Development Days 2019

Repositioning global development: changing actors, geographies and ontologies

Book of Abstracts

Finnish Society for Development Research

Helsinki, Finland

Table of Contents

Keynote abstracts

Ashish Kothari

Eco-Swaraj: Towards a Radical Ecological Democracy

As multiple crises engulf humanity and the rest of life, we are groping for ways out. How can we tackle the climate and biodiversity crises, the abysmal chasm between rich and poor, the continued deprivation of a billion people from dignified life, and geopolitical conflicts that threaten to annihilate life on earth?

Even as these and other issues seem to be unsurmountable, quiet work across the world is showing that they are not. 'Ordinary' people are finding pathways towards sustainability, equality, justice, through means and visions that have the potential to be truly transformatory. They are not content with band-aids like 'green economy' and 'sustainable development', but are challenging concentration of power manifested in patriarchy, capitalism, statism, racism, and other forms of exploitation and discrimination that are currently dominant. From the re-assertion of indigenous worldviews like buen vivir to the emergence of more recent alternatives like ecofeminism and degrowth, from new interpretations of leftist/Marxist revolution to Gandhian concepts like swaraj, and much else, we are slowly finding answers.

In a grounded way, many of these are finding more equitable and sustainable ways of securing food, water, energy and housing, or of creating conditions for greater equality and fairness, or of more democratic monetary and non-monetised exchange, or of producers taking back control over production, or of community-led alternative health and learning, or many other such practical and conceptual initiatives. This presentation will focus on alternative practices and visions emerging from the South Asian context, the contexts and reasons for their emergence, the challenges they face, and what kind of links can be made with resistance and alternative movements elsewhere.

This presentation will focus on alternative practices and visions emerging from the South Asian context, the contexts and reasons for their emergence, the challenges they face, and what kind of links can be made with resistance and alternative movements elsewhere.

For further reference, please check out the book Alternative Futures: India Unshackled. Ashish Kothari also has a forthcoming book called Pluriverse: A Post-Development Dictionary.

Prof. Giles Mohan, the Open University,

Below the belt? Territory and power in China's internationalisation

China's internationalisation has been heralded by some as a new era of South-South cooperation. On one hand, some have greeted this as an opportunity to break from Western, hegemonic theories and practices of development. The 'Southern-ness' of these relationships potentially aligns development needs more equally and appropriately. On the other hand, some see China as offering nothing new for countries in the global South and many go so far as to accuse China of a new imperialism. In this discourse, 'South-South' cooperation is simply a smokescreen for business-as-usual exploitation.

Rather than evaluating these contending 'China = good' vs 'China = bad' claims I want to explore what this framing of 'The South' means for development theory and practice. These framings of 'South-South' cooperation are pitched at an abstract and diffuse space of 'The South' which conceals more than it reveals. Practically speaking China's engagement with other countries of the global South has been through bilateral, that is state-to-state, ventures. As such the spatial ontology of 'South-South' cooperation is at odds with practices on the ground, where the development outcomes are negotiated.

What we need is a more fine-grained understanding of how political territories and processes are imagined and produced through China's internationalisation. While bilateralism may have been (and arguably still is) the dominant mode of engagement by China with other global South countries it is also changing and becoming more multi-scaled which requires us to re-think how we understand the relationships between scale, power and territory. What is more, China is heading 'Westwards' through the Belt and Road Initiative which means that questions of 'cooperation' become equally pressing for countries and peoples beyond the global South.

Prof. Rosalba Icaza Garza, Erasmus University Rotterdam

What does it mean to decolonize development?

The notion of development cannot be separated from the history of Western modernity. Development has functioned at one and the same time as representation and articulation of the modern/colonial divide. The division between the human and the savage, between civilization and nature, linger behind the notion of development. It belongs to the epistemic tradition of the West that has arrogated to itself the authority to classify the diversity of the earth as nature and the diversity of peoples of the world as "others".

In other words: development belongs to a Eurocentric and anthropocentric epistemology whose identity as the geographical center and historical "now" of humanity depended on the externalization of earth and the peoples of the world as otherness.

Development as an expression of this genealogy of an anthropocentric Eurocentrism has functioned as a mediation that marks the border between today's standard of humanity: the consumer and alterity; the poor, the dispossessed and earth.

In this presentation, I will introduce the ideas developed with Rolando Vazquez to explore the notion of development precisely in its function in articulating the separation between the consumer and the lives of the peoples and earth that are being incorporated, dispossessed, extracted and consumed.

Can the notion of development respond to the possibility of an ethical life that is not structurally implicated with the suffering and the consumption of life of earth and others?

Working Group 1:

Is the truth out there for us to show? Reflecting on epistemologies and ontologies in development research.

Chaired by Minna Hakkarainen (University of Helsinki) and Henni Alava (University of Jyväskylä)

'Fala minha Irma' (Speak My Sister): Sharing women's stories through collaborative film-making and pop up cinemas in Mozambique.

Karen Boswall

The myriad of truths and realities in the world and the complex choices being made based on them has been captured and shared through film and video since the technology was first invented over a century ago. For much of this time, such films have been accompanied by questions regarding the vantage point and positionality of the film-maker, and whose 'truth' the films are representing. 'Fala Minha Irma' (Speak My Sister) is a collaborative film training and distribution initiative aimed at ensuring the stories told of Mozambique, and especially Mozambican women, are in the hands of the subjects themselves. 30 young Mozambican researchers, musicians and film-makers travelled across the country conducting audio-visual research into Mozambican women's creative response to the challenges they face in their lives. The resulting films were shared in pop-up cinemas across the country and are still being screened nationally and internationally, while new films continue to add to the diversity of voices heard. In this multi-media presentation, I will reflect on some of the logistical, conceptual and ethical challenges encountered in bringing this ambitious initiative to fruition. I will show clips from the finished films of 'Fala Minha Irma' alongside 'making of' footage and extracts from interviews with some of those involved and ask what can be learned from such an experience. I will show how, in collaboration with existing institutions and relatively small amounts of logistical and financial support, such sustainable initiatives can continue to have an impact long beyond any 'project' timelines. I will show how, when in the hands of those with the technology and training, films can open minds and inspire, bringing the joy and pain of lived situations to others, revealing the gaps and the silences beyond speech, exploring not just what is said by others, but what is not said, what is felt, what is implied. I'll show how, through metaphor and allegory, music and dance, new worlds can be opened up, the complexity of the choices of others can be seen from a new vantage point, and oft-silenced voices heard.

Methodological Nationalism and the Impossibility of Achieving Global Development Goals.

Charles Gore

This paper focuses on methodological nationalism in development research and its practical consequences for achieving global development goals such as the MDGs and SDGs. It defines methodological nationalism as a specific form of explanation in which national facts (such as the share of the population living in poverty) are explained by national factors (such as the level of education of the population, excessive population growth in the country, corruption, inappropriate national policies). Essentially methodological nationalism affects, to use Amartya Sen's language, the

"informational basis" of explanations by restricting the spatial frame through which a social scientist views the world. Factors outside the national frame, which may be either happenings in other countries or global processes, are regarded as having insignificant explanatory force.

Methodological nationalism is prevalent in development research but it has become increasingly inadequate as a form of explanation as global interdependence has increased and as development research has expanded to seek the achievement of global outcomes as well as national outcomes. It persists for political reasons. In diplomatic negotiations, it rationalizes particular forms of action and inaction. In short, methodologically nationalist explanations shift the responsibility for development trends in poor countries away from the working of global systems and rich-country policies to the poor countries themselves.

The paper examines whether it is possible to achieve global development goals if the policies designed to achieve them are founded on methodologically nationalist explanations of outcomes. It argues that it is impossible. But the reasons depend on the nature of the goals and can be either ontological or epistemological. This is illustrated using examples of reducing international inequality, resource decoupling and ending extreme poverty.

The need for alternative forms of explanation which encompass wider-than-national processes is emphasized. Unfortunately we are prisoners of methodological nationalism. The energy of critical scholarship has also been channelled into analyzing local collective action, meanings and experience rather than deepening the conceptualization and understanding of elusive "global processes" in a way which recognizes multi-scalar interrelationships, including the global, national and local levels.

Co-Decolonizing Theory and Practice in Development Studies

Tiina Seppälä (University of Lapland)

Critical debates on the ways in which colonial power relations and Eurocentric knowledges are (re)produced in Western epistemologies have emerged in both development studies and IR, and are transforming, although slowly, the ways in which knowledge is produced. In my paper, I draw on post-colonial and feminist authors who argue that scholars should create collaborative research agendas and mutually generative processes of knowledge production based on more egalitarian relations of power/knowledge; that the aim should not be to represent or 'know' others but to support knowledges otherwise ignored; and that in breaking down conceptual and theoretical categories of knowledge, it is important to centralize especially the knowledge of colonized women located at epistemological margins. In the paper, I introduce the theoretical-methodological framework I am trying to create for co-producing knowledge with marginalized groups. For this purpose, I have developed the concept of 'co-decolonizing', which refers to a process or practice by a group of people (who may come from similar or different backgrounds and may be affected by various forms of colonialism in diverse ways) that aims at collectively transforming Eurocentric knowledge systems and knowledge-practices that are based on the legacy of colonialism and often also supported by new forms of colonialism (neo-colonialism).

Working Group 2

Governing through crisis: (dis)continuities in actors and epistemologies of development

Chaired by Eija Meriläinen, Hanken. And from CCR – Centre for Corporate Responsibility:

Linda Annala, Martin Fougère, Nikodemus Solitander, Yewondwossen Tesfaye and Virva Tuomala.

Forest governance transformation. Lessons learnt from Tanzania

Dismas L. Mwaseba (Associate Professor, Sokoine University of Agriculture), Antti Erkkilä (Senior Researcher, University of Eastern Finland), Irmeli Mustalahti (Professor, University of Eastern Finland) and Esbern Friis-Hansen (Senior Researcher, Danish Institute for International Studies)

In Tanzania there have been conflicts between farmers and pastoralists; wildlife conservation and adjacent communities; agricultural investors and small-scale farmers; domestic and foreign forestry investors and local people. In addition, land tenure conflicts include disputes on boundaries, inheritance and user rights. In the Southern Highlands, the promotion of non-industrial private forestry (NIPF) has attracted domestic investors to capture this new resource frontier, which has further increased land value and consequently also land related disputes. The on-going Timber Rush research programme by Sokoine Agricultural University and the Danish Institute for International Studies has investigated the scale and drivers of the current investments in land and timber in Tanzania as well as local people's access to and benefits from land and other resources have been investigated. The preliminary findings indicate that although NIPF is generally impacting positively on local people's livelihoods there is power asymmetry along the value chain which does not foster equitable distribution of benefits. As such, there is need for governance transformation towards collaborative participatory approaches. The results of the Timber Rush programme will be used in the new research project titled Makutano and funded by the Academy of Finland. An action learning process will be used in a theoretical framework built around translocality approach with practice partners, such as Tanzania Timber Growers' Association Union. The motivation behind the new research project is to transfer skills in environmental collaboration and conflict resolution to a group of forest owners and local community members in Southern Highlands, Tanzania, and to trace how these skills are appropriated, transformed and applied in the future actions of these forest owners and by surrounding communities.

Keywords: *Tanzania, forestry, governance, land tenure, environmental collaboration, conflict resolution*

Conflict zone or safe zone? The gendered security of the UN Women, Peace & Security framework and its application in South Africa.

Laura Sulin (Coventry University)

The United Nations Resolution 1325 on "Women, Peace and Security" (WPS), adopted in 2000, is often remarked as a historical resolution – a resolution that emphasizes the important role women play in peace negotiations and peacebuilding efforts, and the importance of their full involvement in all aspects of maintaining and promoting peace and security. Together with seven supporting resolutions it forms the United Nations Women, Peace and Security Framework (WPS framework), which aims to

protect and promote the role of women in conflict and post-conflict situations. This paper looks at how an international top-down development framework can be applied and implemented at national level from the perspective of security. Drawing from initial data from civil society interviews as well as reflecting on feminist theories of security, the presentation examines how a development approach such as the WPS framework can be applied to the political and societal context of South Africa. It will examine this through the lens of security – how is security defined by Resolution 1325 and what are the implications of this definition to the implementation process? The distinction between conflict and safe zones is a myth that does not hold truth anymore in the conflict of our times. Yet Resolution 1325 was designed to be implemented in post-conflict situations. The paper will examine the applicability of the WPS framework to improve gender security in South Africa which is not traditionally considered a post-conflict country, yet is still experiencing many issues around economic, political and social problems which can be associated with a country in conflict. The way in which the WPS framework has been used has proved to be problematic for women in South Africa. The lines between the different aspects of security are often blurry – do these definitions restrict the national governments and civil society organisations on implementing, what is otherwise a fit for purpose development agenda, effectively to the local context?

Development as Crisis: The role of financialization.

Nikodemus Solitander (Centre for Corporate Responsibility, Hanken School of Economics) and Johanna Järvelä.

The crisis of poverty is increasingly framed as a problem of finance. The last twenty years has seen a rapid increased focus on private-driven development coupled with the idea that a larger part of development funding needs to come from financial markets, financial instruments, financial innovation and financial logics at large. In the context of Finnish development aid, this is manifested in the increased financialization of previously non-financial actors of development aid (such as NGOs), the increased role of quasi-state actors such Development Finance Institutions, as well as the use of private-equity funds to increase the returns of development assistance. The launch of the Sustainable Development Goals (SDGs) marked the firm entrenchment of these ideals as various UN organizations seamlessly combined the disruptive logics of finance to the radical changes necessitated by the environmental and social crises that the SDGs and Agenda 2030 are meant to address. Influenced by the 'logics approach' of policy studies (Glynos et al. 2015; Howarth et al. 2016) we show how the financialization development has accelerated after the financial crisis of 2007-2008, how the 'crisis of development aid' has increased the reliance on private capital in general, but finance capital in particular, how this shift is legitimated through political logics of "state/poverty/sustainability friendly" policies and backed up by fantasmatic articulations of the urgency of the looming climate crisis behind the SDGs coupled with the notion of 'profound disruptive power' of finance.

Failures in addressing the palm oil sustainability crisis: Graduated sovereignty and graduated optics.

Martin Fougère (Hanken School of Economics) and Rohit Varman (Deakin University)

The palm oil sustainability crisis has gradually attracted more attention over the past 15 years or so, as the growth of demand for palm oil has led to a seemingly unstoppable expansion of oil palm plantations. Many social movements and civil society organizations have been raising awareness on this wicked problem which involves massive development-sustainability trade-offs. An engine of economic growth in subtropical areas, especially in Indonesia and Malaysia where 85 % of the world's palm oil is produced, the palm oil industry has been accused of causing biodiversity loss, higher greenhouse gas emissions, land rights violations, and losses of livelihoods, among a number of interrelated aspects. The key sustainability issue has been claimed to arise as a result of the conversion of lands into oil palm plantations, which involves deforestation and drainage of peatlands and thus

leads to a number of negative externalities. While there is broad agreement that the question of land-use change is a central problem here, different powerful and less powerful actors propose different types of solutions to address the palm oil sustainability issue. However, cumulatively, all these different solutions mainly preserve the interests of the most powerful actors (the large buyers of palm oil, the large plantations, the large partnership-oriented NGOs which are involved together in the Roundtable on Sustainable Palm Oil RSPO; and the states of Indonesia and Malaysia whose economy needs palm oil exports, and which introduce regulations that are either too soft or not enforced) at the cost of many of the more marginalized victims of oil palm expansion (indigenous and local communities, plantation workers, non-human animals and nature). Worse, even supposedly benevolent representations of the palm oil issue by environmental activists to Western consumers often contribute to the 'divide and rule' business and state interests in relation to the victims–for example when the representations focus only on non-human victims and make the local poor communities the culprits. In order to illuminate these failures of addressing the palm oil sustainabilitycrisis, we draw on Ong's (2000) concept of 'graduated sovereignty' and complement it with a concept of 'graduated optics', whereby dominant consumer-oriented environmental representations of this sustainability crisis, instead of challenging destructive industry and state interests, become 'useful idiots' who help perpetuate the dynamics that got us here in the first place.

References:

Ong, A. (2000). Graduated sovereignty in south-east Asia. Theory, culture & society, 17(4), 55-75.

Rescaling of political and humanitarian responsibility in disaster governance: a Rawlsian social contract theory approach.

Eija Meriläinen (Centre for Corporate Responsibility, Hanken School of Economic) and Jukka Mäkinen (Aalto University)

Social contract is a hypothetical agreement amongst people to form a government for mutual protection and wellbeing. (Nation)states are conventionally thought of as the sovereign entity to protect its citizens – also, or especially, in the case of a disaster or crisis. Yet in the globalized and neoliberal context states are increasingly witnessed as frames for economic activities, and the responsibilities for disaster governance are not clearly attributed to states. Instead, the social contract in regard to disasters has been disintegrating between different spatial scales. This paper analyzes this through the concepts of humanitarian responsibility and political responsibility. On a global scale and in particularly in the context of large-scale disasters, humanitarian system is increasingly expected to address the suffering of disaster-affected populations. This is to say, humanitarian responsibility has been moving towards larger spatial scales. While there are good arguments for a global response in a world where the causes of the devastation are not locally confined, international humanitarian aid provided is often criticized as instrumental, short-term and even unaccountable. Meanwhile, national disaster governance has been increasingly de-centralizing, with more responsibility placed on regional and local entities. Furthermore, the communities and individuals vulnerable to disasters and affected by them are expected to exhibit agency and self-organization. This is to say, the political responsibility has been moving towards smaller spatial scales. Resilience as a (disaster) governance discourse exhibits this shift. While this shift could give the vulnerable populations more political power over their fate, the downscaling of political responsibility may not come with needed resources. This papers starts with analyzing the impact of the rescaling between political responsibility and humanitarian responsibility on the good of disaster-vulnerable people within the contemporary neoliberal governance structure. The paper then proceeds to imagining what the implications of the Rawlsian social contract theory approach would be on the state of disaster governance. The Rawlsian approach focuses on the division of responsibility between the institutional structures of state apparatus, civil society associations and private actors like corporations in delivering justice in a society. A Rawlsian perspective to disaster governance can serve to balance the neoliberal one, as it brings forth the

collective responsibility, rather than focusing on agency of vulnerable individuals and communities. Furthermore, it allows for a pluralistic understanding of the good.

Working Group 3

Global social policy: Critical perspectives on the theory and practice of global social policy diffusion

Chaired by Lauri Heimo, University of Tampere.

Domestication of Global Policy Norms: Problematisation of the Conditional Cash Transfer Narrative

Lauri Heimo, Tampere University

Since the first evaluations of the Mexican social assistance scheme PROGRESA came out at the turn of the millennium; policymakers, academics, international financial institutions and the media turned their attention to the "novel and innovative" social policy framework, which came to be labeled conditional cash transfers (CCTs). By now CCTs have been established as one of the most well-known policy brands and since 1997 a variant of CCTs has been implemented in more than 60 countries. The chapter acknowledges that global proliferation of a policy is fundamentally linked with its story of origin. The chapter problematises the prevailing narrative of the CCTs, and critically assesses the origin and uniqueness of PROGRESA (later named Oportunidades and subsequently Prospera). The chapter argues that in a process of domestication global policy norms were encapsulated and codified in the PROGRESA program, which was then presented as a national innovation by omitting exogenous influences and actors from the official story of the program. This codification was then marketed to other countries by the World Bank and Inter-American Development Bank as a "model" to follow.

Disability inclusion in the social work teaching curriculum in Kyrgyz universities: experiences from the EU Social Protection System (EU-SPS) Programme.

Hisayo Katsui (University of Helsinki)

This paper focuses on how the perception of disability, which is too often profoundly negative and charity-oriented, is challenged through the trainings of trainers (ToTs) under the framework of the EU-SPS Programme in Kyrgyzstan in 2017-2018. First, the historical background of the Soviet policy and practice is introduced to set the scene. Second, the EU-SPS is introduced that has implemented a few ToTs to university lecturers who are teaching social work discipline in Kyrgyz universities in Bishkek and Osh Cities. The EU-SPS was led by Kyrgyz and Finnish organizations of persons with disabilities where a Kyrgyz woman with a disability played the central role. The third and main part introduces discussions held and changes made towards disability inclusion in the Kyrgyz universities. For instance, after the exposure to different approaches to disabilities, the university lecturers realized that they had been reinforcing the social marginalization of persons with disabilities through their teachings. Today, they teach disabilities from many points of views including socially constructed aspects of disabilities and human rights of persons with disabilities using the newly produced teaching module. Last, the paper discusses on opportunities and risks of university teaching for disability inclusion more in general beyond the Kyrgyz context and link the findings with the Convention on the Rights of Persons with Disabilities.

Social protection systems for Gender Equality

Timo Voipio.

Social protection has been one of the success stories of international development cooperation recently. Social cash transfers have succeeded in what most other development projects have failed in – reaching and tangibly improving the lives of the poorest and most vulnerable households in low income countries, including the women, who are in several programmes the main recipients of the support. Gender equality and women's empowerment is another high priority in development work, and the highest priority of Finland's development policy. Until recently, the gender and social protection discourses have, however, not been talking to each other. This is now changing, interestingly: The UN Commission on the Status of Women (CSW) in March-2019 is going to have "Social Protection Systems" as the priority theme. In the UN Commission on Social Development CSocD) in February-2019, the priority topic is going to be "Reduction of Inequalities, including through Social Protection Policies". This is probably the first time ever that it is going to be possible to observe, side by side, how social protection is conceived by various governments and the professional communities of gender and social protection experts. Some gender experts view this as yet another opportunity for a 'gender review' of an established sector of overseas development assistance (ODA). International ODA on agriculture, water and sanitation, ICT-development, etc. have all been screened and ranked for their gender sensitivity, responsiveness and impacts. This paper argues that a mere 'gender review' of the existing social cash transfer projects would not be enough, or would miss the point to some extent…

Sustainability in international food-based dietary guidelines: creation of a systems thinking framework for developing food guidelines and policy

Mazac, R.-- (MSc. Student, University of British Columbia)

Background:

Sustainability in food policy and guidelines is increasingly a focus of researchers, international organizations, and governments. Currently, there is no federal or international sustainability framework to inform shifting development efforts for governments to integrate sustainability considerations into their national food-based dietary guidelines (FBDGs). The UN FAO has asserted that FBDGs are a powerful tool with potential for moving diets towards social and environmentally just practices to facilitate locally-oriented, economically-viable consumption. Yet, many countries lack any food guidelines, with or without sustainability, especially developing countries. To understand how international dietary guidelines have framed sustainability, this study assessed current international FBDGs that have included sustainability concepts and suggests a framework to enable future development of national FBDGs with sustainability considerations.

Methods:

This study analyzed 11 FBDGs or supporting documents encompassing 15 countries. A qualitative content analysis examined the framing and inclusion of sustainability concepts in international FBDG. Based on these analyses, a proposed framework was developed to examine how sustainability has been included in dietary guidelines.

Results:

Inclusion of sustainability concepts was more prevalent in FBDGs that focused more broadly on food-based rather than nutrient-focused dietary recommendations. All FBDG examined had a core focus on health but incorporated sustainability elements from myriad stakeholders. Analyzed documents informed the creation of a framework based on previous food policy literature to understand the interconnected use of sustainability concepts in FBDG. This framework has five core domains: health

and nutrition, food security and agriculture, markets and value chains, sociocultural and political, and environment and ecosystems.

Conclusions:

Several governments have expanded the scope of their FBDG beyond health and nutrition to include sustainability-related sociocultural, economic, and environmental concepts. The framework established in this study can serve as a tool for countries to develop FBDG to incorporate sustainable dietary recommendations, especially developing countries who are the demographic overwhelmingly lacking in existence of dietary guidelines. Future studies should assess how sustainability in FBDG influences eaters, food choice autonomy, and policy.

Working Group 4

Re-Thinking, Re-defining, Re-positioning: "Development" and the Question of "Alternatives"

Chaired by Kristina Simion, The Australian National University, Paola Minoia, University of Helsinki and Julia Schöneberg, EADI and University of Kassel.

Blog post: Has development failed? Some conceptual musings.

Rebecca Gutwald (Munich School of Philosophy)

"Africa is like a person who's fallen into a hole. Someone is telling her, "I'll throw you a rope, so you can get out"." While the rope provided is never quite long enough for her to her to grab on to it, it's long enough so she has a hope of reaching it. At the same time, the person holding the rope has thrown down a spade, and is encouraging the person in the hole to dig herself in deeper." Wangari Maathai, Winner of the Nobel Peace Prize in 2004, thus paints a vivid picture of how years of development aid for Africa have achieved the complete opposite of its objective.

Given the precarious state of many African countries, it is easy to argue that development has not worked. In his post-development studies collection "The Development Dictionary" Wolfgang Sachs claimed that "the idea of development stands like a ruin in the intellectual landscape". Do we need an alternative? Transformation, as well as trendy new concepts like resilience, seem more promising. If we could transform societies as a clumsy caterpillar transforms into an elegant butterfly, wouldn't that be great?

What, though, would it mean to transform? Transforming means change in composition or structure. New fields like transformation studies work at the interface of social sciences, humanities, and natural sciences to grasp the complex dynamics of social change in a globalized world. And yet, the question remains whether transformation should replace development as a paradigm.

Looking at the history of development studies and ethics, the term has undergone a considerable change, shifting the focus from the increase of GDP to human development on a broader scale. Ongoing debate and critical scrutiny is not a sign that a concept should be thrown in the historical dustbin. Rather, development theorists and ethicists need to be in dialogue with other disciplines, e.g. transformation studies, in order to find more plausible ways to fill out a concept that remains alive and kicking precisely because of an ongoing debate. After all, the main goal is not a conceptual war in which a winner is crowned: it is not giving enough rope to the person in the hole for climbing out.

Suggested artwork: I would like to use painting or collage of "poverty porn" or similar material to highlight the problems that Maathai describes. I want to combine this with some visualizations of resilience and transformation (butterflies, plants that grow under adverse conditions) to highlight how the discourse can inform development ethics and studies.

The end of EU development policy.

Jan Orbie and Sarah Delputte (Ghent University)

The European Union (EU) is widely recognized as a major player in international development. European policy-makers rarely fail to emphasize that the EU is the world's largest donor. Also within the discipline of EU studies, a growing number of scholars have focused on development policy. However, following a period of enthusiasm about the EU's 'unique' contribution to international aid effectiveness in the 2000s, recent accounts emphasize the severe challenges that face EU development policy.

Through a critical realist lens, we argue that these challenges cannot be fully understood without accounting for the existential crises of the notion of 'development' in Europe. In doing so, we aim to bridge the EU studies literature with the de-colonial turn in development studies.

First, we describe the multiple crises of development policy. Relying on existing studies, these are summarized as the triple-i challenges: (i) institutional (limited legal competences, difficult political coordination, and bureaucratic turf battles); (ii) impact (limited poverty eradication, decline of EU 'hard' and 'soft' power); and (iii) instrumentalization (development tools used for security policy, trade and investment purposes).

Second, we argue that one needs to analyze the underlying debates that constitute the current malaise of EU development policy. Beneath the triple-i challenges lies a series of existential debates about (a) what development is, (b) what development cooperation is, and (c) why we should have a development cooperation policy. While critical scholars and activists have longer raised these issues, we show that they have come to more and more to affect mainstream debates in European development policy.

Finally, we reflect on how this heralds the end of EU development policy and on the likelihood and desirability of alternative scenarios.

Our poster will provide a graphic visualization of the triple-i challenges, the existential debates beneath these, and how EU studies can be enriched with insights from the de-colonial turn.

The Other in Me (I).

Juan Telleria (University of the Basque Country

Looking for alternatives to development, there is a tendency to look at the Other. In the search for inspiration to overcome our own limitations and constitutive contradiction, we focus our attention on different ways of thinking, living, feeling, designing, and acting. "The key for alternatives to

development may be in those who did not shape the concept" (implicitly or explicitly) we assume. However, in this way we tend to fall in the same old epistemic contradictions: idealization of the other, objectification of the other, knowledge-power dynamics, etc.

This presentation proposes the opposite assumption: the key for alternatives to development may be in those who shaped the concept. If the actual conceptualization of development is rooted in the intellectual, political, economic, cultural history of the West, we could find within this history the elements to challenge our own understanding of development. What disruptive turns *did not happen* in our own intellectual history? How things would be if we re-think our concepts *by forcing those turns to happen*? Perhaps the alternatives are not in the Other as such, but in the Other that I could have been (but I do not). The alternatives to the One I am may be in the Other in Me.

The Other in me (II)

My presentation focuses on the two interlinked assumptions that mainstream development thinking could never get rid of: (1) *Essentialism*: human beings have a natural essence; and (2) *Fulfilment*: development is the process of fulfilling such essence. In other words, development is the process of overcoming the problems (conflicts) that impede the fulfilment of humans' natural essence.
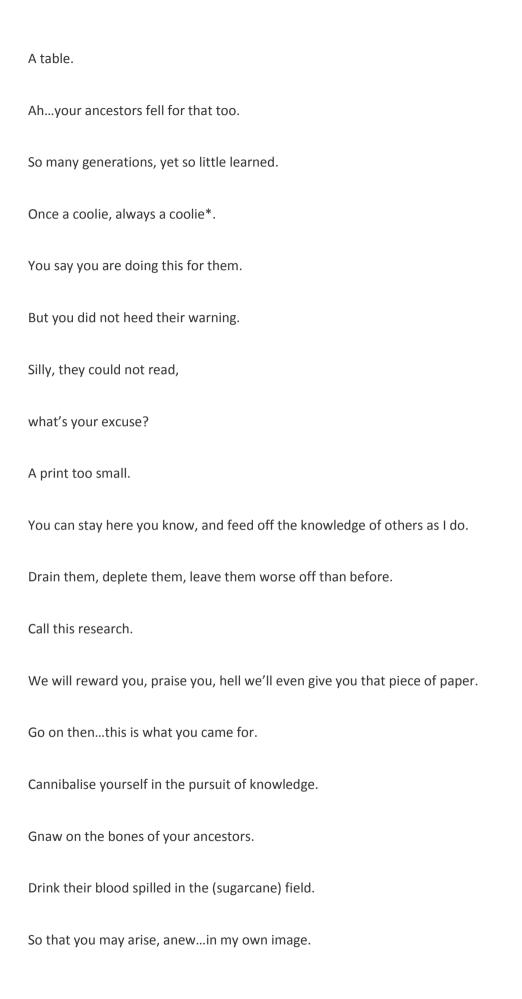
The work of Laclau and Mouffe challenges these assumptions: (1) there is not such natural human essence; and (2) identities are constituted through the conflictual and paradoxical internalization of the other – the Other in Me. Accordingly, conflicts are not "problems" to overcome, but the constitutive element of contingent identities. How we think the future within this ontological framework? How we deal with problems starting from these alternative assumptions? Is "development" the answer? Development of what?

Re-Thinking Urban Development Through Re-Defining Informal Urbanization.

Toktam Ashnaiy and Erhard Berner (ISS Erasmus University)

Imagining capitalism without proliferating urban development is hard. Urbanization is pushed toward the production of a rational physical and social landscape for capital accumulation and has played a crucial role in the dynamics of capitalism. As a result of the urbanization of capital, the underprivileged and marginalized people who suffer foremost from this process are dispossessed of any "right to the city" (Lefebvre). They are deprived of living formally in the city. That is why informal urbanization is increasing rapidly. Urban development has been accompanied by the discovery of informal space as a contrasting perspective. Hazardous and miserable spatial and social forms of urban settlements which are described as slums, shantytowns, squatter settlements are rapidly growing. Urban marginality represents the "unplannable" city and is considered a problematic phenomenon. Building on paradigms of decolonial and critical perspectives, the informalized poor are presented as "heroic entrepreneurs" (De Soto) and urban informality as "a new way of life"(AL Sayyad), "production of space" and a "practice of planning" (Roy). In fact, it is declared as an alternative and autonomous urban order rather than a problem. Urban informality is presented as an "invisible revolution" (De Soto) of a grassroots uprising against top-down planning. Also, it is understood as flexibility, negotiation, and a constant struggle for self-development. The new perspectives on informality have redefined an alternative for organizing space, negotiating the right to the city and a form of "deep democracy" (Appadurai) even though it is not a distinct and bounded sector of labor or housing. This

asserts informality as an ingredient of a post-capitalist order. There is a conceptual shift from informality represented as a marginalized sector to informal urbanization as Do-it-yourself urbanization. By applying the post-development approach to this paradigm shift, the aim of this paper is to translate this shift into possibilities of re-thinking an alternative to urban development arising from the local contexts of Tehran (Iran) from the viewpoint of the grassroots experience of communities. Although it is not a universally applicable alternative, the results could help change the beliefs and understanding of urban development and informality.

Feast

Zuleika Bibi Sheik (ISS Erasmus University Rotterdam)

Knowledge.

I am hungry for it.

With gluttonous abandon,

I devour it.

Leaving you depleted.

Exhausted.

Drained.

Still you come back for more.

Why? Because I promised you something.

A piece of paper.

Legitimacy.

A seat.

A table.

Ah…your ancestors fell for that too.

So many generations, yet so little learned.

Once a coolie, always a coolie*.

You say you are doing this for them.

But you did not heed their warning.

Silly, they could not read,

what's your excuse?

A print too small.

You can stay here you know, and feed off the knowledge of others as I do.

Drain them, deplete them, leave them worse off than before.

Call this research.

We will reward you, praise you, hell we'll even give you that piece of paper.

Go on then…this is what you came for.

Cannibalise yourself in the pursuit of knowledge.

Gnaw on the bones of your ancestors.

Drink their blood spilled in the (sugarcane) field.

So that you may arise, anew…in my own image.

And…whilst we drown you in a black gown.

Think not of your ancestors draped in the kala pani†.

Think not of their sweat fertilizing the soil.

Think not of their tears watering the sugarcane.

Think not of their backs broken to sweeten my tea.

Think instead that you are one of us now…and feast.

* Coolie is an unskilled labourer employed cheaply, especially one brought from Asia.

† Kala pani means black waters, referring mainly to the Indian Ocean. By crossing this ocean many

Indians feared they would loss their caste, social standing and cultural identity.

This poem is an attempt to start thinking about the ways in which a decolonial bio-graphical sensing can be used to challenge the universality of theological (Renaissance) and egological (Enlightenment) politics of knowledge production. It draws attention to colonial wounds in order to trace the geopolitics of knowing/sensing/believing and the body-politics of knowing/sensing/understanding (Mignolo, 2011) and in doing so liberates sensing and the body from Cartesian ways of knowing. The medium of poetry is used here in Audre Lorde's (2017: 1) words as "that distillation of experience from which true poetry springs births thought as dream births concept, as feeling births idea, as knowledge births (precedes) understanding".

References:

Lorde, A. (2017) The Master's Tools Will Never Dismantle the Master's House. Penguin Classics, UK.

Mignolo, W.D. (2011) 'Geopolitics of sensing and knowing: on (de)coloniality, border thinking and epistemic disobedience', Postcolonial Studies, 14:3, 273-283.

Working Group 5

A Global Confluence of Alternatives to Development

Chaired by Ashish Kothari and Aili Pyhälä, University of Helsinki

The pluriverse as the path towards systemic change: Exploring synergies between systemic alternatives to neoliberalism from the 'Global South' and the 'Global North'.

Marta Musić (ICTA – Autonomous University of Barcelona)

We are currently experiencing an unprecedented systemic crisis generated by a global societal project based on capitalism, development, modernity, anthropocentrism, patriarchy, racism and caste-ism. Against the backdrop of this civilizational crisis, the past two decades witnessed the emergence and consolidation of a plethora of local, radical, emancipatory narratives and practices in both the 'Global South' and the 'Global North'. Some of the most notable ones include degrowth, the commons, buen vivir, radical feminisms, eco-swaraj, the social and solidarity economy, environmental justice and Ubuntu, amongst many others. However, too little efforts have been directed towards building bridges between these alternatives and fostering alliances between the agents driving them. Aligned with the Zapatista concept of the pluriverse – i.e. a world in which many worlds fit – this research project seeks to: 1) develop an extensive, holistic framework of radical inter-related systemic alternatives; 2) examine to what extent these alliances are already being fostered and; 3) explore how synergies between alternatives can be further developed in theory and practice. This study is grounded on a critique of current hegemonic, eurocentric knowledge structures suppressing the epistemologies and ontologies of the 'Global South'. By combining an 'Epistemologies of the South' framework with decolonial political ecology, it seeks to provide more space and visibility for silenced alternatives from the 'Global South' and build bridges with alternatives from the 'Global North' through open, intercultural, mutually-enriching dialogues. After exploring the points of tension and complementarity between these alternatives, the paper will analyse some initiatives that are fostering these cross-cultural political articulations such as Peoples' Summits against the G20, the WTO and the G7, the World Social Forum and the Global Tapestry of Alternatives, amongst others. The concluding remarks of the paper will focus on the necessity to continue challenging (neo-)colonialism within all academic and militant spaces and will provide suggestions on how to continue fostering constellations of knowledges and practices strong enough to provide credible alternatives to global capitalism.

Inter-species relations and wellbeing in biocultural communities in Central India

Joonas Uotinen Joonas, Tikli Loivaranta Tikli and Arunopol Seal

In the studied indigenous (Adivasi) communities and community forests in Central India, relations between humans and non-humans seem to gravitate around the realization of interdependence; and the unfolding relations of affection and care, where each human and non-human community members' needs and wellbeing are considered. According to the respondents, the surrounding forest is a community of beings, including the soil, waterbodies, animals, plants, the adivasis, and gods. Thus, instead of relations among people with respect to the forest and resources, we discuss inter-species relations and happiness among this whole more-than-human community, including the forest itself, with respect to its constituents. According to the respondents, happiness of this extended community is inseparable from individual happiness. Contribution to others' happiness is a source of happiness; but more importantly, the happiness of others is a condition of one's own happiness. One's happiness is entangled with others' happiness, and this entanglement and connection is itself a desirable aim,

vital for, and a condition of happiness. In the state of entanglement of oneself with others, one takes action for the sake of other (human and nonhuman) beings from an internal disposition of care and love for those beings; because their happiness is part of one's happiness. Happiness entails the wellbeing of the vital materiality within the forest, and is linked to – but not limited to – fulfilling each human and non-human community members' needs for survival. Furthermore, based on our findings, we discuss the prospects for biocultural initiatives, which recognize the entanglement of people and the environment, and promote a holistic system of social and ecological wellbeing. Recognizing the local inter-species ethics as biocultural heritages would ideally strengthen the position of indigenous communities in local governance, promote indigenous biodiversity conservation, and act as a communicative bridge between customary and statutory laws on various scales, including international conventions such as CBD and UNDRIP. Furthermore, published biocultural documentation could provide vital inspiration to anyone who seeks to strengthen respectful relationships with the more than-human world.

Transformative change achieved? Two decades of civil society cooperation with the Wixáritari living at the Sierra Madre Occidental mountain in Western Mexico.

Outi Hakkarainen (CRASH – Coalition for Research and Action for Social Justice and Human Dignity)

In this presentation results and relevance of development cooperation projects will be analysed, carried out in 1997-2017 by the AJAGI (Asociación Jalisciense de Apoyo a los Grupos Indígenas) with its two Finnish partners to support the Wixárika (known also as Huichols) indigenous communities to be able to live according to their understanding of development. AJAGI was formed in 1990 by people who had worked in the Wixárika communities on issues such as health, nutrition and education. They learned that the root cause of problems was lack of control over the legally possessed land and formed an organisation to be able to sue, in cooperation with the communities, the invaders. AJAGI has worked also on the inter-cultural education and ecologically sound subsistence, as asked for by the communities. AJAGI's Finnish partners have been the Coalition for Environment and Development (CED) and the Student Union of University of Turku (TYY), funds were received from the Finnish Ministry for Foreign Affairs. The connection was made in 1995 when I learned to know AJAGI during my fieldwork in Guadalajara, in the practical cooperation my role has varied from background friend to adviser and project coordinator, according to partners' needs. I'll answer in my presentation, for example, to following questions on basis of this two-decade long experience. What kinds of changes could be called transformative in case of Wixárika indigenous communities? What kinds of internal and external obstacles these communities and their partners have faced in trying to achieve the changes? Is a civil-society led development cooperation project a relevant instrument to support indigenous communities' autonomous way of life? What kind of outside support would best serve them? I'll use examples from the overall cooperation but will give special attention to two latest projects carried out by AJAGI and TYY in 2010-2017 in Tuapurie – Santa Catarina Cuexcomatitlán. It is one of three main Wixárika communities and has most actively defended its autonomous position and frequently challenged actors from outside society willing to influence its development. In 2008 Tuapurie made a development strategy focusing on sustainable use of natural resources and culturally respectful high-school education.

Working Group 8

Towards locally derived and locally meaningful development goals

Chaired by Pekka Sepälä, Ministry of Foreign Affairs, Sabaheta Ramcilovik-Suominen, Natural Resources Institute Finland and Giles Mohan, Open University.

Development: Power of the Concept and Its Historical Accumulation.

Juhani Koponen (University of Helsinki)

This paper gives the gist of my argument in my presentation 'When (the concept of) development went local' at the Development Days in Helsinki on 28 February to 1st of March 2019 and its broader theoretical and historical context. I argue that 'development' is not only a northern imposition on what is now called the Global South but it is also something that is widely shared in the South. I agree that it was devised by, and perhaps in, the North but it was also taken over by the South. My presentation focuses on the decisive moment roughly from the later 1940s to the 1960s when development was turned from a notion for colonial exploitation to one for national liberation. The paper argues that to understand this we need to understand that whatever else development is it is also a concept and if we wish to deal with it we have to understand how it works as concept. In the paper I suggest that development is so deeply ingrained in our 'Western' habitus that it has accumulated much power which can inform and guide our action. Widely criticized for its ambiguity, I believe that much of the power of development actually stems from the very ambiguity. As a result of a long historical process the concept of development has accumulated many different meanings which makes it useful for many different purposes. It has many lineages, a major one of which is of colonial origin. Having been introduced in the South as a notion for colonial exploitation of local resources, at the dissolution of the colonial empires it was taken into its present use as soft power by Western powers and anti-colonial nationalists alike and was transformed into the foundational concept of developmentalism. However, the lineages of development should be seen more as historical parallels generated by similar structural circumstances than as direct genealogical continuities And both its ambiguity and its power have limits. It has a structure in the fusion of its three dimension of a goal, an immanent process, and intentional action. And ultimately, while concepts can and do affect people's behavior, they work within the dynamics of material and mental interests.

Corporate responsibility in African post-colonial states. An exploration of how and why gas corporations are developing Tanzania.

Eva Nilsson (Doctoral Candidate, Hanken School of Economics)

Corporate responsibility in African post-colonial states. An exploration of how and why gas corporations are developing Tanzania. This article aims to contribute to the understanding of corporate responsibility, government and governance in African states. More precisely, it considers how and why Multinational Corporations (MNCs) are expected and steered by African governments to contribute to local and national development through Corporate Social Responsibility (CSR) initiatives, earmarked taxes and employment. Contrary to a common understanding of MNCs being

political actors in spaces where the state is weak or statehood is limited, I argue that corporate responsibility can be state-led. Conventional and mostly institutionalist corporate responsibility and government literature, as well as that on corporate responsibility in areas of "limited statehood", largely neglects government agency in African states and considers corporate responsibility acts to be responses to demands by local communities or Western publics. Limited statehood is understood as areas in which governments lack the capacity to set and implement collectively binding rules and to provide collective goods. In contrast to these approaches, this article draws insights from African state theory and postcolonial studies. It argues that state-led corporate responsibility can be explained by an ongoing decolonial struggle related to nation building and by aims to empower black majority populations. Furthermore, through the concept of "extraversion" (Bayart 1993, 2000) the article describes how profiting from corporate responsibility is a strategy by governments to provide collective goods to their voters. African political elites, despite their dependence of foreign resources, actively manage this relationship of dependence in order to serve their and their constituencies interests. The concept of extraversion and the focus on government agency opens up new horizons to understand governmental approaches to corporate responsibility in African contexts. This approach analyses the state in its own right rather than as a reflection of European statehood, as weak or limited. The article is based on ongoing research conducted since 2016 on a joint gas sector investment by Shell, Equinor (former Statoil), Exxon Mobile, Ophir Energy and Pavillion Energy in Tanzania.

Corporate social responsibility and its limits in a mining region in India.

Satu Ranta-Tyrkkö (University lecturer, PhD, University of Jyväskylä)

My presentation discusses the context and practices of corporate social responsibility (CSR) in a mining region in Odisha, eastern India, with high levels of poverty and environmental degradation. As I outline, in the absence of much government investment in the region and its people, the currently existing welfare services and facilities are to great extent sponsored by the mining companies that operate in the region. However, while much needed as such, these CSR programs, which are commonly referred to as either community or peripheral development, comprise essentially of community investment, such as providing community buildings, water tanks, electricity, facilities to schools, or organizing health camps. At the same time, social and community development in a social justice oriented and empowering sense remains lacking and is beyond corporate interests. Moreover, such an approach to community development would be difficult to implement due to the dependence of the poorest and most stigmatized workers on the companies for the precarious jobs available. Overall, the situation raises ethical and political challenges relating to corporate power versus powerless workers, environment versus jobs, and corporate social responsibility versus community development and organizing. The presentation draws from my postdoctoral research on the consequences of the mining industry for disadvantaged groups in Northern Finland and Northern Odisha (Academy of Finland, 2014-2017), and in particular two relatively short sets of fieldwork in the mining region in 2015 in collaboration with prof. Bipin Jojo, Tata Institute of Social Sciences.

Localizing Co-management Ontologies in Developments around Protected Areas.

Ayonghe A. Nebasifu (PhD. Researcher, University of Lapland)

The theoretical position among proponents of development theory and co-management critique pertains to Protected Area (PA) management schemes that self-perpetuate the very system they seek to ameliorate. This is visible in third world countries where in, for several decades, following the advent of the Second World War (WW2), strived to regain economic growth. By means of Structural Adjustment Policies (SAP), these countries initiated development plans with financial institutions like the World Bank and International Monetary Fund (IMF). However, these historical processes went a long way rationalizing forestry and agricultural sectors, leaving footprints of conflicting interests to

local communities that rely on the forest for subsistence livelihoods. Using highlights from a fieldwork I conducted in Cameroon, sub-Saharan West Africa in 2017, as part of my doctoral dissertation task, I present the case of Mount Cameroon National Park (MCNP) and its adjacent communities. On this example, I show how a co-managed initiative of PA governance linked to SAP, is contradictory, and yet utilized by village inhabitants using adaptive and resilient attitudes to attain their development needs. The study arises from qualitative focus group discussions in 17 villages of MCNP. The key finding shows that in spite of concerns in the existing comanaged scheme for MCNP, there is room for compromise manifested in ontological variances between communities in semi-urban areas and those in rural areas. In the former, locals developed practices that utilize the co-managed system to meet improvements in their livelihoods. In the latter, they continued traditional practices on land in semi-formalized contexts, in both PA and its peripheral zones. This hypothesis helps to bridge empirical gaps in co-management-critique, suggesting that a move to 'localized co-management' can provide options for empowering local communities towards progress.

Keywords: *Localized co-management; Development; Mount Cameroon National Park; Adaptive resilience; Ontologies; Protected Areas*

Stones, Sand, and Paper: Revisiting better lives through local voices.

Alice Kern (University of Zurich)

Stones, Sand, and Paper: Revisiting better lives through local voices A good life becomes relatively worse through promises or examples of better ones. Development, which attempts to improve other people's lives without questioning oneself, often results in dependence and disappointment. This short input provides irritation and local voices, rather than ready-made solutions. It aims at changing our perception. Graphic images and village stories from in-depth fieldwork in Sri Lanka and Nepal present the empirical background for the discussion of alternative approaches. They include the following examples from international "cooperation" in rural, post-war South Asia: 1) Young Magars in Nepal's mid-Western hills throw stones in the new irrigation ponds. What they have in mind, rather than agriculture, is a better life elsewhere. 2) Indigenous Veddhas in Sri Lanka's Eastern Dry Zone carry sand into their new concrete houses. They complain about the buildings and prefer to sleep on the ground as before. 3) Veddhas in a coastal village in Sri Lanka crumple every official paper they receive. Besides being illiterate, they just want to be left in peace. The Tamil NGO workers describe them as "always falling back". How can we make sense of this "falling back"? What are meaningful alternatives? This input suggests that "failures" are more than just unsatisfactory development outcomes. They indicate what people understand as better life, or rather, as their own lives. Development beyond a transformation from outside could be about recognition. This requires academics and practitioners to accept a local point of view. And this might change them more than the lives of other people.

Think Global Act Local. Transnational Corporate Social Responsibility Meets Local Needs in Ghana.

Ann-Christin Hayk (M.A. PhD student & research assistant, Trier University)

In Ghana, especially in the areas of the country where valuable extractive operations are located, a global phenomenon becomes apparent: Transnational corporations appear as partner for development. Particularly in the global South, they take over tasks that governments cannot (will not) fulfil. In this role, companies face the claim to adhere to local socio-economic contexts and to create locally adapted strategies. Yet, most apply one universal corporate social responsibility (CSR) policy in all host countries confronted by critics for overlooking unique local requirements and stakeholder compositions (Dougherty and Olsen, 2014; Filatochev and Stahl, 2015; Jamali et al, 2017). Therefore, this study aims to understand effective governance tools, roles of, and power allocation between local,

national, and global actors, which may incentivise the local alteration of corporations´ universal CSR. It relates to a recent socio-constructivist concept of policy mobilisation that accentuates the necessity of adapting policies to local contexts through mutation and assemblage (McCann and Ward, 2013; Peck, 2011; Stone, 2017). As case study serve two transnational oil companies – Eni and Kosmos – that support local healthcare services in two distinct districts in the peripheral Western Region in Ghana. In the West African country, no official policy guides the private sector´s CSR. Thus, it is at stake who may how facilitate efficient CSR interventions of mutual benefit. Qualitative empirical data from Ghana and a thematic analysis thereof reveal all actors´ impressions of actual and possible alteration processes. The results disclose profound differences between the perception of Eni´s engagement in one district and Kosmos´ activities in the other district. Local scale government institutions seem to play a crucial role in negotiating beneficial CSR investments for local communities. Particularly pro-active and reciprocal relations as well as clearly defined governance structures between local authorities and transnational corporations increase the chance of a local adaptation of companies´ universal CSR policies to meet essential local needs.

Land Ownership Transformation before and after Forest Fires in Indonesian Palm Oil Plantation Areas.

Rijal Ramdani (University of Eastern Finland)

The massive forest fires and land transformation from protected forests to industrial plantation have been arising in Indonesia as consequences of palm oil industry and other activities (Miettinen, Shi, & Liew, 2012). The unsustainable farming activities of land clearing on palm oil plantation practiced by small-holder farmers and the interplay of elite interests are the main driving force of this issue (Purnomo et al., 2016). This study aims to examine the context, process and motivation of the land ownership transformation mainly before and after forest fires in palm oil plantation activities.

The research was conducted in Bengkalis regency Riau Province on Sumatera Island as the most vulnerable region for forest fires since 2013 and the province is most pressured area of the palm oil industry (Barus et al., 2016). The data were generated through in-depth interview with twelve small-holder farmers closed to the burn areas, three local politicians, three leaders of communities, ten NGOs leaders, and eight administrative officers of regency. Hence, we asked them to fulfil a questionnaire to evaluate the motivation of land ownership transformation. In addition, we visited twelve burned areas, two to three times, in 2015, 2016, and 2017 to compare the changing of land right and function and to find the coordinate to be presented in the GIS map.

The result demonstrates clear evidence exists of forests transformation into palm oil plantations. Local elites benefit of this activity while small-holder farmers are poorly positioned. On the one hand, they have to do an illegal and criminal activities of forest burning, and on the other hand, they do not get any income from the planted palm oil land because the land is sold to the local elite. The highest motivation of the ownership transformation is profit-oriented followed by agricultural production and financial investment. It is argued that government role is very critical to allocate the land equally and to define the right of local community common boundaries clearly. Hence, the small-holder farmers can be encouraged to develop an institutional arrangement towards sustainable natural resources governance based on their indigenous knowledge.

Keywords: *Land ownership transformation, Forest Fire, Palm Oil Plantation, Indonesia*

Gendered Dynamism and Reciprocity in Fishing Communities in Ghana. The Case of Penkye, Winneba in Ghana.

Esther Yeboah Danso-Wiredu (University of Education, Winneba)

Most fishing communities have preserved their culture and tradition despite the changes in many sectors of the country. For example, in most cases, payments for services provided to fishermen are in kind, with fishes instead of money. This phenomenon is not only common to fishing areas in Ghana but also found in fishing communities in some countries (see Yodanis, 2000). One peculiar feature of fishing communities is the strict gender division of labour. Again, this is not limited to fishing communities in Ghana but also in other areas (Bank of Ghana, 2008; Britwum, 2009; Hapke and Ayyankeril, 2004; Yodanis, 2000). Whilst men are responsible for fishing, women are usually involved in basic fish processing and marketing. The gender division roles played by both men and women are culturally embedded in the institutions within the communities (Odotei, 2003). They are pursued in their life courses as institutional norms which no one questions. Both men and women are trained differently by their parents and the community on the roles they play in the fishing industry. They are socially learned as they grow up (Yodanis, 2000). As described by Schultz and Haines (2005), the fishing industry shows a classic case of cooperation among men and women where organisation of fishing activities become interdependent. Neither gender would survive without the other (Williams, Williams, & Choo, 2006). Though women are not involved in fishing, the role women play is as important as that of men, hence, both exercise some authority in their areas of specialization (see also, Yodanis, 2000). There are indigenous communities along the coast of Winneba of which Penkye is the oldest with the history of the Winneba revolving around it. Penkye is known for its fishing activities, and for the preservation of the Effutu 1culture. Fishing activities in the community are done on gender basis as in other fishing communities in Ghana (Britwum, 2009) and many parts of the world (Hapke & Ayyankeril, 2004). Apart from fishing, access to other livelihood assets such as housing is also on gender basis. The history of Penkye is linked to that of Winneba township since it is the first place the Effutu people settled in the town. Located along the coast, majority of its residents are employed in the fishing industry. Intriguing about Penkye is how social and economic livelihoods of residents are entangled in gender roles and reciprocity. The article delves into the institutional embeddedness of fishing and community life. It examines how gender ideologies differentially inform men and women's roles in the fishing economy. Drawing on interviews conducted with community members, the study constructs economic life stories for men and women within the fishing community. It analyzes how they formulate livelihood strategies differently from other parts of the country as a result. The study concludes that such realities defy the ideologies of the impersonal market economy propagated by the capitalist ideology, thereby questioning the basis of neoliberal ideology that market prices are solely determined by demand and supply interactions.

Free, Prior and Informed Consent (FPIC) as a tool for responsibilisation? Observations on the actors of FSC forest certification: The case of Russia.

Denis Dobrynin (University of Eastern Finland)

Contemporary governing concepts assume not only the exercise of power by the state but also the participation of non-state actors in many fields, including forest governance. Decentralization of forest governance and participation of civil society and communities in decision-making are developed by such market-driven interventions as forest certification. For example, appearing of the Forest Stewardship Council (FSC) has made members of 'Green Alliance' – timber companies and non-governmental organizations responsible to ensure sustainable forest management and forest protection in many regions of the world. Incorporating of Free, Prior and Informed Consent (FPIC) into

the FSC forest management standards all over the world involves expansion of this 'responsibilisation' to local communities. As a result of this new FSC requirement, in theory, communities receive a tool to give or not give consent in relation to forestry operations to protect their legal and customary rights to use resources and territories and to prevent the destruction of their lives, cultures, and livelihoods. In Russia, this is happening against the background of exclusive state ownership of forests and 'old' state-led top-down type of governance in the country in general. We analyse this FSC-led empowerment of communities in the context of Bas Arts' forest governance 'Triple G' perspective (government, governance, governmentality) to take a critical look at it from different angles. The study is based on the case of Northwest Russia, where vast state forest lands are leased by FSC certified timber companies.

Working Group 9

Global Citizenship in Development and Education

Chaired by Sanna Rekola, Global Education Adviser of Fingo ry.

Bridging 4.7 through HEADSUP: Actioning critical global citizenship with secondary teachers in England, Finland and Sweden.

Karen Pashby (Manchester Metropolitan University) and Loise Sund (Maladarlen University)

How can a research project with secondary teachers in England, Finland and Sweden shed light on the possibilities and tensions of enacting the Sustainable Development Goals (SDGs)? This paper reports on findings from a one-year research project aimed at investigating an ethical approach to teaching about global issues in secondary classrooms. The shift from the Millennium Development Goals to the SDGs includes a significant move from actions directed towards so-called 'developing' countries to actions required in all signatory nations. This shift recognizes the important ways that people all over the world, including in the Global North, are both part of the problems and the solutions for a better life for all. Target 4.7 requires all learners receive quality education in the areas of education for sustainable development (ESD) and global citizenship (GCE). However, the fields have tended to operate in parallel. The project brings together the fields of global citizenship education (GCE) and environmental and sustainability education (ESE) to mobilise concerns raised about extant approaches to teaching global issues into pedagogical application. ESE scholars argue that currently mainstreamed approaches implicitly reinforce existing North–South inequities and support individualism and competition (Sund & Öhman, 2014). Similarly, critical GCE scholars find that approaches to global education avoid complex ethical issues thereby contributing to the reproduction of colonial systems of power (Pashby, 2012). In winter/spring 2018, we shared Andreotti's (2012) HEADSUP tool with upper/secondary teachers (n= 26) in a workshop (held in Helsinki, Stockholm, Manchester, Birmingham, and London respectably). HEADSUP identifies seven historical patterns of thinking reproduced by educational initiatives: hegemony, ethnocentrism, ahistoricism, depoliticisation, salvationism, uncomplicated solutions and paternalism. Data sources include surveys asking about enabling factors and barriers to taking up ethical global issues in classrooms, transcripts of group discussions about HEADSUP from the workshops, transcripts of classroom visits and interviews with teachers reflecting on their use of the tool in their classroom, and written texts produced by teacher participants and students in classrooms. In this paper we will share findings relating to the ways teachers are engaging critically with notions of development in their approach to teaching global issues.

Political engagement for global citizenship. Raising research interest among Austrian high school students.

Gabriele Slezak (Austrian Foundation for Development Research OEFSE)

Since 2015, all Austrian high school and VET-college students mandatorily have to design and implement a research project and write a final research paper. OEFSE, in cooperation with other partners1, has built up a project supporting students who deal with both conceptual and applied issues of sustainable development, with a particular thematic focus on the Sustainable Development Goals (SDGs). Support measures include lectures, workshops, individual coaching, information materials, and a competition for innovative research papers. The goal is to build capacity for innovative and

critical research on sustainable development among the students as well as to draw their attention on epistemic differences and existing power relations, arising from the colonial past. Results show the potential for transformative processes of knowledge production and political engagement. This allows for a sophisticated understanding of what Global Citizenship Education (GCE) could mean in contexts where minorities who are "…marginalized by prevalent schooling systems, need new learning decolonizations that endow their possibilities vis-à-vis dominant members of their societies" (Abdi et al. 2015: 2) Young Citizen Science is about involving young people into research activities, inviting them to become co-researchers, to get into contact with scientists from academia participating in joint knowledge production (Pettibone et al. 2016). We argue, that such research processes bear a potential to create a participatory citizenship education space that enables high school students for critical reflection and for developing political demands as well as strategies for their enactment. Preliminary results show the importance of involving groups such as students with migratory experiences and the specific challenge to reach them, as they are disadvantaged by the Austrian high school system.

Keywords: *Sustainable Development Goals (SDGs), Global Citizen Education, high school students, transformative research, civic engagement*

References:

Abdi, A., Shultz, L. and Pillay, T. (eds.). 2015. Decolonizing Global Citizenship Education. Sense Publishers, Rotterdam.

Pettibone, L., Vohland, K. and Ziegler, D. 2017. Understanding the (inter)disciplinary and institutional diversity of citizen science: A survey of current practice in Germany and Austria. PLoS ONE 12(6): e0178778. https://doi.org/10.1371/journal.pone.0178778.

Case study: Transformer 2030 – Teachers as Change Agents in Sustainable Development. Fruitful Cooperation between CSOs and Researchers in In-service Training of Finnish Teachers.

Hannu Niemelä (Fingo) and Antti Rajala (University of Helsinki)

Transformer 2030 – Teachers as Change Agents in Sustainable Development project (2018-2019) builds the capacity of teachers and educators from all levels (from early childhood education to adult education) to enhance sustainable development and global citizenship. The project is coordinated by Fingo and funded by Finnish National Agency for Education. By this case we want to raise discussion on cooperation opportunities of researchers and practitioners.

The project brings together actors from civil society and academia. Combining theory with practical tools and methods we can respond to an urgent need of teachers and educators to use the potential of education to be a driving, transformative force in sustainable development.

The project offers teachers and educators both knowledge and pedagogical competences to deal with wicked problems and systemic challenges that we face in achieving SDGs and helps them to advance global competences of learners of all ages.

Working Group 10

New Civil Society Spaces and their Limits in the Global South

Chaired by Eija Ranta, University of Helsinki, Wolfram Schaffar and Tiina Kontinen, University of Jyväskylä.

Citizenship practices in civil society spaces from perspective of philosophical pragmatism.

Tiina Kontinen (Academy of Finland Research Fellow, University of Jyväskylä) and Katariina Holma, Professor (University of Oulu)

Both strengthening civil society and supporting active citizenship have been central in development agendas. Approaches such as citizens' engagement, civic driven change, and social accountability aim at supporting active role of citizens to demand for state accountability and claim for a well-functioning civic space. At the same time, scholars have posed a question of why citizens in many countries of global south, despite interventions, do not become active and are reluctant to strive for transformative development. This "failure" has been attributed, for instance, to the promotion of an idea of liberal, free, individual (male) citizen alien to the lived experiences in contexts in which the civic habitus revolves around alignment to authorities, and to ignoring the existing power relations in the context of interventions. In this paper, we reflect on how philosophical pragmatism contributes to the conceptualization of citizenship and especially for the idea of learning into citizenship. It first reviews conceptualizations that have moved from citizenship as a status of individual vis-á-vis a state towards a variety of ideas of experienced and practiced citizenship related to identities and politics of belonging, which, in many ways, redefine the local/global connections, and challenge the eurocentric figure of a liberal individual. Further, the chapter reviews conceptualizations of learning such as critical and transformative learning often attached to evolvement of a competent and critical citizen. As a supplement for such prevalent ideas of learning in development studies, we discuss pragmatist option that captures incremental rather than transformative processes of learning. In conclusion, the chapter articulates a broad idea of growth into citizenship that combines experienced citizenship and learning as reformulation of habits with a process of democratic inquiry, and argues for a notion of citizenship practices through which certain kind of habits are formulated. It further presents reflections on the possibilities of such learning in semi-authoritarian states, in which the civic space is limited. The presentation is based on a book chapter draft for an edited volume on the findings of a research project "Growth into citizenship in civil society encounters" funded by the Academy of Finland 2015-2019.

Transformative Practices? Resisting Evictions in Lisbon, Portugal.

Saila Saaristo (PhD Candidate, University of Helsinki)

This presentation draws from an on-going PhD research on forced evictions and resistance of evictions in the city of Lisbon, Portugal. The focus is on women, mostly single mothers who are squatting in a social housing unit, receiving an eviction order to vacate the housing unit, and on social movement actors who seek to support their struggle for the right to housing. The objectives of the study are 1) to uncover some of the historical and systemic patterns of reproduction of inequalities that contribute to the exclusion of some groups of population from the right to housing; and 2) to identify and analyze transformative every day and spatial practices of resistance (e.g. Lefebvre, 2012) of subaltern residents of the city, as well as of social movements that support their cause. Here, the research project examines the forms of resistance of today; what the victories and failures there has been, asking up to what extent the practices of resistance are transformative to the existing conditions of

social life. The research project seeks dialogue on experiences and research on struggles for the right to housing in the global South and the global North (Auyero, 2011), using the idea of "South in the North" (Cox, Nilsen and Pleyers, 2017). In a previous study (Saaristo, 2015), the author analyzed dynamics and structures of oppression and marginalization of favela residents in Rio de Janeiro, Brazil, as well as forms of agency that members of favela residents' associations have used to respond to the changing situation. After moving to Lisbon, she started to notice how, obvious differences notwithstanding, similar dynamics are present in this city, in which the self-constructed and resettlement neighbourhoods are segregated and their residents are stigmatized in the media (Alves, 2016) and neglected in state and city policies. Exclusion and segregation also present strong ethnic characteristics as most of the residents of these neighbourhoods are either immigrants from Portuguese ex-colonies, their descendants or belong to the Roma minority. It is thus interesting to look at these dynamics also through the lens of possible continuation of colonial relations in the North. In addition, the struggle for the right to housing in social housing neighbourhoods is strongly gendered. It has been noted that eviction causes disproportionate hardship for women, as they are most likely charged with taking care of her children and the family before, during and after the eviction, as well as providing a sense of stability at home, and women are also prone to types of eviction that men tend not to face, as is the case of evictions because of domestic violence (COHRE 2008: 39-40). The presentation will thus argue that when studying eviction practices and resistance to evictions, it is imperative, in addition to looking at class and state practices, pay attention to the role gender, ethnicity, and other specific conditions, such as age and family composition.

Civil Society as an Avenue for Promoting Citizens' Engagement: Sikika's Social Accountability Monitoring Approach in Kondoa, Tanzania.

Ajali Nguyahambi (University of Jyvaskyla, Finland) and Haji Chang'a (University of Dodoma, Tanzania)

The arena of civil society have continued to provide an important opportunity for people's participation, especially in the context where spaces for citizen's participation are constrained. In sub-Saharan Africa, plurality of development interventions by civil society organizations considers social accountability initiatives as useful approach towards building accountability that relies on civic engagement. In this regard, civil society organizations across the content have widely adopted the approach as mechanism that allows ordinary citizens to participate directly or indirectly in demanding accountability from policy makers, service providers and program managers. However, organizational and institutional challenges contribute to inhibit social accountability initiatives from being beneficial despite the existing potentials towards improving civic engagement. This prompted the discussions contained in the present paper that examine the manner in which civil society organizations, who employ social accountability monitoring, enable or inhibit realization of civic rights and duties among the community members involved in implementation of those programmes. We focus on the implementation processes in an attempt to promote civic engagement that aims at encouraging accountability among service providers. Using Sikika's social accountability monitoring programme in Kondoa district – Tanzania, the paper examines how the organizations facilitated to reinforce accountability among service providers on one hand, and cultivate realization of civic duties and rights among members of local communities on the other hand. While research on social accountability monitoring in Tanzania focuses on implementation challenges and roles of different actors, this paper focuses on the ways in which mutual learning takes place during interaction between Sikika and local communities. Therefore, we analyze how social accountability monitoring can provide meaningful civic engagement that allow local communities to recognize and adopt new practices. In the end, we concludes that, social accountability initiatives have to motivate people to reflect on their conventional habits and practices towards realization of citizenship duties and rights, as well as the obstacles for the expected change.

Right to create rights. Neoliberalism, international cooperation and the space for democratic participation in Cambodia.

Anna Salmivaara (PhD candidate, University of Helsinki)

Concern for human rights and civil society space has been growing in the midst of increasing authoritarianism and/or intensifying neoliberalism in societies around the globe. This has led to demands for increased international support to human rights defenders. In this situation, it is interesting to analyse the experiences gained in contexts such as that of Cambodia, where the international community has for decades promoted a combination of economic liberalization, democracy and human rights. The main motor of growth in Cambodia has been the textile industry, where workers' rights are guaranteed by transnational forms of labour rights governance and linked with corporate social responsibility. Supported by transnational solidarity networks – development and human rights NGOs and trade union organizations –independent trade unions have gained strength and assumed the role of the most important social movement opposing the government with claims for social justice. However, recent years have seen Cambodia turn to open authoritarianism, with legal repression aimed at independent unions and other social movements while strengthening of government-controlled "yellow" unions, inspired by the example of China and Vietnam. This papers analyses this process and the recent backlash, focusing on the interplay of human and labor rights discourses, neoliberal economic policy and international development cooperation. Based on data collected in Cambodia during 13 months of ethnographically oriented fieldwork in 2016 and 2017, the paper focuses on the notion of freedom of association and the way it has been understood and promoted in Cambodia. The analysis suggests that the "rights-based" strategies of international actors – including transnational human rights and trade union organizations – often integrate depoliticized notions of rights that can contribute to weakening radical forms of activism in the Global South.

Shrinking economic space of a faith-based organization: Pentecostal moral economy of corruption in Tanzania.

Päivi Hasu (University of Jyväskylä)

This paper examines the shrinking operational space of civil society organizations through a case study of economy, income generating activities and corruption affecting the functioning of a Tanzanian Pentecostal faith-based organization (FBO). Rather than drawing simply from an etic definition of corruption as "the misuse of an organizational position or authority for personal gain", this paper attempts to include the emic perspective of a locally negotiated moral universe and discourse on a transgression. The paper combines two approaches to corruption, namely the study of corruption at the level of an organization and the study of corruption in a specific cultural and faith context. The first approach tries to answer such questions as what are the organizational prerequisites and consequences of corruption, what are the processes and actions through which corruption appears and is maintained, and how does the organization manage the case through its norms and actions? These questions relate to the arrangement and practices of both spiritual and financial autonomy and self-determination of the faith-based organization at the local level. The second approach discusses such questions as how do faith-related factors affect corruption in this organization and how does the faith setting produce a discourse of moral economy and the nature of moral transgression? This polyphonic case study examines a Pentecostal faith-based organization engaged in development projects in partnership with a Finnish FBO in Tanzania. Drawing from anthropological approaches and research methods, this paper investigates the causes and consequences of corruption as well as discursive practices as they take place and make sense in a particular Pentecostal faith context. Through a detailed ethnographic study, this perspective attempts to provide insights into the different meanings that corruption can have in different cultural and social circumstances. The data that is a by-product of a different kind of study and fieldwork consisting of both observational and discursive

information such as interviews and free speech as well as "facts" such as auditing reports and calculations by the financial controller of the organization in question.

Development interventions in authoritarian regimes: insights from forestry interventions and civil society participation in Laos.

Sabaheta Ramcilovik-Suominen (Luonnonvarakeskus)

The EU Forest Law Enforcement Governance and Trade (FLEGT) Action Plan is designed to tackle production of illegally harvested timber in the partner countries and its export to the EU member states. It requires strong participation of CSOs as a prerequisite for negotiation and implementation of its Voluntary Partnership Agreement (VPA). As a result, the so-called FLEGT CSO Network was established in the FLEGT VPA policy process. The Network is funded by the EU, facilitated by the western development partners, but under auspices of the central state agencies. In this lecture, I present the process of formation and the role of the FLEGT CSO Network, as well as the latest legal instruments which tighten the freedom of the CSOs registration and operation. These legal developments go against the EU principles of CSO participation. This results in a new and a self-contradictory phenomenon of 'state regulated participation of non-state actors'. However, operating in one of the few single-party ruling states remaining in the world, characterized by strong communist doctrine and highly regulated daily practices, with minimal involvement of non-state actors, the western development partners find themselves between two unappealing choices – to compromise their development principles, or to leave the country. These choices become especially evident, with the increased presence and influence of Chinese investment and development aid in the country.

Facebook-based vigilante groups in Thailand and the Philippines and the global rise of new authoritarianism.

Dr. Wolfram Schaffar (University of Passau)

Thailand and the Philippines are two prominent examples of the decline of democracy in Southeast Asia. Despite the difference how the current governments came to power – Rodrigo Duterte was elected president of the Philippines and enjoys high popular support, whereas Prayuth became the Prime Minister of Thailand by a coup d'état and has to fear elections – there are also striking similarities. One is the role of the middle class and political mobilization in the internet for the rise and the consolidation of the authoritarian regimes. In our presentation, we will discuss Facebook groups which support the present regimes in Thailand and the Philippines. Often these groups have a self-identification as vigilante groups which are organized around a specific issue – such as the Rubbish Collector Organization in Thailand, which propagates to protect the monarchy, or various Philippine groups using the acronym DDS (Duterte Defence Squad, Duterte Diehard Supporters) which goes back to the Davao Death Squad vigilante group. Another common feature is the transnational character of these groups, the base of which often consists of overseas Thai or Philippino/as. The paper presents work in progress of a comparative research, where we look into Facebook groups of different ethnic communities (focusing on Thai, Philippines, with a comparison to Myanmar and Turkish communities) in countries such as Germany, Austria, Belgium, Netherlands and the UK. The data consists of a) a documentation and analysis of selected internet campaigns, and b) in-depth biographical interviews and group interviews with activists who engaged in these campaigns. In our paper, we will present a first comparative analysis of our empirical research on Thai and Philippines Facebook-based groups. Our focus is on transnational aspects: the constitutive role of the diasporic situation of the activists for their self-identification and their ideological orientation, the transnational scope of the groups' activities, and the emergence of an inter- and transnational movement in support of authoritarianism.

Working Group 11

Transitions in education and employment

Chaired by Mikko Ylikangas, PhD. Academy of Finland Research Council for Culture and Society.

Theory and practice of learning to be a citizen: Experiences from Tanzania and Uganda

Tiina Kontinen (University of Jyväskylä) and Katariina Holma (University of Oulu)

This project scrutinizes theories, practices and experiences of learning to be a citizen in civil society with case studies in Tanzania and Uganda. The project investigates definitions of "good and active citizen" and processes of learning. Project combines methods of rational reconstruction, ethnography, and critical action research. It aims to develop a theory of learning to be a citizen in dialogue between educational theories and the contextualizedperceptions and everyday participatory learning trajectories.

Goal 4+: Including Eco-Cultural Pluralism in Quality Education in Ecuadorian Amazonia.

Paola Minoia (University of Helsinki)

The project expands the Sustainable Development Goal 4, which aims to ensure quality education for all, through an attempt to promote recognition of eco-cultural pluralism and inclusion of indigenous pedagogies as part of quality education in Ecuadorian Amazonia. Inclusion of ecological aspects is important because indigenous groups have strong connections to land and natural resources that are currently threatened by illegal logging, oil extraction and climate change. Defending eco- cultural pluralism means protecting both the natural environment and indigenous peoples from poverty and the risk of cultural disappearance. The project studies indigenous young people's spatio-temporal accessibility to upper secondary schools and tertiary education; realization of eco-cultural diversity and sumak kawsay or buen vivir principles in upper secondary education; indigenous students' transition to tertiary education or working life; and politics of intercultural education.

EDIT – Equality and Democracy in Transformation.

Elina Oinas (University of Helsinki)

The project will strengthen societal capacity to enhance gender equality and thereby democracy and human rights. It does so by examining and supporting scholarship and teaching on gender in selected universities in Ethiopia and South Africa – to develop academic research and teaching towards a more societally relevant and contextually attuned practice. Universities and their societal engagements are analyzed to better understand the overall principles and concrete processes for promotion of equality and democracy. These processes and the negotiations in/by feminist epistemic communities can teach lessons on how transformation processes towards equality can be enabled and strengthened, what their dimensions are and what obstacles must be attended to.

Between education and the labour market: Youth perspectives from the Middle East.

Henri Onodera (University of Helsinki)

The paper introduces a new project *What works? Youth transitions from education to employment in the Middle East and North Africa* (Academy of Finland DEVELOP Academy Programme, 2019-2022, PI Prof Päivi Honkatukia) Youth unemployment in the Middle East and North Africa (MENA) is higher than in other regions of the world, and its educational systems do not match with the labour markets' needs. What works -project examines youth transitions and their societal context in the region. Using mixed methods approach, it analyses young people's social entrepreneurship, job seeking, and cross-border mobility. The project team includes researchers from Finland, Morocco, Tunisia and Egypt. The Moroccan team studies youth entrepreneurship through participatory "laboratory" methods. The Finnish team includes both statistical and ethnographic expertise to study youth transitions in the MENA region, especially in Tunisia and Egypt. The project strengthens interaction between development research and youth research in Finland, Europe and the MENA region. It supports the goals of Agenda 2030 for Sustainable Development, especially those promoting sustainable economic growth and decent work. The paper discusses the multiple dimensions of youth transitions from education to the labour market in the Middle East. It provides a more detailed discussion on the interlinkages between education, employment and marriage from youth perspective in contemporary Egypt.

Working Group 12

Adaptive Handprints and trandisciplinarity

Chaired by Saija Hollmén (Aalto ARTS) and Matleena Muhonen (Aalto ENG)

Interplay of Cultures: Zanzibar Studio.

Andrea Esquivel Velasquez and Rosa Väisänen.

Interplay of Cultures is a multidisciplinary design studio focusing on architectural design in developing counties. The focus of the course is on community empowerment through participation, sustainable design solutions and culturally knowledgeable architecture.

The course includes studies on local building traditions and materials, as well as social, economic and climatic characteristics of the local culture. The course aims at providing the students with a wider perspective and understanding of the processes of the architectural practice when working in various cultural contexts.

In 2018, the course took 13 Aalto students to Zanzibar, to think about housing and public buildings, flooding and resilience, green infrastructure and community engagement through built environment, in collaboration with local residents and city authorities.

Zanzibar Studio publication: The Other Side:
http://urn.fi/URN:ISBN:978-952-60-8058-1

Sustainable Global Technologies Studio: Nepali.

Martina Dahm and Sachie Yoshizumi

Sustainable Global Technologies is a multidisciplinary project based studio focusing on development, technologies and societal impact in developing countries. During the course, multidisciplinary teams carry out projects linked to global development challenges. Assignments are implemented with partners from academia, industries, governmental and civil society organizations and local communities.

In 2018, one student team focused on communication practices in reconstruction and sustainable solutions after the earthquake in Nepal.

Nepal experienced a 7.8 magnitude earthquake on 25th of April 2015, which resulted in approximately 9000 people dying and over 21 000 people being injured. In addition, over half million buildings were damaged (NPC, 2015). The massive destruction has resulted in an extensive reconstruction process that is still going on three years after the earthquake. Besides financial constraints, problems in communication between beneficiaries.

Nepali blog and website:
http://www.nepali.fi/

Keywords: CBL education and research (Challenge based learning), sustainability, multidisciplinarity, society – impact, cultural adaptation

Interplay of Cultures publication – 25 Years of Education in Global Sustainability and Humanitarian Development at Aalto University:
http://urn.fi/URN:ISBN:978-952-60-8207-3

More information: www.witlab.fi; www.sgt.aalto.fi

Book Session

Chaired by Ashish Kothari

Commentators:

Dayabati Roy
Marta Music
Tuomo Alhojärvi
Aili Pyhälä

Alternatives in a World of Crisis

Ed by Miriam Lang, Claus-Dieter Konig, and Ada-Charlotte Regelmann (Rosa Luxemburg Stiftung, Brussels, 2018)

This book, the result of a collective effort undertaken by the Global Working Group 'Beyond Development', contributes to the urgently needed collective inquiries taking into view new theoretical and political paradigms of social transformation. In six case studies from Nigeria, India, Ecuador, Venezuela, Spain, and Greece, and one concluding chapter, it seeks to address simultaneously the complex relations between class, race, coloniality, gender, and Nature, as it is precisely their historical entanglements and interdependencies that configure the civilizational bases of the system we face.

Pluriverse: A Post-Development Dictionary

Ed by Ashish Kothari, Ariel Salleh, Arturo Escobar, Federico Demaria and Alberto Acosta (Authors Upfront and Tulika, Delhi, 2019)

A collection of about 110 brief essays by over 120 authors, that demonstrate the range, depth, and power of systemic alternatives to 'development', and to its underlying power structures of capitalism, statism, masculinity, racism, casteism, and anthropocentrism. A brief section deals with critiques of 'development' from each continent; a longer section has about 15 essays on mainstream or false solutions that the current system is putting out as a means of maintaining its hegemony; and the longest section of about 90 essays contain concepts, worldviews, and practices from several dozen parts of the world, showcasing systemic, radical alternatives.