

Environmental Philosophies' Inter-Continental Dialogues

This special issue originated in the International Colloquium, "Power and Impotence of Environmental Ethics," organized by the Universidad Católica de Chile in November 2016. It is the third special issue published by *Environmental Ethics* simultaneously in English and Spanish by the Center for Environmental Philosophy in collaboration with the Sub-Antarctic Biocultural Conservation Program (SBCP).

In the first special issue in 2008, we proposed an integration of environmental philosophy and ecological science for biocultural conservation in southwestern South America.¹ To achieve effective protection of these sub-Antarctic fjords, international collaborations are essential. To this end, in 2000, in the world's southernmost city, Puerto Williams, Chile, the Omora Foundation initiated SBCP, which today is co-coordinated by the University of Magallanes and the Institute of Ecology and Biodiversity in Chile, and the University of North Texas in the United States. With a biocultural approach, SBCP has succeeded in creating two new marine and terrestrial protected areas covering 77,220 square miles, as well as long-term socio-ecological research and education programs.

The second special issue in 2012 focused on Latin American environmental philosophy.² From the biocultural ethic perspective, we argued for a greater appreciation of biological and cultural diversity (and their interrelationships), and for urgently overcoming the limitations "of global discourses that does not properly include the diversity of languages, with their ontologies, metaphysics, epistemologies, and ethics . . . due in part to the limited inter-linguistic and intercultural dialogue among philosophers . . . residing in different continents of the world."³ To continue bridging this gap, *Environmental Ethics* recently published special issues with environmental philosophers from China and Africa (volume 40, no. 1 and no. 4).⁴

This third special issue of *Environmental Ethics* published in collaboration with the SBC Program consolidates two decades of work and strengthens this partnership by incorporating a new institution and a new geocultural region. Regarding

¹ Ricardo Rozzi et al., "Integrating Ecological Sciences and Environmental Ethics into Biocultural Conservation in South American Temperate Sub-Antarctic Ecosystems," *Environmental Ethics* 30 (2008): 226–336.

² Ricardo Rozzi, "South American Environmental Philosophy: Ancestral Amerindian Roots and Emergent Academic Branches," *Environmental Ethics* 34 (2012): 343–65.

³ Ricardo Rozzi, "Catalyzing an Interregional Planetary Dialogue on Environmental Philosophy," *Environmental Ethics* 34 (2012): 341.

⁴ Doug Anderson, "Environmental Thought in China," *Environmental Ethics* 40 (2018): 3–4; Trish Glazebrook and Anthony Kola-Olusanya, "African Environmental Philosophy," *Environmental Ethics* 40 (2018): 307–08.

the new institution, in 2015, the Omora Foundation invited P. Universidad Católica de Chile to be part of the SBCP in order to strengthen its multi-scale organization (local, national, and international). Regarding the geocultural region, it is telling that the conference “Power and Impotence of Environmental Ethics” was organized by two European philosophers, Luca Valera (Italian) and Eric Pommier (French). Today, both work in Chile, and the two complementary special issues resulting from the conference include articles from philosophers residing in Europe and the Americas. Volume 41, number three focuses on themes of biodiversity and global change; number four addresses political, historical, theoretical, and practical perspectives on deep ecology and ethical responsibility.

Environmental Ethics plans to catalyze intercontinental dialogues on environmental philosophy by increasing its publication of bilingual volumes. These special issues call for more collaboration among environmental philosophers in order to address pressing socio-environmental challenges in an era of rapid global change. This requires careful attention to the language and making the journal available to engage in dialogue, which requires translation of research that empowers scholars to communicate across languages, cultures, and ecologies. As Eugene Hargrove described it in his vision for this new phase of *Environmental Ethics*:

While crosscultural borrowing may sometimes be good, it should . . . not lead to concerns about imperialistic, totalizing, and colonizing discourse. The object of these special issues . . . is to promote crosscultural understanding.⁵

Together, we can address socio-environmental justice through dialogue, and cultivate respect for the diversity of living beings with whom we co-inhabit the biosphere, thereby overcoming today’s unjust and suicidal, but prevailing, *human chauvinism*.

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⁵ Eugene Hargrove, “About This South American Issue,” *Environmental Ethics* 34 (2012): 340.

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