

## 11th International Whitehead Conference

We are pleased to announce that the **11th International Whitehead Conference**, under the topic “**Nature in Process. Novel Approaches to Science and Metaphysics**“, will take place between **25th-28th July 2017**. The conference will take place in Ponta Delgada, on the Island of S. Miguel and be hosted by **The University of the Azores**.

You are cordially invited to attend this conference and submit your abstracts for presentations in any on the following sections (see on <http://whitehead2017.com/call-for-papers/>). **ABSTRACTS DUE JANUARY 31, 2017**. People will be notified of abstracts acceptance/rejection before **15th May 2017**. If you need to know if your abstract has been accepted at an earlier date, please let us know.

Presentations should be no longer than 30 minutes including discussion; sections may overlap and participants should specify which section or sections they would like their paper to be included in. Conference languages are English and Portuguese. Portuguese-speaking presenters should provide a full translation of their texts at least 30 days in advance of giving their papers. We may accept more than one presentation from senior scholars. **Abstracts DUE January 31, 2017**. Abstracts should be all sent to [natureinprocess@gmail.com](mailto:natureinprocess@gmail.com). *If you require a formal invitation to apply for institutional support or a Travel Visa, please [register](#) and contact [natureinprocess@gmail.com](mailto:natureinprocess@gmail.com).*

**Registration dates and fees (in euro):** Early registration: Jan. 1 2016 – Jan. 31, 2017; fee: 100 (students)/150 (standard); Normal registration: Feb. 1 – May 31, 2017; fee: 150 (students)/200 (standard); Late registration: after June 1, 2017; fee: 200 (students)/250 (standard).

The following **keynote speakers** have confirmed their attendance: John B. Cobb, Jr., Manuel Carmo Ferreira, Yutaka Tanaka, Michel Weber.

### Section 6) Whitehead and Integral Ecology

Heads: Barbara Muraca and Moirika Reker

Abstract:

Although Whitehead has never written on ecology his ‘philosophy of organism’ offers a unique theoretical foundation both for ecology as a science and as a normative worldview. At the same time Whitehead’s philosophy challenges the very distinction between the two and supports the concept of what we may call an ‘integral ecology’ – a concept that has become popular through the Pope’s most recent encyclical.

*Integral ecology* does not only imply that everything in nature is constitutively interrelated and requires a systemic, holistic, and dynamic approach – a process-relational ontology – to be properly understood. It also reminds us that ecology necessarily refers to human-nature and society-nature relations and that it means first and foremost *social* and *political* ecology: the way in which we understand and approach the complex interrelations of living beings, ecosystems, and species is *framed by* and *constitutes* social relations, institutions, and practices. At the dawn of the Anthropocene social and environmental issues are even more deeply interconnected. While sustainability has been increasingly appropriated by advocates of a green economy,

alternative approaches such as Degrowth or Buen Vivir challenge the Western model of development and the pervasive logic of economism.

Moreover, while dismissing the bifurcation of nature that underpins not only modern, Western metaphysics and science, but also mainstream economics, the concept of integral ecology can give voice to different languages about the relation to what 'we' call nature, as they are expressed for example by non-Western traditions and by indigenous people all over the world. Other stances, such as the Philosophy of Landscape, seek to overcome a dichotomy between man and nature proposing the landscape as the tinkling of the Third, a mediation between the singular and the universal, the ethic and the aesthetic, the human and the non-human, culture, nature and history: an inclusive reality that invites bridges with integral ecology.

Taking the stance of integral ecology from a Whiteheadian perspective shifts attention to the modes and forms in which knowledge (*logos*) and power (*nomos*) with respect to the 'oikos' – the common home – are generated, appropriated, and distributed by considering the co-constitutive relation existing between epistemology, ontology, and politics in a wider sense.

Submissions are welcomed that *address, develop, or challenge* the concept of integral ecology from a Whiteheadian point of view. Possible reference points are *inter alia*:

- Relational ontologies, axiologies, and epistemologies (such as for example: values and languages of valuation, inter- and transdisciplinary research, forms of knowledge generation, etc.)
- Whitehead and phenomenological approaches to integral ecology and environmental philosophy
- Whitehead and political ecology in its different traditions (such as for example: Latour's politics of nature; Descola's anthropological research on non-Western relational views beyond the concept of 'nature'; Escobar's research on indigenous cosmologies and global environmental conflicts; French political ecology (Gorz, Illich, and Castoriadis) etc.)
- Whitehead and voluntary simplicity, alternative communities, and social experiments (Schumacher, Thoreau, Commons-movement, permaculture, etc.)
- Whitehead and sustainability, ecological economics, environmental justice, and degrowth  
Whitehead and Philosophy of Landscape