



**INTERDISCIPLINARY SCHOLARSHIP IN  
LAND USE AND ETHICS**  
**SUNY College of Environmental Science and  
Forestry's Northern Forest Institute**  
Symposium program  
May 17 – 19, 2013

**Symposium Chair:** Marianne Patinelli-Dubay

**Special Thanks**

Barb Schraver  
Charlotte Demers  
Jaime Anello  
Jodi Larabee  
Mark Miller  
Natasha Karniski  
Mike Yandon

Paul Hai  
Robin Weiss  
Stacy McNulty  
Kristin Pasquino  
Jess Ackerson  
Zoe Jeffery  
Bob Fisher

NYS DEC Division of Lands and Forests  
SUNY ESF Office of Communications  
SUNY ESF College Foundation

**Keynote Speaker and Scholar-in-Residence**  
**Brian Seitz, PhD**



Brian Seitz lives in Brooklyn and Denning, New York, and is Professor of Philosophy at Babson College, in Massachusetts. Having done his graduate work at The University of Colorado and Stony Brook University, he is the author of numerous articles in social and political philosophy, continental philosophy, and environmental philosophy.

He is co-author, with Thomas Thorp, of *The Iroquois and the Athenians: A Political Ontology* (forthcoming, Lexington Books). He is also author of *The Trace of Political Representation* (SUNY Press), and co-editor, with Ron Scapp, of *Living with Class: Philosophical Reflections on Identity and Material Culture* (forthcoming, Palgrave Macmillan), *Fashion Statements: On Style, Appearance, and Reality* (Palgrave Macmillan), *Etiquette: Reflections on Contemporary Comportment* (SUNY Press), and *Eating Culture* (SUNY Press). Brian is currently writing, *Double or Nothing: A Troubled Subject*, and is always appreciating the season while looking forward to the next.

## REGISTRATION

**Time:** Beginning at noon on Friday, May 17, 2013

**Location:** Adirondack Interpretive Center (AIC)

**Time:** 9 - 11am

**Activity:** Huntington Wildlife Forest property tour

**Guide:** Adirondack Ecological Center Associate  
Director Stacy McNulty

**Location:** Meet at AIC

**Time:** 11 am – 2pm

**Activity:** Independent exploration, trails open and  
canoes available

## Friday, May 17 Sessions

**Session topic:** *Cultural Implications of Control,  
Ownership and Belonging*

**Time:** 2 – 3:30pm

**“From Killing Fields to Pilgrimage Sites:  
Consuming Nationalist Landmarks of War”**

Yamuna Sangarasivam (*Nazareth College,  
Department of Sociology and Anthropology*)

This paper examines the ethics of land use in war and in the construction of post-war memorial landmarks that generate a sense of national belonging. What is revealed by examining land use ethics as a form of constructing ethnographic authority—a form of culture collecting? Land use is a way of telling a story about a nation’s relationship with the soil, the water, the environment and ecosystem as a whole. Particular forms of land use also represent a story of collecting, memorializing, displaying, and consuming

the demands of national belonging that organize a global response to and commemoration of war—for example, 9/11 and ground zero, The Holocaust and the March of Remembrance and Hope, and the memorial to families massacred by the Khmer Rouge in the killing fields of Ba Chuc, Vietnam. How do killing fields become pilgrimage sites? What are the implications of constructing these sites as destinations of educational and cultural “tours” within historic landscapes of war? What are the redemptive potentials of these landmarks of war and what kind of land ethic is invoked to inscribe a sense of national belonging? What epistemological realities are made visible by observing the multiple forms of land use in war as juxtaposed with land use in the construction of post-war memorials? By examining these questions, this paper intends to invite a critical discussion on creating environmental ethics within the context of witnessing how killing fields of war become pilgrimage sites in service of promoting hegemonic nationalisms.

**“Changing Land Tenure: Re-balancing the Land Ethic - a Model”** Mark B. Lapping (*University of Southern Maine, Edmund S. Muskie School of Public Service,*)

The dialogue on land ethics has tended to focus on land use - how land is utilized and in what ways. Land tenure discussions focus, instead, on a different key question: who owns the land and to what ends? This paper seeks to join together these two aspects of the land question, arguing that the ownership and control of the land resource is essential to understanding how land is understood and, ultimately, how it is used. Further, this paper outlines

a model of land tenure reform firmly rooted in the Judeo-Christian ethical tradition that confronts fundamental issues of justice and equity through land redistribution, namely the institution of the “Jubilee.” The Jubilee was central to the Biblical vision of property rights - how land was to be distributed, used and then redistributed in a manner that a permanent rural/agrarian underclass was not created in ancient Israel. This paper discusses the ethical underpinning and intent of the Jubilee and why it continues to have power and salience in our contemporary context.

**“Forests and the Human Contribution to Erosion and Under-Payment for Ecosystem Services”**

*Malvina Shehi (Regional Federation of Communal Forest and Pastures, Dibra Region, Albania)*

Forests continue to be the main source for home-heating in Albania while the ongoing destruction of forests is incalculable. Cutting and the exploitation of the forest has led to considerable erosion and sliding soil. Every year our mountains and hills flow into the sea by about 60 million tons of earth, while each century Albania sees an increase in bare mountains.

In Albania forest ownership is communal and to curb the phenomenon of erosion, farmers who use forested areas assist in protecting these same areas. Despite this work, farmers face economic hardships. Different companies and entities that benefit from curbing erosion, such as State or private entities charged with protecting roads, water or plants do not pay these farmers for the ecosystem services that they provide. This oversight stems from a lack of laws

around scheduled payments for ecosystem services. However various international initiatives have instituted a fee to be built in micro catchment of Ulza: 48 sample plots sloping land with 3 categories, in 6 different types of forest and degraded lands to test for 1 year, the material deposited for 1 year in a row after every fall rain. This process started in October 2012 and we have received the results of the first measurements.

At the end of the monitoring we will draw some conclusions regarding the contribution that forested areas make in curbing erosion, its impacts and how much should be paid to people for this kind of service.

## BREAK

**Session topic:** *Poiesis and Bringing-Forth a Relationship with the land*

**Time:** 3:45 – 4:30pm

**“Poetry and the Stirring of an Ecological Conscience”** Craig L. Milewski (*Paul Smith’s College, Department of Natural Resource Ecology and Management*)

Why a presentation on Poetry and the Stirring of an Ecological Conscience? In recent times, the integration (or re-integration?) of sciences and humanities in conservation has signaled a move to use different ways of knowing or perceiving as valid approaches to connecting people to land. The integration of ways of knowing or perceiving into an individual’s land or earth experience, and as part of community or social ties, can be found in the poems

and works of influential poets and conservationists such as Wendell Berry, Gary Snyder, and W.S. Merwin. These individuals present in their works *the stirring of an ecological conscience* that is felt, as Aldo Leopold suggested, by conservationists who view the land as biota and its function broader than commodity production (“Land Health and the A-B Cleavage” in *A Sand County Almanac*). For this presentation I use poetry as an example of humanities being used to integrate history, ecology, and the sense of one’s place in the cosmos to both stir and deepen the ecological conscience, which can be difficult to define, yet is the invisible glue that holds conservation efforts together. Also, I will bring lessons learned from a group capstone course I teach at Paul Smith’s College that has recently attempted to integrate science and humanities into the student learning experience as individuals and as collaborators. The purpose is to have students explore the value of their ecological research experience beyond the narrow bounds of science by expressing that same experience through an art form.

**Friday evening, May 17**

**Time:** 6 - 7pm

**Activity:** Dinner

**Location:** Rich Lake Dining Center (RLDC)

**Time:** 7pm

**Activity:** Keynote Address

**Location:** AIC

**“Division, Designation, and the Double: An Exercise in Field Phenomenology”** Brian Seitz  
(*Babson College, Department of Philosophy*)

**Time:** 8pm

**Activity:** Cocktail hour and reception

**Saturday morning, May 18**

**Time:** 7 – 8am

**Activity:** Guided bird walk

Sucker Brook Trail. This 1.0-mile mostly flat trail runs along the outlet to Rich Lake providing opportunities to glimpse mink and otter in the open water. The surrounding hardwood forest is an ideal place to spot pileated woodpeckers. There are some open areas including an abandoned beaver pond that is a great spot for kingbirds and flycatchers.

**Guide:** Wildlife Biologist Charlotte Demers

**Location:** Meet at the AIC

**Time:** 8 – 9am

**Activity:** Breakfast

**Location:** RLDC

**Session topic:** *Food Choices: Inquiries Concerning Costs and Benefits*

**Time:** 9 – 10:30am

**“Multi-Metric Environmental Costs of Animal-Based Categories of the United States’ Diet”**

- Gidon Eshel (*Bard College, Department of Physics*)
- Alon Shepon (*Weizmann Institute of Science, Department of Plant Sciences*)
- Ron Milo (*Yale School of Forestry*)

While we have previously shown that plant based diets handily environmentally outperform animal-based ones, livestock remains a key food source. If animal eating is prevalent and persistent, how do environmental impacts of various animal categories compare? We quantify land, water, and reactive nitrogen use, and greenhouse gas emissions, associated with production of beef, poultry, pork, dairy and eggs, the dominant animal-based caloric contributors to the U.S. diet. Beef proves by far the most environmentally costly category, and grazing ("grass-fed") changes little. We consider simple possible improvements, and estimate expected returns on investment in implementing them.

**“Know Your Farmer: A Philosophical Analysis of a Local Food Ethic”** Tatiana Abatemarco (*Paul Smith’s College, Division of Liberal Arts and Environmental Studies*)

At its core, this is an argument for moral engagement in one’s foodshed. I posit that making informed decisions is a moral good. The analysis has two parts: the first is an argument for an emergent local food ethic in the context of the United States, at this particular period in time. The second part is a discussion of the extent of the individual’s responsibility to reflexively participate in one’s foodshed. The extent of one’s responsibility to reflexively participate in one’s foodshed is highly complex and will differ from person to person. I use the ethical ideas of ground projects and countervailing considerations to help elucidate the nature of this complexity. I hope this argument will appeal to individuals, regardless of their allegiances to particular foundational theories of morality. The argument presented here is agnostic on the primacy of intentions or consequences as the source of moral action. The argument should be consistent with many ethical theories.

The local food ethic, as I construct it, is a responsibility to reflexively participate in one’s foodshed. I see the local food ethic as an articulation of concerns emerging from the local food movement in the United States. The local food movement is very much a response to globalized, conventional agriculture. Proximity is paramount to the broader issue of sustainability in food systems.

**“Health Sovereignty: Community-Focused Response to Public Health Crises, Environmental Injustice, and Catastrophes”** Ian Werkheiser  
*(Michigan State University, Department of Philosophy)*

In this paper I argue that “food sovereignty” can be thought of as a subset of the broader notion of “health sovereignty,” and that sovereignty is a necessary approach to public health for reasons both of justice and efficacy. This efficacy is increasingly important in an era of escalating environmental catastrophes. At the same time, food security’s goals of using the institutions of neoliberal globalization to provide maximum food to the world can likewise be subsumed under the larger category of health security. Health security not only perpetuates unjust social relationships, but also fails by its own lights, as intervention in communities often increases public health problems, particularly in the wake of environmental disasters. Health sovereignty, which sees public health as intimately bound up in how people create and replicate their communities, can leverage local knowledge, values, and interconnections to better address emergent health problems and decrease environmental injustice.

**BREAK**

**Session Topic:** *Fluid Boundaries: Water and Social-Sexual Landscapes*

**Time:** 10:45am – 12:15pm

### **“Women Thinking About Water”**

- Yehuda Klein (*Brooklyn College, Department of Economics*)
- Hildegard Link P.E. (*CUNY Grad Center, Department of Earth and Environmental Sciences*)

Elinor Ostrom wrote “Each new technical solution to a water resource problem is likely to depend upon the formulation of new political solutions in rearranging decision-making capabilities among water users.”

Karen Bakker writes that water allocation is a political act. It is one of the earliest functions of the state. How we manage water is defined by and defines social relationships and economic opportunity. How do the relationships and opportunities that constitute and are constituted by water allocation translate to land use?

In this paper we investigate allocation of water resources under several paradigms as problematized by political economists Karen Bakker and the late Elinor Ostrom. Through this investigation we hope to shed light on the nature of the current “Water Crisis” and propose a framework for potential solutions.

**“An Archaeology of Water: How the Harvesting of a Natural Resource has Changed the Cultural Landscape of the Catskills”** April M. Beisaw  
*(Vassar College, Department of Anthropology)*

The Ashokan Reservoir was constructed at the turn of the 20th century to provide clean water New York City (NYC) residents, living 100miles to the south. Since then, NYC has used a land acquisition program to protect this natural resource; purchasing land around the reservoir from willing sellers and allowing recreational use of those lands by permit. For the city, the program is an excellent example of environmental conservation. For the Catskill communities, this program has drastically altered the cultural landscape by changing land use patterns. Three waves of impact are clear: 1) reservoir and aqueduct construction, which led to resettlement of people, restructuring of towns, and loss of community heritage, 2) land acquisitions since construction - which have caused continued abandonment of areas designated as high priority for water conservation, and 3) future land acquisitions - which will depopulate regions outside of designated hamlets and negotiated hamlet expansion zones. This research uses historical archaeology as a means of documenting the sociocultural impacts of the second wave. The purchased properties contain remnants of the lives of those who once lived and worked there, and show how lands that appeared "vacant" to outsiders were actually part of the social and economic systems of the surrounding communities. Together with archival records that document the more concentrated first wave, the data generated from this research will allow for the creation of social models that can inform land acquisition programs of the third wave to

help minimize the cultural impacts of environmental conservation programs.

**“Wildlife and Wild Women: Applying Ecofeminism to Conceptualizations of Wilderness”** *Christina Leshko (Michigan State University, Department of Sociology)*

Ecofeminist scholar, Greta Gaard (2004), demonstrates how the devaluation of women and nature is accomplished through the construction of dualisms, resulting in a “master identity” favoring reason over nature, human over nonhuman, masculine over feminine, and tame over wild. Many of these dualisms have been situated in social constructions of “wilderness.” Wilderness is typically characterized by the absence of human culture and control, and remoteness from human qualities, such as rationality. Ecofeminists argue that, through such characterizations, wilderness is constructed as “an Other to the Self of Western culture and the master identity” (Gaard, 1997, p. 5). Associating feminized qualities, such as natural and unruly, with wilderness creates linkages and these linkages “from one oppressed group with another serves to reinforce their subordination” (p.24).

In this study, I solicit interpretations of “wilderness” from individuals currently engaged in wilderness study, applying an ecofeminist theoretical perspective to wilderness land use. This research deconstructs definitions of wilderness provided by undergraduate and graduate students at an R1 university, in order to

understand how binaries are perpetuated or re-conceptualized in contemporary understandings of wilderness. Examining the role of dualisms among wilderness students is significant as conceptions of wilderness inform subsequent attitudes and behavior toward wilderness land use and management. These individuals will help shape future orientations toward wild nature and their conceptions inform the ongoing debate as to how to best instill a conservation ethic.

**Lunch (AIC) & independent outdoor exploration**

**12:15 – 2pm**

Property trails open and canoes available

**Session topic:** *Negotiating Value Pluralism Across Environmental Management Communities*

**Time:** 2 – 3:30pm

**Presenters:**

- Zachary Piso (*Michigan State University, Department of Philosophy*)
- Monica List (*Michigan State University, Department of Philosophy*)
- Tess Varner (*University of Georgia, Department of Philosophy*)

**Panel Description:** This panel explores the role that values can and should play in environmental management decisions. Just as environmental management decisions are contingent on (at least) local ecologies and geographies, values toward these environments are similarly structured by contingent histories, economies, and social

and political relationships. Environmental management that negotiates these natural and cultural contingencies is inherently interdisciplinary, since no management decision should privilege a single disciplinary perspective. All three presentations argue for an expanded recognition of stakeholders and an expanded recognition of defensible value-claims.

The first presentation shares ongoing research on the different ethical frameworks undergirding ecosystem services management. This research is born out of a collaborative investigation led by philosophers and sociologists that first analyses the value-based claims endemic to different academic traditions. This analysis shows that economics-based arguments are only one of several ethical frameworks to find traction in the literature. Environmental managers may communicate the benefits of ecosystem services management more effectively by appealing to those ethical frameworks that resonate with situated community values. Without recognizing the plurality of frameworks that might connect with the experiences of these communities, however, most ecosystem services studies have adopted a willingness-to-pay model that methodologically collapses value difference.

This particular study considers values prominent to the agricultural communities in mid-Michigan where the summer focus groups will be held, and the presentation will share both the results of the expert literature review and the focus group procedures born out of that review.

The second presentation problematizes the straightforward attribution of environmental responsibilities by tending to the complex economic structures that influence agricultural practices. The presentation draws on the case of leafy greens producers in the Central Coast of California, who are faced with buyers' demands to control wildlife and non-crop vegetation on their land in response to the *Escherichia coli* (E.coli) O:157 H7 outbreak of 2006. Although this case was interpreted as an ethical dilemma for farmers who were forced to choose between consumer demands and environmentally sustainable land use practices, the role of oligopolistic corporate wholesalers complicates this narrative. While farmers did face a constrained choice, the case should not be framed as an ethical dilemma precisely because of the coercive nature of corporate demands, and this case may be better framed as wildlife conflict. Understanding this case as human-wildlife conflict may help distribute

the decision-making burden among all involved parties, as well as allowing for a broader analysis of the potential consequences of these decisions, not only for a particular stakeholder group, but for the larger urban-agro-ecosystem.

The third paper offers a philosophical exploration of the sticky problem of non-human stakeholders. The paper draws on John Dewey's concept of the moral imagination as a rich resource for interspecies justice. While Dewey speaks of the interests of others primarily in terms of humans, his notion can be extended to apply to the many ways we can be "in conversation" with nonhuman nature through the kinds of transactions outlined in the concept of the moral imagination, thus allowing members of a given biotic community to have their interests better represented in political colloquy. Dewey's conception of the moral imagination opens with "sympathetic understanding" or "empathetic projection." Before creative solutions to moral problems can be developed, we must at least attempt to understand the interests of nonhuman others. Further, feminist ethics can enhance a Deweyan notion of the moral imagination through increased emphasis on sympathy, cosmopolitanism, and communication. By

drawing on and expanding the idea of sympathetic understanding through care ethics and by incorporating a robust notion of cosmopolitanism and communication across difference, feminist ethics can enrich a Deweyan notion of moral imagination.

## **BREAK**

**Session topic:** *Applications of Sustainable Energy*

**Time:** 3:45 – 4:30pm

### **“Relative Ethics of Solar Energy Use”**

- David Borton (*Rensselaer Polytechnic Institute, Department of Mechanical Engineering*)
- Carl McDaniel (*Oberlin College, Department of Environmental Studies*)
- Howard Stoner (*Hudson Valley Community College, Department of Mathematics*)

Your life, air, water, and food, literally depends on solar energy. Your “good life” of building comfort, running water, hot water, and electric lights and appliances can run on fossil fuels or on current solar energy.

Relative ethics relate to how you use some of your solar energy for your good life.

Energy flows measured by the authors, reveal some of the ethical choices in how we live the good life. Not surprisingly commercial advertising does not lead to more ethical choices nor necessarily do

government policies. Data shows that some of the more ethical choices are easy both economically and technically.

**Saturday evening, May 18**

**Time:** 6 - 7pm

**Activity:** Dinner

**Location:** RLDC

**Time:** 8 – 10pm

**Activity:** Cocktails & music by *Fat River Kings*

**Location:** AIC

**Time:** 8 – 10pm

**Activity:** Viewing the “Stars of Spring” with astronomer Bob Fisher

**Location:** AIC

**Sunday morning, May 19**

**Time:** 7 – 8am

**Activity:** Trails open, canoes available

**Time:** 8 – 9am

**Activity:** Breakfast

**Location:** RLDC

## Sunday, May 19 Sessions

**Session topic:** *The Problem of the Problem*

**Time:** 9 – 10:30am

**Panel Description:** It is commonplace in the humanities and sciences to begin a research or writing project by identifying a problem. And it is generally recognized that where the field of study is the environment the identification of the problem will require a multi-disciplinary frame. This multi-disciplinary framing of the problem is understood to reflect the cross-boundary and multi-scalar aspects of the environment itself. In short, it is generally taken for granted that the field to be studied is "the environment" and that "the environment" is best described as a problematic complex coupling of natural and social systems.

The consequence is a field of study in which a primary emphasis is placed on the uncompromising and endless identification of the diverse frames and values that can be applied to the surfaces of environmental "problems." And the question we are calling "the problem of the problem" is whether or not the result isn't a subtle and pernicious displacement in which what gets studied and debated is no longer the problem, but the problem-frame, which frame simply takes for granted and thus safely sequesters what is in fact most in need of analysis. The papers in this panel try out different approaches that attempt to identify and then to disturb the problem with this general approach to environmental problems.

**“Bioregionalism as Mental Ecology: Thinking the Relation Between Territory and Earth.”** Brian Schroeder (*Rochester Institute of Technology, Department of Philosophy*)

Although bioregionalism is generally construed as a fundamentally geo-politico-social perspective, this paper focuses on bioregionalism as a psychological shift in consciousness. Reinhabiting the earth is contingent upon rethinking our relationship to it. Drawing on the work of Gilles Deleuze and Félix Guattari, I maintain that bioregionalism is a “thinking [that] takes place in the relationship between territory and the earth.” Territory refers to both physical and mental space. Paul Shepard, a pioneer in bioregional theory, writes “ecological thinking . . . requires a kind of vision across boundaries.” Mental ecology is a cross-boundary process, instantiating the interaction between social and natural ecologies. Reterritorializing our relation to the Earth occurs first in the mental ecological register that constructs new existential territories.

**“Rational Irrationality: Hyperbolic Wolf Loathing and the Unthinkable History of Extinction.”** Thomas Thorp (*Saint Xavier University, Department of Philosophy*)

The clash between the idea of public lands and the principles generally associated with private property is nowhere more evident than in the relatively fertile river valleys that flow north out of Yellowstone Park. Based, in part, on interviews with ranchers in the affected areas nearest Yellowstone Park, this paper begins with an outline of the generally accepted

problem-frame of discussion for these several environmental problems. It then proceeds to show that where "rationality" is defined as the power of premises to support a stated conclusion, the current discourse is irrational. What remains to be shown is how these ostensibly irrational problem-frames are designed to obscure and finally to prevent specific and predictable avenues of thought and analysis. Rather than viewing these "irrational" discourses as simply dishonest or self-deluded rationalizations for disguised self-interest, I argue that these discourse patterns reflect and in effect describe actual historical and geographical paradoxes, paradoxes that are, in themselves, strictly speaking "unthinkable." The effect is to shift the focus of attention from the ostensible irrationality of the speakers to the historical and political dishonesty of the problem-frame itself.

**“Traditional Ecological Knowledge and Land Governance”** Kyle Whyte (*Michigan State University, Department of Philosophy*)

Literatures on the scientific management of socio-ecological systems are increasingly researching the role of traditional ecological knowledge (TEK) of Indigenous peoples. There is often a divergence between management literatures that cite “best practices” for the inclusion of TEK and the testimonies of participants in co-management and other management regimes about what really happens during processes of “integration.” What appears in these literatures, as well as descriptions by participants in management practices, is that it is perfectly normal for discussions of TEK to go on when in reality the discussants do not share any

common meanings of TEK. This paper discusses a set of incompatible assumptions that are commonly expressed about the meaning of TEK. The implications of this unarticulated divergence are the maintenance of a common framework for thinking about Indigenous knowledge production as a natural subspecies of scientific management. The paper then explores a more radical alternative that would disrupt this common framework.

**BREAK**

**Session topic:** *Translating Values Mapping into Policy*

**Time:** 10:45 – 11:45am

**“Scenario Planning Methods and the Future of the Adirondack Park”** Dave Mason (*Adirondack Futures Project*)

Dave Mason and Jim Herman recently completed a year-long series of scenario planning workshops about the Future of the Adirondack Park. They used a set of 6 scenarios in two different workshop formats. The findings were surprising in two respects. First, what the groups felt were the *most desirable* scenarios they also believed to be the *most attainable*. Second, every meeting, including carefully mixed groups and single interest groups came to roughly the same conclusions. Geographically different groups, largely resident and largely non-resident groups were all almost the same.

Is this a story about the Adirondacks? It sure doesn't sound like it. So what did we actually do? What process methodology was used to structure the whole project and make sense of the data? Where did this come from and how has it been used on the past?

This is the first time it has been used in a public process and because it has meet with some success, sharing the process technique with this audience may cause its reuse in other geographies. Much of the public discourse about scenario planning has its root in work at Shell Oil. But this approach came from a different place, some work in the 1970s for IBM and for Citibank. Dave and Jim developed it into a consulting business that helped global businesses,

corporations and occasional government agencies figure out what the internet was going to do to their business, their industry and their future, always with an eye toward creating a future they believed desirable. In the early days of the internet, inventing a desirable future was the idea.

The ADK Futures Project has already spawned a number of other initiatives, public and private, across the Park. Dave will describe the Future Mapping process, talk about how the ADK Futures Project differed from prior experience, and explain the technology project they have started to support the multiple initiatives going forward.

**“Negotiating Tensions between Past and Future Visions: Improving Land-Use Decisions in the Adirondack Park, NY”** Abigail M. Larkin (*SUNY ESF, Department of Forest and Natural Resources Management, Environmental and Natural Resources Policy Program*)

Different stakeholders hold conflicting visions of how land-use decisions should be regulated toward specific outcomes in the Adirondack Park. The biophysical limitation of the land resource poses a challenge to these multiple visions, and calls for decisions involving complex trade-offs among conservation, community, or economic development. The current decision-making process is guided by policies of the 1970's that prioritized resource conservation and preservation, while acknowledging the economic and development needs of local residential communities. A more recent scenarios planning project, the ADK Futures, presented a modern vision and strategy collected from stakeholder workshops held throughout the

Adirondack Park. This vision can be applied as a new, guiding lens on Adirondack Park decisions, but is not currently linked to contemporary land-use decisions or the decision-making process. My work evaluated two recent land-use decisions against priorities identified by ADK Futures, and examined the project's role within the current decision-making process. By providing links to the outcomes and process of land-use decisions in the Adirondack Park, I hoped to enhance the relevance of the ADK Futures vision and strategy and its influence on the nature of land-use decisions and reducing tensions in a multifunctional and complex landscape.

## BREAK

**Session topic:** *Applying Community Values to Land Use Decisions*

**Time:** 12 – 1pm

### **“Community Values Mapping as a Tool to Engage Municipalities on Planning for Wildlife”**

- Leslie Karasin (*Wildlife Conservation Society*)
- Heidi Kretser (*Wildlife Conservation Society*)

Rural landscapes in close proximity to protected lands are facing increasing development pressure for residential homes. This type of exurban, or low-density, development, occurs away from the urban core and is facilitated by various forms of transportation and communication. In turn, it fragments wildlife habitat and valued open space. One approach to address these issues involves modifying existing land-use regulations to encourage certain forms of development or activities and discourage others. Research has shown that across

communities in diverse settings with diverse economic backgrounds, intended support for policies to benefit wildlife generally is strong. However, conservation practitioners and wildlife managers are often stymied by knowing what opportunities for engagement exist in local municipalities and how best to approach the process of engaging locally to achieve conservation outcomes. One method that has been successfully used in communities located within regionally important corridors of the Northeast, U.S. includes community values mapping. Participants map values, sometimes conflicting values, in a workshop setting and begin to recognize areas of common value. In some areas, the results have led to adoption of new language in local plans.

**“Developing a Management Plan for a College Nature Preserve”** Richard S. Feldman (*Marist College, Department of Environmental Science & Policy*)

Fern Tor is a 12-acre nature preserve on the northern edge of the Marist College campus, near the east bank of the Hudson River, and bordering a county park to the north. It is a valuable campus resource, having multiple benefits including: teaching, student research, natural history observation, conservation of species and habitats, contemplation and exercise. It is mostly forested as oak-hickory ridges and a hemlock-northern hardwood cove, and also includes a creek, pond, wetland, scenic river overlook and extensive trails. As its use and popularity increase, there is need for a management plan to protect and enhance Fern Tor. Common problems are littering, campfires, landscape waste disposal, and increasing severe weather damage, e.g. windfall and erosion. In addition to managing human activities, there is need

to manage invasive species, especially Japanese knotweed (*Polygonum cuspidatum*). Its suppression has been partially successful on the pond shoreline through use of tarps. More extensive control will be attempted through grazing by goats and possibly with glyphosate (Rodeo). Gaining cooperation, interest and support of multiple stakeholders (life science and other faculty, physical plant managers, academic administration, student life administration, student groups, Hudson River Valley Greenway) are primary goals of the plan. The ethical dimension of protecting such land will enter into gaining such cooperation.

### **CLOSING REMARKS**

SUNY ESF Professor Emeritus & Adirondack  
Ecological Center Director Dr. Douglas Allen

***Contributing Author/ Presenter  
Biographies***

***Tatiana Abatemarco*** is an interdisciplinary environmental scholar, who has focused her research on sustainable food systems. Tatiana holds a Master of Arts in Philosophy from the University of Minnesota (2006) and a Ph.D. in Natural Resources from the University of Vermont (2011). Her dissertation is titled, *Ethics in the Local Food Movement: An Interdisciplinary Humanistic Analysis*. Tatiana currently holds the position of Assistant Professor of Environmental Studies at Paul Smith's College in the Adirondack Mountains of New York.

***April M. Beisaw*** is a historical archaeologist and assistant professor of anthropology at Vassar College. Her research investigates how people have used landscapes and environmental resources in the construction of their identity. Current projects include recent Catskill communities, a Maryland port town, and Native Americans of the Susquehanna Valley.

***David Borton*** is a lifelong summer resident of Speculator, NY, living, without electricity, in a tent on the shores of Indian Lake. His formal education was close to the Adirondacks: Colgate University for undergraduate study, and RPI in Troy for his Ph.D. in physics. Between schooling, he and

his wife spent two years in the Peace Corps teaching math and physics in Ghana, West Africa. During an oil crisis when he could not buy gasoline, David realized that the sun is the only long-term source of energy for this planet. He researches solar concentrators, he has formed 4 companies that you have never heard of, and his night job is teaching solar energy engineering at RPI. The Bortons live in a passive solar house in Troy, getting most of their energy from the sun for the last 30 years.

***Gidon Eshel*** earned a PhD in geophysics at Columbia. He was then a postdoc at Harvard's Center for Planetary Physics, a staff scientist at the Woods Hole Oceanographic Institution's Physical Oceanography dept., and a Geophysics Asst. Prof. at the Univ. of Chicago. He is now a Research Prof. at Bard College.

***Richard Feldman*** is associate professor of environmental science at Marist College in Poughkeepsie, NY, on the east bank of the Hudson River. He primarily teaches ecology, natural history, introductory environmental science & policy, and campus environmental sustainability. He is developing a plan for protection and management of the college's 13-acre forested preserve. Earlier research focused upon streams & lakes, the Hudson River and weed control on organic farms. His attraction to forests started as an 8 year old at summer camp in the western Catskill Mountains. His land ethic was honed at the

SUNY College of Environmental Science & Forestry, in the Adirondacks, northern Minnesota and Virginia. He now lives in the eastern Catskills, within NYC watershed lands.

**Leslie Karasin** is Program Manager and Community Planning Specialist with the Wildlife Conservation Society Adirondack Program, based in Saranac Lake, NY. In this role, Leslie provides technical support and implements community-based conservation initiatives in the Adirondacks and adjacent communities. A 2010 Kinship Conservation Fellow, Leslie is also Chair of the planning board of the Village of Saranac Lake and serves on the boards of several nonprofit organizations.

**Mark B. Lapping** is Distinguished Professor of Planning and Public Policy in the Edmund S. Muskie School of Public Service at the University of Southern Maine, Portland. He was the founding Dean of the School of Rural Planning and Development at the University of Guelph (Ontario) and the Edward J. Bloustein School of Planning and Public Policy at Rutgers. Author or editor of nine books and many articles and chapters, he is also a consultant to agencies at the federal, state/provincial and local levels.

***Abigail Larkin*** is currently a Ph.D. student at SUNY-ESF working with Dr. Colin Beier. Her research interests are multidisciplinary, and generally focus on New York State's Adirondack Park as a complex social-ecological system governed by protective policies that promote environmental amenities, while also providing for local economic and community development.

***Christina Leshko*** is a second-year doctoral student at MSU Sociology, specializing in Environmental Science and Policy, Animal Studies, and Gender, Justice & Environmental Change. Her work focuses on human attitudes toward wildlife, ecological ethics, and intersections between climate change, environmental justice, and gender. Her anticipated dissertation will explore environmental values and perceptions of wildlife.

***Hildegard Link*** is a licensed professional engineer, a doctoral candidate at the CUNY Graduate Center Program in Earth and Environmental Sciences, and a teaching assistant for Weather and Climate at Hunter College. She currently serves as a senior engineer for Consolidated Edison Company where she specializes in investigative engineering. Ms. Link has also served as research engineer for the New York Power Authority and managed wastewater facilities for Westchester County, NY and the City of New York. Her current research explores the relational dynamics of the New York

City watershed and the socio-economics of it surrounding communities. She holds a B.A. in Modern Languages and Political Science from McGill University, and a Bachelors and Masters of Civil Engineering from the Cooper Union. She has spent her life dividing her time between New York City and Adirondack Park where she has worked extensively in the region's recreation industry, most recently as a ski instructor at Gore Mountain.

**Monica List** is a doctoral student in the Department of Philosophy at Michigan State University, also completing graduate specializations in Ecological Food and Farming Systems, and Animal Studies. She received a Veterinary Medicine degree in 2002, and a Masters degree in Bioethics in 2011, both from the National University of Costa Rica. Her previous work and research areas include clinical wildlife medicine, wildlife rehabilitation and reintroduction, and animal welfare. Her current research interests are environmental philosophy, human-animal relations, bioethics, and animal welfare.

**Dave Mason** is currently the co-leader of the ADK Futures Project. He was at Arthur D Little, Inc for 7 years, then formed Northeast Consulting Resources, a strategy and IT consulting firm in Boston. He has a BS from SUNY ESF and an MBA from the University of Oregon.

***Craig L. Milewski***, Ph.D. Since the fall of 2003 I have been working at Paul Smith's College. I teach courses in natural resource management and ecology. I have prior experience as a watershed ecologist in South Dakota and as an assistant fisheries research biologist in Minnesota. I recently completed an MFA in Writing.

***Zach Piso*** (MSU) is pursuing a Ph.D. in Philosophy with a specialization in Environmental Science & Policy. Research interests include environmental education, enactive and embodied theories of mind, communities and ecosystems as epistemic units, and ecological resilience through biodiversity. He focuses on the role that sociality and embodiment play in environmental education.

***Yamuna Sangarasivam*** is associate professor of anthropology at Nazareth College. Her current research examines the intersections of globalism, activism and the cultural constructions of terrorism that are shaped by the dislocations of nation-states and the anxieties of national belonging. She teaches courses that engage post-colonial and feminist perspectives on issues of race, class, gender and sexuality as these intersect with processes of social change and social justice.

**Brian Schroeder** is Professor of Philosophy at Rochester Institute of Technology and Co-Director of the International Association for Environmental Philosophy. The author of *Altared Ground: Levinas, History and Violence* (Routledge 1996) and *Pensare ambientalista. Tra filosofia e ecologia* [*Environmental Thinking: Between Philosophy and Ecology*] (Paravia 2000), he is the guest editor of the current issue of *Environmental Philosophy*. He is currently completing a book titled *Atonement of the Last God: Beyond Nothingness and the Absolute*.

**Malvina Shehi** is a forestry engineer currently completing her PhD studies at the Faculty of Forest Sciences in Agricultural University of Tirana, Albania. Malvina is coordinator of the Federation of Forestry and Communal Pastures, in the Dibra region, Albania.

**Thomas Thorp**, Professor of Philosophy at Saint Xavier University in Chicago publishes on archaic Greek political thought, and wilderness ontology. His recent “Eating Wolves” is an essay about human ontology and hyperbolic wolf-loathing. He is the co-author, with Brian Seitz, of *The Iroquois and the Athenians: A Political Ontology*, forthcoming from Lexington Books. Thorp is the founding director of “Greater Yellowstone College” an association of environmental philosophers, and he directs “the Yellowstone Project” an undergraduate fieldwork project co-sponsored by the Yellowstone Association Institute.

**Tess Varner** is a PhD student in the philosophy department at the University of Georgia. She is currently working on a dissertation focusing on John Dewey’s concept of the moral imagination as may be applied to environmental ethics. She teaches ethics and global religions at the University of North Georgia in Dahlonega, Georgia.

**Ian Werkheiser** is a doctoral student in the Department of Philosophy at Michigan State University. His principle research interests are epistemological relationships between knower and known, and how these affect our conceptions and treatment of others, with a particular emphasis on our relationships with the environment and non-human animals.

***Kyle Whyte*** is Assistant Professor of Philosophy at Michigan State University and affiliated faculty for Peace and Justice Studies, Environmental Science and Policy, the Center for Regional Food Systems, Animal Studies and American Indian Studies. He is an enrolled member of the Citizen Potawatomi Nation in Shawnee, Oklahoma. Dr. Whyte writes on environmental justice, the philosophy of technology and American Indian philosophy. His most recent research addresses moral and political issues concerning climate change impacts on Indigenous peoples. His articles have appeared in journals such as *Synthese*, *Human Ecology*, *Journal of Global Ethics*, *American Journal of Bioethics*, *Journal of Agricultural & Environmental Ethics*, *Philosophy & Technology*, *Ethics, Policy & Environment*, *Environmental Justice*, and *Continental Philosophy Review*. His research has been funded by the National Science Foundation, U.S. Fish and Wildlife Service, and Spencer Foundation. He is a member of the American Philosophical Association Committee on Public Philosophy, Michigan Environmental Justice Work Group, and volunteer for the annual Growing Our Food System conference in Lansing, Michigan.



State University of New York  
College of Environmental Science and Forestry

State University of New York College of  
Environmental Science and Forestry  
Newcomb Campus  
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