

What is the 'becoming an ecological citizen' methodology?

The methodology seeks to create connections between humans and non-humans through embodied engagements rather than purely intellectual ones by

- Facilitating sensory experiences with materialities from or related to objects of interest
- Creating a space where people can *perform* or relate differently to the object of interest

It has been developed by Emma Roe and Paul Hurley in thinking about the consumption of food (Foodscapes, Man Food) and cleaning practices in the context of AMR (eco baths).

What are the principal components?

- Practices - what we *do* rather than what we *are*.
- Performances – the facilitated space as one in which participants can explore ways of *becoming different* in relation to a subject (e.g. as ethical agents rather than as consumers, or as co-habitants with bathroom bacterial communities rather than warring enemies).
- Materialities – matter and our sensory experience of it is key to engaging with a subject in different ways.
- Entanglements – an ecological (rather than anthropocentric) awareness of the entanglements of human and nonhuman lives.
- Juxtapositions – the presence of different elements, materials, knowledges that enable a participant to assemble their own understanding of a subject (rather than receiving a singular 'message').

What are the key physical components?

- Space – usually set up around a kitchen size table, with a 6-10 chairs. Domestic scale. Initial ambiguity about the nature of what is happening is natural. Confusion can become intrigue.
- Creative materials – relevant to the activity and subject (e.g. bread baking, mouse stitching).
- Facilitators – friendly, informal, open to learning from participants. Non didactic.
- Knowledge exchange – while facilitators have some expertise, there is an attempt to present this as personal experience rather than as privileged information or truth. It's offered with a similar value to any expertise or knowledge presented by participants, e.g. facilitator knows about food from researching it, but participant knows about it from daily food practices, both are valid. This can be difficult.
- Convivial conversation – open dialogue is key to the methodology, so conversations will tack between 'the topic', personal anecdotes, tangents, irrelevancies, etc. Every conversation will be different and be shaped by all of those involved.
- Opportunities to record – photographs, paper table cloths for facilitators to take notes or for participants to write things they may not have the chance to say aloud. (Auto)ethnographic notes might be written up after. Conversation might be recorded and transcribed.

How do we know if it worked?

- Did facilitators and participants come to think about the subject in a different way?
- Were things created?
- Was there conviviality? A sense of entanglement (between participants, with nonhuman world, etc.)?
- Does it feel like there are elements that both participant and facilitator will remember?

Further info:

- <http://man-food.org/2018/02/12/man-food-toolbox/>
- Roe, E. & Buser, M. (2016) 'Becoming ecological citizens: connecting people through performance art, food matter and practices', *Cultural Geographies* vol. 23 no. 4, Sage.