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**THE CONVIVIAL PRISM: SOCIAL PRACTICE THEORY AND THE
ACCOMPLISHMENT OF COMMUNITY IN RURAL SASKATCHEWAN**

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This paper engages with the idea of conviviality to explore the material and practical realities of rural community construction. Primarily used in the literature to describe how a sense of belonging is sustained—especially as it relates to urban heterogeneity—only recently has attention been paid to how conviviality is a practical accomplishment and consequence of social practices. Further, much previous work has neglected to bring to light the shadow side of “conviviality”, e.g., the ‘non-convivial’ realities of rising inequality and individualism on which contemporary rural life is built. Conviviality is co-formed through chains of activity in bundles of practice that politicize inclusivity, community resilience, and rural identity and values. This paper discusses preliminary findings of an ongoing research project studying the practical accomplishments of fowl suppers in Saskatchewan, Canada. Every Fall, dozens of Saskatchewan municipalities,

led by a group of volunteers, host a supper to raise money for the community hall, church, or some other community initiative or infrastructure. Though absent from sociological literature, the fowl supper is frequently the subject of 'feel-good' news stories, blog posts, and radio programs that are characterized by a *sans-pratique* of Saskatchewan identity that transcends the urban/rural dualism. Categorically, these materials and the discursive practices at the suppers themselves indicate that the fowl supper is meaningful to people in terms of the convivial practical accomplishment of 'community-building' and 'the good cause'—imagined and realized in practice. We argue that, through the prism of conviviality, multiple realities shroud the normative order as practically-accomplished and the social construction of rural identities or rural imaginaries are produced and reproduced in the process and the 'feel of the game'. The changing character of rural livelihoods in Saskatchewan is thus rendered invisible—or perhaps more so: a moving target wrapped up in ethical and aesthetic judgments.

Palavras-chave: conviviality; fowl supper; fall supper; practice theory; imaginaries.