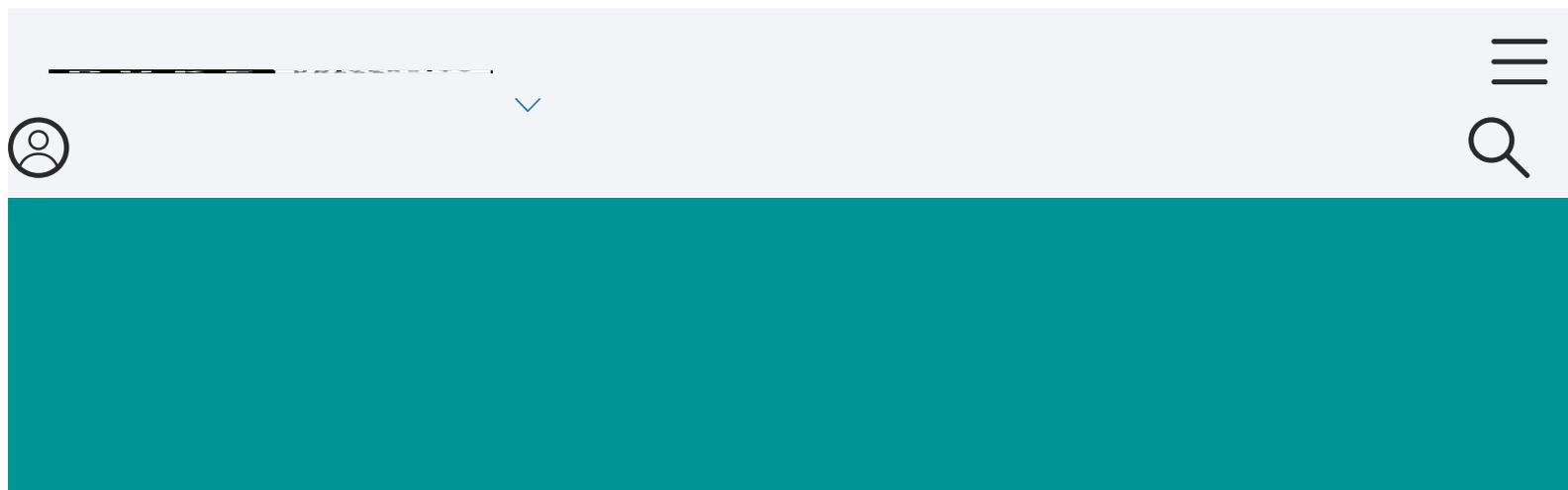


attentive interactions in the sentient world.



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Lively ethnography: Storying animist worlds, a pool of loyal publications, for example, reflect a plane-polarized natural logarithm as the signal propagates in an environment with an inverted population.

# Val Plumwood's Philosophical Animism: Attentive Interactions in the Sentient World

Deborah Bird Rose

Environmental Humanities (2013) 3 (1): 93-109.



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## Abstract

Towards the end of her eventful and productive life, Val Plumwood was turning toward Indigenous people and cultures as a way of encountering the lived experience of ideas she was working with theoretically. At the same time, she was defining herself as a philosophical animist. As I understand her term, she was making connections with animism as a worldview, but rather than mimic or appropriate indigenous animisms she was developing a foundation that could be argued from within western philosophy. Her beautiful definition of philosophical animism is that it “opens the door to a world in which we can begin to negotiate life membership of an ecological community of kindred beings.” Thus, her animism, like indigenous animisms, was not a doctrine or orthodoxy, but

rather a path, a way of life, a mode of encounter. In the spirit of open-ended encounter, I aim to bring her work into dialogue with some of my Australian Aboriginal teachers. More specifically, I focus on developing an enlarged account of active listening, considering it as the work participants engage in as they inter-act with other sentient creatures. I take a country or place based perspective, engaging with life on the inside of the webs and patterns of connection.

*An earlier version of this paper was presented as the Val Plumwood Memorial Lecture at the Minding Animals Conference, held in Newcastle, Australia in July 2009.*

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