Title	Abstract
Double Intergenerational Responsibility	Environmental philosophy can be expected to greatly contribute to the solution of environmental problems by criticizing the modern idea of responsibility as self-responsibility. As will be argued, self-responsibility is "present-oriented" and so should be replaced by a new concept of responsibility that would make the present people owe a duty to future generations. The proposed paper aims at showing that such future-oriented responsibility is thought to be the "Foreseeing Care-Prevention-Type" of responsibility that interweaves with the "Letting-the Dead-Be-Type" of past-oriented responsibility. As a result, it shall be concluded that this double intergenerational responsibility can overcome the very idea of present-oriented responsibility.
Of Farmers, Forests, and Folly: Ecologies of Destruction and Deliverance in Sartre's Critique of Dialectical Reason	This paper provides an eco-critical reading of an often noted but little examined passage in which Sartre discusses anthropogenic deforestation. The tasks are three: I first consider two subtle but eco-critically crucial translational matters; I then provide a selective line-by-line interpretation, highlighting both the eco-logic of the passage and its socio-ecological incisiveness; and I close with a few theoretical and practical observations that follow from the exegesis. Through his portrayal of the ecology of destruction, and his single hint at an ecology of deliverance, the deforestation passage provides a vivid snapshot of Sartre's incipient ecology.
Queer as Ecology: Ernst Haeckel and Diversity in Nature	This paper argues that Ernst Haeckel's triune understanding of Monism (energy, matter, and feeling) provides a viable non-reductive basis for understanding the natural world. Furthermore, his placing of humans within an evolutionary context provides historical connections for the emergence of post-modern thought. Finally, because he understood humans as part of the rest of the natural world, he challenged the theological idea that humans were created male and female in a heteronormative way. Just as he saw diversity in the sex and sexuality of the rest of the natural world, so too must be the case with humans. Ecology, the term which he coined, is then from its inception linked with queering understandings of the natural world.

Wonder and the conditions of democratic life	What are the implications for democratic life of assuming wonder as a basic democratic attitude? Taking up Martha Nussbaum's "politics of wonder," this talk shows how the same attitude Nussbaum invokes to explain her biocentrism is also a condition on being reasonable in Rawls' sense. Far from being a "substantive conception of the good," wonder is needed to appreciate any conception of the good and is a condition on the sense of justice. Thus wonder becomes central to democratic life –a point that should not be lost when we face the discourse conditions of neoliberalism today, "post-truth" and "polarization." Consideration of other lives and consideration of each other's lives are intertwined.
Ecstatic Intentionality: A phenomenological grounding for the sacredness of Being in the teaching of Fools Crow	The influence of Levinas has done much in continental philosophy to obscure the possibility for thinking the sacredness of Being. The ecstatic intentionality described in the teachings of Fools Crow offer resources for a philosophy that accommodates the worries of Levinas and his deconstructionist followers about Heidegger's failure to make a place for a rigorous self-renunciaiotn before the other, and yet also allows a place for a phenomenology of the sacredness of Being. Thus, Fools Crow is an important voice for a Continental environmental philosophy that recognizes the intrinsic value of nature.
The Ecological Limitations of Neoliberal Subjectivity	I argue that the ideal forms of subjectivity preferred by neoliberalism are often in tension with the forms of subjectivity that would be conducive to addressing large-scale environmental problems. In order to show this, I outline three aspects of neoliberal subjectivity (as competitive, a-political and consumerist) and indicate how they are ecologically problematic. I conclude by briefly contrasting neoliberal subjectivity with more ecologically oriented forms of subjectivity suggested by certain feminist as well as indigenous thinkers.
Speculative Operations: Carbon Subjects and the Ontology of Climate	This presentation outlines an ontology of climate through the interaction of 'carbon subjects,' nonhuman entities that participate in and emerge from the global carbon cycle. As a result, the ontology of climate might be understood as the interaction of various organic and inorganic Others whose play spins into a weave of temporal multiplicities. The visual inscription of these temporalities into climate models helps to implement a co-existence between human and nonhuman temporalities, transforming models into tools that help cultivate the reality of climate – and climate's reality – in the global social imaginary.

Ecological Embodiment and Ethical Giving in Levinas	In contrast to the standard maneuver of seeking to extend Levinas's notion of the human face to the environment, I here focus directly on Levinas's notion of the "elemental." In particular, I consider the role of elemental nature in Levinas's conception of ethical giving, and how this role shifts between the accounts of Totality and Infinity (1961) and Otherwise Than Being (1974). I seek to show that Levinas's late conception of ethical giving is ecological in a sense that is tacit and surprising but decisive, and that this innovation depends upon an interpretation of embodiment deriving from an idiosyncratic appropriation of Plotinian metaphysics.
The Paradox of Domain: Unraveling Scope and Agency in Daoist Environmental Ethics	Daoist environmental philosophy and the concept of the Dao characterizes the domain of nature as a vast, interconnected system in which every component holds a specific purpose or responsibility in relation to the whole. Following from this definition of scope, Daoist ethical theory, especially in relation to the environment, advocates against interfering with the natural harmony of nature and identifies humans as moral agents capable of maintaining the harmony of the Dao through the practice of wu wei (無爲, non-doing) and an understanding of ziran (自然, self-so-ing). The definition of humans as both components of an interconnected system and reliable judges of the system's overall harmony generates a paradox from the possibility that whatever impact humans have on the environment could simply be a part of their role within the Dao. This paper presents an argument in favor of adopting a view of moral agency as a trait possessed by many components of the Dao, not just humans, in order to escape the paradox and arrive at a less anthropocentric ethical framework.
A Care Ethical Interpretation of Stewardship	In this paper, I investigate and develop an environmental ethic that takes the concept of stewardship as central. Stewardship, I claim, refers to the kind of role that human agents ought to occupy when we successfully care for (that is, conserve) non-human environments and entities. On my account, to be a steward is to engage in a reciprocally-beneficial relationship with non-human environments and entities, which successfully promotes their flourishing. And, as the stewardship relationship that I articulate and endorse is reciprocal, caring for non-human entities and environments promotes our flourishing, too.

Rights, Culture, and Land: Theorizing Politics, Ecojustice, and Ceremony in Contemporary Native Environmental Activism	Native Americans are often represented as environmentally respectful by nature. When Native environmental protests are understood as expressions of an inherently environmental, naturalized relationship to the land, the political dimension of these protests is made invisible. These protests are political acts; they are demands for recognition, for equity, and for the rights to control one's land, identity, culture, and ways of life. But while we must recognize the demand for rights and justice as indeed political, we must also recognize that in many instances the environmental (and the cultural) and the political are intertwined in ways that may be impossible to disentangle. Contemporary Native environmental protests are often explicitly motivated by an urgent need to assert rights and as well as the defense of the ecological conditions for the continuation of significant cultural practices. Drawing on participant observation and interviews from Standing Rock, we argue for an approach to understanding Native environmental activism that is informed by theories of ceremony and eco-cultural cosmologies together with ecopolitical theories and environmental justice.
Water Value Pluralism	The doctrine of prior appropriation, which is the primary means for allocating water rights in seventeen western U.S. states, is composed of two elements: priority in time and beneficial use. In evaluating the justificatory basis of the water law, it becomes clear that its underlying normative claims assume a utilitarian distribution criterion in which water is viewed as an economic good with a monetary value. The legitimacy of this assumption is challenged through presenting various non-monetary water values, with attention to the particular social and cultural contexts in which they emerge. This analysis argues that recognition and preservation of water value plurality is crucial to the justifiability of a water policy, like the doctrine of prior appropriation.
Ecological difference ethics: What do we owe the widow, the orphan, stranger…and the non-human?	I seek to further explore how Levinas's difference ethics might contribute to climate justice, specifically in regard to human dignity, but with an eye toward how human dignity is deeply interwoven with non-human dignity. Levinas's ecological understanding of who we are lends itself to a fruitful conception of justice, crucially grounded in radical heterogeneity. My ultimate claim is that Levinas's difference ethics is a vital halfway house between Kantianism and more radical forms of biocentrism, and that his insights are a necessary first step in the recognition of ourselves as deeply interconnected with every other being constituting earth's community.

An Ethnography of the Dakota Access Pipeline Protest: Ethical Perspectives on a Controversial Energy Project	This article presents an anthropological qualitative research that will be conducted in March 2017, in Cannon Ball, North Dakota. The study provides a timely report by analysing the ethical perspectives of the different stakeholders, and highlights the moral dimension of the protests occurred since 2015 in opposition to the DAPL. The focus of this research is to reflect on the types of justice at stake, by employing the recently proposed framework of 'energy justice' (Sovacool, Dworkin 2015). The goal is to provide insights on the morality of the different conceptualizations of energy, resources, land, and justice developed and defended by the different actors. Finally, the research confronts the results of the qualitative research with the claims of "settler colonial injustice" (Whyte 2017).
Gloria Anzaldúa's Hydrological Semiotics	I will work through some of the limitations of a Heideggerian account of dwelling by developing an account of hydrological semiotics within Gloria Anzaldúa's work. Drawing upon hydrological models of identity and knowing allows Anzaldúa to stress the ever-dynamic ways in which identities are formed ecologically, through and with an ongoing conversation with nonhuman animals, plants, lands and waters. Just as a cenote makes visible that which remains hidden in subterranean channels, Anzaldúa's hydrological semiotics offers a new way to think identities and relationships to the environment that are covered over through restrictive binaries such as natural/supernatural, internal/external, rational/irrational, self/other.
Unsettling Place: Rewilding in the cultural landscape	The concept of the cultural landscape, argues Val Plumwood, has been used to obscure the agency of the nonhuman, perpetuating a hegemonic, human-centered framework. Rewilding also challenges cultural landscapes, emphasizing "self-willed" land and the return of extirpated species. Although rewilding seems antithetical to the concept of place, I argue that we should instead understand rewilding as place-making. Rewilding, in some instances, responds to Plumwood's challenges to the cultural landscape by reappearing and reintroducing nonhuman elements. In these cases, rewilding unsettles the concept of place productively by foregrounding the co-creation, rather than erasure, of cultural landscapes.
For love of pests: Barry Lopez, the figure of 'wildlife,' and megafaunal resurgences in the United States.	Environmental ethics, both as an academic discipline and as a cultural movement in the United States, owes a lot to a few crucial formative decades before after World War II. Many of the concepts and logics that continue to shape environmental consciousness today are those that happened to be prominent in scientific, political, and ethical discourse during this period. In this paper, I argue that 'wildlife' is one such concept, and that this concept or "figure" bears critical attention. Drawing on Barry Lopez's writings, I argue for deconstructing "wildlife" and exploring the challenge of loving animals as "revered pests."

Wilderness: PanAmerican and Cosmopolitan	The history of wilderness preservation has been claimed as distinctively and nationalistically American. I argue it is better understood as remarkably cosmopolitan. Wilderness appreciation and preservation grew in the fertile soil of an international project of natural history exploration. Many leading preservationists led international lives and exhibit cosmopolitan or even antinationalist sensibilities. Many were as inspired by the Amazonian tropics as they were by the Rockies. Recognizing these cosmopolitan elements in the wilderness preservation tradition may help us to adapt its legacy, values and insights to our present situation.
Redefining Ecosystems: The Biocentrism of Ecocentrism	Arthur Tansley first defined the term "ecosystem" in his seminal piece "Use and Abuse of Vegetational Concepts," as an improved way of viewing the relationships between plants and their physical environments. However, his definition, while widely influential, is problematic due to his privileging the living over the nonliving. This article critically examines Tansley's definition and recommends another definition of ecosystems, in order to solve a long-existing problem within ecology. The paper will draw on the feminist concept of "situated knowledge," and suggest that Tansley's definition is both a result of and perpetuation of a particular form of biocentrism.
Despair and Selfhood in the Anthropocene	In this paper, I present two arguments. First, I argue that Kierkegaard's representations of the nonhuman extend beyond their interpretation as metaphorical and call for a more open and participatory engagement. This includes the development of a notion of selfhood which is deeply dependent upon the nonhuman. Second, I argue that the concept of finitude's despair, or despair over lacking infinitude, which is exemplified in Kierkegaard's allegorical use of the lily of the field and the bird of the air, is uniquely suited to our current Anthropocenic crisis of the self. I present a solution in embracing his notion that each of us has a story that is uniquely ours.
An Eco-Political Conception of the People: An Account for Indigenous Communities	The concept of the people plays an important normative role in the issues of democracy, self-determination, and sovereignty but remains generally under-theorized in its ecological and territorial dimensions. I will argue for a conception of the people that is political and ecological, rather than cultural. A people will be understood as a group of persons who inhabit a bounded territory, engage in common activities of self-government, and consequently have duties of environmental stewardship and duties to respect the self-determination and environmental security of others. I will show how this conception helps account for the situation and interests of indigenous communities.

Eliminative Materialism and Non-Anthropocentric Ethics	This paper addresses the potential that Eliminative Materialism (EM) holds for motivating a non-anthropocentric ethics. Drawing upon Wilfrid Sellars's concepts of the Manifest and Scientific Images of humanity, I argue that EM's attack on Folk Psychology and the concept of personhood should be developed further to undermine various forms of anthropocentric frameworks for ethics. In its place, I argue for a development of a non-anthropocentric ethics which emphasizes the scientific commitments of EM and the Darwinian account of humanity as one species among many.
(Un)Earthing the Ecological Violence of Settler Colonialism	The invocation of land/landscape as both commodity as well as scientific object belie assumptions about identifiable verification processes used to measure claims or evaluations about the natural world. Many times, these verification processes are created within intellectual and practical contexts, which already hold the natural world to exist in the ways that justify commodity and object conceptions of nature. This makes the proof by which we evaluate or test claims about the natural world fitted to particular context-specific standards. This in itself may be unproblematic, but this paper explores how standards of proof reliant on dominant societal conceptions of land as commodity and object can exclude acknowledgement of ecological violence(s) that make certain undesirable and harmful social/political realities possible. In particular, I will explore how settler colonialism's refusal to acknowledge the ecological violence inherent to its structure/existence contributes to a moral/affective horizon that necessarily excludes justice for Indigenous peoples.
E-Co-Affectivity in the Anthropocene: Rethinking the Role of Soil Pores to Imagine a New Us	Following Isabelle Stengers' call that the anthropocene should make us feel and think differently, this paper focuses on the human task to shift its affective response. Since Stengers calls for a new "us" that seeks to participate in an entanglement, I propose to explore the material and ontogenetic functions of soil, and specifically soil pores, in reimagining such entanglement, allowing for ways to suspend the limited and finite horizon of human phenomenology. A new affective response would emphasize the usually hidden fluidity and diachronic time of pores, and, in doing so, cultivate an epistemic and aesthetic sensitivity, deceleration, and percolation.

ANIMAL TEMPORALITY A PHENOMENOLOGY OF DARK TIME	This paper proposes to use phenomenological philosophy—especially the works of Maurice Merleau-Ponty and Henri Bergson—to deepen our understanding of the lived experience of nonhuman animals. Using animal's experience of time as a case study, it argues that a phenomenological approach to animals studies can help us not only broaden the horizons of phenomenological theory itself but also found a radically novel approach to animal and environmental ethics.
Sexual Difference and Nuclear Waste Ethics: Irigaray and the Intergenerational	Following Luce Irigary's assertion that sexual difference is perhaps the philosophical problem that could be our 'salvation' if we thought it through, this paper attempts to think the problem of nuclear waste disposal in terms of sexual difference. Irigaray's thought reveals the sense in which both our production of nuclear waste and our bequeathal of it to future generations is conditioned by precisely the patriarchal and therefore exclusionary logic that determines this problem as intractable. Irigaray's thinking of the environment, when considered in terms of communicability and intergenerationality, is, this paper argues, both feminist and emancipatory without succumbing to charges of essentialism.
Moral Realism in Environmental Ethics	"Moral realism" is generally regarded with deep suspicion by progressive thinkers. I argue that a species of moral realism is in fact necessary for environmentalism. Moral realism is not primarily an issue about true and false claims, but about normatively adequate communicative action in light of the growth, reproduction, and survival of human and nonhumankind on a finite planet. I examine Argentine philosopher Enrique Dussel's "universal material principle of ethics" in order to explore his ideas about the relation between environmental values and real bearers of those values, and how moral values in turn depend on them. I conclude that Dussel presents a species of "moral realism" that provides important insights for environmental ethics
Remoteness, Fragmentation, and Unity: An Ecological Feminist Critique of Wendell Berry's Agrarianism	I read Wendell Berry's The Unsettling of America as an articulation of what ecological feminist philosopher Val Plumwood calls the "problem of remoteness" – the spatial, epistemic, or consequential distance from the effects of one's attitudes and/or behaviors. Like Plumwood, Berry's agrarian response requires a rethinking of self as self-in-relationship. However, Berry appeals to gender normativity and cultural unity, and fails to seriously incorporate the politics of gender, race, and the history of settler-colonialism. While Berry's views ought not be dismissed by feminists too hastily, unless American agrarianism is more attentive to disparities in power at the local level it will remain inadequate for connecting ecological concerns with questions of social justice.

From "Being" to "Going": The Relational Language of Diné Ritual and the Appearance of Nature as Sacred.	Heidegger showed us convincingly that in order to give a full phenomenological account of reality we must investigate the role of language in the revealing of things. In this paper I use a phenomenological analysis to show that the Diné use of ritual language reveals the world in very different ways than is customary in Western cultures, thus opening the possibility for an orientation to reality outside the mode of enframing that tends to see all things as standing-reserve. Taking cues from the Diné we may be open to a richer ontology that discourages the exploitation of nature for economic gain.
Beyond Biosecurity: Facing Death, Facing Cougar	Collard (2012) proposes that the human-cougar encounter is only ever destructive, that contact inevitably results in death. Utilizing notions of biopolitics and especially biosecurity, she advocates vigilance in policing the boundaries that separate cougar from civilization. Killing is justified in response to transgression, but only when the cougar is the transgressor. Appealing to Foucault (1997), Haraway (2008) and Hatley (2004), I maintain that our transgressing the boundary cultivates vulnerability in the face of mortality; the human-cougar encounter serves to counteract biopolitical tendencies tending toward the domination and marginalization of those whose modalities of being remind us of our own mortality.
Nature Speaks: Merleau-Ponty, Metaphor, and Dialogical Relations of the Human and the Non-Human	Can nature speak? Better yet, can it dialogue with human beings? Stephen Vogel says no, arguing that the only language that can properly said to be dialogical is human language—and this language is clearly not shared by the bee, let along the mountain. But others disagree, claiming that ethical relations with the non-human world have a fundamentally dialogical quality to them. I support this latter claim, drawing on Merleau-Ponty's late ontology and philosophy of language to offer a view of language, speech, and dialogue that leaves open the possibility of truly dialogical relations with nature.
Future Design	People to be born in the future have no direct influence on current affairs. Given the disconnect between people who are currently living and those who will inherit the planet left for them, individuals who are currently alive tend to be more oriented toward the present, posing a fundamental problem related to sustainability. In the presentation, we propose a new framework for reconciling the disconnect between the present and the future whereby some individuals in the current generation serve as an imaginary future generation that negotiates with individuals in the real-world present.

An Ecological Understanding of Transcendental Subjectivity	I argue that to understand transcendental subjectivity as worldless, as a subject unrelated to world, represents a fundamental misunderstanding of Husserl's transcendental phenomenology – even within his most Cartesian-styled texts. The acquisition of the solus ipse in phenomenological reflection marks the beginning of philosophical wisdom, not its end. Indeed, phenomenological reflection discloses a subjectivity that is in essence relational. So not only is it possible to think of transcendental subjectivity in ecological terms, it is also the only proper way to think of "it."
Kant's Political Theology of Nature	Scholars in the field of 'Political Theology' have unearthed systematic analogies between theology and politics in modern thought, and have argued that understanding this connection ought to be central to understanding modernity. This paper argues that conceptions of nature also form a crucial part of this conceptual nexus, using Kant as its example. Kant's conception of politics, I argue, can be described as an ecologico-theologico-political one, in which properties traditionally associated with God are transferred not first of all to 'the people,' but rather to Nature. I explore the deeply paradoxical implications this has for Kantian politics.
Spinozist Ethics & "Water is Life": Working Beside Moral Considerability	This paper develops an immanent ecological ethics that locates human flourishing within sustaining ecological relationships. I outline the features of this ethics and indicate how it addresses gaps left by models of moral considerability by: 1) highlighting what bodies can or cannot do under particular relations, 2) emphasizing the constitutive role of interaction and interdependence in ecosystemic existence, and 3) extending ethical regard to ecologically-ramified scales. I unpack this argument through the case-study of the massive Indigenous-led resistance to the construction of the Dakota Access Pipeline across the Missouri River on Lakota treaty land.
The Forgetting of Race in the Anthropocene	While recent work on gender and climate change has brought to light the differential impacts of climate change on women and men, far less attention has been directed to race. Applying an intersectional perspective reveals the forgetting of race in the discourses of the Anthropocene. These dimensions can be revealed through, for example, attunement to the impact of institutions, examination of the discourses and strategies for mitigation and adaptation, and attentiveness to the framing of climate impacts. This presentation will develop an analysis of three such instances.

Can I have my Animals, and Eat Them Too? An Eco-Feminist Perspective on the Ethics Of In-Vitro Fertilized Meat	Burgeoning In-Vitro Fertilized Meat (IVM) technology enables the growth of meat in laboratories from stem cells- offering an alternative to industrial animal agriculture. Yet, eco-feminists posit that this biotechnology demands a disruption of the 'telos' of domesticated animals through decerebration. In recognizing the paralleled oppressions of reproductive capacities of female-bodies and animals through the violent subjugation of nature, eco-feminism challenges the utilitarian positions of animal welfare advocates. In this paper I argue that an ethical consideration of process demonstrates that IVM is more an extension of the logics of oppression rather than emancipation from them.
Democratic responsibilities and Future People	
Out in the Real World: Moral Realism, Field Philosophy, and Finite Ecologies in the Environmental Humanities	

The Organism and the Machine: Corporate Governance and the Death of Radical Environmentalism	
On the Centrality of the 'Environmental' Virtue of Love	
Sartre and Thing-Power: Reading a Vital Materialist Ontology in *Nausea*	
Concrete Infrastructure, Concrete Liberation: Marcuse's Critical Theory as Praxis	

Aligning Affect and Action, Charlotte Perkins Gilman's *Herland* and Interspecies Justice	