JUST GLOBE CONFERENCE

Multispecies justice and the more-than-human lens in environmental politics and governance

ABSTRACT BOOK

May 6 & 7, 2025
Helsinki, Finland

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THE JUST GLOBE PROJECT

The Justice and Politics in Global Bioeconomy (Just GLOBE) project researches environmental justice, politics, policy discourses, power relations and cultural and political hegemony in the emerging global bioeconomy. It does so from political ecology, decolonial, degrowth and feminist perspectives.

It analyzes how transformations to bioeconomy relate to and affect the existing socio-ecological injustices and power asymmetries and what kind of conflicts are emerging between those who do not share same aspirations, values, interests, and ideas about bioeconomy, transitions, justice, and transformations.

Just GLOBE builds on multiple disciplinary orientations, emerging from critical and feminist political ecologies, and the emerging field of socio-ecological transformations. The project relies on and thinks with the concepts of decoloniality, degrowth, postdevelopment, green extractivism, feminist degrowth, decolonial and climate justice.

www.justglobeproject.com

GENERAL PROGRAM

All times in the program are indicated in Eastern European Summer Time (EEST).
More detailed program online. <u>Direct link here</u> and in QR code.

Pre-Conference on May 6
All events in the Language Centre, Room 115 (1st floor)

9.00–9.15 - Welcome and Intro to Just GLOBE Project

9.15–10.45 - Session: Environmental (In)Justice, Extractivism, and (De)Coloniality
- Moderator – Lawrence Damnyag
  - Speakers: Markus Kröger, Sabaheta Ramcilovic-Suominen, Eric Mensah Kumeh, and Frank Kwaku Agyei

10.45–11.00 - BREAK

11.00–12.30 - Session: Environmental Justice (EJ) and Care Work/Labour
- Moderator – Eeva Houtbeckers
  - Speakers: Stefania Barca, Violeta Gutiérrez Zamora, Khampheng Phengsavat, Timnoy Salitxay, and Phong An Huynh

12.30–14.00 - LUNCH BREAK

14.00–15.30 - Session: Transformations in the EU's External Environmental Policy & Governance
- Moderator – Maria Brockhaus
  - Speakers: Sabaheta Ramcilovic-Suominen, Maria Backhouse, Toni Haastrup, and Constance McDermott

15.30–16.00 - COFFEE BREAK

16.00–18.00 - Creating space for multispecies (MSJ) & more-than-human (MTH) Science-Policy Interface (SPI)
- Opening presentation - Jacopo Giuntoli and Ansel Renner
- Panel Discussion:
  - Moderator – Irmeli Mustalahti
    - Speakers: Emmanuel Acheampong, Phong An Huynh, Lawrence Damnyag, Jacopo Giuntoli, Tiina Huvio, and Juha Hiedanpää

Please note, this schedule is subject to change.
The online version of the schedule will always have the most up to date information. Please defer to the web schedule if there is any question about what time a particular event is happening or there is a disagreement between the printed and online schedule.

GENERAL PROGRAM

All times in the program are indicated in Eastern European Summer Time (EEST). More detailed program online. Direct link here and with QR code.

Conference on May 7

9.00–10.30 - Welcome and First Keynote Session
Language Centre Juhlasali (3rd floor)
- Danielle (Dany) Celermajer
- David Schlosberg,

10.30–10.45 - BREAK

10.45–12.30 - First Set of Parallel Session
- Session A - Language Centre Juhlasali (3rd floor)
- Session B - Language Centre, Room 115 (1st floor)

12.30–13.30 - LUNCH BREAK

13.30–15.14 - Second Set of Parallel Session
- Session C - Language Centre Juhlasali (3rd floor)
- Session D - Language Centre, Room 115 (1st floor)

15.15–15.45 - COFFEE BREAK

15.45–17.00 - Second Keynote Session
Language Centre Juhlasali (3rd floor)
- Christopher Raymond
- Sabaheta Ramcilovik-Suominen

17.00–17.15 - Conference Wrap-Up

17.45–20.00 - Reception at the University of Helsinki Botanical Garden (Optional)

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Pre-Conference Contibutors

On May 6, we are delighted to be joined by several speakers and moderators, this page will introduce those speakers in alphabetical order by last name.

- **Emmanuel Acheampong**, Professor, KNUST University, Kumasi, Ghana
- **Phong An Huynh**, GRET Laos
- **Maria Backhouse**, Augsburg University
- **Stefania Barca**, University of Santiago de Compostela/CISPAC
- **Maria Brockhaus**, University of Helsinki
- **Lawrence Damnyag**, FORIG, Ghana
- **Jacopo Giuntoli**, Independent Researcher, Italy
- **Violeta Gutiérrez Zamora**, University of Tampere
- **Toni Haastrup**, University of Manchester
- **Juha Hiedanpää**, Research Professor, Natural Resources Institute Finland (Luke)
- **Eeva Houtbeckers**, University of Eastern Finland
- **Tiina Huvio**, Finnish Agri-Agency for Food and Forest Development (ffD)
- **Markus Kröger**, University of Helsinki
- **Frank Kwaku Agyei**, Kwame Nkrumah University of Science and Technology Ghana
- **Constance McDermott**, University of Oxford
- **Eric Mensah Kumeh**, University of Oxford
- **Irmeli Mustalahti**, University of Eastern Finland
- **Khampheng Phengsavat**, BNDA
- **Sabaheta Ramcilovic-Suominen**, Natural Resources Institute Finland (Luke)
- **Ansel Renner**, Independent Researcher, Spain
- **Timnoy Salitxay**, Souphanouvong University, Business Incubation Center

Keynote Speakers

May 7, Session 1 – 9:00-10:30 am Finnish Time (UTC+3)
Language Centre Juhlasali (3rd floor)

David Schlosberg is the Director of the Sydney Environment Institute and Professor of Environmental Politics at the University of Sydney. Schlosberg's main interests are in environmental politics, environmental movements, and political theory, and in particular the intersection of the three with his groundbreaking work on environmental, ecological, and multispecies justice. He is best known for developing a key framework for understanding environmental justice that encompasses equity, recognition, participation, and capabilities. His other work focuses climate justice, climate adaptation and resilience, and environmental movements and the practices of everyday life. Schlosberg's more applied work, with a range of government and civil society partners, includes justice in adaptation and resilience planning and community-based responses to climate disasters.

Danielle (Dany) Celermajer is a political theorist with a focus on justice. She is Professor of Sociology and Criminology, Deputy Director of the Sydney Environment Institute and lead of the Multispecies Justice project. In her work on multispecies justice, she is now involved in a number of international collaborations including Animals in the Room and the More than Human Life (MOTH) project. Her latest book, co-authored with other members of the Multispecies Justice Collective including David Schlosberg, is Institutionalizing Multispecies Justice, Cambridge University Press, 2025.
She lives as part of an intentional multispecies community in Dharawal country on the south coast of NSW.

Keynote Speakers

May 7, Session 2 from 15:30-15:45 Finnish Time (UTC+3)
Language Centre Juhlasali (3rd floor)

Christopher Raymond is a Human Geographer and Professor of Sustainability Science based at the Ecosystems and Environment Program, University of Helsinki. He is co-affiliated with the Helsinki Institute of Sustainability Science (HELSUS) and the Department of Economics and Management, University of Helsinki and leads the Human-Nature Transformations Research Group . He is currently the Executive Director of the International Association of Society and Natural Resources and Director of the Enabling Multispecies Transitions of Cities and Regions (MUST) Strategic Research Council Project. Prof Raymond's research focuses on the conceptualisation and assessment of the multiple values of nature, environmental and multispecies justice, participatory planning and nature-based solutions planning.

Sabaheta Ramcilovik-Suominen is an Associate Research Professor and Academy of Finland Research Fellow at Luke. She holds a PhD with in International Forest Policy and Governance from the University of Eastern Finland (UEF), where she is also a docent in Global Environmental Justice. She applies political ecology, decoloniality and environmental justice lenses to shed light on the unequal power relations, domination and inequalities, corporate and state-backed land grabbing. She studies those in the context of international and EU policies promoting green growth, bioeconomy, carbon forestry and forest legality, mostly in Ghana and Laos. Inspired by local responses, movements and struggles for change, her more recent work focuses on socioecological transformations towards postgrowth, anti-colonial and just futures.
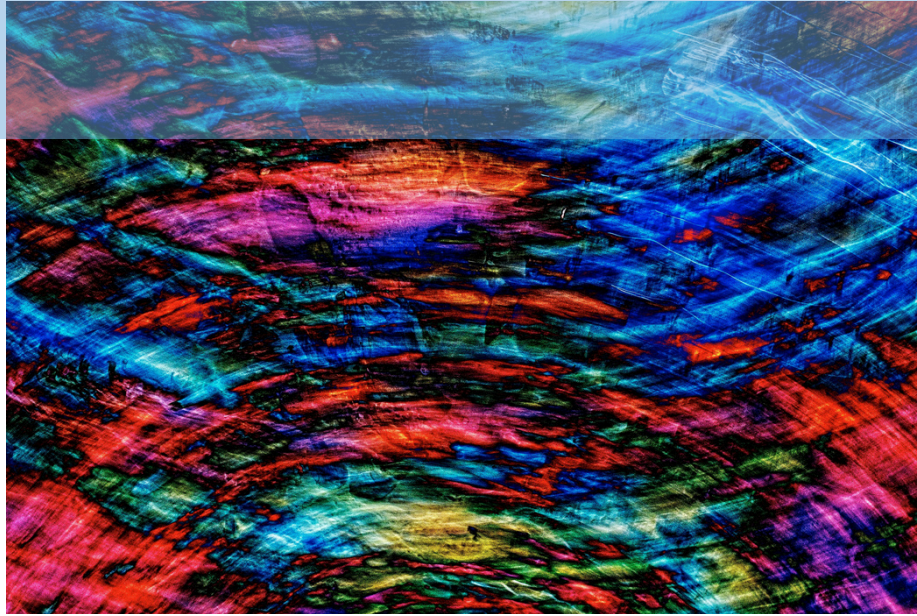
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01. An Inclusive Framework: Integrating Multispecies Justice into Environmental Urban Policies
Saman Sobhani (Aberystwyth University) & Mike Christie (Aberystwyth University)

02. Multispecies constitutionality: Governing human-wildlife interaction in the Anthropocene
Svetoslava Toncheva (Bulgarian Academy of Sciences)

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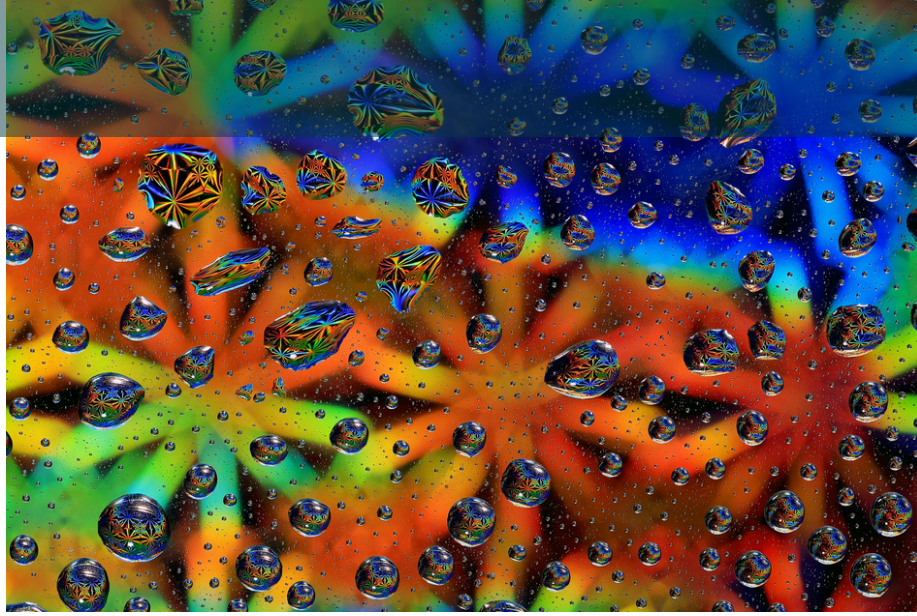Tom Royer (University of Lapland/Arctic Center)

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06. Reading ex situ conservation through a decolonial and multispecies lens
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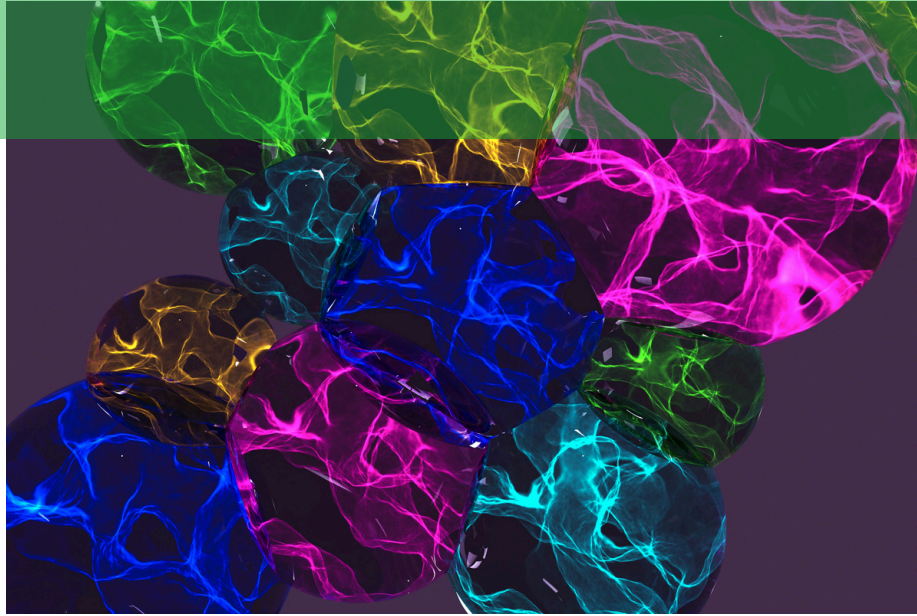
01. Sacred Symbols, Political Animals: Rethinking Human-Animal Relations in Indian Art and Visual Culture
Anisha Palat (Independent Researcher)

02. Translation rights of the more-than-human – thoughts on whale bioacoustics
Sebnem Susam-Saraeva (University of Edinburgh)

03. The power of the ancestral philosophy of Alli kawsay (Buen Vivir) in the indigenous movements of Colombia – Ecuador...
Vanessa Arteaga Bernal and Eduardo Erazo Acosta (Independent Researchers)

04. Oceanic Interconnection: A Posthuman Feminist Analysis of the Biodiversity Beyond National Jurisdiction (BBNJ) treaty
Louisa Dassow (Newcastle University)

05. Pro-biotic (micro)governmentalities in biodynamic winegrowing: from dominance to multispecies flourishing
Nikolai Siimes (Waipapa Taumata Rau, University of Auckland)

06. Lawn Replacement Incentives as Pathways to Multispecies Justice: A Mixed-Methods Analysis of Utah's Landscape Conversion Incentive Program
Kirsten Vinyeta, Sarah Woodbury, and Masoumeh Hashemi (Utah State University)

ABSTRACTS

The abstracts are presented in the same order that they appear in the program.

An Inclusive Framework: Integrating Multispecies Justice into Environmental Urban Policies

Saman Sobhani (Aberystwyth University), Mike Christie (Aberystwyth University), Nora Fagerholm (University of Turku), et al.

Abstract: It has been a challenge for city planners to determine how they should respond to the challenges that cities face in becoming just as suitable for humans as for other species. While they recognise the need for a holistic approach that considers not only the needs of other species but also challenges conventional thinking about what they truly want, addressing this within urban settings and under urban development pressures will not be an easy task. In this regard, multispecies justice provides an unprecedented opportunity, in which it can propose that a just city would acknowledge the right of other species to a respectable and prosperous life in accordance with the requirements of their species and provide them with an equitable and inclusive environment. Wales has pledged to protect its natural environment for present and future generations by several Acts, including the Well-being of Future Generations Act (2015), Environment (Wales) Act (2016), and Planning Policy (Wales) Act (2024). These Acts require proactive, sustainable, and integrated management of natural resources in accordance with the achievement of Wales's seven well-being goals. With this in mind, we argue how practical the concept of MSJ could be in existing policies and how we can best integrate it into future policies in Wales. The main objective of this study is to integrate the concept of MSJ into urban policies in Wales in the form of a conceptual framework. To achieve this, we conducted a comprehensive analysis of current urban policies and identified key areas where MSJ principles could be effectively applied. Findings indicate that despite strong Acts and policies for enhancing biodiversity and environmental conservation in Wales, there is a lack of evidence and data to support MSJ in cities. This is mainly due to legal and financial implications and disconnections of green spaces.

Multispecies constitutionality: Governing human-wildlife interaction in the Anthropocene

Svetoslava Toncheva (Bulgarian Academy of Sciences)

Abstract: The question of the role of non-human in conservation has given rise to number of hot debates. Proponents of ecocentrism, multispecies ethnography or the post-human turn have all aimed to promote more-than-human perspectives and attribute equal importance to all forms of (animate) life. However, their relative failure to translate this advocacy into actual conservation decision making has again given rise to the question how to appropriately represent non-humans in conservation governance for more inclusive and just conservation in the Anthropocene. This paper introduces and outlines an approach to addressing this issue we term multispecies consitutionality by exploring a case of human-bear interactions in the commons of the Rodopi mountains of Bulgaria, where outmigration and postsocialist transformations have emptied space for brown bears in areas previously inhabited or managed by humans. Growing discussion of constitutionality intended to capture how the "agency and creativity" of bottom-up governance processes are able to effectively manage natural resources in the absence of external authority, while still accounting for local power relations (Haller et al., 2016), has thus far remained focused on how humans decide among themselves how to interact with nonhumans without actively including the latter. Here, we expand our focus to take into account calls for inclusion of "more-than-human" perspectives in governance and decision-making to achieve a more holistic understanding of human-bear coexistence and introduce an approach for multispecies regulations that accounts for the role of non-human actors in shaping shared landscapes.

Pablo's Hippos

AJ Hudson (Oxford University)

Abstract: When Pablo Escobar, notorious Colombian drug trafficker and cocaine kingpin, was at the height of his power, he built a monumental hacienda deep in the jungle, a few hours from his hometown of Medellin. He spared no expense. Building a large pool, massive gardens, art collection, and an expansive zoo. This menagerie was full of exotic animals from all over the world, but the crown jewels were four full-grown adult hippos imported from Africa, three females and one male. After Pablo Escobar's cocaine cartel crumbled, he was apprehended and executed by the police in 1993, his mansion was seized by the state. All of the animals, including lions and tigers and bears were sent to release programs or zoos around the world. All of them except for the hippos, which had grown far to heavy and were far too expensive to easily move. The authorities and financially strapped local municipalities made an economic decision: they let the hippos be. Now 30 years later, there are over 100 hippos living, they are causing chaos for locals, becoming a threat due to increasing human interactions, and have carved out a whimsical place in the heart of many Colombians, as a kind of charming byproduct of Pablo Escobar's failed drug kingdom. Local forest managers call the former drug trafficker's estate "Hippo Heaven" because the massive animals have no natural enemies in Colombia and plentiful resources. By ecological standards, the hippos are invasive, cause an extensive amount of environmental and property damage, and a recent study in Nature warned that their numbers would balloon to 1500 in the next twenty years if there was not a decisive intervention. Attempts at contraception have not worked and attempts to kill the hippos brought outrage from animal rights activists, and the countless park visitors who have fallen in love with them. A US judge went so far as to declare the Hippos "persons" in a case brought by the ALDF and Colombian activists against the Colombian government, to prevent further Hippo slaughter and sterilization. What can the struggle to destroy and to protect Pablo's Hippos, reveal to us about invasivity, animal ethics, and governance? Invasive ecology places the value of an animal (or plant life) in terms of its location and our prescription as to whether that life belongs in that location. In a sense this is just as utilitarian as placing their value based on how they serve us. Because we imagine static ecosystems ultimately to better serve all of us, either aesthetically or economically, and for many maintaining static ecosystems is an attempt to mitigate and control some of the irreparable damage we have done on the biosphere. In many places threatened by "invasive" species, it can even be seen as a form of consolation for colonialism, preserving one perfect patch of forest in Hawaii to make up for the utter transformation and devastation of the rest of that ecosystem. But these values and their obscure and unspecific goals are likely to be leading environmental managers astray, away from values that preserve life, challenge borders, accept the imperfect, and ameliorate climate change. I seek to interrogate those values in this project.

Navigating the feasibility of multispecies justice across governance in Finland

Maria Helena Saari (University of Oulu) and **Valtteri Aaltonen** (University of Helsinki)

Abstract: The momentum for advancing more-than-human rights and multispecies justice runs parallel with the rapid rate of ecological destruction, necessitating transformations at a pace difficult to meet. Building effective alliances (George, 2019) and communities of practice is necessary in these times of crisis. This paper uses Delphi survey material from different sectors of Finnish local and national government levels to explore opportunities and challenges to advance of conceptualizing and applying multispecies justice across sectors of a still dominantly hierarchically anthropocentric society. The Delphi survey is conducted between autumn 2024 and spring 2025. This paper presents the framework and early findings of this study. This study is part of the ongoing international, interdisciplinary and multisectoral project MUST: Enabling Multispecies Transitions Across Cities and Regions, which aims to co-create strategies for just multispecies transitions across cities and regions using multispecies justice as a guiding concept (Celermajer et. al, 2020), which connects to the more‑than-human rights policyscape or 'policy ecosystem' that includes diverse approaches and strategies, including the rights of nature (Rodríguez-Garavito, 2024). Via the Delphi survey materials and reflections on the creation of the MUST Multispecies Justice Compass, this paper addresses the opportunities and challenges of navigating multispecies justice concerns and challenging hierarchical anthropocentrism with diverse stakeholders. For example, it delves into the complexities of making decisions across local and global scales and how multispecies realities are sensed and felt across these scales. This paper presents conceptualizations of the MUST Compass, a tool guided by multispecies justice and meant to help decisionmakers navigate balancing the needs and interests of diverse beings and entities.

Regulation of Commercial Spaceports and Multispecies Justice: Re-Centring Non-Human Interests in the Arctic as a Commercial Space Hub

Tom Royer (University of Lapland and Arctic Centre)

Abstract: The regulation of commercial spaceports in the Arctic, operating under International Space Law (ISL), remains largely human-centric, emphasizing state sovereignty and anthropocentric values. This paper examines how the state-centric focus in ISL contributes to the marginalization of non⬚human species' rights and interests, particularly as Arctic regions host unique and vulnerable ecosystems. The Arctic's ongoing transformation into a hub for commercial spaceport activities highlights the urgent need to rethink regulatory frameworks through multispecies justice, which acknowledges the agency and intrinsic value of more-than-human actors. Drawing on environmental posthumanities and multispecies justice theories, this study argues that ISL's anthropocentric and state-centric bias creates significant blind spots in the regulation of spaceports' environmental impacts, particularly those affecting non-human species and ecosystems. These frameworks disregard how spaceport activities, such as launch operations and noise pollution, disrupt Arctic biodiversity and impact local non-human inhabitants, including reindeer populations. This oversight perpetuates a hierarchical view in ISL, treating the environment as state property and reinforcing the colonial-modern dichotomy between humans and nature. Through a critical posthuman lens, the paper investigates whether legal recognition of non-human interests in ISL could extend beyond human sovereignty to embrace multispecies entanglements in spaceport governance. This perspective, also inspired by cosmolegality, challenges the reductionist view of nature as a mere resource for state use, proposing instead a relational, justice-oriented approach to environmental sustainability. Embracing multispecies justice within ISL may not only better protect Arctic ecosystems but also foster a more inclusive governance framework that aligns with global sustainability goals. Finally, the paper engages with practical considerations for implementing a multispecies perspective in ISL, exploring the potential for legal innovations such as granting "rights of nature" to ecosystems impacted by space activities. In advocating for a transformative shift in ISL, the study underscores the need for a governance model that operates _with_, rather than _without_, more-than-human entities. Such a model can lay the foundation for an ethical and ecologically sustainable approach to space activities, transcending human exceptionalism and fostering long-term planetary stewardship in the Arctic and beyond.

Speaking as a river – Introducing multispecies role-playing games for urban sustainability planning

Philip Harms (Leibniz Institute of Ecological Urban and Regional Development), Neelakshi Joshi (Leibniz Institute of Ecological Urban and Regional Development) and Stefan Knauß (Martin-Luther University Halle-Wittenberg)

Abstract: Behind the severe socioecological crises on earth lies a deeply rooted anthropocentric world view. Instead, extending ethical considerations to more-than-human beings and recognising multispecies entanglements in policy and governance, is advocated as a powerful way to overcome anthropocentrism especially in cities. While there is a lack of consideration of more-than human beings in public participation, there is a call for methods that expand the community of justice and recognise and embrace more-than-human voices in participatory practices. Role-playing as a serious game is an established way of practising taking on roles and representing others. Role-playing allows people to consciously step out of their own perspective, take on other points of view and act as proxies in a fictional world of play. In more recent serious games, however, there is an anthropocentric tendency, as only human interests are taken into account. In contrast, the voices of the more-than-human world are increasingly being staged at the interface between art, activism and education using playful methods. Being aware of this, we developed four game designs and applied them as a participatory method in educational and academic settings to give voice to the more-than human world in urban policy and decision-making. In our contribution, we will first illustrate and reflect on the overall game development process by describing the main features of the four role-play designs, the possibilities for integrating more-than human voices in policy and decision-making. Second, we present the results of a directed content analysis of the role-play designs using the multispecies justice lens. Building on this, we share our insights on how aspects of recognition, participation, capabilities and distribution can be shaped for just cities in the scripted environment of a role-playing game. In doing so, we identify key issues that can help to design future role-playing games: For example, while role-playing games can enable recognition and participation, it remains challenging to realise distributional and capability aspects of justice. Finally, we advocate for multispecies role-playing in the context of public participation as well as education.

Exploring de-colonial and multi-value deliberation through more- than-human roleplays – learning from workshops for urban planning

Stefan Knauß (Just Transition Centre, MLU-Halle-Wittenburg), Neelakshi Joshi (Dresden), and Philip Harms (Dresden)

Abstract: We propose the analytic and normative framework of Embedded Environmental Ethics (EEE) to inform current debates on the transformation of socio-ecological systems toward just and sustainable futures. Our approach integrates a decolonial critique of European modernity and references the Value Assessment of IPBES. Both suggest that de-marginalizing non-European worldviews and epistemologies goes hand in hand with a broader and more nuanced valuation of non-human nature. Decolonizing human minds and bodies aligns with the decolonization of nature. This alignment is expressed through non-instrumental value relations to the Self, the human, and the natural Other, which strengthens relational and intrinsic values in human interactions. In the Anthropocene, the limits of colonial anthropocentrism are widely recognized. However, it is less clear how decolonial sustainable futures might look. To explore this, it is important to experience and practice resonant relationships with the Self and the Other in imaginative safe spaces. Multi-Species Roleplays offer an excellent opportunity to engage in more-than-human deliberation settings. Drawing from our analysis of multispecies roleplays in urban planning, we explore how fictive more than-human deliberation settings can inform Embedded Environmental Ethics (EEE). These settings can foster awareness of the barriers and limits to socio-ecological transformation.

Partial connections of the more-than-human smart city: A Forum Play study

Sara Zaman (University of Helsinki)

Abstract: Current discussions in the smart city literature have introduced the more-than-human, attempting to address how to uphold the needs of human and nonhuman residents. In this presentation, I argue that these claims require deeper understandings of academic situatedness regarding who decides, and how it is decided, what these desirable futures entail. These claims are suited for discussing through Haraway's situated knowledges, where knowledge is relational and partial. I present findings from a study which explores situated perspectives of more-than-human relations of smart city academics. In this study we applied more-thanhuman Forum Play, a theatre-based research method that allows participants to explore the perspectives of other beings, including other humans, nonhumans, and nonliving beings. Together with colleagues I facilitated three more-than-human Forum Play workshops with n=37 participants including students and researchers involved in the field of smart cities. Our analysis moved from an exploratory approach to theory from Marilyn Strathern's work. We found that participants wrote plays that fell into two overarching metanarratives of how agency is conceptualized: "I need space!" and "I am here!". Through embodied representations of human and nonhuman characters, we also found that Forum Play allowed participants to perform embodied depiction their roles in intuitive yet contradictory ways. I move on to discuss how this research evolved through the introduction of Marilyn Strathern's work on conceptual relations and partial connections. Her work provides a key to understanding our study through the partiality and exclusions necessary in more-than-human relations. I conclude my discussion with an exploration of the implications of Strathern's work for how research handles concepts like the more-than-human and desirability in smart cities. This presentation explores how the Forum Play method can contribute to research that seeks to unsettle ideas about the possible kinds of just relations in more-than-human smart cities.

Multispecies City Futures

Satu Aavanranta (University of Helsinki), Christopher Raymond (University of Helsinki), Josephine Gillespie (The University of Sydney), and Jonathan Carruthers-Jones (University of Helsinki)

Abstract: How to represent the needs of diverse communities, including other species, in nature restoration action planning remains a major challenge. Part of the challenge relates to a lack of inter disciplinary methods across design and environmental policy and futures communities for representing the justice consequences of biodiversity restoration on diverse human and other species communities. This presentation will present preliminary results from interviews (n=25) with policy makers, designers and researchers regarding the desired multispecies city futures visions and how the visions are created. I will then critically compare the different approaches in these different fields and how they can be harnessed to guide nature restoration planning in Tampere and elsewhere. I will also critically discuss how these methods (under-) represent multispecies needs, addressing critical debates regarding how to apply multispecies justice framings in urban and regional planning.

Pando Speaks Up: A Famed Aspen Grove As a Voice for Global Conservation

Paul Rogers (Western Aspen Alliance, Utah State University)

Abstract: Pando is a giant quaking aspen (Populus tremuloides) clone of 43 hectares thought to be the heaviest living organism on earth. Certainly, it is the largest "tree" known to humans at this time. This particular tree is actually comprised of ~47,000 above-ground stems that are genetically identical and liked by an intricate root system. In addition to its physical prowess Pando, like aspen communities across the northern hemisphere, symbolizes hidden and complex linkages both within and between species and the abiotic environment. Aspen forests are facilitators of great biodiversity . Though common in human terms, their conservation will positively influence world biodiversity, although their demise can also signal great species loss. Through decades of abuse Pando (and aspen forests globally) is collapsing from within. As goes any aspen clone (+/-), so goes myriad dependent species and broader ecosystem services. The problem is our heretofore inability to "think like a mountain" (Aldo Leopold, 1949), rather than consume like hyper-capitalist hominids. What if Pando had the legal rights of personhood? Can we manage to not just honor, but truly cohabitate with our natural world? Pando's far-reaching symbolism may be just the right candidate to instruct and represent all living beings, if we have the political will to make it happen.

Multispecies Justice & Technology: Human-Centred Design Is Not Enough

Clara Mancini and Natalia Szablewska (The Open University)

Abstract: Whilst technology has enabled humans to colonise the earth, it has also largely eliminated our need to negotiate with nonhuman species with whom we share the planet. The ongoing destruction of the very ecosystems on which all living beings depend is arguably a result of the ability that technology affords us to displace and exploit other species with little consequence. If we are to create a more ecologically and ethically sustainable future, we need a radically new approach to technological development; we need to 'think outside the (human) box'. As a case in point, pervasive computing technologies, such as the Internet of Things (IoT) and Artificial Intelligence (AI), are fundamentally human-centred yet increasingly impact non-human animals ('animals'). By incorporating political philosophies of multispecies justice, the field of animal-computer interaction takes an animal-centred perspective on the study, design and development of technology for animals, as primary beneficiaries, and with animals, as design contributors. However, current legal and ethical frameworks do not adequately support more-than-human approaches to technological development, thus failing to address its significant cross-species impacts. To address this critical shortcoming, recent literature points towards a multispecies reinterpretation of governance policies regulating the responsible development and use of emerging technologies, to assess the ethical and ecological sustainability of technological development. Alongside multispecies justice philosophies, such proposals leverage work which utilises human rights jurisprudence to examine opportunities offered by multispecies justice theories to address current and future challenges to achieving sustainability. Building on this work, our research seeks to develop a multispecies justice framework for technological development extending human rights principles to non-human species for the ethical advancement of technology. Drawing on human rights traditions, particularly the principles of equality, dignity and protection from harm, to strengthen the inclusive and relational interaction model of multispecies justice theory, we aim to provide an intra-human and interspecies approach to technological development, aligned with values and principles promoted within animal-computer interaction. Because technology impacts existing and future generations of all species, technological development must be approached within a multispecies ethical framework.

The promise of interspecies desegregation: Allying with capybaras against gated communities in Buenos Aires' wetlands

Mara Dicenta (William & Mary)

Abstract: Nordelta is an exclusive gated community in Buenos Aires built over the wetlands of the Paraná Delta that has encroached on more-than-human bodies and lands through racialized discourses and infrastructures. In this talk, I analyze a controversy that arose in 2021 when crowds of capybaras started roaming freely in the community. The event triggered a robust social media response that, I argue, generated popular epistemic tools to enlist capybaras into categories of multispecies endangerment and dispossession. In addition, I delve into the emergence of the communitarian territory of Punta Querandí, which, at the borders of Nordelta, seeks to repair segregation and encroachment for humans and other-than-humans. Drawing on scholarship on animals, race, and the built environment, I employ an ethnographically informed analysis of social media, archival documents, and interviews to explore the two cases as responses to racial capitalism and real extractivism in contemporary Argentina, shedding light into what I term "the promise of interspecies desegregation."

Navigating Deadly Encounters: Multispecies Mobility Justice and Roadkill

Juneseo Hwang (University of Hamburg)

Abstract: Anthropogenic climate change is rapidly and widely altering human mobility across the globe. In parallel, scant attention has been given in the social sciences to the shifting patterns of animal mobility in the context of climate change and the capitalist domination of land. Across the planet, the incidence of deadly human–wildlife encounters is increasing. For example, roadkill accounts for the deaths of about 2 billion animals on roadways every year, while some species even face extinction. It is recognised that roadkill, a global phenomenon accompanying the widespread proliferation of automobile culture, constitutes one of the institutionalised patterns of violence against nature. This issue highlights the deadly entanglements of capital-driven built environments, human behaviour, and border-crossing wildlife mobilities. Despite being a cross-cutting issue, it has long been neglected and requires ethical and political judgements on the human condition in the age of technology, the status of nature in human law and governance, and a revival of common ownership and stewardship of land. Additionally, it calls for a rethinking of democratic control over both social and ecological mobility in contrast to capitalist territorialisation. Through the lens of 'multispecies mobility justice,' this presentation seeks to explore alternative imaginaries and practices of 'safe and just operating spaces' beyond the capitalist conception of sustainability. It examines the socio-legal contexts under which roadkill is framed, problematised, and addressed, particularly by focusing on four interconnected arenas, as detailed below: — Recognition: how the value and status of 'sacred nature', more specifically 'wilderness', is socially and culturally (de-)constructed in the imaginaries of climate-resilient infrastructure and transportation planning as well as roadkill management? — Taxonomy: how, especially within the European Union, the evaluation and classification of 'sustainable activities' navigate and promote technologies that can be placed for reducing 'non-criminalised' harms to animals on roadways? — Law: How are law and governance (not) designed to control roadkill and balance social mobility and ecological mobility in the context of spatio-temporal justice? — Participation: what values and actors, including animals as roadkill victims, are represented in political institutions and procedures to make decisions on green transition in road transport vis-à-vis habitat protection?

Laws with the Jungle

Tikli Loivaranta (University of Turku)

Abstract: In Central Indian Indigenous (Adivasi) communities, everyday life in forest villages is centered on materially embedded and place-based understandings of how to live well with the forest, including its nonhuman beings. In my qualitative, fieldwork-based research I have explored such more-than-human governance in three Adivasi communities. The customs and norms within the forests are not only relationships among people with respect to the forest, but among the whole forest and its human and nonhuman beings. The territories (the boundaries of the forest and subtle territories such as sacred places) and norms of living with/in the forest are defined in encounters and intra-action between humans and non-humans, including trees, wild animals and deities. On one hand, these plural and dynamic relations with nonhumans affect the human residents' everyday practices in the forest (such as resource use decisions, movement in different parts of the forest, and acting correctly in sacred places). On the other hand, the informants have shown strong emotional associations with the forest as a whole and with its particular nonhuman beings: life in the forest is grounded on ethos of care and respect. This is not a monolithic representation of an "Indigenous ontology", but a conceptualization of the plurality of relations present. As such, it is a depiction of dynamic, more-than-human everyday governance. Although the significance of Indigenous Management systems in biodiversity conservation is being increasingly acknowledged, eviction threats continue to be a reality for many Indigenous communities – even in the name of forest conservation. Documenting sustainable more-than-human governance systems allows to challenge the Fortress Conservation rationale behind forced evictions by showing that Fortress Conservation is largely built on epistemologically unjust assumptions, and complete negligence of local ethos of care, protection, and respect. The continuation of such more-than-human governance should be secured by Indigenous territorial rights, which are able to accommodate the plurality of meanings in the landscape, and foster human rights, community rights and rights of nature. Frameworks towards Indigenous tenure security exist in both international and (in the context of current research, Indian) national level, but there is room for improvement regarding their effective implementation.

Spotting a Friendlier Extraction? Spot the Dog, Green Mining Narratives, and the Colonial Impact in Sápmi of Sweden's Green Transition

Cassandra Troyan (Basel Academy of Art & Design, University of Westminster)

Abstract: This paper examines green colonialism in Swedish occupied Sápmi, particularly focusing on the compounded injustices faced by the Sámi people following the discovery of Europe's largest Rare Earth Elements (REE) deposit at the LKAB mine in Kiruna, publicly announced in January 2023 (Kårtveit 2021; Vetter 2021). The Per Geijer deposit, critical to the European Union's green transition, heightens colonial pressures on Sámi territories, undermining Indigenous rights and perpetuating extractivist legacies under a guise of sustainability (Fjellheim 2022; Össbo 2022). Applying a multispecies justice lens, this paper reveals how both human and non-human entities are entangled in this green colonial agenda and explores paths for active resistance toward a more just future (Celermajer et al. 2020; Matsuoka and Sorenson, eds., 2018). Through an anti-colonial multispecies justice framework, this analysis critiques the use of Boston Dynamics' robotic dog, Spot, as a companion species in mining operations and explores its connections to the historical use of canines in settler colonial exploration and policing (Boisseron 2018; Coulter 2016). Spot's deployment in REE mining rebrands invasive practices as progressive, using technology to present ecological harm as beneficial (Brock 2020; Dunlap 2021). Spot's image is featured in LKAB's promotional materials, presenting mining as "clean" and "friendly," while concealing the continued dispossession of Sámi lands and its impacts on multispecies ecologies. Additionally, this paper critiques how these non-human technologies, embedded within green capitalism, shift the ethical focus from Indigenous sovereignty and environmental justice to technological innovation under the banner of green progress (Diamanti 2021; Brock and StephensGriffith 2021; Gómez-Barris 2017). This rebranding obscures the colonial violence inflicted on the Sámi people and their ecosystems, framing land dispossession as a sacrifice necessary for the "greater good" of the Swedish settler state (Kuhn 2020). Through the multispecies justice lens, this paper argues that the green transition, rather than dismantling colonial frameworks, reconfigures them by co-opting Indigenous lands for a renewed extractivist agenda labeled as "green." Ultimately, this work calls for a reimagined green transition that centers multispecies justice, respects Indigenous sovereignty, and honors ecological relationships rather than commodifying them for capitalist-colonial interests.

Reading ex situ conservation through a decolonial and multispecies lens

Annukka Paajanen (University of Helsinki)

Abstract: Ex situ seed banks present the dominant solution to the decline in agricultural crop diversity and the consequent threats to food security. While collecting germplasm is most often justified in terms of producing value for the benefit of "us all," the presentation explores how Indigenous and multispecies approaches to nature are considered within these banking practices. As a case study, I investigate Svalbard Global Seed Vault (SGSV), a "backup" facility for the world's crop diversity, located in the Norwegian archipelago in the Arctic Ocean, considered exceptional in its ability to reconcile Indigenous and ex situ approaches to conservation. Drawing on Indigenous, decolonial, feminist, and multispecies theories and concepts, I suggest that the SGSV's conservation strategy relies on Western and/or settler colonial conceptions and ways of valuing nature that essentially involve the notion of nature as a resource for human use and capitalist accumulation. These ideas justify and are manifest in the SGSV's conservation scheme that focuses narrowly on crop genetic diversity and largely ignores the environments where bio- and other diversities generate. Indigenous and/or multispecies perspectives open up the shortcomings of this reductionist paradigm by pointing to the broader agricultural context that makes ecological complexity and biodiversity as well as to inequalities produced in the conservation process. Therefore, I argue that these perspectives should be considered in conservation theory and practice to make conservation more purposeful and just.

Sacred Symbols, Political Animals: Rethinking Human-Animal Relations in Indian Art and Visual Culture

Anisha Palat (Independent Researcher)

Abstract: This paper examines the role of animals in Indian art and visual culture as a lens to explore intersections of religion, politics, and ecology. In the Indian context, animals are deeply symbolic within various religious traditions, yet they are also embedded in political discourses that impact real-world practices and policies. For instance, the cow holds a venerated status in Hinduism, symbolising divinity, motherhood, and purity—a status that has become a focal point in political mobilisations advocating for cow protectionism. This symbolic emphasis not only affects the lives of cows themselves but also shapes societal and environmental dynamics, as the politicisation of cow protection often exacerbates social tensions and restricts livelihoods, particularly among marginalised communities. In Buddhism, animals play an educational role within narratives such as the Jataka tales, where they embody virtues and serve as moral exemplars, often in depictions of the Buddha's past lives. While these representations of animals convey ethical lessons, they also risk positioning animals as mere vessels for human-centred morals and teachings, thus obscuring the lives and agency of the animals themselves. This paper argues that in an era marked by both rising nationalism and environmental crises, it is crucial to rethink these longstanding symbolic frameworks through a perspective that pays attention to the animal. How might we approach the study of animal representations in contemporary art without subsuming animals purely as symbols within human-centred religious and political narratives? A multispecies framework allows for an examination of animals as agents with intrinsic value and their own ecological realities, encouraging us to move beyond symbolic appropriation to a perspective that acknowledges their role within complex socio□environmental networks. By engaging with and analysing select case studies from Indian art and visual culture, this paper aims to contribute to a growing dialogue on the role of art in fostering ethical and ecologically attuned relationships between humans and other species in South Asia.

Translation rights of the more-than-human – thoughts on whale bioacoustics

Sebnem Susam-Saraeva (University of Edinburgh)

Abstract: The question "who has the right to translate whom?" has been a key debate in translation studies (see Translation Studies Forum, 2021). Translation of narratives based on experiential and corporeal knowledge, and those founded upon cultural formations that take 'the body' and its experiences as their starting point, such as narratives emerging from racial, ethnic and gender-based identities, has been a focal point of these debates. When it comes to the othered bodies of the more-than-human, the same question holds: "who may translate whom?". Further questions also arise: Who gets the right to be translated and into whose language(s)? Who can avert being translated, and thus remain 'unknowable' and 'uncollectable'? And what is allowed to become a 'who' in the first place? By focusing on the case of the communication systems of cetaceans (dolphins, whales and porpoises) and the current sustained efforts of decoding them, the proposed paper intends to look at interspecies communication through the perspectives of (eco)feminism, posthumanism and translation studies. It questions the seemingly perpetual oscillation between anthropomorphism and anthropodenial (both highly anthropocentric) in our relationship to non□human intelligence, cognition and communication. It will start with a brief discussion on what 'language' and 'translation' may mean in the context of the whales, then focus on why the colonial and patriarchal-capitalist heritage is relevant to the bioacoustics research carried out on whale vocalisations. Issues of (un)translatability in any sign system, and the question of legal personhood and 'translation rights' will be discussed, concluding with thoughts on the importance of multilingual and multidisciplinary work on cetacean bioacoustics. Translation Studies Forum: Representing experiential knowledge: Who may translate whom? Translation Studies (Routledge) 14 (1 & 2), 2021.

The power of the ancestral philosophy of Alli kawsay (Buen Vivir) in the indigenous movements of Colombia – Ecuador vs. the exclusion by the big mining development, contribution to the Rights of Mother Nature from the global south in middle of climate change

Vanessa Arteaga Bernal and **Eduardo Erazo Acosta** (Independent Researchers)

Abstract: The purpose of this research is to present the urgency of listening to indigenous epistemologies of Sumak Kawsay (in kichwa language: Buen vivir-Good Living) and also to accompany the care/defense of the biodiversity-rich indigenous territories of the Andean region. As a research question: How is the anthropocene affecting the indigenous territories and with it the threats of the epistemologies of the Sumak Kawsay/Buen vivir? This ethnographic research has been carried in the last 7 years, in Republics of Colombia and Ecuador, in Indigenous Regional Council of Cauca CRIC, and The Indigenous Confederation of Ecuador CONAIE. Theoretical references: epistemology of indigenous communities, indigenous intellectuals. The anthropocene affects considerably the species of flora and fauna, the glaciers, water reserves, páramos understood as places where the water is born for the species. With it the territories Pan Amazonas region of native communities are strongly affected in their cosmovision to know. Due to its high impact in high mountain areas, climate change affects the melting of glaciers, strong droughts, seasonal changes for food production, water shortages and with this the displacement of animals and indigenous people and with it affects their traditions and cosmovisions due to geographical relocation and spatial - socio-cultural changes. Ethnographic work is used: interviews, participant observation, and documentary analysis. Key to comment how from the epistemologies, their spirituality's, indigenous cosmovision, the elders (grandparents and grandmothers) announce that if there is no respect for the species on earth comes catastrophe, which from modern science is already evident. Results: This is considered from the Decolonial theory as an alternative to development or alternative development, based on the epistemological basis of the indigenous movement, the basis of current governments/states. Without a doubt the Sumak Kawsay is difficult to implement or live in praxis in the midst of individualistic societies with accelerated urban growth or in societies structured in fossil fuels, in addition to the radical reactionary anti-movement indigenous right that watches over environmental care.

Oceanic Interconnection: A Posthuman Feminist Analysis of the Biodiversity Beyond National Jurisdiction (BBNJ) treaty

Louisa Dassow (Newcastle University)

Abstract: Within the anthropocentric framework of international law, it is difficult to integrate more□than-human considerations. The new Biodiversity Beyond National Jurisdiction Treaty, hereinafter the Ocean Biodiversity treaty, is a new venture in international law that aims to 'protect and preserve' the 'inherent value' of the Ocean while still upholding the extractive colonial-capitalist logics of international law. This paper will use an ecologically-oriented posthuman feminist approach to consider the implications of the Ocean Biodiversity treaty for environmental, social, and more□than-human justice (Heathcote, 2019). The Ocean Biodiversity treaty, though hopefully representative of a new more inclusive phase of international environmental law-making, still maintains a 'legal anthropocentrism' that centres certain (white, male) subjects above others (Jones, 2023). Drawing on critical queer, decolonial, and intersectional theory, a posthuman feminist analysis enables the deconstruction of the text's 'legal subject' created binaries in order to un-silence excluded human and more-than voices. It is urgent, in this pre-ratification stage of the treaty, to critically engage with its content, purpose and implications to highlight pathways towards a more effective and equitable operationalization. Applying this approach enables the future identification of opportunities for feminist intervention during its operationalization phase and future Conference of Party (COP) processes. This paper will outline the findings of a posthuman feminist analysis of the treaty text and explore what this contributes to understanding of the Ocean Biodiversity treaty and posthuman feminist perspectives on international law. As the Ocean Biodiversity treaty seeks to revitalise and unite the fractured seascape of ocean governance, it is vital that the Ocean and all of its interconnected constituents (human and more-than human) are equitably represented.

Pro-biotic (micro)governmentalities in biodynamic winegrowing: from dominance to multispecies flourishing

Nikolai Siimes (Waipapa Taumata Rau, University of Auckland)

Abstract: This research reports on a group of farmers that are shifting from governing microbes through conspicuous and deliberate absence to relational approaches of multispecies flourishing. Drawing on sensory, multispecies ethnography and qualitative interviews with Southern Hemisphere wine producers, I investigate biodynamic winegrowing as a pro-biotic governmentality (Lorimer, 2020). These changes involve both practical on-farm activities, as well as new ontologies and politics. The first and hardest paddock to transform is necessarily the one between the ears. My results highlight that biodynamics provides a community of practice with an openness to experimentation and a valuing of lived experience and multiple ways of knowing, which leads to an ontological openness that fosters the enactment of new possibilities in agriculture, (microbial) environmental governance, and health. I also explicate how farmers use post-Pasteurian (Paxson, 2008) techniques to care for a wide range of more-than-humans through their mundane practices, often through direct sensory engagement. This is a hopeful project, which reads agriculture for difference (Gibson􏰀Graham, 2020)—biodynamics as both resistant countermovement and enriching diversification— rather than reading wine as a harmful Anthropocenic agricultural system.

Lawn Replacement Incentives as Pathways to Multispecies Justice: A Mixed-Methods Analysis of Utah's Landscape Conversion Incentive Program

Kirsten Vinyeta, Sarah Woodbury, and Masoumeh Hashemi (Utah State University)

Abstract: Social scientists have theorized Americans' complicated relationship with lawns in which the lawn—a heavily manicured turfgrass monoculture— has come to symbolize status, civil order, neighbor solidarity, and the "American Dream" while demanding intensive resources in the form of labor, water, and toxic chemicals. Utah, the second most arid state in the United States only after Nevada, reported the highest per capita water use in the nation in 2015, averaging 220 gallons per capita per day (GPCD), compared to the reported national average of 77 GPCD. According to the Utah Department of Natural Resources, the primary reason Utah's GPCD is so high is due to heavy irrigation of residential lawns; notably, these calculations don't factor in the unmetered residential use of local canal water. This heavy and ill-defined upstream use depletes water that would otherwise travel downstream to Great Salt Lake, a terminal lake already at risk of ecological collapse due to decreasing water levels. In May 2023, the Utah Water Resources Division rolled out the nation's first Landscape Conversion Incentive Program (LCIP) to motivate residential property owners, businesses, and institutions to replace lawns with more water-efficient landscapes. To examine the LCIP and its projected impacts on multispecies justice in the region, our mixed-methods study combines 1) qualitative interviews and site visits with Utah residents who have replaced their lawns and 2) Landscape Water Meter Modeling (LWM). We demonstrate how lawn conversion provides a clear pathway to distributive multispecies justice—what Chao and Kirksey (2022) describe as a more "equitable partitioning of planetary resources across different species" (p.24). Through conversion projects, space, soil nutrients, and water once utilized by a single, resource-intensive, non-native species are now distributed across dozens of plant species (including plants native to the region) that are more water-efficient and improve wildlife habitat. Furthermore, we demonstrate how water conservation resulting from lawn conversion upstream of Great Salt Lake can promote environmental and intergenerational justice for Utahns living in rapidly deteriorating air quality —a result of the drying lake's toxic dust that disproportionately affects formerly redlined, racially diverse neighborhoods, as well as children and future generations.

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We thank you for joining us for the conference and look forward to future encounters

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