

## **How rituals act as connectors of space and time, displacing local and traditional practices to national urban and international spaces**

Conveners :

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This panel wants to discuss the role played by different actors related to development on contemporary societies by focusing on the meaning of rituals linked to agrarian practices at local level, but also reproduced in urban contexts, as a result of urban migration.

These actors are not just passive agents, because they intervene at different levels, direct and indirectly, in the way the coordination of “ritual practices”, agricultural practices and decisions take place. Therefore, they could play a role on cultural, agro- biodiversity and diet conservation, restoration and improvement.

Rural spaces are getting culturally and physically urbanized at different stages (diet, agro-biodiversity, concrete buildings, cultural practices) due to the increasing connection between urban and rural spaces, which points towards an urban development approach. This invites us to a further and deeper reflection about development as an intervention model, challenging the classical approach of development as a transference model of practices and technology.

The importance of analyzing rituals present in contemporary societies and their correlation with the development track, it is due to the fact that Agrarian Modernization did not reach rural spaces as it was expected in many countries worldwide, especially in the global south, what has allowed farmers to keep traditional agricultural systems in their small pieces of land, where they develop subsistence agriculture based on traditional crop diversification and rotation.

Therefore, it is important to reflex about the changes we can observe at different levels of social organization as a result of migration. Urban migration is a main issue, especially when we realize the increasing interrelation between rural and urban spaces worldwide. Migrants portray their own rituals at urban contexts. On the other hand, they bring food habits that influence their diet in rural spaces. Thus, that identity is continuously transforming, but there are some particular aspects that remain and conforms in a way a cultural axis. In this regard, rituals act as connectors of space and time, displacing local and traditional practices to national urban and international spaces.

We considered agricultural activities and ritual practices as acts that create social relations. Therefore, their analysis must consider their interrelation and the part of cultural heritage they contain. These two elements should be in connection with the practices of agricultural families. This is especially relevant when we observe public policies like Food Sovereignty, which are on the current political debate.