

# THE ECOTECHNICAL COMMUNITY: HOSPITALITY AND THE ORGANISATION OF LOCALITY

## SUBJECT

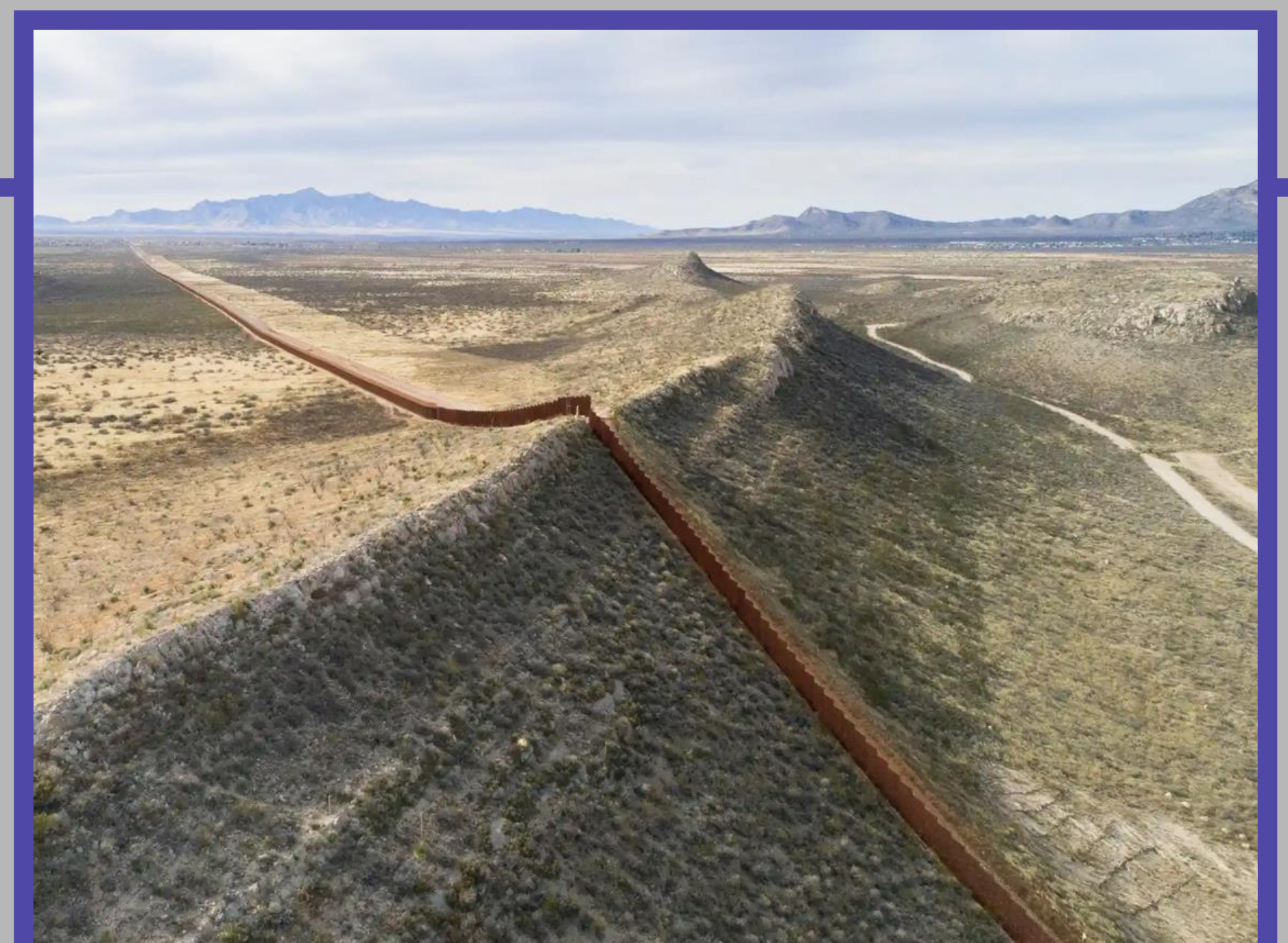
Revolutions in 20th and 21st century philosophy in dialogue with the natural sciences have demonstrated the essentially ecological and technological quality of human life. For political philosophy in particular, these developments present an epistemological and ethical challenge to update the basic presuppositions of political theory according to this “ecotechnical” condition. My dissertation contributes to this work by re-thinking the meaning and purpose of community.

## RESEARCH QUESTION

➤ **HOW DO TRADITIONAL UNDERSTANDINGS OF POLITICAL COMMUNITY AND THEIR CORRESPONDING ETHICS NEED TO BE TRANSFORMED IN LIGHT OF THE REVELATIONS CONCERNING THE INEXTRICABLY ECOLOGICAL AND TECHNICAL QUALITY OF HUMAN EXISTENCE?**

## RESEARCH HYPOTHESES

I present two dominant paradigms of political place [polis]: one prioritising the health of locality (Heidegger, Stiegler); the other prioritising the health of the foreigner (Levinas, Nancy). Informed by Derrida’s lectures on “hospitality” and the ecotechnical condition (Hörl, Lindberg), “ecotechnical community” emphasises the centrality of non-humans for well-being, noting how any ethical politics concerned with the organisation of “healthy” localities, however this is to be determined, must address the fundamental problems that this ecotechnical condition presents.



“The border wall seen from above near Naco, Arizona.” by Alejandro Prieto (2018)