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Chapter One: Collective ethics and methods for growing new economic worlds

Introduction

This thesis is a timely and vital research contribution because of the methodological approach it employs. Questions about how humans and nonhumans survive well together are more important today than they have ever been. The thesis pioneers an experimental mode of collective ethical research practice for growing new economic worlds in the Anthropocene. It assembles new economic worlds through hybrid collective practice. The strength of this thesis is that it begins and ends with collective endeavours. To start I situate this project within the broader research agenda of the Community Economies Collective.

The Community Economies Collective (CEC) is an ongoing collaboration between academic and lay-activist researchers in Australia, Europe, Southeast Asia and North America. The Collective foregrounds economic diversity as an opening to a political project of constructing economies through ethical action (Gibson-Graham 2006). Opening the economy to diversity and to ethical debate provides space to explore post-capitalist growth trajectories (Community Economies Project 2009). My doctoral research is one such exploratory project and the methods I have employed reflect my own ethical commitment to CEC theory and practice.

My research is a collective endeavour that builds collectivity. In this chapter I demonstrate my own research practice innovations and the merits of adopting a collective method in the 21st Century. In the first half of the chapter I elaborate on the Community Economies Collective as

an on-going 'thinking project' and 'researching in-common' experiment. I draw on a recent example of a CEC research event to highlight key ideas. I lay out key ethical concerns for community economies that inform the discussion of the thesis. I provide the genealogy of ideas and context for my own collective subjectivity and ethical stance as a researcher re-thinking economy in 'real time' in the Philippines (Lee et al. 2008: 1112).

In the second half of the chapter I provide an overview of my doctoral project. I outline the post-development and place-based context, methods, case studies and fieldwork timeline. I describe the key networks I tapped into at the beginning of the project and how different knowledges intersected from the outset. I demonstrate the ways in which my project contributes to the contemporary geographical analysis of ethics and how it extends community economies theory and practice.

1.1 Community economies thinking and practice

Earlier this year academic and lay-researcher activists gathered in Los Angeles, the home of Hollywood blockbusters for research conversations around an exciting new manuscript called *Take Back the Economy: An Ethical Guide For Transforming Our Communities* (TBtE) (Gibson-Graham et al. 2013). Members of the Community Economies Collective organised the gathering as part of the Annual Meetings of the Association of American Geographers' Conference (AAG). It was a day long series of interactive sessions about the ethical economic concerns in the book. These concerns centre on how we can work together to create worlds that are socially and environmentally just (Gibson-Graham et al. 2013). Ethical concerns are about the nature of our interactions with, and responsibilities toward human and nonhuman others and the materials things we encounter (Gibson-Graham 2006; Popke 2009). The TBtE event organisers were open to what might emerge out of bringing people and practices together in new ways and committed

to fostering opportunities for meaningful connection. This ethical stance of openness motivated the way in which the event was run and how the sessions were put together.

Here is one practical example. Session organisers purchased a kettle and invited people to make their own free tea and coffee during the day (as opposed to purchasing beverages independently elsewhere). Some participants enjoyed the opportunity to make a decent cup of tea. So much better to think with! Twenty-five participants spent their lunch break in a public park eating pre-ordered sushi purchased from a local producer and sharing a public space with other locals. I have vivid memories from previous AAG conferences of joining a 'mob' of some 8000 plus participants hunting down lunch solutions amid the concrete sprawl of a large hotel complex with little personal communication. The TBtE day catering choices were made because the organisers sought to create an opportunity for meaningful connection. These choices reflect an understanding of the event as itself a space of possibility.

The way in which sessions were organised also reflects the ethical stance of the organisers. Lay-researcher activists from LA were specifically invited to talk about the economic experiments, social enterprises and community economy practices they are involved in. Other social scientists from around the world, mostly geographers, were also invited to be part of the research conversation. (For more on this conversation see a series of short essays by a selection of TBtE day participants, including activists, in the Journal of Social and Cultural Geography, Gibson-Graham et al. forthcoming 2014). They formed an academic-lay research collective and worked together to explore how the pragmatics of ethical action documented in the book match up with everyday lives and research practice amongst those gathered. The collective emphasis reflected a particular ethical stance. Organisers were aware and hopeful that these exchanges would create new connections and growth in community economy practice.

The TBtE collective in LA were eating and thinking together in ways that the book itself inspires. Their self provisioning and communal sharing practices align with ethical concerns in the book such as thinking about where our food comes from, what we spend our time and money on and how we make use of commons such as public parks. The ethical concerns in the book and the ethical concerns of session organisers in LA are a pragmatic outworking of theoretical ideas about a post-capitalist politics (Gibson-Graham 2006, Gibson-Graham et al. 2013). I will now move to laying out some of these key ideas, drawing on CEC scholarship and wider literature.

A thinking project

The Community Economies Collective grew out of J.K. Gibson-Graham's (JKGG) feminist critique of political economy. Like many key thinkers in economic geography JKGG was trained in Marxian thought and by her own admission schooled in 'thinking traditions that privilege critique, explanation and caution' (2006: 1). But her orientation differed to many of her contemporaries. While David Harvey and Neil Smith were developing theories about how capitalist space reproduces itself and Jamie Peck and others developing theories about how neoliberalism reproduces itself, JKGG was developing diverse economic theory and destabilising dominant understandings of economy as a singular capitalist system or space (2006: xxi). *The End of Capitalism* published in 1996 reflects this early research focus.

In the course of unsettling capitalist dominance JKGG became increasingly aware of the performative effects of thinking economy in a particular way. The work of Judith Butler (1993, 1997), Michel Callon (1998) and others on performativity was particularly helpful in this regard. At the same time JKGG began to fold herself into a more intentional group of thinkers and economic activists who were already performing economies outside of the capitalist and neoliberal frame. By 2000 a loosely formed collective of ex-students, current students and

activists began close dialogue with the voice of JKGG. This was a vital stepping stone that added value to the collective subjectivity of JKGG and began the CEC thinking project (Community Economies Collective 2001). It also motivated the performative project of *A Postcapitalist Politics* which JKGG published in 2006. This work not only reflected Gibson-Graham's desire to theorise the economy outside of capitalocentric thought but also gave rise to a politics of possibility. It challenged oppositional leftist politics that was seemingly set on rising up against capitalism but then became inevitably disillusioned in the process by the strong hold of that which it was seeking to oppose. In *A Postcapitalist Politics* JKGG performed an ontology of economic difference with no pretence of knowing the world or its constitution (as predominantly capitalist for example) ahead of time. She drew on ideas from Eve Sedgwick (1997, 2003), Bruno Latour (2004b) and others who cultivated thinking imbued with a nonjudging stance and different imaginings of being in the world, imaginings that necessitated exploration and experimentation.

Since 2006 the on-going thinking derived from *A Postcapitalist Politics* and the rise of the CEC as a visible research entity have aligned with an extraordinary set of global circumstances that include financial crises, increasing awareness of environmental and climate concerns and the wealth of community-based economy experiments (Dixon 2011). This alignment signals a growing interest not only in new ways of thinking economy, but in new ways of being economic citizens. In response the CEC has become increasingly interested in creating and fostering ethical community economies. While performing more-than-capitalist economies remains an important part of CEC work, the focus on how exactly post-capitalist community economies are constructed and enacted and the role that research can play in this is now at the fore. I turn now to outline some of the more specific ideas that inform community economies research. Ideas that I will explore below include community, ethics, ethical interdependence, needs, surplus, commons, human subjects and hybrid collectives. In the thesis I explore these ideas in relation

to food economies. I begin with a particular understanding of 'community' developed from the work of Jean-Luc Nancy.

Community

Community economies research uses Nancy's notion of community to describe collective efforts to live with human and nonhuman others as always evolving (Gibson-Graham 2006). For Nancy (2000) what constitutes our Being is precisely our 'being-in-common' and our being 'us among us' in relations with others. Beings reside and collide in relational spaces that are 'singular-plural' (Nancy 2000). This is because any Being is defined by its being with or being in relation to others. Being-with requires that we are separate or 'spaced' yet it equally implies sharing. For Nancy 'community' is experienced when we confront the paradox of this simultaneous 'spacing/sharing' (Miller 2013: 521; Nancy 1991). Nancy's understanding of being-in-common is that it is an on-going process that can never be fully realised in a positive sense. This means that the 'project' of being in-common is always a 'becoming'. It is always a work- in-progress. If it weren't, it wouldn't be community.

Ethics

Another key concern in community economies research is ethics. This is also a central concern in this thesis. Ethics is a vast field of research. Ideas about what it means for people and practices to be ethical as opposed to unethical are derived from many different streams of thought. Within the scope of this thesis I just focus on some of the key thinking and ideas that inform community economies research.

Classic ethical theory focuses on individual morality and on what is 'right to do' (Taylor 1989: 3 cited in Varela 1999:3). It follows the tradition of moral judgment traced back to Aristotle, Bentham and to some extent Kant. The work of Hannah Arendt, Jurgen Habermas and John

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Rawls for example draws on this tradition (Varela 1999: 3; Puig De La Bellacasa 2010: 153). In contrast, ethical analysis of what it is 'good to be' in mind and body has numerous other theoretical entry points including ideas from psychoanalysis, phenomenology, pragmatism and post-structuralism. These fields coalesce under the banner term 'continental philosophy' by early association with European-based theorists (Barnett 2012; Taylor 1989: 3 cited in Varela 1999: 3).

Within contemporary geographical analysis of ethics this continental thrust dominates and understanding the nature of our Being is a primary focus (Barnett 2012; Popke 2009, 2010). Interest in materialist, corporeal and performative ontologies of Being or 'non-representational' theories of ethical praxis, are at the fore (McCormack 2003; Thrift 2003a, 2003b; Dewsbury 2003, 2007; Popke 2009, 2010; also see Lorimer 2005, 2007; Whatmore 2006 for more on non-representational theory). Foucauldian ethics related to the care of the self and how individual subjectivities interact with and exceed moral regulation and state formation are also a focal point (Dean 1994; Lemke 2001; Collier and Lakoff 2005; Gibson-Graham 2006; Featherstone 2011). Foucault understood processes of political subjectification, governmentality and biopolitics operating in multiple heterogeneous locales including in families, schools, workplaces and citizen associations (Dean 1994: 156).

Foucauldian governmentality has arguably been misappropriated in neoliberal discourse (Lemke 2001; also see Hobson and Hill 2011). The autonomy of the individual self has been understood and critiqued in scholarship as a means through which states can be devolved of ethical responsibility for citizen care. In the community gardening and food arena, for example, this argument has been made most notably by Julie Guthman (Allen and Guthman 2006; Guthman 2008a, 2008b) and Mary-Beth Pudup (2008). Certainly the temptation for the ethical subject operating within a neoliberal world view is to withdraw from society and to opt for individual self-cultivation over shared responsibility (Lemke 2001; also see Bryant 2002). Within this frame,

the 'truly' ethical subject is the individual who makes no claims to be an object of responsibility to or for anyone else or indeed any 'thing' but themselves (Popke 2010: 19). Yet Jeff Popke notes that in contemporary geographical analysis of ethics our 'collective being together' is regarded as an ontological proposition (2010: 18). Being together or being-in-common is 'an originary or ontological sociality' (Nancy 1991: 28). In other words it is our predisposition to care for and take responsibility for human and nonhuman others. What I'm touching on here is a salient distinction for 21st century living and one that is central in community economies research on ethics. It is the question of whether economic and social interdependence is recognised and acted upon or whether it is obscured and denied (Gibson-Graham 2006: 84).

Foucauldian ethics, post-structural thought and ideas from psychoanalysis and other strands of continental philosophy inform the theorisation of the ethics for building community economies developed by J.K. Gibson-Graham (2006) in *A Postcapitalist Politics*. They also inform other CEC scholarship. For example, Stephen Healy, Key Byrne and Janelle Cornwall uses Lacanian psychoanalytic thought and poststructuralist Marxian theory to examine the ethical economic practices of worker cooperative subjects operating outside a capitalocentric or neoliberal view of the economy (Byrne and Healy 2006; Healy 2011; also see Cornwell 2012).

The Community Economies Collective is interested in cultivating specific ethical practices in the field of economy. The project of constructing community economies is on the one hand representational, normative and prescriptive. It asks — what are the ways of being in the world and the ethical concerns we wish to advocate for? On the other the community economies project recognises that our ethical being together is always an ontological 'proposition'. In the propositional mode we are always traversing an undecided ethical terrain and negotiating how we will encounter others; other economic worlds are always possible and in the process of being made and re-made through ethical actions (Gibson-Graham 2006, 2008).

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A community economy as a space of ethical interdependence

A community economy is theorised as an empty space constructed through ethical economic actions that recognise interdependence (Gibson-Graham 2006). Here are some examples of ethical considerations:

> When a meal is cooked for a household of kids, when a cooperative sets its wage levels, when a food seller adjusts her price for one seller and not another, when a farmer allows gleaners to access his fields, when a green firm agrees to use higher priced recycled paper, when a computer programmer takes public holidays off, when a non-for-profit enterprise commits to 'buying local' … (2006: 83).

In all these examples ethical considerations are also social considerations. Sociality and interdependency are implicit in the ethical actions that construct community economies. We can consider the example of a community garden to examine the sorts of ethical economic interdependencies that constitute a community economy (Gibson-Graham et al. 2013).

When gardeners establish a vegetable garden on a vacant lot within their community they decide together with other economic actors such as landowners and neighbourhood government representatives how they will share and maintain this newly formed commons. They decide what food to produce for individual and collective needs, what resources to use to meet these needs, whether a surplus can be generated in the garden and if so how that surplus should be appropriated, gifted and/or sold in the community, and they decide if and how funds from the sale of produce might be invested back into the garden so that the commons can be replenished and sustained. For example, through investing in ecological sanitation composting toilets on garden sites, community gardeners in the Philippines experiment with how treated human waste can be used to improve soil fertility. Also through purchasing composting bins, collecting and composting household kitchen waste and returning this nutrient mix back into the soil in their garden site, they are replenishing the commons.

As in a community garden, individuals and groups in a community economy readily acknowledge their place alongside others in building something collectively for positive change. The work that takes place in the construction of a community economy is the work of ethical negotiation and enactment around particular economic collective concerns such as food security and income generation. As in the garden these negotiations and enactments centre on surviving well together, encountering each other in ways that support collective wellbeing, consuming in sustainable ways, replenishing and building the commons and investing in the wealth of future generations as well as our own (Gibson-Graham et al. 2013).

In this thesis I focus on three specific ethical concerns for community economies: what is 'necessary' for our survival; how surplus is generated, marshalled and distributed and the ways in which we reclaim and enlarge commons. Key to building any community economy and any community food economy for that matter is ethical discernment and reevaluation in relation to these concerns.

Needs

In a community economy questions of 'need' or what is necessary for survival are answered in the first instance with a 'start where you are with what you have' orientation, much like the asset-based approach to community development (Kretzmann and McKnight 1993; Gibson-Graham 2006: 169-195). This means assessing development needs not in terms of the lack of resources, employment, education, health and so forth but rather in terms of how existing resources already at hand such as local labour practices, skills, 'waste' materials and networks can be built upon to maximise community economic well-being.

This is counter to the basic needs and capabilities approach that informs much of development discourse today. The 'capabilities approach' developed by economist Amartya Sen in the 1980s focuses on 'what a person is able to do or be' based on key contextual indicators such as health, education and income levels (Sen 2005: 153). The Human Development Index developed by Sen and Mahbub-ul-Haq in 1990 captures human capabilities in terms of these three indicators. It is still the main yardstick used by the United Nations today to measure economic development and growth needs in poorer regions (Sen 2005). This focus on health, education and income levels in contexts like the Philippines is positive in one sense. It expands economic measures out from national economic indicators such as Gross Domestic Product and aims to uncover regional development inequalities and to maximise opportunities for local skills, education and income. But one of the big challenges of these indicators is that they often translate into a focus on the lack of those things or what is missing in communities. This is often coupled with encouraging communities to put faith in external solutions such as capitalist economic growth and outmigration, to solve local 'problems' such as unemployment. As Gibson-Graham put it '[A]t the base of the development dream is faith in the incredible productive capacity of capitalist enterprise to generate wealth that can then "float all boats", supporting higher standards of living and increased levels of well-being' (2006: 178).

In community economies research the focus is on working together to address collective needs through a diversity of economic strategies that include non-capitalist community enterprise development, alternatively remunerated labour and neighbourhood exchange. More recently this focus has been framed as 'surviving well together' with both human *and* earth others to take more seriously the needs of nonhuman actors and environments alongside human needs (Gibson-Graham et al. 2013). Taking this approach means starting where we are and working with human communities, nonhuman communities and earth itself in places near to us and far away to address collective needs through collective ethical action. Each empirical case in this

thesis examines these ideas in the context of a communal food project that began with a start where you are assets-based focus.

Surplus

The missing piece from the 'capitalist development dream' is how exactly benefits might trickle down to communities beyond those who invest capital directly and are remunerated for their labour in wages (Gibson-Graham 2006: 179). Questions of how surplus is generated, distributed and redistributed across society are important because surplus (re)allocation is vital to building any community economy. Notions of surplus in community economies research and economic geography more broadly, hail from a Marxian class analysis. Within capitalist thought the proletariat class process is necessarily exploitative because economic expansion and surplus accumulation is derived through unpaid labour. That is, the production process involving living labour has to produce more value than that portion which is paid to workers for their effort (wages and salaries). Building on Marx, and Resnick and Wolff (1987), Gibson-Graham (1996, 2006) and other community economies researchers such as Stephen Healy (2011) focus on a myriad of co-existing ways of producing, appropriating and distributing surplus labour value and the different class processes involved in surplus redistribution — independent, feudal, slave, communal and capitalist.

In *A Postcapitalist Politics* the term 'social surplus' is employed to expand on Marxian labour analysis. We can think of social surplus as the broader manifestations of surplus labour value circulating in communities. Social surplus in a community garden might include 'surplus knowledge' about gardening techniques that is shared at a communal garden training day, 'surplus resources' such as temporary land use that is gifted by a land owner for a communal gardening venture and 'surplus produce' in a not-for-profit community food venture. In this example workers may be paid in kind or accept reduced wages in their effort to redistribute food

to malnourished children in schools. CEC researchers have increasingly been interested in this 'broader than Marxian' approach to surplus. Janelle Cornwell (2012) analyses worker cooperative spaces of surplus and shows how workers in a cooperative in the USA govern surplus themselves via democratic processes. She contrasts worker governance of surplus to the capitalist model wherein typically the capitalist or the employer makes the decisions about how surplus such as profits and dividends are distributed. Jenny Cameron et al. (2011) highlight various ways in which social surplus is created and circulated in a community garden network in Newcastle, Australia through exchanges of knowledge and ideas, food, labour, tools and bodies learning to be affected by encounters with each other and gardens. In this thesis I employ this more heuristic notion of surplus. Like Cornwell and Cameron my focus is on social surplus generated outside capitalist space. I focus on volunteer and alternatively remunerated labour practices and on communal production and redistribution of food, knowledge, land use, waste and skills. I also examine community-driven redistribution of international donor funding after a typhoon as a form of social surplus. I take up these ideas in more detail in Chapters Four, Five and Six. My focus is on how collective surplus redistribution efforts build community food economies in urban neighbourhoods in the Philippines.

Commons

Global interest in growing common ownership, management and use of resources is reflected in the recent academic output of *The Wealth of the Commons* (Bollier and Helfrich 2012). It is an edited collection of 73 essays that re-think global finance, investment and private property, commercial and subsistence resource practices and technological innovations that shape modern economies. In this book The Commons Strategy Group of researchers marshal people and activities around different types of commons: atmospheric, ecological, knowledge-based and financial, to name a few.

Similarly, in CEC research, commons are all the forms of property, knowledge, labour and other practices that are shared by a community (Gibson-Graham et al. 2013). Following Stephen Gudeman, CEC research recognises that a community economy is a space in which a commons is made and shared (Gudeman 2001: 27; Gibson-Graham 2006: 95). Gudeman argues community and commons are co-dependent and inextricably linked. '…Without a commons, there is no community, without a community, there is no commons' (2001: 27).

In allotment gardens in the Philippines the community that builds a commons and the commons that is the community includes the vacant land, the gifted land-use, the land owners, the urban poor gardeners, the vegetables, the soil, the microbes that work the soil, the human waste, the composting toilets and so on. In this example the efforts of human and nonhuman actors working together making and sharing a commons are growing an urban food gardening community economy. This example is documented in more detail in Chapter Four.

Another example of communities creating and sharing a commons and in the process creating and sharing an economy is Kevin St.Martin's work on fisheries in the Northeast of the United States. His work remapping community onto sites of capitalist fisheries relations produces a new knowledge commons. Understandings of the commons as being depleted and privatised are replaced with understandings of how communities inhabit commons. Alternative community mapping produces new economic representations and through these new economic representations spaces once enclosed in bioeconomic capitalist relations become open access in both thinking and practice (2006: 183).

Human subjects for community economies

An important focus of community economies research over the past decade has been the role of the human agent as the acting subject. The individual subject acts this way or that, sometimes

alone sometimes in groups, in countless ethico-political moments that construct community economies (Gibson-Graham 2006). Gibson-Graham draws on post-structural thought to position subjects for community economies as always in a state of becoming as opposed to fixed, pre-determined and finite in identity (Gibson-Graham 2006). In the Foucauldian sense 'constitutive cultural narratives and practices produce certain types of subjects' but there is no actual 'core' to the subject (Cameron and Gibson 2005: 317; also see Gibson-Graham 2006). And in the Lacanian version, the subject is understood as completely empty. It is brought into being at different times and in different ways through 'acts of identification that produce momentary fixities' that we then associate with a concrete subjectivity (Cameron and Gibson 2005: 317; also see Byrne and Healy 2006 and Healy 2010).

Research understandings of how subjects construct community economies have been heavily shaped by the various post-structuralist action research projects that Katherine Gibson, Julie Graham, Jenny Cameron, Kevin St. Martin and others in the Community Economies Collective have been involved in, in particular projects in the Latrobe Valley region of Victoria, Australia; in the Pioneer Valley, Massachusetts USA; in Jagna, Bohol and Linamon, Mindanao in the Philippines; and in other parts of the Northeast of the United States (Gibson-Graham 2006, 2008; St. Martin 2005, 2006, Cameron and Gibson 2005). These post-structuralist action research projects have explored how community economies are constructed by the ethical economic decision making of the subjects of community economies themselves.

To put this work in a broader context: geographers and other social scientists have for sometime been interested in participatory action research (PAR) methods as a way of doing more than simply describing the world (McTaggart 1994, 1997; Atweh et al. 1998; Reason and Bradbury 2001; Cahill 2007). PAR works with the assumption that research subjects have a deep seated pre-existing identity that is repressed or alienated by structures such as capitalism. Cameron and Gibson (2005) whose interest is in re-thinking action research, offer some useful reflections on

what PAR aims to do. They note that the PAR process — participatory and action-orientated research activities centred on those in need of transformation — is seen as a way of liberating marginalised and exploited subjects through creating tangible benefits for them. Reflection arising from shared personal stories, role playing, film and other action research activities, sets subjects on the road to emancipation from the structures that previously exploited them.

In the writings of Gibson-Graham (2006) and Cameron and Gibson (2005) post-structuralist thought is used to shape action research projects around re-thinking the economy. These authors and others interested in community economies research draw on post-structuralist insights to re-think identity and subjectivity, language and representation and the politics around how subjects are constituted. Cameron and Gibson note that while PAR is directed towards challenging the existing social structures and relationships so that oppression and exploitation might be overcome and the true essence of a subject 'realised', post-structural PAR understands subjects as always in a process of becoming and with a capacity to inhabit multiple positions, new subject positions are not necessarily known in advance or contained within a programmatic vision of how the world should be (2005: 319-320).

In Kevin St. Martin's action research on fisheries the focus is on revealing 'mixed subjectivities' (2005: 973). Rather than explicitly writing about resubjectification, St. Martin's work focuses on spatial aspects of fishing communities as a way to reimagine regional economies as diverse rather than singularly capitalist (2005: 974). St. Martin argues that his focus is on parallel respatialisations of 'first' and 'third' world practices in Northeast USA which align loosely to capitalist and artisanal noncapitalist interests respectively. For example, The Atlas Project that St. Martin and others undertook audited fishing territories to create 'new' spatial mappings that reflected capitalist and artisanal fishing practices as opposed to just the capitalist practices on previous maps. The new maps were then presented to fishermen with capitalist and noncapitalist

economic interests in order to generate discussion and new local knowledge around diverse fisheries practices. Ultimately the action research goal was to engender greater community participation in fisheries management that is heavily dominated by corporate industrial (capitalist) practices (St. Martin 2005). Clearly the role the human subject plays in creating and growing community economies is important but there are other actors to consider as well.

Hybrid collectives for community economies

Over the years community economies researchers have become increasingly interested in shifting focus away from the acting human subject toward the actancy of humans and all the materials things and nonhuman actors humans work with. Using fisheries as our example we can see that the fish, the oceans, the kinds of boats used, the maps and mapping exercises, fishermen, researchers and marine authorities are all part of a collective of things that constitute the fisheries St. Martin studies.

Recently community economies researchers have begun to explore what it means to work as part of 'hybrid collectives' — whereby we become part of a collective of human and nonhuman things in association (for example, Callon and Rabeharisoa 2003, 2008; Roelvink 2008, 2010, 2012; Gibson-Graham and Roelvink 2009; Cameron et al. 2011; Gibson-Graham 2011; Dombroski 2012, 2013; Cameron et al. 2014 forthcoming, Roelvink under review). This approach involves seeing our researcher selves as part of and working with a host of non-human and human actants that we cross paths with around a common concern which motivates action (Callon and Rabeharisoa 2003, 2008; Roelvink 2008; Gibson-Graham and Roelvink 2009); for example, concerns about increasing local community involvement in fisheries in the USA or increasing food security in urban centres in the Philippines.

The survival of the human species is inextricably linked to nonhuman others. It has always been this way. Donna Haraway (2008) provides us with a wonderful but simple example. She notes that human genomes are only found in about 10 per cent of the body's cells. The rest are filled with the genomes of bacteria, fungi and protists. Our growth and development into adults depends on the company of all these 'tiny messmates' that constitute nine tenths of 'us' (2008: 3). Using this example of hybridity common to all humans Haraway notes rather eloquently: 'To be one is always to become with many' (3). With this example in mind we cannot be fooled about our human exceptionalism on the earth. Indeed, if fungus ceased to exist the world would be radically transformed. If humans ceased to exist the planet would recover somewhat indifferently (Robbins and Moore 2013).

A current question of concern is — how do we do 'hybrid collective world making' (Gibson-Graham and Roelvink 2009; Hill 2012b)? We already understand from the work of Haraway and many other scholars that humans and non-humans co-constitute the world. Equally we understand that we must re-think human actancy. 'The question is not "whether" but "how"?' (Head and Gibson 2012: 702). The removal of humans and human actancy altogether is not a preferred solution (Head and Gibson 2012: 702)! Nor would it be an easy one. To extract ourselves from our own thinking and acting selves is quite impossible. What are the other options? From ecological humanities researchers we hear the simultaneous call to 're-situate the human in ecological terms' and to 're-situate the non-human in ethical terms' (Rose 2005: 295 citing Plumwood 2002: 8). Deborah Bird Rose's work on Indigenous knowledges and connections to country in Australia highlights the actancy of country and nature. '[F]ar from being an object to be acted upon' nature is a 'self-organising system that brings people and other living things into being, into action, into sentience itself' (2005: 303). In Chapter Six I take up these arguments in more detail drawing on the empirics of post-typhoon livelihood rebuilding and the work of Jane Jacobs (2000) on self-refueling systems. My particular interest in Chapter

Six is in how to theorise and empirically demonstrate collective ethical action taking place in a space outside the human subject.

Adopting hybrid collective methods is about renaming and redirecting the politics of our intervention. Rather than seeing ourselves as 'human fixers' of economic and environmental crises in the Anthropocene we become 'hybrid collective co-creators' alongside earth others, part of ever lengthening chains of things, people, resources and experimental ideas in association (Cameron et al. forthcoming 2014; Callon and Law 1995). My specific interest is in theorising and empirically demonstrating how hybrid collective methods foster 'collective subjects' and 'more-than subjects' as the co-creators of community economies (Hill 2012a, 2012b, Work in progress 2014).

In part the CEC shift toward a hybrid collective mode of research is reflective of the more-than-human turn in geographical research and a global interdisciplinary call to re-think who or what acts, decides, speaks and is able to survive well in the Anthropocene (Latour 2004a; Head and Gibson 2012, Gibson et al. Unpublished manuscript). But it is also because community economies research itself is a site of becoming in-common and has engendered a re-thinking of the centrality of the human subject and the individual subject.

To sum up thus far the community economies thinking project foregrounds ethical practices in the field of economy and ways of being and acting in the world alongside others that centre on addressing collective needs, marshalling surplus and growing and sustaining commons. Negotiations around needs, surplus and commons are some of the on-going ethico-political moments that construct community economies. In the Anthropocene, because human subjects for community economies have become acutely aware that we need to re-situate ourselves in ecological terms and that we need to re-situate the non-human in ethical terms, some community

economies research is moving toward hybrid collective methods and collective and more-than-human subjectivities. This is where this thesis project is situated. It explores post-humanist ethics, collective subjects and more-than-subjects for community economies. It does this by drawing on CEC ideas but also CEC researching-in-common methods.

An on-going researching-in-common experiment

The Community Economies Collective evolved organically out of the work practices of Julie Graham and Katherine Gibson working as the hybrid subject JKGG. At different times in their home contexts of Australia and the USA, JKGG informally gathered students and community researchers to work on different re-thinking projects under the banner of the Community Economies Collective. Sometimes the collective identity was just spoken about informally and at other times it was made more explicit and mobilised in specific projects (for an early example see Community Economies Collective 2001 and for a more recent endeavour see Community Economies Collective and Gibson 2009). Over the years people came and went. Some students finished their studies and moved on and new people took up community economies interests. It is still that way today. But the events of the past few years have prompted more intentional discussion around what it means to act and think as collective researcher subjects and as one intentional research community.

Julie Graham's death in 2010 was one such event. It was an enormous loss to many people who were close to her in academic circles including people in the Collective. But it was also a transformative moment in the life of the CEC. Julie's voice and presence took on a new form. As she began to work in more mysterious ways the Collective began to relate to her as a nonhuman presence. For example, I remember talking with Gerda Roelvink about the dreams we both had about Julie in the months after her death. To this day Julie's spirit continues to infuse guiding wisdom, editorial fastidiousness and other valuable qualities into Collective authorship and thinking, most notably in ongoing work with Katherine Gibson as the collective

subject JKGG. And many in the CEC have continued working on projects we began in Julie's lifetime. In our search for clarity we still sometimes cast our eyes back to the editing marks and jottings from her and we remember words of meaningful conversation.

Another shift for the Collective into the nonhuman realm has been the development of the community economies website (the most recent version of which www.communityeconomies.org went live in 2011). This is an ongoing 'project' that is designed to be updated and modified as projects unfold, ideas mature and new people become members of the CEC. It evolved out of an earlier version of a community economies website which identified subject matter, theoretical ideas and publications but did not have the scope for Collective members to upload content and manage the site themselves. The current version not only has a user friendly content management system but it identifies many of the 'people' and 'projects' around the world that constitute CEC research practice. While it is a work-in-progress and there are people and projects in the CEC that are not yet represented on the site, the current website reflects an effort on the part of the CEC to have a 'public face'. In the process of creating the website a working party oversaw the development of a membership protocol, to provide more transparency to the process of joining the CEC.

In addition to the emergence of a public face, the Collective has developed a more visible broader research community — the Community Economies Research Network (CERN). CERN 'nodes' exist around the world. Some meet formally to discuss ideas and work together. Others exchange ideas in less structured ways, such as reading each other's work and circulating readings. Materials also circulate via a global CERN mailing list. CERN encompasses a broad range of interests in re-thinking economy, ecology, regional development and subjectivity. It provides a space of dialogue between the CEC people and projects that are very specifically advancing theoretical work on community economies, and others interested in keeping up to

date with community economies concerns. CERN participated in the AAG session on *Take Back the Economy* that CEC members organised in LA. There is overlap and movement between CERN and CEC depending on the research commitments people wish to make at different points in time.

The continuing presence of Julie, the development of the public face of CEC and the emergence of a more visible CERN network are all indications of a shift away from the centrality of human actancy and the more conventional mode of 'lone wolf' research practice, to borrow from CERN member, Sarah Wright. It's a move towards collective actancy and hybrid forms. Nonhuman presence, digital media, email lists and dialogue with broader communities such as the LA gathering are pivotal in shaping the Collective as it is today.

All these changes highlight the paradox of spacing/sharing Nancy refers to. It's what I have come to think of as the necessary spaces in Collective togetherness. I'm not sure I can do justice to Jean-Luc Nancy's work in this thesis. I am truly at the edges of my own thinking when I read his work and I felt that when I attended a half day reading group discussion on his work run by Peter Banki who was a doctoral student with Nancy. Gibson-Graham's and more recently Ethan Miller's insights on Nancy have proved most valuable in helping my own thinking along. Ethan reflects: '… this paradoxical spacing/sharing, emerges only at its very limits — in our exposure to finitude, the death of ourselves and others, the fragile edges at which we both touch and disappear' (Miller 2013: 521; also see Nancy 1991). From Ethan's writing about community economies I can see that the CEC itself is a place where the continual work of 'unworking' our ideals and our quantifiables such as projects, membership, email lists and faces on a website is vital. 'Unworking' our Collective identity means acknowledging that nothing is ever fixed and that there is always room to move in how we constitute our researching in-common efforts. What we identify as an ethical practice as CEC researchers is the 'co-implicated processes of

continuously changing ourselves/changing our thinking/changing the world' (Gibson-Graham 2008: 618). We continue to ask — what are the ethical implications of our being-in-common within the CEC? Sometimes we say 'we don't know what it means to be part of a collective' (personal communication, Stephen Healy, 12 December 2012). My own reflection and my comment to Stephen: it is as though the process is leading us. What remains is the commitment to being and becoming in-common as a research community in the 21st century.

There are some very practical benefits to our CEC research practice. When some Collective members are asked to write a paper or to present at a conference but are unable to do so others typically step in offering their mouthpiece to a Collective voice. As elsewhere in research many hands make light work and this is certainly something that academics across the board increasingly recognise. In this sense the Collective is a collaborative research effort that is no different to a host of other clustered or collaborative research initiatives. Perhaps what is different is the explicit ethical commitments to be/think/act together that lie at the heart of CEC practice. Just as in a community economy, being and acting in-common is an on-going ethical project so to within the CEC. We realise that to take seriously the charter of growing community economies through ethical action as researchers and thinkers we have to put our money where our mouth is.

I now want to turn more specifically to my doctoral project and how I came to be doing community economies research in the Philippines. I will return to some of the key ideas I have outlined above at the end of the chapter when I examine the specific contributions of my project to geographical research.

1.2 Growing community food economies in the Philippines through hybrid collective methods

A regional post-development research initiative

The task I have set myself in this thesis project is to imagine and enact a regional economic post-development research agenda. I am responding to the calls of post-development theorists and practitioners in the majority world. The call from Boaventura de Sousa Santos: let us give credit to 'the diversity and multiplicity of social practices in opposition to the exclusive credibility of hegemonic practices' (2004: 240). The call from Arturo Escobar: 'modernity can no longer be treated as the Great Singularity', it 'should be treated as a true multiplicity, where trajectories are multiple and can lead to multiple states' (2004: 225). The call from Gibson-Graham: '[t]he challenge of post-development is not to give up on development, nor to see all development practice … as tainted, failed and retrograde. … The challenge is to imagine and practice development differently' (2005: 6). The call from Andrew McGregor: post-development's future 'will be determined by its ability to re-imagine agency and place and create new networks and spaces of opportunity for people and communities (2009: 1688).

Escobar's seminal work *Encountering Development* pioneers a post-development discourse that many scholars have taken up since the 1990s. Escobar (1995) traces the discursive creation of the 'third world' as both 'the needy object of international development intervention' and 'the excuse for expansion of a new world power's mode of global governmentality' (Gibson-Graham 2005: 4). One of the key contributions of Escobar's work is that he deconstructs notions such as 'third world' by showing how community and place-based movements experiment to produce an 'emergent counter-hegemonic globalisation' (Gibson-Graham 2005: 6). This is the essence of post-development. It is the acknowledgement and creation of varied economic, social and environmental development pathways and the foregrounding of emergent counter-hegemonic ways of being in the world (Gibson-Graham 2005; McGregor 2009). It discounts, among other

things, the monocultures of capitalist productivity and efficiency and linear time (Santos 2004; Gibson-Graham 2005). Even those who may claim to be mild skeptics acknowledge the strengths of a post-development research approach. Philip Kelly, for example, argues that Gibson-Graham provide a 'creativity and hopefulness that is often lacking in endless rounds of critique' (Kelly 2005: 39). Their action-orientated theoretical interventions, their reconstruction work 'in the wake of deconstruction', Kelly says, is productive because it 'brings together multiple axes of difference, injustice and inequality' (2005: 39).

Despite the promise of this discourse I am tapping in to, I realise that to imagine and enact regional post-development through the lenses of food and community economies in urban locales in the Philippines, within the parameters I have set myself, is no mean feat. First of all I am not an area studies expert nor have I carried out long-term participant observation or ethnographic fieldwork. As a fly-in-fly-out researcher who advocates for empowerment and capacity building methods I hear Kelly loud and clear: '[w]hen done badly, post-development can deliver even less than its predecessors (2005: 42). As a community economies scholar, like many of my colleagues I am acutely aware of the criticisms of a hopeful politics of economic possibility. For example, community-based social enterprises, well documented in the work of Gibson-Graham in the Philippines, are often seen as isolated attempts to re-think economic development or as initiatives that will be co-opted into capitalist business as usual, rather than as economic innovation with neighbourhood-wide or regional impact (Cameron and Gordon 2010; Cameron 2009; Community Economies Collective and Gibson 2009; Gibson-Graham and Cameron 2007; Gibson-Graham 2006).

Second, there are so many pressing issues on the political and social agenda in the Philippines. Even with the most hopeful stance I too find myself overwhelmed by what 'we' are up against. For example, in the context of agrarian reform in the Philippines questions are raised by post-

development scholars about the longevity of collective efforts and identities to resist more powerful development actors and regimes (for example, Diprose and McGregor 2009). Although the brief broad-brush snapshot of urban Philippines that follows is by no means the sum of its many parts, I am giving due respect to pressing national and global concerns. The Philippines is a country of the 'super rich and the abject poor': the richest ten per cent hold 40 per cent of the wealth while the poorest account for less than two per cent. Around 40 to 45 million people, that is half the total population, live on less than US two dollars a day and spend 60 per cent of their weekly income on food (Holmer 2009; Tyner 2009; Holmer and Drescher 2006). The Philippines is also one of the world's fastest urbanising countries. Estimates are that by 2020, 65 per cent of the population will live in urban centres. In one of my study sites, Cagayan de Oro City, population growth is almost twice the national average, and has been accompanied by rapid economic growth, with emphasis on increasing exports and foreign investment (Holmer and Drescher 2006; World Bank 2003). Rapid urban change has come at a high cost to the social fabric and environmental conditions. Slum and squatter settlements, traffic congestion, water and air pollution, sanitation problems and solid waste disposal are some of the many challenges faced. There is growing uncertainty over food security. And the poor living in urban centres are often vulnerable when natural disasters occur due to housing and geographical location (Zoleta-Nantes 2000).

The Philippines is subject to frequent extreme weather events. Typhoons annually affect the northern regions of the country often with devastating consequences (Zoleta-Nantes 2000). Increasingly there are freak weather events. In the course of my doctoral research communities I worked with were affected by floods (Cagayan de Oro January 2009), Typhoon Ondoy (Manila September 2009), El Niño induced drought (Northern Mindanao 2010), and Typhoon Sendong (Northern Mindano December 2011). In the latter case the typhoon devastated an area meteorologically deemed 'typhoon-free'. Given all these pressing issues, geographers like Kelly

argue that development by any name must pressure governments and institutions to play a more active role in addressing inequalities. Development aid must at the very least have a minimal redistributive component (Kelly 2005).

In the spirit of embracing post-development, here is what I have set out to do: a community economies project imagining and enacting new ethical food futures in the Philippines that takes pressing social and economic concerns seriously. The approach I have taken has been explicitly about intersecting and cross-pollinating ideas from diverse knowledge practices from urban and peri-urban food economy experiments across the Philippines. These diverse knowledge practices span local government innovation in Mindanao, NGO social enterprise innovation across the archipelago, CEC theorisation of diverse economies and economic ethics, CEC action research in select Philippine communities, university-based agroecology innovations in and around Cagayan de Oro and a plethora of stories and experiments where everyday ethical economic practices and dilemmas are at the fore.

Beyond the intersection of these diverse knowledge practices I also chose three exemplars of community food projects. Two emerged from a workshop I conducted. The third commenced during the course of my project (after typhoon Ondoy) and became apparent to me as a result of the workshop connections. I picked the three cases because they all have regional 'scalar ramifications'. They all demonstrate benefits derived from accumulating 'critical mass' across urban neighbourhoods and peri-urban regions through 'scaled-up' collective ethical action.

While my thinking is still preliminary in this thesis, I envisage that theorising collective ethical action will extend community economies thinking about post-capitalist and post-development regional growth trajectories. What has resulted from a fly-in-fly-out research project, heavily dependent on local networks, is the first ever multi-sited community economies endeavour of its

kind. It is a large and complicated network of networks, one collective of collectives that has produced a new knowledge commons about how to grow community food economies. In a nation still plagued by distrust and suspicion between NGO and local government sectors that hails from the Marcos era when many of the political left who are now NGO practitioners were in hiding pre-amnesty, my hope is that the spaces of conversation and the knowledge commons generated through this project instil confidence among lay and academic researchers that working together collectively really matters. One way forward for regional post-development economic growth is through adopting community economies collective methods.

Formative networks and experiences in Australia and abroad

Man is but a network of relationships and these alone matter to him.

Antoine de Saint-Exupery

I grew up in an academic family in Sydney, Australia. My father was a linguist. As a child I spent time living in Indonesia, Singapore and parts of Europe. I was immersed in the language and culture of Indonesia and The Netherlands in particular, but also of Australia's indigenous populations through my father's work and research practices in the Northern Territory. These experiences in my formative years contribute to the great fascination I have always had with Geography. From an early age Geography was intrinsically my way of seeing and being in the world.

I studied Human Geography as an undergraduate at Macquarie University, Sydney from 1989-1991. I was immersed in a language of industrialisation, globalisation and development representative of Human Geography taught in that era. The minority world or 'developed world' as it was termed then without remorse, was seeking new sites for cheap off-shore production. Newly industrialised countries like Taiwan, Malaysia and to some extent the Philippines, were

reaping the benefits. Countries that were underdeveloped and developing were positioned somewhere along a linear trajectory toward capitalist growth.

After graduating I completed a Diploma of Education at the University of Sydney and took up high school teaching. In this context I was engaged in all kinds of humanities teaching methods. I took students on trekking expeditions in Tasmania and on cultural exchange field work trips to Aboriginal communities in Western New South Wales. At the other end of the social sciences spectrum I organised commerce excursions to Coca Cola and McDonalds, taught small business planning and ran mock enterprises in classrooms. I assessed student understandings of economic practices as a Business Studies marker in the New South Wales education system Higher School Certificate exams.

For a variety of reasons I left teaching in 2002 and decided to pursue honours research in Economic Geography at The Australian National University (ANU) in Canberra as a stepping stone to a PhD. In my honours research I examined how different economic subjects and practices in the Southern Highlands region of New South Wales traverse a diverse economy. I undertook one of the first pieces of empirical research that tested the validity of the Diverse Economies Framework and I contributed to early community economies thinking about how post-capitalism manifests in place (Hill 2003).

Between 2003 and 2008 I was employed on an ANU research project in the Philippines, initially as a research assistant and then as a project coordinator. This project — Community Partnering for Local Economic Development — was introduced in the previous section of this chapter in the context of building community economies through post-structuralist action research. The local economic development aims and outputs of this project are already well documented elsewhere (Gibson-Graham 2005, 2006; Community Economies Collective and Gibson 2009;

Gibson et al. 2009; Cahill 2010; Gibson et al. 2010; Gibson with Hill 2010). This project was run by ANU academic and lay researchers in partnership with a Filipino NGO by the name of Unlad Kabayan Migrant Services Foundation Incorporated (hereafter referred to as Unlad). My role on the project gave me tremendous insight into project relational dynamics and the value of collaborative research.

All these experiences contributed to who I was on commencing my doctoral project. When I commenced in 2008 I already inhabited multiple researcher subject positions. I was a geographer, an educator, a post-structural thinker, a diverse economies researcher with an interest in post-capitalist growth trajectories and a member of the Community Economies Collective. By the time I began my doctorate I was also a mother of two young children and I was engaged in community economy activities in the home as well as in my local community. All these experiences and subjectivities have contributed in some way or another to shaping my methodological approach and doctoral research focus.

Joining existing networks in the Philippines

At the beginning of the doctoral project I tapped into three key existing networks in the Philippines. I was a part of the Community Economies Collective's community partnering project at ANU (first network) that had been working with the NGO, Unlad in the Philippines (second network) for five years prior to my PhD. Katherine Gibson who headed up this research project had also worked informally with Unlad and the Asian Migrant Centre in Hong Kong out of which Unlad sprang, since the late 1990s. Through involvement in the ANU project I became connected to Unlad's already well established social and community enterprise development network across the Philippines.

Unlad was established in 1996 to oversee the Migrant Savings for Alternative Investment (MSAI) program that emerged from connections with the Asian Migrant Centre. Initially the MSAI

program was implemented as a reintegration strategy for overseas migrant workers returning to the Philippines (Rolden 2007). Eventually it became an alternative economic development model through which community enterprises in the Philippines could be supported by overseas migrant workers interested in on-going social investment in their home communities (Rolden 2007).

The third network I tapped into was the Mindanao university-based agroecology and ecological sanitation project, the Peri-Urban Vegetable Project (PUVeP) which I discovered on the Internet. Like Unlad, PUVeP began in the late 1990s with an initial project charter that expanded with additional funding and vision. PUVeP became a research entity in its own right and established strong ties to urban agroecology projects across Southeast Asia and to scientists, social scientists and donor agencies in the European Union.

The CEC, Unlad and PUVeP networks came together a few months into my PhD when I went to the Philippines as part the documentary film crew that was making a DVD about social enterprise development that took place over the course of the ANU-Unlad Community Partnering project. As it happened our filming schedule took us within a stone's throw of PUVeP. Because I was scoping out my own PhD research at the time, I asked the film crew to detour so that I could see the PUVeP allotment gardens and meet with Dr Robert Holmer, a German agronomist based at Xavier University and the Director of PUVeP. It turned out to be a wonderful afternoon! Not only was it a welcome break from the tight filming schedule but an opportunity for my ANU and Unlad colleagues to intersect with PUVeP in very interesting ways. Robert Holmer got talking to Unlad's Director May-an Villalba about the allotment garden land access issues. Because of her own ongoing work with communities to negotiate access to land May-an was interested to hear about the PUVeP commoning model. This model is documented in Chapter Four of this thesis. Robert is talking to May-an in the front left of the photo in Figure 1.1. This photo was taken by film crew member Jojo Rom. In the photo we can see various

members of the ANU-Unlad film crew. Katherine Gibson is in the back centre and the ANU videographer Paul Maclay who filmed valuable rare footage of Saint Niño which I have made great use of since, is also in the back row on the right side. I am also in the photo next to Robert, along with other researchers we met on our visit, allotment gardeners featured in Chapter Four and PUVeP staff. Then there are more subtle actors in the photo. Donor organisations and Philippine-based governing bodies are listed on the banner behind us.

The ground on which we stand in the photo is a temporary gifted commons called Saint Niño allotment garden. When the photo was taken we had just finished our guided tour of various impressive vegetable plots and things that constitute the garden. We had seen the composting toilets, seedling nursery, a treadle pump used to transfer water from the ground storage to the beds and observed the surrounding urban densely populated landscape including some contested squatter settlements on the perimeters of the garden site. In Chapter Four I discuss Saint Niño and the PUVeP agroecology project in more detail.

Figure 1.1: The intersection of various research networks working in Mindanao
Source: Jojo Rom

In terms of my own project, two very useful things happened on the film making trip. I gained incredible insights into the project that Katherine Gibson, I and others had been involved in that centred on growing community economies through post-structuralist action research. Secondly I saw myself as a researcher subject across time. I came to understand that my capacity as a doctoral and early career researcher lay in my ability to traverse past experiences, present opportunities and future possibilities. I could both continue in the endeavours Katherine had begun in the Philippines as part of a kind of reproduction process, strengthened by experiences she had had and her long standing webs of connection such as her collaboration with Unlad. But I could equally expand community economies research in the Philippines because of my own interests, experiences and insights. I could widen the world by adding more 'articulations' through my own new collaborations such as with Robert Holmer (Latour 2004c). The film making trip was an immensely useful period of transition and overlap.

The visit to Saint Niño garden with the film crew reflected serendipitous connections at work over time. It was as though the visit to PUVeP was a 'chain of translation' and connectivity (Callon and Law 1995: 501; Cameron et al. forthcoming 2014). Jojo Rom for example at the time worked for Unlad and was part of the film crew. But he would later become a hybrid researcher working with me in my doctoral project. This was largely because he was already connected to PUVeP, Unlad and to community-based food practices I was interested in researching and we got along well together. While his connection to the things I was interested in researching such as PUVeP was unknown to me at the time, during the film trip I began to see the connections and to build on them. For example I began talking to Robert about running the workshop as part of my doctoral project and I invited Jojo, Unlad and Katherine to be a part of that event. Had I not gone on the film trip and met Unlad staff and Robert concurrently I would not have

been able to make these connections and to plan the Growing Food Economies workshop with Robert and Katherine. Katherine helped me run some of the workshop sessions. May-an helped me generate a list of workshop participants already involved in various community food economic experiments across the Philippines with support from Unlad. The workshop event is documented in detail in Chapter Three. On the film trip I came to see that the beginning and end of research endeavours and working relationships within them are fluid and that webs of connectedness or six degrees of separation in research practice can be a wonderful asset to drawn on.

Case studies and fieldwork timeline

My fieldwork focused on three working examplars of neighbourhood-based community food projects in urban and peri-urban localities in the Philippines. I co-theorised and collectively enacted these food projects as community economy experiments and what I have called in this thesis 'community food economies'. In each case collective ethical concerns are at the fore. The Peri-Urban Vegetable Project (PUVeP) in Cagayan de Oro City, Northern Mindanao improves food security and waste management practices and generates income for 100 allotment gardener families. The Opol Food Project (OFP) in the Municipality of Opol, Misamis Oriental, Northern Mindanao provides income and livelihood opportunities for over 150 communal gardeners and feeds malnourished children in school. The Banaba Social Enterprise Development Project in the barangay of Banaba in the Municipality of San Mateo, Rizal, metro Manila provides 1232 beneficiaries of post-disaster donor funding with income and new skills through the formation of social enterprise groups. The location of these projects is shown in Figure 1.2 and a more detailed map of Banaba is shown in Chapter Six.
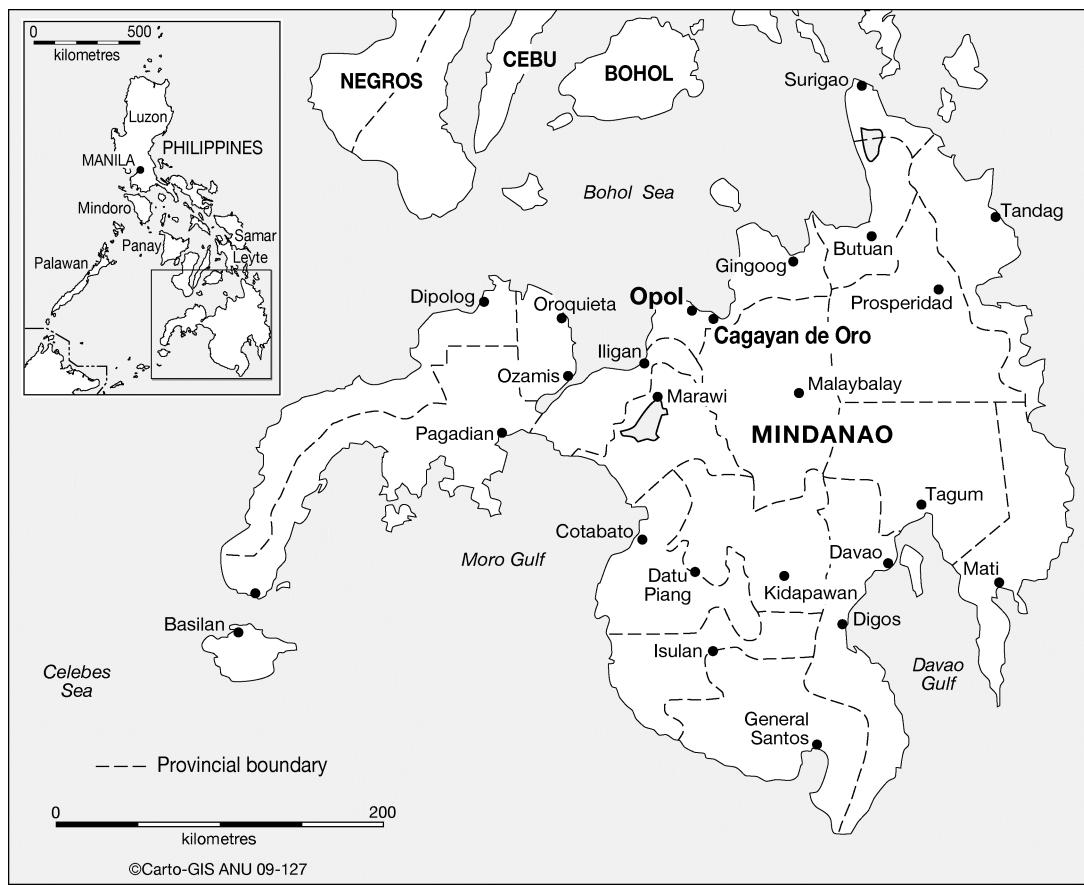
Figure 1.2: The Location of Cagayan de Oro and Opol

Source: CartoGIS ANU

There were four phases in my field work as shown on the timeline in Table 1.1. These were: 1) PhD scoping trip to Mindanao and elsewhere 2) A workshop on food economies and follow up visits and interviews in Mindanao 3) A visit to Manila post typhoon Ondoy and a follow up trip to Mindanao when PUVeP ended and the Opol local government changed hands and 4) 'Fieldwork in reverse' whereby my project funded Jojo Rom's visit to Australia as opposed to me visiting the Philippines. In each phase work was conducted in intensive blocks with the support of key research collaborators. In the two data collection phases I employed paid research assistants. I did this so that I could maximise my productivity in the field working in short efficient bursts. The Filipino research assistants or lay researchers on the project proved wonderful collaborators and they helped with many tasks. They transcribed interviews, translated

where necessary, collected and collated data from workshop sessions and focus groups, and arranged site visits and workshop logistics. The choice to work with lay-researchers in intensive fieldwork blocks was also made in light of the ongoing care needs of my children who were two and four years old when I began my doctorate. Given travel advisory warnings for Mindanao over the period of my project I made a decision to travel on my own for the short trips rather than to take a young family with me for a longer period.

Table 1.1: Fieldwork timeline

Year	Research activities and collaborations
2008	Two weeks
	Scoping trip for PhD
	First meeting with PUVeP and Saint Niño gardeners
	Documentary film making in Mindanao, Bohol and Manila
2009	Three weeks
	Growing Food Economies Workshop
	Focus groups with PUVeP allotment gardeners
	Visit to Opol Food Project
	Semi-structured interviews with PUVeP and Opol staff
	Participant observation visits to gardens, farms and food projects in Northern Mindanao
	Key collaborators
	Katherine Gibson/ANU Community Partnering Project
	Robert Holmer/PUVeP
	Erecson Solis (employed as a research assistant)
	Mark Brazil (employed as a research assistant)
	SEARSOLIN
	Edie Maape/Opol Food Project
	May-an Villalba/ Unlad Kabayan
2010	Three weeks
	Participant observation in Banaba, Manila after Typhoon Ondoy
	Semi-structured interviews with Banaba, PUVeP and Opol Food Project staff.
	Post-PUVeP scoping meetings and documentation
	Key collaborators
	Jojo Rom (employed as a research assistant)
	Ka-Noli Abinales/Banaba project
	Dixon Yasay/Former mayor of Opol
	Research and Social Outreach Office of Xavier University
	Angelito Montes/PUVeP
2011	Three weeks

Fieldwork in reverse: Jojo Rom came to Australia to work with me on Banaba project documentation
Joint paper presentation at ANU on the Banaba Social Enterprise Development Project
Joint production of a popular paper for *Asian Currents*
Joint presentation to Community Economies Research Network exploring Hill-Rom hybrid research practice

Key collaborators
Jojo Rom
Doracie Zoleta-Nantes at ANU, a researcher who specialises in natural hazards and works in the Philippines
CERN and CEC
Facebook

Growing new networks through hybrid collective methods

In my research I took a hybrid collective approach. I worked together with human and nonhuman actors and material things around shared food and economy concerns. In the fieldwork timeline I have named many human collaborators including Robert Holmer, Jojo Rom and Dixon Yasay. I have also named nonhuman entities and actors such as PUVeP, the Banaba project, gardens and Typhoon Ondoy. The nonhuman actors and material things are brought to the fore in detail in the hybrid collectives I assemble in the empirical case studies later in the thesis in Chapters Four, Five and Six.

During the project I brought together academic and lay-research approaches, science and social science concerns and NGO and local government lay-research development agendas. I also brought together human and human-nonhuman intelligences. I gathered and assembled different networks of people and things to create a new knowledge commons about how to grow neighbourhood-based ethical food economies and foster post-capitalist regional economic development trajectories in a majority world context. I did this through 1) tapping into existing networks 2) intersecting diverse knowledge practices in innovative ways and 3) creating new hybrid collective networks. Two networks have been particularly significant in helping to produce a new knowledge commons about ethical food economies. These are the 'Growing

Community Food Economies in the Philippines' network that came out of the workshop event I ran at the beginning of my doctoral project and the 'Hill-Rom hybrid' network that developed out of my partnering with Filipino lay researcher-activist, Jojo Rom. The workshop network is discussed in depth in Chapter Three. The Hill-Rom hybrid is discussed in more detail further on in this chapter and it informs the way some of the empirical ideas were put together particularly in Chapter Six.
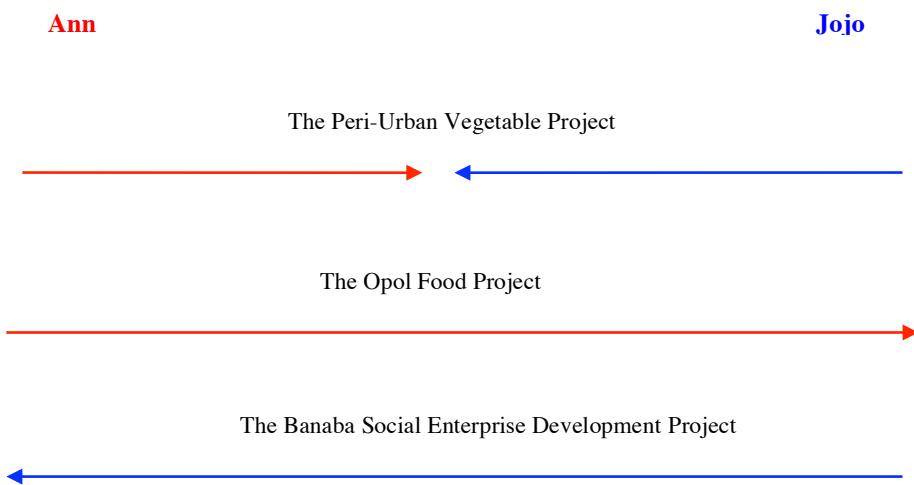
In some instances I used participant observation and conversational open-ended interviews. In these cases I followed the lead of key project organisers who became my collaborators. But at others times I took the lead on organising intentional research events such as a workshop, post-PUVeP scoping meetings and Jojo Rom's trip to Australia. For example, in the case of PUVeP, by 2010 Robert Holmer had taken up a new research position in Bangkok. The PUVeP project had ended and the staff and gardeners were looking for ways to continue their urban food growing practices. I set up meetings on behalf of Robert with PUVeP staff member Angelito Montes to help figure out avenues for continued practice and university support. In each project case I situated myself within hybrid collectives of academic and lay-researchers, scientists and social scientists, local government and NGO organisations and also alongside other nonhuman actants such as urban gardens, typhoons, waste materials and Facebook.

When Jojo Rom was in Australia Facebook conversations with people back home and Filipinos in Australia became a useful data set. Facebook itself became part of a hybrid collective that grew our combined 'Hill-Rom' research practice. These conversations generated much discussion between us about the choice some Filipinos make to work abroad as contract workers and the choice others make to stay in the Philippines to work on local economic development projects. The time in Australia gave Jojo immense encouragement to continue his work at home. He could see with fresh eyes the value in his own endeavours through his having the opportunity to

co-present with me at ANU and at the Community Economies Research Network meeting but especially through the feedback and subsequent work opportunities he got from Facebook conversations with friends and colleagues.

What emerged from my various interactions with Jojo over the course of my doctoral project was a mutual learning about how to think and act as a hybrid researcher or as a collective researcher subject. The different experiences and conversations we had enabled us to overlap in different ways. Initially when we met I had the role of being the on-site director for the film making. It was my job to keep everyone to task and schedule. Jojo was one of the people I was 'managing'. He took the role of a local 'fixer' and organiser in the crew and he looked to me for direction. But when I employed Jojo as a research assistant in 2010, that relationship began to shift. We developed a strong bond working together in lay-academic researcher collaboration. In part this was because different flows of knowledge and experience circulated between us in a fluid manner. But it was also because we shared and connected through our stories about our work and even about our home gardening and food practices. We cross-pollinated a lot of our ideas.

We used the diagram in Figure 1.3 to explain the flows of information and ideas between us to the CERN gathering in Sydney where we presented on hybrid collectives in research. We had come to PUVeP from different positions, Jojo from having studied agronomy with Robert at Xavier University where PUVeP was based and me from discovering it on the internet. Jojo introduced me to the Banaba project in Manila and to Ka-Noli Abinales. He took the lead in organising my research trip there. I introduced Jojo to the Opol Food Project and to local agriculturist Eddie Maape who Jojo then maintained connection with. We found ourselves building on each other's ideas in presentations and in our exchanges and eventually in 2011 we paired up to write and present together in Australia.

Ann   **Jojo**

The Peri-Urban Vegetable Project

The Opol Food Project

The Banaba Social Enterprise Development Project

Figure 1.3: Different flows of information in the Hill-Rom hybrid

My hybrid research outputs with Jojo in Australia were not the only way in which my doctoral project fostered collective research practice. Dixon Yasay the former mayor of Opol had also been part of Jojo's education. He was his teacher during junior high school. Jojo's involvement in my project enabled him to reconnect with Dixon, to learn about the Opol Food Project and to share with Dixon and others about the work he had been doing developing community-based social enterprises after a typhoon in Manila. Subsequently when Northern Mindanao was affected by a typhoon the Opol local government and Eddie Maape contacted Jojo for advice and help with post-typhoon livelihood rebuilding strategies.

The methods described above have enabled me to think about my contributions to contemporary geographical analysis of ethics and this is discussed in the final part of this chapter below.

A novel approach to ethics: the key contribution of this thesis project to geographical research

(1) Intersecting moments of ethical rupture with everyday ethical habits

In this thesis I empirically test ideas about how we acquire and practice 'ethical know-how' (Varela 1999). To my knowledge this kind of empirical analysis of ethical know-how at a neighbourhood scale has not been done before and certainly not in the context of Philippines-based community food economies.

The first idea I examine is Francisco Varela's (1999) claim that the most pervasive mode of being ethical is in our human coping with what is immediately confronting us as we go about the practical tasks of our every day (1999: 5). In Chapter Four I examine the everyday habits of allotment gardeners, trained through the Peri-Urban Vegetable Project, growing and selling vegetables for income. I reveal various embodied ethical actions in their garden practice. In Chapter Five I examine the everyday habits of communal gardeners who are part of a school feeding program across a local government area. Their ethical habits include growing food to feed malnourished children in their neighbourhood.

A second idea from Varela I draw on is that when an 'event' interrupts everyday habit, even if momentarily, we become like beginners again at living and coping, no longer practiced at responding to our surroundings. Varela refers to this break in our immediate coping as a temporal 'hinge' (1999: 17-18) A hinge is a natural anatomical joint at which motion occurs (Macquarie University 2003). Taking the example of an extreme weather event as a hinge, motion occurs in this case physically through the displacement of people from their homes, land and livelihoods and sometimes the motion of water itself carries people and materials down flooding rivers. Motion also occurs mentally and emotionally. The body-subject is poised in the hinge because they are between a world they were familiar with and one that requires new work, transformation or rebuilding of livelihoods. Following Varela I argue that understanding the nature of a hinge in human functioning is important because it has implications for ethical

practice. It is in a hinge that humans are most open to learning new ethical habits. It is in these moments of cognitive 'breakdown', when we are not practiced 'experts' of our day-to-day worlds that we deliberate and analyse (1999: 18). Immanuel Kant's practical philosophy of ethics provides some further insight into hinges or events that interrupt our everyday practice.

Kant recognised both the value of normative representational ethics around what is 'right to do' but also the limits of moralistic thinking for understanding ethical action. Kant broke with moral tradition through rejecting the notion that ethics is concerned with the 'distribution of the good' in society and by discovering the ethical dimension of 'desire' and in his later work 'drive' (Zupanic 2000: 3-4). This isn't to say he wasn't concerned about social redistribution, rather, he believed the making of new socio-ethical worlds occurred in a particular way. Kant believed that at the heart of all ethics is 'the encounter' which in itself is not ethical (Zupanic 2000: 235). Badiou refers to this as 'the event' and Lacan as 'the real' (Zupanic 2000: 235). The ethical encounter is something that happens to us. It can surprise us and throw us off course. It is a moment of rupture. Kant, Badiou and Lacan align with Varela here. A 'hinge' in our situatedness is a break in our world whereby we are no longer at ease in our surroundings. Equally it is a moment of ethical rupture whereby we become psychologically the subject of new thought and action. One transformative moment can strike us like a moment of 'terror' (Zupanic 2000: 235). But out of that moment can come immense learning that inspires new ethical habitual practice.

In this thesis I examine specific hinges or events as moments of collective ethical rupture. Drawing on these ideas I examine the ethical action that occurs where community food economies have been affected by very tangible events such as the ending of a pivotal research endeavour (Chapter Four), a change of government (Chapter Five) and a typhoon (Chapter Six). In each case I consider the role research plays in helping neighbourhoods develop new habitual ethical economic actions.

(2) The role of naming, 'truth telling' and research in cultivating ethics for the Anthropocene

One of the things I experiment with is how researchers (academic and lay) play the part of a 'namer'. A namer in Carol Pearson's *The Hero Within* is described quite simply as someone or some being that helps people and things know who they are (Pearson 1989: 125). In Lacanian ethics what enables ethical behaviour in individuals (the 'analysand' or patient in psychoanalysis) is their ability to nominate desire and traverse fantasies in the speech act. In other words the subject becomes through their articulation. The analyst in this case acts as a namer or a catalyst by asking the becoming subject 'Have you acted in conformity with the desire that is within you'? Another interpretation of this question is 'Have you spoken well?' (Robbins and Moore 2013) For Foucault speaking well is the ethical imperative of truth telling for the common good, even at personal risk (Simpson 2012). Foucault's idea is similar to Lacan's. Truth telling or parrhesia, like Lacan's nomination of desire, serves to *enact* a truth for the becoming subject (Foucault 2001). Parrhesia performs and externalises the speaker's truth claim and this makes it more 'real' in the Lacanian sense (Simpson 2012: 101; Zupanic 2000). Varela adds a very useful reflection to this discussion from his understanding of cognitive sciences. He argues that truth claims vary primarily because they are perceiver-dependent (1999: 13). Perception enables 'the truthful reconstruction of a portion of the physical world through a registering of existing environmental information' (13). For Varela understanding the role of perception in what counts as ethical is fundamental. This is because what counts as relevant and ethical is inseparable from the sensorimotor and cognitive structure of the perceiver (13).

What does this eclectic mix of theoretical understandings bring to bear on understandings of ethics as everyday habits and encounters that rupture? I argue that the encounter in Kantian ethics — the nomination of desire for Lacan, the moment of parrhesia for Foucault, the moment of perceiver-dependent reconstruction for Varela, speaking well as Robbins and Moore put it —

is 'real' precisely because it is the necessary precursor to the formation of new ethical habits in the everyday. I argue that research is about creating opportunities for truth telling whereby the real or the truth of the encounter itself is exposed. Following Latour (2004b) and Robbins and Moore (2013) I argue that speaking well in academia is not about safe guarding and rehearsing particular matters of fact that are meaningful to me, but rather about creating openings for collectives to speak well around matters of concern.

One way to frame matters of concerns in the Anthropocene is using Félix Guattari's (2000) articulation of three ecologies of care: care of the self (body-subject), the collective (human and nonhuman others) and the earth. Research plays a key role in naming and supporting collectives in their efforts to negotiate these sometimes conflicting ecologies of care. Examining the overflows and intersections between these three ecologies is part of theorising economic ethics for the Anthropocene. In Chapters Four, Five and Six I examine negotiations between these different ecologies of care in real time and place. I also show how research endeavours can play a pivotal role in helping to generate new ethical habits in hinges where people are seeking to learn new collective and 'earth friendly' ways of being in the world.

An example of the role research can play in helping generate new ethical thinking habits is found in Paul Robbins and Sarah Moore's (2013) paper on 'ecological anxiety disorder' in which they argue that human subjects are increasingly paralysed by tensions around how to act ethically in the Anthropocene. On the one hand, human sensibility of our own failure to provide proper care of the ecologies of the self, the collective and the earth is acute. On the other, the political imperative to intervene in 'an earth transformation run amok' typically involves having some faith in normative, prescriptive scientific solutions (Robbins and Moore 2013; for more on the three ecologies of care see Guattari 2000). Faced with this dilemma the ethical subject is inclined toward anxiety that produces inaction for fear of failure on either count.

What therapy is needed to help overcome 'ecological anxiety' — discomfort or paralysis from not-knowing how to think and act in the Anthropocene? What role might research play in this therapeutic exercise? One option is that we rethink our anthropogenic subjectivities and our relationship with desire in the Lacanian sense through developing a new mode of ethical thinking practice. Robbins and Moore call for a mode of practice whereby scientific communities more readily embrace experimental and novel approaches. Just as Nancy advocates the work of 'unworking' in shaping community, Robbins and Moore advocate unworking how knowledge is acquired and guarded in scientific communities. They suggest that researchers name the politics of their intervention upfront and admit more readily to the struggle that follows from 'embracing novelty' (2013: 16). Admitting to the struggle may see us adopting a new language. For example we may embrace the answer used in response to almost every permaculture question 'it depends' and learn to use it with less anxiety (Puig De La Bellacasa 2010: 162). We may acknowledge from Foucault truth produced and sustained in power relations such that truth telling to some extent is about 'making conflicts more visible' (Simpson 2012: 103 citing Foucault 1988: 155-156).

Clive Barnett's (2012) critique of geography and ethics also sheds some light on the role research can play in generating new ethical thinking habits. Barnett makes conflict more visible when he recounts a heated debate between John McDowell and Hubert Dreyfus about mind over body or body over mind in ethics. According to Barnett, Dreyfus elevates 'embodied action as unminded' and accuses McDowell of holding to the 'myth of the mental' (2012: 383). Barnett explains that their debate gets confused and makes the point that contemporary geographical approaches to ethics are not as nonrepresentational and as continental as they claim to be. Does this observation matter? Perhaps it challenges us to think about the usefulness of arguing one take on ethics is superior to another? Are we seeking to participate in intellectual one-upmanship to

position mind over body, embodied practice over theoretical frame, nonrepresentational over representational ethics and visa-versa?

Instead we could choose to examine the complexity of body-subject ethical actancy. We could examine ethical know-how in which both a knowing subject and a body intertwined with human and nonhuman others are implicated. This is the approach I take in this thesis. I examine the ethical habits of body-subjects in the context of a quote from Seamus Carey that draws on Merleau-Ponty:

> …the body is a living centre of intentionality upon which rational reflection depends. The body subject cannot be understood solely from an idealistic or materialistic perspective because the body is simultaneously presence *and* absence, incarnation *and* transcendence, being and consciousness (Carey 2000: 24).

In keeping with the call of Robbins and Moore I employ an experimental method to gather new knowledge about growing community food economies in the Philippines. I examine experimental modes of knowledge generation in relation to food scholarship more broadly in Chapter Two and more specifically in Chapter Three in the context of the Growing Community Food Economies Workshop in Mindanao.

(3) Fostering collective ethics through collective methods

How do we adopt collective experimental research methods of the kind Robbins and Moore allude to? Answering this question requires some understanding of collective ethics. For me as for others interested in collective ethics, questions around how exactly Beings can and do act in-common with a host of others, are at the fore. But our interest is less in 'diagnosing' and 'prescribing' ethical solutions and more about creating opportunities for 'affective experiences' (Popke 2010: 24). In examining collective ethics the commitment to creating opportunities for affective experiences is also a commitment to being open — open to what is made possible

when we take seriously the fidelity and integrity of the encounter or event. McCormack puts this so eloquently:

> If one begins attending to and through affect, one also shifts the burden of the ethical away from the effort to do justice to individual subjects, and towards a commitment to develop a fidelity to the event as that through which new spaces of thinking and moving may come into being (2003: 502).

In this thesis I create and extend 'collective spaces of thinking'. For example, in Chapter Three I show how a new knowledge commons about growing community food economies in urban areas of the Philippines is created through the workshop event as an opening and an intersection of different knowledge practices. I also create and extend collective spaces of moving and acting. For example in the empirical cases in Chapter Four, Five and Six I show how hybrid collectives meet communal needs, generate surplus and build commons. I argue that adopting a hybrid collective methodological approach is one way to create opportunities for affective ethical experiences (Popke 2010: 24). Bringing different actors, practices and things together in particular events does exactly that — create opportunities for affective ethical action.

(4) Theorising ethical assemblages

In a recent online interview with Jane M. Jacobs and *Society and Space Environment and Planning D* about *Take Back the Economy*, Katherine Gibson articulated collective actancy in a lovely way. 'Yes we have to start where we are with ourselves and our relationships but the only way we will ever be able to act is in concert and in relation with others' (Society and Space 2013). If we think of collective ethical action as a concert performance we can picture how strikingly different ethical 'instruments', 'sounds' and 'voices' merge. They come together in a way that articulates a whole that is nothing without the parts but equally only something when the parts come together in a particular way.

From Latour I deduce that an economic actor is what is 'made to act' by many 'others' in our ongoing community economy concert performances (Latour 2007: 46; Hill 2012a). An 'actor in the hyphenated expression actor-network is not the source of an action but the moving target of a vast array of entities swarming toward it' (46) and action 'is not done under the full control of consciousness [or ethical decisions]; action should rather be felt as a node, a knot and a conglomerate of many surprising sets of agencies' (44). This signals to me an opening for understanding ethical action outside the individual subject and outside the human subject. It is an opening for seeing the concert, the combined parts as the source of ethical action rather than the individual parts. I build on this thinking in Chapters Four, Five and Six using a key idea from Varela and that is that ethical know-how is the first hand acquaintance with the virtuality of self (1999: 63).

This idea of the virtuality of self is very intriguing. For me it aligns very much with the philosophical thinking behind Bruno Latour's imagining of 'the single collective' whereby the traditions of science/nature/objects and society/politics/subjects are combining in new and exciting ways, perhaps in a concert of collective ethical action (Latour 2004a). Latour's work in *Politics of Nature* and elsewhere is of interest to many community economies researchers because it inspires a progressive re-thinking of actancy in a climate and resource changed world. But I think it is reasonable to assess that Latour's project is not an empirical one. One of the current questions in community economies research is how to empirically ground Latourian thinking, for example, through examining human *and* nonhuman ethical economic actors in a livelihood rebuilding project post a typhoon. This doctoral project is an endeavour in that regard.

Among my CEC colleagues there has been some reluctance to name 'hybrid collective subjects' in their analysis of practices of 'interbeing' and humans 'learning to be affected' (Gibson-Graham and Roelvink 2009; Latour 2004c; Community Economies Collective, personal

communication, 28 February 2011; Community Economies Collective, personal communication, 3 November 2011). Thinking about ethical assemblages outside of the human subject and how humans become more-than-subjects in a Latourian sense has not been a primary focus of CEC work to date. My thesis project has put these issues on the CEC agenda and is furthering CEC research in this regard. In the time I have been working on my project CEC colleagues have also begun to theorise more-than-human subjectivities (for example, Gibson-Graham 2011; Roelvink and Zolkos 2011; Roelvink 2012).

A challenging aspect to this thinking is that Latour and other Actor Network theorists specifically denounce the subject-object divide at least linguistically, opting instead to talk about the human-nonhuman assemblage. And I think this in part explains the reluctance of post-humanist thinkers to maintain a place for the subject. But despite first impressions Latour (2004a) himself assures readers in *Politics of Nature* that in the end subjects and objects and things material and immaterial will still be recognisable and nameable. What is important by Latour's account is that subjects re-emerge as ethical actors after we have first unsettled the categories that have so informed 'human exceptionalism' and a matter of fact mode of research and existence committed to guarding knowledge in ivory towers (Latour 2004a; Robbins and Moore 2013). These arguments from Latour are taken up further in Chapter Two.

One of the key contributions of this thesis is the way that it takes up these ideas from Latour and combines them with thinking about practices of interbeing and intersubjectivity in specific empirical contexts. It considers how we might develop a new understanding of our human selves as part of human-nonhuman ethical assemblages and as 'more-than-subjects'. It examines ethical assemblages as spaces of collective togetherness and it provides concrete working examples of collective ethical action where the tensions around what it means to be 'singular-plural' with human and nonhuman others are evident (Nancy 2000). For example in examining

how materials, weather events and human action come together in an ethical assemblage in post-typhoon Manila I show how typhoons 'act' both to dislodge livelihoods and to help create new ones. This thinking work is detailed in Chapter Six but it is a theme woven through the thesis. In Chapter Two human and nonhuman actancy are merged as a methodological strategy for food scholarship and highlighted using research examples.

(5) Key research questions

Gathering these ideas together this thesis asks some crucial questions about ethical know-how. Questions about ethical economic action include:

How do body-subjects act ethically both in rupture moments and the everyday?

What are collective ethical actions and why are they important?

How do collective ethical actions build community economies and community food economies?

Can collective ethical action that occurs in neighbourhoods be taken seriously as a possible post-capitalist regional economic growth trajectory?

Questions about subjects include:

What different forms might a collective subject take? How does 'it' act?

How can we conceive of a space of ethical decision outside of the human subject?

How might we theorise the more-than-subject and the ethical assemblage?

Conclusion

My research contributes to community economies engagement with wider scholarly debate in a significant way. The strength and innovation of my project is that it extends theoretical understandings of collective ethics precisely because of the collective methodological approach it employs. My methods allow me to theorise collective subjects, collective ethical action and post-capitalist regional economic development trajectories in a way that has not been done before.

In Chapters Four, Five and Six I demonstrate my contribution to community economies research and wider debate with detailed empirical analysis. This chapter has outlined the genealogy of ideas I draw on. I have described the project of constructing community economies and provided a brief overview of several key ideas in community economies research such as community, ethics, community economy, necessity, surplus and commons. I have also laid out key CEC research practices and methods. I have described the on-going evolving nature of the Community Economies Collective and the CERN network as a group of academic and lay researcher-activists interested in enacting post-capitalist economies together. I have discussed the long standing focus on post-structuralist action research within the Collective and the more recent moves toward researching through hybrid collective methods. I have positioned myself as a researcher committed to being and becoming in-common within the Collective's CEC and CERN identities. As well I have introduced my doctoral project and positioned myself as a researcher employing hybrid collective methods to grow community food economies in the Philippines.

My methodological starting premise is that developing economic ethics for the Anthropocene involves collective negotiating around care of our body-subject selves, care of human and nonhuman collective others and care of the earth. This being the case, a pertinent question for our time is how do we respect and intersect these three ecologies of care in the economies we share? For hybrid collective action researchers this question begs another: what kinds of methods do we employ to further thinking practice and hybrid collective world making in this regard? I have put forward one collective methodological approach in this chapter and I have outlined the research project I am going to discuss in the rest of the thesis that uses this approach.

I have also situated myself as a collective researcher subject re-thinking food economies and ethical economic action in the context of the Philippines where collective efforts to address community food concerns have yielded positive results for local economic development. The work of the next chapter is to focus in on food and economy and to discuss how some of the theoretical ideas and research practices I have identified above contribute to a new mode of critical inquiry within 'community food' and 'alternative food networks' scholarship. Chapter Two continues to focus on the bigger picture of theoretical ideas and methodological approaches. It proposes a new way forward for food scholarship by putting ideas and methods together in a new way.

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