critiques of the concept of development mainly on the theoretical grounds provided by post-developmentalism in association with the post- turn in the trajectory of social theory in general. In this regard, it can be argued that the contemporary agrarian/peasant question literature is characterized by a post-developmental turn, the unifying and central claim of which can be pointed out as the conceptualization of peasantry as a political subject against the modern/capitalist/industrialist model of agriculture. This turn - which can be traced in various approaches like neo-Chayanovian formulations, food regime analysis, agroecology, food sovereignty, etc. - has, arguably, led to a divide in the literature between Marxism-based agrarian political-economy and the post-developmental reformulations. By analyzing this divide in terms of theoretical assumptions, methodological strategies, major problematics, and political propositions; this paper argues that what we are facing with can also be seen as the impasse of the contemporary agrarian/peasant question literature with respect to the analyses of and struggles against capitalist agrifood relations.

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Sardar Babur Hussain is a political economist working in the areas of political economy of development, agrarian transition, and border capitalism. I am at the last stage of my submission of doctoral thesis in Development Studies at the Institute for Social and Economic Change (ISEC), Bengaluru, India. I completed my Masters in Economics from University of Kashmir and M.Phil in Economics from Central University of Kerala. My ongoing PhD project examines the post 1947 political economy of development of Kashmir. I have presented my PhD work in international universities such as Columbia University, Manchester University, De Montfort University and Institute of New Economic Thinking.

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From autonomy to integration: Political economy of agrarian change in Kashmir

Economic development as a solution to the ‘Kashmir Problem’ has been the main discourse propagated by the Indian State since the abrogation of region’s autonomy in August, 2019. The abrogation of region’s autonomy allows outside capital to acquire large scale land for developing private industries. The development approach followed, drawn from neo-liberal development paradigms with central focus on attracting private sector investment through the development of efficient capitalist markets, has shaped much of the conflict dynamic in the region since the last two years. This narrative based on the notion of ‘Economic Peace’, which ignores the inherent unequal power structures, is widely used to undermine and negate the basis of Kashmir as a political problem. This paper critically focuses on the production of the central-federal government’s and the state’s developmental policy towards Kashmir by looking at how the policy was produced and why it was shaped in the way it was, looking at policy discourse (how the neoliberal development model is worded and played out in the policy documents and in policy practice) and constellation of actors or their being invested in a property and land-based accumulation model. Focusing on the New Industrial Policy of 2021 which aims to create a large industrial land bank in the region, this paper argues that forced dispossession of the farmers for the creation of new industrial estates helps strengthen the state’s power and its sovereignty over the locals, and in turn has severe repercussions on the local economy. The neoliberal policy framework has had two major implications for region’s development. It abandoned the project of integration of agriculture and industry on a regional basis, promoting instead their integration into national/global markets, and it also intensified land grabbing and resource extraction, and created a deepening pattern of dependency. This approach to development in the region ignores the structures of power and dominance that are inherent in the process of development. The paper is based on critical review of policy reports and field interviews with several policy makers, academicians, civil society and human rights activists, owners of industrial units and visits to construction sites, and others.

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Bhoopendra Kumar Ahirwar is a Dalit who comes from a remote village of Central India. He is a first-generation PhD research scholar at the Centre for Political Studies, Jawaharlal Nehru University, New Delhi. He has been awarded MPhil degree on 'Politics of Land Reforms in Central India' under the supervision of Dr. Harish Wankhede. He is mostly interested in the Critical Agrarian Issues and the Political-Sociology of Development. Currently, he is working on 'Caste, Class and Agrarian Question: A study of Malwa Region of Central India' for his PhD project.

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Interrogating Caste in The Contemporary Farmers' Movement in India

The recent mobilisation of peasants is a fall-out of socio-economic trends related to India's post-1991 growth pattern. The general rural economy is in distress and Caste and Agrarian-Power has declined considerably. This forced the dominant Agrarian Castes' to transform a political relationships, which were earlier contradictory and confronting now consecutively building political alliances to raise important demands. In a changing society, particularly when farmers' identity is weak, farmers are in a constant search for a new cultural identity. Their disillusionment from urban allure is making them forming the new rural-identity to assert the agrarian concern.

In the times of rising authoritarian power of National Democratic Alliance (NDA) led government in India, thousands of Farmers have been protesting against their Three Farm Laws. Whereas these protests are opposing the government's move politically, this research tries to understand that how the contemporary farmers' movement is negotiating with the social contradiction of Caste among the Landed Agrarian-Castes and Landless Dalit Labourers to deal with the rural-agrarian crisis? What are the major pattern shifts in the social base of their leadership, language and ideology in the contemporary agrarian mobilisations? This is also to examine that how recent changes in the agrarian political economy and caste system have transformed the grammar of caste in the farmers' movement in India?

The mix method of interviews with participatory observation would be used to understand the field perspectives and challenges.

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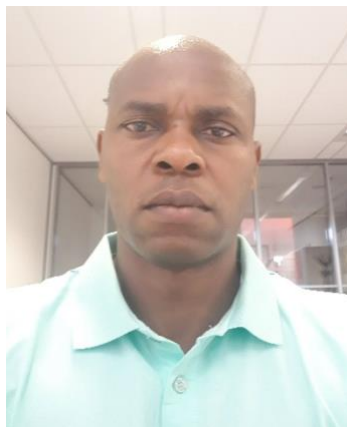
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From commodification to financialization: the advance of financial capital in rural areas in Brazil

The advance of financial capital over agriculture and Brazilian land is closely related to a global process of financialization of various spheres of economic and social life. Land becomes an important destination for financial investments from the 2000s onward, reversing the history of distance between the sector and rural areas. The purpose of this paper is to analyze the process of financialization of land in Brazil, relating it to the history of the formation of private property and the commodification of land in the country, which dates from the imperial period. The main hypothesis of the paper is the commodification and financialization of the land are part of the same movement: the commodification of the land already makes its financial qualities noticeable, but in the contemporary period, the land has been constructed as a complete financial asset. To achieve the papers's goal, it is proposed to consult academic books and articles in order to understand the theoretical categories and concepts that will provide the basis for this study; reports prepared by investment funds, companies and other financial market players on their activities; in addition to interviews with relevant actors for the topic.

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By exploring local practices of land claim-making in settings of institutional multiplicity, my research aims to better understand how land tenure security works, the micro and macro-politics involved, and how land policies may take this into account. Concretely, it tries to answer the question of how land governance reform, specifically local approaches to land registration, impacts land tenure security of rural smallholders in the context of institutional multiplicity and changing social, political and economic relations in post-conflict Burundi. It resorts to a qualitative methodology focused on ethnographic fieldwork through interviews, and group discussions, and participant observation.

Recovering large landholdings in Burundi: breaking from the past, perpetuating inequalities

Colonial and post-independence state assaults to customary land tenure in Africa have disrupted the conditions of land access and accentuated dispossessions perpetrated by politico-economic elites at the expense of powerless groups. This paper argues that current attempts to fix such grievances rather redefine the legitimacy of community membership, distort local dynamics of land use, and create new forms of exclusions. Through ethnographic fieldwork on emblematic cases in the west of Burundi, it explores the socio-political explanations and consequences of the systematic trend to return "large landholdings" in the public land domain, for the general interest and local community use. Findings show that party politics plays a major role in the recovery and redistribution of the land and brings about perverse results. On the one hand, new land takings take part during the process, with powerful people seizing this opportunity to acquire larger plots of land than the needy, a state of affairs tolerated as a lesser evil compared with the former situation. On the other hand, over political reasons or perceptions, the new channels of land access turn out to be closed for some persons. Those excluded or unwilling to join the unavoidable local cooperatives lose the right to use the redistributed land. Both situations lead to question the well-intentioned nature of the land recovery and redistribution, and the loss of trust in the state and local administration. This paper emphasizes the need to analyze local land dynamics in their relation to broader politics of land access and governance

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Making the State on the margins: the case of the Afro-descendant community of Villa Gloria

In April 2012, former presidents Juan Manuel Santos (Colombia) and Barack Obama (USA) handed over collective property titles to the inhabitants of La Boquilla, a north district of Cartagena de Indias, popular for its beaches and extensive mangrove areas, and desired by national and international businessmen for the construction of housing and hotel megaprojects.

However, Villa Gloria and Marlinda, two village of La Boquilla, were excluded from this titling because these lands are classified as coastal by the city's institutions, and the national law prohibit the construction of housing in these areas. Villa Gloria, like Marlinda and La Boquilla, is inhabited by Afro-descendants and victims of the Colombian armed conflict, most of them from the Montes de María zone, one of the places where armed violence was concentrated in the Caribbean region between the 1990s and 2000.

Based on ethnographic work, interviews, social mapping, review of history and the press of the time, I argue that the development and transformation over time of Villa Gloria allows us to understand the State as a process of collective construction in which multiple actors, dynamics, and interests, even antagonistic to the State itself, participate.

Beyond the fact that the absence of the State explains the origin and persistence of the armed conflict in Colombia, building the State on the margins implies recognizing that this construction is not a homogeneous and linear process, and it has different nuances and experiences in the peripheries, being Villa Gloria one of them among the many that exist in Colombia.

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Action and resistance in the face of food crisis and transition, the case of Chiltoyac community, México

This work analyses the subsistence and resistance actions of two local groups in the community of Chiltoyac, Xalapa municipality, Mexico. The Comunidades Eclesiales de Base (CEB in Spanish) and the Women's circle of Chiltoyac's centre for traditions, trades and knowledge, face a drastic local food system transformation that comprehends biocultural erosion, transition to a westernised diet and sedentary lifestyles, and new epidemiological conditions. But they also offer alternatives and efforts towards a dignified life, entailing nutritional, health and environmental wellness. Two lifeworlds show up and get in conflict: one that seeks to maintain biocultural diversity and heritage in the local food model, protecting land, biodiversity and local production, pursuing environmental, social and economic benefits in the long run; and another one that prioritises economic benefit in the short term, leaving behind the concern about pollution, food diversity loss and food dependency. Local collective subjects manifest their capability to shape their territory and to modify the course of neoliberal development models, through actions that confront other local subjects, dominant economic tendencies and structures, and unequal power distribution. Local endeavours seem able to reach the revitalisation of a biocultural food system and achieve higher levels of food sovereignty, self-sufficiency and autonomy. Nevertheless, involved groups acknowledge that more local or government support is needed to be successful, and to fully satisfy the rights to food, to a healthy environment and health.

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Cynthia Embido Bejeno is a PhD researcher at the International Institute of Social Studies, Erasmus University and currently works on the project, “On the Frontlines: Peasant Women Struggles on Land Reform in the Philippines”. Prior to this project, she used to be a development practitioner and involved in various non-governmental organizations that aim to advance peoples’ rights and societal transformation in the Philippines. She was involved and led various national organizations and development projects and intervention in and with various groups and communities, amongst others. She was involved in organizing peasants, women, and other marginalized groups that engaged the government towards advancement of land reform, women’s empowerment, good governance, sustainable development, climate justice, amongst others. At ISS, while doing her PhD, she actively represented the PhD community in various bodies, such as RDC, IC, Graduate School, and coordinated Development Dialogues’ conferences, amongst others.

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Integrated justice approach to land reform

The unjust (re)distribution of resources (in this case land) between and amongst classes and gender persists. The use of justice lens is explored here to better understand and contribute to the intervention on land reform, especially the gender justice on land which is oftentimes neglected and hardly advanced by the state, the social movement, and even by the women’s movement. For instance, in the Philippines, while peasant women lead and take the frontline roles in advancing land, however, the women’s strategic gender interests are often neglected and overshadowed by class-based concerns. Hence, an integrated approach to understanding gender injustice on land is found useful. This paper argues that the class and gender-based land injustice are interconnectedly shaped by economic maldistribution, cultural misrecognition, and political misrepresentation. Thus, land question requires analyses and interventions that integrate the economic, cultural, and political aspects of justice or the so-called integrated justice approach. This integrated justice approach becomes more relevant considering the on-going agrarian structure (such as in the Philippines), which is often marred by violence from the opposing landlords and lack of political will from the agrarian program enforcers, operating through an outdated set of gendered norms and values.

Reflecting on the peasant women’s struggles for land entitlement through the Comprehensive Agrarian Reform Program (CARP) in the country, the two case studies, SAMFAI and KMPCI, demonstrate the visibility and invisibility, the voices and silences, and the possibilities and constraints towards gender justice on land. Meanwhile, peasant women’ assertions on land rights has influenced the ‘success’ of land reform struggle and created some positive changes in policy, patriarchal norms and practices, women’s rights awareness and leadership, and livelihood, amongst others. In many ways, these have paved the way towards gender-just Philippine society, however, the challenges to eliminate the continuities of certain gender norms and practices in land reform and the society in general remains. Ultimately, a gender lens becomes crucial in the theory and practice in the land reform processes if the aim is to effect change and achieve gender justice in land.

This article aims at contributing to understanding land (in)justice, highlighting gender (in)justice, especially given its marginal position in the on-going agrarian discourse, and its importance. In so doing, I explore Nancy Fraser’s theory on justice. This paper argues that the on-going land and gender injustice on land are shaped by the on-going economic maldistribution, cultural misrecognition, and political misrepresentation.

The article will be organized as follows: first, discussion on the concepts of justice and gender justice, which are crucial building blocks in my argument. The second part discusses Fraser’s integrated approach to justice, which informs the analysis of this article. The third part discusses the class and gender-based land injustice and the underlying structures, using the three-dimensions of land (in)justice. And finally, the article concludes by discussing the potential implications for research, policy, and practice.

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I am a Brazilian scholar-activist currently doing a PhD at the International Institute of Social Studies (ISS) in the Netherlands. My PhD work analyzes interactions of social movements, NGOs and transnational corporations in agribusiness and mining (producers, traders and investors) on issues of climate and land. I did my Bachelor of Law at the Federal University of Paraná (UFPR) in Brazil and my MA in Development Studies at ISS. In Brazil I worked with rural social movements through activist collectives and in Brazilian state agencies on issues such as right to land and territories, access to higher education and socio-environmental conflicts.

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Work title

As growing critical attention of scholar-activists has focused on the mechanisms and effects of financialization in agriculture and land, it is equally important to analyze the concurrently emerging activist efforts around financial actors and the effects of these mobilizations. A series of recent international campaigns and mobilizations of NGOs, social movements and activist networks have pressured or engaged with pension funds, banks, asset managers and other types of institutional investors. Whereas transnational campaigns around divestment from fossil fuels have typically gained more global attention and have struck some significant victories recently, efforts more focused on land rights or on the confluence of environmental and agrarian issues have also gained space and are adopting similar strategies of pressuring institutional investors more directly.

I try to untangle and analyze these interactions by exploring the developments in recent international campaigns on issues of climate and agrarian justice targeting the asset manager BlackRock and the pension fund and asset manager TIAA. I analyze emerging trends resulting from activism around finance, such as new forms of disclosures and reporting on responsible investment, growing use of ESG metrics and discourse, new “green” portfolios and investment options, as well as the broader rise of “shareholder activism” with its new forms of corporate engagement.

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Daren Leung recently completed his PhD thesis “Farming as Method: Contextualising the Politics of Food and Farming in South China” in the department of Gender and Cultural Studies, University of Sydney. His research of food stems from a socio-metabolic account to rethink food politics in relation to the historical transformation of China and the shifting geopolitics in Asia. His works not only appear in the leading journals, like Cultural Studies, China Perspectives, but also show with his collaboration with local food activist groups in Guangzhou, Hong Kong and Sydney.

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The Shapes of Metabolism: Food, Waste and Hygiene in Rural China

The Chinese scholar-activism of agrarian change (e.g. New Rural Construction Movement) has attended to the intellectual heritage of rural China and the revitalisation of “traditional” farming, against the trend of agrarian capitalism. This article will shed new light on the material politics of farming in Mao’s period, particularly via a metabolic account of the ancient farming skill of recycling human waste, or humanure, which has seldom attempted while questioning the socialist rural practice in relation to food, waste and hygiene. Drawing on Marxian notion of metabolism, I conceptualise the technique of humanure as a social practice to signify the relationship between human and soil that questions how we can feed the land that feeds us. In the Chinese context, I also see it as an evolving social practice of how the Chinese peasant transformed “the old” into “the new” to transform the historical material condition of human-land tension in respond to the Cold War geopolitics (e.g., food and agriculture as an ideological battlefield), contrasting with the ways the US’s Green Revolution promoted modern agriculture in other East Asian societies. My argument is based on what I call the “socialist toilet system,” a result of combining two forms of Maoist mobilisation that brought together agricultural productivity and public health of human and the environment. It also traces how it has changed in the reform era, which creates a state of “metabolic chaos” in China today.

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Diana M. Valencia-Duarte (she/her) has an MSc in Food Security and Sustainable Agriculture and is currently concluding a PhD in History at the University of Exeter, UK. Her current research is centred on the environmental history of food sovereignty in Colombian peasantries, reviewing impacts on food culture and agroecosystems resulting from the practical resolution of Agrarian Reforms and counter-reforms in Los Montes de María, the Coffee Axis, and Santurbán moorlands. Her work aims to be decolonial and of practical impact, being inspired by ‘histories from below’ and Critical Agrarian Studies, and has been built bottom-up with peoples in their territories.

Project webpage
<https://dv2466.wixsite.com/foodquestioncol>

“We Are All Peasants by Nature”: Depeasantising Experiences and Repeasantisation Strategies in Los Montes de María and the Santurbán páramo, Colombia

The Caribbean montemariano and High Andean paramuno peasantries of Colombia, despite their cultural and geographical disparities, have shared similar resistance strategies against similar forms of depeasantisation since the middle of the twentieth century. This paper compares these two differing peasantries for the first time to cross-analyse both the nature of depeasantisations in these regions and the re-peasantising potential of community-based resistance approaches and narratives. Common re-peasantising strategy narratives include recovering historical memories, rebuilding relationships with ancestral lands and traditions, and adopting/developing origin-based identities. Methodologically, this research draws from Environmental History with an emphasis on oral history, not only by taking the peasant landscape as an historical subject but also by highlighting the co-evolution of peoples and their territories through both conservation and agrarian production. Peasants’ oral testimonies form the primary evidential body; however, depeasantisation has additionally been traced through other historical sources that shed light on the real impacts on the territory, confirming or clarifying the origin of collective memories. This also revealed understandings of what makes a ‘peasant’ and when/how ‘peasantness’ could be lost or recovered - in the peasantries’ own terms and based on their own practices. Thus, the findings presented in this paper contribute to a better understanding of depeasantisation and repeasantisation from the peasant historical memory and the environmental and social impacts of agrarian policies. It also speaks to the potential for research leading to closer exchanges of saberes (ancestral wisdom knowledges) and know-hows between montemariano and paramuno peasantries, aiming to address common problematics.

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Diana Isabel Güiza-Gómez is pursuing a joint Ph.D. in Political Science and Peace Studies at the University of Notre Dame, and affiliated to the Kroc Institute for International Peace Studies, the Kellogg Institute for International Studies, and the Violence and Transitional Justice Lab. Her research agenda relies on the political economy of peacebuilding in contemporary Colombian history and on the interplay of constitution-making, political inclusion, and peacebuilding. Isabel is a lawyer and holds an LLM. Previously, she was a researcher at the Center for the Study of Law, Justice and Society (Dejusticia) and a lecturer at Universidad Nacional de Colombia.

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Campesinos (peasants) Count! Campesino Movements and the Politics of Recognition and Redistribution in Colombia

Throughout the twentieth century, campesinos (peasants) movements in Colombia vigorously carried out an ambitious redistributive agenda. After being violently persecuted, campesino movements were decimated and fragmented into regional clusters, thus weakening nation-wide platforms wherein rural redistributive claims were staged. During the last two decades, the country observed the resurgence of national-level campesino movements in a critical period marked by key political and economic processes, including the 1991 multiculturalist constitutional framework, the global land and resource rush, and the escalation and de-escalation of the internal armed conflict, as well as state- and society-led peacebuilding. In contrast to the formerly prevalent agenda, conventional redistributive claims have been coupled with recognition and parity of participation demands.

In this paper, we question how and why campesino activists and movements rearticulated a quintessential class ascription in a collective identity enmeshed in structural, interpersonal, and individual dimensions that, in turn, are informed by historical, spacial, and political dynamics. We argue that, in lieu of replacing traditional redistributive struggles, such newly reframed campesino identity has shaped an overarching agenda, which is deeply rooted in social disregard for campesino subjectivity as being inferior, deficient, or lawless, as well as in land dispossession triggered by civil war and capitalist venues. In doing so, we study how the nexus between struggles for recognition, parity of participation, and redistribution poses possibilities and limitations for campesino movements by unveiling original strategies to achieve political outcomes, albeit running the risk of reducing the peasantry to an idiosyncratic cultural entity.

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Diana is a PhD candidate in International Development at the University of East Anglia and the University of Copenhagen. Her primary research interests include rural development, (feminist) political ecology, environmental justice, Latin American politics and feminist studies. Diana's PhD examines a mining conflict occurring since 2002 in the Argentinian Patagonia from a feminist political ecology perspective, seeking to understand how 'development' is contested and transformed through the elaboration of new citizenship practices, and how this process is gendered. Diana also holds an MPhil degree in Development Studies from the University of Oxford, where she was a Weidenfeld-Hoffman Scholar.

Links:

https://people.uea.ac.uk/d_jimenez-thomas-rodriguez/publications

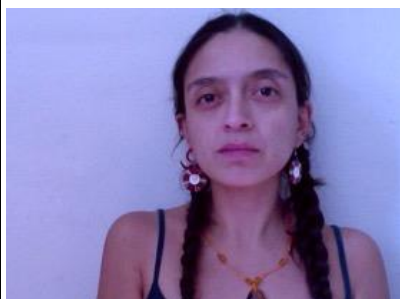
<https://ifro.ku.dk/english/staff/?pure=en/persons/641771>

Soybeans, Violence, and Justice: the struggle of Mayan women and men in Mexico against genetically modified seeds

Mexico's model of industrial agriculture for rural development began to incorporate genetically modified (GM) soybean in the late 1990s. It was part of a strategy to reduce the country's soybean imports, which were skyrocketing due to the increased use of soy by national agri-food industries. However, since 2010, Mayan indigenous communities in Hopelchen, in the southern state of Campeche, have been organising against GM soybean on grounds of its environmental and social consequences. Drawing on interview-based qualitative fieldwork, and a feminist political ecology approach, this paper examines the harms related to GM soybeans that were narrated by Mayan men and women, and the opposition they articulated in response. It finds that their experiences motivate a re-working of how we understand 'structural violence' and 'environmental justice'. The paper adapts and extends the theorisation of both concepts and links them to provide a unifying framework in terms of which the struggle for environmental justice can be understood as the struggle against structural violence. In doing so, the paper aims to strengthen our theorisation of what violence may entail in socio-environmental scenarios, expand our understanding of the plural conceptualisations of justice held and demanded by environmental movements, and ultimately allow for a more thorough understanding of the power dynamics behind environmental conflicts and the way environmental justice seeks to contest power in all of its complexity.

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I am a Colombian anthropologist currently developing research on the relationship between coca leaf economy dynamics in Putumayo (Colombia) and state-building in frontier lands, at the University of São Paulo (Brazil). I work on the intersections of urban and agrarian anthropology, cinematography, and memory, with broad fieldwork experience on the Amazon and urban spaces in Bogotá and São Paulo where I have worked with urban and rural youth and women, farmers, indigenous populations, and Afro-Colombian communities. I have experience in academic writing, documentary filmmaking and at present, I'm developing a digital platform to explore new languages to communicate anthropological research.

Links:

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http://200.144.182.143/napedra/?page_id=1391

Coca leaf in a post peace agreement world. Political agency and struggle for life

This paper considers coca crops beyond traffic and antinarcotic logics to regard them as a key for interlocution between rural populations, state, military forces, and private enterprise on the Colombian Putumayo. Based on fieldwork at the municipality of Puerto Asís, this research builds on rural, urban and political anthropology, to discuss, on the one side the entanglements between illegality, rural communities, and state-making and, on the other, the civic manifestations in defense of life and territory.

From the substantial production of discourse, images, and policy to control coca crops this paper will focus on the most recent substitution program, derived from the 2016 Peace Accords. Agreeing on the fact that every antinarcotic plan since the 1980s, has appointed the Colombian Putumayo as a strategic region for implementation, it is a privileged site to research the dynamics of such policy as well as the analysis and alternatives proposed by rural populations who have promoted non-military processes to replace coca fields for agricultural practices, ecological and context-specific.

The methodology employed to approach this question has three interrelated axes: fieldwork, public documentation analysis, and anthropological theory. Fieldwork has been performed since 2018 with a peasant association where I have engaged in profound conversations with its members, visited their country houses, and performed collaborative strategies. As for public documentation, I collected: press, reports, statements, and policy to be analyzed, and regarding theory, I was oriented by the studies produced by María C. Ramírez (2001), Estefanía Ciro (2016), and Kristina Lyons (2020) on this subject.

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Agribusiness and small-scale farmers in the Peruvian highland Amazon: an ethnographic approach to the palm oil value chain in Tocache, San Martín.

In the last three decades, the Peruvian state, transnational corporations and some NGOs have promoted the agribusiness paradigm as a new way to modernize and globalize the country agriculture on multiple scales and in diverse geographical spaces. Indeed, there has been an expansion of plantations and agricultural industries in Peruvian rural zones, which have generated new relationships between small-scale farmers and large-scale agribusinesses, mainly through the value chains model. Our research analyzes the controversial palm oil chain from a critique of the global value chain approach in a former Peruvian Amazon coca valley. Our goal is to understand how power relationships and local historical processes shape value chains and facilitate product and value grabbing. From a case study in a Tocache (San Martín), we discuss with ethnographic data the interplay between different actors, questioning power relationships and agency through the detailed discussion of a small-farmer association considered successful within the value chains model. Our findings suggest that palm oil expansion doesn't necessarily depend on dispossession and coercion. On the contrary, while agribusinesses control the production process and commodities within the value chain, small-scale farmers contest and dispute these relationships through actions from below that go beyond the concept of resistance. Considering the diverse incorporation process, small-scale farmers can contest and take over the value production process through industrialization, as well as constructing narratives based upon the symbolic value of small-scale production, which will help them take on a more advantageous status within the global value chain.

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Diego Cabrol is a lecturer at the Faculty of Agronomy of the National University of Córdoba (Argentina). His PhD thesis analyzed the access and appropriation of rural water in Western Córdoba (Argentina) and the conflicts that emerged from this dispute. Now his Postdoctoral project proposes to analyze the factors that determine the conditions of access of different social actors to Nature's Contributions to People. He has been participating in different research projects with the Nucleo-DiverSus Research Team (<https://nucleodiversus.org/>). He has an important fieldwork experience with different rural actors (e.g., peasants, agricultural farmers, cattle ranchers and several environmental and socio-productive organizations).

Changes in the patterns of use and appropriation of hydric resources in Western Córdoba, Argentina

Drawing upon a case study in central Argentina, the research puts forward a conceptual framework aiming at understanding how social actors access and appropriate rural water, and which are their main appropriation strategies. The study area is located in an arid region where the productive changes that occurred during the last three decades had consequences on the way in which peasants, capitalized farmers and capitalized cattle ranchers, access to water sources. To analyze these changes, I distinguish four types of water according to the uses and destinations that were assigned by users (i.e., blue water for livestock and irrigated crops, blue water for domestic use, green water contained in fodder, and forest green water).

I observe that economical, ecological, social and productive changes, affect the conditions to water access for the different stakeholders, for all water types. Within this framework, I propose to highlight the importance of (i) analyzing whether a dispossession process is occurring (and how), (ii) identifying the main factors that are reshaping stakeholders' strategies and which are the main outputs in terms of conflicts and symbolic and material power relationships, and (iii) understanding the foundations upon which water access and appropriation rest.

The main research findings help to understand how the expansion of agrarian capitalism undermines the autonomy of peasants and the rural poor to access water for productive ends, and compromises their livelihood strategies. This reinforces their subordinated position in heterogenous territories where capitalist relations are expanding, and expose structural inequalities that increase their vulnerability.

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Dimas D. Laksmana is pursuing a doctoral study at the Chair of development and cultural studies at Passau University. As part of the [IndORGANIC research project](#), his research with organic farmers focuses on organic agriculture as an intersection between science and culture from an institutional perspective. He conducted 9-month fieldwork between 2017 and 2019 in Yogyakarta, Indonesia. He co-authored a [journal article](#) that investigates different notions of sustainability as enacted by state and non-state actors in organic farming. He has co-written articles on youth activism in alternative agriculture and on organic coconut sugar makers for [Inside Indonesia](#) and [The Newsletter](#).

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Beyond our gardens and forests: The social lives of artisanal organic coconut sugar

Coconut sugar is widely consumed in Southeast Asia. However, granulated organic coconut sugar was primarily created for the global market. Therefore, it is opposite to flex crop and exemplifies smallholder farmers' intense integration into the global market. This paper contributes to the debates on artisanship and smallholder farmers' autonomy from the commodity market by examining how artisanal coconut sugar makes lives possible in the face of an unpredictable global market and nearly non-existent local market. I particularly investigate whether market certainty is attainable amidst the tension between a highly variable commodity and expected uniformity in organic certification. This paper is based on 9-month fieldwork between 2017 and 2019 in Central Java, Indonesia. Historically, NGOs and farmer communities created a commodity chain of organic granulated coconut sugar and farmer cooperatives to improve farmers' livelihood. The negotiations of risk and responsibility in this commodity chain stem from the ambiguous nature of farmers' cooperatives. They are profit-oriented enterprises that are underlain by mutual assistance and familial value. I frame the practice of coconut sugar making as artisanship where the relationships between embodied practice and ecological conditions are central. I present the tensions that arise in spaces where coconut sugar is made (kitchens) and stored (houses), and where coconut sap is collected (gardens). This analysis suggests farmers' hope for improving their livelihoods is caught between their dependency on the export market and internal conflicts in farmers' cooperatives. So greater market integration temporarily improves farmers' livelihood at the expense of new uncertainty and dependency.

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Ding Ling now is a lecturer in Department of Economics at Anhui Normal University, China. She received her doctoral degree in Anthropology from the Chinese University of Hong Kong in 2018. Her research interests include China's agrarian change, cooperative economy and food sovereignty movement. Her current research plans to continue focusing on the agrarian transition and rural differentiation in post-socialist China. In addition, as a volunteer of People's Food Sovereignty Forum, she shows great concern for food sovereignty practices in contemporary China.

Hyperlink:
<https://jgxy.ahnu.edu.cn/jsyyj/jjx.htm>

"Mobile Family Farmers" and Accumulation in Contemporary China

Family farmers are often associated with local embeddedness while migrants are assumed to be precarious laborers. In some areas in China, however, entrepreneurial mobile family farmers have been around since 1980s. Through their network, they are able to rent and operate large tracks of land in other places. These mobile family farmers mainly hail from economically less industrialized areas. Taking Chaohu of Anhui Province as an example, where this research is conducted, mobile family farmers are mainly drawn from Chaohu's four townships and they operate in Shanghai and southern Jiangsu. According to the township officials' estimation, mobile family farmers from each of the four townships have rented as much as 1 million mu in other place (Yu and Liu, 2013).

From the 1980s to the present, mobile family farmers have grown more significant and visible. While they initially operated in more industrialized areas, they are now moving to more interior areas where land rent is cheaper and exhibit hyper mobility. This paper aims to examine the process of evolution of mobile family farmers hailing from in Chaohu area where the author is based. I plan to address the following questions: how did "mobile family farmers" emerge in this area? Why do they have high mobility and what prevents them from settling in one place? And how do we understand migrant family farmers' accumulation strategy in the context of historical debates about family farming in agrarian studies?

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I am an independent researcher from Turkey. I completed my PhD in October 2018 in the Development Studies Program at the Institute of Social Studies. For both my MA and PhD theses, I conducted research on socio-environmental conflicts over mining in Turkey and Ecuador. Based on this research, I have published articles individually and jointly in *Ecological Economics* (2010), *The Extractive Industries and Society* (2016) and *Geoforum* (2017). My current research interests include vulnerability and adaptation to climate change in agriculture, food systems transformation, urban food policy, environmental justice and just transition.

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Political ecology of vulnerability and adaptation to climate change in agriculture in Turkey

This paper aims to analyze how the neoliberal transformation of agriculture in Turkey has produced differential vulnerabilities to climate change, and to what extent and how the responses of various actors to the challenges of climate change address the underlying causes of vulnerability. It argues that neoliberalization has increased class differentiation in rural areas and deepened the dependence of small farmers on the market relations over which they have little control and intensified the use of industrial farming practices that undermine the ecological integrity of agro-ecosystems. The paper then critically examines the efforts to tackle climate change impacts on agriculture by the government, private sector, municipalities and alternative food initiatives. It posits that the technological and managerial solutions commonly promoted by the government and the private sector are likely to increase the differentiation amongst farmers, providing some level of security to those farmers who are able to adopt such solutions and expand their market power, while exacerbating the vulnerability of those that are either not able to adopt them, or do so at the cost of increasing their dependence on the market. A number of municipalities and alternative food initiatives, albeit in different and sometimes contradictory ways, look to foster producer organizations, establish alternative exchange networks between producers and consumers, and support farmers in maintaining and/or switching to more sustainable production practices. As such, these efforts hold relatively more potential to address the root causes of vulnerability and build socio-ecological relations for a more just and sustainable agro-food system.

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Links:

<https://peasantscorners.org>

<https://www.researchgate.net/profile/Edmore-Mwandiringana>

Artisanal Mining; A Viable Livelihood Alternative For Rural Youths?

This study examines the viability of artisanal mining as a livelihood alternative for youths in rural areas. It argues that agriculture is no longer viable for young people in Zimbabwe owing to limited agriculture finance, perennial drought and erratic rainfall which have affected production and subsequently profitability of agriculture. Although the State introduced heterodox economic policies meant to bolster agricultural production in the country, the majority of youths have not benefited from State intervention. As such, youths have turned to artisanal mining as a livelihood alternative. This study argues that despite the young people's new focus on artisanal mining, the State has been blocking the youth from actively participating in and benefiting from artisanal mining. It highlights the exploitation of young people by political leaders, government officials and the bourgeoisie. The State has been systematically side-lining youths from artisanal mining through exorbitant prospecting and pegging fees as well as the issuance of blanket Exclusive Prospecting Orders (EPOs). Furthermore, prospecting licence and pegging fees are charged in foreign currency thereby shutting the door on rural youths. Therefore, rural youths are exploited as labourers by the classes of capital composed of wealthy businessmen and politicians who hold mining claims in the country. Although the youth are the ones who work under harsh and risky conditions, they get very little from artisanal mining. Therefore, rural youths remain disenfranchised despite residing in the areas from which the mineral resources are being extracted.

Keywords: Artisanal mining; capital accumulation; proletariat; social differentiation; exploitation

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Revolutionary Organizations and Peasants: Communication and Political Engagement during the Brazilian Military Dictatorship

In the late 1960s and early 1970s, Brazilian revolutionary organizations - inspired by the Chinese and Cuban Revolutions - attempted to advance an opposition to the military dictatorship of the time by mobilizing peasants to engage in rural guerrilla groups. My work analyzes the relationship between the militants of these organizations and the peasants they attempted to mobilize.

The questions that guided the research were the following: How did militants present their proposals for armed revolution? How did peasants respond to these proposals? How did militant clandestinity impact their interaction with local populations?

Based on three study-cases of different organizations in Rio de Janeiro, Tocantins and Bahia, the research used oral history, bibliographic, and documentary analysis as a methodological approach to compare the selected cases.

Despite the effort of the militants to become close to the peasants, generally the cultural differences led the latter to distrust the former. On the other hand, in most cases, peasants saw militants as authorities, someone deserving of respect. In some cases this authority was based in the religious capital that some militants had, but in most cases, militants reached respect from peasants by providing them with different forms of social assistance.

While the relationship between militants and peasants presented some characteristics compatible with what Eric Wolf calls it patronage and what Paulo Freire calls it an anti-dialogical relationship, my fieldwork provided me with several examples of the effort of the militants to establish a dialogical communication, although, not always successful.

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Fatema Sarker is presently a DAAD scholar at the University of Hohenheim, Stuttgart, Germany, pursuing her doctoral studies on the "Gender Dynamics and Human Nutrition in Livestock Production Systems." Focusing on Bangladesh, the research investigates linkages between female livestock ownership, women's empowerment, and household nutrition, aiming to derive lessons for development interventions. She is passionate about gender, agricultural policy, and rural development research. Before this, she obtained an MSc. in Development and Poverty Studies and a BSc. in Agribusiness Management from the Sher-e-Bangla Agricultural University, Bangladesh.

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Distribution and consumption of nutritious food within households in rural Bangladesh: Does women empowerment make a difference?

Despite world leaders' commitment to end hunger by 2030, malnourishment remains high in many developing countries. Some studies posit that empowering rural women through livestock interventions can set them on the path to better achieve nutritional outcomes within their households. However, it is unclear how 'the triple linkage' of livestock-empowerment-nutrition unfolds in reality and how it shapes the intra-household nutritious food consumption where discriminations against girls in food allocation are set mainly in literature. This study explores 'the triple linkage' within villages in rural Bangladesh that have adopted livestock rearing as a means to their empowerment, adopting a mixed-method study approach. With quantitative data from 287 farmers, we found that the children and partners of empowered women by the livestock intervention had better protein intake with a reduction in the women's own protein intake, and the girls' protein food intake from the household with higher empowerment level of women is much equal than to the others. The results from the 23 gender-disaggregated focus group discussions revealed that livestock farming has contributed to the milk intake of every household member considerably. The socio-cultural norms, patriarchal influence, poor economic conditions, a large number of family members, poor participation in training or social groups are the reasons for unequal food distribution. While livestock interventions may not be necessary upset gender norms, it imposes new labor demands on women, with negative implications for their nutrition. Development agencies need to implement safeguards to mitigate this negative spillover.

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Faustina Obeng Adomaa is a Ghanaian, and PhD candidate of the Knowledge, Technology and Innovation Group, Wageningen University, Netherlands. She is a critical geographer whose work is at the intersection of micro level agrarian changes and livelihoods and broad social relations and economic structures. She is particularly interested in the politics of global agriculture value/commodity chains and its ramifications on local livelihoods in terms of land, labour, food security, inequalities and gender. Faustina holds a Bachelor and Master of Philosophy degrees in Geography and Resource Development from University of Ghana specialising in agricultural commodity chains and production networks.

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Reconfiguring the role of middlemen in commodity chains: Thinking beyond the dominant elimination narrative

Critical value/commodity chain discourse highlights how credit relations between middlemen/intermediaries and small producers leave producers poorer and engender their indebtedness. Calls to reduce producer poverty and indebtedness have resulted in movements to shorten value/commodity chains and eliminate middlemen. Dominant eliminatory narratives, however, focus on specific unfavourable activities of middlemen, and give less attention to broad company-middleman-producer relationship within which the practice of intermediation as a living entirety constructs a social relation between middlemen and producers. Focusing on unfavourable activities of middlemen simplifies their paradoxical role and shrouds critical nuances that can inform alternative perspectives. This paper constructs empirical manifestations of the paradoxical position of middlemen through the lens of cocoa purchasing clerks in Ghana who sit uneasily between producers and buying companies. The paper argues that these middlemen fill a vital gap in the chain and their relationship with producers is an intricate social relation with vulnerabilities and risks management. Middlemen absorb the hidden costs of companies' operation, as well as fill the inevitable role of credit provision for many producers unable to earn living income from cocoa production. Middleman-producer credit relation is key to social reproduction of producers, but also engenders their persistent indebtedness. This credit/debt relation is a manifestation of the chain's inability to reduce poverty among its smallholders and its unwillingness to integrate formal credit schemes in the chain. Solving persistent producer indebtedness, therefore, lies beyond simply eliminating middlemen. The paper sketches alternative outlooks on reconfiguring the role of middlemen in commodity chains for policy consideration.

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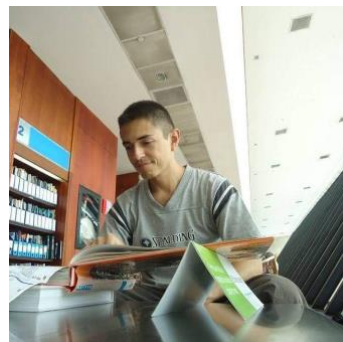
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Agrarian question, repeasantization and inequality in Cuba

In Cuba, state possession of agricultural land has gone from 82% in the 1980s to 31% today. As a result of increasing in idle land, demographic issues, the need to expand domestic production and replace food imports, state promoted an intense repeasantization. In the period 2007-2019, the management of land by peasants increased from 18% to 37%. Agricultural production showed a general increase, with growth or recovery trends for most of the food. Some studies indicate that it is necessary to move forward in increasing production, reducing imports and supporting the peasantry. The analyses indicate the need to extend the use of market and decentralization mechanisms, complementarily and coordinately with state planning. The economic blockade imposes the use of market instruments; they were introduced to face the Special Period of the 1990s and as part of the updating of the economic and social model started in 2011. However, there was a great increase in inequality, with different forms of ownership, economic opportunities and the stratification in the countryside. Under a perspective of necessary changes for the development of socialism, with the elimination of inequalities and full social inclusion as goals, it is necessary to promote a greater access to inputs and expand commercialization opportunities for the peasantry, as an incentive to production and income, which includes, probably, the market; provide an equitable supply and distribution of wealth and food, which presupposes control by the state; eliminate inequality, which implies the difficult harmonization of interventions according to this objective.

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My first career was in Agronomy where I obtained a BS and an MS from Lima's National Agrarian University, Peru. Then, I explored the social sciences and humanities with further educational experiences in Japan, Sierra Leone, USA (BA), and Switzerland (MA). At the present (2021), I am working on a PhD thesis in the Program of International History and Politics at the Graduate Institute of Geneva, Switzerland. My research focuses on the social and political history of Peruvian peasant organizations in the 20th century. Some of these entities have reached global levels as members of transnational networks like Via Campesina.

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Peasant Organizations Challenge the Centuries-Old Hacienda System in Peru, 1915-1947

Peruvian historiography often gives too much weight to the State-led Agrarian Reform of 1969 in breaking apart the colonial system of haciendas (estates) that predominated in the nation since the 17th century. This work puts things in perspective by studying how peasant organizations had been challenging the hacienda system since the early decades of the 20th century. Hence, it looks at a peasant association that originated in the village of Parcona, Ica, in 1915. Its leader, Juan H. Pevez, made trips to Lima to learn from the labor movement and with that experience led his community to win water disputes with abusive haciendas. In Lima, Pevez likewise joined the Tahuantinsuyo Committee in 1919, which soon became a nationwide network of indigenous activists advocating for peasant rights. Furthermore, in 1922 Pevez also assisted yanaconas (estate peasants) from various haciendas of Lima's surroundings to form their own Yanaconas Federation, thus strengthening peasant resistance not only outside haciendas but also within. These organizations were suppressed by military and oligarchic governments in the 1930s but they laid the foundations for future undertakings. Fruit of their early efforts, the Peasant Confederation of Peru (CCP) was founded in 1947, with Juan H. Pevez as the first General Secretary. CCP then took up the final stretch of the struggle. One of its branches, the Peasant Federation of Cusco, carried out hacienda invasions in the late 1950s under the leadership of Hugo Blanco, which prompted governments to start considering a national agrarian reform in the 1960s.

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Work title

One of the Chinese government's key strategies to transform its countryside is to promote rural e-commerce. In a series of central government policies, rural e-commerce has been highlighted and described as the mode of improving the rural economy and accompanied by government subsidies. Existing studies have examined mostly the shaping of so-called Taobao Villages and their role in changing pattern of the rural economy and fighting poverty. However, less known is in what ways such government-intended rural e-commerce boom has been changing agricultural production and sales, and how the outbreak of the coronavirus pandemic has affected such dynamics. This paper aims to investigate the process of promoting rural e-commerce in Chinese villages. Drawing on the notion of fragmented authoritarianism, we question: how are Chinese rural e-commerce policies responded to by governments at different levels, agribusiness companies, e-commerce companies and smallholding farmers? In what ways has the outbreak affected Chinese rural e-commerce, especially of agricultural products? Our analysis will base on relevant reports in the Chinese mainstream media, and the deep interviews in four e-commerce demonstration counties that are Zigui, Shangnan, Shunping and Mangshi. Exploring the rural e-commerce forms in the context of Chinese e-commerce policies. In particular, given the situation posed by pandemic, the rapid growth of rural e-commerce focusing on the sale of agricultural products as farmers join the ranks of the unmarketable agricultural products and unsustainable rural livelihoods. And further examine the sustainability of such e-commerce practices and the impact on local agriculture and rural people's livelihood.

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Huiying Ng is a scholar-practitioner exploring rural-urban agricultural learning networks, agroecology, and community resilience. As a doctoral student of anthropology at the Rachel Carson Center for Environment and Society, Munich, Germany, she works with the project team [Environing Infrastructures](#), supported by the Volkswagen Foundation's freigeist research grants. She channels her energy for knowledge exchange and action research methodologies into the [Soil Regeneration Project](#) (Singapore). Huiying's academic work has appeared in *Urban Studies*, the *Journal of Urbanism* (forthcoming), the *Journal of Environmental Policy and Planning*, *Psychology & Health*, and two edited volumes on Singapore and Southeast Asia.

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Toxic mediums: the production of Thailand's plantation frontiers

In the 1960s-1980s, a number of newly-independent Southeast Asian and East Asian nations began to embrace self-identified developmental policies, framing their actions in terms of European and American commerce. Imperial and colonial dynamics instilled in the region acupressure points of penetration and reaction, providing a firm base for ongoing revolution and counterrevolution. During this time, migratory movements of people fleeing the Cultural Revolution in China and US-sponsored civil war in the Mekong countries scattered peoples across the region. The ethnic backgrounds of diasporic communities set the base for intergenerational affiliations which carry on today. These affiliations provide significant basis to understand new sociopolitical negotiations and formations, particularly around an intensifying interpenetration of the agrarian and the urban, autonomy and control, agri-tech visions and smallholder romanticism.

This paper traces a distilled political economic history of Thailand's agricultural economy and its interpenetration with imperial capital, beginning with the reign of King Rama V, to (the previous) King Rama IX. It grounds the transformation of Thailand's northern and northeastern peripheries in the material practices of agrarian and reproductive labour, pegged to the rhythm of Siam's post-WWII trade agreements.

The paper identifies two areas of research for critical agrarian studies: first, it describes the maintenance of agrichemical circulations on formerly reproductive landscapes. A second area of study focuses on the depopulation of spiritual animist landscapes through the inscription of commodity frontiers. Finally, by drawing on critical literary theory, geography, and anthropology, it hints at an alternative narrative environment of smallholders' lives.

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Links:

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Understanding Changes and Transformations of the Global Land and Commodities Rush: A Historical and Integrative Framework

The global land and commodities rush has led to structural, institutional and political transformations, whilst also (re)shaping the politics of climate change, labour and state-citizen dynamics. A large body of scholarly work has focused on land grabbing and the impacts of corporate land deals on the politics of climate and labour, as well as on state-citizenship dynamics. However, these analyses have been conducted as separate, individual case studies. This paper presents an integrative approach towards understanding how structural, institutional and political shifts and the changes in the spheres of climate change, labour, and state and citizenship, are intertwined in the contemporary land and commodities rush. Colombia and more specifically the Amazon-Orinoco corridor correspond to a hotspot of the global land rush, where the global demand for land is integrated with: climate change mitigation and adaptation efforts, the increase in food production to meet the world's growing population needs, and global accumulation patterns. This conjuncture makes land politics, climate change and labour regimes inseparable as a subject of and context for exploring the impacts of the land rush in Colombian society. The societal change sparked by the land rush has been contested within and between the state and society, bringing the question of citizenship and democratization as part of the analysis. From a historical perspective and through conjunctural analysis, this paper purposes an analytical framework to examine the interwovenness of three spheres of global social life and the transformations of the global land rush in specific settings.

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Spaces of Dispossession

Historical interconnectedness between Large Scale Land Acquisitions and Land Governance Regimes in the Upper Lowland Ewaso region of Kenya

The phenomenon that is contemporary large scale land acquisition (LSLA), whereby predominantly resource rich actors and organizations in developed or emerging economies acquire extensive land in collaboration or alongside governments, elitists organizations and individuals in developing countries is constantly evolving. Scholarship on the phenomenon acknowledges that even though contemporary land rush is to be associated with unique actors and drivers, the phenomenon has predecessors in historical forms of land alienation en masse. This relationship has however been approached analogically or remains conceptual in many studies. Using the Upper Lowland Ewaso region of Kenya as a case, this paper investigates the historical nature of LSLA in Kenya over the period spanning the colonial era to the current decade. In this analysis, we show that even though LSLA increasingly take different shapes, actors involved in driving the processes that result in LSLA disrespect temporal limitations, allowing LSLAs to morph with or facilitate the evolution of land governance regimes that entrench their existence. Further, we establish empirical interrelationships between diverse typologies of LSLA over shared ecological space and prolonged temporal scales. For analysis, we draw on Accumulation by Dispossession Theory, exploring processes of privatization, financialization, manipulation of crises and state redistributions that transcends recent climate and financial crises and specific LSLA deals. Overall, we observe an interconnectedness of diverse typologies of LSLAs over time and space in ways that weaken prevailing land governance regimes to give way to new faces of LSLA thus continuous dispossession of pastoralists' land and critical land-based resources.

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I am a Colombian PhD student in the Department of Geography at the University of Cambridge. In Colombia, I have undertaken fieldwork in the regions of Cauca, La Macarena and Montes de María (all severely affected by armed conflict), mapping encounters and tensions between projects of rural development and initiatives of post-conflict reconciliation. I have also studied discursive and identity formations associated with state war-waging strategies and national policies of post-conflict economic development. My current PhD research examines workers' and peasants' experiences of financialization through credit and debt, as well as international commodity price movements.

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Work title

Oil palm in Montes de María, Colombia has become one defining element of peasant struggles in the region. Conventional accounts of these contested political ecologies focus on dispossession produced by palm oil and resistance of peasant communities, who are depicted in a relationship of complete opposition. With a different perspective, my suggested paper will focus on the existing articulations between palm oil production and peasant economies built on relations of debt and credit. I will capture three processes of agrarian transformation produced by finance in the articulation between plantations and peasant communities; namely, i) the transformation of local class structures and creation of new class and race subjectivities produced by the collateralization of land for credit access; ii) the use of credit as a labor and land disciplining mechanism, ensuring the reproduction of class structures and subjectivities in palm oil plantations; and iii) the extraction of value from kin and peasant community relations through the voluntary labor of peasant leaders in daily administration of credits.

By tracking these three processes, I will offer insights about changes triggered by financialization in land and labor relations. In palm production in Colombia, effective control of land and labor, I would argue, has been achieved through evolving credit mechanisms that feed upon historical credit and debt relations present in the region before the arrival of palm oil. Credit allows plantations to rearticulate historical rhythms and forms of reproductive labor (specifically relations to land and forms of kin and family care regarded as campesinas) and existing class and race formations, so value can be extracted from local landscapes.

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José Sobreiro Filho is a doctor of Geography from São Paulo State University (UNESP). His masters research focused on socio-territorial movements in Pontal do Paranapanema in Brazil. During his PhD research he developed a comparative analysis of peasant socio-territorial movements in Brazil and Argentina and occupied a visiting research position at the University of Leeds (UK). José is currently an Adjunct Professor at the Geography Department of the Federal University of Pará (UFPA). He currently helps direct graduate programming in the Department of Geography at UFPA with a focus on territorial dynamics in the Amazon. He also partners with the TerritoriAL graduate program at UNESP, which directly networks with Via Campesina. Since receiving his doctorate, José has focused on research in Socio-Territorial and Social Movements, Peasant Studies, Violence, Conflictuality and the Agrarian Question, with a particular emphasis on the Amazon and Brazil. His research focus is based on a deep and strong engagement with social movements in Brazil, Argentina and, especially, the Amazon. At UFPA he partners with social movement activists and serves as the thesis advisor for many movement leaders and organizers who enroll as undergraduate and graduate students from regional Amazonian communities.

STRUGGLING AND DYING FOR TERRITORY IN WESTERN AMAZON: A CASE STUDY OF PARÁ STATE ABOUT AGRARIAN QUESTION, VIOLENCE, AND SOCIO-TERRITORIAL MOVEMENTS

The Amazon rainforest is suffering deep impacts due to the expansion of the agricultural frontier in Brazil. Under the auspices of a nostalgic discourse of “demographic vacuums” and capitalist development, old actors (landowners, deed-falsifiers, illegal wood industry etc.) coalesce around agribusiness, large-scale infrastructure projects, and mines to institute a scenario of violence and environmental degradation. Along many frontiers, the creation of private property through deed-falsification and violence is transformed into a significant territorial question. Life is a dimension of territory that for different rural, riverine, and Indigenous, as well as for capitalists - especially those that carry out necropolitics as a strategy for murdering peasant and traditional peoples who stand in the way of accumulation. While the Amazon represent the major portion of Brazilian territory, data from the Land Pastoral Commission (CPT) allow us to identify the occurrence of 1,815 murders in Brazilian rural areas that occurred between 1985 and 2019. The Amazon region concentrate 1,202 murders, or 62% of the national murders. Faced with this situation, our research has sought to systematize and analyze journalistic content, interviews with leaders, and fieldwork. These data have demonstrated the specificity of murders and massacres involving gunmen, landlords, private sectors and the military police. In doing so, we seek to describe the agrarian scenario of the eastern Amazon using data from the DATALUTA, CPT, INCRA and IBGE.

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Training "new farmers": State, community, technology and farmers in transformation

As one of the important means to solve the “San Nong” (三农) issues, farmer training has always been the focus of government officials and scholars alike. In 2017, the Ministry of Agriculture promulgated a plan to train at least 20 million “new farmers” by 2020. This is not the first time in the history of the People’s Republic of China that government devised policies to imagine “new farmers.” Why does the government see the training of new farmers a compelling mission now? What kind of relationship do these “new farmers” forge with the government, agribusiness, technology and rural communities? Drawing on a political economic perspective, I will seek answers to these questions by conducting a qualitative sociological study of the on-going training of these “new farmers.” This study will situate the formation of “new farmers” in differing contexts of China’s development, namely the Mao-era of rural collective economy, the Reform-era of household responsibility system, and the contemporary “new-era” of rural revitalization. I will examine the new farmers’ individual experiences while analyzing their positions in production relations and class status, to summarise the characteristics of different farmers, to discover the internal connection between the shaping of “features”, agrarian changes and different training supplies. This will help to deconstruct the meaning of “farmers” in China.

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National Agrarian Strike. The meaning of a peasant protest in a fragmented cultural context

During 2013, a National Agrarian Strike took place in Colombia. This protest expressed the unjust situation of the peasantry and demanded reparation measures. The effective communication of this message had to face strongly rooted representations in Colombian society about the inauthenticity of this actor. Nevertheless, the strike was successful in effectively communicating its message. There was a broad consensus in public opinion on the authentic character of the protest, the importance of peasants for the conformation and reproduction of the nation, and the need to solve the problems of the countryside to end the armed conflict. The solidarity of the citizenry with respect to peasant demands it was due to a process of symbolic coalition that made it possible to build bridges between fragmented cultural structures.

The protest was a public dramatization of conflict at a symbolic level: who has the legitimacy to do what in relation to the countryside. The effectiveness of the peasants in persuading public opinion was central to exerting normative pressure on the government. This pressure was evident in the support of sympathetic citizens and actors belonging to opposing political tendencies. The purpose of this paper is to describe the elements through which it was possible for the National Agrarian Strike, conceived as a symbolic action, to effectively communicate its message during a profound dispute over the meaning of the peasant in Colombia.

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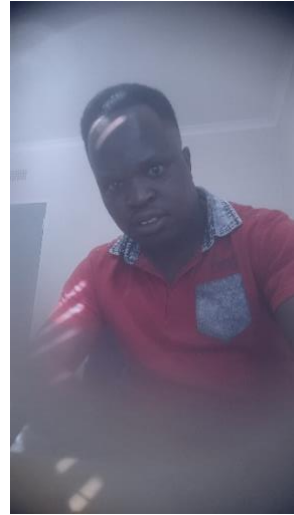
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Political disenchantment by doing militant research: An autoethnography of a FARC-EP ex insurgent on the process of reintegration

The process of doing militant research has regularly been assessed in an optimistic way showing perhaps a utopian view of the academic work with social movements. While most of the literature shows arguments in favor of the positive impact of acting while researching, there are not enough accounts on the emotions that occurs among engaged researchers. This paper autoethnographically reflects on the disenchantment process of the militants of a Colombian revolutionary movement after the signature of the peace process by describing different situations that motivates the researcher and other scholars and militants to leave their political activity with that movement.

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Kennedy Manduna is an examination awaiting PhD Candidate at the University of the Witwatersrand, Johannesburg, within the Wits School of Governance (WSG) in South Africa. At his PhD, Kennedy focuses on mining capitalism, extractive industry indigenisation and uneven development in Africa but with a special reference to Zimbabwe. His PhD thesis is titled “Overpromising and underdelivering: Zimbabwe’s extractive industry indigenisation and uneven development.” During his PhD (i.e. between January 2016 and February 2021), he served in various capacities as a research fellow, teaching assistant and lecturer (for both Masters and Honours students) within WSG and Wits Business School (WBS). Prior to that, he also served in various capacities as a teaching assistant and researcher in Zimbabwe and Botswana. Further to that, Kennedy presented conference papers at various seminars and conferences during the same period. Currently, he is a research fellow within the WSG while simultaneously an intern in the online internship programme with the University of Mumbai’s Center for African Studies. Within the WSG, Kennedy is researching on social contract, state fragility, violence, social cohesion and peacebuilding. .

The political economy of the intersections of rural agrarian development and extractive industry indigenisation in Zimbabwe: Experiences from selected community share ownership trusts

Literature on the drivers of critical agrarianism and extractive industry indigenisation is both assorted and stratified. However, while there is extensive literature on both rural agrarian studies and extractive industry indigenisation, there is a scholarly lacuna on the critical issues lying at the intersections of the two. This paper, therefore, is a welcome attempt to filling this yearning intellectual gap. Drawing from my PhD findings on how and why the extractive industry indigenisation processes are shaping, facilitating and driving rural agricultural development in Zimbabwe, this paper answers the following four critical questions of agrarian political economy:

- Who owns and controls what in the agrarian industry following extractive industry indigenisation?;
- Who does what and for who in the agrarian industry following extractive industry indigenisation?;
- Who gets what, when and how in the agrarian industry following extractive industry indigenisation?; and
- What do they do with what they get and for whose benefit in the agrarian industry following extractive industry indigenisation?

Thorough using the theoretical lenses of David Harvey’s accumulation by dispossession theory of 2003, this paper is making the following competing explanations of how and why the political economy of extractive industry indigenisation shapes, facilitates and drives rural agricultural processes in the country. First, the established community share ownership trusts (CSOTs) as vehicles and hubs for rural development are significantly promoting rural agrarian development. Second, critics are interpreting the positive agrarian developments extractive industry indigenisation is facilitating, shaping and driving through neopatrimonial lenses, making them strategies for political expediency and not strategic interventions for rural development.

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I am a PhD research scholar in Sociology at the Department of Humanities and Social Sciences, Indian Institute of Technology, Kanpur, India. My PhD research is an ethnographic study of labour relations in the sugarcane dominated agrarian economy of Western Uttar Pradesh with a special focus on caste and gender. Prior to this I obtained a Masters degree in Social Work from the Tata Institute of Social Sciences, Mumbai. I also have an experience of working with NGOs that cater to a diverse population ranging from children of sex workers, transgenders, women street beggars to tribals in Jharkhand.

Mapping 'Weapons of the Weak' among Dalit Women Agricultural Labourers in Western Uttar Pradesh

The quotidian and unexceptional form of peasant resistance, covert in nature, is often missed out while accounting for the processes of social change. Drawing on ethnographic fieldwork in two villages in Muzaffarnagar district of Western Uttar Pradesh this paper adopts James Scott's framework to explore the everyday forms of resistance of dalit women agricultural labourers against the capitalist agrarian structure designed along the exploitative institution of caste and patriarchy. Building an argument based on the critique of Scott that peasants have an inbuilt agency to resist domination, the paper tries to elaborate the processes of social changes in Western Uttar Pradesh which have led to an increased political consciousness of the dalits in the region. Scholars have focused on these social processes for the dalit community as a whole, without taking into cognizance the nuances of gender. Although Western Uttar Pradesh has undergone significant socio-political changes but their positive effects in terms of redistribution of resources and increase in employment opportunities have not reached dalit women to the desired extent. But it cannot be overlooked that these changes have unquestionably raised the political consciousness of dalit women and made them aware of their oppression. However, the structural constraints put limits on the forms of resistance of dalit women and allow them only to adopt individualized and subtle ways to challenge oppression on an everyday basis. Through these mundane everyday acts, dalit women carve out spaces for themselves and safeguard their interests within the existing hierarchical and oppressive system.

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Laila Sandroni is a Post-Doc fellow at the Wildlife, Ecology, Management and Conservation Lab, University of São Paulo, as a part of the project entitled “Towards Convivial Conservation: Governing Human-Wildlife Interactions in the Anthropocene”, working on human-Jaguar interactions on the Brazilian Atlantic Forest. Essentially transdisciplinary researcher in Political Ecology, she dedicated her academic and activist efforts to issues concerning the communication between science and policy, alternative paths to conservation based on social justice and relations between the humanities and natural sciences.

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Conservation at stake: causes and solutions for Atlantic forest biodiversity degradation in southern Bahia, Brazil

The construction of socially just paths to achieve biodiversity conservation is an urgent matter, specially in Brazil, home to an outstanding sociobiodiversity in extreme danger. This paper aims to map and analyze discourses related to biodiversity conservation through comparing the environmental narratives of an indigenous people and the NGO/scientific/state sector that implements conservation projects in a specific territory in the Brazilian Atlantic Forest in southern Bahia. This rainforest was the most affected ecosystem by the colonization process, and so were the indigenous peoples who live in it. In the territory we are focusing, the Brazilian State has delimited an Indigenous Land (Terra Indígena Tupinambá de Olivença) and two protected areas: an extremely restrictive Biological Reserve and a controversial Wildlife Refuge, which is restrictive and allows human occupation at the same time. In the past few years, there have been conflicts involving the indigenous population, mainly because the Tupinambá are being fined for developing traditional agriculture inside the protected areas. From a Foucauldian perspective, we compare the environmental narratives of the indigenous leaders and cultivators and that of the group we call ‘environmentalists’ conformed by a diverse set of actors with an extremely coherent discourse. We argue that each group shares a common understanding of the causes for biodiversity degradation, which by its turn results in specific visions on the solutions for it. We finally make the case of the importance to face the challenges of managing real combinations between different sets of knowledge and narratives, taking into account power relations.

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I am Larissa da Silva Araujo, a PhD candidate and Teaching Assistant in Anthropology and Sociology at the Graduate Institute Geneva, Switzerland. I am also an activist of GRITO Collective, based in Geneva. A Brazilian researcher-activist, with passion for integrating academia and activism. I have experience within social movements and with research about human rights, feminist economics, economic anthropology and indigenous peoples. My current research focus on the praxis of life alternatives among indigenous-peasant communities in the Ecuadorian Andes, interrogating how the idea of good living (sumak kawsay) stated in the Ecuadorian Constitution emerges in practices of daily life.

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Remembering the 1990's: national strike in 2019 and the economic alternative of indigenous-peasant movement in Ecuador

In view of the 2019 national strike undertaken by the indigenous peasant movement (IPM) in Ecuador, this paper argues that the IPM still matter as a counter-hegemonic social force in Ecuador, capable of proposing an economic alternative. Over decades, the IPM has built a communitarian and autonomist organizational structure, a “vernacular state architecture” (Colloredo-Mansfeld 2015), constituted of “ordinary daily practices of resistance” (Scott 1985, Scott 1990) that made it possible to mobilize again against neoliberalism. In this sense, this case provides relevant insights to challenge the current critical analysis of the indigenous-peasant movement as a coopted social force (De la Torre 2013, Trujillo 2010, Novo 2010), that was debilitated by the considered authoritarian populist government of Rafael Correa (Tilzey 2019). According to the Kayambi people, the movements’ power stems from the unity and solidarity between a multiplicity of actors from the rural sector and other sectors of the Ecuadorian society. Additionally, the indigenous-peasant communities retained a know-how and a know-when of resistance that emerges from daily life practices. Indeed, remembering the neoliberal era and the struggles of previous generations during the 1990's was an important driver for the emergence of this uprising. Therefore, there are continuities between the IPM's uprisings in the 1990s and in the 2019 national strike, and their respective economic alternatives. As a result, this paper aims to contribute to reignite a critical perspective in academia, and among social movements, of indigenous-peasants’ role to struggles for life alternatives, adding on the debate about Emancipatory Rural Politics.

Key words: social movements; good living; direct action; indigenous people; peasants; Ecuador.

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“Kyapa Mungalo” and the Land Question in Buganda: A Preliminary Critique of the Neoliberal Reforms on Customary Tenure.

The people of Buganda, the central region of Uganda, face a double system of formalization i.e. state-led through the Uganda Land Board (ULB) and another by Buganda Kingdom through Buganda Land Board (BLB). Since 2012, Buganda has been conducting a campaign dubbed “Kyapa Mungalo” which means “Land title in your hands” to encourage tenants on customary land to get lease titles offered by the kingdom. Much as the campaign started earlier in 2012, the process of registration was rolled out in 2016 and people started registering their land with BLB. Despite Buganda providing a rare case of land titling, there has been no substantial discussion and critique of titling done by the customary authority since recent research has focused on state-centered titling. This paper will argue that any substantial discussion of neoliberal land reform needs to take seriously the institutions and structures that enforce the reforms. I also argue that the design and implementation of neoliberal land reforms especially titling has limited if any potential to promote development, gender equality and improve the status of gendered households. By not questioning the institutions especially the customary institution of Buganda and Mengo, we risk a wrong impression and interpretation of the reforms and the intentions for which they are established. Through preliminary critique of Kyapa Mungalo, the paper doesn’t only question the agency of Buganda kingdom in neoliberal reforms of customary tenure but also the structure within which it operates, and so the relationship between the state and Buganda kingdom.

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Malvika Gupta is an activist-scholar and is currently doing her D.Phil at the department of international development at the University of Oxford. Her doctoral thesis examines alternative imaginations of statehood in a comparative perspective through a study of the relation between Indigenous politics and the state in Ecuador and India. This relationship is examined primarily through the lens of extractivism and education. She has worked on Indigenous issues in India and Latin America (Peru, Honduras) as a practitioner and researcher, and has published several articles on it. Two most recent ones are:

<https://www.sapiens.org/culture/kalinga-institute-of-social-sciences/>
and
<https://www.thehindu.com/society/children-from-tribal-communities-are-being-corralled-into-mass-schools-that-are-wiping-out-cultures/article33818793.ece>

Her M.Phil. research, undertaken at the University of Delhi, was based on an analysis of India's Indigenous education policy since Independence in 1947.

Extraction Education in Indigenous India and Ecuador: a new mode of assimilation?

Extraction education (Walker, 2018) denotes an ideology of industrialisation predicated on unsustainable extraction of 'natural resources' from indigenous territories, imposed through schools that extract and alienate children from their land and communities. It explains how extractive industries are funding 'education for, through and as extraction', in other words funding schools not just as a means to gain legitimacy, but also to bring about a rapid change of mindset and values for Indigenous youth, likely to turn them into willing workers as well as to undermine movements against extraction. If extractivism is 're-engineering' education in a 'developed' country such as Canada, how does one understand the momentous influence of this extractivism-education nexus on Indigenous children in 'developing countries' such as India and Ecuador, not just in how they understand the world, but also as 'future people' (Watene 2011) in how they operate in it, leading productive lives in an economy increasingly dominated by extractivism? Extractivism dominates the economy in the Andean countries (Peru, Bolivia and more recently Ecuador), as in several states in central India that have large tribal populations as well as extensive mineral deposits (Chhattisgarh, Odisha, Jharkhand). It gives rise to an overarching ideology that emphasizes material progress. The 'neoextractivism' promoted by the Ecuadorean state uses revenues from extractive projects to fund social welfare 'for the people'. In this, its exponents claim it differs fundamentally from externally opposed neoliberal policies. Yet critics of Ecuador's neoextractivism, say that as 'a mechanism of colonial and neocolonial plunder and appropriation' (Acosta 2013: 63), it continues an economic policy and use of natural resources that started in colonial times and has expanded vastly since the 1990s - as in India and other countries. At the same time, Indigenous movements in the Andean countries have often confronted assimilationist discourse head-on. In Peru (as in Ecuador and Bolivia), while 'liberal legality recognises indigenous peoples as ethnic minorities with property entitlements... self-determination goes a step further to recognise indigenous peoples as "nations" with "territorial rights"' (Acuña, 2015). For example, Buen vivir, as a 'formulation related to indigenous politics cannot be epistemologically assimilated by human development or other more conventional approaches because it transcends the boundaries of the current political economy' (Moreno 2016).

Based on multi-sited fieldwork in Jharkhand, Chhattisgarh, Odisha in India; and Azuay and Pastaza in Ecuador, the paper theorises extraction education and fleshes out four different models of the nexus between extractivism and education in these two contexts, with varying degrees and nature of Indigenous politics but a shared pursuit of increasing economic growth through extractivism. A historical lens is used to show how the large, mining-funded boarding schools for tribal children in India reconfigure the 'industrial' and other residential schools for indigenous children throughout North America and Australia late between late 19th and 20th centuries, as well as the assimilationism they embodied. I argue that in the guise of corporate philanthropy extractive industries in India and an extractive state in Ecuador are drilling an industrial ideology into Indigenous youth; fueling philanthrocapitalism to serve the modern economic extraction complex; and re-enacting the civilizing mission of colonial empires.

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Research gate link: <https://www.researchgate.net/profile/Mandla-Mubecua>

Sintfu setfu (our culture): the plurality of laws and its effects on gendered land ownership in South Africa, Nkomazi Municipality

After 1994, the South African government introduced different policies and programmes that aimed to promote equal land distribution among the citizenry. In the presence of such policies, however, the country still faces disparities in land ownership among women and men. As a result, women are poorer than men because of less favourable access and control over resources. The problem of modern-day gender inequality in land ownership started when the democratic government recognised and gave traditional leaders the authority to control land. In traditional councils, the land is controlled by customary laws that are seen by many as hampering women's rights to own land. Contrary to this, statutory law permit women to inherit, control and own land. Customary law thus contradicts women's rights while statutory law attempts to uphold them. In the presence of the by-laws in Nkomazi, the land is likewise controlled by eight traditional authorities: Mawewe; Matsamo; Mlambo; Hhoyi; Siboshwa; Kwa-Lugedlane; Mhlaba and the Lomshiyo tribal authorities. The expression "Sintfu setfu" is a siSwati language, which means it is our culture. This concept was regularly used by the community members (majority are men) in the Nkomazi municipality during data collection of my doctoral study. The domination of people who used the expression "Sintfu setfu" drew the attention of the researcher, as a result, much exploration was further made to acquire more information about the concept. To understand the concept correctly, it is important to break down the sentence into two: the word sintfu, means culture while the concept setfu refers to ours. When someone says sintfu setfu, it means this is our culture and we stand firm for it. The question is what is the culture of the Swati people in land ownership? Swati people believe that properties have to be inherited by the older son of the household. In Nkomazi, agriculture is the dominant economic activity and not having access to land is the major factor that contributes to gendered poverty. The present study aims to explore concept (sintfu setfu) in relations to gendered difference in land ownership.

Keywords: Land, Gender, Pluralism, customary law

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SETTLER COLONIAL PATTERNS OF STATE TERRITORIALIZATION AND CLIMATE JUSTICE IMPLICATIONS IN JURISDICTIONAL APPROACHES TO REDD+

Jurisdictional approaches to REDD+ (JA REDD+) have become the top response to avoid forest carbon emissions, framed by the UNFCCC negotiations as an international financial mechanism to reward primarily countries (not companies, communities, or individuals) for their efforts in reducing deforestation and forest degradation. As a state-centered response to climate change and deforestation, JA REDD+ measure and remunerate carbon sequestration within a territory under the jurisdiction of a specific political entity, such as a country, subnational state, or province. Although the state occupies a privileged position in defining the terms of land use, planning the territory, and recognizing and ensuring rights, critical analyses are encouraged, considering the historical role of the state in incentivizing deforestation drivers and violating collective rights of forest-dependent communities. My argument is that JA REDD+ might recognize, respect and protect some rights of forest-dependent communities, but jurisdictional approaches are also an instrument of state building and territorialization, which threatens Indigenous goals of decolonization and self-determination. I draw on perspectives of political ecology, Indigenous environmental justice, and settler colonial studies to question the benefits of historically anti-Indigenous states centralizing REDD+ payments and leading economic transformations in tropical forests. I use the example of Acre, an Amazonian state in Brazil, to illustrate some of the contradictions and risks entailed in jurisdictional approaches. In doing so, I intend to contribute to the advancement of settler colonial studies applied to Latin America, and particularly to the Brazilian Amazon, where Brazilians - not the Portuguese - have been the leading actors of colonization.

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Mary Ann Manahan is a Filipina feminist activist researcher and doctoral assistant with the Conflict Research Group (CRG) of the Department of Conflict and Development Studies in Ghent University. Prior to her academic post, she worked with an activist NGO and various social movements advocating for redistribution, environmental, gender and social justice, and alternative development for 17 years.

Her academic research interests encompass a broad range of topics in land and forest politics, socio-ecological dynamics, social movement activism, and beyond development.

She aspires for radical collective actions that dismantle systems and structures of oppression and facilitate lasting systemic transformations.

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Navigating neoliberal forest conservation and territorial sovereignty struggles: A case on Payment for Ecosystem Services in the Talaandig's indigenous territory in Northern Mindanao, Philippines

Green is the new black. Or more precisely, green neoliberal solutions are being pushed left and right by various development actors as panacea to the interlocking economic, climate, and environmental crises we collectively confront today. The latest hype is Payment for Ecosystem Services (PES), a neoliberal forest conservation scheme that marketizes nature and monetizes ecosystem services provided by forests such as clean drinking water, flood control, etc. (Wunder, 2015). PES transforms forest-based communities such as indigenous peoples into 'ecosystem service sellers and forest managers' while urban downstream communities, agribusiness, and others become 'buyers' of these services, thereby reducing rural-urban relations into a market transaction.

However, PES interacts with and is mediated by historical and on-going socio-ecological processes, practices, and conflicts around forest management, which include contestations between indigenous peoples' struggles for self-determination and control of their territories and the (colonial) state's exercise of its eminent domain power and role as the ultimate arbiter of forest rights, use, and management. Building on this contentious politics, in this paper, I intend to develop a literature review and initial framing that draw from critical agrarian studies, political ecology, development sociology, and anthropology. With Peluso and Vandergeest's (2020) concept of 'political forests' and La Via Campesina's notion of 'territorial sovereignty' as my entry points, my paper will critically engage with old and new debates around these two concepts and link them with neoliberal conservation. By synthesizing the debates, I hope to map where they are heading and take them to a new direction.

Keywords: Neoliberal conservation, political forests, territorial sovereignty, PES, contestations

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Meenakshi Nair Ambujam is a doctoral candidate in the Department of Anthropology and Sociology at the Graduate Institute of International and Development Studies, Geneva (Switzerland). In her doctoral project, Meenakshi explores how documents, particularly title-deeds, land records and registers, perpetuate and sustain conditions of landlessness they otherwise seek to remedy. Apart from short stints of preliminary fieldwork spanning a few months, Meenakshi's thesis draws on 13 months of ethnographic and archival research in adivasi hamlets and state-bureaucracies in Telangana, India. Her dissertation research has benefitted from the support of the Wenner-Gren Foundation and the Swiss National Science Foundation.

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Title-deeds, Land Records and Paradoxes: Making Sense of 'Landed Landlessness' in Adivasi Life, Telangana (India)

Why and how do adivasis or tribal populations in Telangana (India) continue to experience conditions of landlessness? I explore this question by focussing on adivasis who were awarded land title-deeds through state-sponsored land distribution programmes and yet, remain landless. By situating the anthropological gaze on documentary artefacts— specifically, title-deeds, land records and registers— I demonstrate how land and land rights are constructed and assembled through an infrastructure of paper.

Grounded in ethnography, I argue that examining adivasis' land relations, through the infrastructure of paper, allows us to delineate the discursive and representational ways through which contemporary forms of landlessness manifest— particularly through the creation of 'paper-lands'. Consequently, the focus on titles and land records provides the scope to view land as an entity that is actively assembled and crafted through writing practices—thereby producing lands that constantly escape one's possession. This permits me to conceptually engage with experiences of title-holding landless adivasis in Telangana.

Advancing the notion of 'landed landlessness', I illustrate how documents simultaneously render adivasis both landed and landless. Further, I demonstrate how landed landlessness enables adivasis to claim entitlements from the state— crop insurance, seed and fertiliser subsidies— for the lands that are not in their possession. In doing so, I show how documents also allow adivasis to creatively engage with the state and lay claims to other material benefits that are solely reserved for the landed. In doing so, I illustrate the variegated ways in which land and land rights are experienced and realised by adivasis.

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Melek Mutioglu Ozkesen is a research assistant at the Department of International Trade and Business in Ankara Yildirim Beyazit University (AYBU), Turkey. She received her doctorate degree from the Programme of International Relations of Ankara University in 2020. Her PhD. study analyzes the land dispossession and state formation through commercialization of public lands in Turkey in 2000s. Her research area based on the critical political economy and development studies with specific reference to land politics and rural transformation of Turkey.

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POLITICAL-ECONOMIC DYNAMICS OF LAND DISPOSSESSION UNDER THE RULE OF JUSTICE AND DEVELOPMENT PARTY IN TURKEY

This paper will analyse processes of dispossession in Turkey in the last two decades by focusing on the transformation of the land tenure and the political economic specificities of the Justice and Development Party (JDP) rule that have been in power since 2002. Problematizing the transformation of the land tenure within the context of the JDP governments' conditions of political and economic reproduction within Turkey's financialized capitalism, it will investigate in detail the politics of four specific cases, namely international land deals Turkey takes part in, the Green Road Project in the Northern coast, the Third Bridge Project in Istanbul and the projects of Housing Development Administration (TOKI) around the whole country. While examining these projects, this paper will underline three specific strategies and mechanisms that the JDP pursue to put into effect this transformation. Firstly, the JDP uses its authority over the public lands by seeing them as a source of cash financing and transferring them to capital via tacit privatization processes or creating urban and rural rent spaces. Secondly, the JDP creates its own local capital elites through the projects commercializing common lands. Third, while implementing these strategies, the JDP resorts to populist discourses such as Turkey's role in global competition, national revival, servicing to the public by creating employment opportunities, regional development and housing policy. All these strategies and mechanisms help the JDP to maintain the electoral support of the poorer layers of the society and to reproduce itself economically, ideologically and politically.

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Born in Istanbul, I grew up in a secular setting. We emigrated to Brussels, where I attended a Catholic High School. I first learned about the Armenian and Assyrian Genocide through a school assignment. I suffered from Tätertrauma and decided to study History. I wrote my thesis arguing against Erik Jan Zürcher's Young Turk periodization. Having graduated from the ULB I returned to Turkey, where I became more aware of the sufferings of minority populations. My interest in Dersim stems from my great-grandfather who was deputy Tunceli. I entered Boğaziçi University and have just recently defended my dissertation "The Turkish Mission Civilisatrice? Governance of Dersim as an Internal Colony (1927-1952)".

Links:
<https://rem-em.com/>

Socio-economic Transformation of Dersim Under Internal Colonial Rule

This paper shows how the violent destruction of the tribal socio-economic structure of Dersim lead not to the reinforcement of capitalist market economy, but to a wish to return to a communal and collective way of production. Modernization theory predicates that small-scale subsistence agriculture gradually transforms into market-oriented agriculture, which requires peasants to seek non-agricultural work in manufacturing and the service sector. The ethnically and religiously heterodox region of Dersim in the East of Turkey, was subjected to an internal colonial rule that lasted for twenty-five years, during which a genocidal episode occurred in 1937 and 1938. The traditional way of life based on pastoral nomadism and subsistence agriculture was violently challenged and a socio-economic transformation occurred that lead to a national market-oriented agriculture and animal husbandry. However economic underdevelopment in the region persisted, and efforts to integrate the region into the national market failed to concretize. What is the underlying reason for the persistence of economic underdevelopment in this region? I try to answer this question through a comparative analysis of socioeconomic data found in the critical reports of the deputy of Bingöl and Tunceli. Efforts by the national government to integrate the region within the national market not only failed but in fact resulted in a sustained subsistence crisis that led to a famine in 1942, proving that centralized agricultural policies do not benefit the local people and integration with the national and world systems, but to the contrary these policies result in a restrengthening of local identities.

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Nadya Karimasari is an Indonesian PhD candidate at the Department of Sociology and Anthropology of Development, Wageningen University, studying nature conservation in Leuser, Northern Sumatra. In 2019, she received a fellowship at the Institute for Critical Social Inquiry, New School for Social Research, New York, to study “Critique of Capitalism” with Nancy Fraser. She was also selected to attend a political ecology summer school at York University in 2017 with Nancy Peluso and Peter Vandergeest as the class instructors. Her article could be found in Journal of Sustainable Tourism and a book chapter forthcoming with Palgrave-Macmillan. She has been a scholar-activist, particularly as a volunteer and interpreter, since Jun Borras supervised her Master’s study in 2010 at the International Institute of Social Science (ISS), Den Haag and introduced her to the Indonesian Peasant Union, a member of La Via Campesina in Indonesia.

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Ecosystem Restoration as Soft Agrarian Reform? Selective Palm Oil Elimination in Aceh’s Gunung Leuser National Park

The United Nations has declared 2021-2030 as the decade on Ecosystem Restoration. However, the influence of agrarian class dynamics on the effectiveness of ecosystem restoration to reduce environmental damage has little been discussed. This paper investigates the promise and pitfalls of ecosystem restoration project - as part of nature conservation agenda - as a counterforce against the destructive role of plantation and smallholders’ agricultural encroachment into Indonesia’s forest and protected areas. Nature conservation agenda to eliminate palm-oil has occurred sporadically, resulting in patchy landscapes where some plots of “exotic plants” were somewhat arbitrarily diminished while the rest were allowed to exist. In Gunung Leuser National Park (GLNP) in Aceh and Northern Sumatra, this logic has united farmers into mobilizing a resistance movement since 2015 which results in the first case in Indonesia where farming within the national park is legally allowed as long as it is “traditional”. This legal move is framed by government officials as the “Ecosystem Restoration as Soft Agrarian Reform”. This study, based on the author’s field research for 18 months in January-March 2017 and November 2017-January 2019, looks at the interplay of socio-political structure of rural society with the outcome of ecosystem restoration project in GLNP. Large estates being razed was immediately grown back into its original state. The owners were sometimes enticed by NGO’s offer to purchase the estates for conservation purposes. Meanwhile, independent smallholders would be forced to obtain debt when their plots were razed, but some of them also got a chance to purchase land formerly owned by elite landholders who opt to sell their land to avoid the risk of being targeted by nature conservation project. Hence, this paper argues that ecosystem restoration needs to take into account the agrarian class dynamics if it aimed to genuinely ameliorate the problems of global climate change.

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<https://www.researchgate.net/profile/Nathalia-Almeida-3>

Work title

The prioritization of monoculture in large tracts of land has negative consequences on the environment and society affecting landscapes and socio-biodiversity resulting from the co-constitutive relationship between nature and peoples. The appropriation of natural resources in the form of a commodity imprisons and encloses the cultural and symbolic value contained in affected relations impoverishing not only the land, but also the diversity of modes of living in and from land, that is, socio-biodiversity. Herein, the debate will be that due to the centrality of land to the social reproduction of socio-biodiversity and the wellbeing of communities co-creating it, the various capital mechanisms to enclosure land, affecting the way it is shared and accessed, have an impact on how society is structured.

For the reflection, the traditional communities of the Amazon-Cerrado transition, based on the knowledge built by countless generations, have in the territory the spiritual link and belonging that gives meaning and guarantees the reproduction of their ways of life. In contrast, this knowledge faces forms of misappropriation that origin from the privatization of biodiversity and the constant enclosures arising from agribusiness - which try to financialize access, allowing it only for those who can pay and subordinating life itself to the market logic, preventing, finally, the reproduction of the traditional lifeways. Among the ways of enclosing this knowledge, there is the appropriation of genetic and cultural heritage, usurping traditional knowledge, by companies, subjugating its holders, which contributes to accentuate and perpetuate conflicts in the area. Furthermore, it implies the deepening of the dynamics of dispossession of lands, resources and territories and produces new and dangerous forms of dependence and domination.

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Rahardhika Utama is a Ph.D. candidate in Sociology at Northwestern University. As an Arryman Scholar from Indonesia, Rahardhika's research focuses on the variation of development among agrarian economies in the Global South. He examines historical factors that transform and sustain agrarian society by tracing domestic and international forces from colonial to contemporary periods that affect paths of economic development. For his dissertation project, *Embedded Peasantry and Economic Transformation in the Asian Rubber Belt*, he employs the case of natural rubber plantation and manufacturing industries to examine the bifurcation of development among historically prominent rubber producing countries in Asia.

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Embedded Peasantry: A Critical Event Analysis on Peasants' Repression and Emancipation in the Asian Rubber Belt

Why does the state-peasant relationship differ among post-colonial countries in the Global South? The variation in peasantry embeddedness—whether the state incorporated peasants in the post-colonial modernization plan— is one of the core explanations for the diverging economic development. However, previous studies have focused on how developing countries foster industrialization rather than address the agricultural burden left by decades of colonialism. In this chapter, I scrutinize the origin of peasantry embeddedness and discuss how its variation shaped different levels of state capacity among post-colonial countries in overcoming agricultural burden and transforming their economy. Using comparative cases of Indonesia and Malaysia, I perform a critical event analysis (Garcia-Montoya & Mahoney 2020) to elaborate on the origin of the peasantry embeddedness. I employ an interpretive historical analysis to identify critical events using data gathered from 20 libraries and archival centers in Europe and Asia. The data comprises policy memos, government records, statistics, ministerial correspondence, memoir, and oral history. I found the episodes of peasants' repression in Indonesia following World War II are critical events that resulted in the dis-embedded peasantry. In Malaysia, the smallholder emancipatory policies implemented in the same historical period set the course toward creating embedded peasantry. I demonstrate that countries' experiences with either peasants' repression or emancipation are historical contingency that resulted in bifurcating peasantry embeddedness, which systematically causes divergence development. This finding offers new insights to address theoretical puzzles of the colonial origins of post-colonial development and the geopolitical explanations of underdevelopment in the Global South.

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Expansion of oil palm and cocoa cultivation in the Peruvian Amazon. Productive subordination and territorialization of the dominance

The proposal will address the phenomenon of land grabbing as a historical process that involves not only the displacement and concentration of millions of hectares, but of intricate mechanisms of land control, with multiple mediations, which require a multidimensional and multiscale analysis that integrates social relations of subordination, exploitation, and dominance. In this sense, the strategies for the expansion and dominance of agro-industrial capital result in a multifaceted compendium that enables the operation of accumulation interests by opening financial innovations at various scales such as the creation of offshores that prevent us from following the trail of the main players in speculation about the territories of the Global South, as well as the naturalization of credit and debt as survival strategies in an increasingly unequal world. These mechanisms are in addition to the invasion, titling, and trafficking of land, as well as the association with small producers showing how they feed on institutional failures that in practice hierarchical business interests; as well as narratives that reproduce the naturalization of dispossession. In this sense, the gear between legal and illegal activities is vital for the processes of devaluation of the conditions and livelihoods that come with the logic of accumulation and reproduction of capital. In this way the proposal will be developed through the operations of Grupo Romero in the cultivation of oil palm and cocoa.

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Rosine Tchatchoua-Djomo is a social scientist with a focus on development sociology. She carried out extensive fieldwork in Burundi and Cameroon and (co-) published peer-reviewed articles with a focus on forced migration, post-conflict dynamics, policy reforms, land and forest governance, claim making, property relations and agrarian change.

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Shifting Land Tenure, Accumulation from below, Rural Migration and Legal Pluralism in Cameroon

Commercial farming is rapidly expanding, yet at the detriment of forested land in Cameroon. This expansion is transformative and conditioned to a certain extent by historical population movements. In the quest of available fertile land and sustainable livelihoods, migrant smallholders have embraced commercial crops - cocoa, coffee, tomatoes, maize, cocoyam - for the domestic and regional markets. However, these processes have triggered drastic changes in ethnic and property relations, and land governance. This article presents field research data on social and economic shifts in a smallholder commercial farming locality, and their effects on land accumulation, property relations and land governance. Fieldwork consisted of household interviews, key informant interviews and non-participant observations. This study feeds into the global land grab debate by underscoring the role of demographic, social and economic changes in smaller-scale land grabs and the concentration of land through processes of social differentiation that have shown to be important drivers of agrarian transformation and social conflicts, especially in sub-Saharan Africa. In Cameroon, these processes occur in the background of the colonial land tenure legacy and a long history of migration. They play into contested notions of belonging, institutional multiplicity, competing claims of authority and legitimacy in land governance and dispute resolution. This study argues the analytical frame on forms of dispossession in resource accumulation should be stretched and widened to unravel the intricacies of land tenure relations, negotiability, legitimacy and authority that are historically constructed, embedded in social and political contingencies, and context specific.

Key words: Migration, Land Tenure, Accumulation from below, Commercial farming, Dispossession, Cameroon, Central Africa

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Salma Abouelhossein is a PhD student in urban studies and planning at Harvard University. Her research interests are in urbanization and crisis, the materialities of the finance economy, depeasantization and labor. Her dissertation studies the entangled ways in which agrarian change in the Nile Valley was constitutive of emergent urbanizations in the Middle East in the last three decades of the twentieth century. Focusing on two sugarcane production regions in Egypt and Sudan, her work builds upon critiques to inherited urban/agrarian divides and approaches the Nile Valley as a space of urbanization. She is specifically interested in the contested and entangled relations of labor, land, and finance. Salma's doctoral research is supported by the Agha Khan Fellowship at Harvard, IJURR foundation, and Harvard's Center for African Studies. She holds a Bachelor of Architectural Engineering from the American University in Cairo (2012), where she was awarded the Leadership for Education and Development (LEAD) scholarship. She also holds a Master's of Science with Distinction in Planning and Development from the Bartlett, University College London ('14). Before starting her PhD, Salma worked for three years as a planner and consultant in collaboration with local municipalities, local NGOs, and international development agencies in Egypt.

Regional Fields of Finance: Sudan's Sugarcane Plantation Dreams

In May 2019, amid the Sudanese revolution, over one thousand workers in the Kenana sugarcane company in the White Nile state in Sudan started an open strike. Since then, the Kenana workers have organized a series of strikes leading to blocking the road from the Kenana to Khartoum, preventing the movement of goods to the capital city. The workers demanded unionization, better working conditions, fair wages, and direct contracts with the company. Not only did the cascade of strikes include the factory workers, but also seasonal workers on the plantation and truck drivers.

According to the Kenana's official website, the sugarcane complex has developed into Africa's largest sugar-producing agro-industrial complex and the world's largest producer of white sugar. The company was established in 1976 with investments from the Sudanese government, the public investment authority of Kuwait, the Saudi Arabian sovereign wealth fund, the Arab Authority for Agriculture Investment and Development (AAID), and several Sudanese and Arab banks. The project was the centerpiece of president Nimeri's (1969-85) agricultural development project that was centered on realizing a regional project of turning Sudan into the 'breadbasket' of the Arab World (Elnur, 2009; Woertz, 2013). Since 2008, Kenana has grown its shareholders, intensified its production, expanded its scope, and established sophisticated R&D units. Several sub-companies, including the White Nile Sugar company, were inaugurated. Additionally, the company expanded its production to ethanol, animal feed, and electricity.

Meanwhile, the financialization of the Kenana Sugar Company was accompanied with further 'flexibilization' of labor arrangements, cancellation of direct contracts and the dependence of intermediary hiring companies for seasonal workers to perform arduous work in the factory, fields, and on trucks. Additionally, Kenana's social responsibility projects have been in many ways a major lever to mitigate risks arising from the violent land and livelihood dispossessions that the company has engendered.

The Kenana is one of several sugarcane plantations that constitute Sudan's emerging sugarcane belt in the northern region. This belt is one of the main priorities of Sudan's Agricultural Revival Program in 2007 that was developed to attract GCC investors to Sudanese agriculture. Based on fieldwork and archival research, this paper studies the relations of financialization, ecology, and labor in Sudanese sugarcane plantations and their supporting villages and Agro-towns since the mid-1970s. Focusing on the development of the Kenana factory, this paper posits that new uneven geographical developments in the Arab region since the mid-1970s depended on configuring urban-rural relations regionally. The boom in city growth and city building in Gulf states depended on 'global rural hinterlands' to which the Nile Valley of Sudan played a crucial role. Concurrent with a shift to open-door policies, several countries in the Middle East such as Egypt and Sudan, gradually abandoned their state-developmental rural-urban plans and configured their agrarian landscapes in relation to regional urbanization processes. Starting from the plantation, this paper follows the entangled relations of financialization, ecology, social reproduction, struggle, and the state in the Nile Valley of Sudan to argue that if "the Arab region has an agrarian question?" (Ajl, 2020), this question needs to be studied regionally, contending with the hegemonic political and economic role of the Gulf states and Gulf capitalist urbanization processes since the mid-1970.

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Violent democracies and the future of rural youth: insights from Ethiopia

New democracies in the Global South are periodically beset by violence. Violence is therefore inherent in new democracies, hence, violent democracy. Using autoethnographic research approach, the study unpacks how the rural youth foresee their future and how this shapes their relationship with the regime in Ethiopia. Ethiopia has opened its democratic political environment after the ascension of Abiy Ahimed in 2018. There was an optimism for peaceful transition. However, the country descended into a wave of violence shortly after his government took office. The rural youth (Qeerroo) in Oromia region started to turn away from him. The study shows that the youth stand at the center of the violent protests which has been on the rise in Ethiopia. The youth, who expected a better future, saw that it was only the political elites who have access to state resources. They started creating patronage with the political elites who were ready to allocate rents to produce violence. The elites and the youth later started to use violence as an instrument to access state resources. However, the violence came as an added threat to the rural poor who have already suffered from the neoliberal narratives of efficiency and large-scale agriculture which led the rural poor to face the harshness of capitalism through depeasantization and dispossession. Thus, there needs to be a policy framework that incorporates the youth in the labor force. So that they can contribute to the economy, and this furthers their role in the process of state building.

Key words: Ethiopia, Global South, rural youth, peasants, violent democracy

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I am, currently, enrolled as a PhD student at Centre for the Study of Regional Development in Jawaharlal Nehru University, New Delhi, India. The title of my topic is “Gender Dimensions in Agrarian Distress in India with Special Focus on Rural North-west India”. I have interests in understanding rural agrarian transition, its regional social structure and political economic relation with special focus from gender perspective. From my research, I try to understand the gender differences in the impact of agrarian crisis, the differential risks; differential responses and strategies to adopt based on North-west region in India.

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Gendered Implications of Agrarian Crisis: A Study Based on Rural North-West India

Following the empirical evidence from North-western part in India, this paper tries to explore the gendered impacts of agrarian crisis along the complexities of power asymmetries of class and caste lines in rural India. The study is based on 34 in-depth interviews from both men and women conducted at the protest sites surrounding the borders of Delhi where the farmers have been gathering and protesting since November 2020 in demand of repealing of three farm-laws passed by the Government of India fearing that it would empower the corporate players at the detriment of farmers’ livelihoods. The huge gathering of farmers across different classes for this prolonged time-period is an indicative of the current crisis in Indian agriculture under the process of neo-liberalism. The changing agrarian relation by formal and informal institutional setup of state, market and communities also shapes and is shaped by the gender relation in multiple ways in the region. The narratives collected from both men and women across different agrarian classes foreground the explanations of the crisis and their differential coping strategies, fallback positions exercising their agencies, their negotiations etc. that adversely impact on women in terms of intra-household resource allocations, control and access to resources due to asymmetries of power relation in patriarchal structure. Nonetheless, this depends on class position and sometimes, women from the marginalised agrarian classes lack agencies to fall back. The study presumes rising practices of performative agencies among women from their growing participation in the movement and also suggests policy recommendation.

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Zheren Song received his BA in political science from Fudan University (2009) and his MA in international affairs from University of California, San Diego (2015), and he will receive his PhD in government and public administration from the Chinese University of Hong Kong in 2021. He has obtained solid training in political science and qualitative and quantitative research methods. His research interests focus on rural governance and state-society relations. In the past few years, he has conducted in-depth field work in more than ten villages in the east coast of China and interviewed dozens of rural cadres, social and economic elites, and ordinary peasants. Currently, his study focuses on the transformation of rural social network and how it changes the power structure in Chinese villages and affects the pattern of rural public service provision.


Hyperlink to ResearchGate: [Zheren Song \(researchgate.net\)](https://www.researchgate.net/profile/Zheren-Song)

Expansive Social Network, Brokers and Public Service Provision in Rural China

The provision of public services is crucial for rural governance and development in developing countries. As the largest developing country in the world, China has traditionally relied on grassroots party-state organs including village committees and Communist Party branches for the delivery of public services. However, under the market reforms and urbanization that hollow out Chinese villages, these grassroots party-state organs commonly suffer limited resources and demonstrate weak incentives and capabilities to implement policies that promote the welfare of peasants. Meanwhile, the increasing demographic mobility between the countryside and urban areas has profoundly changed the social network structure in rural communities and created room for new social actors to contribute to rural governance. To understand the changing mode of rural public goods provision under marketization and urbanization, this research proposes a new theoretical framework centered on expansive social network (ESN) and brokers to explain rural public goods provision. ESN is defined as the transboundary social network that incorporates both members living in rural villages (as the core) and members emigrating to urban areas (as the periphery) and bonds them by interpersonal ties such as kinship and social interactions. Brokers are defined as the intermediary people or social organizations that link the core and peripheral network clusters and facilitate the transmission of resources and information within the network. Through comparative case studies based on in-depth field research in multiple villages and statistical analysis of national survey data on labor mobility and community services, we find that those villages with vibrant ESN and active brokers tend to provide services more effectively in response to villagers' needs. Therefore, we argue that such brokerage through expansive networks enhances input into rural development, empowers peasants in collective actions, and improves the provision of public services.

Key Words:
brokers; China; expansive social network; public service provision; rural governance

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<p>Gendered perspectives: local resilience of small-scale family farms to floods in dike compartments. Case study in Vietnamese Mekong Delta (VMD)</p>		
<p>This paper uses the lens of feminist political ecology to examine adaptation strategies adopted by women and men in small-scale farming households in Vinh Phuoc village, An Giang province, Vietnam's Mekong Delta, to deal with floods. An analysis of this paper bases on qualitative data composed of in-depth interviews and focus group discussions carried out across a wide range of social-ecological systems in the context of dike compartments including high dikes, August dikes and non-dikes. During late 2020 and early 2021, semi-structured interviews were conducted with two representatives of Vinh Phuoc community, including those from local government (Chair of Vinh Phuoc and agricultural extension official), and 30 local farmers (3 mixed groups including male and female inhabitants) were invited to participate in village focus group discussions. This case study demonstrates how men and women were differently affected by floods and dike-related issues, as well as how their indigenous knowledge with regards to access to resources, asset ownership, and decision making were used to recover from flood disasters and its impacts. The findings highlight those female and male smallholders differently experience the constraints from pursuing adaptation options and building resilience by a lack of access to, or control over resources, or by socio-cultural limitations. Policy recommendations need to be considered so as to recognize farming smallholder's roles and indigenous knowledge from gendered perspectives in contributing to increase their resilience towards floods and future changes of the environments.</p>		
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Analysing participation of rural communities in innovation processes: three case studies from Peru

In Peru, enhancing the delivery of products and services through the transfer of improved technology and its usage by rural people has been a fundamental method for achieving more social inclusion. Studies from different fields of knowledge provide important insights into how traditionally excluded groups such as rural communities in Peru are involved in different stages of the innovation process. However, very few studies have examined the nature of participation and power relations in technology projects, which are core components in social inclusion processes because they help to question the current institutional structures that justify top-down technology transfer initiatives that exacerbate the structural inequalities that are intended to be addressed.

The aim of this article is to understand the extent to which participation of rural communities contribute in building inclusive spaces in innovation processes. We present three case studies in which a new energy system for rural electrification was introduced in Cusco, Peru.

The results of this study show that understanding rural electrification only in terms of a technical solution that when is transferred to poor areas generates positive changes, reflects a technological determinism thinking in which the technological progress inevitably bring shifts in social relations and not the way around, giving little or no space for social influence in the technology development. We discuss that promoting practices, behavior and institutions based on the conception that rural peasants are passive recipients of technology in innovation processes, reinforce the social exclusion of rural communities.

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Veronica L. Gregorio received her PhD in Sociology from the National University of Singapore. Her thematic research interests are rural transformation, gender and sexuality, and youth and family relations. Her regional focus is Southeast Asia and she has done fieldwork research particularly in Philippines, Malaysia, and Singapore. She uses qualitative approaches in her research including ethnography, key interviews, and visual methods. Her works have been published in Current Sociology, Review of Women's Studies, and Asia Pacific Social Sciences Review.

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A TALE OF TWO FAMILIES: Entanglements in Farming Households

The United Nations declared 2014 as the International Year of Family Farming (IYFF). It recognizes the role of farming families in maintaining the well-being of societies through food production and natural resources conservation (Food and Agriculture Organization, 2014). In this paper, I discuss the histories of two families from farming villages, their generational views, and the triad relations that can be used as guide in identifying how family farms will be maintained and transformed in the future.

I apply the notion of family coalitions (Bonacich et al., 1985), developed from theory of coalitions (Caplow, 1956, 1959; Gamson, 1961) and works on family as three-person group (Strodtbeck, 1954), to show the entanglements in making long term decisions for the family farm. Using key interviews and ethnographic research with the Dimaano family from Southern Philippines and Sadaqat family from Peninsular Malaysia, I present two family histories. Through these examples, I dissect the household relations, local politics, and social customs from three different time periods. In my analysis, I modify the concept of family coalitions to Southeast Asia as “extended family coalitions” and propose a new analytical concept “invisible veto” that encompasses the changing pattern of authority in the family through the grandparents.

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I am a PhD student in the Department of Humanities and Social Sciences at Indian Institute of Technology Kanpur, India. My research project explores “Corporate Security in the Insurgent Space of Jharkhand, India.” Before joining PhD, I worked as a development professional with PRADAN, an NGO, for two years among the adivasi (indigenous) communities of Jharkhand. Currently, I am serving as a member of the governing board of Bindrai Institute for Research, Study and Action (BIRSA), a civil society organization engaged in advocacy of rights and livelihood of the mining affected communities in Jharkhand and Odisha.

Development as Dependency: Bauxite Mining in Jharkhand

This study seeks to examine the practical significance of “development as ideology” in the mineral-bearing regions and how it gets shaped by intra- and inter-class relations. Based on two years of ethnographic fieldwork in a bauxite-rich, flat-topped plateau of Gumla district of Jharkhand state in India, this paper illuminates the evolution of relationship between a mining company and local adivasi communities and accompanying negotiations over the last three decades. It illustrates that development in the mining region is operationalized through the use of compensation which meets a dual need: it makes financial resources available to landowners, which, in turn, provides private capital access to natural resources. Compensation, thus, forms the unity of the opposite interests of capital and labor. Both the forces strive to maximize their share in the wealth generated by bauxite production. United by the class interests, the landowners-turned-miners rely on their associational power and deploy the labor-centered discourse of development to secure benefits and wrest entitlements. On the other hand, to reduce costs and thereby increase the margins of profit, private capital forges multiple alliances with local and extra-local elites, including the mighty state, forming the architecture of control and oppression which sets the limit of working class politics. The paper argues that the constant struggle between capital and labor ensures the continuity of development which essentially manifests itself in the form of an ever-increasing dependency of the local population on the market alongside the architecture of control and oppression.

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Coffee worlds: qualities, conventions and value appropriation - Evidence across global value chains to face the perils of the chronic coffee paradox

Benjamin Graham's famous saying "price is what you pay, value is what you receive", shall be coupled to Daviron and Ponte's coffee paradox to realize that well-informed consumers do not only pay for the material quality of coffee, but also for valued symbolic quality attributes and in-person service quality embedded in a cup of coffee. This study analyzes how several understandings and interactions of material, symbolic and in-person quality attributes are intertwined with quality conventions followed by chain actors (i.e. producers, buyers, roasters) and how they contribute to the re-shaping of the traditional extractive coffee trade. The study discloses value chains belonging to traditional and non-traditional coffee regions (i.e. producers in Sierra Nevada de Santa Marta, Colombia and Gran Canaria, Spain). The empirical analysis follows a comparative case study approach and data collection is based on semi-structured interviews, participant observation and cupping (coffee tasting). Preliminary results show that producers in Santa Marta are able to grasp the diverse quality attributes and to add value as long as direct partnerships with international buyers and domestic consumption are pursued. In contrast, the material quality understanding by producers in Gran Canaria is less relevant as long as better-off tourist consumers are willing to pay for a souvenir-like coffee 'made in Europe'. Regardless of diverse quality understandings and conventions followed, a revealing trait is to comprehend how contrasting actors interact and learn from each other transcending from the core quality discourse to a social-turn to pursue a sound coffee chain re-shaping from within.

Keywords: coffee, quality attributes and conventions, Sierra Nevada de Santa Marta, Gran Canaria

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Rural Transformation from Women's Perspectives: the Greenhouse, the Peasantry and the Change

This article focuses on peasant-worker women's laboring experiences and practices as waged labor in an agribusiness called the Greenhouse in Western Anatolia from a feminist perspective. I primarily gathered ethnographic data through in-depth interviews and participatory observation in the fieldwork between 2013-2016.

The company behind the Greenhouse is a very powerful conglomerate. The labor force (most of whom are women) at the Greenhouse comes from towns and villages nearby and belong to former small producer households who used to deal with tobacco, olive and cotton production as well as husbandry.

Based on women's own perspectives, I investigate the reasons why women seem to be determined to continue their job at the Greenhouse while they keep their distance from their previous life of being small-producer and/or agricultural laborers. Therefore, the article takes into account three interrelated dynamics: (i) women's perceptions of and evaluations on being peasant vs. being worker (i.e., the fieldwork vs. the Greenhouse work), (ii) their future prospects on small-scale agricultural production and husbandry as well as young generations' participation to those activities in the region and finally (iii) the niches women create to transform and change their lives via the Greenhouse work with reference to empowerment.

To conclude, this article aims to draw a better picture of gendered rural transformation of the Basin, crystallized in the proletarianization of peasant-worker women as well as in their desires, aspirations, thoughts and dreams about their lives and futures.

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