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THE PARADOXES AND CHALLENGES OF ANTHROPOGENIC CLIMATE CHANGE

OS PARADOXOS E DESAFIOS DAS MUDANÇAS CLIMÁTICAS ANTROPOGÊNICAS

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The current climate crisis presents a series of unprecedented challenges on a global scale. Despite the implementation of measures aimed at reducing emissions and mitigating the impacts of climate change, the efficacy of these measures is questionable, particularly in the context of highly vulnerable populations with constrained resource bases and limited capacity to cope with the prevailing circumstances. This situation serves to illustrate the injustices inherent in the current approach to climate change and calls for the development of broader conceptual frameworks to address these shortcomings.

In the political field, the climate emergency has established a new rearrangement of the role of national states, in which new spaces for debate are being established for governmental and intersectoral

responses. In this context, climate transition initiatives are often anchored in projects capitalized by economic and political actors, which in the global South are presented within the same developmentalist logic, thus triggering social conflicts and environmental disasters that affect the multiple territories of social actors. Anthropologist Thomas Hylland Eriksen (2023)⁴ explains that political action to mitigate or halt climate change is slow and often inefficient.

In order to construct alternative or complementary models that will enable us to achieve the goals set out in the Paris Agreement and facilitate a just transition to a sustainable future, it is essential that we consider the following: Firstly, it is essential to recognize and value the ontological and epistemic contributions of other cultures. Secondly, a local and

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⁴ ERIKSEN, Thomas Hylland. (2021) 2023. “Climate change”. In The Open Encyclopedia of Anthropology, edited by Felix Stein. Facsimile of the first edition in The Cambridge Encyclopedia of Anthropology. Disponível em: <http://doi.org/10.29164/21climatechange>

contextual approach must be considered, whereby it is acknowledged that climate change affects regions and ecosystems in unique ways. It would be remiss to limit our approach to a global one; rather, we should explore the local and the specific, considering the interactions between climate, geography, culture and society. Furthermore, we must consider temporality and cultural diversity, which implies including historical and geological processes, as well as considering the temporal vision of each culture. Inequalities in the distribution of climate impacts must also be addressed. It is imperative that policies consider how they affect the most vulnerable populations and seek solutions that do not perpetuate injustice. Furthermore, it is crucial to recognize the intersections between climate change and other issues, such as gender, social class, and ethnicity. These intersections influence people's vulnerability and adaptive capacity.

This dossier brings together eight articles by authors from Brazil, Colombia, Venezuela, Mozambique and Germany that focus on the consequences and entanglements of climate change in different regions of South America and southern Africa. Some of these present results of ethnographic research carried out as part of the sub-project of the interdisciplinary research network "Nisansa - Social Impacts of Climate Change and Sustainability Innovation in Southern Africa and Northern South America", funded by the German Federal Ministry of Education and Research.

Ernst HALBMAYER argues for a pluralisation of climate change ontologies by strengthening the conceptual and spatial margins of dominant climate change conceptions and practices. He calls for developing existing human and cultural

contributions securing low-emission practices and recognizing and promoting often overlooked adaptation strategies based on biocultural diversity and low-emission ways of life. Alexander RODRÍGUEZ CONTERAS and Karen CALDERÓN analyze the consequences of the energy transition and wind energy projects in Guajira, Colombia, and among the Wayuu indigenous people. They argue that these "new" energy systems are likely to reproduce the inequalities and marginalization dynamics of the "old" extractive projects and pose very real, in some cases existential, threats to vulnerable groups. The "just energy transition" needs to be critically examined in terms of the power relations between stakeholders and the fundamentally different visions of the problems involved. Michaela MEURER, Alexander RODRÍGUEZ CONTRERAS, Jemusse NTUNDUATHA, Ana SALAS and Eliana TELES highlight the little-noticed everyday climate change adaptation practices of local initiatives in Brazil, Colombia and Mozambique. They argue that these represent locally incorporated strategies, adapted to local logics, developed historically and therefore tried and tested. Local resilience strategies are understood as holistic responses that address the multiplicity of intertwined obstacles and go beyond limited notions of climate change, offering great opportunities for the formation of alternative and long-term pathways to a better future.

Eliana TELES; Rosa Elizabeth ACEVEDO MARÍN, Ariete PASTANA LEÃO, Aelton DIAS COSTA and Maria da Graça MOIA VILHENA examine the impact of development policies and practices in the Amazon River Delta and the consequences of projects that exacerbate

climate change and its effects on traditional peoples and communities. Based on ethnographic research, they identify coping strategies and local epistemological practices, which are carried out in the face of the operational logic of the state and development policies that tend to ignore local responses and visions for development. Esquisa Omaña-GUEVARA argues that, despite its bad reputation, ancestral family farming of *conucos*, an itinerant cultivation strategy practiced in Venezuela, represents a strategy of resilience and adaptation. This includes the multidimensional care and protection of agrobiodiversity, which becomes a form of food production and a strategy for the reproduction of life. Based on biomimetic logics and supported by community networks of collective labor exchange, solidarity and interdependence, women play a fundamental role in the production and reproduction of the commons.

Zharic HERNÁNDEZ shows how perceptions of land defense have changed for the Zenú women of the San Andrés de Sotavento resguardo in Colombia. It has mutated from the possession of ancestral territories to the fight against extractivism and the consequences of the climate crisis. Through narratives of individual experiences and group projects, the imaginaries of the territory and the conflicts surrounding it

become visible, as well as the economy of care and the women's communal resistance strategies.

Lene da Silva ANDRADE investigates atmospheric phenomena beyond a purely physical understanding. She focuses on the human dimension in the perception and understanding of these phenomena, engaging with the knowledge and perceptions of the quilombolas of Gurupá-Mirim. Their knowledge of seasonal changes and climate variability is linked to the (changing) El Niño-Southern Oscillation (ENOS). It is argued that ocean-atmospheric oscillations are linked to the humanities of Amazonian quilombolas, who mitigate their effects in ways that are on the margins of science and marginalized by science and the state.

Raimundo Erundino Santos DINIZ and Silvana da Silva Barbosa DINIZ argue that the quilombolas' motivations, effects and alternatives for mitigating the climate crisis are rooted in commons systems based on ancestry and biocultural memory, implicit in sharing strategies, collective and individual strategies for use, access and self-management of the territory. This implies practices that pollinate green spaces, contain environmental imbalances and counteract the effects of climate crises.

The invitation to read and debate is made!