

**Concerned Philosophers for Peace
Conference Program**



**Concerned Philosophers for Peace
VIRTUAL CONFERENCE
October 29-30, 2021**

***Fragile Lands, Power Politics:**
***Effects of Violence and Injustice on
People, Politics, and the Environment****

Concerned Philosophers for Peace

Since its inception in 1981, Concerned Philosophers for Peace [CPP] has become the largest, most active organization of professional philosophers in North America involved in the analysis of the causes of war and prospects for peace.

Officers and Leadership

President: Paula Smithka, University of Southern Mississippi
Executive Director: Jennifer Kling, University of Colorado, Colorado Springs
Treasurer: Sanjay Lal, Clayton State University
Communications: Greg Moses, Texas State University
Philosophy of Peace Editor: Danielle Poe, University of Dayton
APA Liaison East: Fuat Gursozlu, Loyola University Maryland
APA Liaison Central: Court Lewis, Pellissippi State Community College
APA Liaison Pacific: Andrew Fiala, California State University, Fresno

**Concerned Philosophers for Peace
Conference Program**

Conference Organizers

Rachel Dichter, University of Notre Dame, Conference Chair and Zoom Host
Court Lewis, Pellissippi State Community College, Conference Chair and Zoom Host

Virtual Conference Guidelines and Recommendations

- Presenters will be given a total of 35 minutes: 20-25 minutes to present, with 10-15 minutes for discussion. Please respect the time of all participants. Session Chairs are encouraged to keep time.
- Participants other than the Presenter should keep your microphone on MUTE. Hosts will monitor and help ensure speakers are not interrupted.
- Questions should be added to the chat area in Zoom and will be asked/answered during discussion time.
- It is acceptable to turn off your camera during presentations. However, if you ask a question it is recommended that you turn on your camera during discussion time.
- Discussants should use the “Raise Hand” function in Zoom in order to be recognized by the Chair/Speaker. Session Chairs will be encouraged to help with Q&A and the chat.
- Closed Captioning will be provided via Zoom.
- PowerPoints and other presentation formats are acceptable, as long as they are compatible with ZOOM
- Video Recording
 - **Sessions will be recorded.** Attendees may record their own sessions for personal use. Presenters who requested not to be published on video will be edited out.
- There are two Zoom rooms for this conference. One is hosted by Court Lewis at Pellissippi Community College, the other is hosted by Rachel Dichter at University of Notre Dame.
- If you have technical problems contact: Rachel Dichter (Zoom Room 1): rdichter@nd.edu or Court Lewis (Zoom Room 2): cdlewis1@pstcc.edu

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Schedule

All Times are Central Time

ZOOM ROOM 1

Day 1: <https://notredame.zoom.us/j/98873423983>

Day 2: <https://notredame.zoom.us/j/98716312634>

ZOOM ROOM 2

<https://us02web.zoom.us/j/88080709944>

Friday, October 29, 2021

Welcome and Orientation (Zoom Room 1) (8:30 – 8:55)

Friday: [Zoom Room 1](https://notredame.zoom.us/j/98873423983)

<https://notredame.zoom.us/j/98873423983>

Friday: [Zoom Room 2](https://us02web.zoom.us/j/88080709944)

<https://us02web.zoom.us/j/88080709944>

<p>Session 1: Environmental Justice (9:00 – 10:10) Chair: Colin J. Lewis (he/him)</p> <p>Speakers: William Gay “The Earth Charter and the Advancement of Nonviolence, Peace, and Social Justice” UNC Charlotte (Professor Emeritus of Philosophy)</p> <p>Danny Marrero “Right Attributions to Rivers: A Latin American Response to the Violence and Injustice Against Ethnic Communities and Future Generations” Salem State University</p>	<p>Session 1: Spaces and Tyranny (9:00 – 10:10) Chair: David Atenasio</p> <p>Speakers: John Patrick Pineda (he/him) “Contested Spaces and the Metanarrative of Neoliberalism” De La Salle University</p> <p>Andrew Fiala “Nonviolence and Tyranny from Plato to Trump” Fresno State University</p>
<p>Session 2: Justice and Punishment (10:20 – 11:30) Chair: Maria del Guadalupe Davidson</p> <p>Speakers: Zachary Click (they/them) “Proportionate Punishment” University of Rochester</p> <p>Amin Asfari and Amny Shuraydi “Veils of the Ignorant! A Rawlsian Critique of Flawed Criminal Justice Policies in the 21st Century” Wake Tech College and Texas A&M University-Commerce</p>	<p>Session 2: Just War (10:20 – 11:30) Chair: Michael Tofte</p> <p>Speakers: Leonard Kahn “Just War, Proportionality, and Killing through Climate Change” Loyola University New Orleans and Donald and Beverley Freeman Fellow, Stockdale Center, US Naval Academy</p> <p>Mark Woods “Rethinking Armed Conflicts as War Crimes against both People and the Environment” University of San Diego</p>
<p>Lunch: 11:30 – 12:55 ZOOM ROOM OPEN TO VISIT/CHAT</p>	<p>Lunch: 11:30 – 12:55 ZOOM ROOM OPEN TO VISIT/CHAT</p>

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Session 3: Resistance and Persistence (1:00 – 2:10) Chair: Will Barnes Speakers: Tamara Fakhoury (she/her) “Violent Resistance as Radical Choice” University of Minnesota, Twin Cities Joel Ballivian “Racial Apathy and the Persistence of Injustice” UW-Madison	Session 3: Water and Indigenous Peoples (1:00 – 2:10) Chair: Daniel Driscoll Speakers: Corey McKibbin (he/him) “Decolonizing Canadian Water Governance: Lessons from Indigenous Case Studies” McMaster University Rashad Rehman and Lydia Clarke Rehman “The Moral Responsibility of Whom? Re-thinking Water Inequality in Canadian Indigenous Communities” University of Toronto
Session 4: Statelessness and Responsibility (2:20 – 3:30) Chair: Victor Fabian Abundez-Guerra Speakers: Paul E. Wilson (he/him) “Creating the Will to Resolve Statelessness” Shaw University Julisa Fernandez-Rivera “Non-Agential Collectives, Collective Responsibility, and the Moral Address Condition” University of Texas at El Paso	Session 4: Frontiers and Refugees (2:20 – 3:30) Chair: Emma Dougherty Speakers: Keith Abney “New Settlements, Frontier Violence, and Environmental Justice” California Polytechnic State University – San Luis Obispo Jennifer Kling “Refugees and the Environment” University of Colorado, Colorado Springs
Joint Session On Teaching Nonviolence (3:40 – 4:40) Zoom Room 2 (https://us02web.zoom.us/j/88080709944)	
Chair: Court Lewis (he/him) Speaker: Mark Herman (he/him) “Course on Improving Moral Decision-Making” Arkansas State University	
Keynote Address (5:00 – 6:00) Zoom Room 2 (https://us02web.zoom.us/j/88080709944)	
John Nolt (University of Tennessee) “Long-term Non-anthropocentric Ethics” Introduction by Sanjay Lal (Clayton State University)	
<i>Abstract</i> Peace on Earth is incompatible with continued climate disruption and the accelerating loss of nonhuman species. All of us are implicated in both. Cultivation and practice of an exceedingly broad and impartial ethic is the only nonviolent way ameliorate these tendencies. Ethical consideration can be fruitfully expanded in two directions: temporally, into the distant future (long-term ethics), and biologically, beyond the human species (non-anthropocentric ethics). This talk outlines a union of the two.	

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Saturday, October 30, 2021

Saturday Zoom Room 1

<https://notredame.zoom.us/j/98716312634>

Saturday Zoom Room 2

<https://us02web.zoom.us/j/88080709944>

<p>Session 1: Veterans and Vaccination (9:00 – 10:10) Chair: Corey McKibbin (he/him)</p> <p>Speakers: Ashley Anderson “Structural Injustice and Veterans: Why Just Peace Means Caring for Those Who Fight” U.S. Air Force Academy</p> <p>Gregory Bock (he/him) “Is There a Duty To Get Vaccinated?” The University of Texas at Tyler</p>	<p>Session 1: Dissent and the Oppressed (9:00 – 10:10) Chair: Danny Marrero</p> <p>Speakers: Daniel Driscoll “Dissent & Protest” Trinity College, Dublin</p> <p>Victor Fabian Abundez-Guerra “The Oppressed Do Not Have a Duty to Resist” California State University, Bakersfield</p>
<p>Session 2: The Land and the Climate (10:20 – 11:30) Chair: Julisa Fernandez-Rivera</p> <p>Speakers: Colin J. Lewis (he/him) “Harmony and the Land: the Confucian Well-Field System in Modernity” University of Colorado, Colorado Springs</p> <p>Amit Mandal “The Exotic and Climactic Landscape: a study of the fleeting imaginary of The Sundarbans (Asia’s Largest Mangrove Forest)” University of Delhi</p>	<p>Session 2: Oppression and Malpractice (10:20 – 11:30) Chair: Leonard Kahn</p> <p>Speakers: Kate C. S. Schmidt “Online Oppression: Fragile Social Environments and Familiar Injustices” Metropolitan State University of Denver</p> <p>Jacob Warren and A.G. Holdier “Malpractice on Human Souls: The Violence of Fake News” The University of Arkansas</p>
<p>LUNCH BREAK (11:30 – 12:45) ZOOM ROOM 1 OPEN TO VISIT/CHAT</p>	<p>EXECUTIVE COMMITTEE MEETING (11:30 – 12:45)</p>
<p>Session 3: War and Peace (12:45 – 1:55) Chair: Mark Woods</p> <p>Speakers: F. Miguel Ortiz Delgado “Active Moral Conduct During a (Civil) War or the Just-Virtuous Deeds of Cato of Utica and Ignacio Ramírez” Autonomous Metropolitan University-Cuajimalpa</p> <p>Michael Tofte “Fasting the Delicacy of War? The Socratic Introduction of War into the Republic’s Peaceful Origins” Independent Scholar</p>	<p>Session 3: Machiavelli and Evil Institutions (12:45 – 1:55) Chair: Paul E. Wilson</p> <p>Speakers: Gabriel Vergara “Understanding Antonio Gramsci’s Modern Prince Through Contemporary Machiavelli Scholarship” The University of Massachusetts, Amherst</p> <p>Emma Dougherty “Conquering the Beast: Evil Institutions, Neoliberal Capitalism, and Empathy” St. Olaf College</p>

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Session 4: Inner Peace and Structural Transformation (2:05 – 3:15)	Session 4: Cosmopolitanism and Deconstruction (2:05 – 3:15)
Chair: Jennifer Kling Speakers: Amy Slagle “Wisdom Restored: Peace Pilgrim’s Walk to Inner Peace” University of Southern Mississippi David Atenasio “From Blame to Structural Transformation” Frostburg State University	Chair: Andrew Fiala Speakers: Farrow Ulven “Reimagining the Kantian Cosmopolitan Order” University of Iowa Will Barnes “The Virtue of not-Knowing: Hannah Arendt and Auto-Deconstruction” University of New Mexico
Session 5: Reproduction and the Environment (3:25 – 4:35)	Session 5: Identity and Expansionism (3:25 – 4:35)
Chair: Tamara Fakhoury (she/her) Speakers: Luana Adriano Araújo “Reproductive Violence of Brazilian Women With Disabilities” Universidade Federal do Rio de Janeiro, Brazil Maria del Guadalupe Davidson and David Monk “Entitled: Environmental Justice and the Language of Life” West Virginia University and Gulu University	Chair: Zachary Click (they/them) Speakers: Jose-Antonio Orosco “Reimagining ‘America’ and Civic Identity Through Chicana History” Oregon State University Jean-Marie Makang “The Way out of the Tragedy of American Expansionism” Frostburg State University
Business Meeting (All are welcome) (4:45 – 5:45)	Please go to Zoom Room 1 for the Business Meeting
Presidential Address (6:00 – 7:00) Zoom Room 2: https://us02web.zoom.us/j/88080709944	
Paula Smithka (University of Southern Mississippi) “A Fragile Future: Shattered Truth, Threatened Democracy, and the Need to Protect a Vulnerable Planet” Introduction by Rachel Dichter (University of Notre Dame)	

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Abstracts

Keith Abney
California Polytechnic State University – San Luis Obispo
“New Settlements, Frontier Violence, and Environmental Justice”

Victor Fabian Abundez-Guerra
California State University, Bakersfield
“The Oppressed Do Not Have a Duty to Resist”

Ashley Anderson
U.S. Air Force Academy
“Structural Injustice and Veterans: Why Just Peace Means Caring for Those Who Fight”

Amin Asfari
Wake Tech College and A&M University-Commerce
“Veils of the Ignorant! A Rawlsian Critique of Flawed Criminal Justice Policies in the 21st Century”

David Atenasio
Frostburg State University
“From Blame to Structural Transformation”

Luana Adriano Araújo
Universidade Federal do Rio de Janeiro, Brazil
“Reproductive Violence of Brazilian Women With Disabilities”

Joel Ballivian
“Racial Apathy and the Persistence of Injustice”
UW-Madison

Will Barnes
University of New Mexico
“The Virtue of not-Knowing: Hannah Arendt and Auto-Deconstruction”

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Gregory Bock (he/him)

The University of Texas at Tyler

“Is There a Duty To Get Vaccinated?”

In this paper, I examine whether there is a moral duty to get vaccinated. I am not concerned with policy questions or whether mandated or compulsory immunizations are just. Instead, I explore whether a case can be made for individual moral obligations. It seems that there are three problems that must be addressed before such an obligation can be established: (1) the lack of public trust in public health authorities, (2) the use of tissue from aborted fetuses in developing some vaccines, and (3) the relevance of the Precautionary Principle in decisions to get vaccinated. I argue that these questions complicate the issue to such an extent that it is impossible to establish a duty to get vaccinated, unless we identify a principle of beneficence strong enough to support an obligation to take risks for the sake of others.

Zachary Click (they/them)

University of Rochester

“Proportionate Punishment”

In contemporary justice systems, punishment is prescribed without considering the wealth and economic status of the person judged to be guilty. At first glance, this might appear to be a good thing. Of course, prescribing identical penalties for identical crimes is a vast improvement from punishing the poor and disadvantaged more harshly than their wealthier counterparts. However, this is not enough. Not only do contemporary practices, in fact, fall short of treating the poor and the rich identically, but even quantitatively identical punishment effectively treats poorer people more harshly. I argue that we should aim for an ideal of equity in our practices of punishment by punishing proportionately. In this essay, I begin by arguing that quantitatively identical punishment results in disparate impacts on the poor relative to the rich. This being the case, I consider three approaches to understanding and adjusting for this impact, including equalized outcomes, simple proportionality of punishment to wealth, and marginal utility. Next, I consider whether adjusting practices of punishment along these lines is consistent with major philosophical theories of punishment. I conclude by noting how drastically our current practices fall short and call for major change in how we determine appropriate punishment.

Maria del Guadalupe Davidson

West Virginia University

“Entitled: Environmental Justice and the Language of Life”

F. Miguel Ortiz Delgado

Autonomous Metropolitan University-Cuajimalpa

“Active Moral Conduct During a (Civil) War or the Just-Virtuous Deeds of Cato of Utica and Ignacio Ramírez”

In this presentation a historical and political comparative study will be carried out confronting two political figures, the Mexican Ignacio Ramírez (1818-1879) and the Roman Stoic Cato the Younger (95-46), who stood out for their just-virtuous activities against militaristic

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politicians/factions, and who were notable for their always moral behaviour when waging war. Both are the most comparable *thinkers* who privileged practical activity over theoretical work.

It will be analysed how the two politicians reveal us how to carry out an always honourable-virtuous military struggle (without ever falling into vices or immoralities), in favour of a particular political regime during a civil war. Ramírez waged an always just and morally correct fight to preserve the republican regime against the Mexican Conservative party. In Cato's case, he waged an always just and morally correct fight to preserve the republican regime of Ancient Rome against the *populares*.

Emma Dougherty (she/they)

St. Olaf College

“Conquering the Beast: Evil Institutions, Neoliberal Capitalism, and Empathy”

We live in an era of unparalleled economic inequality. Many of these rampant inequalities can be traced back to 1970s neoliberal economic policies that facilitated the wealth accumulation of the ultra-rich and the exploitative practices of multinational corporations. However, neoliberal capitalism has reached far beyond policy. Particularly in the United States, neoliberal principles of individualism and personal freedom have become ingrained as societal values, simultaneously shifting the onus of inequality onto the individual and obscuring the roles of policy and corporations. Beginning with Claudia Card's analysis of evil institutions, I argue that neoliberal capitalism is an evil institution and that identifying neoliberal capitalism as evil is helpful in dismantling the American neoliberal narrative that individual effort is all that is required for success and wealth. I ultimately use Hannah Arendt's conception of the banality of evil to argue that the widespread cultivation of empathy is crucial to combating evil institutions.

Daniel Driscoll

Trinity College, Dublin

“Dissent & Protest”

Tamara Fakhoury (she/her)

University of Minnesota, Twin Cities

“Violent Resistance as Radical Choice”

What normative reasons, if any, count in favor of engaging in an act of violent resistance, such as participating in a political riot, beating up a misogynist, or destroying equipment in a sweatshop? Do such reasons have to be concerned with paradigmatic moral values, such as impartial justice, equality, and the common good? Or, might considerations of a more personal and partial nature provide reasons for engaging in violent resistance – ones which might affect our ethical evaluations of such actions? I argue that personal and partial values, such as interpersonal love, loyalty, and self-empowerment, are often also at stake in violent resistance, and that some acts of violent resistance may be understood as situations of what Susan Wolf calls "Radical Choice", in which impartial morality and an individual's personal projects pull in opposite directions. Thus, even if violent resistance in any given case is immoral, this does not settle the question of its ethical value.

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Julisa Fernandez-Rivera

University of Texas at El Paso

“Non-Agential Collectives, Collective Responsibility, and the Moral Address Condition”

Andrew Fiala

Fresno State University

“Nonviolence and Tyranny from Plato to Trump”

Tyranny is a unique and dangerous kind of violence. The Greeks understood this: Plato connected the disorder of the tyrant’s soul to violence. Pacifists and nonviolentists have offered a similar analysis: James Lawson once called Donald Trump “the personification of tyranny,” while suggesting nonviolence as the solution. In this presentation, I will examine the link between tyranny and violence, while considering several cases and proposed solutions grounded in the philosophy of nonviolence. Nonviolence involves the affirmative and transformative power of what we might call the “non-tyrannical.” This negative formulation reminds us to struggle against domination and humiliation. It also requires affirmative sources of power and self-worth including friendship, love, and compassion. This presentation builds upon ideas developed in my forthcoming book, *Tyranny from Plato to Trump*.

William Gay

UNC Charlotte (Professor Emeritus of Philosophy)

“The Earth Charter and the Advancement of Nonviolence, Peace, and Social Justice”

The Earth Charter, endorsed by UNESCO, aims to provide an ethical framework for preserving our fragile planet. Yet, while affirming sustainable development, it accepts nation states, capitalism, and standing military organizations. However, it also calls for demilitarizing national security systems to the level of a “non-provocative defense posture” and supports eliminating WMDs and implementing “comprehensive strategies to prevent violent conflict.” Seeking greater coherence and potential effectiveness, I argue militarism presents the largest obstacle in efforts to achieve the environmental goals of the Earth Charter. In addition, I assess articles on the Earth Charter by environmental philosophers Robin Attfield and Bob Jenking and, especially, ecofeminist philosopher Victoria Davion. Finally, given the need for expanded discussion, revision, and implementation of Earth Charter goals, I stress the relevance of the Earth Charter to teachers and to professional organizations such as CPP.

Mark Herman (he/him)

Arkansas State University

“Course on Improving Moral Decision-Making”

While matters of peace, non-violence, and justice often instantiate in macro-scale structures, they also instantiate in micro-scale interpersonal relations, wherein individual moral decision-making plays an influential role. This presentation regards a proposed philosophy course, *Improving Moral Decision-Making*, in which students examine and try different methods for improving their moral decision-making, as well as dive into those methods’ theoretical underpinnings in philosophical ethics and empirical moral psychology. One distinction drawn is “*a priori*

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inspired” (API) vis-à-vis “empirically inspired” (EI) methods of improving moral decision-making. Exemplar API methods are found in critical thinking textbooks’ moral reasoning chapters. Exemplar EI methods are those of *behavioral ethics*—e.g., pre-committing to moral decisions under psychologically optimal conditions. One worry is whether API methods depend upon questionable psychological presuppositions (*a la* neo-classical economics’ presupposing descriptive rational choice theory). However, given API methods’ prescriptiveness, such presuppositions merely need to be possible for API methods to be useful.

A.G. Holdier

The University of Arkansas

“Malpractice on Human Souls: The Violence of Fake News”

Leonard Kahn

Loyola University New Orleans and Donald and Beverley Freeman Fellow, Stockdale Center, US Naval Academy

“Just War, Proportionality, and Killing through Climate Change”

Jennifer Kling

University of Colorado, Colorado Springs

“Refugees and the Environment”

Colin J. Lewis (he/him)

University of Colorado, Colorado Springs

“Harmony and the Land: the Confucian Well-Field System in Modernity”

Contemporary discussions of the ideal political state tend not to address relationships between members of the state and the land on which the state is based. When such relationships are addressed, scholars tend to engage them through the lenses of environmental protection or wealth management. What such scholarship often overlooks are the distinctly communal issues associated with land management and the viability of the land as a resource not merely for wealth generation, but for community harmonization. Herein, I outline an ancient political practice from China’s history, the so-called “well-field system” and argue that it was plausibly intended not merely as a means of maintaining sustainable agriculture, as well as more equitable economic distribution, but also used to engender community and promote sociopolitical stability. I further argue that there are viable lessons to be drawn from the philosophy behind the well-field system in terms of community-building and state sustenance applicable in modernity.

Jean-Marie Makang

Frostburg State University

“The Way out of the Tragedy of American Expansionism”

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Amit Mandal

University of Delhi

“The Exotic and Climactic Landscape: a study of the fleeting imaginary of The Sundarbans (Asia’s Largest Mangrove Forest)”

Danny Marrero

Salem State University

“Right Attributions to Rivers: A Latin American Response to the Violence and Injustice Against Ethnic Communities and Future Generations”

Rivers are being conceived as right-holders in countries such as New Zealand, India, Colombia, and Bangladesh. I will explore the philosophical merits and contributions of Latin American environmental jurisprudence to the strategy of attributing rights to rivers as a way of fighting “the violence and injustice that make our world fragile and leave people, the environment, and non-humans vulnerable.” I will assess the arguments leading the Colombian Constitutional and Supreme Courts to attribute the rights of “protection, conservation, maintenance, and restoration” to the Atrato River and the Colombian Amazonia. These contributions are inspired by the idea that attributing rights to rivers protects the cultural communities depending on them. However, for Latin American jurisprudence this is not enough; the protection of rivers is also a necessary condition for human survival. Right attributions to rivers, therefore, are not only justified by bio-cultural rights, but also by the rights of future generations.

Corey McKibbin (he/him)

McMaster University

“Decolonizing Canadian Water Governance: Lessons from Indigenous Case Studies”

Meaningful lessons about decolonizing water infrastructure (social, economic and political) can be learned if we scrutinize existing governance principles such as the ones provided by the *Organization for Economic Cooperation and Development (OECD) Principles on Water Governance* (OECD, 2021). Instead of using *only* Western frameworks to think about policy within Indigenous spheres of water, sanitation and hygiene (WaSH), the Government of Canada can look to Indigenous ways of knowing to compliment their understanding of how to govern areas of WaSH efficiently. For the purposes of this paper, the term *Indigenous* encompasses First Nations, Inuit and Métis populations (Hanrahan & Hudson, 2014; Blaser, 2012).

David Monk

Gulu University

“Entitled: Environmental Justice and the Language of Life”

Jose-Antonio Orosco

Oregon State University

“Reimagining ‘America’ and Civic Identity Through Chicana History”

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**John Patrick Pineda (he/him)
De La Salle University**

“Contested Spaces and the Metanarrative of Neoliberalism: Competing Notions of Legality, Development, and Progress in the City of Manila”

This article focuses on the metanarrative of neoliberal development in the City of Manila, focusing on the policies directed against sidewalk vending in the city. I used Iris Marion Young’s five faces of oppression as the primary framework in looking at sidewalk vendors as a social group; the conflict between grassroots and authority in asserting the use of space, the notions of legality and progress, as well as the role of grassroots resistance to the apparent oppressive authority. I also identify corruption as a sixth face of oppression, especially in developing countries such as the Philippines, as Young admits that the five faces are primarily applicable in developed societies, especially in the West. I argue that differing interpretations of legality lie as the root of the conflict. Finally, I offer some possible solutions to the conflict, focusing on the importance of culture and an open attitude rooted in a grassroots approach as opposed to a formal, legalistic approach.

**Lydia Clarke Rehman
University of Toronto**

“The Moral Responsibility of Whom? Re-thinking Water Inequality in Canadian Indigenous Communities”

**Rashad Rehman
University of Toronto**

“The Moral Responsibility of Whom? Re-thinking Water Inequality in Canadian Indigenous Communities”

**Kate C. S. Schmidt
Metropolitan State University of Denver**

“Online Oppression: Fragile Social Environments and Familiar Injustices”

**Amny Shuraydi
Texas A&M University-Commerce**

“Veils of the Ignorant! A Rawlsian Critique of Flawed Criminal Justice Policies in the 21st Century”

**Amy Slagle
University of Southern Mississippi**

“Wisdom Restored: Peace Pilgrim's Walk to Inner Peace”

**Michael Tofte
Independent Scholar**

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“Fasting the Delicacy of War? The Socratic Introduction of War into the Republic’s Peaceful Origins”

**Farrow Ulven
University of Iowa
“Reimagining the Kantian Cosmopolitan Order”**

**Gabriel Vergara
The University of Massachusetts, Amherst
“Understanding Antonio Gramsci’s Modern Prince Through Contemporary Machiavelli Scholarship”**

**Jacob Warren
The University of Arkansas
“Malpractice on Human Souls: The Violence of Fake News”**

**Paul E. Wilson (he/him)
Shaw University
“Creating the Will to Resolve Statelessness”**

Stateless persons are non-persons, and non-persons often become victims of mass atrocity. This essay explores two possible solutions.

First, I consider Kristy Belton’s view of the “I Belong” campaign that is a Global Action Plan (GAP). The bottom-up plan offers four action steps for individuals: 1 donate, 2 sign a statement of support, 3 send aid, and 4 share the news. Three of the four steps are reactive. The second step could be proactive.

Second, I investigate how the Responsibility to Protect (R2P) may offer a proactive framework for a top-down solution. States may rely on a realpolitik stance to empower themselves. I give two moral reasons states could be motivated to fulfill their Responsibility to Protect (R2P).

**Mark Woods
University of San Diego
“Rethinking Armed Conflicts as War Crimes against both People and the Environment”**

There have been calls to designate a new international crime of ecocide. Following these calls, I propose a newly designated crime of ecocide for international humanitarian law (IHL) and attempt to map this into a schema that includes genocide and crimes against humanity. Accompanying the traditional category of war crimes that is focused on war crimes against people, I propose another newly designated category of war crimes against mixed environmental infrastructure. It has been and will continue to be difficult to conduct armed conflicts without damaging and destroying mixed environmental infrastructure, and my proposal makes armed conflict *qua* armed conflict near synonymous with war crimes. The power of IHL to effectively

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regulate armed conflicts is more than questionable, but thinking in these legal terms might give us a place to begin a moral overhaul of our thinking about ethics, armed conflicts, and the environment.