

**2025年4月22日 (Tue.)**

**15:30-17:30**

於：一橋大学国際研究館  
プロジェクト会議室

ジェイソン・ワース教授講演会

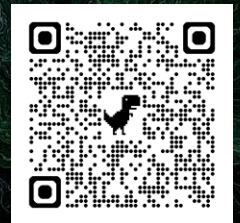
# **Schelling and Ecological Reason, or Rethinking Naturphilosophie in the Anthropocene**

シェリングとエコロジカルな理性、あるいは、人新世における自然哲学再考

講演者 Jason Wirth (シアトル大学哲学教授)

詳細・参加方法 QRコードから確認の上、事前登録

問い合わせ先 一橋大学言語社会研究科・八幡さくら ([sakura.yahata@r.hit-u.ac.jp](mailto:sakura.yahata@r.hit-u.ac.jp))





SCHELLING AND ECOLOGICAL REASON, OR RETHINKING *NATURPHILOSOPHIE* IN THE ANTHROPOCENE

Jason M Wirth, Seattle University

Unless philosophy consigns itself to rearranging the scholarly chairs on the Titanic of the settled habits of philosophical discourse, it ignores the unfolding ecological catastrophe at its own peril. How does our philosophical heritage appear in the pitiless light of the Anthropocene? I propose a case study of reassessing our inheritance in the exigencies of the moment by examining what remains vital in Schelling's prescient *Naturphilosophie*.

In so doing, I engage in what Pierre Charbonnier has felicitously (and with a nod toward a reworking of Kantian critical philosophy) called *ecological reason*, that is, “the environmental reflexivity of our species.” In the deployment of such a practice of reason, the ecology “is less an object than a point of view: the ecological analyst demonstrates his or her versatility by focusing on any social doctrine and reconstructing its relevance from their relationships to the material environment that are seen as possible or impossible” (AF, 16). How do Schelling's urgent warnings about the eclipse of the “living ground” of nature appear in the light of ecological reason?

Schelling was astutely attuned to the early symptoms of a crisis at the heart of the position from which we regard “nature.” What remains relevant in these warnings or even verified by the contemporary crisis? Does the core of his critique remain helpful, or is it more a case that his contribution reduces to the mere sense that we were on an historical trajectory that would not end well? If something remains valuable in his fundamental intuition, what are the ways that it can help us better understand the mess in which we find ourselves as well as possible lines of redress?

I will give attention to some of the insights in his *Naturphilosophie*, but I will concentrate most carefully on his celebrated 1809 *Freedom* essay. I do so because the latter helps us understand some important aspects of the *anthropos* at the heart of the Anthropocene. I will also consider not only some of the limitations of Schelling's approach, but also ways in which they can be rethought in a manner that unleashes their power.