LIVING ON THE EDGE

Studying Conviviality—Inequality in Uncertain Times

Mecila:

São Paulo, 5-6 March
Faculty of Law | USP
Contemporary developments in different fields have radically contradicted previous expectations broadly disseminated among scholars and progressive political actors. If one once considered that globalization would mitigate social inequalities, reinforce democracy and human rights, and facilitate coexistence in and with differences, recent developments might be frustrating.

Recent electoral victories of right and far-right forces in different countries have unequivocally shown how democratic structures are both essential and fragile. Additionally, shifts in social and power structures at the domestic level have led to more tensions in everyday interactions and to the construction of new fictitious enemies (refugees, migrants, minorities, etc.). This can be noted in the increase of concentration of wealth, a middle-class squeeze, and the reconfiguration of gender and ethnoracial asymmetries, among other factors.

At the level of human-nature relations, even though the awareness about the finitude of existing resources has been accompanied in some contexts by more environmental prudence, in other contexts, it has opened a new cycle of market fundamentalism and environmental robbery.

This is the general context for a discussion on the link between conviviality and inequality, that is, in accordance to the Mecila’s research agenda, how social inequalities and hierarchies are negotiated and rearticulated in everyday interactions as well as within and between institutions.

In the conference, the nexus of conviviality and inequality will be discussed theoretically and also in specific contexts and phenomena. We will address both contemporary configurations as well as historical processes.

The title “Living on the Edge” is a reference to the publication of the same name edited by Claudia Briones and José Luis Lanata on the Mapuche, Tehuelche, Rankuelche, and Selk’nam peoples.
Thursday 05.03

All lectures and panels will take place at the 1st Floor Auditorium

9h00–10h00: Welcome Address
Valmor Alberto Augusto Tricoli (Universidade de São Paulo)
Floriano de Azevedo Marques Neto (Universidade de São Paulo, Faculdade de Direito)
Axel Zeidler (Consulate General of Germany)
Karina Batthyany Dighiero (CLACSO, Univ. Nacional de la Republica)
Marcos Nobre (Centro Brasileiro de Análise e Planejamento, Mecila)

10h00–11h00: Keynote Lecture
Nilma Lino Gomes (Universidade Federal de Minas Gerais)
Chair: Marta Machado (Fundação Getúlio Vargas, Mecila)

11:00 – 11:30: Coffee Break

11h30–13h30: Presenting Mecila’s Research Programme
General presentation: Sérgio Costa (Freie Universität Berlin, Mecila)
Research Area Medialities: Barbara Göbel (Ibero-Amerikanisches Institut, Mecila)
Research Area (Hi)Stories: Barbara Potthast (Universität zu Köln, Mecila)
Research Area Politics: Laura Flamand (El Colegio de México, Mecila)
Chair: Stephanie Schütze (Freie Universität Berlin, Mecila)

13h30–15h00: Lunch

15h00–17h00: Human-Nature Relations on the Edge
Stelio Marras (Universidade de São Paulo)
Frank Adloff (Universität Hamburg)
Astrid Ulloa (Universidad Nacional de Colombia)
Discussant: Maya Manzi (Universidade Católica do Salvador, Mecila)
Chair: Christoph Müller (Ibero-Amerikanisches Institut, Mecila)

17h00–17h30: Coffee Break

17h30–18h30: Keynote lecture
Paolo Gerbaudo (King’s College London)
Chair: Carlos Alba (El Colegio de México, Mecila)

18h30–20h00: Reception (Room Visconde de São Leopoldo, 1st floor)
All lectures and panels will take place at the 1st Floor Auditorium

**9h00–10h00: Audiovisual resistance: the struggle of Brazil’s indigenous peoples**

Vincent Carelli (Filmmaker)
Alberto Alvares Guarani (Filmmaker)
*Chair: Peter W. Schulze (Universität zu Köln, Mecila)*

**10h00–11h00: Keynote Lecture**

Davi Kopenawa Yanomami (Shaman, Indigenous Activist)
*Chair: Samuel Barbosa (Universidade de São Paulo, Mecila)*

**11:00 – 11:30 am: Coffee Break**

**11h30–13h30: Inequalities, Differences and Democratic Coexistence**

Karin Stögner (Universität Passau)
Paula-Irene Villa (Ludwig-Maximilians-Universität München)
Laura Carvalho (Universidade de São Paulo)
*Discussant: Fernando Baldraia (Mecila)*
*Chair: Marianne Braig (Freie Universität Berlin, Mecila)*

**13h30–14h30: Lunch**

**14h30–16h30: Everyday interactions under Pressure**

Claudia Briones (Universidad de Buenos Aires, Universidad Nacional de Río Negro)
Jeffrey Lesser (Emory University)
Renato Sérgio de Lima (Fundação Getúlio Vargas, Fórum Bras. de Segurança Pública)
*Discussant: Luciane Scarato (Mecila)*
*Chair: Mariana Teixeira (Mecila)*

**16h30–17h00: Coffee Break**

**17h00–18h00: Conclusions**

Juan Piovani (Inst. de Investigaciones en Humanidades y Ciencias Sociales, Mecila)
Gloria Chicote (Inst. de Investigaciones en Humanidades y Ciencias Sociales, Mecila)
Gesine Müller (Universität zu Köln, Mecila)
Nilma Lino Gomes is a full professor at the Education Faculty of the Federal University of Minas Gerais. She obtained a PhD in Social Anthropology at the University of São Paulo and a postdoctoral degree in Sociology at the University of Coimbra and another in Education at the Federal University of São Carlos. In 2013 and 2014 Nilma Gomes was the Rector of the University for International Integration of the Afro-Brazilian Lusophony (UNILAB), being the first black woman to be in command of a Federal University in Brazil. Her works range from scientific publications, mainly in the fields of Education and Urban Anthropology, to fictional books for children.
For those who act daily in the antiracist struggle, the times have always been of uncertainty in the face of the capacity of Brazilian society to review itself and throw away its racism. Brazil hid and kept racism behind the discourse of racial democracy, mestizaje and diversity. However, in the times of intensification and resurgence of the extreme right, of the neo-conservative and reactionary wave, this same racism has been revealed publicly and without constraint. In this context, there is a central political actor in the process of antiracist struggle and re-education of society, the state and the university: the black movement. It is one of the main protagonists of the struggles for emancipation in the course of Brazilian political history, starting in the 20th century. In this process, the Black movement has been the producer of different forms of emancipatory knowledge that can help us react to the current context of uncertainty experienced by Brazilian society.
PRESENTING MECILA’S RESEARCH PROGRAMME

Chair

Stephanie Schütze

Anthropologist | FU Berlin
Mecila Principal investigator

05.03 11h30-13h30
Sérgio Costa  
Mecila Principal Investigator

General Presentation

Barbara Göbel  
Anthropologist | IAI  
Mecila Principal Investigator

Medialities of Conviviality

This Research Area focuses on processes of production and circulation of knowledge and representations, including structures, networks, and flows of ideas, values, imaginaries, and objects.

Barbara Potthast  
Historian | UzK  
Mecila Principal Investigator

(Hi-)Stories of Conviviality

This Research Area analyses how the nexus between conviviality and inequality takes shape in different historical contexts and is presented and represented in discourses and cultural, socio-economic and legal manifestations.

Laura Flamand  
Political Scientist | COLMEX  
Mecila Principal Investigator

Politics of Conviviality

This Research Area studies the articulation and negotiation of differences and inequalities in everyday life and within institutions.
HUMAN-NATURE RELATIONS
ON THE EDGE

Discussant
Maya Manzi
Geographer | Univ. Católica do Salvador
Mecila Postdoctoral Researcher

Chair
Christoph Müller
Literary Critic | Ibero-Amerikanisches Institut
Mecila Principal investigator

05.03 15h00-17h00
How can we provide answers, on a theoretical and practical levels, to this new geological epoch, the Anthropocene, in which certain human activities, in the scale and speed of capital, portray forces that have the power to dangerously alter the self-regulatory patterns of the planet? In order to face the Anthropocene/Capitalocene, one needs to face Ânthrōpos, aiming for a new decentering of the western human in the cosmos. Such a challenge demands facing the inherently anthropocentric foundation of the sciences - regarding not only humanities, but natural sciences as well. From then on, it will become reasonable to ask if human reality is the reality of the human. The attention - to be cultivated and developed - will not be dedicated upon supposedly autonomous and discontinuous beings, but upon the continuities and sensitive interdependence between them and their worlds.

Stelio Marras is a Professor of Anthropology at the Brazilian Studies Institute (Instituto de Estudos Brasileiros-IEB) of the University of São Paulo, where he also supervises researches under the “Brazilian Cultures and Identities Programme”. He is a Master and PhD in Anthropology, both titles obtained at the University of São Paulo, where he also supervises researches under the “Brazilian Cultures and Identities Programme”. He is a Master and PhD in Anthropology, both titles obtained at the University of São Paulo, where he also supervises researches under the “Brazilian Cultures and Identities Programme”. His main areas of interest are Anthropology of Science and Technology, Anthropology of Nature and Modernity, Post-disciplinary Studies in Multispecies and Cosmopolitics, Anthropology and Environment and Anthropology of the Anthropocene. Prof. Marras is also the coordinator of the Post-Disciplinary Studies Lab (IEB/LaBieb/USP) and a researcher of the Amerindian Studies Centre (CESTA-USP).
Frank Adloff is a professor of Sociology and teaches at the University of Hamburg. Frank is the co-director of the Center for Advanced Study “Futures of Sustainability”. His research currently focuses on the theory of gift giving, on conviviality, sustainability and civil society. Among his latest publications are *Gifts of Cooperation, Mauss and Pragmatism* (London, 2016) and *Politik der Gabe. Für ein anderes Zusammenleben* (Hamburg, 2018).

Western modernity is based on a subject-object-division, which has been repeatedly questioned since the beginning of the 20th century, but which is nevertheless constitutive for the separation of society and nature on the one hand and for the understanding of sociology as a pure cultural and social science on the other. The criticism of this separation becomes more acute in times of climate change and the discourse around the age of the Anthropocene.

Following on from this, the presentation will discuss theoretical perspectives that capture the interdependence and interaction of nature and society more adequately than the theoretical tradition of sociology has done in its mainstream to date. In this way, one can also tie in with an already existing multinaturalism in the Western tradition. The talk will discuss to what extent a theory of gift and conviviality is suitable for productively overcoming existing ontological boundaries.

It is proposed to follow a “methodological animism” sociologically and, for example, to take a look at inter-species symbioses in order to overcome the separation of nature and culture, which sociology has so far based on.
Astrid Ulloa is a PhD in Anthropology and a full professor in the Department of Geography at the Universidad Nacional de Colombia. Her main research interests include indigenous movements, indigenous autonomy, gender, climate change, territoriality, extractivisms. She is author of different books, book chapters and articles, such as “Indigenous Knowledge Regarding Climate in Colombia” and “Geografía de género y feminista en Colombia”. She is currently writing about gender and mining and territorial feminisms in Latin America.
Paolo Gerbaudo is a sociologist and political theorist at King’s College London where he acts as the Director of the Centre for Digital Culture. He obtained his PhD in Media and Communication at the Goldsmith College, and his research interests are social media and contemporary activism, political parties transformations, populism, political communication and young subcultures. He is the author of *Tweets and the Streets* (2012), *The Mask and the Flag* (2017) and *The Digital Party* (2019).

Sociologist | King’s College London

The rhetoric of control and the new common sense of the populist era

chair Carlos Alba

Sociologist | El Colegio de México
AUDIOVISUAL RESISTANCE: THE STRUGGLE OF BRAZIL’S INDIGENOUS PEOPLES

Chair
Peter Schulze

Literary Critic | Universität zu Köln
Mecila Principal investigator

06.03 09h00-10h00
Vincent Carelli
Filmmaker

The colonial process has always been a conquest war against indigenous people, which after a period of battles, have started to adopt resistance strategies suited for each historical cycle. As far as the occupation of Brazilian territory advances, new peoples are contacted and have to find out which Brazil is this one reaching them, how does it work and how they can establish forms of surviving and living together with it.

On modern times, the appropriation of new technologies is a form of organizing internal resistances in the face of a massive invasion conducted by our civilization, and is also a form for indigenous people to express themselves and gain visibility amidst our society, that insists in ignoring and subduing them. Nowadays, after years of struggles, a pan-indigenous resistance front is growing stronger, in which different peoples join forces to face a government that once again militarizes the indigenous question.

Indigenist and filmmaker, Vincent Carelli created in 1986 “Video nas Aldeias” (Video in the Villages), an initiative in service of indigenous political and cultural projects. In 1999 Carelli receives the UNESCO Award for respect for cultural diversity and the search for peace of interethnic relations. In 2009 NGO “Video nas aldeias”, a film school for indigenous people, is awarded the “Order of Cultural Merit” from the Brazilian Government. In 2017, Carelli receives the Prince Claus Award from the Netherlands for his actions in favor of indigenous cinema.
Alberto Alvares is an indigenous filmmaker of the Guarani Nhandewa ethnicity, from the Porto Lindo village, in the state of Mato Grosso do Sul. He is also an actor, professor and translator of Guarani. Alvares is currently doing his Masters in Audiovisual Cinema at the Fluminense Federal University (UFF). Since 2010 he has been living in Rio de Janeiro, where he started to work with audiovisual productions and as an educator. He participated in several audiovisual projects such as the TV series “Amanajé ou Mensageiro do Futuro” (2016), the project “inventing with difference” (2017/2018) and the Guarani Lens project on the Nova Esperança village, in the state of Espírito Santo (2020).

The camera is a place of communication and connection also for our people, the Guarani. Through this audiovisual tool, we are no longer the prey, but become hunters of our own history. Today we make movies with our own gaze, from the inside and inwards in our world. Only we, Guarani, know when to film a relative and which moment can register the narrative of her or his world. Inside this instrument we store wisdom, and the oral narratives and collective wisdom of our people, the Guarani. When you shoot the wisdom of a people, the beautiful words (ayvu porã) of the elderly not only store memory, but we all store at the same time the narrative if our own wisdom. The camera is the same as a song: when we establish a connection, we can hear the melody inside the soul and the ancestry wisdom.
One of the key actors regarding the establishment of the Yanomami territory – an area larger than Portugal – shaman Davi Kopenawa is one of the most prominent indigenous leaders of Brazil. He has given speeches in Forums and Conferences worldwide, having received in 2019 the Right Livelihood Award – widely known as an alternative Nobel - for his “courageous determination to protect the forests and biodiversity of the Amazon and the lands and culture of its indigenous peoples”. Along with the French Anthropologist Bruce Albert, he is the author of “A Queda do Céu – Palavras de um Xamã Yanomami”.

chair  
Samuel Barbosa  
Law Professor | University of São Paulo
INEQUALITIES, DIFFERENCES AND DEMOCRATIC COEXISTENCE

06.03  11h30-13h30

Discussant
Fernando Baldraia
Historian
Mecila Postdoctoral Researcher

Chair
Marianne Braig
Political Scientist | Universität zu Köln
Mecila Principal investigator
The starting point of my considerations on intersectionality is the attempt to connect intersectional thinking and methods with the critical theory of Horkheimer and Adorno. The main question is whether and to what extent a certain intersectional approach to the analysis of structures of domination and mechanisms of oppression is applied dialectics and can thus contribute to a feminist critical theory. A dialectical understanding of intersectionality in the sense of Critical Theory differs considerably from other understandings in which dialectics is dissolved. This is particularly the case with identity political approaches, which sometimes repeat the social constraint of identification and categorization. If that happens, identity is made absolute and new exclusions and essentializations may arise. In contrast, queer-theoretically oriented directions within intersectionality emphasize the non-identical as opposed to the identical, however often not as a negative moment of remembrance, but rather essentialized as a positive moment. Identity and non-identity are each made independent of one another, instead of being mediated in a dialectical relation of tension. In this paper, I would like to focus on the relationship between identity and non-identity in different intersectional approaches and point out the theoretical and practical pitfalls as well as the potentials of intersectionality for a feminist critical theory.
Paula-Irene Villa Braslavsky is Full Professor for Sociology and Gender Studies at the Ludwigs Maximilians University in Munich. Her research focusses on social and gender theory, biopolitics, care & parenting, cultural studies, embodiment, gender in politics, and popular cultures. Since, 2013 she serves as elected member on the board of the German Sociological Association, and was co-founder as well as many years on the board of the German Association for Gender Studies. She has written and (co-)edited 11 books, and over 55 scholarly articles.

Many analysis of (right wing) populism tend to label the according positions regarding gender, the family, and private relations as outright backward and traditionalist. While this might be in a sense correct, my talk will argue that such labels fail to understand the familialist promise such populisms make. Looking mainly at the German case, but including analysis of the Hungarian, Polish, and further constellations, the core argument will be that contemporary right wing populisms react to a generalized discontent about the ongoing care-crisis in the Global North. What this care-crisis actually is, and how it may fuel illiberal affects and stances, is as much an element of the paper as are some insights regarding ‘anti-genderism’ in Europe.
Income inequality, economic anxiety and the rise of the far-right: the case of Brazil

Recent polling by IGM Chicago suggests that there is strong agreement amongst European economic experts that “rising inequality is straining the health of liberal democracy” and that “enacting more redistributive expenditures and policies would be likely to limit the rise of populism in Europe”. Indeed, from threats to democratic capitalism posed by the decline of the middle class in Branko Milanovic’s Global Inequality to the role of austerity in explaining support for Brexit in a recent empirical paper by Thiemo Fetzer, the topic has become increasingly important across various strands of economic literature. But how are we to understand the rise of the far-right in a country that not so long ago earned widespread recognition for reducing poverty and wage disparities?

EVERYDAY INTERACTIONS UNDER PRESSURE

Discussant
Luciane Scarato
Histitian | Mecila Postdoctoral Researcher

Chair
Mariana Teixeira
Mecila Scientific Coordinator

06.03 14h30-16h30
In everyday interactions, various subordinations are recreated that somehow reach us all, although with highly variable scopes, intensities and effects. In many contexts, the members of indigenous peoples in Latin America are perhaps those exposed to more asymmetric conditions of coexistence, because of the way cleavages of inequality have intersected historically, in terms of racialization, class, gender, region, religious diversity, schooling, access to justice, etc.

This presentation focuses on the experiences of the Mapuche-Tewelche people in northern Patagonia, Argentina. The purpose is not so much to see the scope and effects of different forms of inequality that affect their daily lives, but to analyze different ways in which some people, communities and organizations characterize, handle, and struggle to reverse them, in public and in private.

Claudia Briones (PhD) is an anthropologist, Principal Investigator of CONICET (Argentina) and full professor of the Universidad Nacional de Rio Negro, at the Institute of Researches on Cultural Diversity and Exchange Processes (IIDyPCa). Her books, articles and book chapters focus on indigenous rights and indigenist policies in Argentina, especially considering the cultural production and political organization of the Mapuche-Tewelche people.

Bom Retiro was (and is) a small neighborhood in the huge megalopolis of São Paulo, Brazil. Filled with small factories and warehouses, the working class neighborhood has been populated since the end of the nineteenth century by immigrants and Brazilians. While the cultural backgrounds of the newcomers have shifted (from Italians, Spaniards and Portuguese Catholics in the early 20th century to East European Jews in the mid twentieth century to Chinese, Korean and Bolivian immigrants today), many in Brazil’s dominant classes have viewed the neighborhood as one where health is precarious.

“Living and Dying in the “Worst” Neighborhood of São Paulo” asks about constancy of inequality between “Public Health” and “The Public’s Health.” I treat the former as a project of institutions like governments, hospitals, and universities that lead to policies and professional training. I use “The Public’s Health” to represent the multiple ways that residents of immigrant-populated urban districts express ideas and undertake actions related to diseases and cures, ranging from violence against health officials to the use of popular religion.
Renato Sérgio de Lima is a Professor of the Public Management Department at the School of Business Administration from Getúlio Vargas Foundation (FGV) and also the Director of the Brazilian Forum on Public Safety (FBSP), the institution that produces the “Brazilian Public Safety Yearbook”. Professor Renato is a PhD in Sociology from the University of São Paulo (USP), and has realized a Postdoctoral research in Economics at the State University of Campinas (Unicamp). His main research areas are democracy and transparency, public safety, criminal statistics, criminal justice system, and violence. He is also the author of the blog Faces da Violência on the Brazilian newspaper Folha de São Paulo.
CONCLUSIONS

Juan Piovani
Sociologist | Inst. de Investigaciones en Humanidades y Ciencias Sociales

Gloria Chicote
Literary Scholar | Inst. de Investigaciones en Humanidades y Ciencias Sociales

Gesine Müller
Historian | Universität zu Köln
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