

# environmental citizenship: politics, practices, representations

22nd international conference  
july 6 – 8, 2023

abstracts & bios

23



bavarian  
american academy

## Thursday, July 6

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- 2.00 PM** **Welcome and Introduction**  
**Heike Paul** (FAU Erlangen-Nürnberg, BAA)  
**Katja Sarkowsky** (U Augsburg)
- 2.30 PM** **Panel 1**  
**Historical Dimensions of Environmental Relationality in a More-Than-Human-World**  
Chair: **Catrin Gersdorf** (U Würzburg)  
**Simone M. Müller** (U Augsburg)  
Environmental Citizenship and its Territorial Limits: On U.S. Hazardous Waste and the Struggle for Defining Environmental Protection  
**Monique Allewaert** (U Wisconsin-Madison)  
Four Suns:  
Solar Imaginaries, Climate Colonialism, and Planetary Citizenship
- 4.00 PM** **Coffee Break**
- 4.30 PM** **BAA Award Ceremony**
- 5.30 PM** **Keynote 1**  
Chair: **Katja Sarkowsky** (U Augsburg)  
**Rebecca Tsosie** (U Arizona)  
Rethinking Reconciliation:  
Land-Based Citizenship and Indigenous Futures

## Friday, July 7

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- 9.00 AM** **Panel 2**  
**Literary Representations of Environmental In/Justice**  
Chair: **Julia Faisst** (U Regensburg)  
**Sonya Posmentier** (NYU)  
What Use are Flowers? Lorraine Hansberry's Eco-Apocalyptic Imagination  
**Linda Hess** (U Augsburg)  
Satirizing the Eco-Citizen: The Question of Individual Responsibility in E.A. Copenhaver's *My Days of Dark Green Euphoria*
- 10.30 AM** **Coffee Break**
- 11.00 AM** **Emerging Scholars' Forum**  
Chair: **Ina Batzke** (U Augsburg)  
**Andrew Wildermuth** (FAU Erlangen-Nürnberg)  
Forging, Foraging, Forgoing: Thoreau as Settler Disaster  
**Axelle Germanaz** (FAU Erlangen-Nürnberg) and  
**Sarah Marak** (FAU Erlangen-Nürnberg)  
Bad Environmental Citizens: Tracing the Limits of (State-Sanctioned) Environmental Citizenship
- 12.15 PM** **Lunch Break**

- 1.30 PM Panel 3**  
**Practices of Environmental Citizenship**  
Chair: **Kirsten Twelbeck** (U Augsburg)  
**Michael Kotutwa Johnson** (U Arizona)  
Redefining Environmental Citizenship: A Hopi Indian's Perspective  
**Marit Rosol** (U Würzburg)  
Navigating Tensions between Environmental and Social Justice Concerns:  
The Case of German and Canadian Community Food Initiatives
- 3.30 PM Coffee Break**
- 4.00 PM Keynote 2**  
Chair: **Sylvia Mayer** (U Bayreuth)  
**Jouni Häkli** (U Tampere)  
Environmental Citizenship: Between (Unwarranted) Hope and  
(Unproductive) Despair
- 5.45 PM BAA Members' Meeting**

## **Saturday, July 8**

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- 9.30 AM Keynote 3**  
Chair: **Linda Hess** (U Augsburg)  
**Joshua Trey Barnett** (Penn State U)  
Casting One's Lot: Environmental Citizenship and the Trouble with Care
- 11.00 AM Coffee Break**
- 11.30 AM Roundtable Discussion**  
Chair: **Heike Paul** (FAU Erlangen-Nürnberg)  
**Michael Kotutwa Johnson** (U Arizona)  
**Joshua Trey Barnett** (Penn State U)  
**Isabel Kalous** (FAU Erlangen-Nürnberg)
- 1.00 PM Wrap-Up and Conference Closing**

**Thursday, July 6, 2.30 PM**

**Panel 1**

**Historical Dimensions of Environmental Relationality in a More-Than-Human- World**

**Chair: Catrin Gersdorf** is professor and chair of American Studies at the University of Würzburg and a member of the Bavarian American Academy.

**Simone Müller** (U Augsburg)

**Environmental Citizenship and its Territorial Limits: On U.S. Hazardous Waste and the Struggle for Defining Environmental Protection**

The talk departs from discussions on U.S. toxic exports that closely followed in the shadow of the heroism of modern U.S. environmentalism post Rachel Carson. Focused on the limits of NEPA and a U.S. Environmental Protection Agency that could not extend any measures of environmental protection beyond national borders, global environmental justice activists and (some) politicians identified the trouble to lay precisely with notions of environmental citizenship. In a global market system with lacking international consensus on the commonality of danger from toxic exposure, the U.S. Environmental Protection Agency had no control over, for instance, the management and disposal of U.S. hazardous wastes or the application of U.S. banned pesticides abroad. While the state could neither regulate the global market of waste trade, nor the planetary circularity of toxic chemical particles, it still became entangled in questions of markets and morale.

**About the speaker**

Simone Müller is DFG-Heisenberg Professor and chair of Global Environmental History and Environmental Humanities at Augsburg University. She is a global historian of technology, economy, and the environment with a particular focus on globalization processes, the intersection of ecology and economy, and the era of the Anthropocene. Her research interests range from the international trade in hazardous waste material and toxicity as a historical construction, the intellectual history of economic ecological thinking, to verticality as an enviro-historical concept and the study of marine space. Her research has received numerous awards and fellowships, among them from the Smithsonian Institution, the Science History Institute, and the University of Pennsylvania. Müller works at the intersection of environmental history and environmental humanities. She is a co-speaker of the international doctoral program “Um(Welt)Denken. Rethinking Environment: The Environmental Humanities and the Ecological Transformation of Society,” hosted by Augsburg University and LMU Munich. Prior to Augsburg, she served as PI and project director of the DFG Emmy Noether Research Group “Hazardous Travels: Ghost Acres and the Global Waste Economy” at the Rachel Carson Center for Environment and Society.

**Monique Allewaert** (U Wisconsin-Madison)

**Four Suns: Solar Imaginaries, Climate Colonialism, and Planetary Citizenship**

For over five hundred years, European, North American, and other mid-latitudinal actors have exported their experiences and ideas about the sun onto tropical and equatorial regions, sometimes simply presuming that their provincial experiences of the heavens and climate must be universal, but more often in the service of imperial projects that aimed to capture the power of the sun. This imperial legacy raises questions about the viability of a planetary citizenship that supposes a single nature

the earth over. Against what I call a mononaturalism that underwrites both plantation colonial projects and a number of contemporary solar environmentalisms, the talk homes in on the complex and conflicting accounts of the sun in nineteenth-century Haitian poetry. Ultimately, the talk proposes that coming to terms with this multiplicity of suns and natures might offer deeply particularized, multi-scalar ways of thinking environmentalism that might be apposite to the planetary scale.

### **About the speaker**

Monique Allewaert, associate professor of English at the University of Wisconsin-Madison, works at the intersections of eighteenth and nineteenth-century hemispheric American colonialisms, the environmental humanities, literary and cultural studies, and science studies. In *Ariel's Ecology*, Allewaert explored how eighteenth and nineteenth-century Afro-diasporic persons' experiences of the body shaped art forms, personhood, and political life. Currently, Allewaert is completing a book called *Luminescence* that follows insect avatars through eighteenth-century Caribbean natural history, story, riddles, song, and poetry to elaborate counter-plantation knowledges and aesthetics. The book shows that the constant, often insensible touch of insects as well as the tropical climate that they amplified informed a situated knowledge inspired by insects' navigation of their environments. Allewaert's work has also appeared in a range of journals and edited collections.

**Thursday, July 6, 5.30 PM**

### **Keynote 1**

**Chair: Katja Sarkowsky** is professor and chair of American Studies at the University of Augsburg and a member of the Bavarian American Academy.

**Rebecca Tsosie** (U Arizona)

### **Rethinking Reconciliation: Land-Based Citizenship and Indigenous Futures**

This presentation explores the theme of "environmental citizenship" in the context of disputes between Indigenous peoples and national governments over land and resource use and development. What does it mean to be a citizen "of the land" and why does this inquiry matter? I explore the different frames of citizenship for Indigenous peoples, as well as the ethics of relationality and reciprocity that guide many Indigenous cultural constructions of the link between human beings and the natural environment. I then examine the contemporary efforts of national governments to reach "reconciliation" with Indigenous communities and the problematic discourse of political citizenship. Finally, I suggest that a cultural construction of citizenship could recognize moral duties to the land and to Indigenous peoples. In particular, Indigenous epistemologies embody distinctive ethical norms that can rework the political notions of citizenship that can exclude and marginalize, while opening the discussion of inclusion and belonging. Intergenerational equity is also pivotal to the construction of cultural citizenship, probing the discussion of what duties are owed to the future generations of this land.

### **About the speaker**

Rebecca Tsosie is a Regents Professor and Morris K. Udall Professor of Law at the James E. Rogers College of Law at the University of Arizona. She teaches in the areas of Federal Indian law, Property, Constitutional Law, Cultural Resources Law, and Critical Race Theory. Prior to joining the University of Arizona in 2016, she was a Regents Professor at the Sandra Day O'Connor College of Law at Arizona State

University, where she also served as Vice Provost for Inclusion and Community Engagement. Tsosie was the first faculty executive director of ASU's Indian Legal Program and served in that position for fifteen years. While at ASU, she also held an academic appointment with the faculty of Philosophy within the School of Historical, Philosophical and Religious Studies, and she served as an affiliate faculty member for the American Indian Studies Program and as a Distinguished Sustainability Scientist for the Global Institute of Sustainability. Professor Tsosie, who is of Yaqui descent, is recognized nationally and internationally for her work in the fields of Federal Indian law and Indigenous peoples' human rights. She is a member of the Arizona Bar Association and the California Bar Association. She serves as an appellate judge for the Supreme Court of the Fort McDowell Yavapai Nation, as well as the San Carlos Tribal Court of Appeals. Tsosie received her Bachelor of Arts and Juris Doctorate degrees from the University of California, Los Angeles, and was also a President's Postdoctoral Fellow at the University of California.

**Friday, July 7, 9.00 AM**

**Panel 2**

**Literary Representations of Environmental In/Justice**

**Chair: Julia Faisst** is professor of American Studies at the University of Regensburg and a member of the Bavarian American Academy.

**Sonya Posmentier** (NYU)

**What Use are Flowers? Lorraine Hansberry's Eco-Apocalyptic Imagination**

In 1962 after the success of *A Raisin in the Sun*, Lorraine Hansberry drafted the script for *What Use are Flowers?*, a speculative post-apocalyptic work originally conceived for television, reimaged for the stage, but produced only posthumously and partially as a radio play. As its title suggests, the play asks what non-human nature means at the end of the human world. The stateless condition of its characters further begs the question of how to be "environmental" without "citizenship." In the play, a group of children who have survived an unnamed catastrophe meet an old hermit as he emerges from the forest, oblivious to the apocalypse that has befallen civilization. The hermit, a former English professor, tries to teach the children to secure the survival of "the race" in these endtimes, but the play invites us to think in terms that subvert his curriculum. At stake here is not only the matter of literary representation of the material world, but the crucial role of *pedagogy* in mediating and shaping discourse around environmental and racial justice. In this paper, I read Hansberry's play against the battles over the education of children – especially Black children – in the United States at the time of the play's writing, in the wake of the *Brown v. Board of Education* Supreme Court decision. I do so to illuminate the relationship between the struggle over the content of "citizenship" and the struggle for the planet in Hansberry's literary imagination. As well, I hope to provoke reflection on our collective, institutional, and individual practices as educators. How and why do we teach after the collapse of the known world?

**About the speaker**

Sonya Posmentier is an associate professor in the Department of English at New York University, where she teaches African American and Black Diasporic literature and culture, poetry and poetics, and environmental literature. She is a member of the Postcolonial, Race, and Diaspora Studies Colloquium. Her first book *Cultivation and Catastrophe: The Lyric Ecology of Modern Black Literature* (2017) is a recipient of the

William Sanders Scarborough award from the Modern Language Association. She is at work on a second book, *Black Reading*, about the intersecting histories of Black cultural studies and modern lyric theory. Her essays and articles have appeared in *The New York Times Book Review*, *American Literature*, *American Literary History*, *Public Books*, and elsewhere.

**Linda Hess** (U Augsburg)

**Satirizing the Eco-Citizen: The Question of Individual Responsibility in E.A. Copenhaver's *My Days of Dark Green Euphoria***

The core theme of E.A. Copenhaver's 2022 novel *My Days of Dark Green Euphoria* is the protagonist's struggle to be an ecologically responsible citizen. In my presentation, I examine the novel's satirical mode, which leaves readers wondering whether they are meant to empathize with or scoff at the protagonist's environmental guilt and her constant struggle for "a carbon footprint so anemic someone might not know [she] had ever existed" (12). In this way, the narrative challenges readers to ponder whether environmental citizenship can be an adequate response to global climate change, by prompting them to examine their own reactions to its parodistic portrayal of the "literary sad woman" (Jamieson) in the age of environmental anxiety. Additionally, Copenhaver's treatment of the subject raises thought-provoking questions about the contributions that specific (literary) modes and/or genres can make to a productive debate about aims and definitions of environmental citizenship.

**About the speaker**

Linda Hess is a senior lecturer and postdoctoral researcher in American Studies at the University of Augsburg. She is the author of *Queer Aging in North American Fiction* (2019) and co-editor of *Life Writing in the Posthuman Anthropocene* (2021). Next to her work in age studies, her current research and teaching interests include questions of grievability in the environmental humanities and the intersection of ecocriticism and humor studies. After publishing articles in both the field of ecocriticism and humor studies, she is now increasingly attempting to bring the two together. In the fall of 2022, she completed a stay at the Greenhouse – Center for Environmental Humanities at the University of Stavanger in Norway as a Green Transitions Fellow and her article on "Modes of Comedy in Environmental Narratives" that evolved from this fellowship is set to appear in later summer 2023.

**Friday, July 7, 11.00 AM**

**Emerging Scholar's Forum**

**Chair: Ina Batzke** is a lecturer and post-doctoral researcher of American Studies at the University of Augsburg and a member of the Bavarian American Academy.

**Andrew Wildermuth** (FAU Erlangen-Nürnberg)

**Forging, Foraging, Forgoing: Thoreau as Settler Disaster**

Can settler colonists and their descendants engage in responsible environmental citizenship in the United States? Not, I suggest, unless one systematically analyzes and explicitly takes aim at the structures that have produced and continue to produce the "settler colonial present" (Veracini). Along these lines, I propose sharing close readings examining the racial-hierarchical and colonial dimensions in Henry David Thoreau's ecological writing, exemplifying what in my dissertation I term "Transcendental

settlerism.” While recently read by some as a proto-decolonial thinker, in this paper I suggest pushing against this trend, building colonial-critical readings of Thoreau from especially *Walden* and the late essay “Huckleberries.” I organize the paper in three brief sections: *forging*, *foraging*, and *forgoing*. In *forging*, I reflect on the settler-colonial politics of two, related senses of the word: first, the dishonest appropriation of language (for example, in “Huckleberries,” when Thoreau forges Native American names for indigenous plants), and, second, the sense of forging marks upon the world in the wake of one’s steps. In *foraging*, I consider the politics of Thoreau’s discourse of foraging indigenous berries, herbs, and seeds, in lieu of participating in early mass markets in America: anticipating, and later outright informing, the “go local” discourse and organic movements that proliferated in the second half of the twentieth century: all occupying, however, land seized via genocide and the persistently maintained conditions of settler colonialism. In *forgoing*, finally, I consider the politics of “doing without” in the settler colony: How differently do Thoreau’s famous minimalist calls to “Simply, Simplify!” look when we see them as part of a “Transcendental settlerist” ideology? I suggest, in conclusion, when we read Thoreau squarely in the history of settler colonialism, it becomes clearer how liberal theorizations of minimalist environmental stewardship are linked complexly to the disastrous, ongoing belief in racial hierarchy and a white right to national-citizenship, occupation, and reform on the American continent.

### **About the speaker**

Andrew Wildermuth is a doctoral researcher in North American Studies and member of the Research Training Group “The Sentimental in Literature, Culture, and Politics” at FAU Erlangen-Nürnberg, where he focuses on critical theory, revisionist literary history, and the aesthetics and politics of reform literatures. He received an MA in North American Studies from FAU in 2021, and a BA in English from St. Mary’s College of Maryland in 2017. His dissertation is a revisionist reading of the aesthetics and politics of “malleability” in literatures of the nineteenth-century United States. He is the graduate student liaison and associate editor of *Conversations* in the Margaret Fuller Society. His research on nineteenth- and twentieth-century literature has been published in *Iperstoria*, *aspeers*, and *ZAA: Zeitschrift für Anglistik und Amerikanistik*.

### **Axelle Germanaz (FAU Erlangen-Nürnberg) and Sarah Marak (FAU Erlangen-Nürnberg) Bad Environmental Citizens: Tracing the Limits of (State Sanctioned) Environmental Citizenship**

In this paper, we trace the limits of the theoretical concept of environmental citizenship by questioning what constitutes ‘good,’ state-sanctioned environmental citizenship in Western liberal democracies. Indeed, the latter ties ecologically sustainable behavior to the normative and state-based concept of citizenship: The state – or nation-state – encourages certain behaviors and practices while criminalizing others (particularly those that challenge or aim to disrupt “business as usual”). We examine cases of what we call ‘bad’ environmental citizenship from the United States and Europe. We show how, on the one hand, environmental behavior has been instrumentalized in efforts to exclude certain groups from the citizenry – for example, migrants in the United States being discursively constructed as ‘polluters’ and thus ‘unfit’ to become U.S. American citizens; and, on the other hand, how disruptive acts of environmental activism and civil disobedience by concerned citizens (such as dumpster diving or road-blocking) have been labeled as criminal, antidemocratic, and even terrorist. These case studies



highlight both the state-based framing of disruptive action and the normative understandings of citizenship – who is deemed to belong to and who is excluded from a seemingly ecologically-minded polis.

### **About the speakers**

Axelle Germanaz is a doctoral candidate in the department of English and American Studies at FAU Erlangen-Nürnberg. Her project, entitled “Environmental Imaginaries and Politics of the Contemporary U.S. Far Right,” examines the instrumentalization of environmentalism and the deployment of sentimentality by U.S. far-right groups in an era of climate disruption. She is co-editor of the forthcoming volume *To the Last Drop: Affective Economies of Extraction and Sentimentality* (2023). Her research interests include environmental humanities, far-right extremism and right-wing populism, as well as affect studies and sentimentality.

Sarah Marak is a doctoral candidate in American Studies and the coordinator of the research training group “The Sentimental in Literature, Culture, and Politics” at FAU Erlangen-Nürnberg. Her dissertation project traces how fictional representations of radical environmentalism from the 1970s to the present shape and have been shaped by discourses of (eco-)terrorism. Her research interests include sentimentality, critical terrorism studies, popular culture and environmental humanities. She co-edited the *Lexicon of Global Melodrama* (2022) as well as a forthcoming collection of essays *To the Last Drop: Affective Economies of Extraction and Sentimentality* (2023).

**Friday, July 7, 1.30 PM**

**Panel 3**

### **Practices of Environmental Citizenship**

**Chair: Kirsten Twelbeck** is a researcher and coordinator of Environmental Humanities at WZU Research Group at University of Augsburg and a member of the Bavarian American Academy.

**Michael Kotutwa Johnson** (U Arizona)

### **Redefining Environmental Citizenship: A Hopi Indian’s Perspective**

Environmental Citizenship has a variety of definitions. One of the definitions as defined by GEMET is, “[t]he state, character or behavior of a person viewed as a member of the ecosystem with attendant rights and responsibilities, especially the responsibility to maintain ecological integrity and the right to exist in a healthy environment.” I will discuss Environmental Citizenship from my own Hopi farmers’ point of view which is predicated upon our relationship and ‘ways of knowing’ within the environment we have been inhabiting for millennia. Why are Indigenous people now responsible for 80% of global biodiversity as scientific studies have shown? I will address that question from examples of our unique agriculture system which crops are raised with very little precipitation and no use of man-made irrigation systems.

### **About the speaker**

Michael Kotutwa Johnson is a member of the Hopi Tribe in Northern Arizona. He is an assistant professor within the School of Natural Resources and the Environment at the University of Arizona. His primary work there is with the Indigenous Resiliency Center which focuses on the nexus between food, water, and energy. Currently, Johnson is also a co-author on the “Indigenous Chapter” in the “United States National Climate Assessment Five.” His newest initiative is the call for the Restoration of the American

Indian Food System based on the stewardship principles of Indigenous conservation. Most importantly, he continues to practice Hopi dry farming, a practice of his people for millennia.

**Marit Rosol** (U Würzburg)

**Navigating Tensions between Environmental and Social Justice Concerns: The Case of German and Canadian Community Food Initiatives**

In this talk I will present a specific form of environmental citizenship – that of Community Food Initiatives – and ask, how they can attend both environmental and social justice concerns. There are long-standing calls for integrated social and ecological transformations of our agri-food systems to make them just, equitable, ecologically sustainable, and economically viable. In practice, however, Community Food Initiatives frequently centre on either the environmental aspect – often in cooperation with (rural) producers – or the social justice aspect. The latter is often with a focus on food insecure (urban) consumers that cannot afford or otherwise lack access to good, that is, fresh, nutritious, delicious food. Based on an analysis of the literature and own empirical research in German and Canadian cities, I will briefly illustrate the prevalence of single-issue approaches and contextualize these findings. I will then present and discuss two possible ways to overcome the environmental-social divide: Community Food Centres and Food Policy Councils.

**About the speaker**

Marit Rosol is an urban and economic geographer. She is professor and chair of Economic Geography at the University of Würzburg. From 2016 until 2022, she worked as a Canada research chair and professor of Geography at the University of Calgary. She received her PhD from Humboldt-Universität zu Berlin and her habilitation from Goethe-University Frankfurt. Her current research centers on the geographies of alternative food and alternative economic practices, as well as urban-based and urban-rural food movements. She has also published widely on housing, participation, urban governance, and urban gardening and contributed theoretically to debates on governmentality, political economy, (urban) political ecology, and hegemony.

**Friday, July 7, 4.00 PM**

**Keynote 2**

**Chair: Sylvia Mayer** is professor and chair of American Studies/Anglophone Literatures and Culture at the University of Bayreuth and a member of the Bavarian American Academy.

**Jouni Häkli** (U Tampere)

**Environmental Citizenship: Between (Unwarranted) Hope and (Unproductive) Dispair**

The major environmental crises of our times, including climate change and biodiversity loss, have generated a growing demand for responsible agency and have thus placed environmental citizenship firmly on the political agenda. While in policymaking circles environmentally responsible agency has been embraced as a relatively unproblematic notion, academic scholarship has tended to either ‘overinvest’ or ‘underinvest’ in its potential to bring about change towards a more sustainable future. In this presentation, I critically assess both tendencies, focusing in particular on issues raised by attempts

to imagine posthumanist alternatives to citizenship as normatively embedded human agency. I conclude by arguing that, rather than seeking to move beyond responsible agency, we should continue to work towards fully understanding the particularity of the human relation to the environment that being human entails.

### **About the speaker**

Jouni Häkli is professor of Regional Studies and leads the Space and Political Agency Research Group (SPARG) at Tampere University. His research lies at the intersection of political geography and global and transnational sociology, with focus on the study of political subjectivity and agency, lived citizenship, forced migration, and borders and national identities. Among his recent publications are “The Subject of Citizenship: Can There Be a Posthuman Civil Society?” (*Political Geography*), “Politicizing Ontology” (*Progress in Human Geography*, with M. Joronen), “Lived Citizenship: Conceptualising an Emerging Field” (*Citizenship Studies*, with K.P. Kallio and B.E. Wood), “A Missing Citizen? Issue-Based Citizenship in City-Regional Planning” (*International Journal of Urban and Regional Research*, with K.P. Kallio & O. Ruokolainen), and “Bodies and Persons: The Politics of Embodied Encounters in Asylum Seeking” (*Progress in Human Geography*, with K.P. Kallio). Currently he is leading a four-year research project, “The Politics of Encounters in Asylum Seeking (POEMS),” funded by the Academy of Finland.

**Saturday, July 8, 9.30 AM**

### **Keynote 3**

**Chair: Linda Hess** is a senior lecturer and post-doctoral researcher of American Studies at the University of Augsburg and a member of the Bavarian American Academy.

**Joshua Trey Barnett** (Penn State U)

### **Casting One’s Lot: Environmental Citizenship and the Trouble with Care**

In this lecture, Barnett places care at the center of environmental citizenship. The practice of environmental citizenship entails *caring about* and *caring for* the earth and for the more-than-human beings and ways of being with whom and with which we share the earth. Focusing on care raises a crucial question, however. As Donna Haraway argues, we must “cast our lot for some ways of life and not others.” Since we cannot care for every being and way of being, and since – as it turns out – caring for some may demand harming others, how are we to decide which beings and ways of being we ought to care about and for? Grappling with this question, Professor Barnett turns to Hannah Arendt’s late writings on the activities of thinking and judging. With Arendt’s insights in mind, he argues that one of the environmental citizen’s underappreciated yet crucial responsibilities is to become an adept thinker and judge of care itself.

### **About the speaker**

Joshua Trey Barnett is an assistant professor in the Department of Communication Arts and Sciences at the Pennsylvania State University, where he holds a joint appointment at the Huck Institutes of the Life Sciences. He is the author of the award-winning book *Mourning in the Anthropocene: Ecological Grief and Earthly Coexistence* (2022) and of nearly three dozen essays in scholarly journals and books. He is presently working on two additional books: an edited collection entitled *Ecological Feelings: A Rhetorical Compendium* and a monograph about care and violence in ecological worlds.

**Saturday, July 8, 11.00 AM**

**Roundtable Discussion: Environmental Citizenship as ‘Doing Without’?**

**Chair: Heike Paul** is professor and chair of American Studies at FAU Erlangen-Nürnberg and director of the Bavarian America Academy.

**Michael Kotutwa Johnson** (U Arizona)

Michael Kotutwa Johnson is a member of the Hopi Tribe in Northern Arizona. He is an assistant professor within the School of Natural Resources and the Environment at the University of Arizona. His primary work there is with the Indigenous Resiliency Center which focuses on the nexus between food, water, and energy. Currently, Johnson is also a co-author on the “Indigenous Chapter” in the “United States National Climate Assessment Five.” His newest initiative is the call for the Restoration of the American Indian Food System based on the stewardship principles of Indigenous conservation. Most importantly, he continues to practice Hopi dry farming, a practice of his people for millennia.

**Joshua Trey Barnett** (Penn State U)

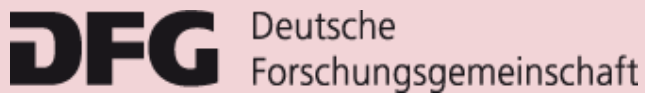
Joshua Trey Barnett is an assistant professor in the Department of Communication Arts and Sciences at the Pennsylvania State University, where he holds a joint appointment at the Huck Institutes of the Life Sciences. He is the author of the award-winning book *Mourning in the Anthropocene: Ecological Grief and Earthly Coexistence* (2022) and of nearly three dozen essays in scholarly journals and books. He is presently working on two additional books: an edited collection entitled *Ecological Feelings: A Rhetorical Compendium* and a monograph about care and violence in ecological worlds.

**Isabel Kalous** (FAU Erlangen-Nürnberg)

Isabel Kalous is a postdoctoral researcher and lecturer at the Department of English and American Studies at FAU Erlangen-Nürnberg. She holds an MA in International Cultural and Business Studies from the University of Passau and a PhD in American Studies from JLU Giessen. She has taught at Giessen and Passau and worked in research management at the International Graduate Centre for the Study of Culture and the Bavarian Academy of Sciences and Humanities. Her research interests include travel writing, cultural mobility studies, African American literature, and climate change fiction. She is the author of *Black Travel Writing: Contemporary Narratives of Travel to Africa by African American and Black British Authors* (transcript, 2021). Her current research project focuses on environmental and antinatalist discourses in contemporary cultural texts.

**The Bavarian American Academy** promotes and coordinates the interdisciplinary cooperation of scholars in the social sciences and cultural studies in the widest sense, specializing in aspects of North American culture, society, politics, and economics in their hemispheric and global contexts.

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