

# INTERNATIONAL SOCIETY FOR ENVIRONMENTAL ETHICS NEWSLETTER



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ISEE'S NINTH ANNUAL MEETING FOR ENVIRONMENTAL PHILOSOPHY  
Conference Program

MINDING ANIMALS INTERNATIONAL  
The Birth of an Organisation and the ISEE/MAI Collaborative  
*Rod Bennison*

GREEN FIRE  
Seeking Aldo Leopold's Land Ethic  
*Steven Dunsky*

STATE OF AFFAIRS  
Environmental Ethics in the Netherlands  
*Martin Drenthen*

IN MEMORIUM - MARTI KHEEL  
August 25, 1948 - November 19, 2011

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ADVANCING THE FIELD OF ENVIRONMENTAL  
ETHICS AND PHILOSOPHY SINCE 1990

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Cover Photo: Joel MacClellan, *Quebrada Sin Nombre*, El Sendero de los Quetzales, Parque Nacional Volcán Barú, Panamá, 2004.

## LETTER FROM THE EDITOR

As readers will immediately notice, the format of the ISEE Newsletter continues to evolve with the 2012 spring issue. This has been made possible by the addition of assistant editors Joel MacClellan and Annette Mosher. Annette is assistant professor of ethics within the Faculty of Theology at VU University, Amsterdam; Joel is a PhD candidate at the University of Tennessee, Knoxville. A description of Joel and Annette's backgrounds and interests can be found on page eight of the newsletter. Please help me in extending a warm welcome to Joel and Annette.

The newsletter team will continue to provide updates on environmental ethics and philosophy from around the globe and, of course, to catalogue recent and notable releases in the bibliography. We will also develop new content in the form of resources on teaching, periodic series and articles, book and movie reviews, and updates on emerging areas of interest. We hope that you appreciate these changes and additions. Please send us your suggestions, comments, or criticisms to [iseethics@hotmail.com](mailto:iseethics@hotmail.com).

Inside this issue you will find a bevy of material including new and noteworthy releases, a special section on synthetic biology, the results of a survey on ISEE's activities, and the just-released program for our ninth annual meeting on environmental philosophy to be held this summer in Colorado, USA.

In addition to these bits and pieces, the issue includes four articles, beginning with a poignant tribute by Lori Gruen and Chaone Mallory to Marti Kheel, who passed away on November 19th, 2011. They situate Marti's work against the dominant intellectual tradition, and highlight her many contributions to philosophy including the development of a care-centered "ecofeminist holist philosophy." Lori and Chaone remind us that Marti was an engaged scholar who regularly worked outside of academia in an effort to realize her theory in practice. Chaone adds personal recollections of Marti: her influence on Chaone's scholarly development as well as moments they shared together, like the time the two went to a hoedown in the Pacific Northwest and danced with radical environmental activists.

Next, Martin Drenthen provides an update on environmental philosophy in the Netherlands, introducing the Dutch/Flemish Working Group on Environmental Ethics and the environmental issues they are addressing. Rod Bennison recounts the genesis of Minding Animals International (MAI), explains the goals of the organization, and introduces MAI's second international conference this summer in Utrecht, Netherlands. ISEE will be publishing a series of papers that come out of the conference's study circles.

Finally, Steven Dunksy, director of *Green Fire: Aldo Leopold and a Land Ethic for Our Time*, discusses his approach to making the movie. In addition to telling the story of Leopold's life, Steve charts the evolution of Leopold's ideas in the present day, speaking with an array of people who are carrying forward Leopold's vision—teachers, spiritual leaders, heads of environmental organizations, and plain citizens striving to embody a Leopoldian land ethic in their works and days.

—William Grove-Fanning



## GENERAL ANNOUNCEMENTS

### ISEE SESSIONS AT THE APA-PACIFIC MEETING, APRIL 4-7, 2012

This year's ISEE group sessions at the Pacific APA look to be outstanding. The first session centers on the significance and application of Aldo Leopold in the 21st century, while the second involves issues surrounding the management of nonhuman nature, an increasingly important discussion given widespread acceptance of the idea of the Anthropocene. The Pacific Division Meeting of the American Philosophical Association will be held April 4-7, 2012 in beautiful Seattle, Washington. Everyone who will be at the meeting is encouraged to attend these sessions!

#### Session 1: Friday, April 6, 7-10 pm

#### “The Significance and Application of Aldo Leopold’s Land Ethic: A Roundtable Discussion”

*Chair: Mark Woods, University of San Diego*

- David Concepcion (Ball State University), “Grieving in the Classroom”
- Joan McGregor (Arizona State University), “Was Leopold a Feminist?”
- Jen Rowland (University of North Texas), “Leopold’s Challenge to Environmental Philosophy: Politicizing the Issues”
- Kyle Powys Whyte (Michigan State University), “What Reading Leopold Tells Us about Sustainability Ethics and Indigenous Peoples”

#### Session 2: Saturday, April 7, 7-10 pm

#### “Managing Nature?”

*Chair: Geoffrey Frasz, College of Southern Nevada*

- Alexa Forrester (Franklin & Marshall College), “A Sensible Ecocentrism”
- Allen Thompson (Oregon State University), “The Human Influence: Ecosystem Intervention, Design, and Novelty”
- Joel MacClellan (University of Tennessee, Knoxville), “Recreating Eden? Natural Evil and Environmental Ethics”
- Thomas I. White (Loyola Marymount University), “The Declaration of Rights for Cetaceans: Cetacean Culture and Harm”

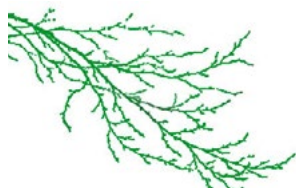
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### MARY MIDGLEY RECEIVES FIRST ANNUAL *PHILOSOPHY NOW* AWARD

On December 18th, 2011, *Philosophy Now* magazine celebrated its 20th birthday by holding London’s first philosophy festival. The all-day festival at Conway Hall included debates, public lectures, and philosophical fun and games. According to the CEO of Conway Hall, Jim Walsh, around 1,500 people passed through the doors during the course of the day. As part of the festivities, *Philosophy Now* created the Philosophy Now

Award for Contributions in the Fight Against Stupidity. Out of 25 nominations received, Mary Midgley, an early philosopher of animal rights, was voted this year’s winner for her many contributions to philosophical thought. Unfortunately Dr. Midgley had fallen and injured her hip two weeks before the festival, so the award was accepted on her behalf by one of her sons, Martin Midgley, who also gave a talk.

# NINTH ANNUAL MEETING ON ENVIRONMENTAL PHILOSOPHY



June 12-15th, 2012 Allenspark, Colorado



Sponsored By:  
**International Society for Environmental Ethics**  
**International Association for Environmental Philosophy**  
**Center for Environmental Philosophy**

## CONFERENCE PROGRAM

TUESDAY, JUNE 12TH

**7-9 pm: Keynote: Phil Cafaro (Colorado State University), "Climate Change as Interspecies Genocide"**

- Paul Haught (Christian Brothers University), "Place, Narrative, and Environmental Virtue"
- Comments by Matt Ferkany (Michigan State)

WEDNESDAY, JUNE 13TH

**9-10:30 am: Interpreting Landscape & Environment**  
**Chair: Tom Thorp (Saint Xavier University)**

- Martin Drenthen (Radboud University), "A Hermeneutic Approach to Environmental Ethics" with comments by Steven Vogel (Denison University)
- Philip Day (University of North Texas), "A Science of Quality" with comments by Piers Stephens (University of Georgia)

*Wednesday afternoon free: local walks to be organized*

**5-6 pm ISEE Annual Business Meeting**

**7-9 pm: Keynote: Lori Gruen (Wesleyan University)**

**9-10 pm: Film: *Green Fire: Aldo Leopold and a Land Ethic for Our Time***

**10:30-11:15 am: Schopenhauer and Environmental Ethics**

- Lauren Caryer (Emory University), "Schopenhauer and the Ecology of Suffering," commentator to be confirmed

THURSDAY, JUNE 14TH

**9-11:45 am: Conservation, Preservation, and Species**

- Samuel Awuah-Nyamekye (University of Leeds), "Sacred Groves: A Neglected Response to Anthropogenic Destruction of Nature in Ghana" with comments by Tama Weisman (Dominican University)
- Nicole Hassoun (Carnegie Mellon University) and David Wong (Duke University), "Conserving Nature; Preserving Identity" with comments by Katie McShane (Colorado State University)
- Yasha Rohwer and Emma Marris (University of Missouri), "Impure Bison: Is There a Duty to Preserve Genomic Integrity?" with comments by Don Maier (Independent scholar)

**11:15 am-12 pm: Ecodesign**

- Zhang Wei (University of North Texas), "Ecodesign in the Era of Symbolic Consumption" with comments by Jared Hibbard-Swanson (Willamette University)

**12:45-2:45 pm: Panel on Virtue Ethics**

- Bryan Bannon (University of North Florida), "Friendship and Nature: Virtue Ethics without Anthropocentrism"
- Sean Gould (Tilburg University), "Character Ecology and the Issue of Value in Environmental Virtue Ethics"

**12:45-2:15pm: Environmental Restoration**

- Alex Lee, Adam Hermans, and Ben Hale (University of Colorado), "Restoration, Obligations, and the Baseline Problem" with comments by Allen Thompson (Oregon State University)

- John Basl (Bowling Green State University), “Restoring Character: Limiting Technology in Environmental Restoration” with comments by Jozef Keulartz (Wageningen University)

### *Conference dinner at Dunraven Inn, Estes Park*

#### **Friday, June 15th**

#### **8:45-9:45 am: Climate Change and Future Generations**

- William Grove-Fanning (Trinity University), “Who Are the Future Generations We Should Be Concerned About in the Age of Climate Change?” with comments by John Nolt (University of Tennessee, Knoxville)

#### **10am-12 pm: Panel on Geoengineering and Environmental Ethics**

- Marion Hourdequin (Colorado College), “Geoengineering, Solidarity, and Moral Risk”
- Christopher Preston (University of Montana), “Geoengineering and Vulnerable Populations: The Moral Deficit and Its Implications”
- Kathy Robinson (University of South Carolina), “Mutual Impact: Geoengineering and Environmental Aesthetics”
- Comments by David Morrow (University of Alabama)

*Program subject to change. Details on attending the conference and hotel accommodations will be announced on the ISEE website shortly.*

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## **RESULTS OF THE MEMBER SURVEY**

From January 16th to February 8th, 2012, ISEE conducted a survey to gather opinions from our members and Listserv users on the various functions of ISEE. We greatly appreciate your candid feedback and thought that it would be nice to share some of what we learned.

Most respondents, 54 in all, value all of the components of the ISEE Newsletter. More than 85%, for instance, find the bibliography to be useful or highly useful. Respondents also indicate that they would enjoy new content like book and movie reviews (77%), continuing series (73%), and conference reports (79%). Reactions to [ISEE's new website](#) have been overwhelmingly positive, with 80% of respondents finding it valuable or highly valuable. Feedback about ISEE's Online Bibliography of Environmental Thought (OBET) indicates that the resource needs fine-tuning and further development. While a large majority of respondents (79.3%) thinks that the bibliography serves their interests and is up-to-date, more than half (57%) would like the database to be easier to navigate and to be more visually appealing. We have already begun to make improvements in response to this feedback, so be sure visit [OBET](#) in the coming weeks and months.

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## **TIME-SENSITIVE CONTENT ELIMINATED**

In the past, the ISEE newsletter provided a digest of calls for papers, employment and prize opportunities, and upcoming conferences or workshops. While doing so may have been invaluable at one point in time, the new website allows us to post these announcements in a more timely manner. For this reason, [calls for papers](#), [job announcements](#), [upcoming conferences or workshops](#), and [prize and grant opportunities](#) will appear only on the ISEE website henceforth.

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## ISEE'S EDUCATIONAL MISSION

One of ISEE's constitutionally stated goals is to promote undergraduate and graduate education in environmental ethics and philosophy. Providing such support includes (1) the publication of courses and classes and (2) the facilitation of exchange of information among those who teach them (ISEE Constitution and By Laws, Article I, section 2).

With regard to (1), courses and classes were previously made available through the *Environmental Ethics Syllabus Project* that was begun in 1996 by Robert Hood at Bowling Green State University and moved to Middle Tennessee State University in the fall of 1998 when Robert took a position there. The project went offline sometime around 2007, and is known today only by the great number of dead hyperlinks that still populate the internet.

ISEE began rebuilding a [database of syllabi](#) with the creation of its new website in 2011. Although we no longer collect syllabi for any and all courses in environmental ethics and philosophy—a futile prospect given the surge of offerings in recent years—we nonetheless are collecting syllabi for courses distinctive in their innovation, breadth

of coverage, coverage of lesser known issues, and so forth. If you have a syllabus that you would like to have posted please email ISEE at [iseethics@hotmail.com](mailto:iseethics@hotmail.com). We are particularly interested in syllabi devoted to topics that historically have been treated as a subset of the environmental ethics class—ecophenomenology, environmental pragmatism, the wilderness debate, animal studies, ecological restoration, etc.—as well as syllabi for newly emerging issues like food ethics, sustainability ethics, and climate change ethics.

As to (2), the facilitation of the exchange of information among teachers, ISEE has created sections on [textbooks](#), [degrees and programs](#), and [teaching resources](#), all of which can be found in the education portion of the ISEE website. The first two sections are up-to-date, having been profiled in the newsletter in 2011, while the section on teaching resources will be updated with the 2012 summer edition of the newsletter.

Don't forget to periodically explore the ISEE website to learn about new or updated resources that ISEE is continually developing.

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## MEMBER NEWS & ACTIVITIES

**Vivienne Benton** [wrote and stars in a rap about climate change](#) called The Big CC. The clip has been short-listed in the Green Screen Climate Fix Flicks competition for films of 5 minutes or less that empower people to address climate change, and it's being run by Melbourne, Monash and Macquarrie Universities in Australia. Way to go Vivienne!

**Chaone Mallory** has been facilitating scholar-led readings and movie viewings for “Face-to-Face” Program: Community Conversations on Environmental Justice, sponsored by the New Jersey Council for the Humanities, a state partner of NEH. The program offers readings on environmental justice, inviting general adult audiences to participate at New Jersey area public libraries. The program is ongoing. Chaone also traveled in March of 2011 to the [Center for Field Philosophy](#) at Parque Etnobotánico Omora and Center for Biocultural Conservation and Environmental Ethics, in Cape Horn, Chile. She was part of an invited delegation of academics, government officials, professionals, and community members that explored contributions to a research program in ecotourism and biocultural conservation, in which professional ecologists and philosophers would collaborate with the Yahgan people of the subantarctic region of Chile.

**Chris Diehm** (with James Hatley and William Edelglass) edited a book due out in April from Duquesne University Press. [\*Facing Nature: Levinas and Environmental Thought\*](#) fills a gap in contemporary continental philosophy on our ethical obligation to nature and the environment. It also makes more accessible Levinasian resources to practitioners in environmental thought. A full description of the book can be found in the bibliography portion of this newsletter.

**Bob Sessions** retired last fall from full-time teaching. He taught at the University of Minnesota, Duluth, Luther and Grinnell Colleges in Iowa, and for his final 25 years, at Kirkwood Community College in Iowa City. Bob always taught Environmental Ethics, and will continue to do so for the indefinite future. He will also continue to be heavily involved in environmental politics, especially through his work with several groups on climate change. Finally, last fall he published *Becoming Real: Authenticity in an Age of Distractions* (Ice Cube Press, 2011) that includes a strong chapter on the environment. A full description of the book can be found in the bibliography section of this newsletter.

**Paul B. Thompson** is spending his sabbatical leave as a visiting scholar with the [Institute for Sustainable Solutions at Portland State University](#). In June, he will be visiting [Charles Sturt University in Australia](#) to conduct workshops on agricultural ethics.

**Kyle Powys Whyte and Paul B. Thompson** were highlighted in a [recent article](#) in the *Chronicle of Higher Education* (December 11, 2011) on the reemergence of American philosophers in the public sector. The article showcases the newly formed [Public Philosophy Network](#), and includes comments from John Lachs, Sharon Meagher, Michael O'Rourke, Martha Nussbaum, Nancy Tuana, and Andrew Light. Kyle's work at a student organic farm in Michigan and his work at MSU's swine farm is discussed at considerable length.

*...and Introducing our new Assistant Newsletter Editors...*

**Joel MacClellan** is a PhD candidate in philosophy and Yates Dissertation Fellow at the University of Tennessee, Knoxville. A native of Akron, Ohio, Joel spent his early years along the banks of the Cuyahoga River just upstream of what is now Cuyahoga Valley National Park. He received his BA in philosophy, with minors in bioethics and environmental studies, from the University of Akron in 2002. He then worked in environmental education and sustainable development as a United States Peace Corps Volunteer in rural Panama from 2003 to 2005. His philosophical research occurs at the intersection of ethical theory, philosophy of biology, and applied ethics, especially environmental ethics. He is working with John Nolt and Dan Simberloff at UT. His publications include entries in Salem Press's *Encyclopedia of Environmental Issues* and a forthcoming article in the *Journal of Animal Ethics*. He has presented papers to the Association for Practical and Professional Ethics and in ISEE group sessions at the APA. Joel expects to graduate in May and is currently on the job market. He can be reached at [jmacclel@utk.edu](mailto:jmacclel@utk.edu).

**Annette Mosher** is currently employed by VU University, Amsterdam as Assistant Professor of Ethics within the Faculty of Theology where she has served since 2005. With eleven years experience in the field of education, Annette specializes in the interaction of nature religions with environmental ethics, as well as religion and issues of justice and ecofeminism. In particular, she focuses on how practitioners of nature religion use the internet to impact environmental policy and activism. Annette earned her PhD from VU University, Amsterdam and her MA from Evangelical School of Theology in Myerstown, Pennsylvania. A returning native of Wellsboro, Pennsylvania—smack in the middle of the Marcellus Shale Formation—she has experienced firsthand the ethical questions raised by oil/gas exploration and issues of poverty and power. Annette now lives in the Netherlands with her husband and two sons. When not working, she likes to read, walk in the woods, and practice traditional archery. Annette can be reached at [a.k.mosher@vu.nl](mailto:a.k.mosher@vu.nl).



## IN MEMORIUM: MARTI KHEEL

*By Lori Gruen and Chaone Mallory*



Marti Kheel, ecofeminist, interlocutor of Leopold, Rolston, Warwick Fox, Plumwood, Carol Adams, and many others, and co-founder of the organization Feminists for Animal Rights (FAR), died on November 19, 2011 of acute myeloid leukemia. Her work will have a lasting impact on the way we think of not only our relations with

other animals, but on the unrecognized messages carried in our presentation of various ecological narratives, and on the effect of gendered languages and ideologies in the development of our environmental and animal ethics. Like all important environmental philosophers, Marti's work was controversial, drawing spirited engagement from deep ecologists, animal activists, and even other feminists and ecofeminists. Her work has helped change the way we do environmental philosophy.

Marti was an important voice in environmental ethics from its earliest days as it sought a place in academic discourse. In the 1970s, philosophers began thinking about whether we needed a new environmental ethic. Most of the people publishing in the new area of environmental philosophy were men, but there were a few women, Marti was one of them, who challenged dominant trends in environmental philosophy and animal ethics. Marti had the courage to take on the men who were tussling with each other to have their preferred theories of our obligations to nature take hold. In 1985, she published a ground-breaking article in *Environmental Ethics* entitled "The Liberation of Nature: A Circular Affair" in which she argued against the dualistic thinking that "sees the world in terms of static polarities." Along with a few other environmental feminist thinkers—Carol J. Adams, Greta Gaard, Lori Gruen—concerned with both the treatment of animals and the treatment of women, in theory as well as in life, Marti helped to produce, establish, and develop the philosophical position that is today known as the

feminist-vegetarian position, a cornerstone of ecofeminist theory (but a position by no means uncontroversial, even among ecofeminists), that shows how the domination of women and other othered human groups is conceptually and materially bound up with the values and attitudes that sanction the domination and exploitation of nature and other animals.

Her appeal to "feeling, emotion, and inclinations" led a number of feminist theorists to forcefully question the rationalist terms in which many of the arguments about our ethical commitments to the more-than-human-world were couched. Marti highlighted the ways that even those who purported to be engaging exclusively in rational arguments often appeal to intuitions (that are not always rational) and she suggested that many rational arguments were used in "emotionally selective ways." For example, taking the arguments being made in Leopoldian-inspired environmental philosophy to their logical conclusions would suggest that the human species, in our inevitable disruptions of the integrity, stability and beauty of the biotic community, should become extinct. Yet none of the proponents of this philosophy take reason *that far*. Rather than seeing oppositions between reason and emotion, a view which mirrors an opposition between humans and the rest of the natural world, Marti argued that when we truly perceive ourselves (and perception draws on both reason and emotion) as a part of nature we become open to wonder and more sensitive to the profound harms we are causing to the planet and all of its inhabitants.

Marti's work went beyond critique of dominant "mainstream" theories of environmental ethics as she developed a positive vision for our ethical relations with animals and the more-than-human world. Her 2008 book *Nature Ethics: An Ecofeminist Perspective* insightfully analyzes the work of four important environmental theorists—Theodore Roosevelt, Aldo Leopold, Holmes Rolston, and Warwick Fox—who each take the holist position that ecological wholes such as species and ecosystems are more important than individual beings inside of the wholes. Stepping outside of this dualistic logic, Marti's book argues for an ethics not grounded in a detached, dis-



## MARTI KHEEL - A PERSONAL RECOLLECTION

*By Chaone Mallory*

passionate, and male-coded rationalism as had been the tendency in previous environmental and animal ethics, but a care-centered “ecofeminist holist philosophy” that can simultaneously attend to individuals *and* wholes. Her work situates nature ethics in our capacity for empathy and care for others, and advocated a nonviolent, emotionally responsive holism.

Marti Kheel was an engaged scholar. As co-founder of the organization Feminist for Animal Rights (FAR) in the early 1980s, Marti helped bring women and animal activists and academics together. Before any state passed legislation to incorporate companion animals in orders of protection for battered women, before humane and animal advocacy organizations recognized the connection between harm to other animals and domestic violence, FAR developed a program of foster care for companion animals of battered women so that the women could safely leave their batterers without fearing the abuse or death of their animal companions. And Marti, along with others, regularly sponsored conversations at conferences and events so that women could discuss their experiences of marginalization by other activists.

At the end of her life, Marti continued to be passionately involved in the feminist-vegetarian movement and was active in a number of other movements as well, including the holistic health movement and a movement concerned with the amount of EMFs being emitted in homes by smart meters designed to produce energy savings. As always, Marti devoted her life to bridging the theoretical and the practical, always putting her theory into the service of action. She will be missed by many.

In 1996, as a student in the MA philosophy program at University of North Texas, I was assigned J. Baird Callicott’s “Animal Liberation: A Triangular Affair” in Gene Hargrove’s Environmental Ethics seminar. I had taken a seminar the previous term on Aldo Leopold’s Land Ethic, in which we read Leopold’s *Round River*. I was developing a nascent ecofeminist position, and something about Leopold’s hunting narratives troubled me, though I agreed with his views on the intrinsic value of the integrity, stability, and beauty of the more-than-human world. I was trying to work out an ecofeminist objection to the hunting narratives that centered on the negative effect they might have on our treatment of animals, and how they might inhibit our development of a non-dualistic, non-dominating environmental ethic, when Callicott alerted me to Marti Kheel’s 1985 article “The Liberation of Nature: A Circular Affair,” which was a response to his argument that hunting and meat-eating could be more ecologically sound than vegetarianism.

Here was an articulation from a feminist perspective of something I was trying to grasp at, some flaw in the assumption that “liberating nature” is an either/or proposition—it’s either wholes or individuals, not both. Reading Kheel gave me the same sort of “ah ha!” experience that I got from reading Val Plumwood: a recognition that dualism can be perniciously embedded in our most well-intentioned theories if we don’t attend to the ways that gendered discourses, such as discourses on culture and nature, humans and animals, and the wild and the domesticated, operate. Drawing heavily on “Circular Affair” and other ecofeminist resources that Kheel’s paper pointed me to, I finished the seminar paper, and later submitted it for publication. “Acts of Objectification and the Repudiation of Dominance: Leopold, Ecofeminism, and the Ecological Narrative” became my first publication. Marti returned the favor by citing that very article—the first citation of my work that I know of—in her book *Nature Ethics: An Ecofeminist Perspective* (2008). Full circle indeed.

I didn’t know Marti as long or as well as her I do other first-generation ecofeminist philosophers, but in recent years she and I got to know each other and became friends, at-

tending several conferences together. In 2007, we sought a raw-food vegan restaurant in Toronto at “Nature Matters,” and in Chicago at the APA three years later. We adventured through the streets of Morelia, Mexico at the 2008 ISSRNC Conference watching fire breathers, and talked on the chartered bus on the way to an international monarch butterfly reserve about the liberation of factory-farmed animals. One of my fondest memories of Marti is the time she gave me her frequent-flyer miles so that we could form a panel on ecofeminism at the Public Interest Environmental Law Conference (PIELC) in Eugene, OR in 2010. PIELC is not just an academic or NGO conference, it’s also a meeting-ground and annual reunion for environmental activists from all over the country and world. Marti accompanied me to that year’s Hootenanny, a hoedown benefit for Earth Defenders. We rode together in the back of a VW bus and arrived to a site buzzing with activists, many of whom were self-identified anarchists recently down from the woods after defending an old-growth public forest. Everyone stomped and hollered to the bluegrass-punk and world music and greeted each other and cheered loudly when Ramona Africa spoke. Though Marti had not experienced this particular slice of the environmental community, she was quite enthralled

to be there, remarking that the energy felt like the early days of the Women’s Movement--something I’ve heard many earlier feminists say is glaringly, and sadly lacking in today’s movements for gender equality. Because much of the contemporary, radical forest defense movement explicitly incorporates issues of gender, class, race, sexuality, and dis/ability into the philosophical and ethical foundations of its activisms, and is structured to be gender- (etc.) inclusive and committed to an anti-oppression stance, I found Marti’s observation to be extremely encouraging, and reinforced for me that ecology and feminism truly belong together.

I am lucky to have known Marti Kheel, and I’m extremely grateful for the support and encouragement she gave me as a beginning scholar. Even though we didn’t see completely eye-to-eye on whether ecofeminists *must* be vegetarian, I learned much from her and her work, and it will continue to inform my teaching and scholarship. She made important and provocative contributions to environmental philosophy and blazed a trail for others to follow. Thank you Marti, and farewell.

*Memorials for Marti Kheel are being held on both US coasts. The West coast memorial will be held on March 11th, 2012 while the East coast memorial will be a private gathering held on April 1st, 2012. The fall 2012 issue of Hypatia on “Animal Others” is dedicated to Marti.*

## Finding a Niche for ALL Animals

WESLEYAN UNIVERSITY  
NOVEMBER 9 & 10, 2012

A CONFERENCE HONORING THE ECOFEMINIST WORK OF MARTI KHEEL



“Finding a Niche for All Animals” will celebrate Marti Kheel’s life and continue her work. The conference will feature four panels devoted to the subjects of ecofeminist theory and practice, contextual moral veganism, feminist ethics of care, and activism and dialogue. The conference is being organized by Carol Adams and Lori Gruen. Confirmed speakers include Batya Bauman, Chris Cuomo, Josephine Donovan, Greta Gaard, pattrice jones, Rosemary Ruether, Jasmin Singer and Mariann Sullivan, Deborah Slicer, Kim Stallwood, Richard Twine, and others...



# MINDING ANIMALS INTERNATIONAL

*THE BIRTH OF AN ORGANISATION DEDICATED TO ALL MATTERS ANIMAL*

*Rod Bennison, CEO Minding Animals International*

In 1996 I attended an international conference on environmental justice and noticed the paucity of papers dedicated to animal issues. Having been involved in both the environmental and animal protection movements in Australia since the late 70s, and involved in many often heated discussions with fellow environmentalists over the lack of engagement, even outright hostility, between the movements, I decided that something had to be done. That included holding an international conference aimed at bringing the movements together.

In the years since 1996, the field of Animal Studies (sometimes described and variously theorised as Human-Animal Interactions, Anthrozoology, Animals and Society, Human-Animal Studies, Critical Animal Studies, and more recently as Animality Studies) had developed apace. The Australian Animal Studies Group (then Animals and Society Australia Study Group) had held two national conferences in Perth in 2005 and then Hobart in 2007. Having recently completed my doctorate on animal and environmental ethics, and having some time on my hands, the opportunity arose for myself and a colleague, Jill Bough, to take up the challenge and organise a third biennial national conference at the University of Newcastle (north of Sydney).

We set up an organising committee and received a most welcome seeding fund from our university. An early decision was to bill the conference as an international event. A name was chosen, “The 2009 International Academic and Community Conference on Animals and Society: Minding Animals.” Marc Bekoff agreed that we could utilise the subtitle, particularly given his book of the same name.

It was pivotal that the Minding Animals Conference provided an avenue for the transdisciplinary field of Animal Studies to be more responsive to the protection of animals. It was recognised that animal protection should encapsulate environmentalism, as well as animal liberation, animal rights, wildlife protection, animal welfare and animal justice (in no particular order of importance).



Ashton Ludden - *Homage to the Unidentified III* - wood engraving - 9"x12" - 2010

The conference was exceedingly successful with over 500 delegates and exhibiting artists engaged in a seven-day event held in a mild week of winter weather in July. Delegates included world-renowned animal and environmental philosophers, animal studies scholars, artists, novelists and poets, and importantly, animal activists and advocates, and even concerned members of the community. It became obvious in the first days of the conference, and particularly at the public debate between Peter Singer, Dale Jamieson and Bernie Rollin, that we were witnessing a change in the way we were considering animals. We were determined that the momentum established at the conference should continue. A steering committee comprising many of the keynote speakers and leading animal



studies academics was established to examine holding another conference and other measures to foster greater dialogue between the movements and to protect animals. In early 2010, Minding Animals International (MAI) was established to continue to undertake the work of the Steering Committee. The Steering Committee was split to become the Minding Animals Board and Academic Advisory Committee. At this time, a number of Patrons also came on board including Marc Bekoff, John Coetzee, Jane Goodall, Dale Jamieson, Jill Robinson and Peter Singer.

Further, in 2011, a new initiative was established to extend the work of MAI. National Minding Animals groups were to be recognised (with representation on the Board) to extend the objectives of MAI at a national level. National groups that have been established come from Australian, Norway, Italy, Belgium, India, Germany, Laos, and Denmark. The Board maintains the website, releases occasional Bulletins, organises pre-conference and partner events, maintains Twitter, Facebook and Yahoo Accounts, and coordinates 23 academic Study Circles that allows academics with similar research interests to talk about ideas and discuss joint papers.

Minding Animals therefore aims to enable discourse between the various interests within the rapidly developing transdisciplinary field of Animal Studies in ways that will improve the status of nonhuman animals and alleviate nonhuman animal exploitation. MAI see itself as facilitating research in environmental ethics, animal studies and animal sciences. It acts as a bridge between academia, government and advocacy and is a network of now more than 2,700 academics, artists, activists and advocates, dedicated to the study and protection of all planetary life.

### *On the Horizon*

Minding Animals will hold its [second conference in July this year in Utrecht, The Netherlands](#). It will be co-hosted by the Ethics Institute and Faculty of Veterinary Science of Utrecht University. A call for expressions of interest for the third triennial conference has recently been made.

### *ISEE/MAI Collaboration*

Pursuant to MAI and ISEE's mutually shared goals of transdisciplinary facilitation and education, the two organisations have entered into a collaborative partnership.

In addition to this introduction to MAI, future issues of the ISEE newsletter will highlight developments in the rapidly evolving field of Animal Studies. Following the Utrecht conference, ISEE will also publish a series of joint papers that grow out of the following Study Circles:

- Minding Marine Mammals,
- Animals and Philosophy,
- Animals and the Queer Communities,
- a combined Compassionate Conservation and Animals and Science,
- Minding Great Apes,
- Animals and Religion,
- Meat,
- Animals, Politics and the Law,
- Minding Equines,
- Animals and Sentience,
- Animals and Feminism,
- and a combined Extinction and Animals and Climate Change.

Details regarding the first MAI conference, including the programme and abstracts, links to the second conference in Utrecht, and MAI's study circles can be found at MAI's website: <http://www.mindinganimals.com>

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*If you would like further information or to be placed on the Minding Animals email database and receive the occasional Minding Animals Bulletin, please send an email to: [mindinganimals@gmail.com](mailto:mindinganimals@gmail.com).*



Ashton Ludden - Hog Dog - wood engraving with chine collé - 4"x5" - 2011

# Minding Animals Conference

Building Bridges between Science, the Humanities and Ethics



July 4 – 6, 2012, Utrecht University, The Netherlands

- The Human-Animal **Relationship** • Animal **Capacities** • Animal **Welfare**
- Animal **Ethics** • Animals and **Sustainability** • Animals and **Public Policy**

**Confirmed keynote speakers:**

- **Prof. Colin Allen**, Professor of Philosophy, specialized in Philosophy of Biology and Cognitive Science
- **Prof. Marc Bekoff**, Emeritus Professor of Animal Behaviour
- **Prof. John Coetzee**, Nobel Prize winning author
- **Prof. Julia Driver**, Professor of Philosophy, exploring a Human account of duties towards animals
- **Prof. Robert Garner**, Professor of Political Theory, specialised in the political representation of non-human interests and animal rights
- **Prof. Dale Jamieson**, Professor of Environmental Studies and Philosophy
- **Prof. Christine Korsgaard**, Professor of Philosophy, developed a novel Kantian account of our duties towards animals
- **Prof. Will Kymlicka**, Professor of Political Philosophy, recently co-authored a book on political philosophy and animal rights
- **Prof. James McGaugh**, Research Professor of Neurobiology and Behaviour
- **Prof. Harriet Ritvo**, Professor of History, specialised in the history of human-animal relationships
- **Jill Robinson**, animal protectionist and founder of Animals Asia
- **Prof. Peter Singer**, Professor of Philosophy, developed a utilitarian approach to animal ethics

Many pre-conference events around the globe!  
Visit [www.uu.nl/hum/mindinganimals](http://www.uu.nl/hum/mindinganimals)



We are pleased to feature Ashton Ludden's artwork to accompany our collaborative partnership with Minding Animals International. Ashton is an artist and printmaker from Kansas. She earned her BFA from Emporia State University in Printmaking and Engraving Arts in 2009. Her work explores the identities of factory-farmed animals and their role in our food economy. It also addresses the ways in which industry views these animals as commodities, systematically regarding their welfare as an obstacle to efficiency and profit. While her earlier work focused on homages and memoirs to individual factory-farmed animals, she has shifted her attention as of late to creating imaginary "Meatimals" that only exist in the fantasies of industrial meat producers. Ashton's work has been featured in several prestigious national and international printmaking exhibitions including the "Fifth Biennial International Miniature Print Exhibition." She is currently a second-year student in the MFA Program and Graduate Teaching Associate at the University of Tennessee, Knoxville. She will be an artist-in-residence with the Academy of Fine Arts in Wroclaw, Poland beginning May 2012. Her website is [ashtonludden.com](http://ashtonludden.com)



Ashton Ludden - *Valkerase* - metal engraving - 11"x15" - 2010



# GREEN FIRE: SEEKING ALDO LEOPOLD'S LAND ETHIC

*By Steven Dunsky, Director of Green Fire*

The documentary film *Green Fire: Aldo Leopold and Land Ethic for our Time* begins with two quotes from Aldo Leopold:

*We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect.*

*I do not imply that this philosophy of land was always clear to me. It is rather the end result of a life journey.*

The first quote is well known and helps to frame the entire film for the audience. It comes from the foreword of Leopold's beloved book *A Sand County Almanac*. It is a clear expression of Leopold's worldview and contains key words from his lexicon: land, community, use, love, respect.

Only a few scholars such as Curt Meine, who is Leopold's biographer and narrator of the film, know the second quote. It comes from the original draft of the foreword to the *Almanac*.<sup>1</sup> It expresses another critical element in our telling of Leopold's story – human growth and transformation.

Although he did not know it in the summer of 1947, Leopold was nearing the end of his "life journey" when he finally attempted to summarize his "philosophy of land." He did so in "The Land Ethic," the final essay in *A Sand County Almanac*. Leopold died just one week after his book manuscript was accepted for publication. This poignant fact invites us retrospectively to see "the land ethic" as the final passage of his life, and the end of his life journey.

It also invites us, inevitably, to ask: what would have happened if Leopold had not died age at 61? What would Leopold have contributed to the intellectual advances and environmental debates in the 1950s or 1960s? Or even,

1. The original foreword remained unpublished until it was included in the volume *Companion to A Sand County Almanac* (1987). Leopold's proposed to call his book *Great Possessions*.



Aldo Leopold sitting on rimrock with quiver and bow at Rio Gavilan in Mexico, 1938. Photo courtesy of the Aldo Leopold Foundation.

to speculate more ambitiously, how would he address today's interwoven ecological and economic crises?

We don't know, of course, but with Curt as our guide, on- and off-screen, we set out to discover how Leopold's ideas are growing and changing in our own time. In addition to being Leopold's biographer, Dr. Meine is also a conservation biologist, environmental historian, and careful thinker about our current situation. He introduced us to the places and people we needed to meet, and contributed his own on-screen commentaries about Leopold's life and legacy (even making a few connections to his own life journey).

And so we structured the film as a pair of narratives. The first is Leopold's life story as documented in so many of his writings – books, articles, speeches, letters, journals. The film contains enough historical biography to satisfy the many viewers who know Aldo Leopold well, and to inform those who have never heard of him. The second journey involved visiting people from Wisconsin to Vermont to Mexico, from ranchers to philosophers (and even some rancher-philosophers), who carry forward the land ethic in their own ways and places.

In the process of filming *Green Fire*, we interviewed more than seventy people. Of course, we were not able to in-



clude them all in a 73-minute film; but these extensive conversations were invaluable in our research, enriching our understanding of what the film needed to be and say. From that rich storehouse of interviews, we culled a number of key sound bites. These are embedded throughout the film, providing another discrete structuring element. Each small clip serves a specific purpose that may not be apparent on a first viewing; yet each advances an idea that could be the topic of an entire film in itself.

So, for example, Dave Foreman, a leading wilderness advocate and author, and one who knows Leopold well, states:

*People who say that they're students of Leopold or disciples of Leopold or influenced by Leopold: maybe it's our responsibility to look at the whole Leopold.*

Foreman raises a critical point: many claim “ownership” of Leopold, for he profoundly influenced a wide array of conservation fields, including forestry, wildlife management, wilderness preservation, sustainable agriculture, restoration ecology, and environmental ethics. Such breadth, however, can actually lead to Leopold being pigeon-holed by those with more particular interests. Because it is his very interdisciplinary approach that makes him so important, the film strives to capture “the whole Leopold.”

Environmental ethicist J. Baird Callicott notes that John Muir, Henry David Thoreau, and Aldo Leopold comprise the “holy trinity” of notable European-American conservation philosophers. We liked this quote because it succinctly conveys Leopold’s significance, although, frankly, many more people know the first two names. One of the reasons for making the film is to introduce Leopold’s contributions and ideas to a larger public.

We often hear a question from our audiences: did non-western cultures, particular indigenous people, shape Leopold’s concept of the land ethic? It’s a rich question that we could not explore in any depth in the film. We did, however, interview N. Scott Momaday, who knows Leopold’s story and who in his own writings has written eloquently of a Native American land ethic. His statement in the film goes to the heart of the matter:

*We have lost sight of so much magic in the land, spiritual values. So, it is time certainly to construct, or reconstruct, an ethic.*

Many of Leopold’s essays, such as “Thinking Like a Mountain” and “Song of the Gavilan,” convey that sense of profound spiritual value. Whether he understood Pueblo or Navajo cosmology or not, he was clearly tapping into a similar magic. The critical point is that every society and every culture can contribute to the on-going construction of a robust land ethic. Leslie Weldon, now in charge of our national forest system adds:

*Aldo Leopold’s influence and his philosophies are more apparent and more of a guiding factor in land management agencies than they’ve ever been.*

The extraordinary implication here is the scale of Leopold’s influence.

His ideas underpin the current management philosophies of the US Forest Service, the US Fish & Wildlife Service, and other agencies that have responsibility for the stewardship of the land. The USDA Natural Resources Conservation Service (NRCS), which works with the nation’s private landowners, has also been shaped by Leopold’s thinking (former Chief of the NRCS Paul Johnson is among our interviewees). It is no exaggeration to say that hundreds of millions of acres of the US landscape have benefitted from the efforts of Leopold and those with whom he worked.

Weldon’s federal colleague, Jane Lubchenco, the current head of the National Oceanic and Atmospheric Administration, says this:

*And even though [Leopold] used the language “land ethic,” he was really talking about an Earth ethic. And that Earth ethic is as relevant today, more relevant today than it has ever been before.*

Lubchenco, who founded the Aldo Leopold Leadership Program at Stanford University, thus takes the Land Ethic to a global scale, embracing the oceans and the atmosphere. Along with Carl Safina, another renowned marine scientist and conservationist (who also appears in the film), she calls for an ocean ethic to extend and fulfill the land ethic.

The last voice of *Green Fire* that I will mention is Peter Forbes, who co-founded with his wife Helen the Center for Whole Communities in Vermont.

*One of the influences for me of Aldo Leopold was realizing that I wanted a life in conservation more than I was interested in a career in conservation. So the way that it looks for me is living on a piece of land and caring for that land as best that I, and my family, can.*

Peter's statement brings the very notion of life and legacy together. Leopold was a perceptive thinker, but he was also an active practitioner. Leopold's legacy includes both his idea of the "land ethic" and the *place* where he expressed it most intimately: the restored landscape that surrounds the Shack in Wisconsin. Like Aldo, Peter and his family live and work on the land—in their case, a hill farm in Vermont's Mad River valley.

For Peter, the more significant part of Leopold's message involves *living* the land ethic. He works with diverse communities to guide them in defining their own ethic in their own home places. And that is the conclusion (literally) of the film as well. Speaking at a special conference at the Yale School of Forestry (Leopold's alma mater),

Curt Meine says:

*If you read "The Land Ethic" you'll see what I like to call Leopold's most important sentence. Toward the end of "The Land Ethic" he has sentence that says "Nothing so important as an ethic is ever written... It evolves in the minds of a thinking community." So here he is in his essay "The Land Ethic" saying no one writes the land ethic. And I think it's a stroke of genius, maybe his greatest stroke of genius because with that he liberates the idea, he opens it to the larger thinking community: Us.*

Leopold's own life journey ended in 1948. The journey of "this philosophy of land" continues, as it must. Where it will lead is indeed up to us.

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*To read more about Green Fire, Aldo Leopold's abiding influence, and the people discussed in this article, see the Green Fire website at [www.greenfiremovie.com](http://www.greenfiremovie.com). The author wishes to thank Curt Meine for his invaluable (and ongoing) contributions to the Green Fire project. Dr. Meine assisted in the writing, editing and review of this article.*



Ashton Ludden - *Ghost Beef*- metal engraving - 10"x10"- 2011

# ENVIRONMENTAL ETHICS IN THE NETHERLANDS

*By Martin Drenthen*

In January 2010, the new Dutch/Flemish Working Group on Environmental Ethics (Onderzoeksschool Ethiek werkgroep milieuethiek) was established with the aim of helping to further environmental ethics and environmental philosophy as an academic field in the Netherlands and Flanders (Belgium). The group is part of the [Netherlands School for Research in Practical Philosophy](#), and is coordinated by Jozef Keulartz and Martin Drenthen.

The initial call for the establishment of an environmental ethics community led to enthusiastic responses by over 40 people from the Netherlands and Flanders (Belgium). Most group members work with academic institutions, but some are trained philosophers and theologians who work in government agencies and companies.

The first activity was a mini-symposium held in May 2010. At this meeting, relative outsiders (including Herman Wijffels, a Dutch “elderly statesman” and former Executive Director of the World Bank, who is very committed to sustainability) reflected on the state of affairs in the field of environmental ethics, and identified future challenges to the field. The group meets twice a year, and in 2010 and 2011 it organized special sessions on environmental ethics at the Annual Dutch Conferences on Practical Philosophy. In the 2010 conference, these papers were presented:

- Benham Taebi, “How Can We Apply Moral Philosophy to Technological Reality? The Desirable Nuclear Power”;
- Marc Davidson, “Climate Policy, Discounting and Ethics”;
- Jacques Swart (RUG), “Wild Animals and The Human Society”;
- Glenn Delière, “Nature and Promethean Fear.”

The special session of the 2011 conference consisted of:

- Martin Drenthen, “The Legible Landscape and Ethics of Place”;
- Clemens Driessen, “Reasons to Play with Pigs: Doing Practical Philosophy by Design”
- Jozef Keulartz: “Selling Nature, Buying Time?”
- Koo van der Wal, “Visions of Nature, and their Significance for Ethical and Philosophical Questions in General.”

For 2013, the group intends to organize a larger conference, although it is not yet decided whether this will be a regular academic meeting or if it will focus at gathering professionals from the world of environmental management and policy. The group functions as a platform, and aims to seek international cooperations such as ISEE and IAEP, and also to contribute to the European Network for Environmental Ethics (ENEE).

In addition to more general group activities, the working group features a number of sub-groups, each with their own approach, and each devoted to specific environmental ethical issues. One group focuses on climate ethics, another on energy ethics, a third on landscape issues, a fourth on animal ethics, and a fifth devoted to the analysis of the roots of environmental crisis.

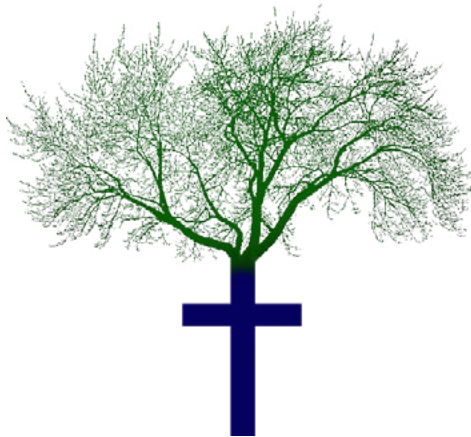
The first group has produced a special issue on climate change ethics in the national applied ethics journal [Filosofie & praktijk 31, no. 4 \(winter 2010\)](#). The energy group, in cooperation with scholars from Germany, Sweden and Austria, organized a symposium on the ethical questions related to future energy scenarios, which was held in Uppsala (Sweden), October 14-15, 2011, with the financial support of the National Bank of Sweden. The third group initially started as a scholarly seminar, focusing on providing a stimulating intellectual context for the individual researchers involved by collectively reading seminal papers. This group also aims to organize a conference on ethical and philosophical issues surrounding conservation and nature management with philosophers and practitioners. The animal ethics group started recently, with a kick-off meeting in December 2011. Many members of this subgroup are also responsible for the Minding Animals International conference (July 4-6, 2012). The fifth group will start shortly and focus on fundamental philosophical issues such as the philosophical roots of the environmental crisis and questions of meta-ethics.

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*For questions and remarks about the Dutch Environmental Ethics Group please visit [www.milieuethiek.nl](http://www.milieuethiek.nl) or contact [Martin Drenthen](#) or [Jozef Keulartz](#).*



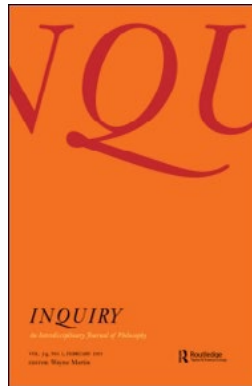
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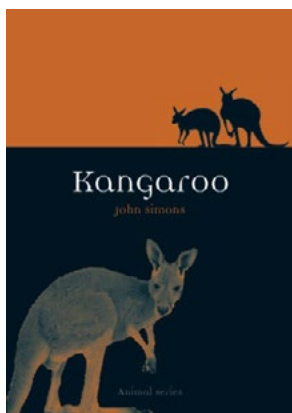
the ISEE bibliography beginning with this edition of the newsletter.

The pace of research and publications remains brisk for the start of 2012. There is so much work being done in ecotheology and green religion, in fact, that the sub-field will have its own section in

The journal *Inquiry: An Interdisciplinary Journal of Philosophy*, founded by Arne Naess in 1958, recently dedicated an issue (54, no. 1 [2011]) to Naess's life and works. A list of articles in the special issue can be found in the bibliography section of this newsletter.



*Animal*, an ongoing book series from Reaktion Books (Jonathan Burt, ed.), should be of interest to many readers. As the publisher notes, it is the first series of its kind to explore the historical significance and impact on humans of a wide range of animals. Each book “takes a different animal and examines its role in history around the world. The importance of mythology, religion and science are described as is the history of food, the trade in



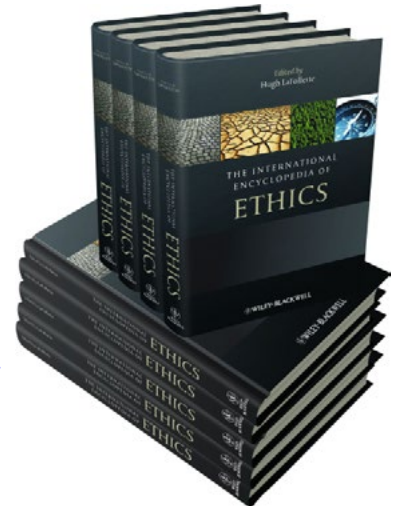
animals and their products, pets, exhibition, film and photography, and their roles in the artistic and literary imagination.” The series has received a substantial amount of publicity including a write up in [The Chronicle for Higher Education](#). Among the 49 books that have been published thus far is *Ant*, *Cockroach*, *Fly*, *Kangaroo*, and *Vulture*.

Created by Michael Shellenberger and Ted Nordhaus who gained wide exposure with their article “[The Death of Environmentalism](#),” [Breakthrough Institute](#) seeks to renew



environmentalism while embracing the Anthropocene. The institute has started a journal, [Breakthrough Journal](#), which released its [first](#) and [second](#) issues last year. The second issue includes pieces by Peter Kareiva, Mark Sagoff, and Vaclav Smil. Shellenberger and Ted Nordhaus have also edited [Love Your Monsters](#), an anthology about postenvironmentalism and the Anthropocene.

Another item of interest is the release of two encyclopedias sets on ethics. The nine-volume [International Encyclopedia of Ethics](#), due out at the end of 2012, contains numerous entries authored by current and past ISEE members. Dale Jamieson, ISEE's president from 2003-2006, is on the encyclopedia's editorial board. The just-published second edition of the four-volume [Encyclopedia of Applied Ethics](#) also contains a substantial number of environmentally relevant entries.



Finally, in addition to the great interest in climate ethics and green religion that ISEE has been tracking since 2011, philosophical work on synthetic biology is on the increase. Readers interested in learning about or catching up on this expanding area of research will find a special section on synthetic biology at the beginning of the general bibliography in this newsletter.



## UPDATE ON SYNTHETIC BIOLOGY

Synthetic biology is a rapidly growing area of research that combines biology and engineering to build artificial or semi-artificial biological systems for engineering applications. As such, it is best understood as an engineering application of biological science rather than the attempt to do more science. Just as engineers design integrated circuits based on the physical properties of materials and then fabricate functioning circuits and entire processors, synthetic biologists aim to design and build engineered biological systems. The focus is often on ways of taking parts of natural biological systems, characterizing and simplifying them, and using them as a component of a highly unnatural, engineered, biological system. Applications under development include the construction of new biological parts, devices, and systems (e.g., tumor-seeking microbes for cancer treatment), as well as the re-design of existing, natural biological systems for useful purposes (e.g., photosynthetic systems to produce energy) (Synthetic Biology.org, Synberc.org).

Unsurprisingly, synthetic biology raises a great number of philosophical questions, many of which involve the ethical implications of this new technology—the moral status of synthetic or artefactual organisms, potential risks versus potential benefits (socio-political, ecological, etc.), questions of justice and fairness, and so forth. Although philosophers have begun to think about this brave new technology, there is much work to be done, particularly if synthetic biology poses as fundamental a challenge to the normative and metaethical foundations of environmental ethics as has been asserted.

This update on synthetic biology consists of three sections: websites, educational videos, and a bibliography of recent publications.

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### WEBSITES

The best place to become familiar with synthetic biology is the Synthetic Biology Project, which provides a primer on the science of synthetic biology, a newsletter, a bibliography (through 2009), news and events, a page on ethics and governance, pod- and videocasts, public opinion polls, and a map of organizations and companies involved in research.

The Synthetic Biology Engineering Research Center and the Open Forum on Synthetic Biology are mutually devoted to the advance of synthetic biology, while the Hastings Center Bioethics Forum and Engineering Life websites provide critical analysis and assessment.

- Synthetic Biology Project: <http://www.synbioproject.org/>
- Synthetic Biology Engineering Research Center: <http://www.synberc.org/>
- The Open Forum on Synthetic Biology: <http://syntheticbiology.org/>
- The Hastings Center Bioethics Forum: <http://www.thehastingscenter.org/bioethicsforum/default.aspx>
- Engineering Life (in German): <http://egmengineeringlife.wordpress.com/>

### VIDEOS

- [Synthetic Biology Explained](#), a promethean, pro-synthetic-biology video that explains the science of synthetic biology in basic terms
- [Principles of Synthetic Biology course](#), MIT Fall 2010. Taught by Adam Arkin and Ron Weiss

## RECENT PUBLICATIONS ON SYNTHETIC BIOLOGY

The Synthetic Biology Project has a [bibliography on the science, public perception, governance, and ethics of synthetic biology](#) that goes through 2010. This bibliography provides an update on the philosophy and ethics of synthetic biology with the addition of select works.

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**Boldt, Joachim, Oliver Müller, and Giovanni Maio (eds.).** *Leben schaffen? Ethische Reflexionen zur Synthetischen Biologie [Create Life? Philosophical and Ethical Reflections on Synthetic Biology]*. Paderborn: Mentis, 2012.

**Carlson, Robert H.** *Biology Is Technology: The Promise, Peril, and New Business of Engineering Life*. Cambridge, MA: Harvard University Press, 2010.

**Choffnes, Eileen R., David A. Relman, and Leslie A. Pray.** *The Science and Applications of Synthetic and Systems Biology: Workshop Summary*. Washington, DC: National Academies Press, 2011.

**Dabrock, Peter (ed.).** *Was ist Leben - im Zeitalter seiner technischen Machbarkeit?: Beiträge zur Ethik der Synthetischen Biologie [What is life - in the era of its technical feasibility: contributions to the ethics of synthetic biology]*. Freiburg: Alber, 2011.

**Douglas, Thomas and Julian Savulescu.** “Synthetic Biology and the Ethics of Knowledge.” *Journal of Medical Ethics* 36, no. 11 (November 2010): 687-693.

**European Group on Ethics in Science and New Technologies to the European Commission.** *Ethics of Synthetic Biology: Brussels, 17 November 2009*. Luxembourg: Publications Office of the European Union, 2010.

**Freemont, Paul S. and Richard I. Kitney.** *Synthetic Biology A Primer*. London: Imperial College Press, 2012.

**Genya V. Dana, Todd Kuiken, David Rejeski, and Allison A. Snow.** “Synthetic biology: Four steps to avoid a

synthetic-biology disaster.” *Nature* 483 (March 01, 2012): 29.

**Gross, Michael.** “What exactly is synthetic biology?” *Current Biology* 21, no. 16 (August 2011): R611-R614.

**Kaebnick, Gregory E.** “Synthetic Biology: Engineering Life.” *Lahey Clinic Medical Ethics* 16, no. 3 (fall 2009): 6-7.

**Kaebnick, Gregory E. (ed.)** *Hastings Center Report* 41, no. 4 (July / August 2011). Special Issue on Synthetic Biology.

1. “Steps in the Analysis of Synthetic Biology” by Gregory E Kaebnick (2-2)
2. “The Ethics of Synthetic Biology: Guiding Principles for Emerging Technologies” by Amy Gutmann (17-22)
3. “Staying Sober about Science” by Rob Carlson (22-25)
4. “Of Microbes and Men” by Gregory E. Kaebnick (25-28)
5. “The Intrinsic Scientific Value of Reprogramming Life” by Mark A. Bedau (29-31)
6. “Interests, Identities, and Synthetic Biology” by Thomas H Murray (31-36)

**Kaebnick, Gregory E., and Christopher J. Preston.** “Issue 13. Do the Potential Benefits of Synthetic Biology Outweigh the Possible Risks?” In *Taking Sides. Clashing Views on Bioethical Issues 14th ed.*, by Carol Levine (ed.). New York: McGraw-Hill, 2012.

**Niemelä, Jussi** “What puts the ‘yuck’ in the yuck factor?” *Bioethics*, 25, no. 5 (June 2011): 267-279.

**O’Neill, John (ed.).** *Environmental Values*, Volume 21, no. 1 (February 2012). Special issue on Synthetic Biology.

1. “The Ethics of Engineering” an editorial by John O’Neill (1 - 4)
2. “The Moral Status of Artificial Life” by Bernard Baertschi (5 - 18)

3. "Synthetic Biology and the Distinction between Organisms and Machines" by Marianne Scharck (19 - 41)
4. "The Value of Artefactual Organisms" by Ronald Sandler (43 - 61)
5. "The Moral Impact of Synthesising Living Organisms: Biocentric Views on Synthetic Biology" by Anna Deplazes-Zemp (63 - 82)
6. "Biocentrism and Artificial Life" by Robin Attfield (83 - 94)

**Preston, Christopher.** "Synthetic Biology: Drawing a Line in Darwin's Sand." *Environmental Values* 17, no. 1 (February 2008): 23-39.

**Rana, Fazale.** *Creating Life in the Lab: How New Discoveries in Synthetic Biology Make a Case for the Creator.* Grand Rapids, MI: Baker Books, 2011.

**Regardh, Pernilla C.** *Safe, Secure and Ethical?: Assessing and Regulating Risks Associated with Synthetic Biology.* Thesis, Massachusetts Institute of Technology, 2011.

**Ried, J, and Peter Dabrock.** "Neither the creator nor plagiarist. Theological-ethical considerations for synthetic biology between Genesis and hubris." *Journal of Lutheran Ethics* 55, no. 3 (2011): 179-191.

**Sandler, Ronald.** "Is Artefactualness a Value-Relevant Property of Living Things?" *Synthese* 185, no. 1 (2012): 89-102.

**Sethi, Meera Lee and Adam Briggie.** "Making Stories Visible: The Task for Bioethics Commissions." *Issues in Science & Technology* 27, no. 2 (Winter 2011): 29-44.

**Schweiz, and Suisse.** *Synthetic Biology - Ethical Considerations.* Bern: Federal Ethics Commission on Non-Human Biotechnology ECNH, 2010.

**Schyfter, Pablo.** "Technological biology? Things and kinds in synthetic biology." *Biology & Philosophy* 27, no. 1 (January 2012): 29-48.

**Solomon, Lewis D.** *Synthetic Biology: Science, Business, and Policy.* New Brunswick, NJ: Transaction Publishers, 2012.

**Smolke, Christina D.** "Synthetic Biology: Engineering Life." *Lahey Clinic Medical Ethics* 16, no. 2 (spring 2009): 1-2.

**United States.** *New Directions: The Ethics of Synthetic Biology and Emerging Technologies.* Washington, DC: Presidential Commission for the Study of Bioethical Issues, 2010.

**Vicini, Andrea.** "Bioethics: Basic Questions and Extraordinary Developments." *Theological Studies* 73, no. 1 (March 2012): 169-187.

**Vinson, Valda and Elizabeth Pennisi (eds.).** *Science* 333, no. 6047 (9/2/2011). Special Issue on Synthetic Biology.

- "The Allure of Synthetic Biology" by Valda Vinson, and Elizabeth Pennisi (1235-1235)
- "The Life Hacker" by John Bohannon (1236-1237)
- "Algae's Second Try" by Robert F. Service (1238-1239)
- "A Lab of Their Own" by Sam Kean (1240-1241)
- "Visions of Synthetic Biology" by Sara Reardon (1242-1243)
- "Synthetic Biology: Integrated Gene Circuits Nagarajan" by Nandagopal and Michael B. Elowitz (1244-1248)
- "Synthetic Biology Moving into the Clinic" by Warren C. Ruder, Ting Lu, and James J. Collins (1248-1252)
- "Bottom-Up Synthetic Biology: Engineering in a Tinkerer's World" by Petra Schwillle (1252-1254)
- "Synthetic Biology: Regulating Industry Uses of New Biotechnologies" by Brent Erickson, Rina Singh, and Paul Winters (1254-1256)

**Wohlsen, Marcus.** *Biopunk: Kitchen-Counter Scientists Hack the Software of Life.* New York: Current, 2011.



# RECENT PUBLICATIONS

## ENVIRONMENTAL PHILOSOPHY BOOKS

**Acosta, Alberto, and Esperanza Martinez.** *Naturaleza con derechos: de la filosofía a la política.* [*Nature with Rights: From the Philosophical to the Political*] Quito, Ecuador: Ediciones Abya-Yala, 2011.

Collection of essays and reflections on the rights of nature, philosophy, and politics. Contributions by the Argentine jurista Eugenio R. Zaffaroni, Indian Vandana Shiva, along with Ramiro Avila Santamaria, Eduardo Gudynas, Diana Murcia, and Alberto Acosta. Compiled by Esperanza Martinez and Alberto Acosta, and published by Abyayala in Quito, with support from the Fundación R. Luxemburg, Luxemburg.

**Armstrong, Adrian C.** *Ethics and Justice for the Environment.* Milton Park, Abingdon, Oxon: Routledge, 2013.

Examining the issues of ethics and justice as they apply to the environment, this book starts from the observation that the parallel expositions of environmental ethics and environmental justice appear to have few points of contact. Environmental justice is highly politicized and concerned with human access to the environment and the unequal exposure to environmental pollution. It grew out of the US Civil Rights movement, the liberal tradition of Rights, and Rawls' description of justice as fairness. It is thus almost exclusively anthropocentric, and does not address the question of justice for the environment. By contrast environmental ethical studies are a wide ranging collection of approaches that are concerned with caring for the earth, and the justifications for it, but rarely consider the issue of justice. Although the two movements do not come together at the theoretical level, they do so at the grassroots activist level. An essential component of this study is thus to consider both the issues of grassroots action, and the application of the methods to actual case studies. This book attempts to find a common ground between these two strands and so to develop a unified statement of justice for the environment that includes the insights of both approaches, particularly based on the "capability ideas of justice" developed by Martha Nussbaum.

**Boddice, Rob (ed.).** *Anthropocentrism: Humans, Animals, Environments.* Leiden: BRILL, 2011.

Anthropocentrism is a charge of human chauvinism and an acknowledgement of human ontological boundaries. Anthropocentrism has provided order and structure to humans' understanding of the world, while unavoidably expressing the limits of that understanding. This collection explores the assumptions behind the label 'anthropocentrism', critically enquiring into the meaning of 'human'. It addresses the epistemological and ontological problems of charges of anthropocentrism, questioning whether all human views are inherently anthropocentric. In addition, it examines the potential scope for objective, empathetic, relational, or 'other' views that trump anthropocentrism. With a principal focus on ethical questions concerning animals, the environment and the social, the essays ultimately cohere around the question of the non-human, be it animal, ecosystem, god, or machine.

### Contents

1. "Introduction. The End of Anthropocentrism" by Rob Boddice

#### *Part 1: Epistemological and ontological investigations*

2. "What is this Quintessence of Dust? The Concept of the 'Human' and its Origins" by Boria Sax

3. "The View from Somewhere: Anthropocentrism in Metaethics" by Kevin DeLapp

4. "The Making of the Human: Anthropocentrism in Modern Social Thought" by Richie Nimmo

5. "Toward a Non-Anthropocentric Cosmopolitanism" by Gary Steiner

#### *Part 2: Religion, society, culture*

6. "Anthropocentrism and the Medieval Problem of Religious Language" by Eric J. Silverman

7. "Vitruvian Man is a Pterosaur: Notes on the Transformation of an Architectural Ideal" by Paula Young Lee

8. "Modernity as Anthropolarity: The Human Economy of Frankenstein" by Ben Dawson

9. "Anthropocentrism and the Definition of 'Culture' as a Marker of the Human/Animal Divide" by Sabrina Tonutti

#### *Part 3: Speciesism and the status of animal*

10. "Are Animals Poor in the World? A Critique of Heidegger's Anthropocentrism" by Philip Tonner

11. "Speciesism as a Variety of Anthropocentrism" by Tony Milligan
12. "The Instrumentalisation of Horses in Nineteenth-Century Paris" by Peter Soppelsa
13. "Anthropomorphism and the Animal Subject" by Nik Taylor

*Part 4: Human and non-human environments*

14. "Social History, Religion and Technology: An Interdisciplinary Investigation into White's 'Roots'" by Robin Attfield
15. "An Alternative to Anthropocentrism: Deep Ecology and the Metaphysical Turn" by Eccy de Jonge
16. "Anthropocentrism and Reason in Dialectic of Enlightenment: Environmental Crisis and Animal Subject" by André Krebber

**Boldt, Joachim, Oliver Müller, and Giovanni Maio (eds.).** *Leben schaffen? Ethische Reflexionen zur Synthetischen Biologie* [Create Life? Philosophical and Ethical Reflections on Synthetic Biology]. Paderborn: Mentis, 2012.

Synthetic biology is continuing in a systematic manner, which was begun in genetic engineering: the targeted modification and optimization of cellular functions at the molecular level. With these new technical possibilities, comes a wide range of possible application fields. It ranges from bacteria that produce hydrogen, using micro-organisms to break down toxins in the environment to viruses that detect malignant cells in the human body and stop their growth. Given the depth of intervention to change the simple forms of life, synthetic biology gives rise to basic philosophical and ethical questions. Are man-made organisms "living machines"? What does it mean for our life-world and always normatively stamped understanding of life, if we can manipulate life so profoundly? These are the questions, raised only in infancy, that have been explored in this volume. With contributions from Sonja Billerbeck, Kathleen Börner, Andreas Brenner, Peter Dabrock, Armin Grunwald, Hans Werner Ingensiep, Gregory E. Kaebnick, Nikolaus Knoepffler, Kristian Köchy, Sven Panke, Michael Reth, and Markus Schmidt.

**Chadwick, Ruth (ed.).** *Encyclopedia of Applied Ethics*. 2nd ed. Academic Press, 2012.

Includes a great number of entries applicable to the fields of environmental ethics and philosophy including "Biocentrism," "Biodiversity," "Agricultural ethics," "Anthropocentrism," "Climate change," "Environmental ethics," and so forth. An up-to-date, four-volume reference work for college and university libraries.

**Christie, Jacoby.** *Environmental Ethics*. New Delhi: World Technologies, 2012.

This is an e-book.

**Dabrock, Peter (ed.).** *Was ist Leben - im Zeitalter seiner technischen Machbarkeit?: Beiträge zur Ethik der Synthetischen Biologie* [What is Life - In the Era of its Technical Feasibility: Contributions to the Ethics of Synthetic Biology]. Freiburg: Alber, 2011.

This interdisciplinary collection brings together biological, philosophical and theological perspectives on synthetic biology.

**Dallmayr, Fred R.** *Return to Nature? An Ecological Counterhistory*. Lexington: University Press of Kentucky, 2011.

Sustainability has become a compelling topic of domestic and international debate as the world searches for effective solutions to accumulating ecological problems. *In Return to Nature?*, Fred Dallmayr demonstrates how nature has been marginalized, colonized, and abused in the modern era. Although nature was regarded as a matrix that encompassed all beings in premodern and classical thought, modern Western thinkers tend to disregard this original unity, essentially exiling nature from human life. By means of a philosophical counterhistory leading from Spinoza to Dewey and beyond, the book traces successive efforts to correct this tendency. Grounding his writing in a holistic relationism that reconnects humanity with ecology, Dallmayr pleads for the reintroduction of nature into contemporary philosophical discussion and sociopolitical practice. *Return to Nature?* unites learning, intelligence, sensibility, and moral passion to offer a multifaceted history of philosophy with regard to our place in the natural world.

**Datarā, Chaya.** *Ecofeminism Revisited: Introduction to the Discourse.* Jaipur: Rawat Publications, 2011.

The book aims at an introduction to the discourse of ecofeminism as a perspective from which to understand the world around us, where women's concerns of reproduction and subsistence are placed at the center stage of human activities.

**Edelglass, William, James Hatley, and Christian Diehm (eds.).** *Facing Nature: Levinas and Environmental Thought.* Pittsburgh, PA: Duquesne University Press, 2012.

Despite its attention to questions of ethics and “the ethical,” contemporary continental philosophy has often been disengaged from inquiring into our ethical obligation to nature and the environment. In response to this vacuum in the literature, *Facing Nature* simultaneously makes Levinasian resources more accessible to practitioners in the diverse fields of environmental thought while demonstrating the usefulness of continental philosophy for addressing major issues in environmental thought. Drawing on the philosophy of Emmanuel Levinas, these scholars approach environmental philosophy from both humanistic and nonanthropocentric points of view. On the one hand, the book contributes to the discussion of environmental justice as well as the growth of ecophilosophical literature. At the same time, some of the essays take an interpretive approach to Levinas's thought, finding that his work is able to speak to environmental thinkers whose positions actually diverge quite sharply from his own. While recognizing the limitations of Levinas's writings from an environmental perspective, *Facing Nature* argues that themes at the heart of his work are important for thinking about many of our most pressing contemporary environmental questions. Contributors: Peter Atterton, Sylvia Benso, Christian Diehm, William Edelglass, Doug Halls, James Hatley, Ed Mooney, Lyman Mower, Eric Sean Nelson, Diane Perpich, Deborah Bird Rose, J. Aaron Simmons, Mick Smith, Ted Toadvine

**Faugstad Aarø, Ane, and Johannes Servan.** *Environment, Embodiment and Gender.* Bergen, Norway: Hermes Text, 2011.

What can phenomenology do to clarify eco-philosophical matters? This essential question was the center of our attention during the conference “Environment, Embodiment and Gender” hosted by the University of Bergen in 2008 in honor of the centennial of Maurice Merleau-Ponty (1908-1961). Inspired by the papers by Monika Langer, Ted Toadvine, Joanna Handerek and Kirsti Kuosa, among others, the idea of this anthology emerged and has developed from eco-phenomenology at its core, to encompass a broad range of environmental philosophy brought to life by the careful, phenomenological attention to the concrete living experience and the lifeworld. Together these essays constitute a handful of thought-provoking perspectives and ideas to ways of reforming our modern concept of nature – one of the greatest and most acute challenges of our time. Among the authors we find Charles Brown, David Abram, Gunnar Skirbekk, Claus Halberg, Fern Wickson and Svein Anders Noer Lie, and more. The anthology consists of three parts: Part one gives an introduction to ecophenomenology, part two discusses embodiment and gender, while part three shows different approaches to contemporary environmental philosophy.

**Inland Northwest Philosophy Conference, William P. Kabasenche, Michael O'Rourke, and Matthew H. Slater (eds.).** *The Environment: Philosophy, Science, and Ethics.* Cambridge, MA: MIT Press, 2012.

Philosophical reflections on the environment began with early philosophers' invocation of a cosmology that mixed natural and supernatural phenomena. Today, the central philosophical problem posed by the environment involves not what it can teach us about ourselves and our place in the cosmic order but rather how we can understand its workings in order to make better decisions about our own conduct regarding it. The resulting inquiry spans different areas of contemporary philosophy, many of which are represented by the fifteen original essays in this volume. The contributors first consider conceptual problems generated by rapid advances in biology and ecology, examining such topics as ecological communities, adaptation, and scientific consensus. The contributors then turn to epistemic and axiological issues, first considering philosophical aspects of environmental decision making and then assessing particular environmental policies (largely relating to climate change), including reparations, remediation, and nuclear power, from a normative perspective.

**Kernohan, Andrew.** *Environmental Ethics: An Interactive Introduction*. Broadview Press, 2012.

This book explains the basic concepts of environmental ethics and applies them to global environmental problems. The author concisely introduces basic moral theories, discusses how these theories can be extended to consider the non-human world, and examines how environmental ethics interacts with modern society's economic approach to the environment. Online multiple choice questions encourage the reader's active learning.

**Lu, Feng,** *Human, Environment and Nature, an Introduction to Environmental Philosophy*. Guangzhou: Guangdong ren min chu ban she, 2011.

**Mathis, Klaus (ed.)**. *Efficiency, Sustainability, and Justice to Future Generations*. Dordrecht: Springer, 2012.

Fifty years after the famous essay "The Problem of Social Cost" (1960) by the Nobel laureate Ronald Coase, Law and Economics seems to have become the lingua franca of American jurisprudence, and although its influence on European jurisprudence is only moderate by comparison, it has also gained popularity in Europe. A highly influential publication of a different nature was the Brundtland Report (1987), which extended the concept of sustainability from forestry to the whole of the economy and society. A key requirement of sustainable development is justice to future generations. It is still a matter of fact that the law as well as the theories of justice are generally restricted to the resolution of conflicts between contemporaries and between people living in the same country. This in turn raises a number of questions: what is the philosophical justification for intergenerational justice? What bearing does sustainability have on the efficiency principle? How do we put a policy of sustainability into practice, and what is the role of the law in doing so?

**Nan'gong, Mei fang.** *Ecofeminism*. Beijing Shi: She hui ke xue wen xian chu ban she, 2011.

**Nhanenge, Jytte.** *Ecofeminism: Towards Integrating the Concerns of Women, Poor People, and Nature into Development*. Lanham, MD: University Press of America, 2011.

Ecofeminism is for those who desire to improve their understanding of the current crises of poverty, environmental destruction, violence, and human rights abuses, and their causes. It is an ecofeminist analysis of modern society's dualized, patriarchal structure, showing that one-sided reductionist, masculine, and quantitative (yang) perceptions inform science, economics, and technology, resulting in subordination of holistic, feminine, and qualitative (yin) values. This yin-yang imbalance manifests as patriarchal domination of women, poor people, and nature, leading to the above crises. Since similar values inform Third World Development, its activities are also exploitative. Thus, rather than improving human well-being, development increases poverty and natural degradation in the South. Modern patriarchy manifests in neo-liberal policies that promote "free" global economic markets and trades, generating huge profits to the political and economic elites with devastating results for societies and nature worldwide. Unless we increase our awareness and demand changes that balance the yang and yin forces, patriarchal domination will eradicate life on planet Earth.

**Nour, Soraya, and Damien Ehrhardt (eds.)**. *La fascination de la planète: l'éthique de la diversité [The Fascination of the Planet: An Ethics of Diversity]*. Berlin: Duncker & Humblot, 2012.

The diversity of nature and human achievement has become an unquestionable value of the natural sciences, humanities and the social sciences. The diversity of the world fascinates. It also invites us to rethink the ethics of diversity, following increasing threats to biodiversity, standardization of the production of cultural goods and hostility toward one that is perceived as "different" from a "we" majority that sees itself as homogeneous. This diversity of ethics does not aim to preserve diversity, but to build it, produce it, reinvent it permanently and creatively. Thus, diversity is not understood as the difference from a common element. It is the responsibility to differentiate ourselves, to diversify ourselves, along with awareness, within this process, our inseparable relationship with all other natural beings and humans.



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“Préface” by Soraya Nour Sckell & Damien Ehrhardt

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2. “L’art de faire un peuple. L’Europe, la nation et la ‘populace’ dans l’Anthropologie de Kant” by Diogo Sardinha
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14. “Les topoïsomères chez un archaéon hyperthermophile, *Sulfolobus solfataricus*” by Florence Garnier
15. “Omne ens est bonum: Vers une radicalisation nécessaire de l’éthique” by Paulo de Jesus
16. “La sociabilité des électrons” Abdelkader Souifi

**Pandey, S.** *Emergence of Eco-Feminism & Reweaving the World*. New Delhi: MD Publications, 2011.

As the environmental movement along with environmental crises raised the consciousness of women to the decay of the earth, they began to see a parallel between the devaluation earth and the devaluation of women. Women began to see the link as not a false construction of weakness, but as a strong unifying force that clarified the violation of women and the earth as part of the same drama of male control. One of the areas where ecofeminism is found lacking in the traditional paradigm of social movements is the area of action. The common view is that social movements engage in protest and direct action; however, eco-feminism calls for consciousness raising, healing, and a communion with nature. Some call for concern and to be involved in crucial issues. Others call for intellectual work to form a holistic conception of eco-feminism.

**Puleo, Alicia H.** *Ecofeminismo para otro mundo posible*. Madrid: Catedra, 2011.

La nueva Ariadna del siglo xxi es hija del feminismo y de la ecología. Ya no se limita a esperar que actúe el héroe, colaborando discretamente en un segundo plano. Es también una protagonista del cambio. Ya no admira al que mata al “Otro”, sino que libera al monstruo, reconociendo su parentesco con lo humano. Entra en el laberinto del mundo junto con Teseo para transformar la cultura en los tiempos del cambio climático. La evidente irracionalidad del complejo económico-tecnocientífico globalizado que conduce a la catástrofe ecológica y ahonda las injusticias sociales, así como el avance de integristas religiosos de diverso signo que buscan reforzar el dualismo “Hombre”/Naturaleza, no nos pueden ser indiferentes. En el convencimiento de que la teoría feminista ha de pensar los problemas de nuestra época, entre los que ocupa un lugar central el deterioro ecológico, este libro propone un «ecofeminismo crítico» que defiende la libertad, la igualdad y la sostenibilidad y es ajeno a cualquier esencialismo bipolarizador de los sexos.

**Resnik, David B.** *Environmental Health Ethics*. Cambridge: Cambridge University Press, 2012.

*Environmental Health Ethics* illuminates the conflicts between protecting the environment and promoting human health. Resnik develops a method for making ethical decisions on environmental health issues, which he applies to various issues, including pesticide use, antibiotic resistance, nutrition policy, vegetarianism, urban development, occupational safety, disaster preparedness, and global climate change. He explains that environmental health controversies cannot simply be reduced to humanity versus environment and explores how human values and concerns interact with environmental protection.

**Rose, Deborah Bird.** *Wild Dog Dreaming: Love and Extinction*. Charlottesville, VA: University of Virginia Press, 2011.

*In Wild Dog Dreaming*, Deborah Bird Rose explores what constitutes an ethical relationship with nonhuman others in an era of loss. She asks, Who are we, as a species? How do we fit into the Earth's systems? Amidst so much change, how do we find our way into new stories to guide us? Rose explores these questions in the form of a dialogue between science and the humanities. Drawing on her conversations with Aboriginal people, for whom questions of extinction are up-close and very personal, Rose develops a mode of exposition that is dialogical, philosophical, and open-ended.

**Schönfeld, Martin (ed.).** *Plan B: Global Ethics on Climate Change: the Planetary Crisis and Philosophical Alternatives*. London: Routledge, 2012.

This book was published as a special issue of the *Journal of Global Ethics* (Volume 7, no. 2 [August 2011]). The volatility of climate change is increasing. It is bad news, and many climatologists, policy analysts and environmental groups regard the West as the largest contributor to the problems caused by climate change. This book raises questions concerning the systemic and cultural reasons for Western countries' unwillingness to bear full responsibility for their carbon emissions. The contributors to *Global Ethics on Climate Change* explore cultural alternatives. This differs from conventional climate ethics, which tends to address the crisis with utilitarian, legalistic, and analytic tools. The authors in this volume doubt whether such paradigm patches will work. It may be time to think outside the box and consider non-Western insights about the good life, indigenous wisdom on being-in-the-world, and new ideas for civil evolution.

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3. "Moral progress and Canada's climate failure" by Byron Williston
4. "Climate change and philosophy in Latin America" by Ernesto O. Hernández
5. "Watsuji Tetsuro, Fudo, and climate change" by Bruce B. Janz
6. "Climate change and the ecological intelligence of Confucius" by Shih-yu Kuo
7. "A Daoist response to climate change" by Chen Xia and Martin Schönfeld
8. "Justice, negative GHGs, and the consumption of farmed animal products" by Jan Deckers
9. "African Philosophy and Climate Change" by Workineh Kelbessa, Addis Ababa University, Ethiopia (NEW)
10. "Inuit Values and Arctic Perspectives on Climate Change" by Timothy Leduc (NEW)

**Scruton, Roger.** *Green Philosophy: How to Think Seriously About the Planet*. London: Atlantic, 2012.

[Also published as *How to Think Seriously about the Planet: The Case for an Environmental Conservatism*. New York: Oxford University Press, 2012].

The environment has long been the undisputed territory of the political Left, which has seen the principal threats to the earth as issuing from international capitalism, consumerism and the over-exploitation of natural resources. In *Green Philosophy*, Roger Scruton shows the fallacies behind that way of thinking, and the danger that it poses to the ecosystems on which we all depend. Scruton contends that the environment is the most urgent political problem of our age, and sets out the principles that should govern our efforts to protect it. He argues that conservatism is far better suited to tackle environmental problems than either liberalism or socialism. He also shows that rather than entrusting the environment to unwieldy NGOs and international committees, we must assume personal responsibility and foster local sovereignty. People must be empowered to take charge of their environment, to care for it as a home, and to affirm themselves through the kind of local associations that have been the traditional goal of conservative politics.

**Serres, Michel, and Anne-Marie Feenberg-Dibon.** *Malfesance: Appropriation Through Pollution?* Stanford, CA: Stanford University Press, 2011.

Michel Serres reflects on the relation between nature and culture and analyzes the origins of the world's contemporary environmental problems. He does so through the surprising proposition that our cleanliness is our dirt. While all living beings pollute to lay claim to their habitat, humans have multiplied pollution's effects catastrophically since the Industrial Revolution through the economic system's mode of appropriation and its emphasis on mindless growth. He warns that while we can measure what he calls "hard pollution"—the poisoning of the Earth—we ignore at our peril the disastrous impact of the "soft pollution" created by sound and images on our psyches. Sounding the alarm that the planet is heading for disaster, Serres proposes that humanity should stop trying to "own" the world and become "renters." Building on his earlier work, especially that on hominization, he urges us to establish a "natural contract" with nature. Serres is a French philosopher, Professor of French at Stanford, and, since 1990, a member of the Académie Française. He is the author of more than thirty books, of which many have been translated into English.

**Vakoch, Douglas A. (ed.)** *Ecofeminism and Rhetoric: Critical Perspectives on Sex, Technology, and Discourse.* New York: Berghahn Books, 2011.

By drawing on the complex interplay of ecology and feminism, ecofeminists identify links between the domination of nature and the oppression of women. This volume introduces a variety of innovative approaches for advancing ecofeminist activism, demonstrating how words exert power in the world. Contributors explore the interconnections between the dualisms of nature/culture and masculine/feminine, providing new insights into sex and technology through such wide-ranging topics as canine reproduction, orangutan motherhood and energy conservation. Ecofeminist rhetorics of care address environmental problems through cooperation and partnership, rather than hierarchical subordination, encouraging forms of communication that value mutual understanding over persuasion and control. By critically examining ways that theory can help deconstruct domineering practices - exposing the underlying ideologies - a new generation of ecofeminist scholarship illuminates the transformative capacity of language to foster emancipation and liberation.

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3. "Gender representations in orangutan primatological narratives: essentialist interpretations of sexuality, motherhood, and women" by Stacey K. Sowards
4. "Invitational rhetoric: alternative rhetorical strategy as ecofeminist practice for transformation of perception and use of energy in the residential built environment from the Keweenaw to Kerala" by Merle Kindred
5. "Ecofeminist ethics and digital technology: a case study of Microsoft Word" by Julia E. Romberger
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7. "Epilogue. Unwrapping the enigma of ecofeminism: a solution to the illusion of incoherence" by Jeffrey A. Lockwood

**Wellman, Christopher Heath, and Phillip Cole.** *Debating the Ethics of Immigration: Is There a Right to Exclude?* Oxford: Oxford University Press, 2011.

Do states have the right to prevent potential immigrants from crossing their borders, or should people have the freedom to migrate and settle wherever they wish? Christopher Heath Wellman and Phillip Cole develop and defend opposing answers to this question. Appealing to the right to freedom of association, Wellman contends that legitimate states have broad discretion to exclude potential immigrants, even those who desperately seek to enter. Against this, Cole argues that the commitment to the moral equality of all human beings – which legitimate states can be expected to hold – means national borders must be open: equal respect requires equal access, both to territory and membership; and that the idea of open borders is less radical than it seems when we consider how many territorial and community boundaries have this open nature. In addition to engaging with each other's arguments, Wellman and Cole address a range of central questions and prominent positions on this topic. The authors therefore provide a critical overview of the major contributions to the ethics of migration, as well as developing original, provocative positions of their own.

**Westra, Laura.** *Human rights: the commons and the collective.* Vancouver: UBC Press, 2011.

International law evolved to protect human rights. But what are human rights? Does the term have the same meaning in a world being transformed by climate change and globalized trade? Are existing laws sufficient to ensure humanity's survival? Westra argues that international law privileges individual over collective rights, permitting multinational corporations to overlook the collectivity and the environment in their quest for wealth. Unless policy makers redefine human rights and reformulate environmental law to protect the preconditions for life itself – water, food, clean air, and biodiversity – humankind faces the complete loss of the ecological commons, one of our most basic human rights.

## ENVIRONMENTAL PHILOSOPHY JOURNALS

[\*ENVIRONMENTAL ETHICS\*](#) is an interdisciplinary journal dedicated to the philosophical aspects of environmental problems. It is intended as a forum for diverse interests and attitudes, and seeks to bring together the nonprofessional environmental philosophy tradition with the professional interest in the subject. The journal is published by Environmental Philosophy, Inc. and the University of North Texas; the academic sponsor is Colorado State University. This journal came into existence in 1979 and is published four times a year.

Volume 33, no. 4 (Winter 2011)

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3. Book Reviews (437-442)
  - a. Kevin C. Armitage's *The Nature Study Movement: The Forgotten Populizer of America's Conservation Ethic* (2009) reviewed by Shane Ralston
  - b. David B. Dillard-Wright's *Ark of the Possible: The Animal World in Merleau-Ponty* (2009) reviewed by Chris Nagel

[\*ENVIRONMENTAL PHILOSOPHY\*](#) (EP) is the official journal of the International Association for Environmental Philosophy (IAEP). The journal features peer-reviewed articles, discussion papers, and book reviews for persons working and thinking within the field of environmental philosophy. The journal welcomes diverse philosophical approaches to environmental issues, including those inspired by the many schools of Continental philosophy, studies in the history of philosophy, indigenous and non-Western philosophy, and the traditions of American and Anglo-American philosophy. EP strives to provide a forum that is accessible to all those working in this broad field, while recognizing the interdisciplinary nature of this conversation. EP is sponsored by IAEP, and the Department of Philosophy and Environmental Studies Program at the University of Oregon. This journal came into existence in 2004 and is published twice a year.



Volume 8, no. 2 (Fall 2011)

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2. “Hobbesian Justification for Animal Rights” by Shane D. Courtland (23 - 46)
3. “Kinds of Life: On the Phenomenological Basis of the Distinction between “Higher” and “Lower” Animals” by Christiane Bailey (47 - 68)
4. “There is No Biotic Community” by Luke Roelofs (69 - 94)
5. “James Lovelock, Gaia Theory, and the Rejection of Fact/Value Dualism” by Pierluigi Barrotta (95-113)
6. “Spatio-Temporal Facticity and the Dissymmetry of Nature: A Peircean-Based Defense of Some Essential Distinctions of Nature” by Philip Rose (115 - 140)
7. “Environmental Virtue: Motivation, Skill, and (In)formation Technology” by Mark Coeckelbergh (141 - 169)
8. “Ideas and Practices in the Critique of Consumerism” by Andrew Gibson (171 - 188)
9. Book Reviews (189 - 205)
  - a. David Abram’s *Becoming Animal: An Earthly Cosmology* (2010) reviewed by James Hatley
  - b. Anne Marie Dalton and Henry C. Simmons’s. *Ecotheology and the Practice of Hope* (2011) reviewed by Aaron G. Rizzieri
  - c. Richard Evanoff’s *Bioregionalism and Global Ethics: A Transactional Approach to Achieving Ecological Sustainability, Social Justice, and Human Well-being* (2010) reviewed by Samantha Noll
  - d. Dirk R. Johnson’s *Nietzsche’s Anti-Darwinism* (2010) reviewed by David Storey
  - e. Deborah Bird Rose’s *Wild Dog Dreaming: Love and Extinction* (2011) reviewed by Meg Mott

[ENVIRONMENTAL VALUES](#) (EV) brings together contributions from philosophy, economics, politics, sociology, geography, anthropology, ecology, and other disciplines, which relate to the present and future environment of human beings and other species. In doing so it aims to clarify the relationship between practical policy issues and more fundamental underlying principles or assumptions. EV is published by the White Horse Press. This journal came into existence in 1992 and is published four times a year.

Volume 20, no. 4 (November 2011)

1. “Re-Thinking the Unthinkable: Environmental Ethics and the Presumptive Argument Against Geoengineering” by Christopher J. Preston (457 - 479)
2. “Home Economics: Planting the Seeds of a Research Agenda for the Bioregional Economy” by Molly Scott Cato (481 - 501)
3. “Disagreement and Responses to Climate Change” by Graham Long (503 - 525)
4. “Conservation of Adaptive Self-Construction: A Flux-Centred Solution to the Paradox of Nature Preservation.” By Matthew F Child (527 - 548)
5. “Role-Based Ethics and Strong Environmental Ethics” by Anh Tuan Nuyen (549 - 566)
6. Book Reviews (567 - 571)
  - a. Douglas A. Kysar’s *Regulating from Nowhere: Environmental Law and the Search for Objectivity* (2010) reviewed by Jeremy J Schmidt
  - b. Roger S. Gottlieb’s *Engaging Voices: Tales of Morality and Meaning in an Age of Global Warming* (2011) reviewed by Mick Smith

Volume 21, no. 1 (February 2012). Special issue: Synthetic Biology, edited by John O’Neill

1. “The Ethics of Engineering” an editorial by John O’Neill (1 - 4)
2. “The Moral Status of Artificial Life” by Bernard Baertschi (5 - 18)
3. “Synthetic Biology and the Distinction between Organisms and Machines” By Marianne Scharck (19 - 41)
4. “The Value of Artefactual Organisms” by Ronald Sandler (43 - 61)

5. "The Moral Impact of Synthesising Living Organisms: Biocentric Views on Synthetic Biology" by Anna Deplazes-Zemp (63 - 82)
6. "Biocentrism and Artificial Life" by Robin Attfield (83 - 94)

[ETHICS AND THE ENVIRONMENT](#) is an interdisciplinary forum for theoretical and practical articles, discussions, reviews, comments, and book reviews in the broad area encompassed by environmental ethics. The journal focuses on conceptual approaches in ethical theory and ecological philosophy, including deep ecology and ecological feminism, as they pertain to environmental issues such as environmental education and management, ecological economics, and ecosystem health. The journal is supported by the Center for Humanities and Arts, the Philosophy Department, and the Environmental Ethics Certificate Program at the University of Georgia. This journal came into existence in 1996 and is published twice a year.

Volume 16, no. 2 (Fall 2011)

1. "It Takes a Garden Project: Dewey and Pudup on the Politics of School Gardening" by Shane J. Ralston (1 - 24)
2. "Why there is no Evidence for the Intrinsic Value of Non-humans" by Toby Svoboda (25 - 36)
3. "Moral Considerability: Deontological, not Metaphysical" by Benjamin Hale (37 - 62)
4. "Standing in Livestock's 'Long Shadow': The Ethics of Eating Meat on a Small Planet" by Brian Henning (63 - 93)
5. "Preservation, Passivity, and Pessimism" by Sheila Lintott (95 - 114)
6. Book Review (115 - 126)
  - a. Catriona Mortimer-Sandilands and Bruce Erickson's (eds.) *Queer Ecologies: Sex, Nature, Politics, Desire* reviewed by Greta Gaard

[ETHICS, POLICY, & ENVIRONMENT](#) (EPE) is a journal of philosophy and geography that offers scholarly articles, reviews, critical exchanges, and short reflections on all aspects of geographical and environmental ethics. The journal aims to publish philosophical work on the environment—human and natural, built and wild—as well as meditations on the nature of space and place. While the scope of EPE includes environmental philosophy and cultural geography, it is not limited to these fields. Past authors have been concerned with a wide range of subjects, such as applied environmental ethics, animal rights, justice in urban society, development ethics, cartography, and cultural values relevant to environmental concerns. The journal also welcomes theoretical analyses of practical applications of environmental, urban, and regional policies, as well as concrete proposals for grounding our spatial policies in more robust normative foundations. EPE is published by Routledge. The journal came into existence in 1996 as *Philosophy & Geography*, merged as *Ethics, Place & Environment* in 2005, and changed its name to *Ethics, Policy, & Environment* in 2010. It is published three times a year.

Volume 14, no. 3 (October 2011)

1. Target Event: Fukushima Daiichi Disaster  
"Fukushima Daiichi, Normal Accidents, and Moral Responsibility: Ethical Questions about Nuclear Energy" by Benjamin Hale (263 - 265)
2. Open Peer Commentaries
  - a. "Fukushima, Flawed Epistemology, and Black-Swan Events" by Kristin Shrader-Frechette (267 - 272)
  - b. "Black Elephants and Black Swans of Nuclear Safety" by Niklas Möller and Per Wikman-Svahn (273 - 278)

- c. "Questioning the INES Scale After the Fukushima Daiichi Accident" by Céline Kermisch
- d. "Nuclear Energy as a Social Experiment" by Ibo van de Poel (285 - 290)
- e. "Fragility, Stability, and our Ideals regarding the Well-being of Others: Reflections on Fukushima Daiichi" by Kenneth Shockley (291 - 295)
- f. "Land Ethic? what Land Ethic" by Craig Steele (297 - 300)
- g. "Spent Fuel an Extra Problem: A Canadian Initiative" by Andrew Brook (301 - 306)
3. Symposium on John O'Neill, Alan Holland and Andrew Light's *Environmental Values* (2008)
  - a. "Introduction to 'Confronting Environmental Values'" by Espen Gamlund (307 - 312)
  - b. "The Social Dimension of Pluralism: Democratic Procedures and Substantial Constraints" by Karsten Klint Jensen, Christian Gamborg & Peter Sandøe (313 - 327)
  - c. "Non-Backward-Looking Naturalness as an Environmental Value" by Helena Siipi (329 - 344)
  - d. "Place-Historical Narratives: Road—or Roadblock—to Sustainability?" by Clare Palmer (345 - 359)
  - e. "Reconsidering Approaches to Moral Status" by Kristian Skagen Ekeli & Espen Gamlund (361 - 375)
  - f. "Why it is Important to Take Account of History" by Alan Holland (377 - 392)

[\*JOURNAL OF AGRICULTURAL AND ENVIRONMENTAL ETHICS\*](#) (JAE) presents articles on ethical issues confronting agriculture, food production, and environmental concerns. The goal of this journal is to create a forum for the discussion of moral issues arising from actual or projected social policies in regard to a wide range of questions. Among these are ethical questions concerning the responsibilities of agricultural producers, the assessment of technological changes affecting farm populations, the utilization of farmland and other resources, the deployment of intensive agriculture, the modification of ecosystems, animal welfare, the professional responsibilities of agrologists, veterinarians, or food scientists, the use of biotechnology, the safety, availability, and affordability of food. JAE publishes scientific articles that are relevant to ethical issues, as well as philosophical papers and brief discussion pieces. JAE is published by Springer Netherlands. The journal came into existence in 1988 and is now published six times a year.

Volume 24, no. 6 (December 2011)

1. "Parenting and Intergenerational Justice: Why Collective Obligations Towards Future Generations Take Second Place to Individual Responsibility" by M. L. J. Wissenburg (557 - 573)
2. "The "Revolving Door" between Regulatory Agencies and Industry: A Problem That Requires Reconceptualizing Objectivity" by Zahra Meghani and Jennifer Kuzma (575 - 599)
3. "Experiential Science; Towards an Integration of Implicit and Reflected Practitioner-Expert Knowledge in the Scientific Development of Organic Farming" by Ton Baars (601 - 628)
4. "Agricultural Development and Associated Environmental and Ethical Issues in South Asia" by Mohammad Aslam Khan and S. Akhtar Ali Shah (629 - 644)
5. "Farmer's Response to Societal Concerns About Farm Animal Welfare: The Case of Mulesing" by Alexandra E. D. Wells, Joanne Sneddon, Julie A. Lee and Dominique Blache (645 - 658)
6. Book Reviews (659 - 686)
  - a. Allen Carlson and Sheila Lintott's (eds.) *Nature, Aesthetics, and Environmentalism: From Beauty to Duty* (2008) reviewed by Nathaniel Barrett
  - b. Anwarul Hoda and Ashok Gulati's *WTO Negotiations on Agriculture and Developing Countries* (2007) reviewed by Benjamin M. Munro
  - c. Michael Williams's *Deforesting the Earth: From Prehistory to Global Crisis, an Abridgment* (2006) reviewed by Doug Seale

## Volume 25, no. 1 (February 2012)

1. “How Useful are the Concepts of Familiarity, Biological Integrity, and Ecosystem Health for Evaluating Damages by GM Crops?” by Ulrich Heink, Robert Bartz and Ingo Kowarik (3 - 17)
2. “‘Return’ and Extension Actions After Ethnobotanical Research: The Perceptions and Expectations of a Rural Community in Semi-arid Northeastern Brazil” by Ulysses Paulino de Albuquerque, Luciana Gomes de Sousa Nascimento, Fabio José Vieira, Cybelle Maria de Albuquerque Duarte Almeida and Marcelo Alves Ramos, et al. (19 - 32)
3. “Policies, Regulations, and Eco-ethical Wisdom Relating to Ancient Chinese Fisheries” by Maolin Li, Xian-shi Jin and Qisheng Tang (33 - 54)
4. “Captive Bears in Human–Animal Welfare Conflict: A Case Study of Bile Extraction on Asia’s Bear Farms” by Ryunosuke Kikuchi (55 - 77)
5. “The Concept of Farm Animal Welfare: Citizen Perceptions and Stakeholder Opinion in Flanders, Belgium” by Filiep Vanhonacker, Wim Verbeke, Els Van Poucke, Zuzanna Pieniak and Griet Nijs, et al. (79 - 101)
6. Book Reviews (103 - 113)
  - a. Stephen Hawking and Leonard Mlodinow’s *The Grand Design* (2010) reviewed by Amitrajeet A. Batabyal
  - b. Franck L. B. Meijboom’s *Problems of Trust: A Question of Trustworthiness* (2008) reviewed by Martha L. Henderson
  - c. Nathalie Cook’s (ed.) *What’s to Eat? Entrées in Canadian Food History* (2009) reviewed by Johanna B. Moyer

[JOURNAL FOR THE STUDY OF RELIGION, NATURE AND CULTURE](#) (JSRNC) came about to answer questions such as the following: What are the relationships among human beings and what are variously understood by the terms “religion,” “nature,” and “culture”? What constitutes ethically appropriate relationships between our own species and the places, including the entire biosphere, which we inhabit? The ideas for this journal began in the late 1990s during Bron Taylor’s (University of Florida) work assembling and editing the interdisciplinary *Encyclopedia of Religion and Nature* in which 520 scholars from diverse academic fields contributed 1,000 essays. Recognition of what would likely become a longstanding and fertile academic field led to exploring the religion/nature/culture nexus. The journal *Ecotheology* began in 1996, followed by the official formation of the International Society for the Study of Religion, Nature and Culture in 2006. *Ecotheology* was expanded in scope and became the JSRNC in 2007, officially affiliated with the International Society for the Study of Religion, Nature and Culture. The JSRNC is published four times a year in affiliation with ReligionandNature.com.

## Volume 5, no. 3 (2011)

1. “Editor’s Introduction: Toward a Robust Scientific Investigation of the ‘Religion’ Variable in the Quest for Sustainability” by Bron Taylor (253 - 262)
2. “The Eco-Genesis of Ethics and Religion” by Freya Mathews (263 - 283)
3. “Are British Muslims ‘Green’? An Overview of Environmental Activism among Muslims in Britain” by Sophie Gilliat-Ray and Mark Bryant (284 - 306)
4. “Mirroring Processes, Religious Perception and Ecological Adaptation: Toward an Empathic Theory of Religion” by Burgess C. Wilson (307 - 353)
5. “A Trans-Species Definition of Religion” by James B. Harrod (327 - 353)
6. Review Essay: “The Evolution of Green Christianity” by Michael Norcott (354 - 363)
7. Book Reviews (364 - 386)
  - a. Jitse M. van der Meer and Scott Mandelbrote’s (eds.) *Nature and Scripture in the Abrahamic Religions: Up to 1700* (2008) reviewed by Jame Schaefer
  - b. Jay R. Feierman’s (ed.) *The Biology of Religious Behavior: The Evolutionary Origins of Faith and Religion* (2009) reviewed by Todd Tremplin



- c. Thomas Berry's *The Sacred Universe: Earth, Spirituality, and Religion in the Twenty-First Century* (2009) reviewed by Donald Crosby
- d. Victor J. Stenger's *Quantum Gods: Creation, Chaos, and the Search for Cosmic Consciousness* (2009) reviewed by Kirk Wegter-McNelly
- e. Robert H. Nelson's *The New Holy Wars: Economic Religion vs. Environmental Religion in Contemporary America* (2009) reviewed by Christopher Hrynkow
- f. Ibrahim Ozdemir's *The Ethical Dimension of Human Attitude towards Nature: A Muslim Perspective*. 2nd ed. (2008) reviewed by Sarah E. Robinson
- g. Sallie McFague's *A New Climate for Theology* (2008) reviewed by Alastair McIntosh

Volume 5, no. 4 (2011) Special Issue: Aldo Leopold: Ethical and Spiritual Dimensions, edited by Gavin Van Horn and Jane Caputi.

1. "Editor's Introduction: Encountering Leopold" by Bron Taylor (393 - 396)
2. "The (Religious) Naturalist's Eye: An Introduction to 'Aldo Leopold: Ethical and Spiritual Dimensions'" by Gavin Van Horn (397 - 409)
3. "Feeding Green Fire" Jane Caputi (410 - 436)
4. "Fire on the Mountain: Ecology Gets its Narrative Totem" by Gavin Van Horn (437 - 464)
5. "'Thinking like a Mystic': The Unacknowledged Legacy of P. D. Ouspensky's Tertium Organum on the Development of Leopold's 'Thinking Like a Mountain'" by Ashley Pryor (465 - 490)
6. "Building Receptivity: Leopold's Land Ethic and Critical Feminist Interpretation" by Kathryn J. Norlock (491 - 509)
7. "The Worldview Concept and Aldo Leopold's Project of 'World View' Remediation" by J. Baird Callicott (509 - 528)
8. Book Review

Ann Dunsy, Steven Dunsy, and David Steinke's (directors) *Green Fire: Aldo Leopold and a Land Ethic for our Time* (2011), DVD, reviewed by Jane Caputi (529 - 530)

[\*MINDING NATURE\*](#) explores conservation values and the practice of ecological democratic citizenship. Published by the Center for Humans and Nature, one of the journal's central goals is to share the best thinking that the Center has generated. It is these ideas—and their relevance to public policy, economic reform, cultural innovation, and ultimately the well-being of our human and natural communities—that Minding Nature hopes to convey.

Volume 4, no. 3 (December 2011)

1. "An Introduction to 'The Blue River Declaration': An Environmental Ethic and a Thinking Community" by Michael P. Nelson (9)
2. "The Blue River Declaration: An Ethic of the Earth?" by The Blue River Quorum (10 - 12)
3. "The Historical Sense of Being in the Writings of Aldo Leopold" by Qi Feng Lin (13 - 19)
4. "Advising Ethics in Synthetic Biology: A Review of Two Reports" by Joachim Boldt (20 - 25)
5. "Civic Agriculture in Chicago" by Gavin Van Horn (26 - 41)
6. "In Search of the Ethics of Place" by Juliana Devries (42 - 44)

[\*THE TRUMPETER: JOURNAL OF ECOSOPHY\*](#) is an environmental journal dedicated to the development of an ecosophy, or wisdom, born of ecological understanding and insight. As such, it serves the Deep Ecology Movement's commitment to explore and analyze philosophically relevant environmental concerns in light of ecological developments at every relevant level: metaphysics, science, history, politics. Gaining a deeper understanding involves a comprehensive set of criteria that includes analytical rigor, spiritual insight, ethical integrity, and aesthetic appreciation. *The Trumpeter* was founded in 1983 by Alan Drengson.

Volume 27, no. 3 (2011)

1. Narrative: "Gabriel Manrique: An Environmentalist Filmmaker" by Jorge Conesa-Sevilla (3 - 9)
2. "Bioregions and Spirit Places: Taking up Jim Dodge's Long-Lost Suggestion" by Greg McCann (10 - 26)
3. "Transpersonalization to 'Petness'" by Jorge Conesa-Sevilla (27 - 46)
4. "An Outline of an Ecumenical Environmental Ethic" by Edwin Etieyibo (47 - 59)
5. "Metaphysics as a Basis for Deep Ecology: An Enquiry into Spinoza's System" by Alex Guilherme (60 - 78)
6. "We're In the Wrong Story" by Anna Atkinson (79 - 107)
7. Book Review: Timothy Leduc's *Climate, Culture, Change: Inuit and Western Dialogues with a Warming North* (2010) reviewed by Christopher Hrynkow (108 - 110)
8. "Social Ecology's Australian Metamorphosis: David Wright Talks with Mark A. Schroll" by Mark A. Schroll (113 - 122)
9. "Cosmotheoros: Spiritual Corollaries to the Rare Earth Solution to Fermi's Paradox" by German Ulises Bula (123 - 146)

[WORLDVIEWS: ENVIRONMENT CULTURE RELIGION](#) has as its focus the relationships between religion, culture and ecology worldwide. Articles discuss major world religious traditions, such as Islam, Buddhism or Christianity; the traditions of indigenous peoples; new religious movements; philosophical belief systems, such as pantheism, nature spiritualities and other religious and cultural worldviews in relation to the cultural and ecological systems. Focusing on a range of disciplinary areas including Anthropology, Environmental Studies, Geography, Philosophy, Religious Studies, Sociology and Theology, the journal also presents special issues that center around one theme. Worldviews is published three times a year by Brill publishing House.

Volume 15, no. 3 (2011)

1. "What Other Americans Can and Cannot Learn from Native American Environmental Ethics" by Dave Aftandilian (219 - 246)
2. "China's Environmental Crisis: Practical Insights from Chinese Religiosity" by Peter T. C. Chang (247 - 267)
3. "A Notion of 'Immanent Transcendence' and Its Feasibility in Environmental Ethics" by André Maintenay (268 - 290)
4. Review Essay: "Environmental Curses and Blessings through the Eyes of the Biblical Prophets" By Chris Doran (291 - 304)

## STAND-ALONE WORKS IN ENVIRONMENTAL PHILOSOPHY

**Atterton, Peter.** "Levinas and Our Moral Responsibility Toward Other Animals." *Inquiry* 54, no. 6 (December 2011): 633-649.

In this essay I show that while Levinas himself was clearly reluctant to extend to nonhuman animals the same kind of moral consideration he gave to humans, his ethics of alterity is one of the best equipped to mount a strong challenge to the traditional view of animals as beings of limited, if any, moral status. I argue that the logic of Levinas's own arguments concerning the otherness of the Other militates against interpreting ethics exclusively in terms of human interests and values, and, furthermore, that Levinas's phenomenology of the face applies to all beings that can suffer and are capable of expressing that suffering to me. Insofar as an animal has a face in Levinas's sense through which it is able to express its suffering to me, then there is no moral justification for refusing to extend to it moral consideration.

**Brady, Emily.** "Reassessing Aesthetic Appreciation of Nature in the Kantian Sublime." *Journal of Aesthetic Education* 46, no. 1 (spring 2012): 91-109.

**Brady, Emily.** “The Environmental Sublime.” Chap. 11 in *The Sublime: From Antiquity to the Present*, by Timothy M. Costello (ed.). Cambridge: Cambridge University Press, 2012.

**Cafaro, Phil.** “Climate Ethics & Population Policy.” *WIREs Climate Change* 3 (2012): 45-61.

According to the Intergovernmental Panel on Climate Change, human population growth is one of the two primary causes of increased greenhouse gas emissions and accelerating global climate change. Slowing or ending population growth could be a cost effective, environmentally advantageous means to mitigate climate change, providing important benefits to both human and natural communities. Yet population policy has attracted relatively little attention from ethicists, policy analysts, or policy makers dealing with this issue. In part, this is because addressing population matters means wading into a host of contentious ethical issues, including family planning, abortion, and immigration. This article reviews the scientific literature regarding voluntary population control’s potential contribution to climate change mitigation. It considers possible reasons for the failure of climate ethicists, analysts, and policy makers to adequately assess that contribution or implement policies that take advantage of it, with particular reference to the resistance to accepting limits to growth. It explores some of the ethical issues at stake, considering arguments for and against noncoercive population control and asking whether coercive population policies are ever morally justified. It also argues that three consensus positions in the climate ethics literature regarding acceptable levels of risk, unacceptable harms, and a putative right to economic development, necessarily imply support for voluntary population control.

**Chen, Rosa Hong.** “Bearing and Transcending Suffering with Nature and the World: A Humanistic Account.” *Journal of Moral Education* 40, no. 2 (June 1, 2011): 203-216.

To conceptualize moral education as ‘living and learning to bear suffering’ offers a humanistic vision for choices people make in the face of drastic threats to their existence. This essay proposes that bearing and transcending suffering -- part of the human narrative -- helps human beings to realize their ethical potential. Grounded in Eastern and Western metaphysics and ethics, I assess the human condition brought about by the 2008 earthquake disaster in China -- in an attempt to come to terms with fundamental philosophical questions of existence and human values. While raising questions about how human beings are intrinsically interrelated to nature and the world, this account is linked by a thread of humanism encompassing three important values (caring, responsibility and free spirit). I conclude by suggesting that educating young people for the wisdom of suffering is to cultivate a humanistic morality. Ethical implications for ecology and moral education are considered.

**Delaney, Tim (ed.).** “Special Issue on Sustainability” *Philosophy Now* no. 88 (January/February 2012).

This issue of *Philosophy Now* examines various threats to the environment, including the so-called ‘Five Horrorists’; ethical concepts which give us a framework for being concerned about the role of human beings in the eco-system, and ongoing efforts that are being made to support environmental sustainability, among other ideas. What is needed today is a change of consciousness – and we feel that such a change can be bolstered by a better understanding of the meaning and relevance of sustainability.

#### Contents

1. “The Five Horrorists” by Tim Delaney
2. “Three Challenges For Environmental Philosophy” by Jim Moran
3. “Ecological Ethics” by Tim Madigan
4. “Rethinking the Discourse” by Kevin Gibson

**Drenthen, Martin.** “Ways to Embrace a River: On the Need to Articulate a New River Ethic.” Chap. 3 in *The Social Side of River Management*, by W. De Groot and J. (eds.) Warner, 41-54. New York: Nova Publishers, 2011.

**Gao, Shan.** “The Beauty of Nature as the Foundation for Environmental Ethics: China and the West.” PhD Thesis, Department of Philosophy, University of North Texas, 2012.

This dissertation seeks to construct an environmental ethics based on environmental aesthetics. I first examine the aesthetic appreciation of nature in the philosophical traditions of China. Nature is viewed as an organic system which is always in a self-generating process of production and reproduction of life. The metaphysical foundation for this perspective is ch'i, and its aesthetic appreciation. Traditional Western philosophical thinking does not support aesthetic appreciation of nature. Aesthetic appreciation of nature did not begin until the eighteenth century. I examine Kant's aesthetic categories of beauty and the sublime. In contemporary aesthetics, I focus on Allen Carlson's positive aesthetics and Arnold Berleant's engagement model. I conclude by attempting to construct an integrated theory of aesthetic appreciation of nature, East and West. The key point is to establish a caring relationship with nature based on aesthetic appreciation of nature and active participation in its beauty. This will motivate people to protect nature and also contribute to human happiness.

**Hale, Benjamin.** “Unfinished Project: Review of *The Incomplete Eco-Philosopher* by Anthony Weston.” *Social Theory and Practice* 38, no. 1 (January 2012): 160-164.

**Hassoun, Nicole.** “The Anthropocentric Advantage? Environmental Ethics and Climate Change Policy.” *CRISPP: Critical Review of International Social and Political Philosophy* 14, no. 2 (March 1, 2011): 235-257.

Environmental ethicists often criticize liberalism. For many liberals embrace anthropocentric theories on which only humans have noninstrumental value. Environmental ethicists argue that such liberals fail to account for many things that matter or provide an ethic sufficient for addressing climate change. These critics suggest that many parts of nature often these critics also hold that concern for some parts of nature does not always trump concern for others. This article suggests, however, that such inclusive environmental ethicists have a different problem. For when there are many things of value, figuring out what to do can be extremely difficult. Even though climate change is likely to cause problems for many parts of nature, it will probably be good for some other parts. Inclusive environmental ethicists need a theory taking all of the things they care about into account. Otherwise they cannot provide definitive reason even to address climate change. Although there may be something wrong with this line of thought, it at least raises a puzzle for those inclined to accept these ethics.

**Hoe, Loc Chong.** “Environmental Aesthetics: Must Moral Issues Always Override Aesthetic Considerations?.” *Philosophia: International Journal of Philosophy* 40, no. 2 (May 1, 2011): 133-148.

This paper attempts to distinguish the aesthetic approach to environmental protection from the practical approach. The practical approach has a definite goal – the protection of present and future generations of human beings from harm and destruction. Protection of the environment is therefore only a means to an end – this means that if there were alternative and less painful ways to achieve the same goal, then we might opt for those other ways to preserve humankind. The aesthetic approach, on the other hand, treats environmental protection as an end in itself. This is because certain aesthetic moods, feelings, or mental states can only be created by the objects we attend to; these objects (in this case the natural environment) are therefore unique, and their destruction must mean that we can no longer enjoy that peculiar feeling which it (and only it) will evoke.

**James, Simon P.** “For the Sake of a Stone? Inanimate Things and the Demands of Morality.” *Inquiry* 54, no. 4 (2011): 384-397.

Everyday inanimate things such as stones, teapots and bicycles are not objects to which moral agents could have direct duties; they do not have moral status. It is usually assumed that there is therefore no reason to think that a morally good person would, on account of her goodness, be disposed to treat them well for their own sakes. I challenge this assumption. I begin by showing that to act for the sake of an entity need not be to suppose that it has moral status, but simply to regard it as an end in itself. Having done this, I argue that it is not, as is conventionally assumed, implausible to suppose that to be morally good is to be disposed to treat at least some inanimate things gently, and to do so, moreover, for the sake of those things, rather than for some other reason.



**Kaebnick, Gregory E., and Christopher J. Preston.** “Issue 13. Do the Potential Benefits of Synthetic Biology Outweigh the Possible Risks?” In *Taking Sides. Clashing Views on Bioethical Issues 14th ed.*, by Carol Levine (ed.). New York: McGraw-Hill, 2012.

YES: Gregory E. Kaebnick, from Prepared Statement before the U.S. House of Representatives Committee on Energy and Commerce (May 27, 2010). Kaebnick believes that the potential societal benefits of the new technology of synthetic biology are too great to delay its use.

NO: Christopher J. Preston, from “Synthetic Biology: Drawing a Line in Darwin’s Sand,” *Environmental Values* (February 2008). Preston, an environmental ethicist, warns that synthetic biology is a threat to the concept of “natural” that has guided moral thinking about the environment in North America.

**Keeling, Paul M.** “Greening the Gadfly.” *Philosophy Now* no. 87 (2011): 24-25.

The article presents the author’s views regarding the significance of the discipline of environmental philosophy. The author notes that the application of the insights and expertise of philosophers to environmental issues as well as the application of their input in the public sphere are needed in order to save mankind. Moreover, he believes that environmental problems should be prioritized for philosophical treatment.

**Kelbessa, Workineh.** “Indigenous Environmental Philosophy.” Chap. 41 in *The Oxford Handbook of World Philosophy*, by Jay L. Garfield and William Edelglass (eds.), 574-581. Oxford: Oxford University Press, 2011.

**Martin, Wayne, and Kristian Bjorkdahl.** “Special Issue: Arne Naess.” *Inquiry* 54, no. 1 (2011): 1-112.

In addition to his contributions to environmental philosophy, Arne Naess is the founder of *Inquiry*. This special edition is dedicated to his memory.

#### Contents

1. “Living Under the Guidance of Reason: Arne Naess’s Interpretation of Spinoza” by Espen Gamlund (2 - 17)
2. “Arne Naess and Empirical Semantics” by Siobhan Chapman (18 - 30)
3. “Arne Naess, Peace and Gandhi” by Johan Galtung (31 - 41)
4. “The Life and Learning of Arne Naess: Scepticism as a Survival Strategy” by Inga Bostad (42 - 51)
5. “Naess’s Deep Ecology: Implications for the Human Prospect and Challenges for the Future” Harold Glasser (52 - 77)
6. “‘A Kind of Metaphysician’: Arne Naess from Logical Empiricism to Ecophilosophy” Thomas Uebel (78 - 109)

**Mathews, Freya.** “Towards a Deeper Philosophy of Biomimicry.” *Organization & Environment* 24, no. 4 (December 2011): 364-387.

Biomimicry as a design concept is indeed revolutionary in its implications for human systems of production, but it is a concept in need of further philosophical elaboration and development. To this end certain philosophical principles underlying the organization of living systems generally are identified and it is argued that not only our systems of production but also our psychocultural patterns of desire need to be reorganized in accordance with these principles if we are collectively to achieve the integration into nature to which biomimicry aspires. Even were this reorganization to be effected however, there is still an ethically momentous ambiguity in biomimicry that needs to be teased out before we can be assured that biomimicry will indeed produce the bioinclusive sustainability outcomes that it seems to promise.

**Moore, Kathleen Dean and Michael P. Nelson.** “It’s Wrong to Wreck the World’ A Moral Call to Protect the Environment.” *Earth Island Journal* 26, no. 4 (Winter 2012): 46-49.

The article offers information on the role of cultural transformation that helps in preventing catastrophic climate change in the U.S. It mentions that it is the moral obligation of people to protect children, as they are severely affected by the climate change. It presents information on the relationship between climate change with moral issues. It offers information on moral leaders including, Desmond Tutu and Wangari Mathai and Dalai Lama.

**Nelson, Michael P., and Lissy Goralnik.** “Anthropocentrism.” Vol. 1, in *Encyclopedia of Applied Ethics*, by Ruth (ed.) Chadwick, 145-155. Salt Lake City, UT: Academic Press, 2012.

**Parsons, Glenn.** “Environmental Aesthetics.” Chap. 16 in *The Continuum Companion to Aesthetics*, by Anna Christina Ribeiro (ed.). London: Continuum, 2012.

**Sagoff, Mark.** “The Poverty of Economic Reasoning about Climate Change.” *Philosophy and Public Policy Quarterly* 30, no. 3/4 (Fall 2010): 8-15.

Adapted from “The Poverty of Reasoning about Climate Change” *Oxford Handbook of Climate Change and Society*, D. Schlosberg, J. Dryzek, and R. Norgaard (eds.), Oxford University Press, 2011. Economic analysis presents climate change as a collective action problem, a market failure, or a problem about the allocation or distribution of property rights. It is none of these. Economic theory cannot provide a useful way—either a model, method, or metaphor—to think about climate change. The reasons to reduce greenhouse gases are not economic, but ethical.

**Vanhoutte, Wilfried Maurice Albert.** “Human and Nonhuman Animals: Equal Rights or Duty of Respect?.” *Philosophia: International Journal of Philosophy* 40, no. 2 (May 1, 2011): 192-211.

Contemporary philosophy is said to focus on particular issues, rather than on comprehensive syntheses. The following contribution intends to join this trend by offering some reflections on the “animal rights” debate, which is to be situated within the wider context of environmental philosophy. While classical Western concepts of man were anthropocentric, recent cultural developments have triggered a rediscovery of nature, especially of nonhuman animals, while focusing on their affiliations with us, humans. Appropriate relations with those animals require a respectful attitude on the human side, as if those animals had full moral and legal rights. But is this not an illusion? Can we talk about real “rights” for animals, or should we just remain aware of them having their own feelings and take care not to hurt them, unless for a “serious” cause?

**Watson, Jamie Carlin, and Robert Arp.** *What’s Good on TV Understanding Ethics Through Television*. Hoboken, NJ: John Wiley & Sons, 2012.

*What’s Good on TV?* presents an introduction to the basic theories and concepts of moral philosophy using concrete examples from classic and contemporary television shows.

Episode 8 (pp. 155-169)

- Two Approaches to Environmental Ethics
- Silly environmentalists, nature is for people
- William Baxter, “People or Penguins”
- Case study 1: *Northern Exposure*, “Zarya,” season 6
- Case study 2: *Family Guy*, “It Takes a Village Idiot, and “I Married One,” season 5
- Study questions
- Alternative case studies

Episode 9: Animal Welfare (pp. 170-187)

- Introduction
- Two Dead Ends
- Three Approaches to Animal Welfare
- Animals are morally valuable, but not as valuable as adult humans
- Mary Anne Warren, “Difficulties with the Strong Rights Position”
- Case study 1: *Bones*, “Finger in the Nest,” season 4
- Case study 2: *House, M.D.*, “Babies and Bathwater,” season 1
- Study questions
- Alternative case studies

**Whyte, Kyle Powys (ed.)**, “Special Issue on Environmental Justice in Native America.” *Environmental Justice* 4, no. 4 (December 2011).

Contents

1. “Self-Determining Environmental Justice for Native America” by James M. Grijalva (187 - 192)
2. “Tribal Environmental Justice: Vulnerability, Trusteeship, and Equity under NEPA” by Barbara Harper and Stuart Harris (193 - 197)
3. “The Recognition Dimensions of Environmental Justice in Indian Country” by Kyle Powys Whyte (199 - 205)
4. “Radical Adaptation, Justice, and American Indian Nations” by Sarah Krakoff (207 - 212)
5. “Medicine Food: Critical Environmental Justice Studies, Native North American Literature, and the Movement for Food Sovereignty” by Joni Adamson (213 - 219)
6. “Environmental Justice, American Indians and the Cultural Dilemma: Developing Environmental Management for Tribal Health and Well-being” by Darren J. Ranco, Catherine A. O’Neill, Jamie Donatuto, and Barbara L. Harper (221 - 230)
7. “A Method for Tribal Environmental Justice Analysis” by Stuart Harris and Barbara Harper (231 - 237)

## ECOTHEOLOGY, GREEN RELIGION, & SPIRITUALITY

**Asoanya, Anthony.** *Ecological Crisis in Africa as a Challenge to Lasting Cultural and Sustainable Development: A Theological Approach.* Frankfurt am Main: Peter Lang, 2011.

The alleged or the wrongly conceived teaching that “it is God’s will that human beings exploit nature for their proper ends” has largely contributed to the present global environmental predicament. Environmentally speaking, Africa as a continent is today experiencing one epidemic after another. Poverty (material and mental), population pollution, sinful structures, economic disaster, drastic climatic changes, unequal distribution of land, ethnic conflicts, squalor and the degradation of ecosystems are among the most pressing issues undermining lasting sustainable development in Africa. This work deals with the cultural and the biblical roots of these ecological crises; ex-rays the historical development of this impasse in Africa, and finally proffers recommendations.

**Bartholomew, and John Chryssavgis.** *On Earth As in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew.* New York: Fordham University Press, 2012.

Over the past two decades, the world has witnessed alarming environmental degradation together with a failure to implement environmental policies and an ever-widening gap between rich and poor. During this same period, one religious leader has discerned the signs of the times and called people’s attention to our dire ecological and social situation: His All Holiness Ecumenical Patriarch Bartholomew, the worldwide leader of the Orthodox Churches. Patriarch Bartholomew has continually proclaimed the primacy of spiritual values in determining environmental ethics and action. This third and final volume of the spiritual leader’s selected writings showcases his statements on environmental degradation, global warming, and climate change.

**Bauman, Whitney, Richard Bohannon, and Kevin J. O'Brien (eds.).** *Inherited Land: The Changing Grounds of Religion and Ecology.* Eugene, OR: Pickwick Publications, 2011.

“Religion and ecology” has arrived. What was once a niche interest for a few academics concerned with environmental issues and a few environmentalists interested in religion has become an established academic field with classic texts, graduate programs, regular meetings at academic conferences, and growing interest from other academics and the mass media. This book recognizes the field that has taken shape, reflects on the ways it is changing, and anticipates its development in the future. The essays offer analyses and reflections from emerging scholars of religion and ecology, each addressing her or his own specialty in light of two questions: (1) What have we inherited from the work that has come before us? and (2) What inquiries, concerns, and conversation partners should be central to the next generation of scholarship? The aim of this volume is not to lay out a single and clear path forward for the field. Rather, the authors critically reflect on the field from within, outline some of the major issues we face in the academy, and offer perspectives that will nurture continued dialogue.

### Contents

1. “The tensions and promises of religion and ecology’s past, present, and future” by Whitney A. Bauman, Richard R. Bohannon II, Kevin J. O’Brien
1. “Nature religion and the problem of authenticity” by Evan Berry
2. “The importance and limits of taking science seriously: data and uncertainty in religion and ecology” by Sarah E. Fredericks, Kevin J. O’Brien
3. “What traditions are represented in religion and ecology? : a perspective from an American scholar of Islam” by Eleanor Finnegan
4. “Opening the language of religion and ecology : viable spaces for transformative politics” by Whitney A. Bauman
5. “Feminist, gender, and sexuality studies in religion and ecology: where we have been, where we are now, and where we might go” by Tovis Page
6. “Practically natural: religious resources for environmental pragmatism” by Lucas F. Johnson, Samuel Snyder
7. “How does it feel to be an environmental problem?: studying religion and ecology in the African diaspora” by Elonda Clay
8. “Saving the world (and the people in it, too): religion in eco-justice and environmental justice” by Richard R. Bohannon II, Kevin J. O’Brien
9. “Religion and ecology on the ground: “practice” and “place” as key concepts” by Brian G. Campbell
10. “Religion and the urban environment” by Richard R. Bohannon II
11. “The buzzing, breathing, clicking, clacking, biting, stinging, chirping, howling landscape of religious studies” by Gavin Van Horn
12. “Conclusion: The territory ahead” by Whitney A. Bauman, Richard R. Bohannon II, Kevin J. O’Brien

**Berry, R. J.** *Ecology and the Environment: The Mechanisms, Marring, and Maintenance of Nature.* West Conshohocken, PA: Templeton Press, 2011.

Basic concepts of ecology for the general reader, and how they affect human life and the decisions humans must make. We are a part of the animal world, but at the same time we are apart from it. How we relate to our environment affects the quality of our life, indeed may affect our very survival. Humans are more than advanced apes, we are *Homo divinus*, transformed from apes into persons who can relate to a creator God. Berry taught genetics at University College London a quarter of a century, was president of the British Ecological Society, and represented the UK government at a G7 conference which led to the drawing up of a code of environmental practice.



**Bowman, Donna and Clayton Crockett.** *Cosmology, Ecology, and the Energy of God.* New York: Fordham University Press, 2012.

This book brings together process and postmodern theologians to reflect on the crucial topic of energy, asking: What are some of the connections between energy and theology? How do ideas about humanity and divinity interrelate with how we live our lives? Its contributors address energy in at least three distinct ways. First, in terms of physics, the discovery of dark energy in 1998 uncovered a mysterious force that seems to be driving the expansion of the universe. Second, the social and ecological contexts of energy use and the current energy crisis have theological implications insofar as they are caught up with ultimate human meanings and values. Finally, in more traditional theological terms of divine spiritual energy, we can ask how human conceptions of energy relate to divine energy in terms of creative power.

**Butkus, Russell A., and Steven A. Kolmes.** *Environmental Science and Theology in Dialogue.* Maryknoll, NY: Orbis Books, 2011.

A sign of the times is that our human experience in the twenty-first century is defined in part by increasing ecological degradation. Given the complexity of these environmental issues, this book argues that creative and strategic collaboration between theology and environmental science is necessary to find and implement practical solutions. It presents a solid grounding in the discipline of ecology in order to create an ecological conscience and a solid understanding of the major environmental problems of our time: global climate change, ozone depletion, deforestation and depletion of earth's resources, collapse of biodiversity, overpopulation and over-consumption, the bioaccumulation of persistent toxins, and achieving ecological sustainability. It also describes the contributions theology can make to the healing of the world. Each of eight chapters includes sidebars, discussion questions, and recommended readings.

**Cain, Clifford C. (ed.).** *Many Heavens, One Earth: Readings on Religion and the Environment.* Lanham, MD: Lexington Books, 2012.

*Many Heavens, One Earth* is a collection of first-person voices from nine of the world religions. In fifteen articles, devotees and scholars reveal the contributions these traditions make to informing and motivating an ecological response to the environmental issues that beset planet earth. The spiritual messages of world religions have an indispensable and decisive role to play in addressing these environmental problems, for, at their root, these ecological issues are spiritual problems: Unless greed is replaced by moderation and sharing, materialism by spiritual insights and values, consumerism by restraint and simpler living, exploitation by respect and service, and pollution by caring and protection, nature's hospitality will be foolishly rebuffed, and therefore our descendants will inherit a polluted and depleted earth. Religion can be, and must be, a part of this replacement. Since at least 90% of the world's people claim allegiance to various major world religious traditions, religion can exert a crucial and transforming influence.

### Contents

#### *Religion and the Environment*

1. Paul Brockelman, "With New Eyes: Seeing the Environment as a Spiritual Issue"

#### *Judaism and the Environment*

2. Eric Katz, "Nature as Subject: Human Obligation and Natural Community"

#### *Christianity and the Environment*

3. Iain Provan, "The Land Is Mine and You Are Only Tenants: Earth-Keeping and People-keeping in the Old Testament"
4. Clifford Chalmers Cain, "Stewardship as a Work of Art"
5. Elizabeth Theokritoff, "The Orthodox Church and the Environmental Movement"

#### *Islam and the Environment*

6. Seyyed Hossein Nasr, "Religion and the Resacralization of Nature"

#### *Native American Traditions and the Environment*

7. "Letter Attributed to Chief Seattle"
8. David Kinsley, "Native American Religion"

9. Joel Martin, "The Land Looks After Us"  
*Hinduism and the Environment*
10. Christopher Key Chapple, "Ecological Nonviolence and the Hindu Tradition"  
*Buddhism and the Environment*
11. His Holiness the Dalai Lama, "A Buddhist Perspective on Nature"
12. Susan Darlington, "Rethinking Buddhism and Development: The Emergence of Environmentalist Monks in Thailand"  
*Sikhism and the Environment*
13. Gopinder Kaur Sagoo, "Our Environment and Us: A Sikh Perspective"
14. S. Lourdanathan, "Ecosophical Concerns in the Sikh Tradition"  
*Taoism and Confucianism and the Environment*
15. Mary Evelyn Tucker, "Ecological Themes in Taoism and Confucianism"

**Conradie, Ernst M (ed.).** *Creation and Salvation: Dialogue on Abraham Kuyper's Legacy for Contemporary Ecotheology.* Leiden: Brill, 2011.

This volume explores the legacy of the Dutch theologian and statesman Abraham Kuyper for contemporary Christian ecotheology. A crucial problem in ecotheology is how to do justice to both creation and salvation as acts of God, given the impact of the environmental crisis and the concern for creation (as creatura). Can Kuyper help one in this regard, given his controversial legacy, especially in South Africa? The volume explores Kuyper's notions of revelation, common grace and re-creation on this basis. It is structured as an inter-continental dialogue with a set of essays by Ernst Conradie, responses from Clifford Anderson, Vincent Bacote, Hans Engdahl, Dirk van Keulen, Cornelis van der Kooi, Benjamin Myers, Leslie van Rooi and Günter Thomas, and a rejoinder.

**Dalton, Anne Marie and Henry C. Simmons.** *Ecotheology and the Practice of Hope.* Albany, NY: State University of New York Press, 2011.

Is there any hope for a more sustainable world? Can we reimagine a way of living in which the nonhuman world matters? Anne Marie Dalton and Henry C. Simmons claim that the ecotheology that arose during the mid-twentieth century gives us reason for hope. While ecotheologians acknowledge that Christianity played a significant role in creating societies in which the nonhuman world counted for very little, these thinkers have refocused religion to include the natural world. To borrow philosopher Charles Taylor's concept, they have created a new "social imaginary," reimagining a better world and a different sense of what is and what should be. A new mindset is emerging, inspired by ecotheological texts and evident in the many diverse movements and activities that operate as if the hope imparted by ecotheology has already been realized. While making this argument, Dalton and Simmons also provide an overview of key ecotheological thinkers and texts.

**Greer, John Michael.** *Mystery Teachings from the Living Earth: An Introduction to Spiritual Ecology.* San Francisco: Weiser Books, 2012.

The teachings of the mystery schools offer a profoundly different way of making sense of the universe and our place in it. In *Mystery Teachings*, ecologist and Druid initiate John Michael Greer offers an introduction to the core teachings of the mysteries through the mirror of the natural world. Using examples from nature as a touchstone, Greer takes readers on a journey into the seven laws of the mystery traditions: the Law of Wholeness, the Law of Flow, the Law of Balance, the Law of Limits, the Law of Cause and Effect, the Law of Planes, and the Law of Evolution. Greer explains each law, offering meditation, an affirmation, and a theme for reflection, to show how the seven laws can bring meaning and power into our everyday lives.

**Hessel-Robinson, Timothy, and Ray Maria McNamara (eds.).** *Spirit and Nature: The Study of Christian Spirituality in a Time of Ecological Urgency.* Eugene, OR: Pickwick Publications, 2011.

*Spirit and Nature* is a collection of essays exploring how the resources of Christian spirituality can inform the practice of a more ecologically sustainable faith. Our current ecological situation calls for people of religious faith to reexamine the way they envision the practice of spirituality. As environmental ethicists have called us to reconsider the human-Earth relationship so that the planet is not seen as simply an endless supply of resources to fill human wants and needs, so these essays call us to reconsider spiritual practice as it relates to Earth's ecology. Rather than viewing spirituality as an escape from the material world, the authors describe the embodiment of the God-quest within the human-nature relationship. Drawing on diverse disciplinary perspectives, these essays examine a variety of topics, including the relationship between Earth and humans in the Bible, the role of nature's beauty in Christian spirituality, the practice of Christian discernment and contemplation in light of the natural sciences, the role of nature in liturgical prayer, and others.

#### Contents

1. "The legacy of creation in the Hebrew Bible and apocryphal/deuterocanonical books" by Toni Craven and Mary Jo Kaska
2. "Spiritual practice and sustainability: resources from early Christian monasticism" by John O'Keefe
3. "A reformed vision of the world: Trinitarian beauty and environmental ethics" by Belden C. Lane
4. "Orthodox spirituality and contemporary ecology: John Cassian, Maximus the Confessor, and Jürgen Moltmann in conversation" by Brock Bingaman
5. "Contemplation in the vibrant universe: the natural context of Christian spirituality" by Robert John Russell
6. "Practicing Christian spiritual discernment in light of natural science" by Nancy S. Wiens
7. "Requiem for the baiji: liturgical lamentation and species extinction" by Timothy Hessel-Robinson
8. "Water as Earth's bloodstream: Latina ecofeminist spirituality and water justice" by Laura A. Stivers
9. "Alice Walker and the emergence of ecowomanist spirituality" by Melanie L. Harris
10. "'Surely the woods are God's tabernacle': considering Emily Carr's ecospirituality today" by Colleen Mary Carpenter
11. "Love of nature and love of God: a Christian ecological spirituality" by Ray Maria McNamara

**James, Shawn C., Laura J. Lawson, Andrew Weiss, James Treat, and Carol Emmerling-DiNovo.** *Stewardship Gardening: Multifarious Meanings Through Community, Ecology, and Food.* Master's Thesis, University of Illinois, 2011.

Faith-based organizations throughout the United States are creating gardens with a variety of visions and results. This phenomenon of faith-based gardening is designated as stewardship gardening within this thesis. While these gardens are recently conspicuous, they are certainly not new; disparate connotations of environmental stewardship have developed since the Garden of Eden. The common denominator of stewardship gardens, sacredness in the landscape, is explored through an understanding of its components – Centeredness, Natural Boundary, Connectedness, and Particularness – as suggested by Landscape Architect, Randolph Hester. A combination of garden types with a renewed historical perspective is necessary for a stewardship gardening movement within the realm of urban agriculture, religion, and ecology.

**Kemmerer, Lisa, and Anthony J. Nocella (eds.).** *Call to Compassion: Reflections on Animal Advocacy from the World's Religions.* New York: Lantern Books, 2011.

Covering doctrine and the lived experience of the world's religious practitioners, *Call to Compassion* is a collection of essays on the place of animals within the philosophical, cultural, and everyday milieu of spiritual practices both ancient and modern.

#### Contents

1. "Indic traditions and animals: imitation, reincarnation, and compassion" by Christopher Key Chapple
2. "Vaishnava Hinduism: Ahimsa and vegetarianism" by Steven J. Rosen
3. "International Society for Krishna Consciousness: Lord Krishna and the animals" by Krishna Kripa Dasa and Peter

Alan Medley (Sarvabhauma Das)

4. "The Jain Center of Southern California: theory and practice across continents" by Charlotte Laws
5. "Buddhism and animal liberation : a family of sentient beings" by Norm Phelps
6. "Buddhist reflections on animal advocacy: intention and liberation" by Matthew J. Walton
7. "Daoism: from meat avoidance to compassion-based vegetarianism" by Louis Komjathy
8. "Judaism: global warming, animal products, and the vegan mandate" by Richard H. Schwartz
9. "Catholic exemplars: recent popes, medieval saints, and animal liberation" by Judith Barad
10. "Western mysticism: unity and love for all" by Andrew Fitz-Gibbon
11. "A Christian Quaker view: prophets and the hidden paradise" by Gracia Fay Bouwman Ellwood
12. "Christianity and scapegoating: understanding and responding to oppression" by Stephan R. Kaufman
13. "Islamic philosophy and animal advocacy: four integrated ecognitions" by Nadeem Haque and Al-Hafiz Basheer Ahmad Masri
14. "Indigenous peoples: kinship and killing" by Lisa Kemmerer
15. "Mother earth and all her children" by Linda G. Fisher
16. "Wicca and animal advocacy: perfect love and perfect trust" by Dianne Sylvan
17. "Wicca, ecofeminism, and animal advocacy: the earth path less traveled" by Fireweed
18. "Appendix: factory farming and fishing" by Lisa Kemmerer

**Lee, Bryan Jeongguk.** *Celebrating God's Cosmic Perichoresis: The Eschatological Panentheism of Jurgen Moltmann As a Resource for an Ecological Christian Worship.* Eugene, OR: Pickwick Publications, 2011.

In the face of today's unprecedented ecological crisis, Christianity is often seen not only as sharing in the guilt of causing this crisis, but also as unwilling and incapable of providing any help in re-envisioning the required new way of life on earth. This view is justified when we consider how modern Christian theology has tended to denigrate the natural world and how the prevalent world-deserting Christian eschatology forms a spirituality that is fundamentally insensitive and indifferent to nature. In light of this, a meaningful Christian contribution to today's world of enormous ecological suffering must lie in envisioning a fundamentally new ecological vision of humanity's relationship to nature as well as providing an ethical energy to transform our current path of self-destruction. In this book, Bryan J. Lee finds, in Jargen Moltmann's eschatological panentheism, a viable pathway toward a Christian ecological re-envisioning of the relationship between God and humanity and between humanity and nature. Furthermore, Lee demonstrates how Christian worship can and should be the epicenter of ecological transformation of the society.

**Lohrmann, Adam Carl.** *Wild Collaboration: Ecological Restoration, Religion, and the Reformation of the Human/Nature Relationship.* Master's Thesis. Missoula, MT: University of Montana, 2011.

In recent years, the field of ecological restoration has gained momentum as an academic discipline, a scientific profession, and as a community-based form of environmental activism and land stewardship. At the same time, the number, scope, complexity, and diversity of restoration projects has expanded, and restoration is now being practiced in every corner of the globe. Witnessing this surge of activity and interest, many restorationists now believe that the practice of restoration can serve as a catalyst for transforming the human/earth connection from a relationship of coercion and exploitation to one of collaboration and mutual enrichment. However, restoration also raises many problematic questions with regard to the human/nature relationship. In this essay, I present an experimental reading of the meaning and practice of ecological restoration through the lens of one particular religious tradition the Christian faith. In so doing, I seek to demonstrate that the religious technologies of sacred narrative, theology, and ritual can help us to conceive and conduct restoration as a collaborative endeavor, and to foster mutually enlivening relationships between human beings and the beyond human world.



**McCain, Sky.** *Planet as Self: An Earthen Spirituality.* Ropley: Earth Books, 2012.

Collectively, our institutions are slowly destroying life on our planet and many of us feel helplessness and despair as we witness ecocide all around us. We want to act. But first we must understand why it is that so many people seem to care so little about the planet's health. This book focuses on the key question: Why don't people love the Earth? Why, when we know what must be done, do we deflect and argue, doubt and contend? Perhaps it is because age-old, limiting and often damaging cultural beliefs are passed down unexamined. *Planet as Self* calls for an Earth-based spirituality: one that acknowledges Gaia as a living, and lovable being created by and radiating the creative energy of the universe. It teaches us how to love God through Nature.

**Murray, Katherine.** *Listening to the Earth: Meditations on Experiencing and Belonging to Nature.* Everett, WA: Lorian Press, 2011.

Meditations and poetry intended to help the reader more fully connect with the Earth.

**Philpott, Chris, and Vandana Shiva.** *Green Spirituality: One Answer to Environmental Problems and World Poverty.* Bloomington, IN: AuthorHouse, 2011.

The urge to live in harmony with nature has never been stronger, yet humanity's onslaught on the planet reaches new levels every decade. In *Green Spirituality* we visit India's wisest souls in search of the root causes of man's destructiveness toward Nature. We tell the stories of how our spiritual traditions have sought to provide the wisdom to guide us. For practical answers our pilgrimage moves from India to the pioneering eco-village communities of which many members have their own spiritual practices. For Chris Philpott, green educator activist with 28 years in Agenda 21, Transition Towns, Campaign against Climate Change, Green Spirituality and Inter-faith, this book is a lifework. Foreword by Vandana Shiva.

**Ried, J, and Peter Dabrock.** "Neither the creator nor plagiarist. Theological-ethical considerations for synthetic biology between Genesis and hubris." *Journal of Lutheran Ethics* 55, no. 3 (2011): 179-191.

**Roberts, Sharon Rachel.** *WrenSong: Rekindling an Authentic, Modern, Native Spirituality.* Master's Thesis, Saint Mary-of-the-Woods College, 2011.

**Rocklin, Daniel.** *Dueling Dualisms: Christian Theology in Response to Global Climate Change.* Honors Projects. Paper 9. 2011.

This thesis is an analysis of Christian theologies in response to global climate change. First, I demonstrate how growing environmental degradation has prompted some Christians to abandon dualistic conceptions of God and the world, while others have turned towards longstanding tradition. Second, I propose that there is nothing necessarily inherent in either the progressive or evangelist traditions that prevents them from effectively combating the causes of global climate change. Third, I illustrate how both theologies operate within a Christian narrative of creation, sin, and reconciliation or repair, and argue that this similarity constitutes an opportunity for cooperative action.

**Rolston, Holmes III.** "Celestial Aesthetics: Over Our Heads and/or in Our Heads." *Theology and Science* 9, no. 3 (2011): 273-285.

Looking at the night sky, we may seem cosmic dwarfs, overwhelmed with a sense of otherness, abyss. But humans alone enjoy such celestial awe. We can move to a sense of the beholder's celestial ancestry and ongoing relatedness in "our cosmic habitat." That account joins aesthetics with mathematics, finds dramatic interrelationships gathered under "the anthropic principle," and considers meteorological aesthetics. The wonder is as much this Homo sapiens with mind enough to search the universe. What is out there is inseparably linked with what is down here. We are at home in the universe. The glory is both over our heads and in our heads.

**Snyder, Howard A., and Joel Scandrett.** *Salvation Means Creation Healed: The Ecology of Sin and Grace: Overcoming the Divorce between Earth and Heaven.* Eugene, OR: Cascade Books, 2011.

The Bible promises the renewal of all creation—a new heaven and earth—based on the incarnation, life, death, and resurrection of Jesus Christ. For centuries this promise has been sidelined or misunderstood because of the church's failure to grasp the full meaning of biblical teachings on creation and new creation. The Bible tells the story of the broken and restored relationship between God, people, and land, not just God and people. This is the full gospel, and it has the power to heal the church's long theological divorce between earth and heaven. Jesus' resurrection in the power of the Holy Spirit is the key, and the church as Christ's body is the primary means by which God is reconciling all things through Jesus Christ. Jesus' ultimate healing of all creation is the great hope and promise of the gospel, and he calls the church to be his healing community now through evangelism, discipleship, and prophetic mission.

**Swoboda, Aaron Jason.** *Tongues and Trees: Towards a Green Pentecostal Pneumatology.* University of Birmingham, PhD Thesis. 2011.

This thesis develops a Pentecostal ecotheology by utilizing key pneumatological themes that emerge from the Pentecostal tradition. It examines and utilizes the salient Pentecostal and Charismatic voices that have stimulated ecotheology in the Pentecostal tradition and situates them within the broader context of Christian ecumenical ecotheologies (Roman Catholic, Orthodox, Protestant, and Ecofeminist). These Pentecostal expressions are placed in dialogue with the particular ecological pneumatologies of Denis Edwards (Roman Catholic), Mark Wallace (Protestant), and Sallie McFague (Ecofeminist). The thesis advances a novel approach to Pentecostal ecotheology through a pneumatology of the Spirit baptized creation, the charismatic creational community, the holistic ecological Spirit, and the eschatological Spirit of ecological mission. Significantly, this thesis is the first substantive contribution to a Pentecostal pneumatological theology of creation with a particular focus on the Pentecostal community and its significance for the broader ecumenical community. Furthermore, it offers a fresh theological approach to imagining and sustaining earth-friendly practice in the twenty-first century Pentecostal church.

**Weis, Monica.** *The Environmental Vision of Thomas Merton.* Lexington, KY: University Press of Kentucky, 2011.

Nature was always vital in Thomas Merton's life, from the long hours he spent as a child watching his father paint landscapes in the fresh air, to his final years of solitude in the hermitage at Our Lady of Gethsemani, where he contemplated and wrote about the beauty of his surroundings. Throughout his life, Merton's study of the natural world shaped his spirituality in profound ways, and he was one of the first writers to raise concern about ecological issues that have become critical in recent years. In *The Environmental Vision of Thomas Merton*, Monica Weis suggests that Merton's interest in nature, which developed significantly during his years at the Abbey of Gethsemani, laid the foundation for his growing environmental consciousness. Tracing Merton's awareness of the natural world from his childhood to the final years of his life, Weis explores his deepening sense of place and desire for solitude, his love and responsibility for all living things, and his evolving ecological awareness.

**Zhihua, Yin.** "Taoist Philosophy on Environmental Protection." In *Religious Studies in Contemporary China Collection, Taoism*, by Zhongjian (eds.) Mou, Junliang Pan and Simone Norman. Leiden: BRILL, 2012.

*Taoism* gathers together English translations of seventeen articles originally published in the People's Republic of China between 1947 and 2006, and republished together in 2008 as part of an edited volume of representative works in PRC Taoist studies. While only part of the volume edited by Professor Mou was selected for translation in the present project, the aim remains the same: showcasing representative works of Taoist studies in mainland China, including early articles that were widely influential although they may now be superseded in some aspects by more recent research. Most of the major scholars of Taoist studies in the PRC are represented in this anthology, and many of them have never had any of their work translated into any Western language before; it is hoped that the present volume will draw readers to their scholarship and inspire them to read their books and articles in Chinese.

## OTHER WORKS OF INTEREST

**Aberth, John.** *An Environmental History of the Middle Ages: The Crucible of Nature*. London: Routledge, 2012.

The Middle Ages was a critical and formative time for Western approaches to our natural surroundings. *An Environmental History of the Middle Ages* is a cultural survey of attitudes towards the environment during this period. Humankind's relationship with the environment shifted gradually from a predominantly adversarial approach to something more overtly collaborative, until a series of ecological crises in the late Middle Ages. With the advent of shattering events such as the Great Famine and the Black Death, considered efflorescences of the climate downturn known as the Little Ice Age that is comparable to our present global warming predicament, medieval people began to think of and relate to their natural environment in new and more nuanced ways. Exploring the entire medieval period from 500 to 1500, and ranging across the whole of Europe, from England and Spain to the Baltic and Eastern Europe, John Aberth focuses his study on three key areas: the natural elements of air, water, and earth; the forest; and wild and domestic animals.

**Altevogt, Bruce M., Diana E. Pankevich, Andrew M. Pope, and Jeffrey P. Kahn.** "Guiding Limited Use of Chimpanzees in Research." *Science* 335, no. 6064 (January 6, 2012): 41-42.

Research on chimpanzees is contentious, expensive, and of increasingly limited necessity. Over the past 10 years, there have been only 110 projects involving chimpanzees sponsored by the National Institutes of Health. Close to half of these projects were used for hepatitis research; the remaining studies were in fields including comparative genomics, neuroscience and behavioral research, and infectious diseases such as respiratory syncytial virus (RSV). NIH requested that the Institute of Medicine (IOM) and National Research Council convene an expert committee to assess the current and future scientific necessity of chimpanzee use as a research model in publicly funded biomedical and behavioral research. The committee developed a set of uniform principles around what constitutes necessary use of chimpanzees, because of the lack of existing criteria.

**Berkes, Fikret.** *Sacred Ecology*. 3rd ed. New York: Routledge, 2012.

This book examines bodies of knowledge held by indigenous and other rural peoples around the world, and asks how we can learn from this knowledge and ways of knowing. Berkes explores the importance of local and indigenous knowledge as a complement to scientific ecology, and its cultural and political significance for indigenous groups themselves. This third edition further develops the point that traditional knowledge as process, rather than as content, is what we should be examining. It has been updated with about 150 new references, and includes an extensive list of web resources through which instructors can access additional material and further illustrate many of the topics and themes in the book.

**Blackstock, Jason (ed.).** *The Governance of Climate Geoengineering Science, Ethics, Politics and Law*. London: Earthscan/James & James, 2012.

As negotiations aimed at improving our global response to climate change continue to falter, geoengineering – the planetary scale engineering of the climate system – is expected to receive increasingly serious consideration by states seeking ways to manage the most dangerous risks of climate change. Agreeing on a governance framework in which even serious research into geoengineering technologies can take place presents an immense international political challenge. In this book, a collection of experts from the domains of science, science policy, politics, law, governance, ethics and civil society provide the foundation on which the debate can be built. Opening with an introduction to geoengineering and the main technological options currently on the table, the book then moves on to examine the ethical dilemmas and governance challenges posed. All actors involved in the emerging debate about geoengineering technologies need to understand not only the climate science and uncertainties underpinning these technological ideas, but also the possible ramifications of geoengineering for human societies. This includes an appreciation of the precedents for governing transboundary/global issues and how far lessons learnt from these precedents can be applied to the special case of geoengineering. The book closes by presenting a range of short commentaries from engaged scientists and policymakers, NGOs, corporations and researchers from developed and developing countries, as well as a set of key documents from already emerging debates.

**Boatman, Brenna.** *Planetary Engineering.* New Delhi: World Technologies, 2012.

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8. Terraforming of Mars
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10. Cloud Seeding
11. Ocean Nourishment

**Connelly, James, Graham Smith, David Benson, and Clare Saunders.** *Politics and the Environment: From Theory to Practice.* 3rd ed. New York: Routledge, 2012.

This new edition has been completely revised and updated whilst retaining the features and the theory-to-practice focus which made the first two editions so successful. This text is designed to introduce students to the key concepts and issues which surround environmental problems and their political solutions. The authors investigate the people, movements and organizations that form and implement these policies, and explore the barriers which hinder successful introduction of international environmental politics.

The 3rd edition has been expanded to include:

- The shift in focus in environmental politics from sustainable development to climate change governance
- An extensive discussion on climate change: including institutional, national and global responses in the aftermath of the Kyoto protocol
- An increased international focus with more case studies from the UK, Europe, Australia and North America
- More discussion of global environmental social movements: including the US environmental organizations, in particular the Green Party and the environmental justice groups

**Deming, Alison Hawthorne, and Lauret E. Savoy (eds.).** *The Colors of Nature: Culture, Identity, and the Natural World.* Rev. ed. Minneapolis, MN: Milkweed Editions, 2011.

From African American to Asian American, indigenous to immigrant, “multiracial” to “mixedblood,” the diversity of cultures in this world is matched only by the diversity of stories explaining our cultural origins: stories of creation and destruction, displacement and heartbreak, hope and mystery. With writing from Jamaica Kincaid on the fallacies of national myths, Yusef Komunyakaa connecting the toxic legacy of his hometown, Bogalusa, LA, to a blind faith in capitalism, and bell hooks relating the quashing of multiculturalism to the destruction of nature that is considered “unpredictable”—amongst more than 35 other examinations of the relationship between culture and nature—this collection points toward the trouble of ignoring our cultural heritage, but also reveals how opening our eyes and our minds might provide a more livable future.

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32. "Ke au Lono i Kaho'olawe, ho'i [The era of Lono at Kaho'olawe, returned]" by Pualani Kanaka'ole Kanahale
33. "Belonging to the land" by David Mas Masumoto

**DeVos Medical Ethics Colloquy, Paul Keim, and Laurie Zoloth.** *Designer Life: Promises and Perils: DeVos Medical Ethics Colloquy.* Grand Rapids, MI: Grand Valley State University, 2011.

**Dubois, Philippe J.** *La grande amnésie écologique.* [*The Great Ecological Amnesia*] Paris: Delachaux et Niestle, 2012.

Modern man is feeling guilty: it is said that every minute the equivalent of 34 football fields of rainforest disappears; it is said that species extinction is accelerating alarmingly (and then?); and to resolve what appears to be a problem, modern man is told to close the tap while brushing his teeth. But we do not teach the history of the environment or at school or at home. Thus our speech is lost and with it the knowledge of nature, which fails to be passed on to new generations. The finding of *Great Ecological Amnesia* is disturbing: we are hammered daily by the urgency of protecting our planet and its natural resources to spare. But how to protect a nature that we do not know, a wild biodiversity as well as domestic we have lost the memory of wealth past?

**Frank, Alison.** "Environmental, Economic, and Moral Dimensions of Sustainability in the Petroleum Industry in Austrian Galicia." *Modern Intellectual History* 8, no. 1 (April 1, 2011): 171-191.

Fears about the sustainability of oil-rich communities and hopes that petroleum would fuel financial, social, and moral renewal have accompanied the oil industry since its inception in the mid-nineteenth century. With each successive ecological disaster caused by oil spills, debates over the industry's ecological sustainability sharpen. Although concerns about the moral viability of communities dependent on oil have become radically unfamiliar since the late nineteenth century, these, too, were once central to debates about the effects of oil on human society. In the nineteenth century, the progress that oil promised to bring was to be measured not only in material wealth, but in the attainment of social harmony and the attenuation of political strife.

**Giblett, Rodney James.** *People and Places of Nature and Culture*. Bristol, UK: Intellect, 2011.

Using the rich and vital Australian Aboriginal understanding of country as a model, *People and Places of Nature and Culture* affirms the importance of a sustainable relationship between nature and culture. While current thought includes the mistaken notion—perpetuated by natural history, ecology, and political economy—that humans have a mastery over the Earth, this book demonstrates the problems inherent in this view. In the current age of climate change, this is an important appraisal of the relationship between nature and culture, and a projection of what needs to change if we want to achieve environmental stability.

**Godfray, H. Charles.** “Food and Biodiversity.” *Science* 333, no. 6047 (September 2011): 1231 - 1232.

The number of people on Earth continues to increase, although it is likely to peak at between 9 and 10 billion later in this century. Not only will there be more people, but they will be wealthier and will demand a more varied diet. This increasing pressure to produce more food comes at a time when productive land is being lost to urbanization and to the net negative effects of climate change. In the face of these threats, conservationists have long debated how best to preserve biodiversity. Some argue that the priority should be “land sharing”—simultaneously using agricultural landscapes for less-intensive cultivation (sacrificing crop yields) and conservation. Others favor “land sparing,” or maximizing agricultural outputs from some land in order to allow other land to be set aside for conservation. On page 1289 of this issue, Phalan et al. draw on surveys of biodiversity in landscapes in Ghana and India to provide some valuable hard data to inform this discussion.

**Hannah, Lee Jay (ed.).** *Saving a Million Species: Extinction Risk from Climate Change*. Washington, DC: Island Press, 2012.

The research paper “Extinction Risk from Climate Change” published in the journal *Nature* in January 2004 created front-page headlines around the world. The notion that climate change could drive more than a million species to extinction captured both the popular imagination and the attention of policy-makers, and provoked an unprecedented round of scientific critique. *Saving a Million Species* reconsiders the central question of that paper: How many species may perish as a result of climate change and associated threats? Leaders from a range of disciplines synthesize the literature, refine the original estimates, and elaborate the conservation and policy implications.

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1. “Are a million species at risk?” by Lee Hannah
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18. "Climate change impacts on species interactions: assessing the threat of cascading extinctions" by Lesley Hughes
19. "Strategies for reducing extinction risk under a changing climate" by Jessica J. Hellmann, Vicky J. Meretsky, and Jason S. McLachlan
20. "Saving a million species" by Lee Hannah

**Jepson, Paul, Steve Jennings, Kate E. Jones, and Timothy Hodgetts.** "Entertainment Value: Should the Media Pay for Nature Conservation?". *Science* 334, no. 6061 (December 9, 2011): 1351 - 1352.

Many films and TV shows profit by extracting value from nature. The Animal Planet channel reaches 250 million subscribers in 170 markets globally. The 2001 series Blue Planet from the BBC was broadcast to 150 countries and made \$ 62.5 million profit, and its 2006 successor Planet Earth, was the most watched cable event, reaching 65 million U.S. viewers. The big screen film March of the Penguins (2005) made \$ 127 million. Do these media producers contribute anything, much less their fair share to conservation funding? Are broadcasters free-riders?

**Kauffman, Matthew J., Jedediah F. Brodie, and Erik S. Jules.** "Are Wolves Saving Yellowstone's Aspen? A landscape-level test of a behaviorally mediated trophic cascade." *Ecology* 91, no. 9 (2010): 2742-2755.

Contrary to what was earlier thought, aspen stands studied after the reintroduction of wolves are, for the most part, not regenerating. This is contrary to what was earlier thought: that the reintroduction of wolves would cause elk to avoid foraging in high risk areas (near trees and brush where wolves could hide) and in result allow aspen regrowth. The difference seems to be that passive predators, which sit and wait for prey, do have this effect, but that active predators, such as wolves, which run through groups of prey and chase down vulnerable individuals, do not have this effect.

**Krall, Lisi.** *Proving Up: Domesticating Land in U.S. History.* Albany, NY: SUNY Press, 2010.

On July 9, 1920, William Krall, a coal miner in Wyoming, was shot by his neighbor in a dispute over water as he attempted to "prove up" and gain title to his homestead. Attempting to understand her grandfather's passion and determination for making his own 160 acres of land in dry, sagebrush country, Lisi Krall, the step-daughter of well-known environmentalist and deep ecologist Paul Shepard, embarked on a unique journey through the interconnections of economy, culture, and land in the history of the United States. She tells the story of the domestication of land in the United States, a story that hinges on the market economy and the agrarian and wilderness ethos as foundational land institutions. Drawing on institutional or evolutionary economics, *Proving Up* explores in detail the rich and ever-changing intermingling of cultural, economic, and material conditions through American history. Untangling the complicated history of Americans' experiences with nature, Krall provides a critical focus and a timely contribution to the current debate surrounding our relationship to land and nature.

**La Page, Will.** *Rethinking Park Protection: Treading the Uncommon Ground of Environmental Beliefs.* Wallingford, Oxfordshire, UK: CABI, 2012.

In today's society it can be hidden beliefs that guide the management of parks, treating them as natural resources rather than national assets. These current management approaches often lead to deferred maintenance on park infrastructure, causing inadequate protection from vandalism, poaching and theft of artefacts. A sad demise, often due to an outdated belief that parks are non-essential leisure services rather than necessities for a vibrant modern life. This book aims to dispel the lethargy of the parks profession, by challenging readers to reconsider their beliefs about parks and their purpose in modern life.

**Larson, Brendon.** *Metaphors for Environmental Sustainability: Redefining Our Relationship with Nature*. New Haven, CN: Yale University Press, 2011.

Scientists turn to metaphors to formulate and explain scientific concepts, but an ill-considered metaphor can lead to social misunderstandings and counterproductive policies. Larson explores how metaphors can entangle scientific facts with social values and warns that, particularly in the environmental realm, incautious metaphors can reinforce prevailing values that are inconsistent with desirable sustainability outcomes. *Metaphors for Environmental Sustainability* draws on four case studies to reveal how metaphors may shape the possibility of sustainability. Arguing that scientists must assume greater responsibility for their metaphors, and that the rest of us must become more critically aware of them, the author urges more critical reflection on the social dimensions and implications of metaphors while offering practical suggestions for choosing among alternative scientific metaphors.

**Light, Andrew.** "[Why Durban Matters: International Climate Process Strengthened at South Africa Talks.](#)" *Center for American Progress*. December 19, 2011.

**Logsdon, Gene.** *A Sanctuary of Trees: Beechnuts, Birdsongs, Baseball Bats, and Benedictions*. White River Junction, VT: Chelsea Green Pub., 2012.

As author Gene Logsdon puts it, "We are all tree huggers." But not just for sentimental or even environmental reasons. Humans have always depended on trees for our food, shelter, livelihood, and safety. In many ways, despite the Grimm's fairy-tale version of the dark, menacing forest, most people still hold a deep cultural love of woodland settings, and feel right at home in the woods. In this latest book, *A Sanctuary of Trees*, Logsdon offers a tribute to the woods, tracing the roots of his own home groves in Ohio back to the Native Americans and revealing his own history and experiences living in many locations, each of which was different, yet inextricably linked with trees and the natural world.

**Lynas, Mark.** *The God Species: Saving the Planet in the Age of Humans*. Washington, DC: National Geographic, 2011.

Lynas argues that we can sustain a world of nine billion at higher living standards than today, but only if we take a more scientific approach to recognizing the real ecological limits of Earth. And that means taking a clear-eyed, rational look at a host of issues such as organic farming, genetically engineered crops, and nuclear power.

**MacGregor, Arthur.** *Animal Encounters Human and Animal Interaction in Britain from the Norman Conquest to World War I*. London: Reaktion Books, 2011.

Until the advent of steam and later the internal combustion engine, the fortunes of man and beast were intimately and essentially bound together. The importance of animals to human progress has become increasingly hard to grasp for our largely urbanized society, from which the animal world has become ever more remote. *Animal Encounters* draws on the author's lifetime interest in the fields of art history, topographical literature, archaeology, history and archaeozoology to provide an overview of the evolving relations between the human and animal populations of the British Isles from the Norman Conquest to World War I. Arthur MacGregor explores the animal kingdom from bees to horses, and the range of human activities, from pigeon-breeding to bear-baiting, that show how interdependent the animal-human relationship has been throughout history.

**Neimark, Peninah, and Peter Rhoades Mott (eds.).** *The Environmental Debate: A Documentary History, with Timeline, Glossary, and Appendices*. 2nd ed. Amenia, NY: Grey House Publishing, 2011.

This collection of primary documents examines the evolution of concern about environmental degradation, pollution, and resource conservation in America from the Colonial period to the present. The updated 2nd edition has a new chapter with documents from 2000 to 2010, a new resources section that features environmentally significant organizations, with descriptions and contact information, more photos and an expanded Timeline. Chapters are arranged chronologically to illustrate how environmental thought has changed over time. The book is ideal for an Introduction to Environmental Studies class.



Chapters cover:

- Foundations of American Environmental Thought & Action
- Politicians, Naturalists and Artists in the New Nation 1776-1839
- The Origins of Environmental Activism, 1840-1889
- The Conservation Movement Era, 1890-1919
- Reconsidering Our Relationship to Nature, 1920-1959
- The Heyday of the Environmental Movement, 1960-1979
- Confronting Economic & Social Realities, 1980-1999
- Entering the Century of the Environment, 2000-2010
- Documents include the writings of naturalists, conservationists, scientists, philosophers, lawyers, judges, politicians, sociologists, artists and poets, as well as from government reports, federal, state, and local legislation, and court cases

**Nichols, Ashton.** *Beyond Romantic Ecocriticism: Toward Urbanatural Roosting.* New York: Palgrave Macmillan, 2011.

At the heart of the book is a vision, at once intellectual, spiritual, and pragmatic, of humans as fundamentally part of the natural world, together with a belief that to establish an “ecoculture” we must embrace that belonging. *Beyond Romantic Ecocriticism’s* holistic vision of ecology as a single integrated system, combining the human and non-human alike, shares much in this respect with Timothy Morton’s recent writings, *Ecology Without Nature* and *The Ecological Thought*. Nichols focuses, however, not so much on the problem of ‘nature’ as a category as on human kinship within nature: a kinship which must ultimately define our meanings, our values, and our forms of life. To ‘roost’ in this sense becomes a keyword for living sustainably in and from environment, without damaging that environment. *Beyond Romantic Ecocriticism* is in the end a deeply hopeful call, that if can let go of the false distinction between nature and culture and embrace our urbanatural roosting, we can learn to live ecologically while finding all the ‘soul’ we need in the material and biological world that constitutes us.

**Page, Edward A.** “Cashing In on Climate Change: Political Theory and Global Emissions Trading.” *CRISPP: Critical Review of International Social and Political Philosophy* 14, no. 2 (March 1, 2011): 259-279.

Global climate change raises profound questions for social and political theorists. The human impacts of climate change are sufficiently broad, and generally adverse, to threaten the rights and freedoms of existing and future members of all countries. These impacts will also exacerbate inequalities between rich and poor countries despite the limited role of the latter in their origins. Responding to these impacts will require the implementation of environmental and social policies that are both environmentally effective and consistent with the equality and liberty of populations to which they are applied. This article considers whether global emissions trading is normatively defensible from a liberal egalitarian perspective. After a brief review of the theory and practice of emissions trading, a number of normative objections to the international trade in emissions allowances are analysed.

**Parrotta, John A. (ed.).** *Traditional Forest-Related Knowledge Sustaining Communities, Ecosystems and Biocultural Diversity.* Dordrecht: Springer, 2012.

*Traditional Forest Knowledge* examines the history, current status and trends in the development and application of traditional forest knowledge by local and indigenous communities worldwide. It considers the interplay between traditional beliefs and practices and formal forest science and interrogates the often uneasy relationship between these different knowledge systems. The contents also highlight efforts to conserve and promote traditional forest management practices that balance the environmental, economic and social objectives of forest management. It places these efforts in the context of recent trends towards the devolution of forest management authority in many parts of the world. The book includes regional chapters covering North America, South America, Africa, Europe, Asia and the Australia-Pacific region. As well as relating the general factors mentioned above to these specific areas, these chapters cover issues of special regional significance, such as the importance of traditional knowledge and practices for food security, economic development and cultural identity. Other chapters examine topics ranging from key policy issues to the significant programs of regional and international organizations, and from research ethics and best practices for scientific study of traditional knowledge to the adaptation of traditional forest knowledge to climate change and globalization.

**Passoth, Jan-Hendrik, Birgit Maria Peuker, and Michael W. J. Schillmeier (eds.).** *Agency Without Actors?: New Approaches to Collective Action*. Abingdon, Oxon: Routledge, 2012.

*Agency without Actors?* is rethinking a key issue in social theory and research: the question of agency. The history of sociological thought is deeply intertwined with the discourse of human agency as an effect of social relations. In most recent discussions the role of non-humans gains a substantial impact. Consequently the book asks: Are nonhumans active, do they have agency? And if so: how and in what different ways? The volume fosters the productive exchange of empirical settings and theoretical views by outlining a wide range of novel accounts that link human and non-human agency. It tries to understand social-technical, political and environmental networks as different forms of agency that produce discrete and identifiable entities like humans, animals, technical artifacts. It also asks how different types of (often conflicting) agency and agents actors are distinguished in practice, how they are maintained and how they interfere with each other.

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**Pettman, Dominic.** *Human Error: Species-Being and Media Machines*. Minneapolis, MN: University of Minnesota Press, 2011.

What exactly is the human element separating humans from animals and machines? The common answers that immediately come to mind—like art, empathy, or technology—fall apart under close inspection. Dominic Pettman argues that it is a mistake to define such rigid distinctions in the first place, and the most decisive "human error" may be the ingrained impulse to understand ourselves primarily in contrast to our other worldly companions. In *Human Error*, Pettman describes the three sides of the cybernetic triangle—human, animal, and machine—as a rubric for understanding key figures, texts, and sites where our species-being is either reinforced or challenged by our relationship to our own narcissistic technologies. Consequently, species-being has become a matter of specious-being, in which the idea of humanity is not only a case of mistaken identity but indeed the mistake of identity. *Human Error* boldly insists on the necessity of relinquishing our anthropomorphism but also on the extreme difficulty of doing so, given how deeply this attitude is bound with all our other most cherished beliefs about forms of life.

**Philippopoulos-Mihalopoulos, Andreas (ed.).** *Law and Ecology: New Environmental Foundations*. Milton Park, Abingdon, Oxon UK: Routledge, 2011.

*Law and Ecology* contains a series of theoretical and applied perspectives on the connection between law and ecology, which together offer a radical and socially responsive foundation for environmental law. While its legal corpus grows daily, environmental law has not enjoyed the kind of jurisprudential underpinning generally found in other branches of law. This book forges a new ecological jurisprudential foundation for environmental law – where ‘ecological’ is understood both in the narrow sense of a more ecosystemic perspective on law, and in the broad sense of critical self-reflection of the mechanisms of environmental law as they operate in a context where boundaries between the human and the non-human are collapsing, and where the traditional distinction between ecocentrism and anthropocentrism is recast. Addressing current debates, including the intellectual property of bioresources; the protection of biodiversity in view of tribal land demands; the ethics of genetically modified organisms; the redefinition of the ‘human’ through feminist and technological research; the spatial/geographical boundaries of environmental jurisdiction; and the postcolonial geographies of pollution – *Law and Ecology* redefines the way environmental law is perceived, theorized and applied.

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11. “Deleuze and the defence of nature” by Mark Halsey

**Poiani, Aldo (ed.).** *Pragmatic Evolution: Applications of Evolutionary Theory*. Cambridge: Cambridge University Press, 2012.

Of what use is evolutionary science to society? Can evolutionary thinking provide us with the tools to better understand and even make positive changes to the world? Addressing key questions about the development of evolutionary thinking, this book explores the interaction between evolutionary theory and its practical applications. *Pragmatic Evolution* highlights the diverse and interdisciplinary applications of evolutionary thinking: their potential and limitations. The fields covered range from palaeontology, genetics, ecology, agriculture, fisheries, medicine, neurobiology, psychology and animal behavior; to information technology, education, anthropology and philosophy.

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  15. “Teaching evolution and the nature of science” by Douglas J. Futuyma
  16. “Evolutionary ideologies” by Jonathan Marks
  17. “Can Darwinism offer existential reassurance at times of personal or social crisis?” by Michael Ruse

**Reardon, Sara.** “Climate Change Sparks Battles in Classroom.” *Science Magazine*, August 5, 2011: 688-689.

An informal survey this spring of 800 members of the National Earth Science Teachers Association (NESTA) found that climate change was second only to evolution in triggering protests from parents and school administrators. Online message boards for science teachers tell similar tales. Unlike biology teachers defending the teaching of evolution, however, earth science teachers don't have the protection of the First Amendment's language about religion. But the teachers feel their arguments are equally compelling: Science courses should reflect the best scientific knowledge of the day, and offering opposing views amounts to teaching poor science. Most science teachers don't relish having to engage this latest threat to their profession and resent devoting precious classroom time to a discussion of an alleged “controversy.” And they believe that politics has no place in a science classroom. Even so, some are being dragged against their will into a conflict they fear could turn ugly.

“Ecology and Environmental Consciousness in China.” Chap. 7 in *Science and Asian Spiritual Traditions*, by **Geoffrey P. Redmond** (ed.), 127-144. Westport, CN: Greenwood Press, 2012.

**Regardh, Pernilla C.** *Safe, Secure and Ethical?: Assessing and Regulating Risks Associated with Synthetic Biology*. Thesis, Massachusetts Institute of Technology, 2011.

Synthetic biology is an emerging field, with a rapidly developing academic-industrial base and the promise of extensive product launches over the next few years. An intense debate over the risks and benefits of synthetic biology has developed even before commercialization. Nongovernmental organizations and official commissions have published over a dozen reports on the potential pitfalls and promise of synthetic biology, with widely varying analytic assumptions, assessment methods, definitions of values, and policy recommendations. How should governments go about developing regulatory policies to govern synthetic biology? This thesis begins by outlining the synthetic biology academic-industrial base, and then describes and critiques official and unofficial assessments of synthetic biology risks and the regulatory policies now in place to regulate risks. It differentiates among risks to security, safety and environment, and ethics, and finds that regulations in each of these areas suffer from significant deficits. The thesis suggests that the US government and European Union modify existing regulations governing risks associated with synthetic biology and, more fundamentally, processes for developing such regulations to mitigate some of the deficits identified above.



Rose, Deborah and Thom van Dooren (eds.). "[Special Issue: Unloved Others: Death of the Disregarded in the Time of Extinctions.](#)" *Australian Humanities Review*, issue 50 (May 2011).

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1. "Arts of Inclusion, or, How to Love a Mushroom" by Anna Tsing
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**Safina, Carl.** *The View from Lazy Point: A Natural Year in an Unnatural World.* New York: Picador, 2012.

Carl Safina takes us on a tour of the natural world in the course of a year spent divided between his home on the shore of eastern Long Island and on his travels to the four points of the compass. As he witnesses a natural year in an unnatural world he shows how the problems of the environment are linked to questions of social justice and the politics of greed, and in asking difficult questions about our finite world, his answers provide hope.

**Sagoff, Mark.** "The Quantification and Valuation of Ecosystem Services." *Ecological Economics* 70, no. 3 (January 15, 2011): 497-502.

This paper explores differences between economic and ecological criteria for identifying, measuring, and evaluating ecosystem services. It argues that economic stakeholders (user groups) generally do well in identifying these services and assigning prices to them. These prices arise spontaneously in and serve to coordinate market activity related to the environment. The relevant ecological information which markets gather and apply tends to be dispersed, contingent, particular, local, transitory, and embedded in institutions and practices. Ecologists and other scientists, in contrast, often seek to understand how ecosystems work and which populations and processes provide ecosystem services. The knowledge science seeks, unlike the information markets gather, tends to be centralized, collaborative, collective, and consensus-based; science pursues concepts and principles that are timeless and general rather than ephemeral and site-specific. The paper contrasts the dispersed and decentralized information organized by markets with the collective and centralized knowledge characteristic of science. The paper argues that the conceptual distance between market-based and science-based methods of assembling information and applying knowledge defeats efforts to determine the "value" of ecosystem services in any integrated sense.

**Sagoff, Mark.** "The Rise and Fall of Ecological Economics." *Breakthrough Journal* 1, no. 2 (Fall 2011).

**Selin, Helaine (ed.).** *Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures.* Dordrecht: Springer, 2011.

*Nature Across Cultures* consists of about 25 essays dealing with the environmental knowledge and beliefs of cultures outside of the United States and Europe. In addition to articles surveying Islamic, Chinese, Native American, Aboriginal Australian, Indian, Thai, and Andean views of nature and the environment, among others, the book includes essays on Environmentalism and Images of the Other, Traditional Ecological Knowledge, Worldviews and Ecology, Rethinking the Western/non-Western Divide, and Landscape, Nature, and Culture.

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23. “Judaism, Israel, and Natural Resources: Models and Practices” by Jeanne Kay Guelke

**Sessions, Robert.** *Becoming Real: Authenticity in an Age of Distractions.* North Liberty, IA: Ice Cube Books, 2011.

We live in a frenzied world. Many of us find that the relentless pace and constant distractions of our lives greatly limit our abilities to do anything well, including forming an authentic identity. Being authentic is such a struggle that many people have given up the quest for an integrated, whole self. *Becoming Real* addresses this critical personal and cultural crisis. Through personal stories, spiritual ruminations, and philosophical analysis, Sessions explores what it means to be authentic—suggesting paths to follow for those who wish to lead more genuine and happy lives.

**Shellenberger, Michael, and Ted Nordhaus (eds.).** *Love Your Monsters: Postenvironmentalism and the Anthropocene.* Oakland, CA: Breakthrough Institute, 2011.

These are demoralizing times for anyone who cares about the global environment. Emissions trading, the Kyoto treaty, and sustainable development have all failed. And yet climate change, deforestation, and species extinction continue apace. What lessons can we draw from the failure of environmentalism— what must we do now? In this collection of essays edited by the authors of “The Death of Environmentalism,” leading ecological thinkers put forward a vision of postenvironmentalism for the Anthropocene, the age of humans. Over the next century it is within our reach to create a world where all 10 billion humans achieve a standard of living that will allow them to pursue their dreams. But this world is only possible if we embrace human development, modernization, and technological innovation.

**de Sherbinin, A., M. Castro, F. Gelmenne, et. al.** “Preparing for Resettlement Associated with Climate Change.” *Science* 334, no. 6055 (October 2011): 456-457.

Although there is agreement that climate change will result in population displacements and migration, there are differing views on the potential volume of flows, the likely source and destination areas, the relative role of climatic versus other factors in precipitating movements, and whether migration represents a failure of adaptation. We argue that climate change mitigation and adaptation (M&A) actions, which will also result in significant population displacements, have not received sufficient attention. Given the emergence of resettlement as an adaptation response, it is critical to learn from research on development-forced displacement and resettlement (DFDR). We discuss two broad categories of potential displacement in response to (i) climate impacts themselves and (ii) large-scale M&A projects. We discuss policy approaches for facilitating migration and, where communities lack resources to migrate, suggest guidelines for organized resettlement.

**Stager, Curt.** *Deep Future: The Next 100,000 Years of Life on Earth*. New York: Thomas Dunne Books, 2011.

Paleoclimatologist Curt Stager shows how what we do to the environment in the next 100 years will affect not just the next few centuries but the next 100,000 years of human existence. Most of us have accepted that our planet is warming and that humans have played the key role in causing climate change. Yet few of us realize the magnitude of what’s happened. *In Deep Future*, Stager draws on the planet’s geological history to provide a view of where we may be headed long-term. On the bright side, we have already put off the next Ice Age. But whether we will barrel ahead on a polluting path to a totally ice-free Arctic, miles of submerged coasts, or an acidified ocean still remains to be decided. And that decision is ours to make. There has been much written about global warming and climate change, but no other book offers such a far-reaching perspective.

**Stebbins, Robert C.** *Connecting with Nature: A Naturalist’s Perspective*. Arlington, VA: NSTA Press, National Science Teachers Association, 2012.

Taking what he calls a nature-centered worldview, Robert Stebbins blends activities, examples, and stories with his perspectives on the importance of dealing objectively yet compassionately with social and environmental problems. *Connecting With Nature* includes discussions of ecological illiteracy and the impediments that keep people, young and old, from bonding with nature; recommendations for establishing a nature-centered educational program and encouraging interest in nature at home; advice on doing accurate observations and field reports and understanding natural selection; and an array of activities to capture the attention of students of all ages: imitating animal sounds, quieting lizards, tracking animals, photographing birds, and playing hide and seek with owl calls.

**Stibbe, Arran.** *Animals Erased: Discourse, Ecology, and Reconnection with the Natural World*. Middletown, CT: Wesleyan University Press, 2012.

Animals are disappearing, vanishing, and dying out—not just in the physical sense of becoming extinct, but in the sense of being erased from our consciousness. Increasingly, interactions with animals happen at a remove: mediated by nature programs, books, and cartoons; framed by the enclosures of zoos and aquariums; distanced by the museum cases that display lifeless bodies. Arran Stibbe reveals the many ways in which language affects our relationships with animals and the natural world. Animal-product industry manuals, school textbooks, ecological reports, media coverage of environmental issues, and animal-rights polemics all commonly portray animals as inanimate objects or passive victims. In his search for an alternative to these negative forms of discourse, Stibbe turns to the traditional culture of Japan.

**Sussman, Robert W., and C. Robert Cloninger (eds.).** *Origins of Altruism and Cooperation*. New York: Springer, 2011.

The traits of altruism and cooperation often are assumed to be among humanity’s essential and defining characteristics. However, it has been difficult to account for the origins and evolution of altruistic behavior. Recently, scientists have found data on cooperative behavior in many animal species, as well as in human societies, that do not conform to evolutionary models based solely on competition and the evolutionary drive to pass on selfish genes. In this volume, recent debates about the nature and origins of cooperative behaviors are reviewed.

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**Westra, Laura, Klaus Bosselmann, and Colin L. Soskolne (eds.).** *Globalisation and Ecological Integrity in Science and International Law*. Newcastle: Cambridge Scholars, 2011.

This volume returns to one of the major themes of the Global Ecological Integrity Group: the interface between integrity as a scientific concept and a number of important issues in ethics, international law and public health. The scholars who have worked on these topics over the years return to re-examine these dimensions from the viewpoint of global governance. Based on papers delivered at the 2010 Global Ecological Integrity Group (GEIG) meeting, University of British Columbia, Vancouver.

**Westra, Laura, Colin L. Soskolne, and Donald Spady (eds.).** *Human Health and Ecological Integrity: Ethics, Law and Human Rights*. Abingdon, Oxon: Routledge, 2012.

The connection between environment and health has been well studied and documented, particularly by the World Health Organization. It is now being included in some legal instruments, although for the most part caselaw does not explicitly make that connection. Neither the right to life nor the right to health or to normal development are actually cited in the resolution of cases and in the judges' decisions. This volume makes the connection explicit in a broad review of human rights and legal issues associated with public health and the environment. Overall the book integrates perspectives from a wide range of disciplines, including ethics, ecology, public health and epidemiology, human rights and law.



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25. “The human impact on the ecosystem : past, present and future” by Brunetto Chiarelli
26. “Introducing the rule of ecological law” by Geoffrey Garver

**Zimdahl, Robert L.** *Weed Science: A Plea for Thought - Revisited.* Dordrecht: Springer, 2012.

Weed scientists are confident of increasing production through agricultural technology, including herbicides, but do not must ask if the moral obligation to feed people is sufficient justification for the benefits and harms achieved. A continuing, rigorous examination of the science’s goals that leads to appropriate change is advocated. Weed scientists have a research consensus—a paradigm—Weeds must be controlled. Herbicides are the best control technology. Agriculture’s practitioners should discuss the necessity and risks of their technology. Discussion must include scientific evidence and value-laden arguments.

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