



Colloquium Series

Sociology of Transnationalization

“Environmental Degradation and Climate Change: Voice, Exit or Quiescence”

“Pakikipagkapwa: Frontline Knowledges for a Regenerative Society”

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Frontline communities are characterized by high exposure to climate and environmental risks; fewer safety nets because of their immigration status and insecure jobs; and less political power to respond to risks. These characteristics can be seen in other communities globally – people of color, disproportionately poor, and positioned in vulnerable areas. Nevertheless, as the literature on climate change adaptation and mitigation research observes, the lived experiences of frontline communities are largely ignored by policy makers and scientists because of the bias towards a certain kind of academic and institutional knowledge. My research project examines how some frontline communities transition to a regenerative system in addressing the intersecting and multiple vulnerabilities they experience left unrecognized by the current extractive economy. To allow reflexivity and to acknowledge that I share some sense of the lived experiences with the people I speak with in my research, I have approached our encounter through *pakikipagkapwa*, a Filipino indigenous concept which evokes concepts of communal support and solidarity. The presentation reflects the way I am carrying out the research in the context of my positionality and moving through the processes with the aim of producing a reliable account of the voices of research participants.

Wednesday, 3rd July 2024

16:30 – 18:00 Uhr CEST (2.30-4.00 p.m. UTC)

Room X-C3-107

Further information:

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*Dr. Cleovi Mosuela is currently working as a research associate at the University of Hamburg within the Cluster of Excellence: ‘Climate, Climatic Change and Society (CLICCS), B3: Conflict and Cooperation at the Climate Security Nexus.’ Her projects examine how the notion of security may be conceptualized from marginalized environments and from the ground up. It is

not only an object of study for her but also an approach to reflect on her subjectivity – having experienced extreme events both as a lived experience and at a distance – by drawing on the tradition of women of color and postcolonial scholars.