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WTMC SERIES

ON TEACHING &
LEARNING STS

The Afterlives of Ecocide

Issue 2

2025



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of Science, Technology and Modern Culture

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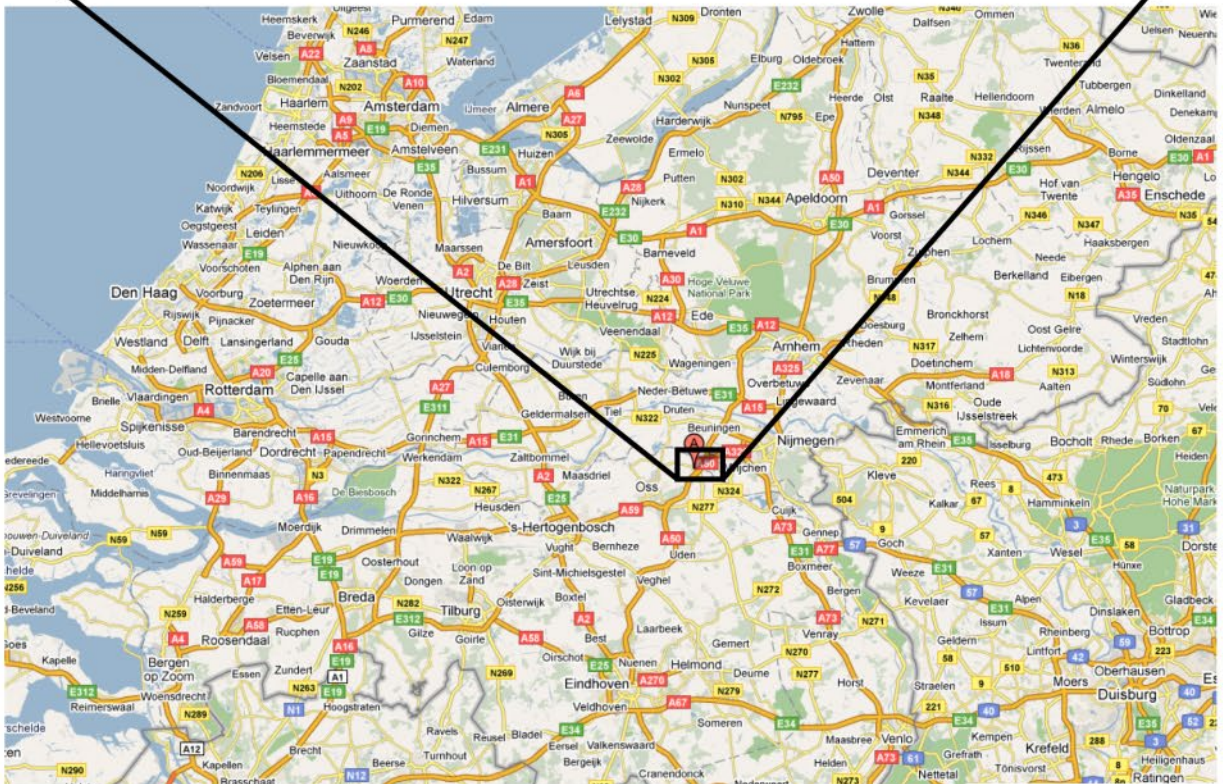
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Maps



Thank you, Google maps

Directions

Address

Studiecentrum Soeterbeeck / Study and Conference Centre Soeterbeeck
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<https://www.ru.nl/soeterbeeck/>

By train

Take the local train ('sprinter', NOT the Intercity) in Nijmegen or 's Hertogenbosch to Ravenstein, leaving every half hour. This takes 15 or 20 minutes, respectively. At the railway station in Ravenstein take the exit at the back of the station, and follow the small footpath ('Stationspad'); at the end of the path turn right and enter the Soeterbeeck premises through the entrance gate. This is a 10-minute walk. Dutch railway schedules can be found at www.ns.nl.

Parking information

For participants arriving by car, a limited number of parking spaces are available on the premises, including accessible parking spaces and charging stations for electric cars.

Practical notes

To do before the Summer School

The compulsory literature consists of roughly 500 pages. At 8 pages per hour, this takes about 62 hours. We expect you to spend several hours on additional preparation, for instance reflecting on the connections between different readings and your work.

In preparation, proceed as follows:

- Read the detailed programme and pay special attention to the activities so that you know in advance what you need to prepare and think about.
- Read all literature before you arrive – there is no time to do so once we're at Soeterbeek. Make notes about what you don't understand, questions you would like to ask, things you want to discuss.
- Check the programme to see if you are a discussant for one of the PhD presentations. Look at the sections "PhD presentation guidelines" and "Feedback on presentations", which contains guidelines for presenters, discussants and all others!

What to bring with you

- Your material for this summer school.
- Debit card or credit card. In the evenings, there are informal drinks, which you have to pay on the last day upon check out. Cash is not accepted.
- **Earplugs:** we reside in an old convent, so corridors and doors may be noisy at night.
- Bring proper **footwear** and **rainproof clothes** (you never know) for outdoor activities. Depending on the season, it can get very hot or cold (indoors and out), and there may be mosquitos, so come prepared!
- To get moving during breaks: bring footballs, badminton gear, frisbees etc. Soeterbeek provides a ping-pong-table, bats & balls, and (usually) some bicycles. Running addicts: bring your running gear! Card games or board games for the evenings are also welcome.

Attendance and cancellation

- *The summer school is residential:* you are expected to check in at Soeterbeek on Monday morning, and check out on Friday. The programme will be rather intense, extending into the evenings, but we will make sure to provide a variety of different forms of interaction to keep things varied and interesting.
- All accommodation is in single-occupancy rooms, so you will have a room to yourself. However, please note that only some of the rooms come with their own bathroom; so be prepared to make use of shared bathroom facilities. Rooms are assigned at the reception upon arrival. In principle, they are first-come, first-serve. However, please be mindful of the fact that not everyone has the same chance to arrive early to claim one of the "good" rooms, e.g. because travel distance varies. So if you've gotten a room with a bathroom at multiple previous events already, or if it's your very first time at Soeterbeek, please be mindful of this as you sign for your room, so that it's not always the same people getting the en-suite rooms (unless medical circumstances require it).

- In order to receive credit for attending the summer school, *you are required to be present throughout the entire event*. Exceptions are possible only in case of calamities. If this creates problems, then please contact the coordinators beforehand and as soon as possible.
- If, for any reason, you are unable to attend, please let the WTMC Office (wtmc@vu.nl) know **as soon as you can**. We may be able to offer your place to someone on the waiting list if we know soon enough. If notice of cancellation is received more than 10 days prior to the start of the event, you will receive a refund for all of the fees, minus €100 to cover the costs of administration and course materials. In the case of cancellations received less than 10 days before the start, fees and any other costs that have been incurred by WTMC will not be refunded.

Morning Programme	Monday 25 August	Tuesday 26 August	Wednesday 27 August	Thursday 28 August	Friday 29 August
9.00-9.15		What kept you awake?	What kept you awake?	What kept you awake?	What kept you awake?
9.15-10:45	<i>Arrival and check-in</i>	2.1 <u>PhD presentations 1</u>	3.1 <u>Lecture</u> , Tahani Nadim and Mikhail Lylov: Un-grounding conditions of life	4.1 <u>Lecture</u> , Juno Salazar Parreñas: Science, Society, and War	5.1 <u>Lecture</u> , Juno Salazar Parreñas: Dying Well or Dying Badly
10.45-11:15	1.1 Opening	break	break	break	break
11.15-12.45	1.2 <u>Introductory Lecture</u> , Tahani Nadim & Juno Salazar Parreñas: Ecocide: slow violence, colonial ruinations and institutional inheritances	2.2 <u>Lecture</u> , Martin Drenthen: Rewilding, heritage and environmental identity	3.2 <u>Skills</u> , Keje Boersma: Using participatory theatre for dealing with conflict around climate and biodiversity	4.2 <u>Skills</u> , Wyctske Versteeg: Suspending disbelief, suspending judgment: storycrafting as method	5.2 <u>Discussion</u> , Reflections on take-aways from the week and own PhD work
12.45-14:00	lunch	lunch	lunch	lunch	lunch

Afternoon Programme	Monday 25 August	Tuesday 26 August	Wednesday 27 August	Thursday 28 August	Friday 29 August
12.45-14:00	lunch	lunch	Lunch	lunch	lunch
14:00-15.30	1.3 <u>Lecture</u> , Esther Turnhout: Ecocide, knowledge, and transformation	2.3 <u>Lecture</u> , Tahani Nadim and Mikhail Lylov: Rewilding and the state of exception	3.3 WTMC PhD representative session	4.3 <u>Lecture</u> , David Hening: Making ecocide legible: Ethnographic insights from war ecologies	5.3 <u>Closing Discussion, Announcements and Farewells</u>
15.30-16.00	break	break	Free afternoon	break	Departure
16.00-17.30	1.4 <u>Core Reading Session</u>	2.4 <u>Lecture</u> , Lisa Doeland, Afterlives of Waste		4.4 <u>Lecture</u> , Amade M'Charek. Smelling the Sea, Sounding the Waves	
17.30-19.00	dinner	Dinner	optional buffet dinner	dinner	
19:00- 20:45	1.5 <u>Walking activity</u>	2.5 <u>Outdoor activity</u>	free evening	4.5 <u>Movie Night</u>	

Introduction to the Summer School

Welcome to the 2025 WTMC Summer School! We look forward to convening in Soeterbeeck at the end of August. Together with our anchor teachers Tahani Nadim and Juno Salazar Parreñas, we will be exploring the ubiquity of war and ecocide, and the question of how to live and be a scholar in the rubbles of a world that is marked by violence and ecological destruction.

To make sure that we can make the most of our time together, please make sure to set aside sufficient time for preparations. It is advisable that you first carefully study the whole programme (starting with the introduction to the theme and set-up that we provided in this chapter), before embarking on the actual reading. This should help you get a sense of the themes and how they connect, and how specific texts fit in those themes, and how much time will be required for the preparation of different sessions. Also make sure to check whether you are assigned the role of discussant (or even speaker) for one of the sessions in which participants give presentations about their PhD projects.

For each of you, the ideas, concepts and practices discussed during the summer school will have different kinds of relevance. This depends on your research topic and method, the phase you are currently in and your personal interest. WTMC training events are not intended to directly support your specific PhD project, but rather to provide a solid and varied foundation in the scholarship of STS, broadly defined. Getting the most out of it therefore does require work on your part, both before and during the event. Make sure that you have in mind what you would like to learn, and how that can be achieved – while of course thinking of strategies to stay open to the unexpected as well! In general, it is good practice to prepare one or more written questions about the reading material for each session. This helps focus your attention during lectures, and it ensures that you have something to contribute to the discussion, especially if you are not that eager by nature to make your voice heard in plenary. Of course, going with the flow and welcoming things the way they happen to come to you is also an important mode of learning. The ‘what kept you awake’ sessions that we have put on the agenda each morning (from day 2 onwards) serve as a collective check-in moment to reflect on how things are going, and to see how we should steer to keep on track.

* * *

War has and continues to be waged not only on people but on environments and ecologies. Examples abound for how ecological destruction has been used as a weapon in violent conflict and suppression, sometimes under the veil of modernization and development – think, for instance, of German colonial officers poisoning sources of water in the Namibian desert, the US military dropping Agent Orange on the rainforests of Vietnam, the Israeli Defense Forces bombing orchards and greenhouses, but also of the ruinous and lethal effects of government-sponsored megadams or of colonial-era plantation systems and modern monocultures. In their multifaceted mobilizations (of force, knowledge, surveillance, resources, emergencies), war efforts also impact environments and ecologies through, for example, waste, pollution, carceral

geographies or the killing of environmental defenders. At the same time, the material, legal, social and ideological frameworks of war and security are used to frame and act on many modern problems – from drug addiction and poverty to pandemics, terrorism, species extinction and migration. In this summer school, we want to explore what it means to approach war as a feature of modernity; that is, not as an exception but a structural and structuring condition of the modern world. We suggest thinking of such “endless war” as entwined with historical and ongoing imperialist violence and steeped within rhetorics of beneficence that promise salvation and a return to better futures. We also understand the notion of war beyond a narrow political definition in order to consider the sanctioned use of large-scale organized violence against all conditions of life.

The structural nature of war prompts us to reckon with the fact that weapons of war do not lose their destructive potential after they have been laid down, after the signing of peace accords or surrender. Landmines litter landscapes and tear off limbs decades after they have been placed. Toxic substances from weapons or pharmaceutical drug manufacturing continue poisoning soils. Meanwhile, fine particulate matter generated by the pulverisation of neighbourhoods settles in the lungs of survivors and their children. War on ecologies – ecocide – ensures casualties well past the official end to military campaigns and emergencies. And once “war” has been chosen as the key metaphor for relating to issues, its logic will perpetuate the production of marked and unmarked “enemies” and their ecological relations. Processes of militarization will take hold of both, public and domestic spaces and seek to optimize infrastructures, institutions (including universities), households and bodies for what Jennifer Terry (2017) has called “a continual state of attachment to war”.

The notion of ecocide prompts questions pertaining to the basic categories by which we understand and reckon with war and, by extension, peace: If the killing continues, what distinguishes peacetime from wartime? What happens to the category of the “civilian” in the context of an ecocide? How does an ecocide challenge our understanding of “weapons”, “weapons of mass destruction” and of the “military industry” that produces these weapons (e.g. what substances, materials, technologies, etc. need to be embargoed in cases of ecocide?). What happens to the (legal, discursive, physical, metabolic) limits of bodies (of people, of states, of rivers etc.) when ecocidal violence is enacted? How does our understanding and recognition of environments change when we look for the traces and ongoing aftermaths of war and atrocities in and on them? How does sustained violence inscribe itself into ecologies, landscapes and bodies? How might trauma be part of the topography of a region or the structure of an institution? And what emerging repertoires of action and modes of restoration may be rendered (in)visible by the metaphor of ‘war’?

This summer schools wants to problematize the ubiquity of war by attending to its effects on and in ecologies and environments, while exploring possible avenues for moving through conflict and exploring transformations. Doing so, it seeks to understand how war and militarization shape and re-shape objects, concepts and (institutional) contexts that inhabit the worlds which STS commonly studies including hospitals, laboratories, multispecies assemblages, infrastructures, medicine, biotechnology. Drawing on perspectives from the history of science, anthropology, and environmental humanities, we want to collectively think with and probe the notion of

“ecocide” to account for the many forms of life and forms of living obliterated and/or deemed killable and sacrificial in conditions of war.

* * *

As you have undoubtedly noticed while reading through the topical introduction above, the subject of this summer school is not the most cheerful one; undeniably, however, it is an important and topical one to help us understand not only the state of the world in 2025, but also our own role as scholars-in-the-flesh trying to make sense of it. We have prepared a dense and varied programme for the week, in which there will be many opportunities to contemplate and discuss these questions, in a variety of different formats and constellations.

We begin the week by introducing the subject of ecocide, as well as the question of how we want to explore it together in the course of the week, through a joint introductory lecture by our anchor teachers Tahani Nadim (Ruhr University Bochum) and Juno Salazar Parreñas (Cornell University). Our first guest speaker Esther Turnhout (University of Twente, former director of WTMC) then relates this concept to the question of how science can become a vector (but also an object) of transformative change. Subsequently, we invite you to discuss a set of contemporary core STS readings that embed the topics of the summer school longer genealogies of STS scholarship and beyond to explore alternative futures than those created by war and ecocide.

On Tuesday, we will explore relations between ecocide, efforts to “rewild” the landscape, and potential further conflict. We approach this topic from two different angles. On the one hand, Martin Drenthen (Radboud University Nijmegen) will approach it from a philosophical/hermeneutic perspective focusing on culturally ‘layered’ landscapes; and on the other hand, Tahani Nadim, together with artist and gardener Mikhail Lylov, will connect it to questions of sovereign power, labour regimes and biopolitics. We then welcome another guest speaker, philosopher Lisa Doeland (Vrije Universiteit Amsterdam), who invites us to reflect on how violent relations to environments have resulted in waste, with afterlives that litter our environments and bodies.

The question of environmental violence continues on Wednesday, when Tahani Nadim (again with Mikhail Lylov) asks us to consider it in relation to state power and the (changing) conditions of life. This will be followed by the first of two skills sessions, in which Keje Boersma (Vrije Universiteit Amsterdam) introduces us to the use of participatory theatre as a tool to move through controversial topics, such as those discussed at this summer itself, in generative ways.

On Thursday, we turn more explicitly to the subject of war. We do so through a lecture by Juno Salazar Parreñas, in which she introduces us to a classic text in the historiography of science by Borris Hessen; and a guest lecture by anthropologist David Henig (Utrecht University), who considers how war ecologies can be made legible and studied ethnographically. We also have our second skill session on this day, with the novelist and researcher Wytse Versteeg. She will introduce and work with us to use storytelling as a means of paying attention and suspending judgement.

Later on Thursday and on Friday, we turn to questions of life and death. Amade M'Charek (University of Amsterdam) turns our attention to the European sea border as a place of migration and death, but also invites to rethink how we relate to the sea. And Juno Salazar Parreñas opens up the question of what it means to die well, or die badly, and how we are dependent on others in life as well as in death.

Throughout the week, we will make sure to develop together not only an analysis of the state of the world, but also a variety of different conceptual, creative and practical tools for encountering and living with and beyond the afterlives of violence and destruction. This will be particularly foregrounded in the various activity-based sessions. Besides the two skills sessions on participatory theatre with Keje Boersma and storytelling with Wytske Versteeg, this includes a couple of sessions in which we ask you to explore the outdoors surrounding of Soeterbeeck convent, once on Monday night as a backdrop for sharing experiences regarding challenges of your PhD, and once on Tuesday night, when Mikhail Lylov and Tahani Nadim take you along on a creative expedition.

Apart from all this, we also have a set of PhD presentations and a movie night to look forward to. In the meantime, enjoy the preparations, as well as some time off over the summer!

Alexandra and Evelien, also on behalf of the speakers

Detailed Overview

Monday, 25 August

1.1 Opening and introduction

We look forward to getting to know each other in our introductory session!

1.2 Introductory Lecture, Tabani Nadim & Juno Salazar Parreñas: *Ecocide: slow violence, colonial ruinations and institutional inheritances*

This lecture will provide a partial introduction to the Summer School's theme, its objectives and ways of working together. First, we will speak about our interest in addressing ecocide as a specific form of violence as well as an analytical and political category. We will then situate the term "ecocide" in its legal and historical contexts using examples from past and present ecocidal campaigns before discussing how STS has (not) responded to ecocide. In a final move, we will pivot to an explication of how we want to work together in the course of the week.

Readings:

- Dunlap, A. 2020. "The Politics of Ecocide, Genocide and Megaprojects: Interrogating Natural Resource Extraction, Identity and the Normalization of Erasure." *Journal of Genocide Research* 23 (2): 212–35.
- Darwish, M. 2009. The "Red Indian's" Penultimate Speech to the White Man. Poem. Translated by Fady Joudah. *Harvard Review* 36: 152-159.

1.3 Lecture, Esther Turnhout: *Ecocide, knowledge, and transformation*

Within climate and biodiversity science, we see increasing calls for transformative change. These calls are based on the recognition that fundamental shifts in political-economic and cultural paradigms, structures, institutions and practices are needed to secure a socially and ecologically just and sustainable future. These calls for transformative change coming *from* science are accompanied by repeated calls for the transformation *of* science. These calls are based on the recognition that fundamental shifts in how science is done are needed to strengthen its contribution to society. In this lecture, I discuss the responses to these two calls, the parallels between them, and the reasons for continued stagnation and inertia. I will draw on examples from nature conservation, forests, and climate mitigation, as well as from the Intergovernmental Platform on Biodiversity and Ecosystems Services (IPBES) to examine the role of historical trajectories, dominant interests and power relations, and prevalent conceptions norms and values of humans, nature, and knowledge. This then provides the basis for a reimagination of the problem of ecocide and its underlying causes, and how knowledge can contribute to transformative change.

Readings:

- Turnhout, E. & Lynch, C.R. 2020. Raising the carbonised forest: science and technologies of singularisation. *Environmental and Planning F: Philosophy, Theory, Models and Practice* 4 (2): 111-123.
- Quijano, A. 2000. Coloniality of Power and Eurocentrism in Latin America. *International Sociology* 15 (2), 215-232.
- Mignolo, W., & Walsh, C. 2018. *On Decoloniality: Concepts, Analytics, Praxis*. Durham, North Carolina: Duke University Press. Introduction chapter.

1.4 Core Reading Session

For this summer school, we would like you to read some more recent literature than you are perhaps used to for the core reading session. We have chosen two texts that deal with the themes of this summer school explicitly, but each of them with different – yet overlapping – conceptual roots, with implications for their articulation of what they take issue with and the kinds of alternatives they propose.

In reading the texts, we would like you to take some notes on the following questions:

- 1) What are the bodies of work that each of these texts draw upon? Can you draw a mind map or other analytical ordering thereof, with attentiveness to the geographies of these bodies of work; i.e. from which places (in terms of the location of field sites, (academic) institutions etc.) were they developed?
- 2) What similarities and differences can you discern with respect to what each text takes issue with?
- 3) What similarities and differences can you discern with respect the alternative (or the ‘solution’) that each text proposes?
- 4) How may each of these two texts (not) resonate with your own work?

Please bring your notes, mindmap, or other tool for analysis with you to the summer school, so we can work with them on location.

Readings:

- Law, J. 2015. What’s Wrong with a One-World World. *Distinktion: Journal of Social Theory* 16 (1): 126-139.
- Viveiros de Castro, E. and Danowski, D. 2018. Humans and Terrans in the Gaia War. In: *A World of Many Worlds*, de la Cadena, M. and Blaser, M., pp. 172-204. Duke University Press.

1.5 Walking Session

In this informal knowledge exchange session, we invite you to go for walks in small groups to lend each other a listening ear and share concerns, experiences and advice about challenges that you may encounter during your PhD. You can join a group on one of the following topics:

- Balancing your PhD and other commitments
- Managing expectations within your PhD supervision team
- Establishing and maintaining a network, within and/or beyond academia
- Preparing for the future
- “Wildcard topic”

Upon your return from the walk and before you call it a night, we ask each of you to individually note down on post-it notes:

- One bit of good advice that you would like to share with your fellow PhDs
- One issue that we need to be giving more collective thought to within the WTMC community

Tuesday, 26 August

2.1 PhD presentations

1. Presenter: Jonathan Arentoft, Discussant: Vivek Oak
2. Presenter: Sophie van der Does, Discussant: Jessica Coetzer
3. Presenter: Ayush Shukla, Discussant: Nando Katoele

Important: See the guidelines for presenters and discussants at the end of this reader.

2.2 Lecture, Martin Drenthen: *Rewilding, heritage and environmental identity*

Rewilding is an increasingly popular strategy in landscape management, yet it is also controversial, especially when applied in culturally ‘layered’ landscapes. In this paper I examine what is morally at stake in debates between proponents of rewilding and those that see traditional cultural landscapes as worthy of protection. I will argue that rewilding should not only be understood as a conservation practice, but that we also need to understand the hermeneutic aspect of rewilding. I claim that rewilding does not just provide a new interpretation of nature and resilience of ecosystems, but that it also implies an alternative view on human history and human’s place on the planet. I argue that it is the latter, rather than the former, that underlies many controversies surrounding rewilding.

Rewilding is part of a broader cultural trend to defend the value of wildness against an overly humanized world. It implies a radical non-anthropocentric normative reinterpretation of landscape and human history that calls for a critical re-examination of the cultural identities that are based on that history. Because of this radical ecocentric stance, rewilding easily gives rise to conflicts when it takes place in cultural heritage landscapes: conflicts between different views on landscapes, but also on the significance of history for human identity, and on the place of humans within the natural world. I believe that rewilding needs to respond to these conflicts by seeking to integrate rewilding ethics with the cultural narrative ethics underlying the care for heritage landscapes. For that, rewilders on the one hand need to explicitly appreciate the specific historic human attachments to particular places, and at the same time develop a narrative ethics of rewilding: a cultural-ethical perspective on what is at stake in rewilding

Readings:

- Drenthe, M. 2018. Rewilding in Layered Landscapes as a Challenge to Place Identity. *Environmental Values* 27, 405-425.
- O’Neill, J., Light, A., & de-Shalit, A. 2003. Yew Trees, Butterflies, Rotting Boots and Washing Lines: The Importance of Narrative. In *Moral and Political Reasoning in Environmental Practice*, Light, A. and de-Shalit, A. (Eds), MIT Press, p. 219-235.

2.3 Lecture, Tahani Nadim and Mikhail Lylov: Rewilding and the state of exception

“Rewilding“ describes a nature conservation measure that seeks to restore ecosystems to their “natural” state often by re-introducing animals (and sometimes plants) that had been eradicated or displaced. In the Netherlands, the most famous rewilding project is to be found just north of Amsterdam, the Oostvaardersplassen. Reclaimed from the sea in 1968 public authorities began introducing extinct megaherbivores – Heck cattle, Konik horses and red deer – to restore the functional community of the Pleistocene era. The project came under intense public criticism after the mass starvation of many of the animals and was ended in 2018. The lecture takes as its starting point the story of Oostvaardersplassen as well as its public and academic reception to examine how “rewilding” programmes are implicated with sovereign power, labour regimes and biopolitics.

Readings:

- Szczygielska, M. 2024. War on Extinction: Wildlife as Statecraft in Interwar Poland. *Historical Studies in the Natural Sciences* 54 (2): 244–67.
- Shalamov, V. 2018. The Snake Charmer (1954), in *Kolyma Stories*, translated by Donald Rayfield, New York, NY: New York Review Books. pp. 73-77.
- Nadim, T. 2024. Seeds: German East Africa, 1892. In *The planning moment: colonial and postcolonial histories*, Sarah Blacker, S., Brownell, E., Nag, A. et al. (Eds), pp. 195–203. New York: Fordham University Press.

2.4 Lecture, Lisa Doeland: Afterlives of Waste

We are haunted by waste. Microplastics, PFAS and pesticides, they roam our environments as well as our bodies. Modernity promised detachment from nature in general and the disposability of objects in particular, but we find ourselves haunted by the afterlives of waste. At the same time the *afterlife* of waste forces us to ponder something else: *alterlife* (Murphy), that takes life as *always already altered* (by chemicals, pollutants, waste) as well as *open to alteration*. Taken together they can help us figure this age of waste, that is at the same time an age of extinction.

Readings:

- Murphy, M. (2017). Alterlife and Decolonial Chemical Relations. *Cultural Anthropology* 32 (4): pp. 494–503.
- Ramírez, G. 2024. Eco-Anxiety and the Intractable Afterlives of Plastic. *Literature and Medicine* 42 (1): 28-38.
- Kantaris, G. 2015. Waste not, want not: garbage and the philosopher of the dump (Waste Land and Estamira). In: *Global Garbage: Urban Imaginaries of Waste, Excess, and Abandonment*. Lindner, C. and Meissner, M. (Eds). Routledge, pp. 52-67.

2.5 Outdoor Activity

Guided by Mikhail Lylov and Tahani Nadim, we will explore our surrounding environment and multispecies assemblages through poems, collective readings and observations.

Wednesday, 27 August

3.1 Lecture, Tabani Nadim and Mikhail Lyllov: *Un-grounding conditions of life*

In the long and ongoing history of state violence, it was not only human bodies that were targeted. Deliberate and sustained damage, destruction or alteration of the ground – the very surface of the Earth – has remained a central feature of this violence. In the German colonies, pastoral practices and local forms of agriculture were outlawed while the establishment of large monocrop plantations have altered ecologies to this day. In its past and present annihilation of Gaza and the West Bank, Israeli excavators and tanks level orchards and olive groves while aerial bombing and the use of herbicides obliterate the ground’s capacity to bear and sustain life for decades to come. In this lecture we want to think through different instances of environmental violence in order to examine the relation between people, life, land and state-making.

Readings:

- Khayyat, M. 2023. Resistant Ecologies. *American Ethnologist* 50 (2): 181–95.
- Braverman, I. 2023. *Settling nature: the conservation regime in Palestine-Israel*. Minneapolis, MN: University of Minnesota Press. pp. 1-20.

3.2 Skills, Keje Boersma: *Using participatory theatre for dealing with conflict around climate and biodiversity*

In the Dutch Research Council (NWO National Science Agenda) funded project *Schurende Theaterdialogen* (Theatre Dialogues of Dissent), we experimented with two forms of participatory theatre (image theatre and dialogue or forum theatre) as methods for dealing with controversy and polarization around climate and biodiversity and the role of science and knowledge in these controversies in a new way.¹ Inspired by the notion of “agonistic pluralism” developed by Chantal Mouffe (and other political philosophers) – that democratic politics is not about reaching consensus in the midst of opposition, but about giving space and legitimacy to conflicting differences – and the observation that contemporary forms of public participation and cocreation have difficulty accommodating polarized views and conflict, we experimented with “agonized” versions of participatory theatre.

In the session, Keje Boersma will first present the project and some of its key design features and outcomes to you. Afterward, he invites you to use your creativity to come up with foundations and design ideas for using participatory theatre methods to accommodate conflict-centered conversations around the central topic of this year’s WTMC Summer School: ecocide and the idea of living in a time of war. Some key questions here include: how to accommodate nonhuman voices and relational thinking in this method?; how does the notion of ecocide relate to the notion of agonism and what does this mean for the motivation to “allow conflict to be center stage”?; how do we balance learning and experimentation with “staying with the trouble” in these methods?

Readings:

- Mouffe, C. (2000). Deliberative democracy or agonistic pluralism. *Social research* 66 (3), 745-758. [For an overview of the idea of agonism popularized by Mouffe.]

¹ The project is a collaboration between researchers from the Athena Institute (VU Amsterdam), a dialogue and theater developer, and science museums Sonnenborgh, Naturalis and Museon-Omniversum.

- Kupper, F. (2017). The theatrical debate: Experimenting with technologies on stage. In *New Perspectives on Technology in Society*, van de Poel, I, Asveld, L. and Mehos, D. (Eds) Routledge, pp. 80-102.
[While this chapter focusses on forum theatre (not image theatre), it conveys the more general (pragmatist) spirit of the theatre methods that Kupper (the theatre developer involved in our project) works with.]
- Willems et al. (2024) Friction Takes Center Stage in Science Communication: Theater Dialogues of Dissent. *EASST Review* 43:1.
[For some background to the reasoning behind the project.]

3.3 WTMC PhD representative session

Session with PhD representatives on the WTMC board, without the WTMC training coordinators and anchor teachers. The PhD representatives would like to discuss what the new representatives could focus on, regarding for example social safety and well-being, or any other issue relevant to doing a PhD and participating in WTMC.

Thursday, 28 August

4.1 Lecture, Juno Salazar Parreñas: *Science, Society, and War*

This lecture focuses on an essay written by Boris Hessen in 1929. It's a historical material study of Sir Isaac Newton that revolutionized the historiography of science. Instead of writing about Newton as a great man and genius, Boris Hessen's approach brought political economy into the framework for understanding who Newton was and what he did. A subtle takeaway from that essay, which will be elaborated in this lecture, is the extent to which war frames society and scientific development. Hessen was later executed by a Stalinist court order, poignantly reminding us that scholarship has deep political stakes.

Readings:

- Hessen, B. 1931/2009. The Social and Economic Roots of Newton's Principia. In: *The Social and Economic Roots of the Scientific Revolution: Texts by Boris Hessen and Henry K. Grossmann*, Freudenthal, G. and McLaughlin, P. (Eds.), Boston Studies in the Philosophy and History of Science, Berlin; Heidelberg: Springer, pp. 41–102.

4.2 Skills, Wytse Versteeg: *Suspending disbelief, suspending judgment: storycrafting as method*

In the relative sense, then, the sense in which we contrast reality with simple *unreality*, and in which one thing is said to have *more* reality than another, and to be more believed, *reality means simply relation to our emotional and active life*. (William James, 1890, pp. 295)

Humans are storytelling animals. We tell ourselves stories to make sense of the world and our own experiences in it. Because our brains have a limited processing capacity, this necessarily means that we simplify, for instance, by categorising. This simplification tends to be exacerbated in situations of conflict, in which actors work to make language lose its nuance, ridicule civility or even basic kindness and stereotype others as a first step to dehumanising them (see, for instance, LTI by Victor Klemperer). But even in low-conflict situations, civility - a word related to being a citizen, and thus to courtesy in behavior or speech - is often only associated with and awarded to privileged, allegedly 'deserving' ingroups. In contrast, the experiences of unconnected others are relatively easily discarded as irrelevant or fictional. Through backgrounding and foregrounding we plot - and every plot conveys a moral truth, whether the writer is aware of this or not.

But if every story is a model of the world, emphasizing some aspects of reality while hiding others, how then to work with our own storytelling capacity? How does the way in which we tell stories - as scientists, as human beings - influence our ability to listen and to see? In this workshop, we will explore storytelling and writing as methods of suspending judgment, and of paying attention to the ways in which we (fail to) pay attention.

A note on preparing for this session:

Harris' text is a plea to work towards enriched narrative political ecologies, because "*there is a clear need to carve out spaces to listen, and to tell other stories about ourselves, to engage in kinds of worlding that might be more conducive to a coexistence based on recognizing conflicts rather than brushing them off as irrelevant or nonexistent.*" Saunders and Lopez are writers who devoted their lives carving out such spaces. Although their subjects are different, do you see a similarity in their method? How does this relate to your own work?

Readings:

- Harris, L. M. 2021. Towards enriched narrative political ecologies. *Environment and Planning E: Nature and Space*, 5(2), 835-860.
- Saunders, G. 2017. What writers really do when they write. *The Guardian*, March 16, 2017.
- Lopez, B. 2015, The Invitation. *Granta* 133.

4.3 Lecture, David Henig: *Making ecocide legible: Ethnographic insights from war ecologies*

Warfare, regardless of time and place, has always devastated lives, landscapes and entire ecologies. In recent years, ecocide has become an important ‘frame’ for attending to the long-lasting aftermaths of war. The concept first appeared in 1970 in connection with documenting the intentional destruction of the environment then occurring as part of the wider Vietnam War. However, it became later dominated by legal debates as to whether it should be declared an international crime that would carry force like those the International Criminal Court prosecutes. This session will go beyond the legalistic discourses and will look instead at ethnographic instances of what living in a place devastated by war entails. In turn, we will explore how this ethnographic perspective can help us to think with and about ecocide in a more capacious, multi-scalar, and multi-temporal way. To do that, I will introduce the anthropological concept of ‘war ecology’ as an analytical tool to study the entanglements of war and the environment. With this concept, we will examine how to make ‘legible’ the often overlooked toxic and explosive effects of war and their harmful, frequently multi-generational legacies and indeterminate futures in the debates on ecocide. During the lecture and the discussion session we will explore various semiotic registers whereby these entanglements can be apprehended ethnographically (e.g. topography, tree deformities, soundscapes, storytelling, number narratives).

Readings:

- Guarasci, B., and Kim, E. J. 2022. Ecologies of War. *Theorizing the Contemporary, Fieldsights*, January 25.
- Henig, D. 2019. Living on the Frontline: Indeterminacy, Value, and Military Waste in Postwar Bosnia-Herzegovina. *Anthropological Quarterly* 92 (1): 85–110.
- ———. 2025. For the Love of Rats: A Homage to Companion Species in the Landscapes of War. *Anthropological Quarterly* 98 (2): 387–404.

4.4 Lecture, Amade Aouatef M’charek, *Smelling the Sea, Sounding the Waves*

If there is anything that Europe’s so-called migration crisis has taught us, it is the chronicity of death and dying in the Mediterranean Sea. In this paper I shift attention from discourses about waves of migrants and humanitarian disasters, to the contingencies of movements on the ground. I suggest opening our senses to the smells and sounds of colonialism as to relate migrant death, not merely to borders that kill but to vitality and sources of life.

In the south of Tunisia, colonial currents abound and come in many different versions. While allegorically looking and listening to the waves on the shore of Zarzis will help me to attune myself to colonialism’s surprising relations and currents, exploring instances of smelling the sea I will experiment with modes of connecting the dead bodies of migrants in a morgue to more than human life and death in the Med. What if the sea is not simply Europe’s militarized border, but a site full of life and livelihood? What if the sea does not separate but also connects? What if the sea has lessons for us about life and death and about how to relate to them differently?

Readings:

- M'charek, A. 2020. Harraga: Burning borders, navigating colonialism. *The Sociological Review* 68 (2): 418-434.
- Tsing, A.L. 2015. *The mushroom at the end of the world: On the possibility of life in capitalist ruins*. Princeton University Press, 2015. Please read chapter 1: the art of noticing & Interlude: Smelling.

4.5 Movie Night

We'll bring the movie and some snacks!

Friday, 29 August

5.1 Lecture, Juno Salazar Parreñas: *Dying Well or Dying Badly*

How we die profoundly depends on others. This is especially clear in the case of hydro dam construction and the deadly impact it can have on ecologies and the organisms that comprise those ecologies. This is also clear in the case of hospice and the decision exercised by patients and caregivers in anticipation of final moments. And lastly, this is especially evident in whose deaths capture media attention and political action and whose deaths do not.

Readings:

- Suchman, L. 2024. The Algorithmically Accelerated Killing Machine. *AI Now Institute*. 24 January. <https://ainowinstitute.org/publications/the-algorithmically-accelerated-killing-machine>
- Heatherington, K. 2019. Chapter Two. The Concentration of Killing: Soy, Labor, and the Long Green Revolution. In: *How Nature Works: Rethinking Labor on a Troubled Planet*. Albuquerque: University of New Mexico Press. pp. 41-58.
- Parreñas, J. S. 2018. Conclusion: Living and Dying Together. In: *Decolonizing Extinction*. Durham: Duke UP. Pp. 177-188.
- Spice, A. 2024. Queer (Re)Generations: Disrupting Apocalyptic Time. pp.266-282.

5.2 Reflections on take-aways from the week and own PhD work

In this session, we reflect on the take-aways from this summer school and on how the themes, readings and discussions of the Summer School resonate with or open up new perspectives on your own PhD projects.

5.3 Closing discussion, announcements and farewells

This closing session will round of the programme of our summer school.

About the speakers

Tahani Nadim (1977) is a research professor at the Ruhr University Bochum and the College for Social Sciences and Humanities. She is a sociologist of science with expertise in cultural studies, anthropology and the history of science. She has co-founded the Center for the Humanities of Nature at the Museum für Naturkunde Berlin. Her work has focused on the culture and politics of museum and data collections as well as the histories of natural history and its infrastructures. More recently, she is engaging with memory cultures and their relationship to statecraft and environmental history.

Juno Salazar Parreñas is an associate professor of Science and Technology Studies and Feminist, Gender and Sexuality Studies at Cornell University. Juno Salazar Parreñas is an Associate Professor of Science and Technology Studies and Feminist, Gender and Sexuality Studies at Cornell University. She is the author of *Decolonizing Extinction: The Work of Care in Orangutan Rehabilitation* (Duke UP, 2018), which received the Michelle Rosaldo Prize from the Association for Feminist Anthropology and honorable mentions for the Harry Benda Prize from the Association for Asian Studies, New Millenia Award from the Society for Medical Anthropology, and the Diana Forsythe Prize from the Society for the Anthropology of Work and the Committee for the Anthropology of Science, Technology and Computing. Her current book project, *Three Ways to World Destruction; Or, Animals of the Misanthropocene*, has been supported by the George A. and Eliza Gardner Howard Foundation, the Deutscher Akademischer Austausch Dienst, and the Konrad Lorenz Institute. Her work has appeared in such journals as *American Ethnologist*, *Anthropology and History*, *Cahiers d'Anthropologie Sociale*, *Catalyst: feminism, theory, technoscience*, *Environmental Humanities*, *History and Theory*, *Tapuya: Latin American Science, Technology and Society*, and *positions: asia critique*.

Keje Boersma is assistant professor of science communication and science-society interfaces and project leader of Theatre Dialogues of Dissent. He is interested in the intersection between philosophy and STS and science communication and science museology. Before getting into science communication, he focused on environmental philosophy, philosophy of technology, STS, biotechnology, and debates about the Anthropocene in his doctoral research. He holds degrees in human geography and philosophy.

Lisa Doeland (1982) is a philosopher and is currently working as a postdoc at the Vrije Universiteit on a research project about the existential dimensions of planetary health. Her research interests are extinction, apocalyptic thought, ecological catastrophe, waste and hauntology. In her PhD she explored the myriad and uncanny ways in which we are haunted by waste. How does the spectre of waste force us to rethink dreams about recycling without remainders within a circular economy? *Apocalypsofie. Over recycling, groene groei en andere gevaarlijke fantasieën* (2023) is her most recent book.

Martin Drenthen is Associate Professor of Environmental Philosophy at the Institute for Science in Society (ISiS) at Radboud University in Nijmegen (Netherlands). His research topics include the ethics of environmental restoration and rewilding, human-wildlife coexistence, ethics of place, philosophy of landscape, and environmental hermeneutics. His most recent research focuses on

ethical issues related to cohabitation with wildlife in anthropogenic landscapes, notably wolf resurgence in Western Europe. He is currently one of the Principal Investigators of WildlifeNL (wildlifenl.nl), a large transdisciplinary research project aimed at improving human-wildlife coexistence in the Netherlands. He published extensively on environmental philosophy in both English and Dutch. He co-edited several academic volumes, e.g. *Interpreting Nature. The Emerging field of Environmental Hermeneutics* (2013), *Environmental Aesthetics* (2014), and *Old World and New World Perspectives in Environmental Philosophy* (2014). In his book *Natuur in mensenland* ('Nature in the land of humans', 2018, in Dutch), he explored the moral significance of rewilding in cultural landscapes. His latest book *Hek* ('Fence', 2020, in Dutch) examines the ethics of the border between agricultural land and nature areas, and the challenge of coexistence with wolves.

David Henig (Utrecht University) is an anthropologist with an eclectic range of interests ranging from waste-picking ravens, Islamic dreams and pilgrimage, agnotology, to floods, landmines, and Sherlock Holmes, to name a few. The main thread running through all of his work explores what makes life possible in the wake of dramatic societal and ecological upheavals. His current work is focused on the social, political, cultural, and environmental aftermaths of wars, and probing the new forms of planetary thought that are attentive and responsive to the age of unprecedented anthropogenic transformation, in particular in the context of war ecologies.

Mikhail Lylov (1989) is an artist, researcher, and gardener. He develops practical, theoretical, and artistic interpretations of what ecology could mean if one looks beyond computational or system paradigms. His research focuses on stories, histories, travels, and pathways of plants, animals, and tools. Lylov's projects have been supported by "Le Pavillon" programme at Palais De Tokyo (Paris), Cité Internationale des Arts (Paris), the British Film Institute (London), Berlinale—Internationale Filmfestspiele Berlin, International Film Festival Rotterdam, Courtisane Festival (Ghent), and Houston Museum of Fine Arts. Currently, he collaborates with the Spore Initiative Berlin on a long-term learning garden project.

Amade Aouatef M'charek is professor of Anthropology of Sciences at University of Amsterdam. In her research she examines the impact of science and technology on society and the otherway around, in fields such as forensics, forensic anthropology, population genetics, or biomedical practices. Therein she focuses on normative issues such as race and racism, colonial relations and extractions. She has led various team-based projects on these issues, such as the *RaceFaceID project* (<https://race-face-id.eu/>), a project on 'face making and race making in forensic identification'; the *Pressing Matter Project* (<https://pressingmatter.nl/>), on the past, present and future of colonial objects in museums; or *Achieving good science: A cross-disciplinary study* (together with Prof. Jeannette Posl) a comparative study into how good science is created and which factors pose a threat to good science and race. Through her research on migrant death, she has developed an interest in forensic methods for studying (post)colonial relations, circulations and extractions, which has resulted in the ERC-Advanced project *Vital Elements and Postcolonial Moves: Forensics as the Art of Paying Attention in a Mediterranean Harbour Town*. M'charek is member of the Dutch Royal Academy of Science.

Esther Turnhout is chair of Science, Technology and Society at the Section of Knowledge, Transformation & Society (KiTeS), University of Twente, The Netherlands. She is an interdisciplinary social scientist with expertise in science and technology studies, environmental studies and political science. Her research and teaching concern topics such as the politics of biodiversity knowledge, science-policy interfaces, and inclusion, justice and pluralism in knowledge making practices. She is also the first author of the book *Environmental Expertise: Connecting Science, Policy and Society* with Cambridge University Press and plays several active roles in the Intergovernmental Panel on Biodiversity and Ecosystem Services (IPBES).

Wyske Versteeg is a writer, originally trained as a political scientist, with a particular interest in the stories that often remain untold, in negotiations of the right to speak and what we need to hear one another. For her PhD, she used conversation analysis to study negotiations between scientific and experiential knowledge in everyday conversations. She worked as a researcher with the Urban Futures Studio (Utrecht University) with a focus on imaginaries, before fully concentrating on her artistic work. She has published five critically acclaimed novels and three works of non-fiction. Her work has been translated into eight languages and awarded with, among others, the BNG Literature Prize, the Frans Kellendonk Prize and the Jan Hanlo Essayprijs.

About the coordinators

Evelien de Hoop is an assistant professor at the Athena Institute, Vrije Universiteit Amsterdam. Her research interests span across a variety of themes including but not limited to practices and politics of agriculture, landscape change, (digital) knowledge politics, health and healthcare, etc.. Evelien holds an MPhil degree in Geography and the Environment from Oxford University, and did her PhD at the Technology, Innovation and Society group at Eindhoven University of Technology. Her transdisciplinary research and education are rooted in STS, critical geography, post- and decolonial studies and (connected) history. She also coordinates the CLUE+ interfaculty research institute's Inclusive Landscape Transformations programme.

Alexandra Supper is an assistant professor at the Faculty of Arts and Social Sciences, Maastricht University. Her research interests include the role of role of sensory skills in scientific practice, the construction of scientific authority, the dynamics of (inter)disciplinary communities, as well as the role of sound technologies in popular music. She serves as (associate) editor of the journals *Science and Technology Studies* and *Journal of Sonic Studies*. Alexandra holds an MA degree in sociology from the University of Vienna (2007) and a PhD in science and technology studies, which includes WTMC training, from Maastricht University (2012).

List of Participants

Name	PhD Topic
Paola Altomonte	In my research I look at the history of biological fieldwork from a gender and decolonial perspective. The project focuses on several case studies that see women researchers active in biological fieldwork and conservation projects during the second part of the 20 century. In doing so, I take an intersectional perspective on the topic and center the experiences of women and local communities in fields typically dominated by male Western actors.
Jonathan Arentoft	Science and technology are marked by uneven geographies and power relations, especially in fields like medicine and plant biotechnology. Yet distant and often marginalized communities still have limited influence over their development and governance. My PhD research focuses on democratizing innovation by enabling the representation of smallholder farmers from the Global South in crop genome editing. I aim to draw lessons for improving their inclusion in seed systems and to contribute to STS scholarship on the democratic governance of science and technology in a global yet post-colonial context.
Marina Bool	Developing a sustainable knowledge infrastructure in the Dutch agricultural innovation system. My project is part of the ReGeNL-program, a program that works together with various stakeholders in the agricultural system on future proof solutions for current agricultural challenges. I will be examining various stakeholders, information sources and flows, and the user needs and challenges to develop a knowledge infrastructure that aids the transition towards sustainable, regenerative agriculture.
Jessica Coetzer	I research the digitalisation of healthcare in the Netherlands and the impact that has on health inequalities. I use systems, STS making and doing and feminist approaches to determine how digital care can be infrastructured in a way that reduces digital health inequities.
Hanneke de Boer	I study the historically developed socio-cultural attitudes towards the menopause and how these attitudes shape women's experience of the perimeno-pause. My project is an interdisciplinary project, connecting the fields of history and psychology.
Lenn Gorissen	My research focuses on examining social practices with sensor technologies in agroecological farming systems, as well as the imaginaries that guide their use and development in the Netherlands.
Nando Katoele	Investigating the intricate and (micro) political landscape of healthcare access and support within a transitioning welfare state, and accordingly, to develop new empirical and theoretical insights that capture the social consequences of structural workforce shortages for both healthcare professionals and patients in healthcare practice.

Runnah Chiyembekezo Kutsokwe	Sustaining Resilient Long-Term Care for Older People in Malawi As Malawi's population ages, the demand for elderly care is growing. Despite the 2016 National Policy for Older Persons, implementation remains unclear. Older adults face poverty, food insecurity, and limited access to medical and social care. This PhD explores how elderly care is organized, delivered, and coordinated by various stakeholders. Using multi-sited ethnography. The study aims to inform more sustainable, coordinated, and context-sensitive elderly care practices.
Shachi Mokashi	I am conducting research into the ways in which contaminants such as PFAS are being monitored, and different actors' efforts to clean and remediate environments.
Fenna Nijboer	My research will explore the "assetization" of healthcare, examining how private, for-profit actors transform healthcare into a thing to generate profits from. It will analyze the interests, activities, skills, organizations, and relationships involved in this process as key political-economic practices.
Vivek Oak	A Symmetrical Study of the Symbolic and Material Modes of Algorithms in Indian Handloom Weaving
Amna Pottarath	I am a PhD candidate for the Disapeer project, doing qualitative research on the roles and identities of stakeholders involved in the rapidly changing global publishing landscape, specifically focusing on three transformative developments: Interdisciplinarity, Open Science practices and Automation/Digitalisation.
Klaudia Prodan	Use and performativity of biodiversity science and, in particular, global biodiversity models models, in 'sustainable' finance; green central banking and attempts to turn biodiversity into a source of calculable financial risks; political ecology of asset manager capitalism
Renate Reitsma	Deep sea mining is one of the most controversial technologies in the Blue Economy. Scientific knowledge has authority in the development of regulations and policy. I study researchers who collaborate with industrial actors to gain more knowledge about the deep sea. STS literature on ignorance studies, discard studies and undone science points to tensions and challenges that science industry collaborations entail. I focus on how scientists navigate and reflect on these collaborations. (How) do these collaborations serve powerful actors and is it possible to include a diversity of knowledges?
Celine Rooze	Resilience of healthcare systems during and in the aftermath of crises
Ayush Shukla	As part of the Horizon Europe MSCA Doctoral Network MELOMANES, my PhD research examines the R&D of novel cancer therapies in Europe, focusing on the socio-ethical dimensions of cellular immunotherapy. Positioned as an embedded STS researcher, I explore how visions, values, and socio-ethical considerations shape this emerging innovation landscape. Through

	interdisciplinary engagement, my work critically analyzes the co-production of science, technology, and society in the development of emerging cancer treatments.
Aisha So	Under the promise of creating “resilience” or “sustainability” in agriculture, actors can have very different approaches to changing agriculture. In our first study, we found the perspective and approach of Dutch experimental plant scientists to be very specific, possibly inadvertently reinforcing dominant agricultural systems, and maintained by their ‘repertoires’. In the next study, we aim to investigate how such an approach might be broadened, by researching how the repertoires of certain actors enable and constrain their ability to co-produce (or collaborate) together in transformative way.
Anastasia Stoli	I employ ethnographic methods to explore knowledge practices, public participation and informality in grassroots initiatives that contest the established structures of pharmaceutical research, development and production.
Sophie van der Does	Societal impact
Marcus van Toor	My PhD-project aims to study under which conditions (e.g. social, political, epistemological) scientific research takes place that substantiates government policy. With this question, the PhD-project aims to study three interconnected problems. First, some scientific facts seem to have a hard time entering policies, for example regulating chemical substances. Second, the way in which politicians and policymakers use science to depoliticize decisions can threaten democratic legitimacy. Thirdly, criticizing the use of science in policies by deconstructing notions like 'absolute truth' can result in relativism.
Karin Van Vuuren	My research focuses on the governance of the health system related to crises/disasters. Especially the "in-between" space is of interest to us as different values come together, e.g. (a.) the collaboration between governance domains (crisis, water, healthcare) during floods and (b.) the evacuation of a hospital in relation to the health system it is embedded in.
& two anonymous participants	

PhD Presentation guidelines

For presenters

- Send the title & summary of your presentation to the discussant assigned to you at least 1 week before the event.
- A projector and PC are available. Copy your presentation onto the PC in advance. You may want to use your own laptop, which usually works fine, but mind that it poses an extra risk of technical issues. Also, if you have video material, make sure you have it downloaded locally. There is internet, but relying on YouTube etc. is risky.
- The duration of your presentation should be **15 minutes**. Then there is another 15 minutes for the discussant and plenary discussion. We keep time very strictly.
- Make an informed choice on what you want to present. One typical pitfall is wanting to give an overview of your whole PhD project, which leads to an unfocused and overloaded presentation. Rather select an interesting aspect of your research that you would like to receive feedback on at this moment, and discuss it in-depth.

For discussants

- Make sure you receive the title & summary of the presentation at least 1 week before the event. Contact the presenter if needed to remind them of this.
- After the presentation: join the presenter in the front of the room
- Present your comments in **5 minutes** max.
- Mind that being a discussant is not about pointing out all the flaws in the presenter's argument, but about setting the stage for a constructive discussion. Offering critique is good, but also try to bring out what the potentials of the argument are for improvement, and to identify some questions for the speaker or the group as a whole.
- You may want to get in touch with the presenter to prepare some comments. Feedback should address the quality of the presentation itself (slides, clarity, focus) as well as its content.

All others

- Listen carefully and attentively to the presentation.
- Please fill in a **feedback sheet** for each presentation, clearly stating your name so that the presenter has the chance to ask follow-up questions or clarifications. These sheets will be collected and given to the presenter. Make sure to keep your feedback constructive and helpful - see next page for possible points of attention.
- Join the discussion after the discussant has given their feedback.
- Chances are that there is not enough time to discuss all questions from the audience. Please write them down on the feedback form. Even without discussion, your questions might be very valuable for the presenter!

Feedback on Presentations

This is to help you give feedback to your fellow participants, some of whom will be presenting their research during this event. Blank paper on which to write your feedback will be available at Soeterbeeck. Use a separate sheet for each presentation, put your name and that of the presenter at the top of a piece of paper. That way, if something isn't clear, the presenter knows whom to ask. Write your comments during or immediately after the presentation and give them to the presenter during the next break.

Points to consider when preparing feedback (you don't need to cover everything):

- Attractiveness of title and opening
- Clarity and significance of problem definition, research questions and aims (refinement of, addition to, clarification or rejection of an existing thesis)
- Use of theory and/or historiography (concepts, interpretations, etc.)
- Embeddedness in fields relevant to WTMC
- Clarity of structure
- Presentation of the method(s) employed
- Validity and reliability of the method(s) employed
- Accessibility of the research data to the audience
- Use of (intriguing and relevant) details and examples
- Clarity of argument
- Relation to the nature and level of expertise of audience
- Use of PowerPoint and other audio-visual resources
- Contact with audience and audibility of speech
- Clarity and significance of conclusions
- Response to questions and comments
- Time management

Regardless of what aspects you decide to focus on in your feedback, make sure to keep the tone of your feedback constructive and supportive!

