

# INTERNATIONAL SOCIETY FOR ENVIRONMENTAL ETHICS NEWSLETTER



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NINTH ANNUAL MEETING OF ENVIRONMENTAL PHILOSOPHY  
Conference Recap & Highlights  
*Katie McShane*

BOOK & MOVIE REVIEWS  
Original Content and Perspectives from ISEE members

ENVIRONMENTAL PHILOSOPHY IN ITALY  
Challenges and Opportunities  
*Matteo Andreozzi*

NEW AND NOTEWORTHY PUBLICATIONS  
Update on Geoengineering  
*Christopher J. Preston*

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ADVANCING THE FIELD OF ENVIRONMENTAL  
ETHICS AND PHILOSOPHY SINCE 1990

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Cover Photo: "The Tree and the Favela"  
author unknown

It is just past the summer solstice in the Northern hemisphere, a time for many of ISEE's members to depart from their usual routine, visit with friends and family during the long summer evenings, and loaf around a bit. It is a time to hibernate, to draw into oneself after having performed on the classroom stage over the course of the previous school year. For many, it is a time for research and catching up on projects that have been on the backburner. Moreover, with our summer conference now in the books, it is the slowest time of the year for ISEE. For this reason the current newsletter is a grab bag.

In the *General Announcements* section you will find information on three upcoming ISEE events: the program for this year's sessions at the Eastern Conference Meeting of the APA, proposed sessions for the 23rd World Congress of Philosophy to be held in Athens, Greece in 2013, and preliminary information about next summer's conference that will be held at the University of East Anglia in the UK.

You will also find a report on our summer conference by Katie McShane that is accompanied by a slide show of some of our activities during the event. Matteo Andreozzi, ISEE's Italy representative, provides an update on the state of environmental philosophy in his country, while Bill Forbes introduces the recently opened Center for a Livable World at his university this past April. New to the newsletter, we offer reviews of four books and a movie, and provide a listing of books received for those interested in writing a review for future newsletters.

It is our continuing belief that the ISEE bibliography, which compiles the latest research in environmental ethics and philosophy and adjacent fields, is the most complete bibliography of its kind. Though the newly created *Philpapers* continues to grow, its [environmental ethics section](#) remains modest in size and, at least at this time, is infrequently updated. You can be sure that ISEE's bibliography will remain up-to-date as we continue to fill out our back catalog. Readers wishing for a snapshot of current releases should take a look at the *News and Noteworthy* section that introduces the present update.

Another new section, inaugurated in the preceding issue (vol. 23, no. 1), is our version of the academic white paper called *Update on X*. The idea is for an author to introduce her or his area of research for those working in other areas. Such an introduction will provide an overview that describes the contours of and developments in one's area, identify topics or problems in need of further investigation, and provide a list of notable and recent publications. It is our hope that this section, aimed at a multi-disciplinary audience, encourages collaboration among readers and drives forward areas of research. In the current issue, Christopher Preston offers an update on social and ethical issues raised by geoengineering. Future updates are planned for green religion and climate philosophy. If you would like to share your research and perhaps gain an interlocutor along the way, please contact ISEE at [iseethics@hotmail.com](mailto:iseethics@hotmail.com).

We'll return in the fall with our continuing series on animal studies, a conference report on the huge Mind-ing Animals conference in Utrecht, The Netherlands taking place this July 3-6, and the latest on your activities and research. Until then, take care and make sure to take time off for some well-deserved R&R.

—William Grove-Fanning



## SEEKING VOLUNTEERS TO HELP MANAGE THE ISEE WEBSITE

ISEE is looking for one or two volunteers to help in the upkeep of our website. Ideally, volunteers will post a few updates a week—job announcements, upcoming conferences, calls for papers, and so forth. Experience in web design is desirable though not absolutely necessary. What is necessary, however, is that the persons are reliable and have the patience necessary for web design. New PhDs or those nearing the end of their PhD program are ideal candidates. The position offers a nice line item on one's resume, as programming skills are highly desirable within most departments. It is also a great way to gain an overview of the field of environmental ethics and philosophy. If you or one of your students is interested in the position, please contact ISEE at [iseethics@hotmail.com](mailto:iseethics@hotmail.com). International members are encouraged to enquire.

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## RESULTS OF THE ISEE ELECTIONS FOR 2013-2016

The Nominations Committee is pleased to announce the results of the recent ISEE elections held this past May:

- Vice-President: Ben Hale,
- Treasurer: Allen Thompson,
- Secretary: William Grove-Fanning,
- Nominations Committee: Jen Everett, Lori Gruen, Katie McShane, Christopher Preston, and Ken Shockley.

We congratulate the above winners who will be serving with Phil Cafaro, our President-Elect, for the upcoming term. We would like to thank all of the candidates in the elections for their willingness to serve as officers and look forward to their ongoing and future contributions to ISEE. Thanks also to our current officers for their excellent work over the past years: Emily Brady (President), Phil Cafaro (VP), Marion Hourdequin (Treasurer), and Mark Woods (Secretary). Finally, of course, thank you to all those who participated in the voting.

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## AUSTRALIA HONORS PETER SINGER, MURDOCH PRESS UNHAPPY

Peter Singer has been named a Companion of the Order of Australia (AC) in the Queen's Birthday honors list. At the current time, AC is the highest rank within the Order of Australia. Appointments are made for eminent achievement and merit of the highest degree in service to Australia or to humanity at large. While several Australian philosophers (David Armstrong and Frank Jackson, for example) have been honored as Officers in the Order of Australia (the rank below AC), Singer joins JJC (Jack) Smart and John Passmore as the only philosophical ACs. The right-wing press [isn't happy either](#). Nationals Senate leader Barnaby Joyce calls it "madness," and a Christian group slams Singer's ideas as "really, really out there."

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# ISEE SESSIONS AT THE EASTERN MEETING OF THE APA ATLANTA, GA, USA, DECEMBER 27-30, 2012

## Session I

Session Chair: Jason Simus  
*Texas A & M University, Commerce*

Speaker: ALAIN DUCHARME  
*University of Western Ontario*  
“Is Aristotle’s Teleology Ecocentric?”  
Commentator: Victoria Davion

Speaker: DON NILSON  
*Akita International University*  
“Toward a Deeper Ecology: the Road Taken by Arne Naess”  
Commentator: John Nolt

Speaker: JOHN NOLT  
*University of Tennessee*  
“Some Biocentric Value Aggregation Principles”  
Commentator: Daniel Crescenzo

## Session II

Session Chair: Don Nilson  
*Akita International University*

Speaker: CHELSEA SNELGROVE  
*Oglethorpe University*  
“A Dangerous Path to Nowhere: the  
Uses and Abuses of Ecological Utopias”  
Commentator: Jason Simus

Speaker: CHARLES STARKEY  
*Clemson University*  
“Seeing by Example: Moral Perception,  
Cognitive Modeling, and the Land Ethic”  
Commentator: Andrew Light

Speakers: NICOLE MORAR,  
TED TOADVINE, & BRENDAN BOHANNAN  
*University of Oregon*  
“From Science to Environmental Value:  
an Argument for a Critical Understanding  
of the Normative Role of Biodiversity”  
Commentator: David Storey

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## ISEE HEADING BACK TO EUROPE FOR THE 2013 ANNUAL MEETING

The [University of East Anglia](#) (UAE) in Norwich, England, was chosen to host the Tenth Annual Meeting on Environmental Philosophy from June 11-14, 2013. The [School of Philosophy](#) at UAE has a research and teaching focus on the philosophy of nature and the environment, and a significant proportion of the school’s research and teaching staff work on environmental issues that encompass a wide variety of perspectives and approaches. In addition, Norwich is a city with a strong environmental tradition. It is situated in the beautiful [Norfolk Broads](#), Britain’s largest protected wetland and home to some of the rarest plants and wildlife in the United Kingdom.

Check the ISEE website for further information about the conference as it becomes available. Interested parties can also contact Tom Greaves at the UAE, who is taking the lead on organizing the conference. Mail: School of Philosophy, University of East Anglia, Norwich, NR4 7TJ, UK. E-Mail: [T.Greaves@uea.ac.uk](mailto:T.Greaves@uea.ac.uk). Phone: +44 (0)1603 593187.



# ISEE SESSIONS AT THE XXIII WORLD CONGRESS OF PHILOSOPHY



Held every five years under the auspices of the International Federation of Philosophical Societies, the World Congress of Philosophy is the largest international gathering of philosophers in the world. Phil Cafaro and Ricardo Rozzi have organized and proposed three ISEE group sessions for next year's 23rd World Congress of Philosophy, to be held at the birthplace of Western philosophy, Athens, Greece, from August 4 to August 10, 2013. The theme of next year's congress, "Philosophy as Inquiry and Way of Life," aims to emphasize both theory and practice in the spirit of Socrates's declaration that the unexamined life is not worth living. ISEE's three proposed sessions promise to be outstanding and enthusiastically embody the goal of praxis. The following proposed sessions are subject to change.

## SESSION 1: "WHAT IS THE MEANING OF THE 6TH GLOBAL MASS EXTINCTION OF SPECIES?"

If current trends continue, humanity could permanently extinguish half the Earth's species over the next one to two hundred years. Session 1 explores the meaning and the ethical challenges inherent in the global extinction crisis.

*Chair: Philip Cafaro (Colorado State University)*

### Speakers:

- Eileen Crist (Virginia Technological University), "The Invisibility of the Extinction Crisis"
- Freya Mathews (Latrobe University), "Extinction as a Crisis of Meaning"
- Ronald Sandler (Northeastern University), "Climate Change and the Ethics of Species Conservation"
- Philip Cafaro (Colorado State University), "Climate Change as Interspecies Genocide"
- Jeremy Bendik-Keymer (Case Western Reserve University), "A History of Unintentional Violence"

SESSION 2: INTERNATIONAL PERSPECTIVES ON ENVIRONMENTAL ETHICS: AFRICA, ASIA, & LATIN AMERICA  
Sessions 2 and 3 are panel discussions celebrating diverse international perspectives on environmental ethics and include regional representatives from the ISEE and

philosophers of environmental ethics from five continents. Presentations will provide overviews of some of the main schools of thought on important environmental issues, discuss influential and foundational thinkers, and provide a platform for discussing the global future of environmental ethics.

*Chair: Ricardo Rozzi (University of North Texas)*

### Speakers:

- Chigbo Ekwelao (University of Lagos, Nigeria)
- Patricia Glazebrook (University of North Texas; representing Ghana)
- Yang Tongjin (Chinese Academy of Social Sciences, Beijing, China)
- Guo Hui (University of Nanjing and Nanjing Forestry University, China)
- Teresa Kwiatkowska (Universidad Autonoma Metropolitana-Iztapalapa, Mexico City, Mexico)
- Ricardo Rozzi (University of North Texas; representing Chile)

## SESSION 3: INTERNATIONAL PERSPECTIVES ON ENVIRONMENTAL ETHICS: EUROPE & THE UNITED STATES

*Chair: Eugene Hargrove (University of North Texas)*

### Speakers:

- Yrjo Sepanmaa (University of Joensuu, Finland)
- Kurt Jax (Helmholtz-Centre for Environmental Research, Leipzig, Germany)
- Eugene Hargrove (University of North Texas)
- Alexandria Poole (University of North Texas)
- Ignacio Ayesteran (Universidad del Pais Vasco, San Sebastian, Spain)
- Isis Brook (Writtle College, Chelmsford, United Kingdom)
- Piergiacomo Pagano (Italian National Agency for New Technologies, Energy and Sustainable Development, Bologna, Italy)

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## REPORT ON THE NINTH ANNUAL JOINT MEETING ON ENVIRONMENTAL PHILOSOPHY

By Katie McShane

The Ninth Annual Meeting on Environmental Philosophy, sponsored by the International Society for Environmental Ethics, the International Association for Environmental Philosophy, and the Center for Environmental Philosophy, was held in Allenspark, Colorado, USA, on June 12-15, 2012.

The conference began with a keynote address from ISEE President-Elect Phil Cafaro who challenged the audience to consider analogies for the Sixth Mass Extinction (as a problem of natural resource management, as genocide, and as humans-are-a-cancer), which might better communicate its urgency, severity, and the human role in creating and/or mitigating it. A lively debate about his proposals ensued.

On the following day, there were sessions on Interpreting the Landscape and Environment, Schopenhauer and Environmental Ethics, Ecodesign, and Virtue Ethics. The issue of the best or most accurate way to frame environmental problems and goals, raised by Phil's keynote the previous evening, remerged in discussions of the papers presented: how to understand environmental conflicts, how to think about the scientific method(s), how to understand the importance of suffering, how to frame the goals of design to combat overconsumption, and how to understand the emotional and moral interactions between people and the natural environment. After the day's talks, the group dispersed for walks, including one led by Holmes Rolston, III. The ISEE annual business meeting was held later in the afternoon. Results of the ISEE's recent election were announced, and members present voted to raise the annual fees for regular members to \$35, which in the minds of many is still a bargain. That night

the film *Green Fire: Aldo Leopold and a Land Ethic for Our Time* was shown, and a panel led an audience discussion of Leopold's legacy and relevance to contemporary environmentalism.



The next day, there were sessions on Conservation, Preservation and Species, and Restoration and Sustainability. Talks on this third day tended to focus on particular policy problems and solutions in these areas, with discussions of sacred groves in Ghana, species differences in animal rights, genetic purity of bison, restoration baselines, and traditional irrigation technologies. In the afternoon, hikes were led

through parts of nearby Rocky Mountain National Park, after which the group convened for dinner at a local inn.

On the last day of the conference, there were sessions on Climate Change and Future Generations and Geoengineering and Environmental Ethics. Philosophical framing issues and policy problems converged on this final day, with talks about motivating concern for far future generations and framing geoengineering proposals ethically and aesthetically rather than merely as technical problems.

This year's conference was a great success and a wonderful time was had by all. The full program, with a listing of the speakers and the titles of their papers, can be found [here](#).

ISEE is excited to be heading back to Europe in 2013. The University of East Anglia in Norwich, England was chosen to host our Tenth Annual Meeting from June 11-14, 2013. See the General Announcements section for more information on next year's conference.

## ENVIRONMENTAL ETHICS IN ITALY

*By Matteo Andreozzi*

In June 2011, the European Network for Environmental Ethics (ENEE) was established at the International Society for Environmental Ethics (ISEE) meeting in the Netherlands. After ISEE's annual meeting, I returned to Italy with feelings of enthusiasm and discouragement.

Since the 1970s, many Italian scholars have recognized the importance of environmental ethics and philosophy. Various studies—both original and critical—have been published; and websites, journals, and classes have appeared, especially within the past ten years. It is thus clear that Italian scholars, affiliated or not with academic institutions, want to contribute to the debate. Nevertheless, I am the sole ISEE member doing research in Italy and an Italian environmental ethics community seems a remote possibility.

After volunteering as the ENEE contact for Italy, I quickly realized that there was much work to be done. During the summer of 2011, I wrote to numerous scholars, trying to build up an Italian group. I was pleased to see that many answered my call, expressing the need to exchange thoughts on the state of research in the academic field of environmental ethics and philosophy in Italy.

Our first activity was a three month [Environmental Ethics Seminar](#) held at Università degli Studi di Milano (Milan, Italy). We met weekly from October to December 2011, introducing 30 students to environmental ethics and involving them in commenting on eight paper presentations:

- Piergiacomo Pagano, “Proactive environmentalism: a proposal”;
- Silvia Riberti, “Our responsibility to nature: from Passmore to Jonas”;
- Leonardo Caffo, “The limits of analytic speciesism”;

- Massimo Filippi, “Anti-speciesism vs. Anti-speciesisms”;
- Adriano Fragano, “Taylor’s biocentrism and the ethics of animal liberation: a synthesis proposal”;
- Selva Varengo, “Focusing on Bookchin’s ecological society”;
- Guido Dalla Casa, “Deep ecology: purposes and misunderstandings”;
- Roberto Peverelli, “Wild values: from aesthetics to ethics.”

The Italian academic publisher LED has provided us the opportunity to turn these papers into longer essays, collected in the first Italian critical book of this kind, *Etiche dell'ambiente: voci e prospettive (Environmental ethics: voices and perspectives)*. Other well-established authors have recently become involved in the project: Serenella Iovino (author of *Filosofie dell'ambiente – Environmental philosophies*, *Ecologia letteraria – Literary Ecology*), Luìsella Battaglia (*Etica e diritti degli animali – Ethics and animal rights*, *Alle origini dell'etica ambientale – Environmental ethics' roots*), and Sergio Bartolommei (*Etica e ambiente – Ethics and the environment*, *Etica e natura – Ethics and nature*) contribute short replies to the question “why study environmental ethics?” Two other essays complete the forthcoming book, Adele Tiengo’s “Ecology and feminism: philosophy, literacy, and new perspectives” and Matteo Andreozzi’s “Land ethic, moral feelings, and anthropogenic values: a critical analysis.”

This small Italian group has yet to prove itself a united community, but there are already several projects in progress. By May 2013, I intend to organize an academic conference in Milan (Italy), involving both scholars and students. Lectures by international scholars would be more than welcome. We are also working on [Relations. Beyond Anthropocentrism](#), a new international peer-reviewed journal that will provide papers, articles, reviews, and discussions from the humanities, life sciences, and other disciplines that adopt a nonanthropocentric ethical perspective. The journal will focus on the study of both interspecific and intraspecific relationships between living species—humans included—and between those and the



abiotic components of the environment. The main aim of the journal will be to create an interdisciplinary forum in Europe to discuss moral and scientific issues that go beyond the anthropocentric paradigm in all the fields of knowledge. We are searching for both advisory and editorial board members from the international community, and we would appreciate suggestions of any sort.

What seemed so far is now so close. The Italian environmental ethics community can turn into a strong national group. Yet there is still a need for international interlocutors to have a dialogue: please get in touch and get involved!

*For questions & remarks about environmental ethics in Italy and Relations please contact at [matteo.andreozzi@unimi.it](mailto:matteo.andreozzi@unimi.it)*



*Emmy Lingscheit, "Deluge", Drawing, 22 x 30", 2012*

We are pleased to feature **Emmy Lingscheit's** art in the Summer 2012 Newsletter. Emmy Lingscheit is an artist and printmaker from South Dakota, USA. She earned her BFA from St. Cloud State University in Minnesota, USA and later worked at the Highpoint Center for Printmaking in Minneapolis, where she received the Jerome Emerging Printmakers Residency in 2006. Her work has been included in several high-profile juried and invitational exhibitions, including "Tempting Equilibrium: SGC International Juried Exhibition" and "A Survey of Contemporary Printmaking." Humanity's disharmony with the natural world is a persistent theme throughout her work.

Images featured in this newsletter are drawn from her "Salvage" series, which is concerned with the multiple significances of a "sign": the sign as a unit of semiotic meaning, the sign as advertising, the sign as evidence of existence or as a portent of the future. In a religious, scientific, and cultural climate in which literature, entertainment, and discourse continuously forecast the collapse of a flawed civilization and the redemption of the planet, one might come to see this end-times event as an ongoing cycle in the material world, a perpetual rapture of construction and decomposition. "Salvage" refers not merely to detritus and artifact, but to rescue, salvation, and the ways in which life will persist in a world without us as our structures, messages, and materials achieve a transformation in our absence: peeling, moldering, crumbling, rusting, splintering, fading, and merging into the natural world, which rushes in to redeem them.

**Kevin Behrens** recently defended his dissertation, “African Philosophy Thought and Practice and Their Contribution to Environmental Ethics,” at the University of Johannesburg. He has recently started as Lecturer at the Steve Biko Centre for Bioethics, University of the Witwatersrand. Congratulations on your successful defense Kevin!

**Shane Epting** (University of North Texas) has been organizing a [three-part workshop](#) on interdisciplinary aspects of public health & environmental justice. As Shane explains, there has not been adequate discussion of the public health dimension of environmental problems as they relate to environmental justice. The workshops bring together scholars, researchers, and public officials seeking common ground on such issues. In the first workshop, held at the University of Texas at El Paso on April 28, 2012, Border Office Director Carlos Rincon of the EPA’s Region 6 and Mike Landis, an engineer from the US Department of the Interior, gave presentations on the effects of climate change on US/Mexico water issues and public health. Shane also presented his paper “Emerging Trends in Urban Health: Environmental Justice and Leadership in Urban Communities.”

The second workshop in the series will be held at the University of North Texas on September 15, 2012 while the third and final workshop will be held sometime in December of 2012 at Bethune-Cookman University in Daytona Beach, FL. Those interested in participating or learning more about either workshop should contact Shane at [shane.epting@unt.edu](mailto:shane.epting@unt.edu).

**Joel MacClellan** (University of Tennessee), assistant editor of the ISEE Newsletter, will be attending the upcoming International Minding Animals Conference 2 in Utrecht, the Netherlands. Joel will document the event for the Winter 2012 ISEE Newsletter, including a conference report, photographs, and interviews with select MAI Patrons and members of the Board of Directors about animal studies around the world. Joel will also present a paper, “Recreating Eden? Natural Evil and Environmental Ethics,” at the conference.

Looking for a blog to keep up with ethics, policy and the environment? **Dominic Roser** (University of Zurich) and **Ileana Dascalu** (University of Bucharest) have started one entitled [Ethics for a Green Future](#). Roser and Dascalu’s goal is to create a forum for reflections on environmental ethics and future ethics. The blog is part of the “Rights to a Green Future, Uncertainty, Intergenerational Human Rights and Pathways to Realization ([ENRI-Future](#))” project (2011 – 2015), which is financed by the [European Science Foundation](#).

**Tony Svoboda** recently defended his dissertation, “Duties Regarding Nature: A Kantian Approach to Environmental Ethics,” in the philosophy department at the Pennsylvania State University. He is starting as an Assistant Professor in the philosophy department at Fairfield University (Fairfield, CT) in fall 2012. Congratulations on both achievements Tony!

**Mark Woods** (University of San Diego) co-taught an Interdisciplinary Seminar in Environmental Studies this past spring semester with a colleague who teaches in Environmental Studies and with a colleague who teaches in Theology and Religious Studies (his specialty is Hinduism and Ecology). A portion of the class involved taking the students to the Dominican Republic over spring break to immerse them in local environmental issues. They visited a site polluted by lead from a battery factory, an ecotourism resort next to a national park (where they hiked and sea kayaked), and a small village in the mountains near the Haitian border to look at agricultural, forestry, and sustainable livelihood issues. Mark’s class provides a great example of “field philosophy.”

*Note: new publications by ISEE members are listed in the bibliography portion of the newsletter.*

# NEW SUSTAINABILITY CENTER AT STEPHEN F. AUSTIN UNIVERSITY

April 20th, 2012, Stephen F. Austin State University (SFA), located in the historic town of Nacogdoches in East Texas, USA, kicked off its new [Center for a Livable World](#), designed to focus on the humanities and social science aspects of sustainability. J. Baird Callicott, distinguished Research Professor at the University of North Texas, gave a guest presentation on the ecological and evolutionary worldview of Aldo Leopold's *A Sand County Almanac*, which several faculty members use in the departments of English, Forestry, Geography, and Philosophy. Priscilla Ybarra, also from the University of North Texas, presented a talk entitled "Brown and Green: Mexican American Environmental Literature," which was extremely relevant as the Hispanic student body in Texas continues to grow. For research, the center is producing an anthology, out this fall, on the social dimensions of sustainability. It is also conducting a pilot project in Kilgore, Texas, designed to assess and recommend quality of life enhancements with a plan to work in other small cities and towns in the future, both here and internation-

ally. Faculty and students from economics, geography, health sciences, public administration, and social work are participating in the project. This fall, SFA will begin offering a Bachelor of Arts degree in Sustainable Community Development. The program, one of the first of its kind in Texas and the nation, will allow students to choose from a suite of courses in several departments within the College of Liberal and Applied Arts. Internships in alternative energy, community planning, corporate sustainability, nature conservation, and organic farming will augment coursework. Ben Dixon, a graduate of Bowling Green State University under Donald Scherer, serves as the lead environmental philosopher. Arun Gandhi, Mohatma Gandhi's grandson, recently agreed to act as a senior advisor to the Center for a Livable World. The Center hopes to host more guest speakers in philosophy in the near future.

*For more information, please contact ISEE member and Center director William Forbes at [clw@sfasu.edu](mailto:clw@sfasu.edu).*



Emmy Lingscheit, "Blue Blooded", Lithograph, 22 x 30" 2011



*JUST FOOD: HOW LOCAVORES ARE ENDANGERING THE FUTURE OF FOOD  
AND HOW WE CAN TRULY EAT RESPONSIBLY*

JAMES MCWILLIAMS, LITTLE, BROWN & COMPANY, 2009

What does a contrarian historian who has argued against the form of animal agriculture supported by Michael Pollan and Joel Salatin, against organic fertilizers, and for cloned pork and GMOs have to offer those interested in the environmental dimensions of food? Much more than at first glance. James McWilliams's *Just Food* provocatively challenges many environmental orthodoxies surrounding food. McWilliams, author of *American Pests* and Atlantic columnist on food issues, is generally skeptical of traditional environmentalist defenses of alternative agriculture. If we forgive some of the contrarian tone, his book is a rich addition to the increasingly popular literature on food and the environment.

*Just Food* is split into content areas—local food, organics, biotechnology, meat, aquaculture, and economics—each confronting a perceived environmental ideology; for example, that local food is environmentally preferable to imported food, and proposing (often technical) solutions to the problem. While there is a consistent tone and methodology in the work, there is also a refreshing lack of ideological commitment to the bucolic, small-scale, pre-industrial models of agriculture that is so common today. This approach allows McWilliams to take a new look at topics such as genetically engineered plants and the role of animals in agriculture. I discuss two content areas (animals and local foods) as well as some conceptual questions that the book engages.

While there are differences in the community of scholars and popular authors writing about food and environment, there is also a near consensus that rejects factory-farmed animal agriculture on both environmental and welfarist grounds. Michael Pollan, Jonathan Safran Foer, Marion Nestle and Mark Bittman all share this view, even

if their reasons differ (at least in degree of emphasis). On this main point, McWilliams agrees, although he does an admirable job of spelling out exactly why most food animals have a disproportionate impact on the environment. In short, a large percentage of arable land in the world is used for agriculture. Much of this land (and pesticides and fertilizers) is used for commodity crops such as corn, soy and wheat. And much (in many countries, most) of this land is used for animal feed. Even many of the ocean animals harvested end up as animal feed. If you add in grazing land, the percentage of land and resources used directly or indirectly for animal agriculture is enormous. If we accept this line of reasoning, we should also recognize that an accurate shorthand for the environmental impact of food boils down to animals, rather than to localist, anti-modern or anti-technology views of agriculture.

While many in the literature note the important role of animals, McWilliams seems to treat it more proportionally. Instead of arguing for absolute abstention from meat, he offers the shorthand of thinking of (grass-fed, humanely raised) beef as we would a rare delicacy like caviar. Such an approach has a relatively specific behavioral outcome, and accurately targets environmentally impactful foods. This is in contrast to Pollan's shorthand to not eat anything your grandmother wouldn't recognize, which evokes traditional, labor intensive, and often non-industrial consumption patterns, and arguably has little connection to environmental impacts. As with Bittman and Pollan, he shares the "less is better, and therefore good" attitude toward reducing consumption, an ethical and behavioral assumption that often goes unquestioned. If such consumption is so impactful, why not abstain? Or at least why is this approach chosen over others? Some ethical and psycho-





logical analysis would improve this argument.

McWilliams is also critical of the alternative of pasture-raised, humanely slaughtered cattle, noting that their methane production is substantial and the welfare standard for their care still insufficient. As the environmental impacts of seemingly more natural animal husbandry is substantial, one suspects that McWilliams would be less supportive of this practice than Peter Singer, who [argues](#) that Pollan successfully defends the 1% of animal agriculture that is ethically defensible. In doing so, Singer reminds us that significant ethical questions about eating meat—for example, that the ethics of ending sentient life, however humanely—remain largely unresolved, and that eating meat is very rarely an environmentally benign option. Conceptually, this focus on animals strongly suggests that the modern/non-modern and local/non-local binaries prevalent in contemporary food discourse might be of limited utility in understanding the environmental impacts of food. It also suggests that existing scholarship in animal ethics might play a more substantial role in agricultural and food ethics than it currently does. McWilliams doesn't make novel contributions to the animal ethics literature in this section, but that doesn't detract from his argument. Often philosophical progress is made in the recognition and adoption of pre-existing, sound arguments rather than in novel theories.

**“Of special interest to environmental philosophers, McWilliams challenges problematic, moralistic notions of a bucolic and pre-modern ‘natural’ model of agriculture, for instance traditional, small-scale, organic farms, as solutions to environmental problems.”**

But why criticize well-intentioned alternatives like Salatin's small-scale animal agriculture operation? Is it possible that alternative animal agriculture unintentionally serves the role of justifying meat eating, thereby reinforcing the industrial practices that most think are abhorrent? Or perhaps it sidesteps the ethical question about ending life? It would be helpful to hear why McWilliams chooses to criticize alternative animal agriculture so directly when, by most accounts, upwards of 99% of meat production is industrial. Criticizing the sacred cows of the sustainable food movement can come across as combative, whereas the common ground between McWilliams and his interlocutors is quite substantial.

Localism is a second tenet of the sustainable food movement that McWilliams tackles. Despite food miles having become a proxy for sustainability, only a small percentage of the environmental impact of food is attributable to transportation. Production is almost always more environmentally burdensome, even for food shipped thousands of miles. As a result, McWilliams asks us to stop “fetishizing food miles.” While he does not propose a detailed, positive vision, he nonetheless has evidence on his side, and forces the reader to engage with the multiple conflicting values in this area. The environment is only one—importing food from poorer countries is arguably ethically preferable to keeping money in local, wealthier economies. While such ethical topics come up indirectly, justice is a secondary topic in the book. The chapter on fair trade heavily emphasizes subsidies, but does not offer a substantive discussion of justice as it relates to food.

Of special interest to environmental philosophers, McWilliams challenges problematic, moralistic notions of a bucolic and pre-modern “natural” model of agriculture, for instance traditional, small-scale, organic farms, as solutions to environmental problems. He rejects the conceptual dichotomy between “organic” and “conventional” farming practices, which do not map cleanly onto environmental or human health impacts. He is rightfully critical of the notion that naturalness indicates what is right, or that pre-industrial agricultural landscapes are an appropriate model for modern, high-population contexts. Basic is-ought distinctions and critical analysis of idealized conceptions of nature can both contribute conceptual clarity to such claims. This is rich terrain for environmental ethicists, who could shed light on many of the concepts used in such conversations.

While much of *Just Food* moves beyond conceptually fraught notions of environmentally better agriculture, it is unclear how much it helps. While rejecting the organic-conventional distinction, McWilliams proposes a “continuum of farming systems,” a “golden mean” and a “middle ground.” But like Aristotle, moderation seems fine until we have to figure out the details of what this perspective would look like, what metrics we would use to assess it, and how we ought to implement it. As with the chapters on meat, local food and GMOs, he solves one problem (e.g., by rejecting simplistic, absolutist notions of an environmental good, or arguments based on naturalness), but raises other ones (e.g., what thresholds to use, or what ethical standards to adopt).

When McWilliams offers solutions, they often require clarification and justification. His focus on technical solutions is based on a handful of assumptions that philosophers are well equipped to assess. He criticizes rejecting GMOs based on their unnaturalness, and proposes aquaculture as an inexpensive protein source, but relies heavily on predicted and promised outcomes to justify them. These arguments would have benefited from reference to ethics and social science literature in the area, starting with Garrett Hardin, and by incorporating criticisms of technical approaches to solving problems.

Finally, a note on the tone of the book. McWilliams is not a methodological contrarian (as, say, climate contrarians might be) but rather, he likes to attack dominant orthodoxies. [Some](#) interpret him as “lob[bing] artfully wrought little polemics that typically end up promoting the interests of Big Food.” Such a claim effectively argues that those who don’t promote small-scale, organic, animal-integrative, anti-GMO agriculture are *eo ipso* defending the status quo. However, this is not evidenced in McWilliams’s writing, which is skeptical of most food ideologies. Given that many conversations about the various sacred cows in the food debate escalate quickly, a heated response such as [this](#) is expected. Challenging deeply seated beliefs is bound to upset many.<sup>1</sup> Yet flirting with contrarian views, and doing so in such a self-aware way, comes with costs. Reinforcing the mainstream view that environmentalists make irrational decisions or that there is little substantive basis for the promotion of organic agriculture plays too easily into the hands of defenders of the status quo. Provocation often cuts through

1. Pamela Ronald and R. W. Adamchik’s *Tomorrow’s Table* (2010), which defends organic, genetically modified foods, is one of the few counterexamples I know of.

media noise and gets attention, but can do so at the cost of more subtle and accurate messaging. Very few books avoid this problem, and even fewer that straddle the academic and the mainstream worlds manage to do so. When compared to Michael Pollan’s hugely popular *Omnivore’s Dilemma*, McWilliams’s *Just Food* comes across as more transparent, better researched, and ultimately more thought-provoking.

Despite its shortcomings, *Just Food* makes important points persuasively: that local food is often not environmentally preferable; that even humane and ecologically oriented animal agriculture is still very resource- and climate-intensive; that animals lie at the center of the environmental impacts of food; that we need to balance multiple conflicting values to achieve a just food system; and, that GMOs might be a viable partial solution to certain agricultural problems. Even if his tone and stances are occasionally combative, McWilliams’s arguments might help to move the conversation about food and the environment from the outdated concepts of localism and pre-industrial models to something more appropriate for our current, high-population context. Is this just another grenade lobbed in the food wars? Some might dismiss it as such, but they would miss some important arguments that don’t fit neatly into popular conceptions of food and the environment.

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## *PLANTS AS PERSONS: A PHILOSOPHICAL BOTANY*

MATTHEW HALL, STATE UNIVERSITY OF NEW YORK PRESS, 2011

In his groundbreaking *Plants as Persons: A Philosophical Botany*, Matthew Hall counters the animal bias that objectifies the plant lives making up the overwhelming mass and diversity of the biosphere. His discussion supports an alternative view of the personhood of plants, presenting scientific data underscoring plant individuality, self-

recognition, self-direction, learning capacity, self-preservation, and self-initiated movement.

Hall’s conclusions are not without dissenters, and true to the intentional heterarchy of his stance, he presents his ideas in a framework of dialogue, offering both botanical

evidence supporting the claim of plant personhood and a critical assessment of the contrary viewpoints that would paint plants as automatons. It is a tribute to Hall's acuity that he presents this material in a manner accessible to the non-botanist, allowing readers to enter into the discussion from their own philosophical perspectives.

Hall maintains a careful critical perspective of his own throughout. For instance, he distinguishes an individual plant's ability to learn and adapt from the free will entailed by human choices. He proposes that the plant mind is expressed by a communication network of neural hormones—but he also distinguishes this network mind from the centralized human brain. In virtue of such analysis, Hall reverses anthropocentrism: rather than forcing plants into the mold of human persons, his analysis motivates humans to expand their understanding of personhood so as to include persons different from themselves.

Fascinating as Hall's botanical discussion is, the main focus of the book is on the varying worldviews that underlie the perceptions—and thus the treatment—of plants. Hall begins his global survey with an investigation of the wrong turn, he thinks, in Western philosophy that promoted Aristotle's hierarchical biology over the philosophies of those pre-Socratics who saw all natural life as worthy of moral consideration because it arises from a common source. His survey moves through time and across cultures to assess Asian views—including Buddhism with its empathy for all natural lives—European paganism, and indigenous traditions wherein ecosystem care is explicitly linked with the personification of plants.

As Hall argues for the intrinsic worth of plants, he also observes that any sound ethical stance should rest not just on according intrinsic worth to those with whom we interact, but should also rely on the standards and results of our own actions. To counter the animal-centered stance with its tragic results, he proposes an alternative that would motivate respect and care for the botanical portion of our biosphere just as honoring the personhood of plants has done among many non-Western peoples.

Altogether, Hall amasses a substantial case for his claim that the objectification of plants is not only wrong on scientific and rational grounds, but wrong-headed on moral grounds. Importantly, he observes that because we sustain ourselves on plant life, respect for the personhood of plants has the potential to reverse our industrial habit of wasting plant life as well as ravaging plant habitats. Hall is especially interested in habitat restoration as an exercise in caring for, listening to, and learning from plants. He stresses that because plant life makes up so much of the biosphere, respect for the personhood of plants has the potential to reverse much environmental destruction.

## Plants as Persons

A PHILOSOPHICAL BOTANY



MATTHEW HALL

*Plants as Persons* is essential reading for ethicists, environmental philosophers, and environmental activists; as well as for scientists developing perspectives that transcend the industrial worldview. Hall's work fits neatly into recent legal assertions of the rights of nature (a few of which I have outlined [here](#)), as well as Thomas Berry's philosophical outline of the rights of more-than-human life in his *Dream of the Earth* and the rights of nature compiled by the [World People's Conference on Climate Change](#) held in Bolivia in 2010. His work also dovetails nicely with a

recent [Swiss government report](#) that advocates the "moral consideration of plants for their own sake" and calls for a prohibition on bioengineering that does not honor the "dignity" of plants.

Hall's book is visionary. In this thoroughly researched, insightful, and articulate work, Hall challenges his readers to do nothing less than enact a morality in dialogue with the beings that make up a substantial portion of the living world.

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## WHAT WILL WORK: FIGHTING CLIMATE CHANGE WITH RENEWABLE ENERGY

KRISTIN SHRADER-FRECHETTE, OXFORD UNIVERSITY PRESS, 2011

In *What Will Work*, Kristin Shrader-Frechette provides a superbly researched and argued rebuttal to advocates of nuclear-generated electricity, and urges the use of renewable sources as the most viable and ethical means for meeting US energy demand in an age of climate change. She accomplishes her goal in eight chapters within which she points to “flawed science, poor ethics, short-term thinking, and special-interest influence” (5) that have prompted the federal government to embrace energy policies, epitomized by President Barak Obama’s specifying an increased reliance on nuclear power, as part of the nation’s energy mix and the government’s making available in February 2010 approximately \$8 billion in loan guarantees to break ground on the first new nuclear plant built in the US in nearly three decades. From her perspective, nuclear power is a mistake that raises ethical questions sufficiently serious to preclude reliance on it in the US.

**“Though *What Will Work* is an important contribution to the contemporary energy debate, I find it unfortunate that Shrader-Frechette has had to write this book. Misunderstanding and exaggeration surrounding nuclear power today are déjà vu of the 1970s-80s.”**

Shrader-Frechette begins her book with an analysis of arguments posited by climate-change skeptics. Relying upon a plethora of studies indicating that human activities are behind changes in the global climate system, she insists that these “deniers” and “delayers” are wrong. Yet at times she appears sympathetic to lay people who misunderstand the intricacies of climate science and have been misled by carbon polluters, politicians, lobbyists, media personalities, and scientists paid by to deny human-forced climate change. Shrader-Frechette’s approach to the perils of coal and nuclear power and to the advantages of renewable energy sources should correct lay misunderstanding. Clearly, she aims to help readers comprehend the issues and make better informed decisions about energy use and policies.

Chapters two through four emphasize reasons that nuclear-generated electricity is not an acceptable alternative to coal and other fossil fuels. Among those argued for in chapter two are (a) the massive amounts of greenhouse gases emitted in the fourteen-stage nuclear fuel cycle from mining uranium ore to decommissioning nuclear power plants that, apparently, have been overlooked by the Intergovernmental Panel on Climate Change; and (b) the likelihood of weapons proliferation and terrorism. Shrader-Frechette addresses with impressive knowledge and insight these and other reasons that counter the push for constructing additional nuclear power plants in the US.

Furthermore, as Shrader-Frechette demonstrates in her third chapter, nuclear-generated electricity has been and is projected to be so expensive that governments are virtually compelled to subsidize this “old, expensive, dirty, nonsustainable technology of the past” (109). She reaches such a conclusion after reviewing economic studies funded by the nuclear industry and by those conducted by university professors and nongovernmental organizations. She also identifies cost-trimming strategies that obfuscate the price of nuclear-generated electricity by ping-ponging between “too cheap to meter” hyperbole common in the early stages of the Atoms for Peace program to the rhetoric of “too costly to matter” in the current US energy mix. When such cost-trimming assumptions of nuclear industry-funded studies are amended, she insists, nuclear-generated electricity is revealed to be six times more expensive than alleged.

The exorbitant costs of nuclear-generated electricity are overshadowed by the adverse health and environmental effects that Shrader-Frechette discusses in chapter four. Here she examines studies of accidents at the Chernobyl, Three Mile Island, and Fukushima nuclear power plants, all of which can be explained by flawed science and industry cover-up. She refuses to call these disasters “black swan events” because indications prior to their occurrences in conjunction with intended and unintended nuclear meltdowns in the US and elsewhere in the world should have alerted managers and government regulators that numerous problems existed. One among these is health



effects on humans. Shrader-Frechette is at her best when analyzing epidemiological studies of radiation exposure and identifying weaknesses in studies that underestimate negative health effects. Nuclear-generated electricity is patently unsafe, she concludes, because there exists no safe dose of radiation. All such radiation induces malignant cancers and negative genetic effects, and it causes health problems for present and future generations.

Though ethical concerns motivate the first four chapters of the book, Shrader-Frechette deals explicitly with the injustices of increasing US reliance on nuclear-generated electricity in chapter five. She delves into the adverse effects of radiation exposure on vulnerable people at various stages of the nuclear fuel cycle, including indigenous people where uranium ore is mined and reactors are sited, workers who are not sufficiently protected due to flawed occupational standards, children who are at ten times higher risk than adults to suffer radiation poisoning, and future generations at sites where spent fuel rods from nuclear reactors may be stored for hundreds of thousands of years. She identifies nine ethical problems associated with nuclear waste storage including no benefit to future generations for bearing the risks and the inadequacy of exposure standards for protecting vulnerable populations. Her expertise in assessing risks shines as she analyzes the latest standards promulgated by the federal government. Distraught with the US Environmental Protection Agency's admission that it cannot protect public health from exposure to radiation from spent nuclear fuel rods and other such radioactive material, Shrader-Frechette concludes that "the government should stop generating nuclear waste immediately" (187).

Shrader-Frechette proceeds in the sixth chapter to focus on solutions to meeting US energy needs that don't embrace nuclear and coal energy—energy efficiency, renewable sources, and conservation. She points to a plethora of existing and potential options for efficient use of energy in all sectors of the economy, and for expanding and subsidizing the development and implementation of renewable sources (e.g., wind and solar). She convincingly argues that renewable energy sources are more plentiful, economically desirable, and capable of being implemented quickly than the production of nuclear power upon appreciating that nuclear power has and must continue

to rely upon hefty government subsidies. Drawing on examples of private companies, municipalities, and nations, she specifies some guidelines for transitioning to renewable power sources.

In the final two chapters, Shrader-Frechette identifies the most common and misleading objections used to promote nuclear energy in the name of mitigating human-forced climate change and draws some poignant conclusions. The seventh chapter is especially noteworthy: not only for Shrader-Frechette's responses to the objections, but also for the skill with which she deftly handles hyperbole that only serves to confuse the public and policymakers on complex energy issues.

## WHAT WILL WORK



Fighting Climate Change  
with Renewable Energy,  
not Nuclear Power

KRISTIN SHRADER-FRECHETTE

I am grateful to Shrader-Frechette's critique of the nuclear power industry and for arguing for energy efficiency, renewable resources, and conservation techniques. Though *What Will Work* is an important contribution to the contemporary energy debate, I find it unfortunate that Shrader-Frechette has had to write this book. Misunderstanding and exaggeration surrounding nuclear power today are déjà vu of the 1970s-80s. Problems with nuclear energy have been around since its inception. It is incom-

prehensible that President Obama embraces nuclear energy despite not having a viable solution for safely isolating its radioactive wastes. Memories are simply too short and energy policy decisions too illogical. Perhaps Shrader-Frechette's monograph will stimulate a modicum of responsible thinking about our present and future.

Hopefully, using *What Will Work* in advanced undergraduate and graduate courses will stimulate the kind of thinking and acting that is needed. Though tailored to intelligent readers desirous of becoming better informed about problems with nuclear power and the advantages of moving toward more efficient use of energy and renewable sources to mitigate climate change, the many studies that Shrader-Frechette cites, the arguments she makes, her excellent endnotes, and her integration of knowledge from a variety of disciplines together bode well for scholarly research.

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## ETHICS AND ANIMALS: AN INTRODUCTION

LORI GRUEN, CAMBRIDGE UNIVERSITY PRESS, 2011

We interact with animals in a variety of different contexts and in very different ways. We lavish attention on our pets, but we also keep them in captivity and sometimes euthanize them. In many cases, we train animals and develop working, almost collegial, relationships with them. We keep many wild animals (some of which might just be persons like us) in captivity in zoos and aquariums. Hunters kill wild animals, as do wildlife managers. We raise some kinds of animals in captivity, often under conditions that cause them great pain and distress, to provide food and other products that we could surely do without. We also perform experiments on animals, which sometimes involve pain and distress, and which almost always result in the animals' deaths. Some (but by no means all) of those experiments have significant benefits both for humans and other animals.

One challenge for animal ethics is to develop a consistent philosophical view about our interactions with animals in all of the above domains. This is no easy task, especially for those of us who also have distinctively environmentalist commitments to protecting biological diversity and promoting ecosystem health. Sometimes (as in the case of avoiding products from concentrated animal feeding operations, or CAFOs) those commitments align closely with the commitment to treating animals well. In other familiar cases (such as the eradication of invasive species), they don't.

Lori Gruen's new book serves as an excellent guide to these difficult issues. Each chapter opens with a stage-setting and often poignant vignette. These narratives are a refreshing break from the usual philosophical thought experiments and some of them, such as the one beginning Chapter 5 ("Dilemmas of Captivity")—I won't spoil it by sharing the story here—are so compelling that they demand to be discussed and digested.

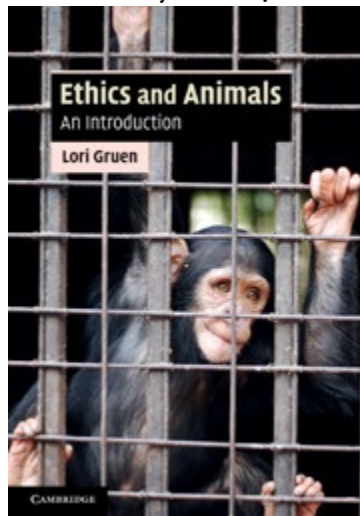
Chapters 1 and 2 introduce some of the basic theoretical issues. Chapters 3 through 6 explore specific issues in animal ethics—eating animals, experimentation, keeping

animals in captivity, and our treatment of wild animals. The book concludes (in Chapter 7) with a discussion of the justification that might be given for different varieties of animal activism.

*Ethics and Animals* is accessible to students, but philosophers who are already familiar with the lay of the land will also find much in the book that's challenging and engaging. Gruen strikes a good balance between introducing basic issues (see, for example, her exceptionally clear, non-ideological survey of theoretical approaches to animal ethics at the end of Chapter 1), and defending potentially controversial normative positions. As an example of

the latter, at the end of Chapter 4 ("Experimenting with Animals"), Gruen comes narrowly close to rejecting animal experimentation. After raising some concerns about a utilitarian approach to determining when, if ever, animal research is justified, she concludes that "when we look at the practical difficulties with the utilitarian position, it does indeed seem that the moral weight is heaviest on the side of ending research with animals" (p. 129).

In the chapter on experimenting with animals, Gruen focuses on a case where scientists who are interested in developing therapies for spinal cord injuries drop weights onto the backs of lab animals in order to induce such injuries. At issue is whether the uncertain long-term medical payoff is sufficient to justify the pain and suffering inflicted on the animals in the lab. Although Gruen's discussion of the utilitarian approach to the ethics of animal research is clear and charitable, and the problems she identifies with that approach are real, I wonder whether this example is representative of animal treatment in labs in general. I have served for a number of years on my home institution's IACUC, or Institutional Animal Care and Use Committee. Although ours is a small campus with a limited number of animal research projects taking place at any given time, I have not seen any research proposals that involve causing any significant pain or distress to the animals. The research conducted on our campus (e.g., by neuroscience faculty)



has very little in common with Gruen's example of dropping weights on the spines of animals. Experiments that cause minimal if any distress to the animals but, nevertheless, have some long-term payoff (e.g., for understanding mechanisms of addiction) would seem to be justifiable on utilitarian grounds, especially if one accepts the replaceability argument (though Gruen is skeptical about that argument—see pp. 98-101).

I just happened to read Gruen's book coincidentally with Carl Cranor's new book, *Legally Poisoned* (2011). Cranor shows that under existing law we are all exposed to many industrial chemicals whose health effects are poorly studied, and that children are especially vulnerable. Some toxins remain in the environment long after they have been banned. Cranor argues for a pre-market regulatory scheme under which industrial chemicals would have to be tested for safety before being used in consumer products—but that would mean much more animal testing, and testing of a sort that would probably be painful for the animals. It would be interesting to see Cranor and Gruen in conversation. Cranor, who seems surprisingly insensitive to the pain and suffering of lab animals, should study Gruen's critique of human exceptionalism in Chapter 1. But at the same time, Cranor's work underscores the fact that a decision to do less animal testing is, in effect, a decision to live with greater uncertainty about the environmental and health effects of industrial chemicals, including the effects that those chemicals have on other animals.

Several of the arguments in Gruen's book can be held up to students as models of how to do ethics well. I'll mention just two examples here.

One highlight of Chapter 2 is Gruen's discussion of the so-called argument from marginal cases. (Briefly, that argument proceeds from the observation that our treatment of non-human animals is often inconsistent with our treatment of biological humans—e.g., children with severe birth defects—who will never develop the cognitive capacities typical of adult members of our species.) Gruen's analysis of the argument from marginal cases is nuanced and charitable toward both defenders and critics of the argument. For example, she is extremely sensitive to the perspective of disability theorists, such as Eva Feder Kittay, who might take offense at the argument. The argument can indeed seem offensive when we think of it in the context of a broader culture that all too often dehumanizes persons who have disabilities. In reply, Gruen

helpfully points out that it's possible to find good arguments offensive. She also observes that disability theorists who emphasize the value of personal (often familial) relationships with those who have disabilities may be underestimating the value and richness of relationships that we can have with other animals. At any rate, Gruen deserves credit both for drawing connections between animal ethics and issues of disability, and for doing so in a way that will encourage students to take disability theory very seriously.

Chapter 5 ("Dilemmas of Captivity") will be of special interest to environmental philosophers. That chapter includes a fascinating discussion of "wild dignity." Even if we could keep animals in captivity without causing them any distress or frustration, would the captivity itself violate the animals' wild dignity? This discussion highlights connections between the ethics of captivity and our intuitions about the value of wildness. At the end of the day, Gruen aligns herself with those philosophers who, like Dale Jamieson, find zoos and aquariums to be ethically problematic, even while granting that they may have something to contribute to conservation efforts. However, she also argues that empathy for the animals currently held in captivity should make us reluctant to adopt a strong liberationist position. It could well be true that for many animals, their lives will go best, all things considered, if they remain in captivity, whether in a zoo or a sanctuary. Gruen concludes this chapter by suggesting, plausibly, that the very best we can do is to seek some sort of ethical compromise. Past decisions and institutional realities mean that there's nothing we can do today to make things right *vis-à-vis* animals once and for all.

Gruen's book is very teachable. I have used it in an undergraduate seminar on animal ethics, and the students (few of whom had any background in philosophy) responded very positively. The book would also work well in an animal ethics segment of an environmental ethics course, or even in a general introduction to ethics course. Environmental philosophers will also find much to engage with here, especially in the discussions of wildness on Chapters 5 and 6. It is, indeed, an unusual achievement to write a book that balances accessibility, comprehensiveness, and brevity as well as this one does, but that also includes well-developed arguments for substantive philosophical views.

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## *GREEN FIRE: ALDO LEOPOLD AND A LAND ETHIC FOR OUR TIME*

DIRECTED BY STEVEN DUNSKY, EDITED BY ANN DUNSKY  
DVD, 2011, 73 MIN.

*Green Fire* is the first full-length biographical documentary on Aldo Leopold. Given Leopold's status, this in itself makes the film of significant interest for scholars and activists alike. However, the movie's worth is not just in its being the first, but in its execution. As the title suggests, the movie documents Leopold's life and work. But it also emphasizes the importance of his land ethic for our own time, illustrating a range of current conservation and educational efforts inspired by Leopold's work—from ranchers in the Southwest citing his work in developing ecosystem management practices to urban Chicago groups teaching inner city children that food doesn't come from the grocery store. Visually beautiful and liberally sprinkled with pertinent quotations from Leopold's writings read by Peter Coyote, whose voice adds to the gravitas of Leopold's words, the movie shifts between still photos taken during Leopold's lifetime and discussions and interviews with a wide array of individuals, continuously interweaving Leopold's family life, discussion of his intellectual work, and stories of his conservation work and its contemporary significance.

The viewer is led, through the on-screen guidance of noted Leopold biographer Curt Meine, through the history of Leopold's life and family, from his early exposure to both the beauty and devastation of nature along the banks of the Iowa River at his childhood home in Burlington, Iowa to his death in 1948 fighting a fire on a neighbor's property near "the Shack"—the Leopold family's weekend getaway in Baraboo, Wisconsin. Bracketing the arc of Leopold's life, both in the movie and in reality, is the story of the evolution of the land ethic, which on Leo-

pold's view, dates to his killing of a female wolf during his first weeks working for the US Forestry Service in the Apache National Forest in Arizona in 1909. Leopold describes the incident, dubbed the "green fire incident" in the movie, more than 35 years later in his essay "Thinking Like a Mountain," and the incident serves to anchor the development of Leopold's views, periodically re-appearing throughout the movie as changes in his views come to light, culminating with the hopeful story of the reintroduction of Mexican gray wolves in the Apache National Forest, the very region in which the green fire incident took place.

Following a general introduction, the film is divided into nine chapters, each covering a specific period in Leopold's life: his childhood in Burlington; his time in the Southwest; his marriage to Estella Bergere and early family life; his move back to the Midwest to take up a position at the University of Wisconsin-Madison; his work on soil conservation in Coon Valley, Wisconsin; his purchase of the Shack and its significance; Leopold's experiments in restoring the property around the Shack; the development of his land ethic; and his death and legacy. A variety of notable individuals, including author and poet N. Scott Momaday, activists Dave Foreman and Bill McKibben, and current NOAA Administrator Jane Lubchenko, as well as numerous biologists, ecologists, and wildlife conservationists, give brief comments on Leopold's significance. Leopold's children—Nina Leopold Bradley, Estella Leopold, Jr., and the late Carl Leopold, as well as great-grandson Jed Meunier—provide commentary on, among other things, Leopold's marriage and family life,



the significance of the Shack where he and his family experimented with various ecological restoration practices, and the importance of continuing his work. Several rural and urban conservationists, as disparate as a cattle rancher from Arizona and an urban ecologist from Chicago, give interviews on the significance of Leopold's ideas for their own practices, which are featured in the film.

Throughout, the film documents the evolution of Leopold's thinking as his work led him to make contributions to fields of game management, forestry, ecosystems management, and watershed conservation, among others. From the green fire incident to the Coon Valley conservation effort, the return of the sandhill cranes, and Wisconsin's Sand County as witnessed by Leopold scholar Susan Flader, the film captures the poignancy and hopefulness of Leopold's story. Engaging and often deeply moving, *Green Fire* is a fitting tribute to Leopold's life and work.

Although the professed purpose of the film is to bring Leopold's ideas to a general audience and to spur environmental activism, it would be a valuable resource for a wide variety of undergraduate courses including environmental ethics and environmental philosophy, as it deals with not just the tenets of Leopold's land ethic, but also his thoughts about the nature of value, the meaning of wilderness, and the notion of land as an organism. For its discussion of the evolution of Leopold's ideas on conservation, ecosystem management, and so on, the film would also be appropriate for introductory courses in, e.g., ecology, soil conservation, wildlife management/conservation, and urban ecology/ecological restoration.

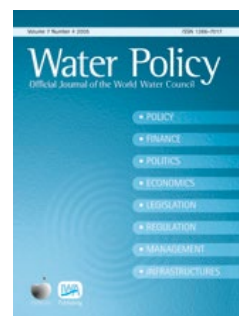
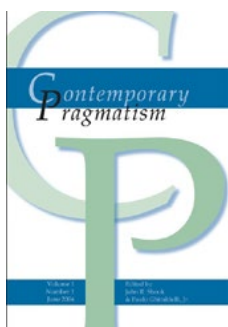
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## WEBSITE HIGHLIGHT: ENVIRONMENTAL FILM

Each edition of the newsletter features a new or updated section of the ISEE website. For the summer edition we have chosen to highlight the recently [updated section on environmental films](#). Previously, ISEE simply provided an ongoing list of recent films. The section is now comprised of recent additions; a master list of environmental films, shorts, and relevant TV shows or programs; an inventory of environmental film festivals throughout the world; and a featured film for which we provide in depth discussion that includes trailers and a review of the film by one of ISEE's members. For this third of the year we are featuring Steven Dunsky's *Green Fire* (2011), which traces the evolution of Aldo Leopold's environmental ethic and its relevance today. Matthew Pamental (University of Tennessee) provides a review of the film (see also pp. 20-21 of this newsletter). He notes that it will work well for a wide variety of undergraduate courses including environmental ethics and philosophy because, he says, "it deals with not just the tenets of Leopold's Land Ethic, but also his thoughts about the nature of value, the meaning of wilderness, and the notion of land as an organism."

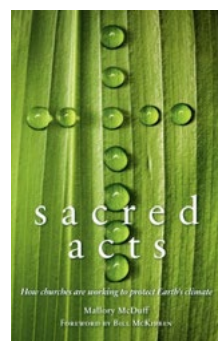
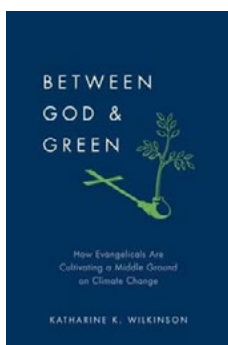
Please contact ISEE at [iseethics@hotmail.com](mailto:iseethics@hotmail.com) if you would like to review a movie and to have it highlighted on our website.

The first half of 2012 sees a number of special journal issues devoted to environmental themes. The most recent issue of the *Tulsa Law Review* (pp. 46-47) focuses on the interface between geoenvironment and the law. In the upcoming issue of *Contemporary Pragmatism* (p. 44), long-standing ISEE member Piers Stephens and others consider whether environmental pragmatism provides a more defensible theory of intrinsic value than other ethical schools.

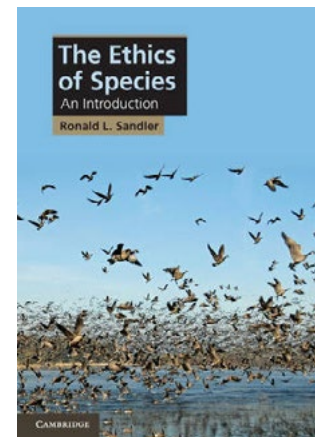


*Water Policy* has a special issue (pp. 43-44) on ethical issues surrounding the globalization of food and water. Finally, the theological journal *Liturgy* devotes its current issue (p. 52) to exploring the relationship between liturgy and ecology.

Speaking of religion, while ISEE has been writing for some time on the interest in environmental issues from within the theological circle, a number of recent publications focus more narrowly on religion and climate change—Katharine Wilkinson’s *Between God and Green: How Evangelicals Are Cultivating a Middle Ground on Climate Change* (p. 52); Dieter Gerten and Sigurd Bergmann’s *Religion in Environmental and Climate Change: Suffering, Values, Lifestyles* (p. 49); and Mallory McDuff’s *Sacred Acts: How Churches are Working to Protect Earth’s Climate* (p. 51). Gerten and Bergmann provide perhaps the most academic treatment, asking “What might be the fate of different religions in an ever-warming world?” and searching for answers from a variety of religious traditions.



There are two notable publications by ISEE members on natural values. Don Maier’s *What’s so Good About Biodiversity? A Call for Better Reasoning About Nature’s Value* challenges prevailing views about biodiversity and its value. Ron Sandler, in *The Ethics of Species: An Introduction*, criticizes the idea that species are inviolate, arguing instead that it is sometimes permissible to alter species, to even cause them to go extinct, and to invent new ones. For a less provocative analysis of the value of species, readers might also be interested in Edward McCord’s *The Value of Species: Why We Should Care*, which argues for the value of species based upon the intellectual interest they hold for humans.



[Heinemann/Raintree Publishing](#) has a new, five-volume series on the ethics of food (p. 31). Each book is 55 pages in length, and explores ethical issues surrounding the production, distribution, and consumption of food. Although the series is aimed at the secondary educational level, it may be of interest to those ISEE members performing community service at their local schools and to those simply looking for a readily accessible introduction to food ethics.





Emmy Lingscheit, "Guaranteed Refund", Lithograph, 22 x 30", 2012

## BOOKS RECEIVED

Please contact ISEE at [iseethics@hotmail.com](mailto:iseethics@hotmail.com) if you are interested in any of the following new releases:

- **Ayres, Peter G.** *Shaping Ecology: The Life of Arthur Tansley*. Chichester, UK: Wiley-Blackwell, 2012.
- **Brown, Donald A.** *Climate Change Ethics: Navigating the Perfect Moral Storm*. New York, NY: Routledge, 2012.
- **Elliott, Kevin Christopher.** *Is a Little Pollution Good for You?: Incorporating Societal Values in Environmental Research*. New York: Oxford University Press, 2011.
- **Gerten, Dieter and Sigurd Bergmann.** *Religion in Environmental and Climate Change: Suffering, Values, Lifestyles*. London, UK: Continuum, 2012.
- **Maier, Donald S.** *What's so Good About Biodiversity? A Call for Better Reasoning About Nature's Value*. Dordrecht, DE: Springer, 2012.
- **Parenti, Christian.** *Tropic of Chaos: Climate Change and the New Geography of Violence*. New York, NY: Nation Books, 2011.
- **Scruton, Roger.** *How to Think Seriously About the Planet: The Case for an Environmental Conservatism*. New York, NY: Oxford University Press, 2012.
- **Thompson, Allen, and Jeremy Bendik-Keymer (eds.)**. *Ethical Adaptation to Climate Change: Human Virtues of the Future*. Cambridge, MA: MIT Press, 2012.
- **Walker, Gordon.** *Environmental Justice: Concepts, Evidence and Politics*. London, UK: Routledge, 2012.
- **Weston, Anthony.** *Mobilizing the Green Imagination: An Exuberant Manifesto*. Gabriola, BC: New Society Publishers, 2012.



# UPDATE ON GEOENGINEERING

BY CHRISTOPHER J. PRESTON



A 2006 [editorial](#) in the journal *Climatic Change* by Nobel Prize winning atmospheric chemist Paul Crutzen—“Albedo Enhancement by Stratospheric Sulfur Injections: A Contribution to Resolve a Policy Dilemma?”—put geoengineering firmly on the climate change

map. The idea that temperature changes associated with accumulating greenhouse gases might be ameliorated by the deployment of globally scaled atmospheric manipulation technologies has created reactions ranging from unbridled joy at the prospect of a lucky escape from climate catastrophe to paralyzing fear about everything that might go wrong. Interest in geoengineering—also known as “climate engineering”—has soared at about the same time as hopes about adequately curbing global emissions through mitigation have dimmed.

Even those who embrace the idea of a technological approach to reducing global temperatures acknowledge that the social and ethical issues raised by geoengineering are substantial. A [landmark report](#) by the UK’s Royal Society in 2009 suggested that the “greatest challenges to the successful deployment of geoengineering may be the social, ethical, legal and political issues associated with governance, rather than scientific and technical issues” (2009: xi). For those interested in environmental ethics, geoengineering raises concerns about an array of important topics including social and environmental justice, biodiversity and species preservation, global governance and participation, impacts on earth’s fundamental biogeochemistry, human hubris, the merit of a technological fix, action in the face of environmental risk and uncertainty, the role of appropriate technology, and national security. Attempts to grapple with these issues are fast emerging in a growing number of reports, studies, books, articles, workshops, and conferences.

One of the earliest attempts to provide geoengineering with some broad ethical parameters can be found in a

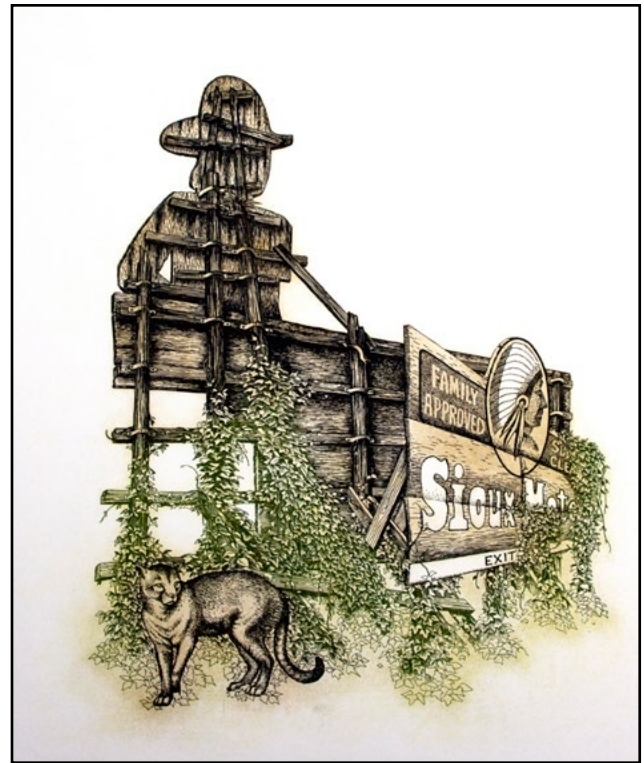
[paper](#) by David R. Morrow, Robert E. Kopp, and Michael Oppenheimer published in the journal *Environmental Research Letters* (2009) titled “Toward Ethical Norms and Institutions for Climate Engineering Research.” The authors find guidance in the bioethics literature and advocate principles of respect, beneficence, justice, and experiment minimization to govern nascent geoengineering research. In the same year, the so-called “[Oxford Principles](#)” were developed to guide upcoming research. These principles suggest that 1) Geoengineering should be regulated as a public good; 2) The public should participate widely in decision making about geoengineering research; 3) There should be disclosure of geoengineering research and open publication of results; 4) There must be independent assessment of impacts; and 5) Governance structures should be in place before any geoengineering deployment. These principles were broadly endorsed by a group of 175 experts in public policy, risk, economics, history, ethics, business, and governance at a March 2011 [meeting](#) at Asilomar, CA, USA. As part of an effort to develop fair governance structures for future climate engineering, the [Solar Radiation Management Governance Initiative](#) (SR-MGI) is attempting to increase international participation in the geoengineering discourse. At the same time, a National Science Foundation study currently taking place at the University of Montana will gather social science data on perceptions of geoengineering among several vulnerable populations around the world. As an indication that these initiatives are coming none too soon, the IPCC’s 5th assessment report due out sometime in 2012 to 2014 will include an extensive discussion of geoengineering options, risks, and impacts as part of the international response to climate change.

The growing profile of geoengineering in the popular media and its rising salience in climate policy discussions provides an opportunity for environmental ethicists to take up an important public policy issue located squarely at the center of a number of their own concerns. Particular topics of interest in environmental ethics that have not yet received adequate attention include:



- The relevance of the concept of naturalness to policy in the era of climate change.
- The connection between geoengineering and environmental restoration.
- Whether geoengineering is an appropriate way to meet environmental justice obligations to those vulnerable to the worst effects climate change
- What the “moral cost” of geoengineering the climate might be.
- How to incorporate considerations of procedural justice into discussions of geoengineering research and deployment.
- The challenges of balancing human and non-human interests in the age of climate change.

The reality of climate change promises to shape many of the discussions taking place in environmental ethics for the foreseeable future. There is no question that geoengineering will feature prominently in these conversations and that environmental ethicists have an important role to play.



Emmy Lingscheit, “Manifest Destiny”,  
Intaglio on steel, 30 x 22”, 2011

## Recent & Notable Publications on Geoengineering

### Books

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

**Fleming, James R.** *Fixing the Sky: The Checkered History of Weather and Climate Control*. New York: Columbia University Press, 2010.

**Goodell, Jeff.** *How to Cool the Planet: Geoengineering and the Audacious Quest to Fix Earth’s Climate*. Boston: Houghton Mifflin Harcourt, 2010.

**Hamilton, Clive.** *Earth Masters*. New Haven: Yale University Press, forthcoming.

**Kintisch, Eli.** *Hack the Planet: Science’s Best Hope—or Worst Nightmare—for Averting Climate Catastrophe*. Hoboken, NJ: Wiley, 2010.

**Preston, Christopher J. (ed.).** *Engineering the Climate: The Ethics of Solar Radiation Management*. Lanham, MD: Lexington Books, 2012.

### Articles

**Corner, Adam and Nick Pidgeon.** “Geoengineering the Climate: The Social and Ethical Implications.” *Environment* 52, no. 1 (January-February 2010): 24-37.

**Crutzen, Paul J..** “Albedo Enhancement by Stratospheric Sulfur Injections: A Contribution to Resolve a Policy Dilemma?” *Climatic Change* 77, nos. 3-4 (2006): 211-220.

**Donner, Simon D.** “Domain of the Gods: An Editorial Essay.” *Climatic Change* 85, nos. 3-4 (December 2007): 231–236.

**Elliot, Kevin.** “Geoengineering and the Precautionary Principle.” *International Journal of Applied Philosophy* 24, no. 2 (fall 2010): 237-253.

**Gardiner, Stephen M.** “Is ‘Arming the Future’ with Geoengineering Really the Lesser Evil?: Some Doubts about the Ethics of Intentionally Manipulating the Climate System.” In *Climate Ethics: Essential Readings*, edited by Stephen M. Gardiner, Simon Caney, Dale Jamieson, and Henry Shue, 284-314. Oxford: Oxford University Press, 2010.

**Jamieson, Dale.** “Ethics and Intentional Climate Change.” *Climatic Change* 33, no. 3 (1996): 323-336.

**Keith, David W.** “Geoengineering the Climate: History and Prospect.” *Annual Review of Energy and the Environment* 25 (November 2000): 245–284.

**Long, Jane and David Winickoff.** “Governing Geoengineering Research: Principles and Process.” *Solutions* 1, no. 5 (October 2010): 60-62.

**Mercer, A. M., D. Keith, and J. D. Sharp.** “Public Understanding of Solar Radiation Management.” *Environmental Research Letters* 6, no. 4 (October-December 2011).

**Morrow, David R., Robert E. Kopp, and Michael Oppenheimer.** “Toward Ethical Norms and Institutions for Climate Engineering Research.” *Environmental Research Letters* 4, no. 4 (October-December 2009).

**Nerlich, Brigitte B. and Rusi Jaspal.** “Metaphors we die by? Geoengineering, metaphors and the argument from catastrophe.” *Metaphor and Symbol* 27, no. 2 (2012): 131-147.

**Preston, Christopher J.** “Re-Thinking the Unthinkable: Environmental Ethics and the Presumptive Argument Against Geoengineering.” *Environmental Values* 20, no. 4 (2011): 457-479.

**Robock, Alan.** “20 Reasons Why Geoengineering May Be a Bad Idea.” *Bulletin of the Atomic Scientists* 64, no. 2 (May 2008): 14–18.

**Royal Society, The.** *Geoengineering the Climate: Science, Governance, and Uncertainty*. London: The Royal Society, 2009.

**Svoboda, Tony, Klaus Keller, Marlos Goes, and Nancy Tuana.** “Sulfate Aerosol Geoengineering: The Question of Justice.” *Public Affairs Quarterly* 25, no. 3 (July 2011): 157-180.

**Victor, David G., M. Granger Morgan, Jay Apt, John D. Steinbruner, and Katharine Ricke.** “The Geoengineering Option: A Last Resort Against Global Warming?” *Foreign Affairs Magazine*, March/April 2009.

## Websites

[Ethics of Geoengineering Online Resource Center](#) (University of Montana). This new website provides loads of information on geoengineering including major reports, an interdisciplinary bibliography, a list for organizations and blogs, a list of relevant legal frameworks, and a page video clips and interviews with geoengineering specialists.

The [Kiel Earth Institute](#) (KEI) focuses on key issues of global change and its socio-economic consequences. It maintains a separate website on [climate engineering](#).

[Oxford Geoengineering Programme](#), founded in 2010, aims to communicate with the public on issues surrounding geoengineering and conducts research into some of the proposed techniques. The program does not advocate implementing geoengineering, but it does advocate conducting research into the social, ethical and technical aspects of geoengineering.

In addition to their 2009 report, the Royal Society has a web page on [solar radiation management governance](#) and published a [document](#) on it in December 2011.

The [Solar Radiation Management Governance Initiative](#) (SRMGI) was launched in March 2010 in response to the 2009 Royal Society report *Geoengineering the Climate*. SRMGI seeks to develop guidelines to ensure that geoengineering research is conducted in a manner that is transparent, responsible and environmentally sound.

## Videos

Environmental Defense Fund, “[The Solar Radiation Management Governance Initiative](#)”

David Keith, “[A Surprising Idea for ‘Solving’ Climate Change](#)” (TEDTalk).

Clive Hamilton, “[Rethinking Geoengineering and the Meaning of the Climate Crisis](#)”

Katherine Ricke, “[Climate Sensitivity and the Effectiveness of Solar Radiation Management](#)”





Emmy Lingscheit, "Ticker", Lithograph, 30 x 22", 2012

Ticker

Emmy Lingscheit 2012

**Barrientos, Stephanie, and Catherine Dolan (eds.).** *Ethical Sourcing in the Global Food System*. Sterling, VA: Earthscan, 2006.

Ethical sourcing, both through fair trade and ethical trade, is increasingly entering the mainstream of food retailing. Large supermarkets have come under pressure to improve the returns to small producers and conditions of employment within their supply chains. But how effective is ethical sourcing? Can it genuinely address the problems facing workers and producers in the global food system? Is it a new form of northern protectionism or can southern initiatives be developed to create a more sustainable approach to ethical sourcing? How can the rights and participation of workers and small producers be enhanced, given the power and dominance of large supermarkets within the global food chain? What role can civil society and multistakeholder initiatives play in ensuring the effectiveness of ethical sourcing? This book brings together a range of academics and practitioners working on issues of ethical sourcing in the global food system. It critically explores the opportunities and challenges in the ethical sourcing of food by combining analysis and case studies that examine a range of approaches. It explores whether ethical sourcing is a cosmetic northern initiative, or can genuinely help to improve the conditions of small producers and workers in the current global food system.

**Bergandi, Donato.** *The Structural links between Ecology, Evolution and Ethics: The Virtuous Epistemic Circle*. Dordrecht, DE: Springer, 2012.

Evolutionary biology, ecology and ethics: at first glance, three different objects of research, three different worldviews and three different scientific communities. In reality, there are both structural and historical links between these disciplines. First, some topics are obviously common across the board. Second, the emerging need for environmental policy management has gradually but radically changed the relationship between these disciplines. Over the last decades in particular, there has emerged a need for an interconnecting meta-paradigm that integrates more strictly evolutionary studies, biodiversity studies and the ethical frameworks that are most appropriate for allowing a lasting coevolution between natural and social systems. Today such a need is more than a mere luxury, it is an epistemological and practical necessity. In short, the authors of this volume address some of the foundational themes that interconnect evolutionary studies, ecology and ethics. Here they have chosen to analyze a topic using one of these specific disciplines as a kind of epistemological platform with specific links to topics from one or both of the remaining disciplines.

#### Contents

1. "Ecology, Evolution, Ethics: In Search of a Meta-Paradigm - An Introduction" by Donato Bergandi
2. "Evolution Versus Creation: A Sibling Rivalry?" by Michael Ruse
3. "Evolution and Chance" by Jean Gayon
4. "Some Conceptions of Time in Ecology" by Jean-Marc Drouin
5. "Facts, Values, and Analogies: A Darwinian Approach to Environmental Choice" by Bryan G. Norton
6. "Towards EcoEvoEthics" by Patrick Blandin
7. "Ecology and Moral Ontology" by J. Baird Callicott
8. "Animal Rights and Environmental Ethics" by Tom Regan
9. "Reconciling Individualist and Deeper Environmentalist Theories? An Exploration" by Robin Attfield
10. "Two Philosophies of the Environmental Crisis" by Catherine Larrère
11. "Epilogue : The Epistemic and Practical Circle in an Evolutionary, Ecologically Sustainable Society" by Donato Bergandi



**Bovenkerk, Bernice.** *The Biotechnology Debate Democracy in the Face of Intractable Disagreement.* Dordrecht, DE: Springer, 2012.

This book grounds deliberative democratic theory in a more refined understanding of deliberative practice, in particular when dealing with intractable moral disagreement regarding novel technologies. While there is an ongoing, vibrant debate about the theoretical merits of deliberative democracy on the one hand, and more recently, empirical studies of specific deliberative exercises have been carried out, these two discussions fail to speak to one another. Debates about animal and plant biotechnology are examined as a paradigmatic case for intractable disagreement in today's pluralistic societies. This examination reveals that the disagreements in this debate are multi-faceted and multi-dimensional and can often be traced to fundamental disagreements about values or worldviews.

**Broome, John.** *Climate Matters: Ethics in a Warming World.* New York, NY: W.W. Norton, 2012.

John Broome avoids the familiar ideological stances on climate change policy and examines the issue through a new lens. As he considers the moral dimensions of climate change, he reasons clearly through what universal standards of goodness and justice require of us, both as citizens and as governments. His conclusions will challenge and enlighten. Eco-conscious readers may be surprised to hear they have a duty to offset all their carbon emissions, while policymakers will grapple with Broome's analysis of what if anything is owed to future generations. From the science of greenhouse gases to the intricate logic of cap and trade, Broome reveals how the principles that underlie everyday decision making also provide simple and effective ideas for confronting climate change.

**Brown, Donald A.** *Climate Change Ethics: Navigating the Perfect Moral Storm.* New York, NY: Routledge, 2012.

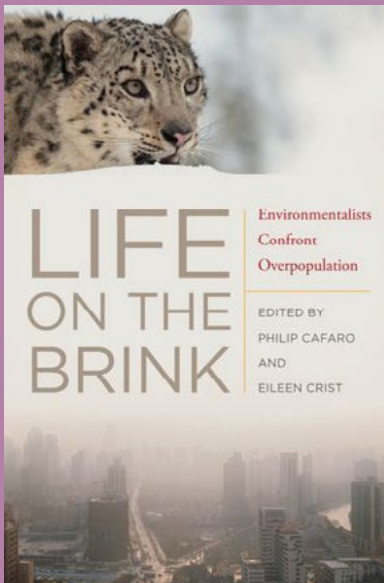
Climate change is now the biggest challenge faced by humanity worldwide and ethics is the crucial missing component to the debate. This book examines why thirty-five years of discussion of human-induced warming has failed to acknowledge fundamental ethical concerns, and subjects climate change's most important policy questions to ethical analysis. The ethical dimension to climate change is so crucial because the climate change threat is caused by the wealthiest of the world's population putting the most vulnerable at risk. The victims of climate change can only hope that those responsible for climate change will understand their obligation to the rest of the world and reduce their emissions accordingly. Modern assumptions of civilization are also fundamentally challenged as huge reductions in fossil fuel use are required to protect life and the ecological systems on which life depends. This book examines why ethical principles have failed to gain traction in policy formation and recommends specific strategies to ensure that climate change policies are consistent with ethical principles. This book goes beyond an account of relevant ethical questions to offer a pragmatic guide to how to make ethical principles relevant and integral to the world's response to climate change.

**Cicovacki, Predrag.** *Restoration of Albert Schweitzer's Ethical Vision.* London, UK: Continuum International Publishing, 2012.

In 1913, Albert Schweitzer left his internationally renowned career as a theologian, philosopher, and organ player to open a hospital in the jungles of Africa. There he developed in theory and practice his ethics of reverence for life. When he published his most important philosophical work, *The Philosophy of Civilization*, few people were serious about treating animals with dignity and giving any consideration to environmental issues. Schweitzer's urge was heard but not fully appreciated. One hundred years later, we are in a better position to do it.

**Donatelli, Piergiorgio.** *Manuale di etica ambientale. [Handbook of environmental ethics.]* Firenze, IT: Le Lettere, 2012.

Environmental ethics is born in the seventies of the twentieth century interest in the intersection of applied ethics with the new awareness of nature. The volume presents the main themes of the discipline by introducing the ethical concepts that explained the value of natural environments and addressing in particular the role of humans and anthropocentrism. It discusses the current issues of climate change and questions of what obligations we have towards future generations and how they can be made to weigh upon the nations. It also examines the shaping of the environment and its relationship with ethics, the position of religion on the environment and the various ethical theories that have brought within the boundaries of moral animals. This book is the first to provide a complete picture of environmental ethics in Italian, by analyzing the concrete issues and bringing them back to the sources of our moral scruples, the value we place on nature, the role of technology and the demands of justice.



**Cafaro, Philip, and Eileen Crist (eds.).** *Life on the Brink: Environmentalists Confront Overpopulation.* Athens, GA: University of Georgia Press, 2012.

*Life on the Brink* aspires to reignite a robust discussion of population issues. Leading voices in the American environmental movement restate the case that population growth is a major force behind many of our most serious ecological problems. Contributors argue that ending population growth worldwide and in the United States is a moral imperative that deserves renewed commitment. These essays hold in common a commitment to sharing resources with other species and a willingness to consider what will be necessary to do so. Contributors confront hard issues regarding contraception, abortion, immigration, and limits to growth. Contributors: Albert Bartlett, Joseph Bish, Lester Brown, Tom Butler, Philip Cafaro, Martha Campbell, William R. Catton Jr., Eileen Crist, Anne Ehrlich, Paul Ehrlich, Robert Engelman, Dave Foreman, Amy Gulick, Ronnie Hawkins, Leon Kolankiewicz, Richard Lamm, Jeffrey McKee, Stephanie Mills, Roderick Nash, Tim Palmer, Charmayne Palomba, William Ryerson, Winthrop Staples III, Captain Paul Watson, Don Weeden, George Wuerthner.

**Dufoing, Frédéric.** *L'écologie radicale. [The radical ecology.]* Gollion, CH: Infolio, 2012.

As environmental issues and green parties are gaining ground in Europe, the ideas, values and specificity of ecological thinking seem to be reduced to hunting for greenhouse gas emissions, the expectations of a niche-marketing of bourgeois bohemians and wishful thinking of sustainable development. But environmentalism has not one but many social projects, which challenge the very foundations of our way of life and transform our relationship to nature as our conception of social organization. After recalling the origins and foundations of environmentalism, this book presents some of these projects, the most radical, the most confusing: Deep Ecology and Bioregionalism; anarcho-primitivism and social ecology; objections to growth, largely inspired by the work of Ivan Illich; and finally the eco-agrarianism, taken from writer and farmer Wendell Berry. At the time of recovery in all directions of ecology, this is a welcome reminder and packed with information.

***Ethics of Food.*** 5 vols. Chicago, ILL: Heinemann Library, 2012.

Focusing on how food gets from farms, factories, and laboratories to our grocery stores then to our tables, this series provides a look at food and eating lifestyles around the world. Each volume includes “Health Watch” in which students are enlightened as to possible health issues that may occur as a result of a particular diet choice. Most titles also include “Environment Watch” that discusses various environmental impacts that may occur because of certain types of farming. Case studies further illustrate points that are discussed. There are also critical thinking questions about the problems and benefits in regards to food ethics. This series will not be the final stop when researching food ethics, but it is a wonderful start, and can provide insight for both student and teacher. *Library Media Connection, Starred Review Highly Recommended.* Includes the following 5 titles: Catching and Raising Seafood, Farming Vegetables and Grains, Making Food Choices, Processing Your Food, and Raising Livestock.

**Ekhardt, Felix.** *Klimagerechtigkeit: ethische, rechtliche, ökonomische und transdisziplinäre Zugänge. [Climate Justice: Ethical, economic, legal and transdisciplinary approaches.]* Marburg, DE: Metropolis-Verlag, 2012.

Ist Normativität in der Nachhaltigkeits- und speziell in der Klimaforschung im Sinne einer Möglichkeit objektiver ethischer Aussagen überhaupt denkbar? Wie ist insoweit das Verhältnis ethischer, rechtlicher und ökonomischer Aussagen zueinander? Wie lassen sich verschiedene Ebenen einer geistes- bzw. sozialwissenschaftlichen Analyse der Klimaproblematik sorgfältig auseinanderhalten und zugleich in ihrem Zusammenhang erkennen? Kann über Klimaschutz sinnvoll unter voller Fortgeltung des bis dato für moderne Gesellschaften prägenden Wachstumsdenkens reflektiert werden? Nicht zuletzt aber auch: Ist die Behandlung all jener Fragen aus einem primär wirtschaftswissenschaftlichen Blickwinkel unter maßgeblicher Nutzung der Methodik der Kosten-Nutzen-Analyse angemessen? Diesen und ähnlichen Fragen widmet sich der vorliegende Band in der einer Zeit, in der die internationale, aber auch europäische und deutsche Klimapolitik entgegen verbreiteter Wahrnehmung alles andere als erfolgreich ist.

**Garrett, Jeremy R.** *The Ethics of Animal Research: Exploring the Controversy.* Cambridge, MA: MIT Press, 2012.

An estimated 100 million nonhuman vertebrates worldwide—including primates, dogs, cats, rabbits, hamsters, birds, rats, and mice—are bred, captured, or otherwise acquired every year for research purposes. Much of this research is seriously detrimental to the welfare of these animals, causing pain, distress, injury, or death. This book explores the ethical controversies that have arisen over animal research, examining closely the complex scientific, philosophical, moral, and legal issues involved. Defenders of animal research face a twofold challenge: they must make a compelling case for the unique benefits offered by animal research; and they must provide a rationale for why these benefits justify treating animal subjects in ways that would be unacceptable for human subjects. This challenge is at the heart of the book. Some contributors argue that it can be met fairly easily; others argue that it can never be met; still others argue that it can sometimes be met, although not necessarily easily. Their essays consider how moral theory can be brought to bear on the practical ethical questions raised by animal research, examine the new challenges raised by the emerging possibilities of biotechnology, and consider how to achieve a more productive dialogue on this polarizing subject. The book’s blending of theoretical and practical considerations and its balanced arguments make it valuable for instructors as well as for scholars and practitioners.

### Contents

1. “The ethics of animal research: an overview of the debate” by Jeremy R. Garrett
2. “Ethics and animal research” by Bernard E. Rollin
3. “The evolutionary basis for animal research” by Stephen P. Schiffer
4. “Defending animal research : an international perspective” by Baruch A. Brody
5. “Animal experimentation, marginal cases, and the significance of suffering” by Alastair Norcross
6. “Lives in the balance: utilitarianism and animal research” by Robert Bass
7. “Empty cages: animal rights and vivisection” by Tom Regan

8. "Virtue, vice, and vivisection" by Garret Merriam
9. "Contractarianism, animals, and risk" by Mark Rowlands
10. "Ethical issues concerning transgenic animals in biomedical research" by David B. Resnik
11. "Casuistry and the moral continuum : evaluating animal biotechnology" by Autumn Fiester
12. "Debating the value of animal research" by Andrew Rowan
13. "The commonsense case against animal experimentation" by Mylan Engel Jr.
14. "Rational engagement, emotional response, and the prospects for moral progress in animal use "debates"" by Nathan Nobis
15. "Animal rights advocacy and modern medicine : the charge of hypocrisy" by Tom Regan
16. "We're all animals: a feminist treatment of the moral limits of nonhuman animal research" by Christina M. Bellon

**Heymans, Peter.** *Animality in British Romanticism: The Aesthetics of Species*. New York, NY: Routledge, 2012.

The scientific, political, and industrial revolutions of the Romantic period transformed the status of humans and redefined the concept of species. This book examines literary representations of human and non-human animality in British Romanticism. The book's novel approach focuses on the role of aesthetic taste in the Romantic understanding of the animal. Concentrating on the discourses of the sublime, the beautiful, and the ugly, Heymans argues that the Romantics' aesthetic views of animality influenced—and were influenced by—their moral, scientific, political, and theological judgment. The study reveals how feelings of environmental alienation and disgust played a positive moral role in animal rights poetry, why ugliness presented such a major problem for Romantic-period scientists and theologians, and how, in political writings, the violent yet awe-inspiring power of exotic species came to symbolize the beauty and terror of the French Revolution. Linking the works of Wordsworth, Blake, Coleridge, Byron, the Shelleys, Erasmus Darwin, and William Paley to the theories of Immanuel Kant and Edmund Burke, this book brings an original perspective to the fields of ecocriticism, animal studies, and literature and science studies.

**Kather, Regine.** *Die Wiederentdeckung der Natur: Naturphilosophie im Zeichen der ökologischen Krise. [The rediscovery of nature: natural philosophy as the sign of the ecological crisis.]* Darmstadt, DE: WBG, Wissenschaftliche Buchgesellschaft, 2012.

The author provides a holistic view of the fundamental question of the relationship between man and nature. She runs the gamut from philosophical concepts of antiquity to cutting-edge approaches and argues against the backdrop of the current ecological crisis for a new perspective on nature. Kather is the first to compile a historical overview of the concept of nature from ancient times to the present day with a systematic presentation of the approaches for a new understanding of nature, making it possible to meet the ecological problems also from the humanities perspective in this volume. The author encourages you to break away from the idea of wanting to control the environment, and understand it instead to a far greater extent than his contemporaries, to which man has a close relationship. Only then can we judge what technical interventions and social developments are sustainable.

**Maier, Donald S.** *What's so Good About Biodiversity? A Call for Better Reasoning About Nature's Value*. Dordrecht, DE: Springer, 2012.

There has been a deluge of material on biodiversity, starting from a trickle back in the mid-1980s. However, this book is unique in that it provides a scientifically informed, philosophical examination of the norms and values that are at the heart of discussions about biodiversity. And it is unique in its point of view, which is the first to comprehensively challenge prevailing views about biodiversity and its value. According to those dominant views, biodiversity is an extremely good thing—so good that it has become the emblem of natural value.



The book's broader purpose is to use biodiversity as a lens through which to view the nature of natural value. It first examines, on their own terms, the arguments for why biodiversity is supposed to be a good thing. It finds all these arguments to be seriously wanting. The book then turns to an analysis of these failures and suggests that they result from posing value questions from within a framework that is inappropriate for nature's value. It concludes with a suggestion for framing natural value.

**Overall, Christine.** *Why Have Children?: The Ethical Debate.* Cambridge, MA: MIT Press, 2012.

In contemporary Western society, people are more often called upon to justify the choice not to have children than they are to supply reasons for having them. In this book, Christine Overall maintains that the burden of proof should be reversed: that the choice to have children calls for more careful justification and reasoning than the choice not to. Arguing that the choice to have children is not just a prudential or pragmatic decision but one with ethical repercussions, Overall offers a wide-ranging exploration of how we might think systematically and deeply about this fundamental aspect of human life. Writing from a feminist perspective, she also acknowledges the inevitably gendered nature of the decision; although both men and women must ponder the issue, the choice has different meanings, implications, and risks for women than it has for men. Overall considers a series of ethical perspectives on procreation, examining approaches that rely on reproductive rights; on fundamental religious, family, or political values; and on the anticipated consequences of the decision for both individuals and society. She examines some of the broader issues relevant to the decision, including population growth, resource depletion, and social policies governing reproduction.

**Paslack, Rainer, Kees Vromans, and Gamze Yucel Isildar (eds.)**. *Environmental Ethics: An Introduction and Learning Guide.* Sheffield, UK: Greenleaf, 2012.

This book, developed as part of an EU programme to diffuse the application of environmental ethics to decision-making on pollution control, is a response to the need for a restatement of environmental ethics and for a code of behaviour and set of values that can be internalised and adopted to guide the actions by individuals at the sharp end of protecting the environment: decision-makers and environmental experts/executives/staff working in municipalities and public/government organisations throughout the EU and Turkey. It is nothing short of an ethical training manual that will guide environmental experts/decision-makers in making sound judgements and decisions and will act as a bridge between environmental knowledge and environmental behaviour. The book will be essential reading for decision-makers and experts working in local authorities and governmental organisations with responsibility for environmental protection: for both graduate and postgraduate students in environment-related disciplines and for vocational education teachers with a focus on the environment.

**Preston, Christopher J. (ed.)**. *Engineering the Climate: The Ethics of Solar Radiation Management.* Lanham, MD: Lexington Books, 2012.

*Engineering the Climate* discusses the ethical issues associated with deliberately engineering a cooler climate to combat global warming. Deliberate manipulation of solar radiation to combat climate change is an exciting and hopeful technical prospect, promising great benefits to those who are in line to suffer most through climate change. At the same time, the prospect of geoengineering creates huge controversy. Taking intentional control of earth's climate would be an unprecedented step in environmental management, raising a number of difficult ethical questions. One particular form of geoengineering, solar radiation management (SRM), is known to be relatively cheap and capable of bringing down global temperatures very rapidly. However, the complexity of the climate system creates considerable uncertainty about the precise nature of SRM's effects in different regions. It has been widely acknowledged that a sustained and scholarly treatment of the ethics of SRM is necessary before it will be possible to make fair and just decisions about whether (or how) to proceed. This book, including essays by 13 experts in the field of ethics of geoengineering, is intended to go some distance towards providing that treatment.

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Introduction: “The Extraordinary Ethics of Solar Radiation Management” by Christopher J. Preston

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1. “Geoengineering, Solidarity, and Moral Risk” by Marion Hourdequin
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3. “Domination and the Ethics of Solar Radiation Management” by Patrick Taylor Smith

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4. “Indigenous Peoples, Solar Radiation Management, and Consent” by Kyle Powys Whyte
5. “Solar Radiation Management and Vulnerable Populations: The Moral Deficit and its Prospects” by Christopher J. Preston
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7. “The World That Would Have Been: Moral Hazard Arguments Against Geoengineering” by Ben Hale
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13. “Making Climates: Solar Radiation Management and the Ethics of Fabrication” by” by Maia Galarraga and Bronislaw Szerszynski

**Roch, Philippe.** *Dialogue avec Jean-Jacques Rousseau sur la nature: jalons pour réenchanter le monde.* [Dialogues with Jean-Jacques Rousseau on Nature: milestones to re-enchantment with the world.] Genève, CH: Labor et fides, 2012.

This work provides a passionate view of Jean-Jacques Rousseau who combines a scientific approach with a romantic and mystical view of nature. Rousseau invented the concept of human nature—a pure, original, uncorrupted, and proposes an educational system that preserves the natural qualities of each person—and he invented a political system in order to reconstruct an ideal society, close to nature, a natural religion he professes. Deepening the work of Jean-Jacques Rousseau, Philippe Roch is convinced that the work of Rousseau contains many sources of inspiration to meet the current challenges at a time when politics can only make appeals to a purely technological and materialistic life.

**Schlottmann, Christopher.** *Conceptual Challenges for Environmental Education: Advocacy, Autonomy, Implicit Education and Values.* New York, NY: Peter Lang, 2012.

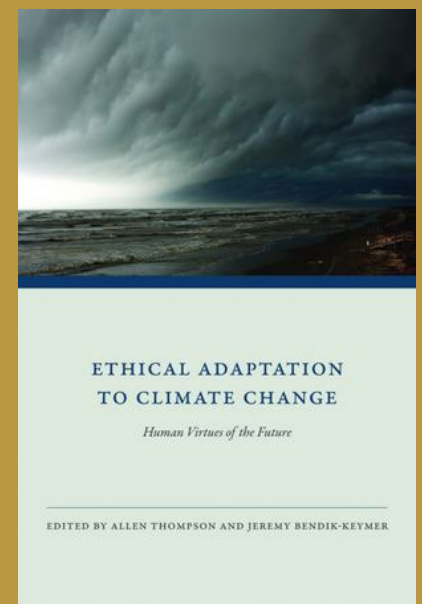
*Conceptual Challenges* is a critical analysis of environmental education from the perspective of educational ethics. It spells out elements of the conceptual foundations of an environmental education theory—among them implicit education, advocacy, Decade of Education for Sustainable Development, and climate change—that can both advance our understanding of and improve our responses to modern environmental problems. The book is intended to broaden the types of environmental education practiced, specifically by attempting to draw on the integrative strengths of liberal education. At their core, environmental problems require both ethical and integrative understanding as part of their solutions: this book proposes strategies for incorporating such understanding into our educational theories and programs.

**Sandler, Ronald L.** *The Ethics of Species: An Introduction*. Cambridge, MA: Cambridge University Press, 2012.

We are causing species to go extinct at extraordinary rates, altering existing species in unprecedented ways, and creating entirely new species. More than ever before, we require an ethic of species to guide our interactions with them. In this book, Ronald L. Sandler examines the value of species and the ethical significance of species boundaries, and discusses what these mean for species preservation in the light of global climate change, species engineering and human enhancement. He argues that species possess several varieties of value, but they are not sacred. It is sometimes permissible to alter species, let them go extinct (even when we are a cause of the extinction) and invent new ones. Philosophically rigorous, accessible and illustrated with examples drawn from contemporary science, this book will be of interest to students of philosophy, bioethics, environmental ethics and conservation biology.

**Thompson, Allen, and Jeremy Bendik-Keymer (eds.)**. *Ethical Adaptation to Climate Change: Human Virtues of the Future*. Cambridge, MA: MIT Press, 2012.

Predictions about global climate change have produced both stark scenarios of environmental catastrophe purportedly pragmatic ideas about adaptation. This book takes a different perspective, exploring the idea that the challenge of adapting to global climate change is fundamentally an ethical one, that it is not simply a matter of adapting our infrastructures and economies to mitigate damage but rather of adapting ourselves to realities of a new global climate. The challenge is to restore our conception of humanity—to understand human flourishing in new ways—in an age in which humanity shapes the basic conditions of the global environment. The contributors examine ways that new realities will require us to revisit and adjust the practice of ecological restoration; the place of ecology in our conception of justice; the form and substance of traditional virtues and vices; and the organizations, scale, and underlying metaphors of important institutions. Topics include historical fidelity in ecological restoration; the application of capability theory to ecology; the questionable ethics of geoengineering; and the cognitive transformation required if we are to “think like a planet.”



**Traer, Robert.** *Doing Environmental Ethics*. 2nd. ed. Boulder, CO: Westview Press, 2012.

*Doing Environmental Ethics* faces our ecological crisis by drawing on environmental science, economic theory, international law, and religious teachings, as well as philosophical arguments. It engages students in constructing ethical presumptions based on arguments for duty, character, relationships, and rights, and then tests these moral presumptions by predicting the likely consequences of acting on them. Students apply what they learn to policy issues discussed in the final part of the book: sustainable consumption, environmental policy, clean air and water, agriculture, managing public lands, urban ecology, and climate change. Questions after each chapter and a worksheet aid readers in deciding how to live more responsibly. The second edition has been updated to reflect the latest developments in environmental ethics, including sustainable practices of corporations, environmental NGO actions, and rainforest certification programs. This edition also gives greater emphasis to environmental justice, Rawls, ecofeminists, and collective rights to clean air, water, and land. Revised study questions concern application and analysis, and new “Decision” inserts challenge students to analyze current environmental issues.



**Weston, Anthony.** *Mobilizing the Green Imagination: An Exuberant Manifesto.* Gabriola, BC: New Society Publishers, 2012.

Dysfunctional cities, catastrophic climate change, ever-deepening distance from nature—today we see environmental disaster everywhere we look. In *Mobilizing the Green Imagination*, Anthony Weston urges us to move beyond ever more desperate attempts to “green” the status quo toward entirely different and far more inviting ecological visions:

- Life after transportation—decentralized work, inventive infill, and self-sufficient micro-communities to facilitate life in place.
- Adaptation with attitude—cities that welcome the rising waters.
- A great second chance—moving beyond exploitation of the whole natural world.
- A cosmic ecology—why not a green space program?

**Zimdahl, Robert L.** *Agriculture's Ethical Horizon.* 2nd ed. Burlington, IA: Elsevier Science, 2012.

What should the goals of agricultural science be? How do and how should the practitioners of agriculture address complex ethical questions? These questions are explored in this book so that those in agriculture will begin an open dialog on the ethics of agriculture. Discussion of foundational values, of why we practice agriculture as we do, should become a central, rather than peripheral, part of agricultural practice and education. If agricultural scientists do not venture forth to understand and shape the ethical base of the future, it will be imposed by others. Largely autobiographical, this book covers topics such as scientific truth and myth, what agricultural research should be done, an introduction to ethics, moral confidence in agriculture, the relevance of ethics to agriculture, sustainability, and biotechnology.

## 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 34, no. 1 (spring 2011)

### Features

1. “Nature, Natives, Nativism, and Management: Worldviews Underlying Controversies in Invasion Biology” by Daniel Simberloff (5-25)
2. “Biocultural Ethics: Recovering the Vital Links between the Inhabitants, Their Habits, and Habitats” by Ricardo Rozzi (27-50)
3. “Biophilia and Biodiversity: Environmental Ethics in the Work of Stephen R. Kellert” by Christian Diehm (51-66)
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4. Michael S. Hogue's *The Tangled Bank: Toward an Ecotheological Ethics of Responsible Participation* (2008) reviewed by David K. Goodin (111-112)

[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 9, no. 1 (spring 2012)

1. "The Virtue of Temporal Discernment: Rethinking the Extent and Coherence of the Good in a Time of Mass Species Extinction" by James Hatley
2. "Fatally Confused: Telling the Time in the Midst of Ecological Crises" by Michelle Bastian
3. "Past Imperfect: Using Historical Ecology and Baseline Data for Conservation and Restoration Projects in North America" by Peter S. Alagona, John Sandlos, Yolanda F. Wiersma
4. "The Time of Slime: Anthropocentrism in Harmful Algal Research" by Astrid Schrader
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  - b. Ashton Nichols's *Beyond Romantic Ecocriticism: Toward Urbanatural Roosting* (2011) reviewed by David Utsler
  - c. James Lawrence Powell's *The Inquisition of Climate Science* (2011) reviewed by Sarah Kenehan
  - d. Stephanie Rutherford's *Governing the Wild: Ecotours of Power* (2011) reviewed by Walter Riker

[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 21, no. 2 (May 2012)

1. "The Half-Cultivated Citizen: Thoreau at the Nexus of Republicanism and Environmentalism" by Peter F. Cannavè (101-124)
2. "Compassion, Geography and the Question of the Animal" by Julie Matthews (125-142)
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7. Book Reviews
  - a. Stephen M. Gardiner's *A Perfect Moral Storm: The Ethical Tragedy of Climate Change* (2011) reviewed by Patrick Curry (233-235)
  - b. Richard Evanoff's *Bioregionalism and Global Ethics: A Transactional Approach to Achieving Ecological Sustainability, Social Justice, and Human Well-being* (2010) reviewed by Ute Kruse-Ebeling (235-237)
  - c. Clare Palmer's *Animal Ethics in Context* (2010) reviewed by Elizabeth Cripps (238-240)
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  - e. Sarah Johnson's (ed.) *Bio-invaders* (2010) reviewed by Kezia Barker (243-245)
  - f. Patrick Curry's *Ecological Ethics: An Introduction* (2011) reviewed by Elliot Goodine (245-248)
  - g. Pankaj Jain's *Dharma and Ecology of Hindu Communities: Sustenance and Sustainability* (2011) reviewed by Christopher Bartley (248-250)

[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 17, no. 1 (spring 2012)

1. "Narrating the Environmental Apocalypse: How Imagining the End Facilitates Moral Reasoning Among Environmental Activists" by Robin Globus Veldman (1-23)
2. "An Ecological Concept of Wilderness" by Craig DeLancey (25-44)
3. "Some Challenges for Narrative Accounts of Value" by Katie McShane (45-69)
4. "Finding a Niche for Species in Nature Ethics" by Christian Diehm (71-86)
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  - a. John Charles Kunich's *Betting the Earth: How We Can Still Win the Biggest Gamble of All Time* (2010) reviewed by Brian G. Henning (87-93)

[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 15, no. 1 (March 2012)

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2. Open Peer Commentaries
  - a. “Synthetic Biology Already Has a Model to Follow” by Robb E. Eason (21-24)
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  - c. “Synthetic Biology, Deontology and Synthetic Bioethics” by Robin Attfield (29-32)
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  - b. J. E. de Steiguer’s *The Origins of Modern Environmental Thought* (2006) reviewed by William L. Vanderburgh

[\*JOURNAL OF AGRICULTURAL AND ENVIRONMENTAL ETHICS\*](#) (JAEE) 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. JAEE publishes scientific articles that are relevant to ethical issues, as well as philosophical papers and brief discussion pieces. JAEE is published by Springer Netherlands. The journal came into existence in 1988 and is now published six times a year.

Volume 25, no. 2 (April 2012)

Special Issue: "Ethics and Sustainability: Guest or Guide? On Sustainability as a Moral Guide: Selected papers from the 2007 EurSAFE conference." Eds. Franck L. B. Meijboom and. Frans W. A. Brom.

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2. "Ethics and Action: A Relational Perspective on Consumer Choice in the European Politics of Food" by Unni Kjærnes (145-162)
3. "Farmers Engaged in Deliberative Practices; An Ethnographic Exploration of the Mosaic of Concerns in Livestock Agriculture" by Clemens Driessen (163-179)
4. "Just and Sustainable? Examining the Rhetoric and Potential Realities of UK Food Security" by Tom MacMillan and Elizabeth Dowler (181-204)
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  - a. Jake Kosek's *Understories: The Political Life of Forests in Northern New Mexico* (2006) reviewed by Caroline Felix Oliveira (435-436)



[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 6, no. 1 (2012)

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- b. “Nature, Natural History, and the Dilemma of Religious Liberalism in Thoreau’s The Maine Woods” by Daniel C. Dillard (37-55)
- c. “Natural Disasters as Moral Lessons: Nazianzus and New Orleans” by Anna Duke, Brenda Llewellyn Ihssen, and Kevin J. O’Brien (56-70)
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- a. “Resources for Eco-Theology: Projects of Retrieval within Christian Traditions” by Carol S. Robb (88-103)
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- a. Sigurd Bergmann’s (ed.) *Theology in Built Environments: Exploring Religion, Architecture, and Design* (2011) and *In the Beginning Is the Icon: A Liberative Theology of Images, Visual Arts and Culture* (2009) reviewed by Richard Bohannon (114-117)
- b. Emma Tomalin’s *Biodivinity and Biodiversity: The Limits to Religious Environmentalism* (2009) reviewed by Yamini Narayanan (118-120)
- c. Bill Vitek and Wes Jackson’s (eds.) *The Virtues of Ignorance: Complexity, Sustainability, and the Limits of Knowledge* (2008) reviewed by Todd A. Wildermuth (121-123)
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- e. Harold Fromm’s *The Nature of Being Human: From Environmentalism to Consciousness* (2009) reviewed by Simon Appolloni (127-129)
- f. David Grumett and Rachel Muers’s *Theology on the Menu: Asceticism, Meat and Christian Diet* (2010) reviewed by Norman Wirzba (130-131)

[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. 1 (May 2012)

1. "An Introduction to 'The Center for Humans and Nature Manifesto'" by Brooke Hecht and Ceara Donnelley (9)
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3. "To Build or Not to Build a Road: How Do We Honor the Landscape through Thoughtful Decision Making?" by Ingrid Leman Stefanovic (12-18)
4. "Reconciling Mobility: Redesigning the Road, Reweaving Landscape" by Nina-Marie Lister (19-29)
5. "Bringing People Together or Keeping Them Apart: The Spatial Configuration of Roads and Other Pathways" by David Seamon (30-31)
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[\*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. *Nothing new this period.*

[\*WORLDVIEWS: GLOBAL RELIGIONS, CULTURE, AND ECOLOGY\*](#) 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 16, no. 1 (2012)

1. "Evangelical Christians and the Environment: 'Christians for the Mountains' and the Appalachian Movement against Mountaintop Removal Coal Mining" by Dwight B. Billings and Will Samson (1-29)
2. "The Megachurch in the Landscape: Adapting to Changing Sale and Managing Integrated Green Space in Texas and Oklahoma, USA" by Susan Bratton (30-49)
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  - a. David Abram's *Becoming Animal: An Earthly Cosmology* (2010) reviewed by Sam Mickey (99-101)
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  - d. Kevin J. O'Brien's *An Ethics of Biodiversity: Christianity, Ecology, and the Variety of Life* (2010) reviewed by Chris Doran (107-109)

**Cafaro Philip.** “Climate Ethics and Population Policy.” *WIREs Climate Change* 3, no. 1 (January/February 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.

**Keulartz, Jozef.** “The Emergence of Enlightened Anthropocentrism in Ecological Restoration.” *Nature and Culture* 7, no. 1 (spring 2012): 48–71.

Over the past decade a shift can be noticed from ecological restoration to ecological design, where ecological design stands for a technocratic approach that courts hubris and mastery rather than humility and self-restraint. Following Eric Higgs, this shift can be seen as a “hyperactive and heedless response” to global environmental change, especially climate change. The new technocratic approach may be best characterized as enlightened (or prudential) anthropocentrism, where nature is only allowed that degree of agency which is required to deliver the services that are essential for human well-being. It is not only questionable if we have the scientific and technical abilities to purposeful design ecosystems that will serve our needs, but also if the new approach will be sufficient to protect biodiversity in the long run.



**Delli, Priscoli Jerome (ed.).** “Special Issue: The Role of Ethics in the Globalization of Water and Food.” *Water Policy* 14, supplement 1, (2012).

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1. “Foreword: The role of the Botín Foundation to support the analysis of issues on water ethics” by M. Ramon Llamas (1-2)
2. “Religious approaches to water management and environmental conservation” by Emilio Chuvieco (9 - 20)
3. “Reflections on the nexus of politics, ethics, religion and contemporary water resources decisions” by Jerome Delli Priscoli (21-40)

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7. "Spiritual understandings of conflict and transformation and their contribution to water dialogue" by Aaron T. Wolf (73-88)
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9. "Changing behavior as a policy tool for enhancing food security" by Magdy A. Hefny (106-120)
10. "An Islamic perspective on food security management" by Marwan Haddad (121-135)
11. "Water for agriculture and the environment: the ultimate trade-off" by Henry Vaux (136-146)
12. "Unauthorized groundwater use: institutional, social and ethical considerations" by Lucia De Stefano and Elena Lopez-Gunn (147-160)

**Hattingh, Johan P.** *The ethical implications of global climate change*. UNESCO Publishing, FR (2012).

**Hulme, Mike.** "Reducing the Future to Climate: A Story of Climate Determinism and Reductionism." *Osiris* 26, no. 1 (2011): 245-266.

This article traces how climate has moved from playing a deterministic to a reductionist role in discourses about environment, society, and the future. Climate determinism previously offered an explanation, and hence a justification, for the superiority of certain imperial races and cultures. The argument put forward here is that the new climate reductionism is driven by the hegemony exercised by the predictive natural sciences over contingent, imaginative, and humanistic accounts of social life and visions of the future. It is a hegemony that lends disproportionate power in political and social discourse to model-based descriptions of putative future climates. Some possible reasons for this climate reductionism, as well as some of the limitations and dangers of this position for human relationships with the future, are suggested.

**McDonald, Hugh (ed.)**. "Special Issue: Pragmatism and Environmentalism." *Contemporary Pragmatism* 9, no. 1 (June 2012).

The growing literature on environmental ethics has ballooned into a separate subfield within philosophy, involving ethical studies concerning the value of other species, of ecosystems, and of the environment of all living things as a whole. Some consider environmental ethics to be a revolution in ethics that will change the anthropocentric orientation of morals, reorienting it to include all species, ecosystems or the larger biosphere. This volume explores pragmatist approaches to ethics that can be used for environmental issues. Pragmatism, the authors argue, may provide both a more defensible theory of intrinsic value than other ethical schools, and, more generally, supply an alternative model of what environmental philosophy could be. The holism of pragmatists constitutes a challenge to value and ethics centered on the individual, and a useful ground for more holistic theories of value which, some have argued, is more suitable to an environmental, as opposed to an exclusively human, ethic.

1. "Guest Editor's Introduction" by Hugh P. McDonald (1-4)
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3. "The Turn of the Skew: Environmental Philosophy and the Ghost of William James" by Piers H.G. Stephens (25-52)
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10. “Distributing Epistemic Authority: Refining Norton’s Pragmatist Approach to Environmental Decision-Making” by Evelyn Brister (185-204)
11. “Ecological Imagination in Moral Education, East and West” by Steven Fesmire (205-222)
12. “Ecohumanities Pedagogy: An Experiment in Environmental Education through Radical Service-Learning” by Kelly A. Parker (223-)

**Miller, Ellen.** “The Giving Tree and Environmental Philosophy: Listening to Deep Ecology, Feminism, and Trees.” Chap. 15 in *Philosophy in Children’s Literature*, edited by Peter R. Costello, 251-266. Lanham, MD: Lexington Books, 2012.

**Nolt, John.** “Nonanthropocentric Climate Ethics,” *WIREs Climate Change* 2, no. 5 (2011) 701-711.

Anthropogenic climate change may contribute to a mass extinction that would leave biodiversity depleted for millions of years—quite possibly longer than the duration of the human species. Such effects are arguably of ethical concern, but because established ethical theories are anthropocentric—that is, focused on the relatively short-term interests of human beings—they offer no guidance on such vast temporal scales. There has been significant work in recent decades in both longer-term intergenerational anthropocentric climate ethics and near-term nonanthropocentric ethics, but so far these novel developments have not been integrated into a long-term nonanthropocentric climate ethic. This article considers prospects for the development and justification of such an ethic, difficulties it would face, and its relevance to climate policy.

**Odenbaugh, Jay.** “[Advocacy, Ecology, and Environmental Ethics.](#)” *Nature Education Knowledge* 3, no. 3 (2012): 8.

In this essay, I consider three questions: is ecology “value-laden,” what values are found in ecology, and what values should ecologists advocate (if any)? I conclude that ecology is laden with a variety of values and that ecologists should be very careful what sort of values they advocate, on pain of losing scientific credibility.

**Reo, Nicholas J. and Kyle Powys Whyte.** “Hunting and Morality as Elements of Traditional Ecological Knowledge.” *Human Ecology* 40, no. 1 (February 2012): 15-27.

Contemporary subsistence hunting practices of North American Indians have been questioned because of hunters’ use of modern technologies and integration of wage-based and subsistence livelihoods. Tribal traditional ecological knowledge (TEK) has been questioned on similar grounds and used as justification for ignoring tribal perspectives on critical natural resource conservation and development issues. This paper examines hunting on the Lac du Flambeau Indian Reservation in North Central Wisconsin, USA. The study used semi-structured interviews with hunters from the reservation to document their contemporary hunting practices and the traditional moral code that informs their hunting-related behaviors and judgments. Subsistence hunting is framed in the context of TEK and attention focused on the interplay between TEK’s practical and moral dimensions. Results indicate the importance of traditional moral codes in guiding a community’s contemporary hunting practices and the inseparability and interdependence of epistemological, practical, and ethical dimensions of TEK.

**Sandler, Ronald.** “[Enhancing Moral Status?](#)” *On the Human* (National Humanities Center) (2011).

**Sandler, Ronald.** “[Intrinsic Value, Ecology, and Conservation.](#)” *Nature Education Knowledge* 3, no 3 (2012): 4.

In “What is Conservation Biology?” Michael Soulé discusses several “normative postulates” of conservation biology, including that “biotic diversity has intrinsic value” (Soulé 1985). The idea that nature and biotic diversity have intrinsic value has been defended by several influential environmental ethicists (Rolston 1986, Callicott 1989), and it has featured prominently in some significant international declarations regarding the environment (United Nations 1992a, Earth Charter International 2000). Those who endorse the view that species and eco-

systems possess intrinsic value believe that recognition of it is crucial both to justifying conservation biology and setting appropriate conservation goals. This contribution addresses these core questions regarding intrinsic value and conservation: What is intrinsic value?; Do any environmental entities (species, ecosystems, or organisms) possess intrinsic value?; and Why does it matter for conservation biology whether species, ecosystems or organisms have intrinsic value?

**Sandler, Ronald.** “[The Landscape of Nanoethics.](#)” *Covalence Magazine* (May 2012).

Nanotechnology enables technologies in areas ranging from textiles and agriculture to medicine and computing. As a result, nanotechnology is implicated in a diverse array of ethical issues, involving everything from privacy and environmental justice to synthetic organisms and human enhancement. Different nanotechnology fields, research programs, and applications have different ethical profiles. For this reason, case-by-case ethical assessment for nanotechnology is crucial.

**Shockley, Kenneth.** “Divergent principles, development rights, and individualism in the Greenhouse Development Rights framework.” *Regions and Cohesion* 2, no 1 (2012): 1-24.

The likelihood that the poor will suffer disproportionately from the effects of climate change makes it necessary that any just scheme for addressing the costs and burdens of climate change integrate those disproportionate effects. The Greenhouse Development Rights (GDRs) framework attempts to do just this. The GDRs framework is a burden-sharing approach to climate change that assigns national obligations on the basis of historical emissions and current capacity to provide assistance. It does so by including only those emissions that correspond to income exceeding a development threshold. According to the GDRs framework, this development threshold considers the right to develop to be held by individuals rather than the nations in which those individuals find themselves. The article provides a critique of this framework, focusing on three concerns: First, in generating national obligations the GDRs framework collapses significantly different moral considerations into a single index, presenting both theoretical and practical problems. Second, the framework relies on a contentious and underdeveloped conception of the right to develop. Third, the framework’s exclusive focus on individual concerns systematically overlooks irreducibly social concerns. The article concludes by pointing to an alternative approach to balancing development against the burdens of climate change.

**Wolf, Clark.** “Environmental Ethics, Future Generations and Environmental Law” Chap. 26 in *The Routledge Companion to Philosophy of Law*, edited by Andrei Marmor, 397-414. New York, NY: Routledge, 2012.

**Zedalis, Rex (ed.).** “Special Issue: Symposium on Geoengineering.” *Tulsa Law Review* 46, no. 2 (spring 2011).

This special issue explores emerging issues in the field of geoengineering. The majority of theories in this field remain unproven, but the infancy of this field provides a unique opportunity to be on the vanguard of an emerging clash between law and science.

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1. “Geoengineering and Climate Management: From Marginality to Inevitability” by Jay Michaelson
2. “Framing the Social, Political, and Environmental Risks and Benefits of Geoengineering: Balancing the Hard-to-Imagine Against the Hard-to-Measure” by Gareth Davies
3. “Geoengineering the Climate: An Overview of Solar Radiation Management Options” by William C.G. Burns
4. “Geoengineering and International Law: The Search For Common Legal Ground” by Ralph Bodle
5. “Colorado Residential Property Owners and Their Cloudy Right to Precipitation Capture” by Ryan S. Hansen

6. "A Navigational System for Uncharted Waters: The London Convention and London Protocol's Assessment Framework on Ocean Iron Fertilization" by Melissa Eick

**Zehairi, Mazen.** "[Justice in a Warming World: Global and Intergenerational Justice and Climate Change](#)" MA Thesis, McMaster University (2012).

Recent discussions on global climate change have brought to our attention the largely disruptive influence of human activity on the planet and its inhabitants. Moral philosophers have added to the discourse their concerns about the unprecedented environmental problem of global climate change which threatens, and increasingly so, human welfare and the stability of the planet. The circumstances should be of concern to all, including philosophers who beyond their own endeavours will be affected by climate change. There are good reasons to think that the circumstances surrounding global climate change are morally repugnant and that serious action is required to avert global catastrophe and widespread suffering. Our discussion will draw attention to the ethical dimensions of climate change given present knowledge about the state of the global environment and human welfare across the planet, now and into foreseeable future. My aims in this paper are twofold. First, I will provide a survey of various arguments that fit under the umbrella of climate change ethics as a way to gauge their suitability to address the wider issues that should be of concern to us. Second, by seeking to refute these arguments on a number of theoretical grounds, I will make the case that the climate change problem is best understood through a welfarist lens. Climate change is fundamentally a problem of distributive justice for present and future generations and, as such, it is of great urgency to protect human welfare over the long run.

ECOTHEOLOGY,  
GREEN RELIGION,  
& SPIRITUALITY

**Ashford, Joan Anderson.** *Ecocritical Theology: Neo-Pastoral Themes in American Fiction from 1960 to the Present*. Jefferson, NC: McFarland, 2012.

This work examines humankind's relationship with the environment in the context of Judeo-Christian theological views. It demonstrates how characters from novels such as John Updike's *Rabbit Run*, DeLillo's *White Noise*, Toni Morrison's *Paradise*, and Cormac McCarthy's *The Road* take neo-pastoral journeys to rediscover an innovative relationship with nature and religion.

**Bahnson, Fred and Norman Wirzba.** *Making Peace with the Land: God's Call to Reconcile with Creation*. Downers Grove, IL: IVP Books, 2012.

God is reconciling all things in heaven and on earth. We are alienated not only from one another, but also from the land that sustains us. Our ecosystems are increasingly damaged, and human bodies are likewise degraded. Most of us have little understanding of how our energy is derived or our food is produced, and many of our current industrialized practices are both unhealthy for our bodies and unsustainable for the planet. Agriculturalist Fred Bahnson and theologian Norman Wirzba declare that in Christ, God reconciles all bodies into a peaceful, life-promoting relationship with one another. Because human beings are incarnated in material, bodily existence, we are necessarily interdependent with plants and animals, land and sea, heaven and earth. The good news is that redemption is cosmic, with implications for agriculture and ecology, from farm to dinner table. Bahnson and Wirzba describe communities that model cooperative practices of relational life, with local food production, eucharistic eating and delight in God's provision. Reconciling with the land is a rich framework for a new way of life.

**Bignami, Bruno.** *Terra, aria, acqua e fuoco: riscrivere l'etica ecologica.* [Earth, air, water and fire: Rewriting ecological ethics.] Bologna, IT: EDB, 2012.

The ecological crisis is ethical crisis. Today it is not obvious that the earth has to offer food for every man. It is said that the air is good for the lungs. It is assumed that access should be guaranteed to all, free. It is not even shared resources are created in the service of every man's life and cannot be snapped up by astute. In this confusion of interests, ecological ethics needs to be rethought. At stake is the relationship with the elementary experiences of life: earth, air, water and fire are the gifts that go to the heart of the relationship with God, with his brothers and with the world. The Christian community paves the way for a renewed encounter with the fundamental human questions: what meaning have the gifts of creation? Who are they? How to promote fellowship and brotherhood among men?

**Chitkara, M. G.** *Buddhism and Environment.* New Delhi, IN: APH Pub. Corp, 2012.

**Christ, Carol P.** "Why Women, Men and Other Living Things Still Need the Goddess: Remembering and Reflecting 35 Years Later." *Feminist Theology* 20, no. 3 (May 2012): 242-255.

Carol Christ reflects on her influential essay 'Why Women Need the Goddess,' responding to misinterpretations and arguing that women, men, and other living things still need the symbol of Goddess. As long as 'Goddess' and 'God-She,' like the word 'feminist' are controversial, we still have a long way to go before we as a culture can fully accept female power as a beneficent and independent power.

**Cooper, David E.** *Convergence with Nature: A Daoist Perspective.* London, UK: Green Books, 2012.

In this book David E. Cooper explores our relationship to nature and asks how it can be shaped into an appropriate one which contributes to the good of people's lives as a whole. Religions and philosophies have much to say about our relationship with nature, and Chinese Daoist philosophy has long been regarded as among those most sympathetic to the natural world. Like the best of contemporary nature writing, the classic Daoist texts reveal a yearning for convergence with nature, nostalgia for a lost intimacy with the natural world, disillusion with humanity or its products, and a feeling for nature's mystery. The author explains how these attitudes are rooted in Daoist philosophy and explores their implications for our practical engagement with natural environments. He discusses, too, a number of ethical issues—including hunting, intensive farming, and environmental activism—that reflective people need to address in their efforts to heal our relationship with the Earth.

**Egger, Michel Maxime.** *La terre comme soimeme: repères pour une écospiritualité* [Earth as yourself: Benchmarks for Eco-spirituality]. Genève, CH: Labor et fides, 2012.

In this book Michel Maxime Egger develops the foundations of an Ecospirituality able to reverse the current drift towards the destruction of the planet. Against modernity that has installed a dangerous dualism behind the deadly disrespect towards human nature, the author proposes a resacralization of our relationship to creation. Rereading the main axes of the Orthodox tradition, he emphasizes the fundamental unity between the human, the cosmic and the divine which leads not only to preserve nature, but also to celebrate and promote its accomplishment. Specifically, it is to acquire another form of knowledge, to operate an inner transformation, to rehabilitate the feminine values, test new asceticism and engage effectively in the world.

**Gittelman, Melissa Laurel.** "Protecting the Forests and the People Exploring Alternative Conservation Models That Include the Needs of Communities: an Ecuadorian Case Study." MA Thesis, Oregon State University, 2012.

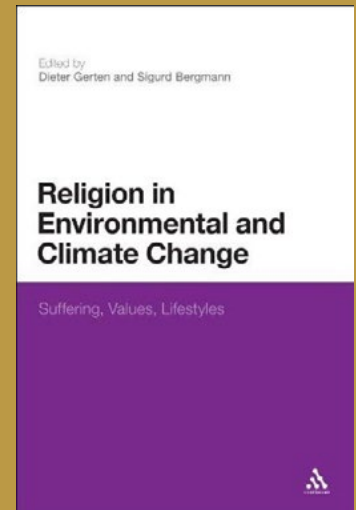
This research explores differences in environmental worldviews and connections to the land globally and more specifically in a case study of NGOs working in the Ecuadorian Cloud Forest. The aims of this project are to in-



investigate different environmental worldviews expressed between western NGOs and non-western local NGOs. I work to establish a framework for comparing the environmental worldviews of foreign environmental NGOs that of local NGOs, by researching environmental worldviews around the world as influenced by culture, society, history and religion. By using research on case studies done by Jim Igoe, Carolyn Merchant, John Schelhas and Max Pfeffer, I explore the dominant Western worldview of conservation and how its introduction of the National Park model has impacted local communities globally. By comparing this Western worldview of conservation via preservation in National Parks to the nonwestern worldview of integrative models for conservation, I hope to establish a framework for how looking at conservation from the perspective of local communities may prove more beneficial to the future of conservation projects globally.

**Gerten, Dieter and Sigurd Bergmann.** *Religion in Environmental and Climate Change: Suffering, Values, Lifestyles.* London, UK: Continuum, 2012.

Climate change and other global environmental changes deserve attention by the humanities—they are caused mainly by human attitudes and activities and feed back to human societies. Focusing on religion allows for analysis of various human modes of perception, action and thought in relation to global environmental change. On the one hand, religious organizations are aiming to become “greener”; on the other hand, some religious ideas and practices display fatalism towards impacts of climate change. What might be the fate of different religions in an ever-warming world? This book gathers recent research on functions of religion in climate change from theological, ethical, philosophical, anthropological, historical and earth system analytical perspectives. Charting the spread from regional case studies to global-scale syntheses, the authors demonstrate that world religions and indigenous belief systems are already responding in highly dynamic ways to ongoing and projected climate changes—in theory and practice, for better or for worse. The book establishes the research field “religion in climate change” and identifies avenues for future research across disciplines.



**Gudorf, Christine E.** “Ecologies of Grace: Environmental Ethics and Christian Theology.” *Journal of the American Academy of Religion* 80, no. 1 (March 2012): 248-252.

**Heinrich, Bernd.** *Life Everlasting: The Animal Way of Death.* Boston, MA: Houghton Mifflin Harcourt, 2012.

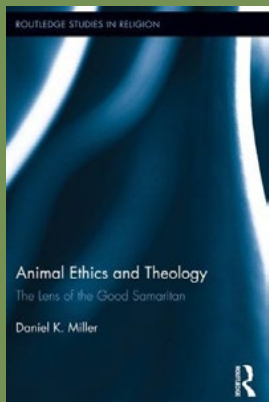
When a good friend with a severe illness wrote, asking if he might have his “green burial” at Bernd Heinrich’s hunting camp in Maine, it inspired the acclaimed biologist/author to investigate a subject that had long fascinated him. How exactly does the animal world deal with the flip side of the life cycle? And what are the lessons, ecological to spiritual, raised by a close look at how the animal world renews.

**Islam, Md Saidul.** “Old Philosophy, New Movement: The Rise of the Islamic Ecological Paradigm in the Discourse of Environmentalism.” *Nature and Culture* 7, no. 1 (spring 2012): 72-94.

Contesting the U.S.-centric bias of modern environmentalism, this essay uncovers an “old” paradigm of environmentalism found in the medieval Islamic tradition, the Islamic Ecological Paradigm (IEP)—which, in many respects, is tantamount to many ideologies of modern environmentalism. According to IEP, human beings are a part of, and not above, nature, and have the responsibility to preserve nature. Many paradigms of modern environmentalism have largely embraced this ideology, though they do not necessarily trace their origin to IEP. This essay also analyzes Muslim environmental activism today by focusing on how its proponents are inspired by modern environmentalism while grounding their activism in IEP. Despite substantial variance and occasional tension, the author argues that both modern environmentalism and IEP can form an ontological alliance, an alliance that is of paramount importance to addressing environmental problems that transcend physical and cultural borders.

**Keighren, Innes M. and Charles W. J. Withers.** “The Spectacular and the Sacred: Narrating Landscape in Works of Travel.” *Cultural Geographies* 19, no. 1 (2012): 11-30.

This article addresses the narration of landscape in 19th century printed accounts of travel and exploration. The geological work of the earth scientist Charles Lyell, and the textual and cartographic investigations of the scriptural geographer Edward Robinson, are used to examine the construction of narrative as a question of inscriptive practice, rhetorical desideratum, and interpretative strategy. We show how, with specific audiences and purposes in mind, and with Murray’s redactional influence at heart, Lyell and Robinson cast their accounts in particular ways in order to satisfy expectations of scientific rigour, literary form, authorial credibility, and bodily encounter. The accounts—one by a scientist facing revelation in nature’s wonder, the other and by a theologian reading landscape scientifically in order to ‘prove’ scriptural truth—contribute to our understanding of the geographical dimensions of the relationships between science and religion in the 19th century. In addressing the complex connections linking author, publisher, and audience in the production of landscape narratives, the paper highlights the importance of epistemological matters in examining the making of geographical narrative, addresses the value of publisher’s archives in geographical research and illustrates how and why authors (and publishers) chose to put their written accounts to order in the ways they did.



**Miller, Daniel K.** *Animal Ethics and Theology: The Lens of the Good Samaritan*. New York, NY: Routledge, 2011.

Framed around Jesus’ parable of the Good Samaritan, *Animal Ethics and Theology* articulates a vision of human and animal relationships based on the foundational love ethic within Christianity. This book addresses significant theological questions such as: Does being created in the image of God present a meaningful distinction between humans and other animals? What does it mean for humans to have dominion (Gen. 1:28) over animals? Is meat eating a moral problem for Christians? In addition to drawing out the significance of Christian theology for field of animal ethics this book also engages environmental and feminist ethics.

**Mazumdar, Shampa and Sanjoy Mazumdar.** “Immigrant Home Gardens: Places of Religion, Culture, Ecology, and Family.” *Landscape and Urban Planning* 105, no. 3 (April 15, 2012): 258-265.

This paper focuses on the role of home gardens in the lives of immigrants. An ethnographic research was conducted which included observations of 16 home gardens and unstructured open-ended interviews with 28 immigrants from India, Vietnam; Indonesia, Philippines, Iran, China and Taiwan, to Southern California, USA. The lessons from this study are that for immigrants home gardens can be: (a) religious space enabling everyday practice of religion as well as meditation and socialization; (b) culture space through plants, fruits and flowers that enable cultural cuisine, ethnomedicine, and identity continuity; (c) ecological space that assists with environmental/ecological nostalgia, reconnecting people with landscapes left behind as well as forging new connections to place; (d) family memorial space where gardens honor and memorialize family members and provide opportunities for intergenerational linkages. These enable immigrants to engage with, personalize, and experience their new environment in deeply meaningful ways.

**McCain, Sky.** *Planet as Self: an Earthen Spirituality*. Lanham, MD: O 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. These beliefs blind us to the astonishing and enlightening discoveries of modern science and to a full for an Earth-based spirituality: one that acknowledges Gaia as a living, and lovable awareness of our embeddedness in Nature. But we can learn new ways of understanding and appreciating our world and develop beliefs more suitable for this century.

**McDuff, Mallory D.** *Sacred Acts: How Churches are Working to Protect Earth's Climate*. Gabriola Island, BC: New Society Publishers, 2012.

From evangelicals to Episcopalians, people of faith are mobilizing to confront climate change. This unique anthology brings together stories from all over North America of contemporary church leaders, parishioners, and religious activists who are working to define a new environmental movement, where honoring the Creator means protecting the planet. *Sacred Acts* documents the diverse actions taken by churches to address climate change through stewardship, advocacy, spirituality, and justice. Contributions from leading Christian voices such as Norman Wirzba and the Reverend Canon Sally Bingham detail the work of faith communities:

**Moosa, Ebrahim.** "Muslim Ethics and Biotechnology." Chap. 41 in *The Routledge Companion to Religion and Science*, edited by James W. Haag, Gregory R. Peterson and Michael L. Spezio (eds.), 455-464. New York: Routledge, 2012.

**Porter, Joy.** *Land and Spirit in Native America*. Santa Barbara, CA: Praeger, 2012.

Indian approaches to land and spirituality are neither simple nor monolithic, making them hard to grasp for outsiders. A fuller, more accurate understanding of these concepts enables comprehension of the unique ways land and spirit have interlinked Native American communities across centuries of civilization, and reveals insights about our current pressing environmental concerns and American history. In *Land and Spirit*, Joy Porter argues that American colonization has been a determining factor in how we perceive Indian spirituality and Indian relationships to nature. Having an appreciation for these traditional values regarding ritual, memory, time, kinship, and the essential reciprocity between all things allows us to rethink aspects of history and culture. This understanding also makes Indian film, philosophy, literature, and art accessible.

**Pungetti, Gloria, Gonzalo Oviedo, and Della Hooke.** *Sacred Species and Sites: Advances in Biocultural Conservation*. Cambridge, MA: Cambridge University Press, 2012.

It is being increasingly recognised that cultural and biological diversity are deeply linked and that conservation programmes should take into account the ethical, cultural and spiritual values of nature. With contributions from a range of scholars, practitioners and spiritual leaders from around the world, this book provides new insights into biocultural diversity conservation. It explores sacred landscapes, sites, plants and animals from around the world to demonstrate the links between nature conservation and spiritual beliefs and traditions. Key conceptual topics are connected to case studies, as well as modern and ancient spiritual insights, guiding the reader through the various issues from fundamental theory and beliefs to practical applications. It looks forward to the biocultural agenda, providing guidelines for future research and practice and offering suggestions for improved integration of these values into policy, planning and management.

**Sponsel, Leslie.** *Spiritual Ecology A Quiet Revolution*. Santa Barbara, CA: Praeger, 2012.

This foundational book is unique in that it provides a historical, cross-cultural context for understanding and advancing the ongoing spiritual ecology revolution, considering indigenous and Asian religious traditions as well as Western ones. Most chapters focus on a single pioneer, illuminating historical context and his/her legacy, while

also connecting that legacy to broader concerns. Coverage includes topics as diverse as Henry David Thoreau and the Green Patriarch Bartholomew's decades-long promotion of environmentalism as a sacred duty for more than 250 million members of the Orthodox Church worldwide.

**Stewart, Benjamin M. (ed.)** "Special Issue on Liturgy and Ecology." *Liturgy* 27, no. 2 (2012).

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1. "Liturgy and Ecology: Introduction" by Benjamin M. Stewart (1-2)
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7. "Committed to the Earth: Ecotheological Dimensions of Christian Burial Practices" by Benjamin M. Stewart (62-72)

**Story, Dan.** *Should Christians be Environmentalists? Helping Christians See Why Caring for the Earth Matters, Helping Environmentalists See Why Christianity Matters.* Grand Rapids, MI: Kregel Publications, 2012.

Did God instruct the human race to be His caretakers over nature? If so, is environmental exploitation disobedience to God? Is it true, as many critics claim, that Christianity is the root cause of today's environmental problems—or are all religions and cultures responsible? How should the church respond? *Should Christians Be Environmentalists?* systematically tackles these tough questions and more by exploring what the Bible says about the environment and our stewardship of creation. Looking at three dimensions of environmentalism as a movement, a Bible-based theology of nature, and the role the church has in environmental ethics, Dan Story examines each through a theological, apologetic, and practical lens.

**Torgerson, Mark Allen.** *Greening Spaces for Worship and Ministry: Congregations, Their Buildings, and Creation Care.* Herndon, VA: Alban Institute, 2012.

In *Greening Spaces*, Mark Torgerson asserts that greening the built environment of a congregation is a powerful way to achieve and model a commitment to creation care. Green building involves designing and constructing in ways that are environmentally, economically, and socially responsible. The approach considers dimensions of a project from its inception to its re-use or demise, through both initial design choices and gradual, systematic upgrades to existing facilities.

**Wilkinson, Katharine K.** *Between God and Green: How Evangelicals Are Cultivating a Middle Ground on Climate Change.* New York, NY: Oxford University Press, 2012.

Drawing on extensive focus group and textual research and interviews, *Between God and Green* explores the phenomenon of climate care, from its historical roots and theological grounding to its visionary leaders and advocacy initiatives. Wilkinson examines the movement's reception within the broader evangelical community, from pew to pulpit. She shows that by engaging with climate change as a matter of private faith and public life, leaders of the movement challenge traditional boundaries of the evangelical agenda, partisan politics, and established alliances and hostilities. These leaders view sea-level rise as a moral calamity, lobby for legislation written on both sides of the aisle, and partner with atheist scientists.



**Yachkaschi Ali and Schirin Yachkaschi.** “Nature Conservation and Religion: An Excursion into the Zoroastrian religion and its Historical Benefits for the Protection of Forests, Animals and Natural Resources.” *Forest Policy and Economics* 20 (July 2012): 107-111.

This article discusses the historical role of religion in nature conservation. After a brief overview over the main world religions, the article focuses on the Zoroastrian religion of ancient Persia. It is argued, that Zarathustra’s teachings were particularly focused on proper care for trees, forests, animals, land and other natural resources. For example, under the influence of Zoroastrianism, Persian kings established the world’s first forestry administration and nature reserve; and animal sacrifices were prohibited. The influence of Zarathustra on nature and forest conservation or animal husbandry may not be visible in the modern world, where Zoroastrianism has widely been substituted by Islam. Nonetheless, some cultural practices are still visible, such as an annual tree planting week that takes place in today’s Iran.

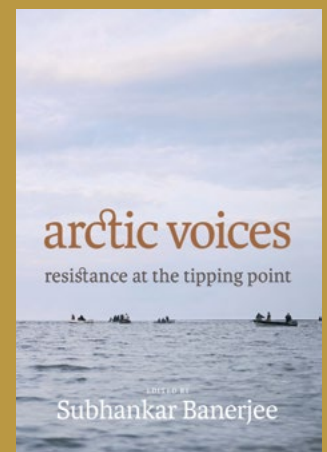
OTHER  
WORKS OF  
INTEREST

**Ayres, Peter G.** *Shaping Ecology: The Life of Arthur Tansley*. Chichester, West Sussex, UK: Wiley-Blackwell, 2012.

Sir Arthur Tansley was the leading figure in ecology for the first half of the 20th century, founding the field, and forming its first professional societies. He was the first President of the British Ecological Society and the first chair of the Field Studies Council. His work as a botanist is considered seminal and he is recognized as one of the giants of ecology throughout the world. *Shaping Ecology* is a book about a multi-faceted man whose friends included Bertrand Russell, Marie Stopes, Julian Huxley, GM Trevelyan, and Solly Zuckerman. Historical context is provided by Tansley’s family for his parents moved in the Fabian-socialist world of John Ruskin and Octavia Hill, both instrumental in the foundation of the National Trust. While Britain was relatively slow to protect its green spaces and wildlife, it did establish in 1913 the first professional Ecological Society in the world. Tansley was its President. Organising the British Vegetation Committee and initiating a series of International Phytogeographic Excursions, he changed phytogeography into ecology.

**Banerjee, Subhankar.** *Arctic Voices: Resistance at the Tipping Point*. New York, NY: Seven Stories Press, 2012.

A pristine environment of ecological richness and biodiversity. Home to generations of indigenous people for thousands of years. The location of vast quantities of oil, natural gas and coal. Largely uninhabited and long at the margins of global affairs, in the last decade Arctic Alaska has quickly become the most contested land in recent US history. Photographer, writer, and activist Subhankar Banerjee brings together first-person narratives from more than thirty prominent activists, writers, and researchers who address issues of climate change, resource war, and human rights with urgency and groundbreaking research. From Gwich’in activist Sarah James’s impassioned appeal, “We Are the Ones Who Have Everything to Lose,” during the UN Climate Conference in Copenhagen in 2009 to an original piece by acclaimed historian Dan O’Neill about his recent trips to the Yukon Flats fish camps, *Arctic Voices* is a window into a remarkable region. Other contributors include Seth Kantner, Velma Wallis, Nick Jans, Debbie Miller, Andri Snaer Magnason, George Schaller, George Archibald, Cindy Shogan, and Peter Matthiessen.



**Bell, Michael.** *An Invitation to Environmental Sociology*. 4th ed. Thousand Oaks, CA: Pine Forge Press, 2012.

The fourth edition brings out the sociology of environmental possibility, inviting students to delve into this rapidly changing field. Michael Bell covers the broad range of topics in environmental sociology with a personal passion rarely seen in sociology textbooks.

**Clarke, Paul.** *Education for Sustainability: Becoming Naturally Smart*. London, UK: Routledge, 2012.

In this book, Paul Clarke argues that in order to live sustainably we need to learn how to live and flourish in our environment in a manner that uses finite resources with ecologically informed discretion. Education is perfectly placed to create the conditions for innovative and imaginative solutions and to provide the formulas that ensure that everyone becomes naturally smart; but to achieve this, we need to recognize that an education that is not grounded in a full understanding of our relationship with the natural world is no education at all. In other words, a total transformation of schools and schooling is needed. While acknowledging that the ecological crisis is global in scale, Paul Clarke maintains that many of the solutions are already evident in our local communities. Drawing on innovative sustainable living programmes from around the world, including Sweden's Forest Schools, China's Green Schools programme, the US Green Ribbon Schools programme and his own school-of-sustainability project, Paul Clarke offers practical solutions about how schools and communities can make their contribution.

**De Young, Raymond and Thomas Princen (eds.).** *The Localization Reader: Adapting to the Coming Downshift*. Cambridge, MA: MIT Press, 2012.

Energy supplies are tightening. Persistent pollutants are accumulating. Food security is declining. There is no going back to the days of reckless consumption, but there is a possibility of localizing, of living well as we learn to live well within immutable constraints. This book maps the transition to a more localized world. This collection, offering classic texts as well as new work, shows how localization can enable psychologically meaningful and fulfilling lives while promoting ecological and social sustainability. Topics range from energy dynamics to philosophies of limits, from the governance of place-based communities to the discovery of positive personal engagement. Together they point the way to a transition that can be peaceful, democratic, just, and environmentally resilient.

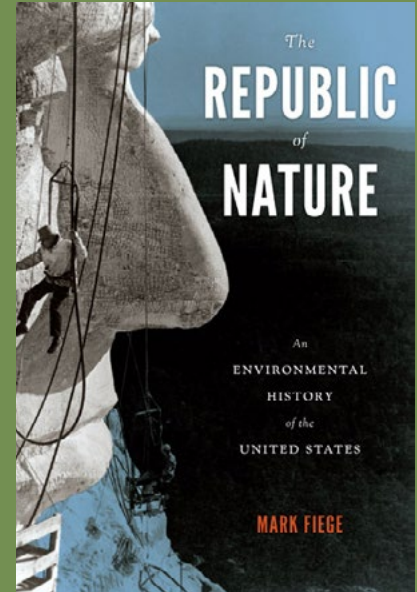
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23. “Promoting a partnership society” by Lester W. Milbrath
24. “Tools for the transition” by Donella Meadows, Jorgen Randers & Dennis Meadows
25. “Downshift/upshift: our choice” by Raymond De Young & Thomas Princen

**Fiege, Mark.** *The Republic of Nature: An Environmental History of the United States.* Seattle, WA: University of Washington Press, 2012.

In the dramatic narratives that comprise *The Republic of Nature*, Mark Fiege re-frames the canonical account of American history based on the simple but radical premise that nothing in the nation’s past can be considered apart from the natural circumstances in which it occurred. Revisiting historical icons so familiar that schoolchildren learn to take them for granted, he makes connections that enable readers to see old stories in a new light. Among the historical moments revisited here, a revolutionary nation arises from its environment and struggles to reconcile the diversity of its people with the claim that nature is the source of liberty. Abraham Lincoln, an unlettered citizen from the countryside, steers the Union through a moment of extreme peril, guided by his clear-eyed vision of nature’s capacity for improvement. In Topeka, Kansas, transformations of land and life prompt a lawsuit that culminates in the momentous civil rights case of *Brown v. Board of Education*. By focusing on materials and processes intrinsic to all things and by highlighting the nature of the United States, Fiege recovers the forgotten and overlooked ground on which so much history has unfolded.



**Epstein, Steven.** *The Medieval Discovery of Nature.* Cambridge, MA: Cambridge University Press, 2012.

This book examines the relationship between humans and nature that evolved in medieval Europe over the course of a millennium . From the beginning, people lived in nature and discovered things about it. Ancient societies bequeathed to the Middle Ages both the Bible and a pagan conception of natural history. These conflicting legacies shaped medieval European ideas about the natural order and what economic, moral, and biological lessons it might teach. This book analyzes five themes found in medieval views of nature—grafting, breeding mules, original sin, property rights, and disaster—to understand what some medieval people found in nature and what their assumptions and beliefs kept them from seeing.

**Faunce, Thomas.** *Nanotechnology for a Sustainable World: Global Artificial Photosynthesis As Nanotechnology’s Moral Culmination.* Cheltenham, UK: Edward Elgar, 2012.

Does humanity have a moral obligation to emphasize nanotechnology’s role in addressing the critical public health and environmental problems of our age? This book explores this idea by analyzing the prospects for a macro-science nanotechnology-for-environmental sustainability project in areas such as food, water and energy supply, medicine, healthcare, peace and security. Developing and applying an innovative science-based view of natural law underpinning a global social contract, it considers some of the key scientific and governance challenges such a global project may face. The book concludes that the moral culmination of nanotechnology is a Global Artificial

Photosynthesis project. It argues that the symmetric patterns of energy creating photosynthesis, life and us are shaping not only the nanotechnological advances of artificial photosynthesis, but also the ethical and legal norms likely to best govern such scientific achievements to form a sustainable existence on this planet.

**Halley, J. Woods.** *How Likely Is Extraterrestrial Life?* Berlin, DE: Springer, 2012.

What does existing scientific knowledge about physics, chemistry, meteorology and biology tell us about the likelihood of extraterrestrial life and civilizations? And what does the fact that there is currently no credible scientific evidence for the existence of extraterrestrial biospheres or civilizations teach us? This book reviews the various scientific issues that arise in considering the question of how common extraterrestrial life is likely to be in our galaxy and whether humans are likely to detect it. Chapter 9 of the book, "Policy Ethical and Other Implications," includes a section entitled "Implication for Environmental Ethics."

**Hurn, Samantha.** *Humans and Other Animals: Cross-Cultural Perspectives on Human-Animal Interactions.* London, UK: Pluto Press, 2012.

*Humans and Other Animals* is about the myriad and evolving ways in which humans and animals interact, the divergent cultural constructions of humanity and animality found around the world, and individual experiences of other animals. Samantha Hurn explores the work of anthropologists and scholars from related disciplines concerned with the growing field of Anthrozoology. Case studies from a wide range of cultural contexts are discussed, and readers are invited to engage with a diverse range of human-animal interactions, including blood sports (such as hunting, fishing, and bull fighting), pet keeping and "petishism," eco-tourism and wildlife conservation, working animals, and animals as food. The idea of animal exploitation raised by the animal rights movements is considered, as well as the anthropological implications of changing attitudes towards animal personhood, and the rise of a posthumanist philosophy in the social sciences more generally. Key debates surrounding these issues are raised and assessed and, in the process, readers are encouraged to consider their own attitudes towards other animals and, by extension, what it means to be human.

**Jameson, Conor Mark.** *Silent Spring Revisited.* London, UK: A. & C. Black, 2012.

American scientist and author Rachel Carson is said to have sparked the modern day environmental movement with the publication of *Silent Spring* in 1962. She made vivid the prospect of life without birdsong. But has her warning been heeded? Fifty years on, Conor Mark Jameson reflects on the growth of environmentalism since *Silent Spring* was published. His revealing and engaging tale plots milestone events in conservation, popular culture and political history in the British Isles and beyond, tracing a path through the half century since 'zero hour', 1962. Around this he weaves his own observations and touching personal experiences, seeking to answer the question: what happened to the birds, and birdsong, and why does it matter?

**Jensen, Jens, and William H. Tishler (eds.).** *Jens Jensen: Writings Inspired by Nature.* Madison, WI: Wisconsin Historical Society Press, 2012.

Jens Jensen (1860–1951) was one of America's most distinguished landscape architects and a pioneering conservationist. During his long and productive career, this Danish-born visionary worked for and with some of the country's most prominent citizens and architects, including Henry Ford, Louis Sullivan, and Frank Lloyd Wright. He became internationally renowned for his design of landscapes throughout the Midwest and beyond, his contributions to the American conservation movement, and his philosophy that emphasized the significance of nature in people's lives. He found inspiration in the landscape, particularly the plants native to a region, and was an environmentalist long before the term became popular. But the outspoken views in his writings are now virtually forgotten, with the exception of his two small books. *Jens Jensen: Writings Inspired by Nature* is a collection of Jen-



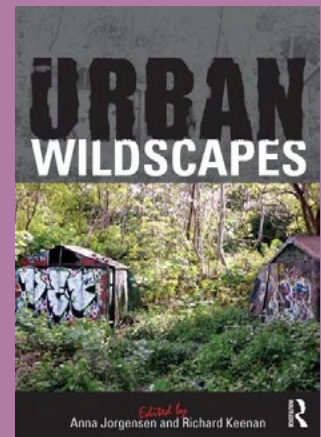
sen's most significant yet lesser-known articles. The scope of Jensen's philosophy represented in these writings will further solidify his legacy and rightful place alongside conservation leaders such as John Muir and Aldo Leopold.

**Jessup, Brad and Kim Rubenstein (eds.).** *Environmental Discourses in Public and International Law*. Cambridge, MA: Cambridge University Press, 2012.

This collection of essays examines the development and application of environmental laws and the relationship between public laws and international law. Notions of good governance, transparency and fairness in decision-making are analyzed within the area of the law perceived as having the greatest potential to address today's global environmental concerns. International trends, such as free trade and environmental markets, are also observed to be infiltrating national laws. Together, the essays illustrate the idea that in the context of environmental problems being dynamic and environmental changes appearing suddenly, laws become difficult to design and effect. Typically, they are also devised within a conflicted setting. It is in this changeable and discordant context that environmental discourses such as precaution, justice, risk, equity, security, citizenship and markets contribute to legal responses, present legal opportunities or hinder progress.

**Jorgensen, Anna, and Richard Keenan (eds.).** *Urban Wildscapes*. Abingdon, Oxon, UK: Routledge, 2012.

*Urban Wildscapes* is one of the first edited collections of writings about urban 'wilderness' landscapes. Evolved, rather than designed or planned, these derelict, abandoned and marginal spaces are frequently overgrown with vegetation and host to a wide range of human activities. They include former industrial sites, landfill, allotments, cemeteries, woods, infrastructural corridors, vacant lots and a whole array of urban wastelands at a variety of different scales. Frequently maligned in the media, these landscapes have recently been re-evaluated and this collection assembles these fresh perspectives in one volume. Combining theory with illustrated examples and case studies, the book demonstrates that urban wildscapes have far greater significance, meaning and utility than is commonly thought, and that an appreciation of their particular qualities can inform a far more sustainable approach to the planning, design and management of the wider urban landscape.



**Karl, Herman A. (ed.).** *Restoring Lands—Coordinating Science, Politics and Action Complexities of Climate and Governance*. Dordrecht, DE: Springer, 2012.

Environmental issues, vast and varied in their details, unfold at the confluence of people and place. They present complexities in their biophysical details, their scope and scale, and the dynamic character of human action and natural systems. Addressing environmental issues often invokes tensions among battling interests and competing priorities. Air and water pollution, the effects of climate change, ecosystem transformations—these and other environmental issues involve scientific, social, economic, and institutional challenges. This book analyzes why tackling many of these problems is so difficult and why sustainability involves more than adoption of greener, cleaner technologies. Sustainability, as discussed in this book, involves knowledge flows and collaborative decision processes that integrate scientific and technological methods and tools, political and governance structures and regimes, and social and community values. The authors synthesize a holistic and adaptive approach to rethinking the framework for restoring healthy ecosystems that are the foundation for thriving communities and dynamic economies. Through their research and practical experiences, the authors have learned that much wisdom resides among diverse people in diverse communities. New collaborative decision-making institutions must reflect that diversity and tap into its wisdom while also strengthening linkages among scientists and decision makers.

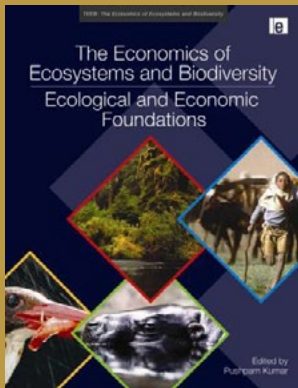
**Khan, Firdos Alam.** *Biotechnology Fundamentals*. Boca Raton, FL: CRC Press, 2012.

The focus of *Biotechnology Fundamentals* is to educate readers on both classical and modern aspects of biotechnology and to expose them to a range of topics, from basic information to complex technicalities. Other books cover subjects individually, but this text offers a rare topical combination of coverage, using numerous helpful illustrations to explore the information that students and researchers need.

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12. Laboratory tutorials

**Kumar, Pushpam (ed.).** *The Economics of Ecosystems and Biodiversity: Ecological and Economic Foundations*. New York, NY: Routledge, 2012.



Human well-being relies critically on ecosystem services provided by nature. Examples include water and air quality regulation, nutrient cycling and decomposition, plant pollination and flood control, all of which are dependent on biodiversity. They are predominantly public goods with limited or no markets and do not command any price in the conventional economic system, so their loss is often not detected and continues unaddressed and unabated. This in turn not only impacts human well-being, but also seriously undermines the sustainability of the economic system. It is against this background that TEEB: The Economics of Ecosystems and Biodiversity project was set up in 2007 and led by the United Nations Environment Programme to provide a comprehensive global assessment of economic aspects of these issues. This book, written by a team of international experts, represents the scientific state of the art, providing a comprehensive assessment of the fundamental ecological and economic principles of measuring and valuing ecosystem services and biodiversity, and showing how these can be mainstreamed into public policies.

**Kidner, David W.** *Nature and Experience in the Culture of Delusion: How Industrial Society Lost Touch with Reality*. Houndmill, UK: Palgrave Macmillan, 2012.

Industrialism has alienated us from nature, disconnected us from our own embodiment, and blinded us the character of the technological society we have ourselves produced. This book brings together ideas and research from both social and natural sciences to throw light on the hidden dimensions of industrial life, showing how the

emerging global economic system has dissolved our embodied subjectivity into industrial processes. The symbolic abilities that have allowed us to dominate all other creatures have now entrapped us within systems that we do not understand and have little control over, making us as vulnerable to the extension of economic and technological ideologies as our ancestors were to the natural threats that surrounded them. If we are to regain our humanity and integrity, the essential first step, outlined in this book, is to recognize and challenge the sources of our own powerlessness.

**Linden, Eugene.** *The Ragged Edge of the World: Encounters at the Frontier Where Modernity, Wildlands and Indigenous Peoples Meet.* New York, NY: Plume, 2012.

A species nearing extinction, a tribe losing centuries of knowledge, a tract of forest facing the first incursion of humans—how can we even begin to assess the cost of losing so much of our natural and cultural legacy? For forty years, environmental journalist and author Eugene Linden has traveled to the very sites where tradition, wildlands and the various forces of modernity collide. In *The Ragged Edge of the World*, he takes us from pygmy forests to the Antarctic to the world's most pristine rainforest in the Congo to tell the story of the harm taking place—and the successful preservation efforts—in the world's last wild places.

**Lowe, Ian, and John Sharpe.** *A Voice of Reason Reflections on Australia.* Brisbane, AU: Queensland Narrating Service, 2012.

Bringing to light serious world environment issues, this thought-provoking and informative collection of essays and opinion pieces illustrates the topics—from politics and economics to culture and health—that have engaged the Australian community and will continue to do so into its uncertain future. While a sobering reminder of how little progress has been made, this is also an environmental and community wake-up call—through logic rather than fear-mongering—that will inspire people to make a difference.

**McGee, Glenn.** *Bioethics for Beginners 60 Cases and Cautions from the Moral Frontier of Healthcare.* Hoboken, NJ: John Wiley & Sons, 2012.

How far is too far? 60 cases illustrating modern bioethical dilemmas, *Bioethics for Beginners* maps the giant dilemmas posed by new technologies and medical choices, using 60 cases taken from our headlines, and from the worlds of medicine and science. This readable book takes it one case at a time, shedding light on the social, economic and legal side of 21st century medicine while giving the reader an informed basis on which to answer personal, practical questions. Unlocking the debate behind the headlines, this book combines clear thinking with the very latest in science and medicine.

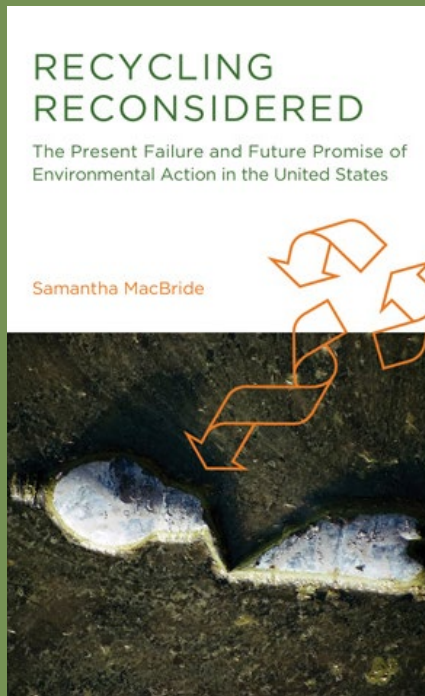
**Morris, Brian.** *Pioneers of Ecological Humanism.* Brighton, UK: Book Guild, 2012.

In his new book, Brian Morris examines the lives, works and philosophy of three key thinkers in the field of modern ecology. Lewis Mumford, René Dubos and Murray Bookchin, Morris argues, all made hugely important contributions to thinking in the field, and have all equally been unfairly overlooked or misunderstood by their contemporaries and successors. In examining the concepts of organic or ecological humanism and social ecology as presented by Mumford, Dubos and Bookchin respectively, Professor Morris paves the way for fresh debate about the interaction between human beings and their environment, and, vitally, about what “ecology,” “environmentalism,” and “preservation” actually mean and should seek to achieve in the years to come. Essential reading for anyone with an interest or active role in ecology and its associated disciplines, *Pioneers of Ecological Humanism* is written in a style that will appeal to activists, academics and armchair ecologists alike.

**Nobbs, Christopher L.** *Economics, Sustainability and Democracy: Economics in the Era of Climate Change*. New York, NY: Routledge, 2012.

How should we conduct economics in an era of climate change, natural resource depletion and population increase? These issues are systemic, and involve great uncertainties and long time horizons. This book contends that the free-market economics that has dominated capitalist democracies in recent decades is not up to the task; that the welfarist economics that preceded it, while preferable, also has inadequacies; and that what is required is an economics founded on ecological principles, greater respect for the laws of natural science, and a moral commitment to a sustainable future.

**MacBride, Samantha.** *Recycling Reconsidered: The Present Failure and Future Promise of Environmental Action in the United States*. Cambridge, MA: MIT Press, 2012.



Recycling is widely celebrated as an environmental success story. The accomplishments of the recycling movement can be seen in municipal practice, a thriving private recycling industry, and widespread public support and participation. But, the goals of recycling are still far from being realized. The vast majority of solid wastes are still burned or buried. MacBride argues that, since the emergence of the recycling movement in 1970, manufacturers of products that end up in waste have successfully prevented the implementation of more onerous, yet far more effective, forms of sustainable waste policy. Recycling as we know it today generates the illusion of progress while allowing industry to maintain the status quo and place responsibility on consumers and local government. Most disturbingly, it does so with the strong support of environmental social movements that defend recycling even as they grapple with its shortcomings. MacBride does not aim to discourage recycling but to help us think beyond recycling as it is today. She challenges us to consider larger problems of solid waste, the global range of environmental threats, and policy alternatives that go beyond curbside collection of cans, bottles, and paper.

**Parenti, Christian.** *Tropic of Chaos: Climate Change and the New Geography of Violence*. New York, NY: Nation Books, 2011.

From Africa to Asia and Latin America, the era of climate wars has begun. Extreme weather is breeding banditry, humanitarian crisis, and state failure. In *Tropic of Chaos*, investigative journalist Christian Parenti travels along the front lines of this gathering catastrophe—the belt of economically and politically battered postcolonial nations and war zones girding the planet’s midlatitudes. Here he finds failed states amid climatic disasters. But he also reveals the unsettling presence of Western military forces and explains how they see an opportunity in the crisis to prepare for open-ended global counterinsurgency. Parenti argues that this incipient “climate fascism”—a political hardening of wealthy states—is bound to fail. The struggling states of the developing world cannot be allowed to collapse, as they will take other nations down as well. Instead, we must work to meet the challenge of climate-driven violence with a very different set of sustainable economic and development policies.



**Rust, Stephen, Salma Monani, and Sean Cubitt (eds.).** *Ecocinema Theory and Practice*. New York, NY: Routledge, 2012.

*Ecocinema Theory and Practice* is the first collection of its kind—an anthology that offers a comprehensive introduction to the rapidly growing field of eco-film criticism, a branch of critical scholarship that investigates cinema's intersections with environmental understandings. It references seminal readings through cutting edge research and is designed as an introduction to the field as well as a sourcebook. It defines ecocinema studies, sketches its development over the past twenty years, provides theoretical frameworks for moving forward, and presents eloquent examples of the practice of eco-film criticism through essays written by the field's leading and emerging scholars. From explicitly environmental films such as Werner Herzog's *Grizzly Man* and Roland Emmerich's *The Day After Tomorrow* to less obvious examples like Errol Morris's *Fast, Cheap & Out of Control* and Christopher Nolan's *Inception*, the pieces in this collection comprehensively interrogate the breadth of ecocinema. *Ecocinema Theory and Practice* also directs readers to further study through lists of recommended readings, professional organizations, and relevant periodicals.

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8. "Beyond fluidity: a cultural history of cinema under water" by Nicole Starosielski
9. "Nature writes the screenplays: commercial wildlife films and ecological entertainment" by Claire Molloy
10. "Ecocinema practice: Hollywood and fictional film. Hollywood and climate change" by Stephen Rust
11. "Appreciating the views: filming nature in *Into the wild*, *Grizzly man*, and *Into the West*" by Pat Breerton
12. "Sympathy for the devil: the cannibalistic hillbilly in 1970s rural slasher films" by Carter Soles
13. "Beyond film. Environmental film festivals: beginning explorations at the intersections of film festival studies and ecocinema studies" by Salma Monani
14. "Everyone knows this is nowhere: data visualization and ecocriticism" by Sean Cubitt

**Schmidt, Markus (ed.).** *Synthetic Biology: Industrial and Environmental Applications*. Weinheim, DE: Wiley-VCH, 2012.

This is the only book to focus on industrial and environmental applications of synthetic biology, covering 17 of the most promising uses in the areas of biofuel, bioremediation and biomaterials. The contributions are written by experts from academia, non-profit organizations and industry, outlining not only the scientific basics but also the economic, environmental and ethical impact of the new technologies. This makes it not only suitable as supplementary material for students but also the perfect companion for policy makers and funding agencies, if they are to make informed decisions about synthetic biology.

**Seidl, Amy.** *Finding Higher Ground: Adaptation in the Age of Warming*. Boston, MA: Beacon, 2012.

While much of the global warming conversation rightly focuses on reducing our carbon footprint, the reality is that even if we were to immediately cease emissions, we would still face climate change into the next millennium. In *Finding Higher Ground*, Amy Seidl takes the position that humans and animals can adapt and persist despite these changes. Drawing on an emerging body of scientific research, Seidl brings us stories of adaptation from the natural world and from human communities. She offers examples of how plants, insects, birds, and mammals

are already adapting both behaviorally and genetically. While some species will be unable to adapt to new conditions quickly enough to survive, Seidl argues that those that do can show us how to increase our own capacity for resilience if we work to change our collective behavior. In looking at climate change as an opportunity to establish new cultural norms, Seidl inspires readers to move beyond loss and offers a call to evolve.

**Sheppard, R. J. Stephen.** *Visualizing Climate Change: A Guide to Visual Communication of Climate Change and Developing Local Solutions.* London, UK: Routledge, 2012

Carbon dioxide and global climate change are largely invisible, and the prevailing imagery of climate change is often remote (such as ice floes melting) or abstract and scientific (charts and global temperature maps). Using dramatic visual imagery such as 3D and 4D visualizations of future landscapes, community mapping, and iconic photographs, this book demonstrates new ways to make carbon and climate change visible where we care the most, in our own backyards and local communities. Extensive color imagery explains how climate change works where we live, and reveals how we often conceal, misinterpret, or overlook the evidence of climate change impacts and our carbon usage that causes them. This guide to using visual media in communicating climate change vividly brings to life both the science and the practical solutions for climate change, such as local renewable energy and flood protection. It introduces powerful new visual tools (from outdoor signs to video-games) for communities, action groups, planners, and other experts to use in engaging the public, building awareness and accelerating action on the world's greatest crisis.

**Shiva, Vandana.** *Fare pace con la terra. [Making peace with the earth.]* Milano, IT: Feltrinelli, 2012.

Vandana Shiva has become one of the most important witnesses for the struggle for ecosystem protection against the pillaging of natural resources that large corporations have been pursuing for some time, with no respect for the people nor the places. It is a dramatic logic that is plunging the planet into a situation of no return, against which opposes the ancient knowledge, connected with nature and its cycle of indigenous peoples. The aggressive policy of the corporation in recent years has made a quantum leap. Multinational companies increasingly turn to the use of force structure, making a regressive countries were militarized corporate real as evidenced by what is happening in the tribal areas in India and the arrest of many environmentalists and human rights defenders. Against this, the world is forming another consciousness that focuses on the rights of Mother Earth. In disarray, with courage and love, the common people, from below, is building a new vision of the planet. This book makes the point precisely on the current conflict between two opposing worldviews.

**Souder, William.** *On a Farther Shore: The Life and Legacy of Rachel Carson.* New York, NY: Crown Publishing Group, 2012.

She loved the ocean and wrote three books about its mysteries, including the international bestseller *The Sea Around Us*. But it was with her fourth book, *Silent Spring*, that this unassuming biologist transformed our relationship with the natural world. Published in 1962, *Silent Spring* shocked the public and forced the government to take action-despite a withering attack on Carson from the chemicals industry. The book awakened the world to the heedless contamination of the environment and eventually led to the establishment of the EPA and to the banning of DDT and a host of related pesticides. By drawing frightening parallels between dangerous chemicals and the then-pervasive fallout from nuclear testing, Carson opened a fault line between the gentle ideal of conservation and the more urgent new concept of environmentalism. Elegantly written and meticulously researched, *On a Farther Shore* reveals a shy yet passionate woman more at home in the natural world than in the literary one that embraced her. William Souder also writes sensitively of Carson's romantic friendship with Dorothy Freeman, and of her death from cancer in 1964. This extraordinary new biography captures the essence of one of the great reformers of the twentieth century.

**Steinberg, Theodore.** *Down to Earth: Nature's Role in American History*. 3rd ed. New York, NY: Oxford University Press, 2012.

In this ambitious and provocative text, environmental historian Ted Steinberg offers a sweeping history of the United States—a history that places the environment at the very center of the narrative. Now in a new edition, *Down to Earth* reenvisioned the story of America “from the ground up.” It reveals how focusing on plants, animals, climate, and other ecological factors can radically change the way that we think about the past. Examining such familiar topics as colonization, the industrial revolution, slavery, the Civil War, and the emergence of consumer culture, Steinberg recounts how the natural world influenced the course of human history. From the colonists’ attempts to impose order on the land to modern efforts to sell the wilderness as a consumer good, he reminds readers that many critical episodes in U.S. history were, in fact, environmental events. The text highlights the ways in which Americans have attempted to reshape and control nature, from Thomas Jefferson’s surveying plan, which divided the national landscape into a grid, to the transformation of animals, crops, and even water into commodities. In this third edition, Steinberg addresses the role of corporations in U.S. environmental history, in part by exploring the 2010 Deepwater Horizon oil-spill in the Gulf of Mexico. He has also updated the discussion of climate change in order to offer a fuller assessment of U.S. policy and its world-historical importance.

**Suzuki, David T. and Ian Hanington.** *Everything Under the Sun: Toward a Brighter Future on a Small Blue Planet*. Vancouver, BC: Greystone Books, 2012.

In this compilation, David Suzuki explores the myriad environmental challenges the world faces and their interconnected causes. In doing so, he shows that understanding the causes—and recognizing that everything in nature, including us, is interconnected—is crucial to restoring hope for a better future. The solutions are there, he argues; we just need the will to act together to bring about change. *Everything Under the Sun* delves into such provocative topics as the difference between human hunters and other predators, the lessons we must learn from the devastating earthquake and tsunami in Japan and the subsequent meltdown of the nuclear reactors, and our dependence on the sun for all of our food and energy—indeed for our very lives. Suzuki also considers the many positive steps people are making today.

**Thommen, Lukas.** *An Environmental History of Ancient Greece and Rome*. Rev. English ed. Cambridge, MA: Cambridge University Press, 2012.

In ancient Greece and Rome an ambiguous relationship developed between man and nature, and this decisively determined the manner in which they treated the environment. On the one hand, nature was conceived as a space characterized and inhabited by divine powers, which deserved appropriate respect. On the other, a rationalist view emerged, according to which humans were to subdue nature using their technologies and to dispose of its resources. This book systematically describes the ways in which the Greeks and Romans intervened in the environment and thus traces the history of the tension between the exploitation of resources and the protection of nature, from early Greece to the period of late antiquity. At the same time it analyses the comprehensive opening up of the Mediterranean and the northern frontier regions, both for settlement and for economic activity. The book’s level and approach make it highly accessible to students and non-specialists.

**Thorpe, Jocelyn.** *Temagami's Tangled Wild: Race, Gender, and the Making of Canadian Nature*. Vancouver, BC: University of British Columbia Press, 2012.

In *Temagami's Tangled Wild*, Jocelyn Thorpe shows in vivid historical detail that “wilderness” is not what it seems. Tracing the processes and power relationships through which the Temagami area of northeastern Ontario became famous as a site of Canadian wilderness, Thorpe uncovers how struggles over meaning, racialized and gendered identities, and land have made Temagami into a place of wild Canadian nature. While the Teme-Augama An-

ishnabai have for many generations understood the region as their homeland rather than as a wilderness, their relationships with this traditional territory have been disrupted by the mechanisms of forestry, tourism, and Canadian law. In the end, the concept of wilderness has been employed to aid in Aboriginal dispossession and to create a home for non-Aboriginal Canadians on Native land. *Temagami's Tangled Wild* challenges readers to acknowledge how colonial relations are embedded in our notions of wilderness, and to reconsider our understanding of the wilderness ideal.

**Walker, Gordon.** *Environmental Justice: Concepts, Evidence and Politics*. London, UK: Routledge, 2012.

Environmental justice has increasingly become part of the language of environmental activism, political debate, academic research and policy making around the world. It raises questions about how the environment impacts on different people's lives. Does pollution follow the poor? Are some communities far more vulnerable to the impacts of flooding or climate change than others? Are the benefits of access to green space for all, or only for some? Do powerful voices dominate environmental decisions to the exclusion of others? This book focuses on such questions and the complexities involved in answering them. It explores the diversity of ways in which environment and social difference are intertwined and how the justice of their interrelationship matters. It has a distinctive international perspective, tracing how the discourse of environmental justice has moved around the world and across scales to include global concerns, and examining research, activism and policy development in the US, the UK, South Africa and other countries. *Environmental Justice* offers a wide ranging analysis of this rapidly evolving field, with compelling examples of the processes involved in producing inequalities and the challenges faced in advancing the interests of the disadvantaged. It provides a critical framework for understanding environmental justice in various spatial and political contexts, and will be of interest to those studying Environmental Studies, Geography, Politics and Sociology.

## MULTIMEDIA

**Goodwin, Iris J., Joan MacLeod Heminway, and Dean Hill Rivkin.** *Animals, Ethics & the Law, March 2-3, 2012* Howard H. Baker Jr. Center for Public Policy. Knoxville, TN: University of Tennessee Baker Center for Public Policy, 2012. DVD-R.

### Contents

1. "Legal Principle of Resilience: A Guiding Norm for Life in Our Anthropocene Epoch (keynote)" by Nick Robinson, Pace Law and Forestry, Yale Environmental Studies
2. "Animal Law and Virtue Ethics" by Taimie Bryant, UCLA Law
3. "Ethics, Law, and the Science of Fish Welfare" by Colin Allen, Indiana, Philosophy and Cognitive Science
4. "Question of Animal Suffering" by David DeGrazia, Michigan State, Law
5. "Respectful Use: An Ethical Construct for Law Interactions with Animals" by David Favre, Michigan State, Law
6. "What (if anything) Do We Owe Wild Animals?" by Clare Palmer, Texas A&M, Philosophy
7. "Intersection of Legal Issues Involving Animals and Gerontology" by Rebecca Huss, Valparaiso, Law



**Joanes, Ana Sofia, Valery Lyman, David Majzlin, Will Allen, Joel Salatin, and David Ball.** *Fresh*. Milwaukee, WI: Ripple Effect Productions, 2012. DVD (72 min.).

*Fresh* celebrates the farmers, thinkers and business people across America who are reinventing our food system. Forging healthier, sustainable alternatives, they offer a practical vision for a future of our food and our planet. Among others, *Fresh* features urban farmer and activist Will Allen, sustainable farmer and entrepreneur Joel Salatin, and supermarket owner David Ball.

**McGrain, Pete, and Woody Harrelson.** *Ethos*. United States: Cinema Libre Studio, 2012. DVD (68 min.).

Hosted by actor and activist Woody Harrelson, *Ethos* lifts the lid on a Pandora's Box of systemic issues that guarantee failure in every aspect of human lives, from the environment to democracy and even personal liberty. From conflicts of interest in politics to unregulated corporate power, to a military industrial complex that just about owns the government, the system cannot be changed until people know how it works....

**Papin, Jason A., Michael Rodemeyer, and Marcia Day Childress.** [\*Building Life The Promise and Challenges of Synthetic Biology\*](#). Charlottesville, VA: University [The Claude Moore Health Sciences Library, Historical Collections and Services], 2011. DVD (60 min.).

Jason Papin (Assistant Professor of Biomedical Engineering, University of Virginia) provides a background on synthetic biology as it intersects with the fundamentals of biology, technological processes utilizing tools and techniques such as DNA sequencing, fabrication, modeling, and mathematical computation. Dr. Papin illustrates the applications of synthetic biology with research involving insulin, antimalarial compounds, and the development of animal and plant breeds that are resistant to disease. Michael Rodemeyer, J.D. (Lecturer in Science, Technology and Society, School of Engineering and Applied Science, University of Virginia) discusses the ethical implications of "playing God," and concerns of biosecurity and biosafety within greater uncertainty and complexity.

**York, David, and Bonnie Thompson.** *Wiebo's War*. Toronto, CA: 52 Media Inc, 2012. DVD (94 min.).

*Wiebo's War* tells the story of a man's epic battle with the oil and gas industry and asks provocative questions about an individual's civil liberties. The problems of Reverend Wiebo Ludwig and his clan began in the 1990s, when they discovered that their farm lay on top of one of the largest undeveloped fields of natural gas on the continent. Wells were drilled in close proximity to their home in Alberta, despite the family's concerns over their potentially harmful impact. Soon after, livestock began to die, and the Christian community started experiencing health problems, including a series of miscarriages. After five years of being ignored by the oil and gas industry, Ludwig decided to fight for his land and his family's survival. This feature documentary by filmmaker David York is a nuanced portrait of a man driven to extremes, vilified by the media and alienated from his community. It raises the unsettling question: How far would you go to defend your family and your land?

**Handslip, Sanna.** [\*Land of the Lost Wolves\*](#). BBC One, UK, 2012 (120 min.)

*Land of the Lost Wolves* is a two-part documentary charting the reemergence of wolves in the US Cascade Mountains. In part it's a success story about the durability of nature and survival against the odds, yet it also serves as a reminder of the challenges faced, not just by wolves, but by every wild animal that comes into contact with humans.



*Emmy Lingscheit, "Conestoga", Intaglio on steel, 30 x 22", 2011*

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Emmy Lingscheit, "Interchange", Lithograph, 22 x 30", 2012