

# INTERNATIONAL SOCIETY FOR ENVIRONMENTAL ETHICS NEWSLETTER



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MINDING ANIMALS WRAP-UP  
Conference Report  
Dale Jamieson Interview  
MAI Study Circles

ENVIRONMENTAL POETRY  
*Of Nature and Latent Art*  
by Paul Dixon

IN MEMORIAM  
Barry Commoner  
Paul Pojman

BOOK & MOVIE REVIEWS  
Original Content and Perspectives from ISEE members

NEW & NOTEWORTHY RESEARCH

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ADVANCING THE FIELD OF ENVIRONMENTAL  
ETHICS AND PHILOSOPHY SINCE 1990

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Cover Photo: "Polar Summer," author unknown

It is hard to believe that the end of 2012 is upon us. It feels as if the newsletter staff was just exhorting ISEE's members to take a moment to look around and enjoy the dog days of summer. Yet virtually everyone is knee-deep in the fall term, focused on learning and teaching, research and curricular development, and the completion of projects before the holidays. The 2013 job market is in full swing as well. With a bit of luck, members of ISEE who are on the job market—including all three newsletter editors—will find tenure-stream positions this winter.

In this last issue of 2012 we conclude our series on animal studies and the Minding Animals conference that was held this past summer in Utrecht, The Netherlands. **Joel MacClellan**, ISEE's representative at the conference, provides a wrap-up of the event (pp. 24-25). While in Utrecht, Joel informally met with members from Minding Animals's governing board and interviewed **Dale Jamieson** (pp. 26-31), ISEE's president from 2003-2006, shortly thereafter. Of the 14 transdisciplinary study circles that convened, 6 have provided a report on their activities (pp. 32-42).

ISEE first began talking to Minding Animals International (MAI) about the possibility of collaboration more than two years ago, initially with **Mark Woods** and later with myself. Needless to say, Mark and I are extremely pleased that these conversations bore fruit. I would like to thank **Rod Bennison** (CEO) and **Kim Stallwood** (Deputy CEO) for the immensely pleasurable conversations about MAI and Utrecht, as well as for their time and effort in creating an organization as inclusive and vibrant as MAI is.

In addition to MAI, this issue contains four reviews: **Patrick Curry's** *Ecological Ethics*, **Leslie Paul Thiele's** *Indra's Net and the Midas Touch*, **Holmes Rolston's** *A New Environmental Ethics*, and the movie *Living Downstream*. In the General Announcements section (pp. 4 fwd.), readers will find information on **Sociedade de Ética Ambiental**, ISEE's newest representative from Portugal. We are in the process of reconnecting with our international representatives, so be sure to look at the announcement on this if you have been an international representative in the past or would like to become one in the future. Finally, the environmental ethics community lost two of its members this past year: **Paul Pojman**, known predominately for his anthology on environmental ethics, and **Barry Commoner** who was instrumental in shaping the environmental decade of the 1970s (remembrances can be found on pp. 8-9).

We are currently seeking (1) a new visual artist(s) and (2) suggestions for a multi-issue series on a select theme to feature in upcoming newsletters. In the next issue we will also be debuting an op-ed section, which will provide commentaries by ethicists on normative or philosophical aspects of current environmental issues. (Thanks to **Nathan Kowalsky** for the superb suggestion). The range of possible topics is extremely broad and includes the presence (or lack thereof) of discussion on environmental issues in politics and public policy, normative aspects of "natural" disasters like Hurricane Sandy that ravaged the Eastern Seaboard last month, and issues surrounding the latest technological developments or scientific findings. Please direct any questions, suggestions, or submissions for the op-ed section to the newsletter staff at [isee-newsletter@hotmail.com](mailto:isee-newsletter@hotmail.com).

We'll return next year with an update on indigenous philosophy and climate change (part of our Update on X series) by **Kyle Powys Whyte**. The issue will also feature an update on environmental philosophy in China, our first op-ed piece, and the latest on ISEE's summer conference, which will be held at the University of East Anglia in Norwich, England. If you haven't done so already, be sure to submit your proposal for the conference before the January 31st deadline.

—William Grove-Fanning

## New Web Address

ISEE is pleased to announce that we have a new, easier to remember web address: [www.enviroethics.org](http://www.enviroethics.org). Please be sure to update your links or bookmarks. The old address will remain active for a year though, so don't worry, at least in the short term, if you forget the new address.

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## ISEE Joins the International Federation of Philosophical Societies



ISEE is now a member of [FISP](#), the International Federation of Philosophical Societies. FISP is the highest non-governmental organization for philosophy in the world. The organization publishes a newsletter twice a year, publishes works on select themes periodically, and sponsors the World Congress of Philosophy every five years. As reported in last summer's newsletter ([vol. 23, no. 2, p. 6](#)), ISEE will be holding three sessions in next year's 23rd World Congress, to be held in Athens, Greece, from August 4 to August 10, 2013.

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## Farewell and Thank You – Hello and Welcome

We would like to bid farewell to ISEE's outgoing officers and thank them for their work on behalf of the organization these past three years. **Emily Brady** (president) has done a terrific job guiding the society and organizing our annual summer conference. She helped oversee the hugely successful 8th annual conference (summer 2011) in Nijmegen, The Netherlands, and has been advising Phil Cafaro (our incoming president) on the [10th annual meeting](#), which will be held summer 2013 at The University of East Anglia, UK. **Marion Hourdequin** has been treasurer and organized sessions at the Central APA. **Mark Woods** has been secretary, organized sessions at the Central APA, and was the newsletter editor from 2007 to 2010.

The incoming officers are **Phil Cafaro** (president), **Ben Hale** (vice-president), **Allen Thompson** (treasurer), and **William Grove-Fanning** (secretary). The officers will serve a three year term, from 2013-2016. Welcome Phil, Ben, Allen, and William: we expect a lot from you!

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## New Team for the ISEE Website

The ISEE website is now being managed by **William Grove-Fanning**, **Aline Ramos**, and **Trevor Hedberg**. Aline is a [PhD candidate in philosophy](#) at the Université du Québec à Montréal (UQAM) in Montreal, Canada. Originally from São Paulo, Brazil, Aline's research interests are in virtue epistemology and bioethics. [Trevor](#) is a PhD student at the University of Tennessee, Knoxville. Working with longtime ISEE member **John Nolt**, Trevor's current research focuses primarily on theoretical and practical ethics, especially those related to global climate change and the moral status of nonhuman animals. With a top-notch crew in place, readers should expect continued improvements and additions to the ISEE website over the coming months.

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## Changes to the Listserve

As most members are aware by now, the ISEE [listserv](#) underwent a number of substantive changes this past summer. **Gary Varner**, who created and moderated the board since its inception in 2000, has been replaced by the ISEE website team, which consists of **William Grove-Fanning**, **Aline Ramos**, and **Trevor Hedberg**. In response to concerns about inflammatory posts, the listserv is now fully moderated and is being used primarily as a forum for announcements. However, we encourage people to use the forum for announcing the start of discussions that take place offline. ISEE's officers will revisit the issue next summer, considering other possibilities including reverting back to the old, less managed and more unruly system or keeping with the current, fully moderated system but allowing discussions that are vetted by the website team. If you have any suggestions or would like to be a part of these future deliberations, please contact **Phil Cafaro** at [philip.cafaro@colostate.edu](mailto:philip.cafaro@colostate.edu). Despite misgivings of some listserv members about the tenor of discussions and/or the recent format change, the number of people signed up for listserv continues to climb, approaching 475 this month. Given such demand, you can be sure that ISEE's officers remain committed to improving the listserv format whenever possible.

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## New Regional Representative: Portugal

ISEE has partnered with [Sociedade de Ética Ambiental](#) (Society for Environmental Ethics) (SEA), based in Lisbon, Portugal. Our regional representative for Portugal is SEA's president, **Maria José Varandas**. Founded in 2001, SEA aims at contributing to environmental awareness and ecological literacy by funding publications in the field of environmental ethics and policy, as well as workshops and conferences. The society recently helped to fund the publication of [Breviário de Ética Ambiental](#) (*Handbook of Environmental Ethics*), the first Portuguese collection of essays on environmental ethics, and promoted the seminar "[O Bem e o Belo em Contexto Natural](#)" ("The Good and the Beautiful in a Natural Context") in Lisbon. Their members have also participated in and contributed to a number of events such as the [Seminar Series on the Future of Food](#), which has two upcoming events remaining, one on November 2nd and the last on December 13th, 2012. Members wishing to learn more about environmental ethics and philosophy in Portugal and the Iberian Peninsula are encouraged to contact SEA and Maria at [ambientesea@gmail.com](mailto:ambientesea@gmail.com).



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## Updating Regional Representative List – “ISEE International”

Speaking of representatives, ISEE is in the process of updating its [list](#) of regional representatives. Please let us know whether you would like to remain a representative or if you are not currently a representative, would like to become one.

ISEE will be taking a more active role in promoting the activities of our representatives and their organizations or institutions in the future. Our goal is to facilitate an international network of scholars and advocates who might otherwise be isolated in their region of the globe. One way we'll promote our representatives is through the development of a permanent section on the website devoted to activities outside the US (see the far right tab on the [main menu](#) and scroll down through the regions). There are few restrictions (in terms of size, complexity, language, etc.) on what a section can contain, so representatives are encouraged to let the [website team](#) what you would like displayed for your region. Although we encourage representatives to become paying members of the society, they will receive a complimentary copy of the newsletter regardless of whether they join the society or not. In exchange for the benefits of being associated with ISEE, we ask that representatives deliver an update on activities in their area at least once a year. Such activities can include conferences, initiatives, research programs, or bibliographies (in English or any other language), not to mention a general update on the status of environmentalism or a report on specific environmental issues in one's region. We also encourage representatives to distribute information about ISEE activities to folks in their area (e.g., members of a local society, at one's university, etc.).

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## Workshop on Public Health and Environmental Justice

The [final workshop](#) of a three-part series on the interdisciplinary aspects of public health and environmental justice will be held on December 15, 2012 at Bethune-Cookman University, Daytona Beach, FL, USA. Those wishing to present a paper or participate in this final workshop should send inquires and/or abstracts of 100 - 150 words, prepared for blind review, to **Shane Epting** at [shane.epting@unt.edu](mailto:shane.epting@unt.edu) no later than Monday, November 12th, 2012. The journal *Interdisciplinary Environmental Review* will publish select papers from the workshops in a special issue.

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## Research Group Gets a New Name

The Visions of Nature research group at the [Institute for Science, Innovation and Society](#) at Radboud University Nijmegen, The Netherlands, is being renamed the **ISIS Centre for Nature and Society (CNS)**. The centre combines research in the social sciences with environmental philosophy and environmental science. The change of name reflects shifts in the understanding of nature and the role of particular interpretations of nature in environmental conflicts. It acknowledges both the impact of natural events on human development and human interventions in nature as an accumulation of decisions and narratives. See the Institute for Science, Innovation and Society [website](#) for more information on CNS.

ISEE Sessions at the Central Meeting of the APA  
Riverside Hilton Hotel, New Orleans, LA, USA  
February 20-23, 2013

This year's sessions focus on theoretical and practical issues of environmental justice.

Group Session 12

Thursday, February 21, 7:30-10:30 pm  
"Author Meets Critics"

Session Chair: **JAMES STERBA**  
*University of Notre Dame*

Author: **CARL CRANOR**  
*University of California-Riverside*  
[\*Legally Poisoned: How the Law Puts Us at Risk from Toxicants\*](#)

Critic: **ANDREW ASKLAND**  
*Arizona State University*

Critic: **KEVIN ELLIOTT**  
*University of South Carolina*

Group Session 13

Friday, February 22, 7:15-10:15 pm  
"Environment & Justice"

Session Chair: **PAUL HAUGHT**  
*Christian Brothers University*

Speaker: **DAVID MORROW**  
*University of Alabama at Birmingham*  
"Fairness in Allocating the Carbon Budget"  
Commentator: **John Nolt**

Speaker: **PHILIP SMOLENSKI**  
*Queen's University (Kingston, Ontario)*  
"The Climatic Difference Principle"  
Commentator: **Ian Smith**

Speakers: **BARRETT EMERICK** (*St. Mary's College of Maryland*) and **EMILY SAARI** (*Global Campaign for Climate Action*)  
"Population, Climate Change, & Gender Justice"  
Commentator: **Chaone Mallory**

Speaker: **AMY IHLAN**  
*St. Catherine University*  
"The 'Polluter Pays' Principle Backwards and Forwards"  
Commentator: **Philip Maloney**

## Paul T. Pojman

October 11, 1966 – September 20, 2012

Paul Theodore Pojman, a professor of philosophy at Towson University and a community activist, died September 20th, 2012 of lung cancer at Johns Hopkins Hospital. The son of a philosopher and a hospice nurse, Paul Pojman was born in New York City, and spent his early years in Copenhagen and Oxford, England.

Dr. Pojman began his academic career as an assistant professor of philosophy in 2000 at the University of Central Arkansas in Conway, and the next year was named a visiting professor of philosophy at the University of Utah in Salt Lake City. He joined the faculty of Towson University in 2002 as an assistant professor of philosophy until being named associate professor in 2008. “He was a very sincere person, and the students loved him,” said Dr. Ashbaugh. “He was very influential in bringing me here and was such a wonderful colleague,” she said. “His death is a tremendous loss because of what he brought to us.” “The loss of Paul Pojman hurts all the more because he so consistently focused on patiently building for the future; his thought was always oriented toward the steps we need to take to build capacity in the long haul to remake our lives and our society, towards building infrastructure, creating ethically consistent institutions, towards planting seeds that might take decades to germinate,” wrote John Duda, a co-founder of Red Emma’s Bookstore Coffeehouse, on the bookstore website. Jerry Raitzyk, a Baltimore community activist, had worked with Dr. Pojman on several projects, including Baltimore Free Currency, Baltimore Free School, Occupy Baltimore and the Baltimore Free

Farm in Hampden. “Paul was not your typical occupier. He was a teacher at Towson and helped prepare the food that was sent to the occupiers at McKeldin Square from the Baltimore Free Farm,” said Mr. Raitzyk. “He arranged for his students to do field work at the Free School, Free Farm and Free Currency project,” he said. “And through this, he was able to open up a channel of communication from academia to the folks downtown who were doing the hands-on work with these things...” In addition to his mother, Dr. Pojman is survived by his son, Theodore “Theo” Poj-



man of Ocoee, FL; and a sister, Ruth Freedom Pojman of Vienna, Austria. —*Frederick N. Rasmussen, The Baltimore Sun*

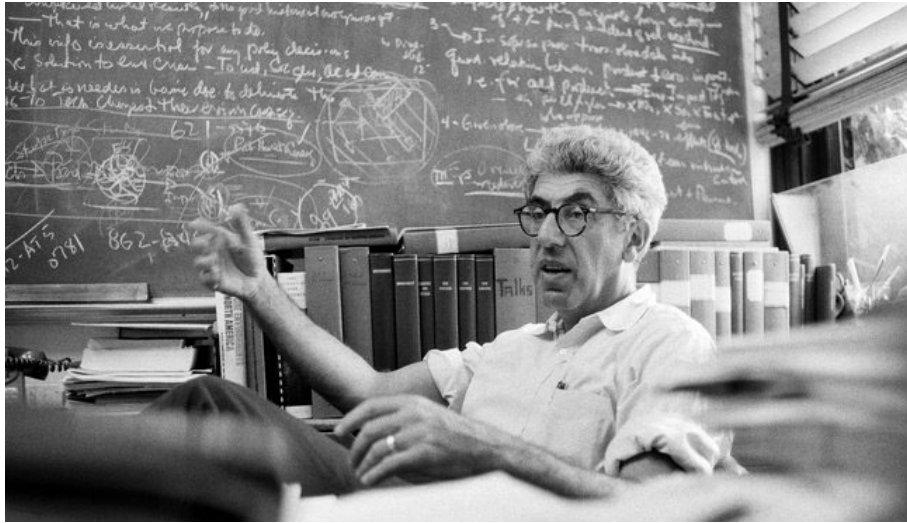
I was shocked and saddened to hear recently of the death of Paul Pojman, only 45 years old. I remember sitting in a hot tub with Paul one night a few years ago, toward the end of a Liberty Fund seminar on environmental ethics, hosted by David Schmitz. That night as Paul told stories about his recent travels around Central America with his teenage son, he seemed like a born adventurer and the coolest dad ever. He brought an original perspective and sharp intelligence to environmental ethics. His death is a real loss to the field. —*Phil Cafaro*

Other remembrances and photos of Paul can be found at [www.paulpojman.org](http://www.paulpojman.org).



# Barry Commoner

May 28, 1917 – September 30, 2012

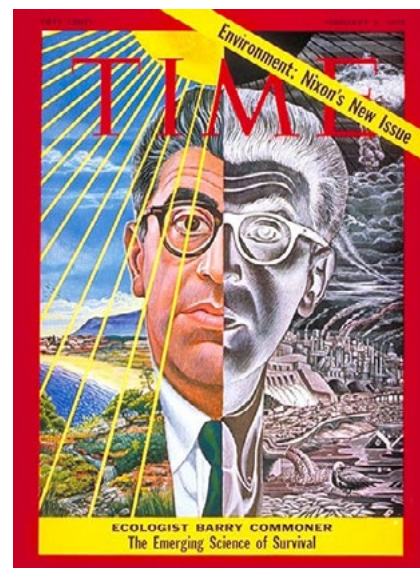


Barry Commoner, a founder of modern ecology and one of its most provocative thinkers and mobilizers in making environmentalism a people's political cause, died on Sunday, September 30th, 2012 at the age of 95. Dr. Commoner was a leader among a generation of scientist-activists who recognized the toxic consequences of America's post-World War II technology boom, and one of the first to stir the national debate over the public's right to comprehend the risks and make decisions about them. Raised in Brooklyn during the Depression and trained as a biologist at Columbia and Harvard, he came armed with a combination of scientific expertise and leftist zeal. His work on the global effects of radioactive fallout, which included documenting concentrations of strontium 90 in the baby teeth of thousands of children, contributed materially to the adoption of the Nuclear Test Ban Treaty of 1963. In 1970, the year of the first Earth Day, Time magazine put Dr. Commoner on its cover and called him the Paul Revere of Ecology.

Having been grounded, as an undergraduate, in Marxist theory, he saw his main target as capitalist "systems of production" in industry, agriculture, energy and transportation that emphasized profits and technological progress with little regard for consequences: greenhouse gases, nonbiodegradable materials, and synthetic fertilizers and toxic wastes that leached into the water supply. He insisted that the planet's future depended on industry's learning not to make messes in the first place, rather than on trying to clean them up. He is rightly remembered

as an important figure in [the first Earth Day](#), April 22, 1970, a nationwide teach-in conceived by Senator Gaylord Nelson of Wisconsin, and he himself regarded the observance as historically important. Parallel to his life as a public figure, Dr. Commoner had a reputation as a brilliant teacher and a painstaking researcher into viruses, cell metabolism, and the effects of radiation on living tissue. . . . Dr. Commoner married Ms. Feiner in 1980. He is also survived by two children, Lucy Commoner and Frederic, by his first wife, the former Gloria Gordon; and one granddaughter.

—Daniel Lewis, *The New York Times*



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

Incoming ISEE president **Phil Cafaro** is a principal investigator for a new project of the Progressives for Immigration Reform (PFIR), the [Environmental Impact Statement \(EIS\) on U.S. Immigration Policy](#). The central task of the project is to analyze the effects that different immigration policies are likely to have on a full range of national and global environmental issues, including sprawl, water and air pollution, habitat and endangered species protection, and greenhouse gas emissions. [Public comments](#) on the proper scope and parameters of the study are being sought at this time.

**Martin Drenthen** was awarded the prestigious Innovation Research Incentive Grant by the Netherlands Organization for Scientific Research for €800,000 to form a research group for five years. Part of the award will be used to fund two PhD fellowships. For details on these positions and how to apply visit the following pages on the ISEE website: [PhD Position: Ethics of Ecological Restoration in Cultural Landscapes](#) and [PhD Position: Ethics of Living with Large Predators](#). Both projects will be carried out under the supervision of principal investigator Martin Drenthen and **Hub Zwart** or **Jozef Keulartz**. Martin has also been promoted to Associate Professor of Philosophy at the [Institute for Science, Innovation & Society](#) at Radboud University Nijmegen. Way to go Martin!

**Stephen Gardiner** has recently been promoted to [Ben Rabinowitz Endowed Professor](#) in the Human Dimensions of the Environment at the University of Washington, Seattle. In addition to several forthcoming publications, Steve is presently co-editing *The Oxford Handbook on Environmental Ethics* with **Allen Thompson**. His book, *A Perfect Moral Storm: The Ethical Challenge of Climate Change* (Oxford, 2011) is due in paperback in Spring 2013.

**Trevor Hedberg** has won the Karen M.T. Muskavitch Award for Graduate Work in Research Ethics awarded by the [Association for Practical and Professional Ethics](#) for his paper “Greater Knowledge in a Warmer World: A Compensation-Based Approach to Global Climate Change.”

**Joel MacClellan** recently defended his dissertation “Minding Nature: A Defense of a Sentient Approach to Environmental Ethics” at the University of Tennessee, Knoxville under the tutelage of **John Nolt**. Joel is currently Visiting Clinical Assistant Professor of Philosophy at Washington State University, where he is teaching ethics, bioethics, and philosophy of biology.

**Michael Nelson** has resigned his position at Michigan State University to take on a new position at Oregon State University. He is now the [Ruth H. Spaniol Chair](#) of Natural Resources in the Department of Forest Ecosystems and Society in the College of Forestry. He is also the Lead-Principle Investigator for the [HJ Andrews Experimental Forest Long-Term Ecological Research Program](#) (LTER). The LTER program is primarily an NSF sponsored program that started in 1980 and now includes 26 designated sites around the country. The Andrews setting is the old-growth forest of the Oregon Cascades. The move by the Andrews LTER to hand a philosopher the reigns has captured the attention and imagination of the other sites in the network.

**Jonathan Parker** recently defended his dissertation “Sustainable Environmental Identities for Environmental Sustainability: Remaking Environmental Identities with the Help of Indigenous Knowledge” at the University of North Texas under **Robert Figueroa**. Jonathan is also a new assistant editor of the ISEE newsletter. Welcome aboard Jonathan!

**Allen Thompson**, incoming ISEE treasurer, was interviewed by the NPR-syndicated show Philosophy Talk that is produced by Ken Taylor and John Perry at Stanford University. Allen’s interview, recorded at Oregon State University on April 18, 2012, documents the moral landscape of anthropogenic climate change. The program was titled “[The Moral Costs of Climate Change](#).” A full-length version of the interview is available [here](#).

ISEE's founder and first president **Holmes Rolston, III** was recently featured in a story in the Fort Collins Coloradoan describing a trip he took to Arizona to identify the wolf kill site described in Aldo Leopold's beloved and highly influential essay "Thinking Like a Mountain." Leopold scholars have long debated whether the story

is just a literary device, or describes an event that actually occurred. However, a letter written by Leopold to his mother was discovered in 2009 by **Susan Flader** that many think confirms the veracity of the incident. The full story of Rolston's trip and the famous wolf incident can be found [here](#).



Holmes Rolston III is pictured standing on the spot in the Apache National Forest of Arizona where Aldo Leopold might have shot the wolf with the green fire in its eyes. COURTESY OF HOLMES ROLSTON III



Aldo Leopold COURTESY PHOTO

Arizona, about 1909. University of Wisconsin archives

## FEATURED ARTISTS



*Ashton Ludden, "Brine Suckling(s)," gouache and graphite, 6" x 9", 2012*

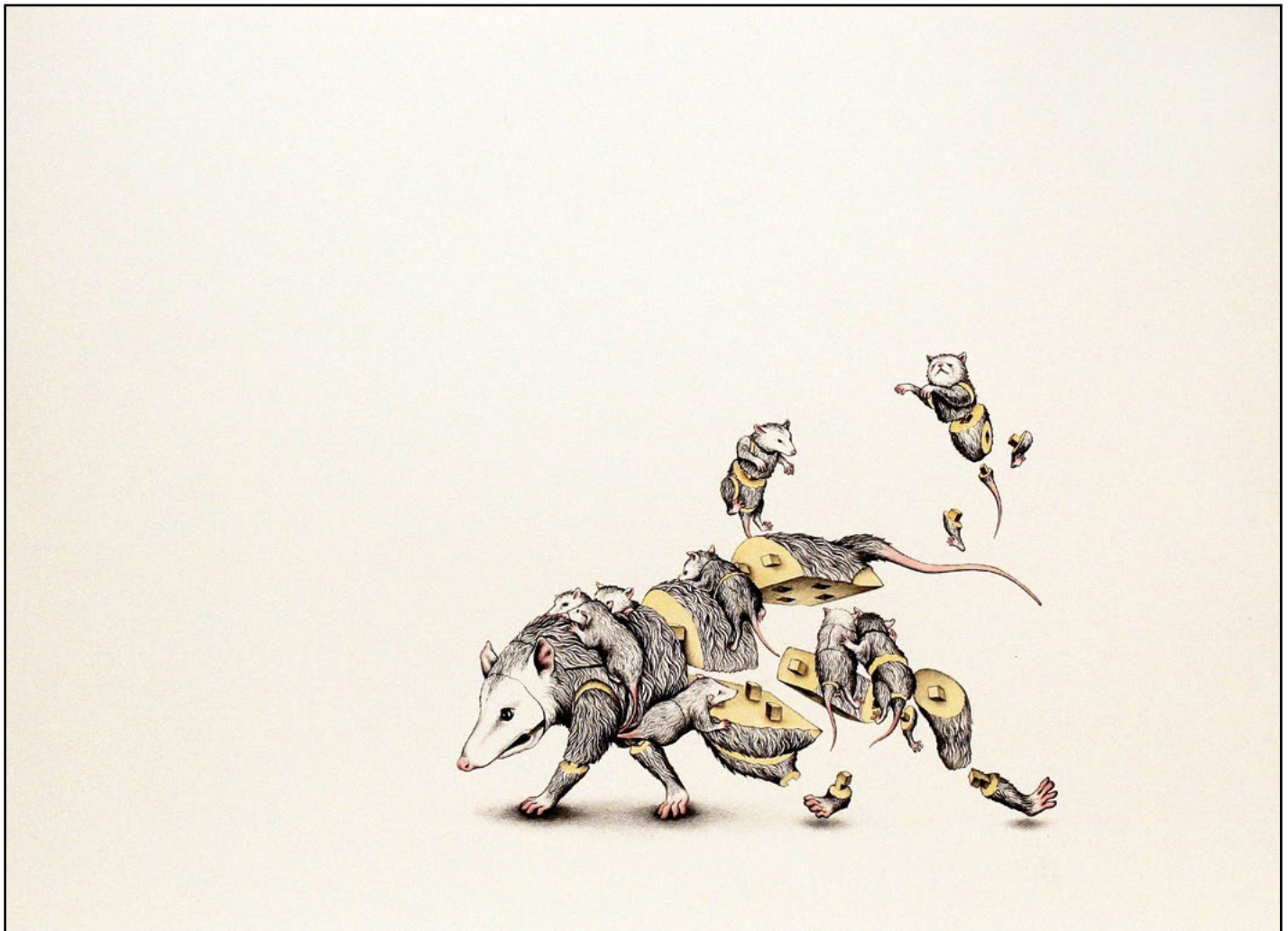
To wrap up ISEE's coverage of the Minding Animals International Conference 2, we are proud to feature new works by Ashton Ludden and Emmy Lingsheit. Ashton and Emmy were featured over the previous two issues, but with the current issue we bring you a new series by each artist. We thank Ashton and Emmy for allowing us to show their work in the ISEE Newsletter, and look forward to featuring new artists whose work touches on environmental themes. If you would like to be featured in future newsletters, please contact us at [isee-newsletter@hotmail.com](mailto:isee-newsletter@hotmail.com).

**Ashton Ludden** is an artist and printmaker from Kansas, USA. She earned her BFA from Emporia State University in Printmaking and Engraving Arts in 2009. Her work explores the identities of factory-farmed animals and their role in our food economy. It also addresses the ways in which industry views these animals as commodities, systematically regarding their welfare as an obstacle to efficiency and profit. Ashton's work has been featured in several prestigious national and international printmaking exhibitions, including the "Fifth Biennial International Miniature Print Exhibition." She is currently a second-year student in the MFA Program and Graduate Teaching Associate at the University of Tennessee, Knoxville. She has also been an artist-in-residence with the Academy of Fine Arts in Wroclaw, Poland since May 2012. Her website is [ashtonludden.com](http://ashtonludden.com).

Ms. Ludden's "Meatimals" series places attention on imaginary animals, animals that only exist in the fantasies of industrial meat producers.

**Emmy Lingscheit** is an artist and printmaker from South Dakota, USA. She earned her BFA from St. Cloud State University in Minnesota 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. Find more at [emmylingscheit.com](http://emmylingscheit.com).

Ms. Lingscheit’s “Animal Deconstruction” series deals with our changing relationship with animals in contemporary, post-industrial society. Fleeing animals that come apart like puzzles or toys reference miniature model kits and the God-like ability with which they endow the model builder to single-handedly construct that which it is beyond her knowledge to create in the real world. As human control over the natural world increases, live animals paradoxically retreat from the world of lived experience, except as seen in zoos or glimpsed in one’s headlights in the suburban borderlands of human sprawl. Ms. Lingscheit is particularly interested in how we experience the “nuisance” species—the furtive trash can raiders, garden grazers, and pet snatchers that coexist uneasily with us in places where our habitats now overlap—and the oddly strong emotional reactions that encounters with these creatures can provoke, from fear and revulsion to empathy, pleasure, or even awe. With these images, Emmy aims to capture a sense of momentum and impending conflict, physically and evolutionarily, and the sense of suspended time that occurs when we unexpectedly find ourselves face-to-face with wild animals.



*Emmy Lingscheit, “Opposum Deconstruction,” lithograph, 22 x 30”, 2012*

## Of Nature and Latent Art

*Paul Dixon*

This philosophical collection of environmental poetry was written by Australian lawyer Paul Dixon who became homeless despite having 7 years of university education in science and law. He wrote these poems while living in “the bush” and going straight from the swag in the rainforest to court. He says that much of it “accumulated in the light of my hidden campfires on the outskirts of society.”

Paul originally intended for only his two young children to read his poems when they are older, but instead decided to circulate them to a larger audience. His poems provide

an invaluable starting point for those wanting to scratch the surface on their place in nature and, like Paul, are trying to make sense of contemporary Western society and the more-than-human world in which we are embedded.

ISEE is extremely fortunate to have Paul gift us his book of poetry, and will be featuring selections from it in coming newsletters. If you enjoy Paul’s verse and would like to learn more about his story, please consider purchasing the entire book on [Amazon](#) for just \$2.99.

### Orb-Webs dance

Orb-Webs dance as First Light filters through the old She-Oak Forest  
The Moon’s absence last night has given them the appearance of latent art to us  
They were however present all along, collecting and providing most when unseen by  
us

The Webs may appear delicate but the Spiders are not timid  
Like others in this Forest they live by imposed timing, obvious and subtle  
This morning’s Light has arrived once, again, or not to them  
The Season is known to them but perhaps not its duration  
There is no discernible complaint of this and instead opportunity taken  
At this time the Spider’s web is built anew each day, there are many  
At this time the Insect’s progeny emerge anew each day, they are numerous  
In living Spiders and Insects have imposed perceptions, it is not a fault and is the  
“Spider” and the “Insect”

The Spider relies upon the Insect’s limit of perception in the dark to live  
The Insect relies upon the Spider’s limit of perception to its web to live  
Nature relies upon timing and limits in the living  
In Nature, timing and limits also account for the dead

## Mountain Ash grows

Mountain Ash grows coarse bark at its base to protect the larger self from Fire  
Away from flames its branches are far-reaching, beautiful and a haven  
Where in Nature is this criticised?

The Human Being grows thick discourse at its persona to protect the deeper self from  
judgment

Away from scrutiny she is profound, beautiful, and a haven  
Where in society is this rewarded?

The Tree nor she have little privacy, it is a question of degree and placement  
In Nature there seems to be just enough space for everything, there is much  
competition, struggle, conflict regarding survival, triumph, and it is achieved  
That is why such measures are adopted by the Tree

In society there appears not to be enough space for everyone, there is much  
competition, struggle, conflict not regarding survival, little triumph, and it is not  
achieved

That is why such measures are adopted by her

## Anabatic Winds

Anabatic Winds climb the Mountain Blue Gums, we should go with them  
A slow and patient movement directed by the Sun

Like the Peregrine Falcon I rise on the updraft

Like the Peregrine Falcon I am not Indigenous but leave well enough alone, inhumane  
I rise amongst giant blue Trees, despite my origin they have no means of rejecting me,  
how sad

I begin at the Rainforest's exterior drifting over Vines and Moss, then studying Water  
Boatmen

Climbing an ephemeral creek line I smoke through a Fig Tree chimney, the Oriole  
calls my name as I land on Lichen Sandstone

Moving through the Cycads I know not to taste their pretty fruits, Tea Trees form a  
prickly grove and Friar Birds alarm

The plateau is pink Angophora country with Blue Gum crowns on even footing, a dry  
and gentle landscape

I float above the Mountain with Wedge Tailed Eagles and Stratus Clouds

The Sun is fading, the Eagles have returned to the Forest

I am growing colder and am alone

Katabatic Winds begin their descent through warmed Mountain Blue Gums, I will go  
with them

As captivating as words might be, the best of us cannot capture the tiny Water  
Boatmen's kicking for ourselves or others, or a leaf rustling on the downward breeze,  
let alone the Mountain

To imagine these things is important, it is to think of them

To presume we can capture any of these things with technology is assuming to be able  
to reduce Nature to an image, offensive

A photograph of my Grandmother tells you nothing about her thoughts, feelings and  
life one hour later

## *Ecological Ethics: An Introduction. 2nd ed. Fully Revised & Expanded*

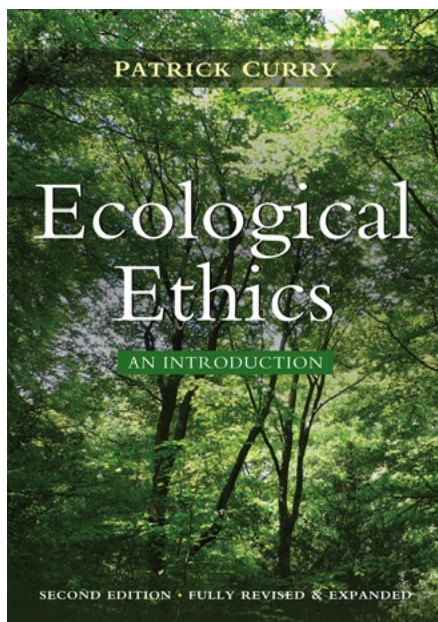
Patrick Curry, Polity Press (2011)

In this second edition of *Ecological Ethics*, Patrick Curry contributes both an original perspective to the field of environmental philosophy as well as an accessible comprehensive introductory text for undergraduates and the reading public. In it he attempts to maintain a balance between scholarly rigor and argument, introductory accessibility, practical applicability, and enthusiastic persuasion. He surveys the field from his own favored perspective, which he calls a post-secular “Left Ecocentrism” or “Deep Green Theory.” The title of the book makes this evident, where “ecological ethics” differs from “environmental ethics” by supporting a “metaphysical and/or political philosophy centred on nature,” one that is “relational” and “reflexive” rather than anthropocentric (7-8).

Following an engaging introductory chapter are chapters on ethics, schools of ethics, and value, where Curry introduces the now standard trinity of ethical theories (deontological, consequentialist, and virtue ethics), closing with a discussion of the contrast between anthropocentrism and ecocentrism. These are followed, in turn, by three chapters assessing existing views in terms of the color spectrum that runs from light green anthropocentric options, through mid-green, to deep green or ecocentric ones. (This classification scheme owes much to Richard Sylvan and Gary Bennet’s *The Greening of Ethics* [1994], as does Curry’s own view, which allies itself directly with Sylvan’s Deep Green Theory and the Left Bio group’s brand of biocentrism [David Orton, Stan Rowe].) The spectrum includes run-of-the-mill environmentalism and lifeboat ethics on

the shallowest end; animal liberation and rights theories (among others) somewhere in the middle; and the land ethic, some forms of Gaia theory, deep ecology, and deep green theory at the opposite end. Like a favorite drunk uncle, the anthropocentric/ecocentric contrast gives newcomers to the gathering a friendly guide for orientation even if on closer inspection one finds that the gathering is populated by more varied and nuanced personalities.

The single largest new and helpful feature of the 2nd edition is the addition of a 60-page chapter on hotly debated contemporary issues entitled “Grounding Ecological Ethics,” which includes the food system (GM foods, food sovereignty, slow and organic food movements), Malthusianism, climate change, wind and nuclear energy, geoengineering, carbon trading and ecosystem services, sustainability, and limits to growth. Curry closes the chapter with a discussion of current “alternatives” and social “movements in the right direction,” including the Commons movement, Transition Towns, and Voluntary Simplicity among others. The chapter on population is carried over from the 1st edition and remains as important as ever, and Curry is right to question the widespread taboo in the liberal community on discussing this topic. Population ought to be reassessed *carefully* in order to avoid the classical opposition between population bombers and liberals. At least one new section has been added to nearly every chapter, and the ecofeminism section of chapter 8 in the former edition has been expanded to become a chapter of its own in the new edition.





To some, the anthropocentric/ecocentric spectrum's usefulness in orienting beginners is exactly proportional to its ineffectiveness at the theoretical level. An example of its limited usefulness can be found in Curry's brief but critical swipe at existing anthropocentric "environmental virtue ethics" and his claim that a "greener" ecocentric virtue ethic is required. Curry argues that an anthropocentric virtue ethics assumes "(a) that there is an ethically significant foundational difference between humans and all the rest of nature; (b) that the difference outweighs all commonalities; (c) that it confers a unique privilege and/or responsibility," and that all of these assumptions are wrong and destructive (51). Yet one could hold that there is an "ethically significant foundational difference" provided this does not mean adopting what Sylvan called either the "sole" or the "greater value" assumptions (human chauvinism). Interpreted in a non-anthropocentric way, humans may be regarded as meta-ethically unique, and may acquire by this difference a heavy burden of care for the Earth, rather than grounds for domination of it. This is in fact an idea contained in one of the allegedly most "deep green" and ecocentric of positions, Arne Naess's deep ecology, where Naess claims that "uniqueness of *homo sapiens* ... has been used as a premise for domination and mistreatment. Ecosophy uses it as a premise for universal care that other species can neither understand nor afford" (*ECL* 171). The emphasis on avoiding anthropocentrism at all costs occasionally misleads us into erasing "ethically significant" differences that may also be non-hierarchically or non-centrally characterized.

**The single largest new and helpful feature of the 2nd edition is the addition of a 60-page chapter on hotly debated contemporary issues.**

A similar drawback results from treating the intrinsic/instrumental value distinction as well-founded and indispensable for assessing the value of nature. There is no hint in the text that there exists recent debate as to whether these categories have outlived their usefulness, or of suggestions that a far richer axiology is needed for dealing with environmental values. So while very good for introductory purposes and admirable in its scope, *Ecological Ethics* may leave the environmental philosopher desiring more in-depth discussion of conceptual issues.

A major virtue of the text is the chapter on ecological citizenship and education. This chapter remains original and necessary, and something like it should be included in any environmental ethics text. We have to agree with Curry that our role as environmental philosophers is not merely to fiddle with (occasionally) helpful abstractions, but to educate students and the public for citizenship in a world where dealing with environmental problems cannot be conceived as a special interest. All humans on the planet have to make a socially and environmentally just and sustainable living, and the burden of constructing this world-to-come falls on the shoulders of everyone. Curry has made a significant contribution by reminding us that environmental philosophy can contribute to educating people for ecological citizenship.

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# *Indra's Net and the Midas Touch: Living Sustainably in a Connected World*

Leslie Paul Thiele, MIT Press (2011)

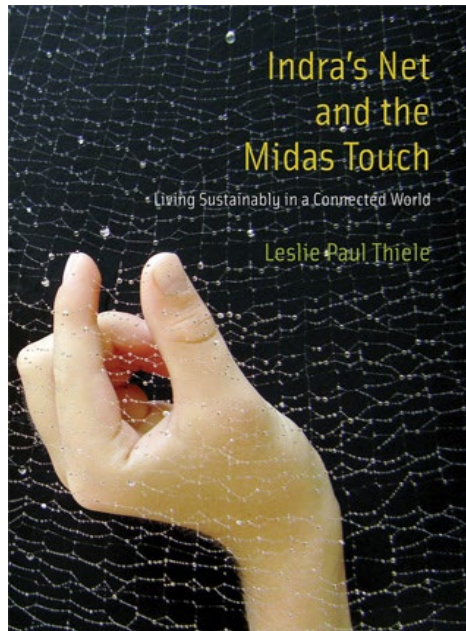
Every action carries ecological and moral significance as we progress further into the anthropocene. This is because our lifestyle choices are entropic actions within autopoietic systems, and we must ask a profoundly ethical question with each action we undertake: “What are we doing to keep the world from getting too hot?” (10). Leslie Thiele grounds his thoughts about what it means to live sustainably in a thoroughly interconnected world by asking readers to keep this question in the back of their minds. This question also guides the journey readers take with him through a holarchic, pattern-filled, intricate, and interpenetrated planet and universe. In print form, the journey includes a preface, introduction, conclusion, and seven interrelated chapters on ecology, ethics, technology, economics, politics, psychology, and physics and metaphysics.

Thiele's book is not specifically about environmental ethics, although chapter two provides a summary of a mostly Western environmental ethics contextualized within a brief historical exploration of mostly Western philosophy. One of Thiele's central points, however, is that we need to move beyond domain-specific modes of thinking and embrace an interdisciplinary, open-ended paradigm that helps us explore and move toward sustainability. And within this emerging paradigm, environmental ethics has a very important role to play, but it is only one of many.

The starting premise of *Indra's Net* is that we have not taken the first law of human ecology—that we can never do just one thing—seriously enough, with Thiele showing how the implications of this law hold for any number of topics, each of which constitutes a chapter of the book. As Thiele explains, “there are two fundamental reasons for the growing list of dilemmas we encounter in the pursuit of sustainability. First, our globalizing world is increasingly characterized by webs of interdependence. ... Second, and as a consequence of these expanding and deepening interdependencies, the law of unintended consequences has asserted its jurisdiction ... across various fields of inquiry and facets of life” (2).

Given the first law and these dilemmas, the task of this century is to develop what Thiele calls “ecosophic awareness,” which he describes as “the cultivation of a certain sensibility, set of values, knowledge, and know-how within and across diverse disciplines. The human ability to understand and navigate the web of life is, at one and the same time, a practical skill, an intellectual capacity, a moral disposition, and a form of mindfulness” (2). Further, ecosophic awareness is “a sensibility fit for the daunting challenges and deep complexities of this century. [It] might best be defined as a sage appreciation of the ubiquity of interdependence combined with the disposition toward contextually responsive engagement. It provides the intellectual and moral foundation for efforts to sustain the web of life in a world of unintended consequences” (3). Because we can never do just one thing in an interconnected world, we need to create ethical, mental/psychological, metaphysical, economic, technological, and political ways of cultivating ecosophic awareness, or sustainability will prove elusive. Here Thiele defines sustainability as maintaining the resilient capacity of social, cultural, and biological systems so they can adapt to disturbances and changes that threaten to undermine their core values and relationships (5). Following this introduction and justification of the book, Thiele elucidates the unintended consequences, interconnectedness, and behavior that are present in any number of systems.

Thiele's chapter on ecology introduces readers to basic ecological concepts and examples that are widely known, but does so in a readable, accessible way. The reader reviews case studies about bioaccumulation, biomagnification, cascade effects, invasive species, negative synergisms, discontinuities, and positive feedback loops. It is useful to have such elementary concepts from the start, before the reader moves further into cultivating ecosophic awareness over the rest of the book.



The next chapter will probably be the most germane to readers of the ISEE newsletter. Thiele opens by touching on an issue that we all probably grapple with: “When I dug beneath the surface of my daily transactions, I found countless culpabilities” (58). How we deal with these culpabilities is an ethical question, and Thiele defines ethics as concerns about “relationships of reciprocation, obligation, and caring within communities” (57). Another eloquent insight follows, which is that “The mandate to determine the full ramifications of action and ensure its moral purity would lead to paralysis” (59). For those of us involved in education, we most likely witness our students hit this wall at some point during the semester. Thiele’s own background, first in political science and later as Director of Sustainability Studies at the University of Florida, affords him comfort with material in the book, as he undoubtedly knows how the issues translate into classroom discussion and can help students avoid the pitfalls of paralysis. Overall, the book is a great introduction for upper-level courses on sustainability-related issues, and this chapter on ethics is a great introduction that can augment readings in an introductory environmental ethics course. The breadth of the chapter, moreover, is its strong point. Thiele covers ancient Greek philosophy, Kant, Leopold, the philosophies of traditional peoples, and Buddhist philosophy. He also discusses emotional aspects of ethics: love, humility, and concern for justice. He encourages the reader to recognize that “[i]n a world of limited, finite selves, systems thinking encourages us to see and act beyond the blinders of short-term self-interest. Systems thinking has ethical implications” (86).

From here the reader ventures into how the first law of human ecology and systems thinking apply to things he or she makes, so that “[u]pstream ingenuity will always exceed the ability to control downstream effects (94), and how “every increase in technological power is accompanied by an increase in risk” (95). Our technology requires, Thiele says, a “reversibility principle,” where it is safe to fail (113). This last point will be especially relevant to courses and/or research on ethical issues in science and technology. For Thiele, technology needs to be grounded on two ethical questions: “What will it do if it fails?” and “What else will it do if it succeeds?” (123).

Thiele’s chapters on economics and politics provide a clearinghouse of theories and thinkers, but might be peripheral to the needs of ISEE members as they tend to be Greek-history heavy. The chapter on psychology covers

contemporary neurobiology and looks at behavior as self-reinforcing, adding a fresh approach that fits well with the overall trajectory of the book. One thing I would have liked to see Thiele address is the concept of memes, and how they influence our sense of self, especially with regard to shopping and consuming. Thiele’s final chapter

**Although Thiele’s book is not an opus of cutting edge environmental philosophy, it is a nuanced, sophisticated, vulnerable, and hopeful book about moving beyond any singular perspective toward an interdisciplinary exploration of sustainability.**

addresses quantum physics and provides a reader-friendly introduction to chaos theory and emergence. As Thiele explains, “[i]nterdependence and interpenetration are the most salient

features of a participatory universe” (273). So the key ethical question: “How are we acting within a participatory universe where our actions are either keeping the world from getting hotter, or are making it hotter?” For Thiele, to both ask and answer such a question requires interdisciplinary acumen in the domains of ecology, ethics, technology, economics, politics, psychology, physics, and metaphysics.

Thiele’s conclusion is that we need to cultivate habits that “promote creative thought, adaptive behavior, and responsibility. This is the task of education and legislation, of cultural development, social policy, and community building. It is a task for ... embodied minds and mindful bodies” (278). It is also a task that is eminently ethical. Although Thiele’s book is not an opus of cutting edge environmental philosophy, it is a nuanced, sophisticated, vulnerable, and hopeful book about moving beyond any singular perspective toward an interdisciplinary exploration of sustainability. Such is the book’s strength, worthy of the price of admission. ISEE readers who are looking to expand their understanding of sustainability and/or who are looking for an accessible introduction to the topic will find Thiele’s book a valuable addition to their ethical toolbox.

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# *A New Environmental Ethics: The Next Millennium for Life on Earth*

Holmes Rolston, III, Routledge, 2012

*A New Environmental Ethics* is the first single-authored undergraduate textbook written by one of the fathers of the discipline of environmental ethics, Holmes Rolston, III. Rolston's philosophical framework should be familiar to readers of the ISEE newsletter, and the work under review is not new in the sense that it departs from *Environmental Ethics: Duties to and Values in the Natural World* (1988) or *Conserving Natural Value* (1994). What is new, though, is Rolston's recapitulation of his ethics into a short and accessible work explicitly targeting college students. The text appears completely new, and it addresses a number of recent case studies and advancements in the field of environmental ethics. This makes for a fresh tone in addition to the frank and, I daresay, fetching way for Rolston to address his student audience.

**The book's plain language makes it easy to read yet philosophically challenging, as only the work of a discipline's founder could be....**

The book's structure mirrors Rolston's *Environmental Ethics*: after an introductory chapter on the "environmental turn" in philosophy, chapters two through seven follow the familiar inner-to-outer order of ethical expansion. After a chapter on anthropocentrism, Rolston moves through animals, plants, species, and ecosystems before culminating with the moral status of the planet Earth. The introductory chapter begins with a reflection on the BP oil spill, an event still fresh in the minds of readers, and yet Rolston discusses it in a way that will not date the book five or ten years from now. He then moves backwards in time, surveying various environmental movements and concerns that arose from the 1990s to the 1960s. He returns to philosophy, discussing Lynn White, Jr., ecofeminism, animal liberation, early environmental ethicists, and finally Leopold, Carson, and Muir, though the chronological ordering in this section is less clear than in the previous one.

Rolston's presentation of more familiar material in chapters two through seven is refreshed by his engagement with recent research in the field (e.g., environmental virtue ethics, environmental justice, ecological economics, philosophy of biology), views of his critics, and changes

in the environmental context itself (e.g., increasing acceptance of the idea of an anthropocene and global warming). These updates accompany another novel element of the work, namely, newfound attention to socio-political factors that complicate and frustrate the environmentally ethical landscape. By my recollection, Rolston's previous books have focussed on articulating our ethical duties to the natural world, but in this book Rolston recognizes how social structures can impede the discharging of these duties. Is this, in Allen Habib's words, a "political turn" in environmental ethics, where our duties to nature are recognized as requiring new forms of culture? Several times Rolston calls his naturalistic nonanthropocentrism "radical," and he might be right. Perhaps his environmental ethics cannot simply be mixed into advanced industrial civilization with only minor adjustments to the status quo required thereafter.

Indeed, Rolston's attention to socio-political obstacles to environmentally ethical action only underscores the importance of incorporating the philosophy of culture and philosophical anthropology into environmental ethics. On the one hand, if it is a contingent fact that cultural phenomena impede moral action, those phenomena ought to be changed. As Marcel Wissenburg argues, "ought" implies "make it so." Acquiescing to a societal *fait accompli* is out of the question for a "radical" understanding of environmental ethics. This adds another dimension to J. Baird Callicott's remark that his disagreement with Rolston over nature-culture dualism is more significant than their disagreement over the objectivity of intrinsic natural value.

On the other hand, Rolston's nature-culture dualism is premised on the status quo. Rolston assumes, for instance, that the order of urban/rural/wild should be the model for societies and individual characters, even though that division is itself a historical contingency, dating to the rise of riverine civilizations late in the chronology of the human species. But should we accept as adequate whatever our current categorizations of nature happen to be? As I see it, the combination of Rolston's dualism and social impediments to environmental ethics exacerbates a dilemma Rolston has long faced: while wilderness (as emblematic of ecosystemic and Earth value) is founda-

tional to his ethic, he believes that all cultures (except the most primitive ones) degrade that value. That is to say, *Civilization itself* violates Rolston's environmental ethic unless a second, non-reducible order of cultural values capable of outweighing the (supposedly inevitable) loss of natural value is posited. Yet by pursuing the latter option, Rolston's dualism legitimates the form of the culture we already have.

Peter Wenz criticized Rolston in 1989 for "paper[ing] over difficulties in the status quo that a philosopher should be exposing."<sup>1</sup> Rolston apologized for doing so, but did not want to give up "horses, wagons and plows," "agriculture," or "cities and industry."<sup>2</sup> In the present work, he again defends the notion of wilderness as inhabited and yet untrammelled by forager cultures (179-182), but does not see how this undermines his more frequent claim that the "really natural thing for humans to do (our genetic disposition) is to build a culture differentiating (alienating) ourselves from nature" (197. Cf. 12, 40, 52, 173, 177, 182).

Meanwhile, contemporary trends in environmental philosophy tend to resolve the tension between mainstream global culture and wild nature by denying Rolston's premise that there is no such thing as an uncontaminated environment or, if there is, it is not of primary value. One of the greatest virtues of Rolston's ethic is that it does not display this failure of nerve. But if there is to be a political turn in environmental ethics, we will need a more nuanced philosophy of culture or philosophical anthropology than the one currently offered. So I say, "Rolstonians of the world unite! Let us endeavour to affirm both nature's otherness and the human capacity to engage that alterity without negating it." Used as a textbook, of course, the question of nature-culture dualism is unlikely to be a major concern.

I do worry, however, that Rolston's presentation of his own positions aren't always clear. Rolston warns the reader that he will present alternative views and that he

will use cue-words like "perhaps" or "maybe" to indicate these forays, but I found those indicators to be oblique or misleading. It wasn't always clear to me, for instance, what Rolston's position was on, say, factory farming or animal research. In other sections, while the discussions may have been clear and compelling, the connections between those and surrounding sections were occasionally abrupt or awkward, suggesting the need for better thematic integration with the rest of the chapter. With



pedagogy in mind, I wonder whether ethical principles that derive from and animate Rolston's considerations were more explicitly and systematically presented in his 1988 and 1994 books. To be sure, familiar themes like ecologically pointless suffering, storied achievement, or systemic value propel many of Rolston's analyses, but they seem more understated rather than articulated in a straight-forward manner that would assist philosophical beginners. Moreover, many of Rolston's arguments are appeals to common sense, even reliant on truisms (like having "well rounded people" as the rationale for maintaining robust urban, rural, and wild areas). I fear that

arguments such as this will be perceived by students as either weak or opaque, lacking in clearly stated principles, and difficult to apply to new contexts. I am somewhat nostalgic for Rolston's earlier writings that systematically link together "is" to "ought," instrumental to intrinsic to systemic value, and humans to their planet.

In spite of its occasionally poor clarity and unarticulated principles, *A New Environmental Ethics* is a fine resource. I would recommend Rolston's book for any undergraduate course in environmental ethics, or even for an introductory ethics course with a substantial applied ethical component. The book's plain language makes it easy to read yet philosophically challenging as only the work of a discipline's founder could be. It's pithy and inexpensive. For advanced undergraduate and graduate seminars, however, I would use one of Rolston's more extensive monographs.

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2. Rolston, Holmes, III, "Treating Animals Naturally?" *Between the Species* 5, no. 3 (Summer 1989): 137.

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***Living Downstream (2 disc DVD video)***  
Chevannes, Chanda, Nathan Shields, and Sandra Steingraber  
The People's Picture Company, 2010 (85 min)

Sandra Steingraber is an internationally known biologist and public health advocate renowned for her pioneering examination of the environmental causes of cancer. Her widely acclaimed book *Living Downstream* was the first major work to link US cancer registry data with the geographical location of toxic releases and specific synthetic chemicals in the environment. As a biologist and two-time cancer survivor, Steingraber's work combines painstaking scientific precision with a biographically informed sense of moral outrage that readers and critics found poignant and powerful. As with Rachel Carson's landmark *Silent Spring*, Steingraber's *Living Downstream* has



become a tool for citizen education and empowerment on the issue of environmental health. The recent documentary *Living Downstream* is a beautifully filmed rendering of Steingraber's story conveying a powerful message—freedom from carcinogens must be framed not only as a public health issue but also as a human rights issue.

Diagnosed with bladder cancer at the age of 20, Steingraber persevered to complete her undergraduate degree in biology and went on to receive a doctorate in biology from the University of Michigan. She left her tenure track job in 1993 to investigate the complicated, controversial, and theretofore largely uncharted arena of “proof” and “causation” in cancer research. Her illness ultimately drove her to a longitudinal investigation of the environmental sources of particular cancers that riddle her adopted family and hometown neighbors of Pekin, Illinois. Steingraber subsequently pursued the public health issues of fetal toxicology and the carcinogenic threats as linked to bearing and raising children in her books *Having Faith* and *Raising Elijah*. Steingraber's work spans disciplinary

boundaries, and her active support for public health organizations has made her a significant international environmental figure.

*Living Downstream* chronicles Steingraber's personal and professional journey as a biologist and public health expert as she seeks to both discover the causes of her own bladder cancer and the broader societal ramifications of her investigation. Told largely through Steingraber's eyes and voice, the documentary details her discovery of the shocking range of known carcinogens found in our water, air, and food supply. The documentary's tone is subdued, but deeply personal and quietly powerful. Steingraber frames complex ethical issues by weaving her own struggle with cancer with a rich mix of subject matters: visits to herpetologists studying mutations in poisoned wetlands, glimpses of the ongoing laboratory study of carcinogens, historical footage of postwar America's chemically driven assault on the environment, and a moving juxtaposition of Steingraber with Rachel Carson's battle with cancer in a very different cultural environment for female scientists.

This documentary advances a clear and sobering message regarding the use of pesticides and the insidious permeation of chemicals in the environment. Steingraber calls upon audiences to see themselves as “carcinogen abolitionists” and to frame the usage of pesticides and other

***Living Downstream is a beautifully filmed rendering of Steingraber's story conveying a powerful message—freedom from carcinogens must be framed not only as a public health issue but also as a human rights issue.***

toxins as an environmental human rights issue. Indeed, Steingraber embraces her role as a public interest scientist, recalling Rachel Carson's final days when she argued that exposure to carcinogens like DDT

represented a human rights challenge, broaching difficult questions regarding who decides whether and how much of a potentially carcinogenic chemical can be introduced



*Note: Adobe 9.0 or later  
must be installed  
to play the video*

into our world. Carson's essential conclusion was that too much power had been entrusted to chemical companies and government authorities. *Living Downstream* answers Carson's call to citizens to challenge the sanguine reassurances of industry-backed "experts," and refuses to avoid the difficult questions of causation and conclusive "proof" of harm.

Steingraber argues implicitly in this documentary for the precautionary principle, building on her earlier normative arguments that "toxic substances will not be used as long as there is another way of accomplishing the task. This means choosing the least harmful way of solving problems—whether it be ridding fields of weeds, school cafeterias of cockroaches, dogs of fleas, woolens of stains, or drinking water of pathogens" (*Living Downstream*, 271). In a particularly poignant moment in the documentary, Steingraber meets with her "favorite cousin" John, a farmer, to discuss the use of the herbicide atrazine. John uses atrazine selectively and carefully. Still, as Steingraber notes, this pesticide will be transported hundreds of miles from where it was applied, underscoring Steingraber's urgent call that we move from the "cure" for cancer to preemptive arrest of the causes of cancer. The exchange also reveals a version of the "tragedy of the commons," as we see the essential ethical dimensions of farm families and communities who struggle to provide for themselves (and the rest of us) but are trapped in a chemically dependent agricultural system.

Disc one of the two-disc set contains the full-length documentary (85 minutes) and special features including scene compilations (grouped thematically for discussion)

as well as mini-documentaries. The scene compilations are quite helpful for educators wishing to focus on particular themes ("Knowing Our Environment," "Atrazine," "A Human Rights Issue," etc.). The mini-documentaries are comprised of interviews with Steingraber that focus on specific subjects such as "The Precautionary Principle," "What Can We Do," etc. Disc two holds the one-hour version of the documentary.

This documentary is well-suited for a range of courses, including environmental sustainability, environmental politics, environmental history, environmental ethics, ecology, and conservation biology. The range of issues covered here—conservation, ecology, public health and toxic risk, human rights, risk management, environmental issues as human rights issues, the citizen scientist approach—makes this documentary a valuable pedagogical tool.

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Minding Animals

## Minding Animals 2

In this and the following pages, readers will find ISEE's coverage of the second biennial Minding Animals International Conference (MAI 2). I joined the newsletter staff last winter just as the ISEE-MAI collaboration was taking shape. Given my interest and work in animal ethics, and the fact that a paper of my own had been accepted for presentation at the conference, it was only natural that I cover the event.

The Ethics Institute and the Faculty of Veterinary Science of Utrecht University in Utrecht, The Netherlands hosted the conference, which was held from July 3-6, 2012. There were approximately 700 attendees and several hundred presentations, including a few dozen poster presentations by academics and activists whose work involves animals.

It was a great pleasure to meet animal scholars and activists from around the world. It was particularly nice to meet Rod Bennison in person, the CEO of MAI, after our many virtual correspondences. I was also able to attend any number of outstanding presentations and participate in stimulating discussions.



## Conference 2012 Wrap-Up *by Joel MacClellan*



### Interview with Dale Jamieson

In conjunction with MAI 2, I had the opportunity to interview [Dale Jamieson](#), Director of Environmental Studies, Professor of Environmental Studies and Philosophy, and Affiliated Professor of Law at New York University. Considering that Dale is both a MAI Patron and past ISEE president (2003-2006), his perspective helps bridge the animal and environmental disciplines and is a nice complement to ISEE's coverage of MAI 2. The interview (pp. 26-31) touches on MAI in general, MAI 2 in particular, some of the philosophical issues surrounding animals, the current state of animal welfare, and future prospects for animal ethics. We had originally planned to do the interview in Utrecht, but the twelve-hour conference scheduling proved too daunting, and so we postponed the interview until returning stateside. Thanks again to Dale for taking time out of his busy schedule to sit down and chat with me.



## Study Circles

From animals and art to animals and violence, there are currently 23 transdisciplinary Minding Animals International study circles. 14 of these convened at MAI 2 over lunch. We are pleased to feature reports (pp. 32-42) from the following sessions: Feminism and Animal Studies, Great Apes, Equines, Compassionate Conservation, Philosophy & Animals, and Meat. Readers will notice a variety of styles and content in the reports. Such variation reflects the structure of the study circle meetings (held during lunch), the discretion of each study circle, and also, perhaps, the diversity of animal studies itself. Should you be interested in joining one or more of the study circles not featured in this report, a complete list of all 23 circles can be found on the Minding Animals website.

## Announcing Minding Animals 3 (2015)

Minding Animals 3, “Building Bridges Between the Natural and Social Sciences, the Humanities and Wildlife Protection,” will be held in India in 2015. The conference will be hosted by the Wildlife Trust of India in partnership with a prestigious university (TBA). The conference is tentatively scheduled for January 14-20, 2015. The five-day conference will include a restful weekend with social events such as a conference dinner, an arts festival, several documentaries, an interfaith service, and nature tours. Further conference details will be posted at [www.mindinganimals.com](http://www.mindinganimals.com) as they become available.



*Emmy Lingscheit, "Opposum Deconstruction," lithograph, 14 x 20", 2012*



## Minding Animals with Dale Jamieson

*an Interview by Joel MacClellan*

DJ: Yeah, right. Exactly. I think the problem of course with anything this interdisciplinary, anything with this many different pieces, is trying to hold all of these moving pieces together so that they don't just fly apart. That's an ongoing struggle, but so far so good.

JM: Do you think that MAI is having an impact on animal studies?

DJ: I think so. Here at NYU we have an animal studies initiative, and there are these people at the New School, which is just ten blocks away, basically in our neighborhood. There are people who do animal studies there and we are working with them to do an animal studies conference here in the fall. We are branding it as a Minding Animals pre-conference. So, I think the Minding Animals brand is a good one for this kind of conference and activity.

JM: One more question on Utrecht in general. Did you learn anything new there? Any noteworthy talks that you found there, or is this all old hat for you at this point?

DJ: It's certainly not old hat. I wandered around and definitely heard new things. I'll tell you about a talk that in some ways was most memorable, which is going to sound quite strange because I heard a lot of talks and many I'm sure made an impression. One of the issues I'm interested in here in New York is that ever since Captain Sully and the miracle on the Hudson [US Airways Flight 1549], there has been an issue about geese and geese management around the airports of New York. It is an issue that it is hard to have reasonable conversations about because there tends to be a lot of sympathy for the geese, but then all you do is say "miracle on the Hudson" and it is kind of like killing any number of geese doesn't become an issue anymore for people. It's the same issue in the Netherlands because they have a huge airport, a lot of water, a lot of geese, and so on. I went to a talk on humanely killing geese,<sup>1</sup> and for me that was really important because the issue of humane killing has not been an issue in this discussion. It's just been "kill the geese" or "don't kill the geese," and actually, they've been

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1. "Killing Wild Geese with CO<sub>2</sub> and Argon" by Marien Gerritzen, Wageningen UR Livestock Research, The Netherlands.

Joel MacClellan (JM): How long have you been involved with Minding Animals International?

Dale Jamieson (DJ): I got involved with Minding Animals International when they invited me to be a keynoter at their first conference in Newcastle [New South Wales, Australia]. I was really stunned when I showed up in Newcastle and there were almost 500 people from all over the world that had come to talk about animals. That's when I think I really realized for the first time that this idea of animal studies as an interdisciplinary field had the possibility of really taking off. It was also the first time that I saw that it is in many ways stronger outside the United States. I felt the conference in Utrecht was in some respects a step forward in the sense that there were more people. I think there were about 700 people in Utrecht. I think it had a different tonality to it, which has to do with the different sponsorship. The Utrecht Conference was sponsored by an institute for ethics and a veterinary school, so there was, I suppose, more philosophy and more applied animal welfare than there was in the last conference, and maybe less cultural studies, but there was still a lot of cultural studies. The third Minding Animals Conference will be in India and it will be organized by an animal welfare organization, so I'm sure it will have another tonality. I think all that is really great.

JM: It's like what happened to you at the first Minding Animals Conference is what happened to me at the second conference. I'd never seen so many people interested in animals at one time, and from such a wide variety of disciplines too. It seems like it is something that is pretty unique. There's the science side and animal welfare, then you have a good contingent of folks from philosophy, and the animal studies part is truly interdisciplinary, from art to literature. It all kind of blew my mind a bit.

killing them in pretty horrific ways. In the last one, they just basically went out and collected a bunch of geese and they trucked them several hours to, basically, a slaughterhouse. In some ways, I think that if you can get people to focus on the humaneness of the act, you can get people to think about the management question in the first place. For me, that was a very significant paper, but there were people there who thought that such a paper had no business at a conference like this.

JM: Yeah, people are almost always concerned about the “what” of the action and never enough about the “how,” even if it is decided to be the right policy.

DJ: Exactly. So, that was one paper that affected me a lot. I also heard some papers that were on Eastern religions and animals.... I mean, you know how it is, it's like a moveable feast, it's like the circus, you just kind of go from one thing to another, walking in and out. It's just great fun.

JM: It's almost like the APA, but it's worse because there are more talks that are interesting at the same time, as opposed to usually having to pick between two or three at the same time. Now it's that almost all of them seem interesting. Okay, now for some more philosophical stuff to add content. Some of these questions arise because I know one of the reasons Rod Bannison formed Minding Animals International was because he thought there needed to be more discourse between so-called “pro-animal” people and so-called “pro-environment” people. I know your talk was titled “The Messes Animals Make.” What are the messes animals make? Why should we care about these messes?

DJ: In a way, it goes back to the whole Cartesian dichotomy between mindless matter and intelligent, purposeful mind. Obviously, we've gotten past that, but even those of us who have gotten past it, maybe haven't gotten fully past it in the sense that there still is this tendency to always want to assimilate something to one end or the other of that dichotomy. Animals are not mindless matter, so what are they? Well, they are like humans, so they belong on the other side of the dichotomy. What do we say about oysters? Well, okay, oysters are, I guess, mindless matter. Then there is all of this stuff in between that we don't really know what to say about. I think that there is probably something wrong with thinking about intelligence and cognition, and probably sentience and affection as well, in terms of this spectrum, even when

we get past the dichotomy and think of things in terms of a spectrum with extreme ends with a bunch of stuff in the middle that can be graded from A to F. Probably, the lesson we are getting from cognitive science and taking evolution seriously is that intelligence and even affection and sentience are sort of like locomotion. They are things that are produced by these processes that can occur in very different ways, that are tuned to ecological niches to which the evolutionary history is responding, and so on. Thinking in terms of a spectrum as opposed to a diversity of solutions to problems is probably just the wrong way think about these things in the first place, and thinking about things in this way leads us probably to not just misunderstand other animals and nature, but to misunderstand ourselves as well. We are always surprised to discover what bad reasoners we are, that we will commit these same fallacies over and over again, when in fact the thing to recognize is that we are very good at reasoning about some things and very bad at reasoning about other things. That is probably not going to change unless our evolutionary conditions change for a few thousand years.

JM: A further problem with the spectrum view might be that some animals seem to do pretty well on the cognitive side but perhaps not so well on the affective side. Like, salticid spiders seem really good at certain kinds of spatial reasoning, but don't seem to possess a pain system as far as we know, and then other animals seem “higher” affectively but are not particularly bright.

DJ: Right, even thinking about cognition as a single system or affection as a single system is probably not right in the first place, you know? The sort of things birds do with food caching our memory just isn't up to. On the other hand, birds aren't very good at calculus. So each of these capacities itself can probably be deconstructed in various ways. And Dan Dennett wrote that paper a long time ago about why you can't build a computer that feels pain.<sup>2</sup> Essentially, Dennett's reason was because the concept of pain is itself an incoherent concept, and that in certain respects, for example, there are no such things as unfelt pains because it is the essence of a pain to be felt. And yet we also talk about “yeah, I still have this headache, but I wasn't aware of it this afternoon when I was really busy.” So it isn't even clear that these core sentience concepts, if you put them under pressure, are going to turn out to be so well formed. So we are probably better off just thinking about nature as this very rich and

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2. Dennett, Daniel, “Why You Can't Make a Computer That Feels Pain”, *Synthese* 38, no. 3 (1978): 415-456.

diverse field, and various systems for coping with the environment emerge. They are information processing, but they process information in different ways, some representationally, some sensationally, and so on and so forth, and all of this stuff gets embodied in different ways in different kinds of organisms with no real higher or lower, better or worse. If you want to know about musical composition, then humans do pretty well. If you want to know about weaving webs, then you should probably look to spiders.

JM: Along those lines, if I recall correctly, you attempted to give voice to perceived frustrations in the audience's questions after Chris Belshaw and Peter Singer's talks in the "Is Death Bad for Animals?" session. If memory serves, the gist of your comment was that both Belshaw and Singer had assumed this Cartesian view of mind. What in their talks did you see as committing them to this Cartesian view? How is that morally problematic for animal minds in general, and specifically on the issue of animal death?

DJ: This issue about the wrongness of killing is really difficult. It is even difficult to say what is wrong about killing a person if you do it painlessly, etc., they are friendless orphans and the whole thing. I think this is because we have two very different sets of intuitions that go in different directions. One set of intuitions goes in the direction of comparative judgments. If you kill Einstein in the peak of his powers, this is a much worse thing than killing Einstein's 90-year-old mother who suffers from dementia. We definitely have that intuition. That is the Singer and Belshaw side of it. Then there is the Tom Regan and other people's side of the intuition, that any time you kill anything, you are depriving it of everything that it has. In some sense the loss is equal whether it is Einstein or his mother because it is the loss of the totality. As is often the case in philosophy when we have these very strong, deep-seated, inconsistent intuitions, there is probably something wrong with the way that we are shaping the question in the first place. What I felt was going on in the Singer-Belshaw discussion was that they were accepting the first set of intuitions, the comparative judgment intuitions, with complete neglect of the other set of intuitions, and I think, in different ways, that's what people were responding to. It's a little bit like talking about free will and determinism and only talking about free will, ignoring the fact that we have this

intuitive commitment to everything having a cause. It's like discussing the question in a vacuum. What I was trying to do was to articulate, to some extent, this other intuition and to raise the point that maybe this whole way of looking at things is wrong. And then of course, part of what gets up people's nose about these philosophical discussions involving these comparative judgments is that they tend to happen or seem to tend to happen in an epistemological vacuum where we take ourselves as the exemplar of what is most valuable, and then other things are valuable only in relation to us. People would deny that that is what is going on, that is really an objective feature, and so on. But there's always this feeling that it's not unlike Donald Trump thinking that the value of a life should be assessed according to the size of one's bank account. It happens to be the case that he has the largest one in town, but it really is an objective feature of the world, and it just feels like that.

JM: Let's switch gears a bit. Allow me a personal reflection to set up the question: because this conference had the largest number of animal studies scholars I'd been around and my talk concerned the issue of preventing predation and whether we should intervene in wild settings on behalf of animals generally, and so I was in a lot of conversations over the course of the conference concerning preventing predation and the like. I had kind of figured that the view that we ought to prevent predation was a minority position, and while it's anecdotal, I was pretty surprised how many people thought that we should prevent predation. What are your thoughts on the issue of predation?

DJ: I agree with you. In the years that I've been thinking about animal issues, there has been an interesting move because in the early days when I got involved with animals, I would say most people who were animal activists really wouldn't have considered themselves to be environmentalists, often had very little knowledge of the workings of nature, and didn't really think about wild animals. They really didn't think much about predation. They thought about dogs and cats, and if they thought further then they thought about animals that were being raised for food. Then I think that we went through this period where there was a kind of *de facto* reconciliation, if you will, whatever you might think about the philosophical arguments. And now, I think we are somehow in this period again where there seems to be more differentiation, at least on the animal activists' side of things, and you

see some echoes of that in the philosophical literature, Jeff McMahan's piece,<sup>3</sup> and so on.

This is kind of an abstract diagnosis which may or may not be helpful. We come from two places. Predation is a difficult issue, in a way because there are two extreme ways of thinking about what is going on in predation. In some cases when it is clearly possible to intervene in a predatory event—and in some ways even more extreme cases than that—there is a sense in which we can be thought of as the agent of the death or an agent of the killing. If it is my cat that is killing the bird or something, then it does seem like there is an argument for preventing the predation. For, after all, it is me killing the animal in some sense. So, when you describe a predation case where you can intervene and then you have intuitions that omissions can be morally equivalent to actions and generate these intuitions about why we should intervene in predation it is because it is me killing the animal, morally speaking. Then we have this other way of thinking about the predation issue where we think of nature as independent of human control and we ask whether it is a bad thing that this stuff goes on. From that perspective, you think that maybe, not that it's a good thing, but that in some sense it is just a neutral thing, it is just a fact about the world, and how things go on, which is much more of the environmentalist view. Then sometimes you do get these environmentalists that I don't quite understand, like Bryan Norton, in one place says that it would be an honor and a privilege to watch a wolf pack disembowel an elk. I can imagine this being an incredibly powerful moment, but it's not something I would... let's just put it this way: if I were God... I think this is a hard business plan to defend. As you would say, if you were an all-powerful, omniscient God, to go back to some of your work.<sup>4</sup>



*Emmy Lingscheit, "Deer Deconstruction,"  
lithograph, 22 x 30", 2012*

JM: Interestingly, Norton elsewhere said that in the case of the buffalo, which has broken through the ice in the Yellowstone River, to preserve its "ontological value," we ought to intervene. Now, there it's just a single animal, not one over the other, but he still seems to think that, at least in some cases, we shouldn't watch nature's awesomeness, but be sympathetic towards the buffalo. I'm not saying that he's inconsistent, but both of these ideas are there even in Norton's work.

DJ: So, in some sense, probably everyone has these two intuitions that can be elicited and brought into play in different degrees. I think that is one thing that goes on in the predation case that makes it hard. The other thing is that, for different reasons, both philosophers in general and activists of any stripe don't really like value pluralism. It's hard to be an activist if you are not about promoting a single value because you've got these different values... and what do you do? And philosophers in general aren't very happy with value pluralism because pluralists' theories don't have these nice formal properties. So I think it is not so surprising that when you get a bunch of philosophers together with a bunch of activists there is going to be a tendency to promote a single value, and the prevention of pain and death look pretty good if you are interested in a single value.

3. McMahan, Jeff, "[The Meat Eaters](#)," *New York Times Opinionator*.

4. Dale was referring to "Recreating Eden?: Natural Evil and Environmental Ethics," which Joel MacClellan presented at the MAI conference.

JM: As a follow up, you said that there are these two intuitions, one that holds that we ought to intervene, one to sit back and watch. Another paper I remember you commenting on, which was in the same session as my talk, was Rainer Ebert's paper "Innocent Threats and the Moral Problem of Carnivorous Animals."<sup>5</sup> You raised an objection that I recently lodged against Clare Palmer's view.<sup>6</sup> The idea is that the middle ground between these two intuitions would be that we are not morally required to prevent predation, but it is permissible to prevent predation. I'd actually argue that it would be impermissible. At any rate, I argue that Palmer is committed to the view, and Ebert clearly takes on the view that we are not obligated but it is permissible to prevent predation. The gist of the objection to this view is that if we work in concert, then all of a sudden we've eliminated predator species or a coyote goes hungry. What are your further thoughts on that?

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5. Rainer's paper has recently been published. See: Ebert, Rainer and Tibor Machan, "Innocent Threats and the Moral Problem of Carnivorous Animals," *Journal of Applied Philosophy* 29, no. 2 (2012): 146–159.

6. "What the Wild Things Are: A Critique of Clare Palmer's 'What (if Anything) do we Owe Wild Animals?,'" *Between the Species*, forthcoming.

DJ: I just think that this is a knock-down, drag-out objection. It seems to me that there are two views you could have about this. One view is a universalized view which basically says that this is a permission that each person has on each occasion. Now that's a view which leads to incoherence for the reasons that we've mentioned. Now, I suppose you could have a more subtle view that is occasion-relative when it is permissible for people to intervene, but this just seems question-begging. It's just another way of restating the conflict, which is that we have one set of intuitions that sometimes there is something wrong with predation and another set of intuitions with which we see things a different way. I'm not sure that really gets us very far. It's just a restating of the intuitions. Permissions usually work in the first way. If it is permissible for me to give 50% of my income to save the hungry, but not required, then, I mean, it is permissible. It is permissible for anyone to do it, right? It's kind of weird to think that the permission is relative to whether other people have done those things.

JM: To wrap things up, some backward-looking and forward-looking questions. As you said, with 500 attendees at the first Minding Animals Conference and 700 at the second, it is not unreasonable to expect approaching 1,000 at the next Minding Animals conference in 2015. There



Emmy Lingscheit, "Wolf Deconstruction," lithograph, 22 x 30", 2012

is now a lot of attention on our treatment of animals in academia, politics, and the public imagination going back at least to the Animal Welfare Act. Are animals better off now than they were four decades ago?

DJ: This is not a simple question. I think that animals are probably qualitatively better off, on average, but worse off in terms of quantity. There are more animals being used in difficult situations.

JM: In which areas or industries have animals seen the biggest improvements in the US?

DJ: The biggest areas of improvement have probably been in companion animals and animal research. People wouldn't do the things to companion animals that they did when I was a kid. We have someone who is running for president who famously drove to Canada with a dog on top of his car. Probably, when he did that, it was eyebrow-raising. If anyone were to do that today, that would probably be the end of the election. I think that norms have changed there. Similarly, in the case of research, I think norms have changed, really for two reasons. One reason is because of the pressure of the animal welfare movement and the opening up of laboratory doors. But then there have also been technological changes. People are able to do research and get information in other ways. These two things are probably connected. It's a little bit like technology and environmental issues—if you restrict things, then people find new ways of doing things.

JM: In which areas or industries is there the greatest need to catch up?

DJ: Food hasn't gotten much better. The treatment of so-called food animals is still pretty appalling, in this country anyways.

JM: Two last question then. What still vexes you philosophically about animals, what are the hard questions for you?

DJ: This lump in the carpet thing. The messes animals make. It seems to me that we aren't really going to figure out what we owe animals and under what conditions without this being part of understanding better what we owe people and under what conditions. And so I don't see the animal-environment issues as, in that sense, detachable or separate or different, but as really, mutually informing. I can't help but think that our traditional ways of thinking

about these questions, not in the sense of the big theory, utilitarianism or Kantianism, it's not that I think that we need some other completely new big theory. It's more like the material on which those theories work still seems to me to be way too Cartesian, way too hierarchical, way too about polarities and spectra, and not enough about thinking ecologically and evolutionarily, seeing life as a response to solving certain kinds of problems in environments. I suspect that that will eventually lead to a pretty different way of thinking about morality. Not that it will mean necessarily that killing is not wrong, but it may lead to different ways of thinking about when it's wrong, how bad it is, that sort of thing. But this is all very speculative.

JM: That kind of gets to the last question. Where do you see animal ethics going from here? Is it along those lines or what?

DJ: I hope so. There is a bad thing and a good thing. The bad thing is that a lot of animal ethics will get done by arguing that animals are people, and people are entitled to a certain set of rights.

JM: The Great Ape Project, which becomes the Great Everything Project.

DJ: Exactly. And increasingly, it becomes the Great Beetle Project.

DJ: Right, and a lot of stuff will continue to be done that way. A more interesting way of thinking about these issues, which I think I see in your work and I see in the book of an Israeli philosopher [Tzachi Zamir] called [\*Ethics and the Beast\*](#), is to basically try to see how resilient various conclusions are about animals given relatively weak assumptions. I think that is a very interesting way of thinking about our duties to animals. In that sense, it's a bit analogous to a style of work in practical ethics that's arguably been the most influential. If you think about Judy Thomson's paper on abortion, what's interesting is that even if you think fetuses are persons, you can still get some pro-choice conclusions, or Peter Singer saying, look let's start from a very weak assumption about what you should give up when peoples' central interests are at stake, and you can get extremely strong conclusions about famine relief. So there is that style of work that goes on about animals, that is a minority compared to the animals-are-really-people style, but that is a very promising and important style of work.

—Interview conducted October 15th, 2012 via Skype

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# Minding Animals: Feminism and Animal Studies

*Lauri Hyers and Debra Merskin*

The Study Circle model used to promote dialogue at the Minding Animals Conference 2 is well-suited to the feminist transdisciplinary dialogical tradition. Feminists and feminism embrace this style of unstructured conversation in which the diversity and equality of *all* voice is given primacy. Ironically, this forum brought to the surface several challenges to our very capacity to realize diversity and equality of voice in feminist animal studies. Three themes emerged in our conversation, all problematizing the nature of our work toward promoting the welfare of all beings within a feminist animal studies framework. The first theme concerned the nature of labels and definitions of feminism(s). The second theme concerned the intersectional nature of oppression, a cornerstone of contemporary feminist discourse. The third and largest theme by far concerned our ability to be truly inclusive in voice and communication. Before we share a little of the discussion on each theme, it is worth noting that the large size of our study circle (about 50 people), combined with a short time to share, made it impossible for most voices in the room to be heard. We hope readers of this brief summary—whether you were in attendance or not—will help us to continue our conversation.

The first theme concerned defining “feminism,” a term that means many things to many people, in different communities and across different eras. Any discussion of how a *singular* “feminism” relates to animal studies and animal welfare is somewhat contrived. One participant posed the question, “What kind of feminism are we talking about here?” Another pointed out that “There is lots of debate in feminism,” reminding us of such complicating constructs in feminism as objectivity (as inherently false, e.g. Harraway and Harding) and performativity (i.e. that identity and status is realized through performance, e.g. Butler). She then asked “How can we figure out what kind of feminism to bring to Animals?” As a follow-up, another participant echoed these opening questions stating: “We have to be cautious about the fact that there are

different feminists. We need to find the best approaches to use in animal studies. There isn’t always room for us to interact, and when we do, the discussion is often elsewhere.”



Some participants described feminist resistance to *minding* Animals—sometimes the only *minding of Animals* is when feminists are *minding* that we are even talking about them! Such resistance makes it difficult to move animal studies to the forefront of discussions as an area worthy in its own right. We need to work on widening the circle of feminism, but in doing so we must not oversimplify our agenda(s). We must first arrive at some clarity—read *complexity*—in our use of the label “feminism” before we can begin to extend “its” goals to the animal studies agenda.

For that matter, this hints at a far larger problem in merging feminism and animal studies: how do we—and *can* we—identify a/the agenda(s) of animal studies?

A second theme that emerged concerned the intersectional nature of oppression. A concept introduced by Kimberlé Crenshaw in the 1990’s, intersectionality emphasizes that all of us are multidimensional, and that oppressions *embodied* will intersect—we cannot dissect multiple group statuses. This problematizes discussions of singular oppressions. After a participant likened feminism-as-antidote-to-chauvinism to animalism-as-antidote-to-speciesism, another participant raised the issue of intersectionality: “As advocates, feminists need to consider how we oppress Animals. Intersectionality is important.” Another participant pointed out that “feminists talk about intersectionality but speciesism is not there. This is because of a lack of linkage between women and animals. Ecofeminism addresses this. Not in the way in which Peter Singer discusses an egalitarian future. Not in the sense that ‘the more animals are like me, the more I should care.’ How do we get gender studies to care? Othering is an issue. We need to figure out how to convince people to care.”



Following this comment, another participant proclaimed, “I’m here because of being a vegan. Speciesism is a *feminist* issue. The whole economy is built on exploiting female reproduction. I see *vegan* and *feminist* as inseparable.” Several participants spoke up at this point, acknowledging that this may be why feminists (and also women) are heavily represented in animal studies.

The third and largest theme by far concerned our ability to be truly inclusive in voice and communication with regard to non-human animals. The issues raised were not just how we speak about Animals, but how we speak to each other about Animals. The participant who sparked this line of conversation asserted that “Animal lives are important. Animal voice is important. There is a feminist disconnect. There is a silence around non-human Animals.” In response to this language dilemma, there was a dynamic outburst of comments from several participants all around the room:

- “Is it also a language problem—this is a language thing. For example, why is English spoken at this conference? I may have fears about my English that prevent me from speaking up in this forum.”
- “There are power structures with language. Some of us, we can’t understand the English. Animals, too, have their language, yet we talk for and about them.”
- “It is really all about who can speak and who can be heard.”
- “There is a tendency to treat Animal communication as childlike. I am not less intelligent without the dominant language—this is similar to racism.”
- “Think about it! What does it mean that there are so many languages, yet, there is a history of domination of the USA and the English language? This represents an ideology of patriarchy that is deeply institutionalized.”
- “How can we solve these language barriers?”
- “Keep this in mind when we communicate with non-human animals—human communication is different, not superior ... human and non-human Animal communications are more equal.”
- “Non-human Animals communicate with humans differently than to they do to each other.”
- “They have the ‘double consciousness’ noted by W.E.B. Dubois.”
- “It’s about power. It’s about complacency with your powerful position. We do not have the opportunity to learn about others because we don’t need to.”
- “Animals don’t care what we say, so we need to ask



ourselves as, for example, as Linda Burke has suggested, ‘What’s in it for them?’”

- “Perhaps [to correct for the privileging of English and human language] no speaker at this conference should speak in their first language. And, for that matter, it is ironic that we gauge the intelligence of Animals by how well they understand us and how well they know our ways.”

Part of this conversation also included a question of whether animal studies is male-dominated. One participant observed that in animal studies “the advocacy strand involves more women ... there is an advocacy (women) vs. academic (men) split.” Another participant proposed that this comes from sexism in the fields of study *behind* animal studies, to which another participant proclaimed: “I feel like an Animal. Women are reasonable conservationists whereas men go on philosophical rants. In what way are we going to deal with animals? This is a gendered question. We must question our bodies. We must address our own Animality.”

As an example of our failure to recognize our own Animality, a participant shared a poignant and revealing anecdote from her time attending the Utrecht conference: “During this conference, I have been staying at a hostel. There was a dog in the entry to the hostel. When I walked in, the host at the hostel said ‘Don’t worry, She’s not dangerous. She is kind.’ I had thought the host was reassuring me, but, as it turned out, she was reassuring the dog. She was reassuring the dog that I was not dangerous!”

Only humans are permitted to *never-you-mind-the-Animal!* This self-conscious moment brings to the fore the

obliviousness to our privileged view of self as *non-Animal*. It is not only how we communicate but where we privilege ourselves within our communication that affects our ability to perspective-take and our ability to create equality of voice.

We want to continue our fruitful discussions. As we read over the transcripts from this study circle, it became clear that each participant's comment could fill its own self-contained study circle. And there are still many unheard voices. If you would like any assistance in having your voice heard, or help organizing a feminism and animals study circle, please contact us. And be sure to visit our discussion group if you would like to add a comment—in whatever language suits you best!



[groups.google.com.au/group/feminism-and-Animals](https://groups.google.com.au/group/feminism-and-Animals).

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## Great Apes

### *Great Apes Study Circle*

A diverse group of people were present at the study circle meeting. A wide range of disciplinary affiliations and research/activist interests were represented in the group. In the meeting, everyone spoke about their experiences and interests with regard to Great Apes. Everyone taking part in the study circle was invited to visit the Minding Animals International homepage and to join the Great Ape Study Circle. The main points of discussion were as follows.

*Great Apes in Captivity.* Differences between Europe and the US were a point of interest. In the US, there are approximately 1000 chimps in labs, 350-400 in sanctuaries, and 700-800 in private residences (as pets). US legislation currently prohibits invasive chimp research and aims to retire those chimps that are already being used. A bill under discussion (in the US) also seeks to prohibit interstate commerce in primates. The breeding of chimps for research is no longer permitted. Chimp sanctuaries in the US are of different kinds. Some don't allow visitors; other sanctuaries hold chimps that can be called back into research. The different quality of sanctuaries, breeding, trade, and public visits are all issues that need to be addressed. The term "sanctuary" has no legislative meaning as of now, and anything can be called a sanctuary, including a circus. Work needs to be done to reclaim this term, perhaps introducing a system of accreditation.

In Germany, staff from the Great Ape Project recently evaluated all zoos keeping great apes. Colin Goldner, the representative of the re-launched initiative was present at the meeting and gave some insights in the zoo evaluation. Results were mixed and have been published in the German edition of *National Geographic* magazine. Some zoos still keep great apes in very questionable conditions. Evaluation was difficult, as most zoos don't want to cooperate with animal welfare/rights initiatives.

*Great Ape Experimentation.* In the EU, Great Apes have not been used for research since 1999. According to legislation from autumn 2010, the use of great apes in animal experimentation is not forbidden but strictly limited to research that promotes either the survival of these animals themselves or serves to combat an immediate life-threatening danger to humans (epidemic or pandemic) if no alternative methods are available. In case of an Ebola epidemic, for example, when great ape experiments could lead to a vaccine for humans, these animals could still be used for experimentation in the EU. The shifting of pharmaceutical research to developing countries is of concern; the threat of relocation is also being used as a pressure tactic to prevent the introduction of strict legislation.

Join the Great Ape Study Circle at [groups.google.com/group/minding-animals-and-great-apes-study-circle](https://groups.google.com/group/minding-animals-and-great-apes-study-circle).

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# Minding Equines

*Karen Dalke and Kristin Armstrong Oma*

Questions that came out of the Minding Equines discussion revolved around an interest in understanding horses on their own terms, and understanding how they “work.” A fundamental tenet in this regard is the necessity of understanding horses as sentient beings. To what extent should we intrude in their lives, and if so, how? The reality is that horses are being ridden, so how can we involve all stakeholders into making “good riding”? What is a reasonable use of horses, and when does such use become unreasonable? A huge variety of riding practices exist. How can we best ride and use the horses to mutual benefit? What are the best and most humane ways of treating animals? Many felt that the answer to these questions can be found in ethology—to understand horses we need to understand how they think, feel, see, explore and engage their worlds.

Natural horsemanship was discussed, and a number of participants in the study circle were uncomfortable with the way this has been practiced. Many practitioners lack the skills to perform the method with consistency while switching between methods creates “problem horses.” This way of working with horses, moreover, stems from the human need for a quick fix and quick performance. Ultimately, such an approach to horses is disrespectful. One participant stated that there is nothing natural about natural horsemanship.



Another theme that emerged was equine minds. Thinking of the lives of feral horses is interesting in this regard. Horses are naturally inquisitive and curious, they explore their worlds. Thinking along such lines, an important question that has emerged is: “What do horses like?” Thinking of riding as exploring, also for the horse, we can work toward mediated experiences that will be positive for both the horse and the rider. Two participants demonstrated their approach to horses as cognitive beings. Seeing horses this way shifts focus from thinking along lines of control and reactive behaviour into providing room for the horse to explore. Horses should be given room to explore, and we should follow their cues.

The level of stress of horses was another recurrent theme. Although there was consensus that no one wishes to introduce undue stress into the life of a horse, it remains an open question as to who should decide whether a horse’s life is too stressful. Some riders report that their horses seem to enjoy competition and thrive on that kind of stress. After all, stress (as well as pain) is a part of existence, and cannot be eradicated.

The abolitionist stance of “leaving animals be” vis-à-vis riding horses was briefly discussed. Abolitionists compare riding horses to eating meat, and thus for the abolitionist, it is just as wrong to ride horses as it is to eat them. Few participants found this argument persuasive, if only because horses seek contact with humans. For this reason, their agency should be considered.

Finally, it was pointed out that most people have only marginal resources on horse research in ethology. It would be advantageous to create fora in which new research is distributed widely. One participant stated that horse training is 20 years behind dog training amongst most riders.

Join *Minding Equines* at: [groups.google.com.au/group/minding-animals-equine-study-circle](https://groups.google.com.au/group/minding-animals-equine-study-circle).

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# Minding the Individual: Compassionate Conservation and the Conservationists' Dilemma

Lauri Hyers

One of the study circles at *Minding Animals 2012* was led by Chris Draper of the [Born Free Foundation](#), an international wildlife organization dedicated to the ethic of compassionate conservation. Born Free is set apart from many other conservation organizations in that it is devoted not only to protecting threatened species but also to attending to *individual* animals. This was the subject we discussed in our group of about twenty participants: students, professors, activists, and professionals who joined us from several countries including Netherlands, France, the UK, Norway, India, Australia, Canada, United States of America, and Denmark. To open the session, Chris asked all of us to consider these questions:

“How should humans balance the interests or right to life of individuals of one species with those of another?”

“Can people who value individual lives work with those who are willing to trade off individuals for the good of an ecosystem or species?”

An inherent dilemma in conservation is whether to sacrifice the individual for the good of a species. Participants in our group described pain and suffering that is inflicted on animals via relocation, culling, orchestrated hunts, and poisoning. One participant pointed out the irony that the conservationist agenda is automatically assumed to be good even though the research and efforts in the name of conservation can be constrained by method (e.g. strategies that involve captivity or laboratories) and limited by funding, with individual animal welfare receiving less attention and funding.

Participants noted a variety of rationales used to resolve conservation dilemmas—welfare, rights, protection, practicality, biodiversity, and utilitarianism. Some animals are given more consideration because they represent certain “keystone” or charismatic species. Others are given more consideration because of the salience of their cycles of fertility or migration. Still others are given more consideration simply because of the location of research stations. In the current state of conservation efforts, because scientists play the biggest role and have



the most prominent voice, one suggestion for promoting this new ethic was to change how students and scientists conduct research, training, application, and intervention. In pointing out that conservation is always an issue of politics and power, one participant was resigned to the fact that “someone always loses out” and the process is “hardly ever rational.”

Throughout our discussion, examples of several animal species embroiled in the conservationist's dilemma were mentioned: golden hamsters, the black footed ferret, rats, the Tasmanian devil, tigers, elephants, coyotes, oryx, wolves, *and humans*. One participant who has been promoting a compassionate conservation ethic for several years emphasized that compassionate conservation includes human animals. Though some participants argued that human interests are given too much credence, another participant optimistically proclaimed that “compassionate conservation helps people *and* animals.”

The group hopes to continue the work of promoting the ethic of compassionate conservation. Several readings were recommended, including William Stolzenberg's *Rat Island: Predators in Paradise and the World's Greatest Wildlife Rescue*, Hal Herzog's *Some We Love, Some We Hate, Some We Eat: Why It's So Hard to Think Straight About Animals*, Edward Wilson's work on insects, and Marc Bekoff's forthcoming book on compassionate conservation.

We invite you to our web discussion at [groups.google.com/group/minding-animals-and-compassionate-conservation](https://groups.google.com/group/minding-animals-and-compassionate-conservation).

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# Philosophy & Animals

*John Hadley*

It would have been asking too much to discuss all potential areas of research in a single one-hour session. As everyone is well aware, the academic sub-field “animals and philosophy” is as broad as the discipline of philosophy itself. For the sake of expediency then, and in the interests of keeping the discussion focused, the Utrecht Animals and Philosophy Study Circle was devoted exclusively to animal ethics. Hopefully, there will be other study circles at future Minding Animals conferences where animal-related philosophical issues pertaining to metaphysics, religion, epistemology, aesthetics, argumentation, phenomenology, etc., can be discussed.

The significance of the work of Peter Singer and Tom Regan to animal ethics is beyond question. As the first philosophers to include animals in the two main contemporary ethical theories, utilitarianism and deontology, Singer and Regan put animal ethics on the map, and their influence will last as long as people continue to take an interest in human and animal ethical relations. From my experience, it is not an exaggeration to say that upwards of ninety percent of animal ethics papers continue to cite either or both Singer and Regan.

But what of the significance of thinkers who have come after Singer and Reagan? Who else has had a pioneering influence in animal ethics? An answer to this question, it was hoped, would at the same time point to the future of animal ethics. What issues or questions should feature in animal ethics literature in the future?

This is an important question for those of us who work in animal ethics and for graduate students aspiring to academic careers. For animal ethics to continue and thrive as a discipline there needs to be sustained constructive engagement between “second generation” theorists.

New research needs to critique or build upon specific aspects of the work of recent thinkers like Clare Palmer, Martha Nussbaum, Gary Varner, Gary Steiner, Gary Francione, Will Kymlicka, Robert Garner, Julia Tanner, Mark Rowlands, Ben Minteer, and Tony Milligan, among others. In other words, we need to come out from under the shadow of Singer and Regan. Not all of us can aspire

to produce work that fundamentally alters how people understand the field. The discipline needs heavy lifters doing carefully focused work as much as it does paradigm shifters.

With this theme as the background, a panel of prominent philosophers representing the second wave of animal ethics was assembled: Gary Steiner (Bucknell University), Ralph Acampora (Hofstra University), Elisa Aaltola (Eastern Finland) and Alasdair Cochrane (Sheffield University). Each of the theorists has recently published engaging and potentially influential monographs; they were invited to participate because their work is contemporary and represents different philosophical traditions.

As preparation for the session, the panelists were provided three questions:

1. What issues or questions do you think ought to be the focus of animal ethics literature in next few years?
2. Other than Peter Singer or Tom Regan, and excluding your own work, which theorist do you think has been most influential in shaping debate in animal ethics philosophy?
3. Do you think there is any scope for constructive engagement between philosophers working from different philosophical traditions (analytic, continental, critical studies, etc)? If so, what would such engagement look like? If not, why not?

In addition to these questions, the following topics were also earmarked for possible discussion: the importance of commonsense intuitions in animal ethics; the capacities versus relations debate; the contextual turn; and evidence for animal mindedness.

Two thinkers who were singled out for special mention were Josephine Donovan and Mary Midgley. It was suggested that Donovan’s work is significant because she helped to rehabilitate the relevance of moral sentiments theory to animal ethics. Midgley, who also draws upon Humean ideas in her key concept of the “mixed community,” has inspired a number of theorists to grapple with issues pertaining to cross-species cohabitation.

Also significant in this area of research is the ecological holist J. Baird Callicott, whose Biosocial Moral Theory is arguably the most important attempt by an environmentalist to bridge the theoretical divide between communitarian environmentalism and liberal animal rights. Cohabitation and the ethics of human-animal relations in so-called “contact zones” has been the focus of notable recent work by Clare Palmer (*Animal Ethics in Context*) and Sue Donaldson and Will Kymlicka (*Zoopolis*).

Anyone familiar with animal ethics will acknowledge the influence of Gary Francione. Francione has developed an engaging, distinctly strident philosophy of veganism that

is responsible for a great deal of constructive engagement between ostensibly “pro-animal” philosophers.

Francione’s work has also shaped the development of critical animal studies and post-humanism. An influential thinker in these sub-fields has been Gary Steiner, whose work has helped to recover the inclusive or humane side of humanism (e.g. Montaigne). The lesson from Steiner’s work seems to be that animal ethicists only need to become post-humanist where that means transcending the “homo-exclusive” and exploitive strain of humanism.

Join Philosophy and Animals at: [groups.google.com.au/group/minding-animals-and-philosophy](https://groups.google.com.au/group/minding-animals-and-philosophy).

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## Meat

*Carrie Packwood Freeman, Jan Deckers, and Iris Bergmann*

The Meat roundtable discussion in Utrecht was attended by 38 participants. We decided to keep the discussion open and free-flowing, guided by the following questions:

1. What or who is “meat” – what does the term mean to you?
2. Why is meat an ethical issue?

A possible outcome of the discussion was to find synergies and topics of interest for joint papers for publication.

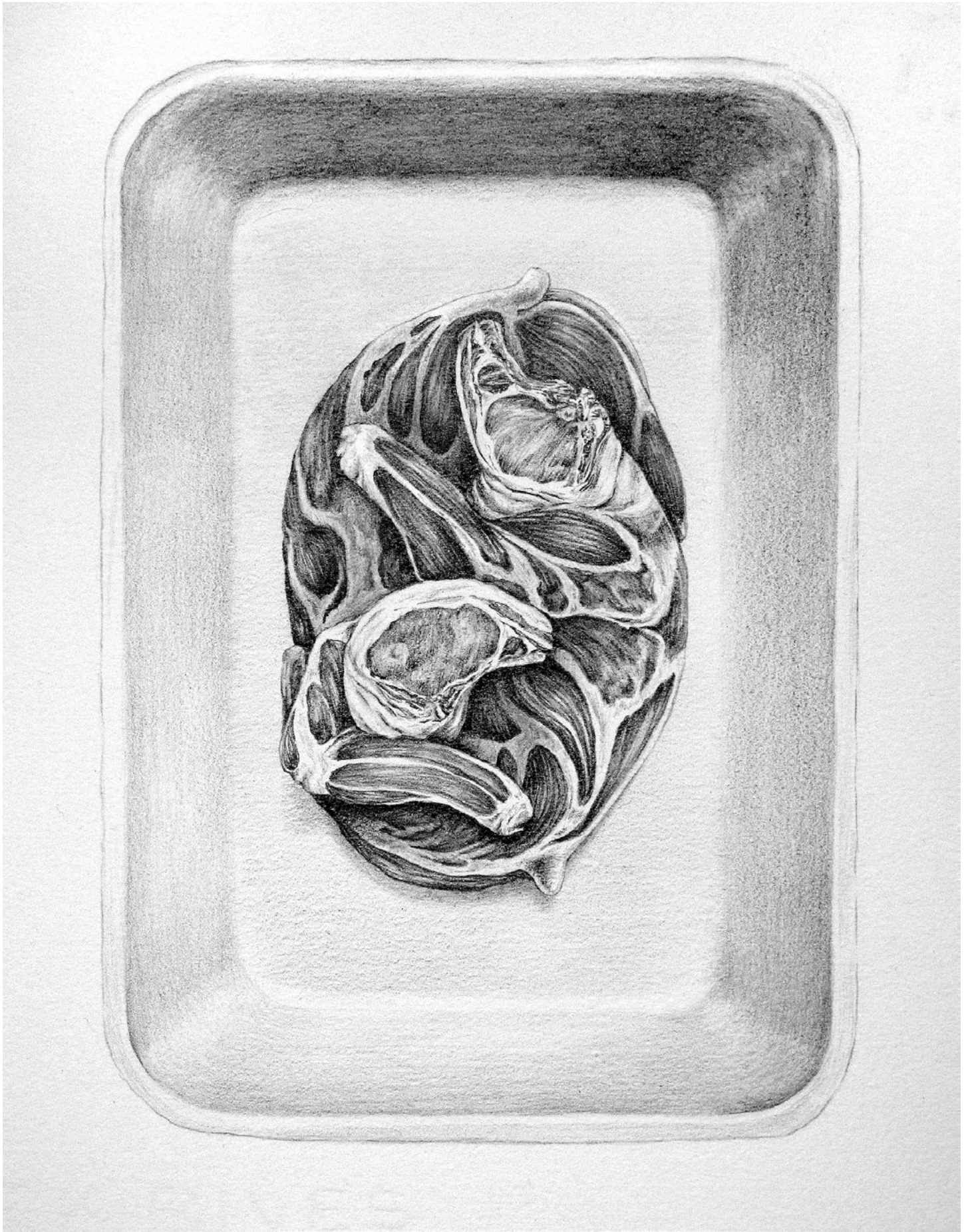
1. What or who is “meat” – what does the term mean to you?

*Perpetuating the dichotomy.* Our discussion led us first to consider meat as something underlining the human/non-human animal dichotomy. Deirdre Wicks was the first to share her thoughts: “One thing it’s not - human bodies.” She continued that we cannot conceptualize ourselves as meat. If a person is taken by a wild animal, the reaction generally is to punish the animal, not to say that “oh, we are meat.” It is about re-establishing a kind of a moral order. Louise Boronyak and others continued, adding that when the idea of meat is combined with “human,” it generally carries a negative connotation: the body is considered a resource, as in the term “meat market,” which used for nightclubs. Other associations are meat as raw material, as a natural resource, women’s bodies objectified as meat, and the process of becoming meat. Louise referred to

PETA’s approach to using women’s bodies as animals in their media campaigns.

We then discussed how language reflects the process of objectification, of our removal from and abstraction of the non-human animal. We established that the term “meat” has come to stand for the flesh of the non-human animal, and predominantly it is used to refer to red meat. The expressions “eating turkey” or “eating chicken” have become synonymous with eating meat. The same applies for eating fish. Simply using the plural as in “turkeys” or “chickens” already refers us back to the animal rather than just “meat.” Or, for example, we use terms like “pork” for eating the flesh of pigs. Carrie Packwood Freeman said that this also demonstrates our compartmentalization of who is meat and who is appropriate to be killed for meat. Jan Deckers referred to Carol Adams who describes meat as the absent referent, and as an abstract noun to refer to all animal bodies.

Jan mentioned that the Old English word for meat is “mete,” and referred to items of food in general. It is still common to speak of “bread meat,” and similarly, we use the term “flesh” for a fruit or a nut. Throughout its etymological development, meat has somehow become an industry term. So Carrie questioned whether we should use it at all, whether we should avoid the language of the oppressor and speak using our own framing, or perhaps reclaim its original meaning. Jan would prefer to avoid



Ashton Ludden, "Smuggling Meatimals," graphite, 9"x12", 2012

the term altogether but the term “animal products” is just as much an abstraction. Should we name the parts of animals being eaten? Or say “eating animals”? People generally try to avoid the latter expression because while we know it is someone whom we are eating, we do not want to know. Deirdre referred to the sociology of denial, which elucidates the mechanisms people use to stay in the state of knowing and not knowing. She said it taught us that we prefer to stay in a state of denial, and it provides us with a theory applicable to our relationship with farm animals and the consumption of animal flesh and other animal products.

Deirdre referred to a particular group of vegan Chinese restaurants where vegan meals somewhat awkwardly are served as “duck curry” or “prawn with rice.” Moreover, a new use of language evoking vivid imagery has recently been found on the menus of other restaurants: “pork belly,” “fish belly,” “deep fried pork ears,” and “pork feet.” This may be part of a process of reclaiming hunter existentialism by being brazen. Carrie added that especially when animal products are sold as local or organic, such brazenness seems to obtain a level of appropriateness.

## 2. Why is “meat” an ethical issue?

*The new brazenness—a good or a bad thing?* Mia Fernyhough suggested that there may be something positive about not being squeamish, because if we are eating meat, then we should engage with the process of becoming meat. She hopes that understanding the process might turn most people away from eating meat. Carrie added that there is a group of mostly men who take this un-squeamishness further and argue that we are part of the food chain, and so there is no place for feeling bad. In fact, some participants suggested that within certain social groups, there is some pressure not to be squeamish and to be able to kill as well. Jan relayed the example of his time as a pigeon breeder. He was told repeatedly by his fellow pigeon fanciers that they had to be able to kill pigeons. “I was not a man if I could not kill pigeons. So eventually I started very reluctantly killing some pigeons and became a man....”

Roman pondered whether being able to kill and not being squeamish may be a form of returning to some kind of would-be primitivism. He referred to the emergence of an “I like it raw – I like it red” discourse, which reminds him of advertisements showing obese, sweaty men saying “this is because we are hunters.” Yet, they are merely

participants in the final stages of an industrialized and commercialized production process. Roman stated that those who do the killing on factory farms are generally not able to do so for more than 1½ years. Carrie added that such work has psychological consequences. It is cruel [and unethical?] to put any person in such a situation. Roman added that this expression of easiness about eating meat is accompanied by making fun, saying “moo.” Roman cited Jonathan Safran Foer’s remark that the first thing he did was not to laugh about these things because he wanted people to remain uneasy about them. Jan reiterated the question: “What then makes it appropriate for us to remain uneasy about eating meat?” Some suggested it is unnecessary, and Kelly referred to our kinship with other animals. Attila noted that eating meat is not an isolated act. Eating or not eating animals is a way of being that extends beyond the human-animal interaction. Insisting on eating animals refers to the same ontology that is often mobilized against women and other social groups. Carrie added that it is about looking at some other being for their instrumental value. It also embraces a hedonistic element that is part of the contemporary me-culture, clad in the advertising slogan “you gotta eat” as used by fast food and similar outlets: it is about eating without thinking about who we are eating and the consequences for them.

Corinna stated that perhaps we don’t need to come up with all the answers to why is meat an ethical issue. Simply posing the question helps us to become aware that it is not self-evident to eat sentient beings whether or not they have rights. The question is more important than the answer. Carrie added that she would like to see the focus of the public debate move from how we treat animals on farms and how we treat them better to the issue of whether we should even use animals.

*Extending the concepts of personhood and anthropomorphism.* Adelbert asked why Carrie referred to non-human animals as people and whether this personification is not a form of anthropomorphism. Carrie responded that many consider the animal-human dichotomy the root cause of our environmental crisis and the exploitation of other animals. There is a need to eliminate the dichotomy perpetuated in our use of language. Rather than separating ourselves from other animals, we have to remind ourselves that we are animals, that this is not an insult, and that we should embrace this concept. It is not about making animals human, but reminding us that we are animals





Ashton Ludden, "Meatimama And Her Chicsticks," graphite, 5"x8", 2012

too. There is a parallel movement supporting the use of the term "person" for cetaceans and apes. At the legal level, there are efforts to move animals from property to personhood status like Steven Wise's [Nonhuman Rights Project](#).

On the other hand, Iris suggested that maybe we should not be afraid of anthropomorphizing. After all, this is the way we make sense of the world—by applying our viewing points and language as human animals to other situations, contexts, and others' experiences. Elsewhere, anthropomorphism is used as a method to better understand nonhuman animal behavior and emotions, especially in the form of "critical anthropomorphism" or "biocentric anthropomorphism." Such reflective anthropomorphisms may be another tool to overcome the human/animal dichotomy.

*Common sense feelings and the issue of shame.* Adelbert found that ethical questions arise when there is feeling that something is not right. His experience with drug addicts is that they already know they should not use drugs but they feel they cannot stop. Despite the information supporting the necessity to reduce meat consumption, it increased in the Netherlands last year and is increasing worldwide. Adelbert asserted that most people already have a feeling that it is not right to eat animals. So for

him the question becomes, "Why do I want to deny what my common sense is saying is wrong?"

Carrie took up the thought, saying that currently, it is not considered shameful to kill and eat animals. The status quo is such that individuals are asked to explain or justify why they are vegetarian or vegan. Carrie quoted Derrida who says that eventually factory farming will stop because we don't like what it says about us. Ultimately, we are ashamed and that is why factory farms are kept hidden. So perhaps a strategy of social shaming could be devised to counteract consumption trends. Vasile warned that it should not be about shaming at the individual level since there are often significant structural barriers to individuals changing their behavior, and individual shaming is not appropriate and will backfire.

A number of participants then discussed a kind of shameful that existed around certain unhealthy foods and smoking. Currently, people do think that meat is healthy, good and necessary. Eating meat and other animal products needs to be framed in a way that does not have a positive connotation and this can be done socially rather than individually. A participant noted that such a process has already started in some countries. She referred to a recent newspaper article in the Netherlands that suggested that eating meat is now comparable to what smoking is/

had been. Viewing meat as the new smoking scratches at the myth of its being healthy and good. A few things can be learned from smoking, cholesterol and drug-related health campaigns, what works and what doesn't, and how to target specific groups. Similarly, we can draw on the outcomes of other social movements.

*Behavior shapes attitudes.* Several participants suggested we don't change behavior by changing attitudes. Rather, people form an attitude based on their behavior to defend their behavior. One discussant stated that while he became vegan not for ethical reasons, he experienced a profound change within himself in no longer being a part of the complicity. So by taking up a vegetarian or vegan diet, attitudes are likely to change.

Jonathan referred to a study finding that meat-eaters ascribe diminished mental capacities to animals consumed as meat, and are motivated to do this when they are reminded of the link between meat and animal suffering. He continued that, anecdotally, once omnivores who had been defensive of their meat consumption became vegetarian, they embraced this change. It seemed they no longer had the need to defend eating meat and to distance themselves from animals. He suggested that it is maybe a matter of getting over the hump. So a campaign of a 30-day vegan diet might be a useful strategy. Another participant added that people often transition gradually to vegetarianism. They still consume some meat and milk products, then do so only when dining out or at social events. After a year or so it becomes more and more difficult for the individual to eat meat, then also milk products and eggs, and they decide to become vegan.

Kay brought up the dimension of eating as being about a self-centered lifestyle. However, she said the question should be extended to ask what is good for those others who we are eating? Carrie added that any ethical decision is about the Other—how does my decision affect the Other? So there is a need to engender a sense of altruism within society. The global connectedness in terms of production and consumption makes it increasingly difficult to not see that anything we do affects everybody else. Jan reinforced the ethical dimension, stating that some of these processes and strategies for curbing consumption of meat and other “animal products” will need to be facilitated by legislation and policy that can direct certain behaviors—and legislation in turn is shaped by the ethical views of a society.

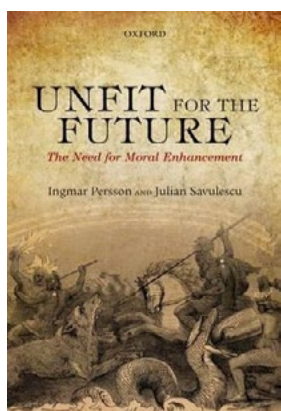
*Moving from the individual to the structural.* Dinesh reminded us that within the animal rights debate we assume that individuals will change their minds when confronted by evidence. However, considering the scale (the slaughtering of 60 billion farm animals every year globally), deeply engrained and structured systems of violence, reinforced by economics, must exist. He was concerned that the current discussion of ethics is geared toward the individual. While this is important, we need to address the structural issues and deeply cultured habits and processes. Dinesh Wadiwel and Vasile Stanescu stressed economic forces, which include the consequences of an ongoing decreased price for animal products and increased production and consumption. Adelbert stressed the role of government subsidies to animal-based agriculture, which may conflict with public health objectives due to compromised nutrition resulting in part from the consumption of animal food products. So there are conflicting mandates between government departments that needs urgent attention.

Iris noted the increased production and consumption of animal products in developing and transitioning countries. This increase is justified publicly with the myth of food security, yet leads to locking the participating nations into factory farming infrastructure, destroying small-scale farming, creating wealth for a few and shaping a meat culture. The rising middle class's desire to take on Western lifestyles and values facilitates the process. So another ethical issue concerns the social-cultural transformation based on economic exploitation at the expense of human and non-human animals, and on the basis of public deception.

*Recommendations and next steps.* In summary, the Meat study circle on many issues surrounding meat that call for further exploration and are worthy publishing projects. No commitments for joint papers have been made, however we are still seeking input and hope that participants will proactively collaborate. In a post-study-circle conversation, Markus already proposed including a presentation stream on meat at the forthcoming Minding Animals Conference 2015. Further input and recommendations are sought and the group will continue its conversation via the Google group.

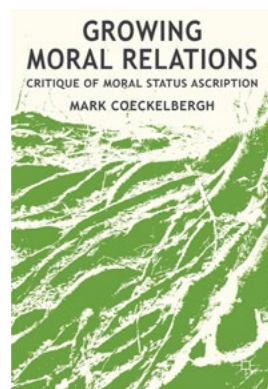
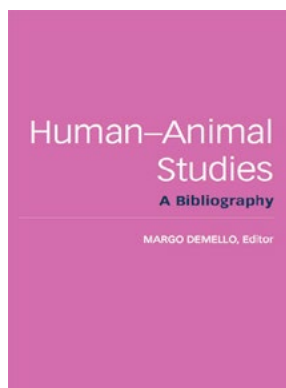
*Group home page:* [groups.google.com.au/group/meat-and-animals](https://groups.google.com.au/group/meat-and-animals)

One of the many benefits of compiling a bibliography for each newsletter is the bird's-eye view one gains of the state of research in environmental ethics and philosophy. New and emerging themes, declining areas of interest, and points of intersection all become evident from such a perspective. This last bibliography of 2012 is a case in point: new trends and enduring areas of interest comprise the bulk of the latest research.



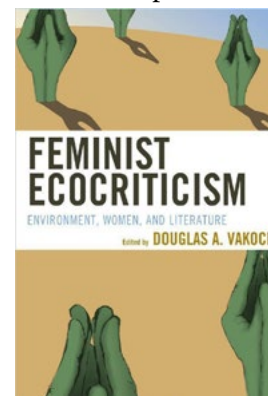
To begin with, many people remain skeptical about technology's role in creating a better world and solving environmental problems. Such techno-skepticism, an attitude that has persisted since at least the birth of the modern environmental movement, is on full display with regard to both bioengineering (and calls for a robust bioethics) and geoengineering (and calls for a new geoethics). Regarding the former, this issue of the newsletter sees the publication of 7 books and 4 articles on bioethics and emerging technologies. Interested readers should take a look at Marcus Duwell's philosophically oriented introduction to bioethics (p. 45) as well as Ingmar Persson and Julian Savulescu's book *Unfit for the Future* (p. 50), which argues that the survival of the human species depends on employing new technologies to change the human motivational faculties. Regarding concerns about geoengineering, the latest issue of *Ethics, Policy, and the Environment's* (vol. 15, no 2, July 2012) is devoted entirely to the ethics of geoengineering (p. 54).

Also deserving mention is the rapidly growing field of animal studies and the question of the rights of other-than-human animals. Margo DeMello has just published a bibliography on human-animal studies (p. 68). In addition to books & articles, the bibliography includes a listing of films, conferences, college programs, and organizations.



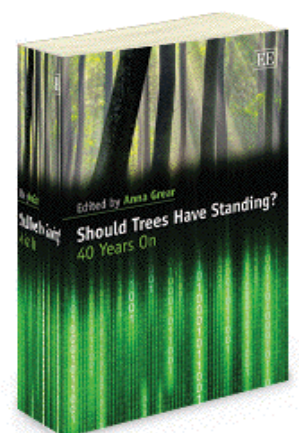
In *Growing Moral Relations* (p. 44), Mark Coeckelbergh argues that the entire enterprise of moral status ascription is parasitic on the very socio-cultural worldview it seeks to criticize. Finally, Elisabeth de Fontenay's *Without Offending Humans* (p. 48) provides a stinging post-modernist critique of the animal rights movement as articulated by Peter Singer and Paola Cavalieri.

Feminist scholarship, especially outside of philosophy departments, remains strong. In addition to research covered in previous issues of the newsletter, a number of



feminist and ecofeminist works have recently been published including Gülay Caglar, Maria do Mar Castro Varela, and Helen Schwenken's anthology *Geschlecht - Macht - Klima [Gender - Power - Climate]* (p. 67), Erin McKenna's critique of Paul Thompson's *The Agrarian Vision* (p. 55), and Douglas Vakoch's *Feminist Ecocriticism* (p. 76).

In addition to Nathan Kowalsky's review (pp. 20-21) of Holmes Rolston's *A New Environmental Ethics*, Chris Deihm (p. 59) edits an academic roundtable discussion on the textbook. Two books on the history of the environmental movement have also just come out: Anna Grear's anthology *Should Trees Have Standing?* on Christopher Stone's landmark article (p. 49) and William Souder's new biography on Rachel Carson (p. 75).



**Afeissa, Hicham-Stéphane.** *Nouveaux fronts écologiques: essais d'éthique environnementale et de philosophie animale* [New ecological fronts: testing environmental animal ethics]. Paris: J. Vrin, 2012.

Qu'est-ce qu'un front écologique ? Au sens strict, il s'agit d'un type d'espace, réel ou imaginaire, dont la valeur écologique et esthétique est suffisamment forte pour être convoitée et appropriée par des acteurs extérieurs à l'espace considéré. Les différentes appropriations écologiques peuvent conduire à différentes formes de fronts écologiques centrés, par exemple, sur la quête de la wilderness, le paysage ou le sacré. Un front écologique est donc aussi bien, métaphoriquement, une zone avancée des combats où l'écologie se fait et se défait dans une lutte autour de valeurs et d'idées. Ces fronts passent à l'intérieur des mouvements, des théories, des sujets de controverse, comme à l'extérieur des questions les plus fréquemment débattues.

**Betz, Gregor, and Sebastian Cacean.** *Ethical Aspects of Climate Engineering*. Karlsruhe, DE: KIT Scientific Publishing, 2012.

This study investigates the ethical aspects of deploying and researching into so-called climate engineering methods, i.e. large-scale technical interventions in the climate system with the objective of offsetting anthropogenic climate change. The moral reasons in favour of and against R&D into and deployment of CE methods are analysed by means of argument maps. These argument maps provide an overview of the CE controversy and help to structure the complex debate.

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

**Coeckelbergh, Mark.** *Growing Moral Relations: Critique of Moral Status Ascription*. Houndmills, Basingstoke, Hampshire: Palgrave Macmillan, 2012.

New scientific and technological developments challenge us to reconsider the moral status of entities such as chimpanzees or artificially intelligent robots: what place should we give them in our moral world order? Engaging with a variety of theoretical sources, this book offers a relational approach to moral status that questions individualist and objectivist assumptions made in these discussions, and proposes a less dualistic view by emphasizing the entanglement of natural, social, and technological relations. But it also asks why it is so hard to move towards a more relational understanding. The author's answer is a discussion of the conditions of possibility of moral status ascription. Influenced by Heidegger and Wittgenstein, he argues that our specific way of ascribing moral status, and indeed the very project of moral status 'ascription', is made possible by, and limited by, particular linguistic, social-cultural, natural-bodily, material-technological, religious-spiritual, and historical-spatial conditions.

**Cory, Dennis C.** *Introduction to Environmental Justice and Federalism*. Cheltenham, UK: Edward Elgar Publishing, 2013.

Within the United States, minority and low-income communities currently bear a disproportionate amount of risk associated with pollution and other harmful environmental practices. The environmental justice movement is working to change this fact, promoting the fair and non-discriminatory treatment of all people with respect to environmental issues, policies, and regulations. This timely volume explores the relationship between environmental justice and the government, offering a comprehensive introduction to the legal, economic, and philosophical concerns involved in pursuing environmental justice goals within a federalist system.

**Duwell, Marcus.** *Bioethics: Methods, Theories, Domains*. New York, NY: Routledge, 2013.

This book is a philosophically oriented introduction to bioethics. It offers the reader an overview of key debates in bioethics relevant to various areas including; organ retrieval, stem cell research, justice in healthcare and issues in environmental ethics, including issues surrounding food and agriculture. The book also seeks to go beyond simply describing the issues in order to provide the reader with the methodological and theoretical tools for a more comprehensive understanding of current bioethical debates. The aim of the book is to present bioethics as an interdisciplinary field, to explore its close relation to other disciplines (such as law, life sciences, theology and philosophy), and to discuss the conditions under which bioethics can serve as an academically legitimate discipline that is at the same time relevant to society.

**European Society for Agricultural and Food Ethics, Thomas Potthast, and Simon Meisch (eds.)**. *Climate Change and Sustainable Development: Ethical Perspectives on Land Use and Food Production: EurSAFE 2012, Tübingen, Germany, 30 May-2 June 2012*. Wageningen, ND: Wageningen Academic Publishers, 2012.



Climate change is a major framing condition for sustainable development of agriculture and food. Global food production is a major contributor to global greenhouse gas emissions and at the same time it is among the sectors worst affected by climate change. This book brings together a multidisciplinary group of authors exploring the ethical dimensions of climate change and food. Conceptual clarifications provide a basis for putting sustainable development into practice. Adaptation & mitigation demand altering both agricultural & consumption practices. Intensive vs. extensive production is reassessed with regard to animal welfare, efficiency and environmental implications. Property rights play an increasing role, as do shifting land-use practices, agro-energy, biotechnology, food policy to green consumerism. Finally, tools are suggested for teaching agricultural and food ethics. This book is a stimulating collection that will contribute to the debate on the sustainable future of agriculture and food production in the face of global change.

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**Fontenay, Elisabeth de.** *Without Offending Humans: A Critique of Animal Rights.* Minneapolis, MN: University of Minnesota Press, 2012.

A central thinker on the question of the animal in continental thought, Élisabeth de Fontenay moves in this volume from Jacques Derrida's uneasily intimate writing on animals to a passionate frontal engagement with political and ethical theory as it has been applied to animals—along with a stinging critique of the work of Peter Singer and Paola Cavalieri as well as with other "utilitarian" philosophers of animal-human relations. Humans and animals are different from one another. To conflate them is to be intellectually sentimental. And yet, from our position of dominance, do we not owe them more than we often acknowledge? In the searching first chapter on Derrida, she sets out "three levels of deconstruction" that are "testimony to the radicalization and shift of that philosopher's argument: a strategy through the animal, exposition to an animal or to this animal, and compassion toward animals." For Fontenay, Derrida's writing is particularly far-reaching when it comes to thinking about animals, and she suggests many other possible philosophical resources including Adorno, Leibniz, and Merleau-Ponty.



**Grear, Anna (ed.).** *Should Trees Have Standing?: 40 Years On.* Cheltenham, UK: Edward Elgar, 2012.

*Should Trees Have Standing? 40 Years On* revisits Christopher D Stone's iconic 1972 article. It features an introduction by Philippe Sands QC, a set of elegant and thought-provoking reflections on the original article by Baroness Mary Warnock, Ngaire Naffine and Lorraine Code and an equally elegant and thought-provoking response from Professor Stone himself. This collection of essays will be a valuable addition to contemporary debates concerning the crucial search for new relationships between humanity and the living world and between human rights and the environment. The contributors offer rich reflections on questions of legal standing, legal subjectivity and epistemology raised by Stone's article, and which have greater salience than ever as we face the environmental and human challenges of the 21st century.

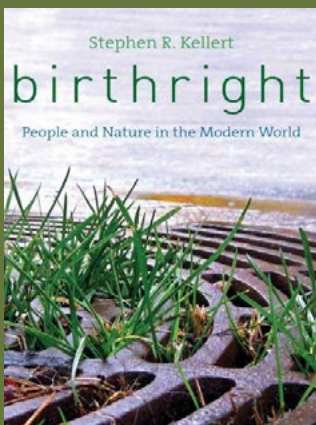
**Grunwald, Armin.** *Responsible Nanobiotechnology Philosophy and Ethics.* Danvers, MA: Pan Stanford Publishing, 2012.

This book comprehensively reviews the considerations of nanotechnology elaborated in philosophy, ethics, and the social sciences and systematizes and develops them further. It focuses on the issues of ethical responsibility regarding chances and risks of nanotechnology and its possible applications in the fields of synthetic nanoparticles, synthetic biology, animal enhancement, and human enhancement. The book has been, thus, put in the context of the keywords "responsible innovation" and "reflective sciences," which have been central concepts in the debates about the relationship between science and society for the last few years.

**James, George Alfred.** *Ecology Is Permanent Economy: The Activism and Environmental Philosophy of Sunderlal Bahuguna.* Albany, NY: SUNY Press, 2013.

For decades, Sunderlal Bahuguna has been an environmental activist in his native India, well known for his efforts on behalf of the Himalayas and its people. In the 1970s, he was instrumental in the successful Chipko (or "hug") movement during which local people hugged trees to prevent logging for outside concerns. He was also a leader of the long opposition to the Tehri Dam. In both conflicts, the interests of outsiders threatened the interests of local people living relatively traditional lives. George James introduces Sunderlal Bahuguna's activism and philosophy in a work based on interviews with Bahuguna himself, his writings, and journalistic accounts. James writes that Bahuguna's work in the Indian independence movement and his admiration for the nonviolence of Gandhi has inspired a vision and mode of activism that deserves wider attention. It is a philosophy that does not try to win the conflict, but to win the opponent's heart.

**Kellert, Stephen R.** *Birtheright: People and Nature in the Modern World.* New Haven: Yale University Press, 2013.



Human health and well-being are inextricably linked to nature; our connection to the natural world is part of our biological inheritance. In this book, a pioneer in the field of biophilia sets forth the first full account of nature's powerful influence on the quality of our lives. Stephen Kellert asserts that our capacities to think, feel, communicate, create, and find meaning in life all depend upon our relationship to nature. And yet our increasing disconnection and alienation from the natural world reflect how seriously we have undervalued its important role in our lives. Weaving scientific findings together with personal experiences and perspectives, Kellert explores how our humanity in the most fundamental sense is deeply contingent on the quality of our connections to the natural world. He discusses how we can restore this balance to nature by means of changes in how we raise children, educate ourselves, use land and resources, develop building and community design, practice our ethics, and conduct our everyday lives.

**Juffe, Michel.** *Quelle croissance pour l'humanité?[What Growth for Humanity?]* Paris: Harmattan, 2012.

Cet essai montre que l'homme fait partie intégrante de la nature alors même qu'il a toujours affirmé à être hors de la nature, la dominer ou s'en affranchir. M. Juffé montre quels sont les voies et moyens qui permettraient à l'humanité d'accroître ses activités dans tous les domaines en respectant mieux les autres parties de la nature.

**Lane, Melissa S.** *Eco-Republic: What the Ancients Can Teach Us About Ethics, Virtue, and Sustainable Living.* Princeton, NJ: Princeton University Press, 2012.

An ecologically sustainable society cannot be achieved without citizens who possess the virtues and values that will foster it, and who believe that individual actions can indeed make a difference. *Eco-Republic* draws on ancient Greek thought—Plato's Republic in particular—to put forward a new vision of citizenship that can make such a society a reality. Bringing together the moral and political ideas of the ancients with the latest social and psychological theory, Melissa Lane illuminates the individual's vital role in social change, and articulates new ways of understanding what is harmful and what is valuable, what is a benefit and what is a cost, and what the relationship between public and private well-being ought to be. Reflecting on the ethics and politics of sustainability, the book goes beyond standard approaches to virtue ethics in philosophy and current debates about happiness in economics and psychology. *Eco-Republic* explains why health is a better standard than happiness for capturing the important links between individual action and social good, and diagnoses the reasons why the ancient concept of virtue has been sorely neglected yet is more relevant today than ever.

**Pence, Gregory E.** *How to Build a Better Human: An Ethical Blueprint.* Lanham, MD: Rowman & Littlefield Pub, 2012.

Medicine has recently discovered spectacular tools for human enhancement. Yet to date, it has failed to use them well, in part because of ethical objections. Meanwhile, covert attempts flourish to enhance with steroids, mind-enhancing drugs, and cosmetic surgery—all largely unstudied scientifically. The little success to date has been sporadic and financed privately. In *How to Build a Better Human*, bioethicist Gregory E. Pence argues that people, if we are careful and ethical, can use genetics, biotechnology, and medicine to improve ourselves, and that we should publicly study what people are doing covertly. Pence believes that we need to transcend the two common frame stories of bioethics: bioconservative alarmism and uncritical enthusiasm, and that bioethics should become part of the solution—not the problem—in making better humans.

**Persson, Ingmar, and Julian Savulescu.** *Unfit for the Future: The Need for Moral Enhancement.* Oxford: University Press, 2012.

*Unfit for the Future* argues that the future of our species depends on our urgently finding ways to bring about radical enhancement of the moral aspects of our own human nature. We have rewritten our own moral agenda by the drastic changes we have made to the conditions of life on earth. Advances in technology enable us to exercise an influence that extends all over the world and far into the future. But our moral psychology lags behind and leaves us ill-equipped to deal with the challenges we now face. We need to change human moral motivation so that we pay more heed not merely to the global community, but to the interests of future generations. It is unlikely that traditional methods such as moral education or social reform alone can bring this about swiftly enough to avert looming disaster, which would undermine the conditions for worthwhile life on earth forever. Persson and Savulescu maintain that it is likely that we need to explore the use of new technologies of biomedicine to change the bases of human moral motivation. They argue that there are in principle no philosophical or moral objections to such moral bioenhancement.

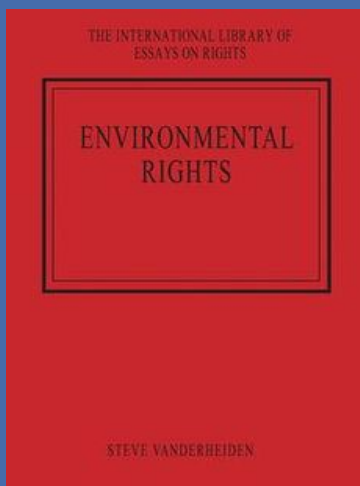
**Pierron, Jean-Philippe, and Marie-Hélène Parizeau (eds.).** *Repenser la nature: dialogue philosophique, Europe, Asie, Amériques [Rethinking nature. Philosophical dialogue, Europe, Asia, Americas]*. Québec, QC: Presses de l'Université Laval, 2012.

Comment repenser la nature en ce début de xxi<sup>e</sup> siècle, entre les changements climatiques et la catastrophe nucléaire de Fukushima ? L'urgence de l'action ne peut court-circuiter la réflexion déjà amorcée depuis les années 1970 sur le rapport qu'entretient la modernité occidentale à la nature. Certains grands thèmes des philosophies de l'environnement américain – la nature sauvage et la valeur intrinsèque de la nature – méritent d'être confrontés à d'autres façons de penser la relation à la nature. Poser la question philosophique de la technique ou du lien entre le politique et l'environnement, comme en témoignent les débats en Europe, ou encore ouvrir sur une perspective esthétique ou une éthique relationnelle incluant les choses techniques, comme cela est fait en Asie et au Japon en particulier, apporte un regard différent. Cet ouvrage analyse tour à tour les facettes de la technique moderne dans ses effets sur l'être humain et son environnement à partir de différentes perspectives philosophiques : regard phénoménologique, poétique, critique ou d'éthique appliquée.

**Rabe, Ana Maria and Stascha Rohmer.** *Homo naturalis: zur Stellung des Menschen innerhalb der Natur [Homo naturalis: the position of man within nature]*. Freiburg im Breisgau: Verlang, 2012.

Oftmals werden Natur und Kultur als unversöhnliche Gegensätze aufgefasst. Dem widersprechen die Beiträger dieses Buches. Sie verfolgen das Ziel, Kontinuitäten im Mensch-Natur-Verhältnis herauszustellen und die humane Kultur als spezifische Seinsweise und Seinsregion innerhalb der Natur auszuweisen. Dabei wird auch die Frage thematisiert, welchen Stellenwert technische Prozesse und mit ihnen assoziierte Denkweisen und Denkmuster in Natur und Kultur einnehmen.

**Vanderheiden, Steve (ed.).** *Environmental Rights*. Farnham, Surrey, England: Ashgate, 2012.



The essays selected for this volume present critical viewpoints from the debate about the need to establish rights on behalf of greater environmental protection. Three main areas for developing environmental rights are surveyed, including: extensionist theories that link existing rights (for example to subsistence or territory) to threats of harm from exacerbated resource scarcity, pollution or rapid environmental change; proposals for rights to specified environmental goods or services, such as rights to a safe environment and the capacity to assimilate greenhouse gas emissions; and rights that protect the interests of parties not currently recognized as having rights, including nonhuman subjects, natural objects and future generations. This volume captures the potential for and primary challenges to the development of rights as instruments for safeguarding the planet's life-support capacities and features proposals and analyses which argue the need to create an avenue of recourse against ecological degradation, whether on behalf of human or nonhuman right holders.

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.

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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.

*Nothing new this period*

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.

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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.

*Nothing new this period*

*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. 2 (July 2012)

Special Section on The Ethics of Geoengineering

1. “Introduction to the Special Section, “The Ethics of Geoengineering: Investigating the Moral Challenges of Solar Radiation Management”” by Dane Scott (133-135)
2. “Towards Integrated Ethical and Scientific Analysis of Geoengineering: A Research Agenda” by Nancy Tuana, Ryan L. Sriver, Toby Svoboda, Roman Olson, Peter J. Irvine, Jacob Haqq-Misra & Klaus Keller (136-157)
3. “Precaution and Solar Radiation Management” by Lauren Hartzell-Nichols (158-171)
4. “Now This! Indigenous Sovereignty, Political Obliviousness and Governance Models for SRM Research” by Kyle Powys Whyte (172-187)
5. “Beyond the End of Nature: SRM and Two Tales of Artificity for the Anthropocene” Christopher J. Preston (188-201)
6. “Will Geoengineering With Solar Radiation Management Ever Be Used?” by Alan Robock (202-205)

Target Article

7. “Human Engineering and Climate Change” by S. Matthew Liao, Anders Sandberg & Rebecca Roache (206-221)

Open Peer Commentaries

8. “When Philosophers Shoot Themselves in the Leg” by Greg Bognar (222-224)
9. “Arguing Against the Real?” by David Mathew (225-226)
10. “Human Engineering: Helpful or Unnecessary?” by Melany Banks (227-229)
11. “The Best Incentives in Combating Climate Change” by Avram Hiller (230-233)
12. “Prioritizing Non-Human Bioengineering” by Andrew Sneddon (234-236)
13. “Human Engineering: An Ethical Obligation?” by Ted Kinnaman (237-240)
14. “Voluntary Human Engineering, Climate Change, and N-Person Prisoners Dilemmas” by Leonard Kahn (241-243)
15. “Human Engineering and the Value of Autonomy” by Zev Trachtenberg (244-247)
16. “Second Order Desires and the Devaluation of Humanity” by Michael Reno (248-251)

Feature Article

17. “The Politics of Uncertainty and the Fate of Forecasters” by Renzo Taddei (252-267)

*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. 4 (August 2012)

Features

1. "Ideas for How to Take Wicked Problems Seriously" by Kyle Powys Whyte and Paul B. Thompson (441-445)
2. "The Ways of Wickedness: Analyzing Messiness with Messy Tools" Bryan G. Norton (447-465)
3. "Sustainable Engineering Science for Resolving Wicked Problems" by Thomas Seager, Evan Selinger and Arnim Wiek (467-484)
4. "What Happens to Environmental Philosophy in a Wicked World?" Paul B. Thompson and Kyle Powys Whyte (485-498)

Author Meets Critics: Paul B. Thompson's (2010) *The Agrarian Vision: Sustainability and Environmental Ethics*

5. "Author Meets Critics Panel: Paul B. Thompson's (2010) *The Agrarian Vision: Sustainability and Environmental Ethics*" by Raymond Anthony (499-501)
6. "Agrarian Ideals, Sustainability Ethics, and US Policy: A Critique for Practitioners" by Elisabeth Graffy (503-528)
7. "Feminism and Farming: A Response to Paul Thompson's *the Agrarian Vision*" by Erin McKenna (529-534)
8. "Agrarian Ideals and Practices: Comments on Paul B. Thompson's *The Agrarian Vision*" by Lee A. McBride III (535-541)
9. "The Ethics of Food for Tomorrow: On the Viability of Agrarianism—How Far can it Go? Comments on Paul Thompson's *Agrarian Vision*" by Raymond Anthony (543-552)
10. "Re-Envisioning the Agrarian Ideal" by Paul B. Thompson (553-56)

Features

11. "Ethical Issues in Mitigation of Climate Change: The Option of Reduced Meat Production and Consumption" by Anders Nordgren (563-584)
12. "Nigeria's Response to the Impacts of Climate Change: Developing Resilient and Ethical Adaptation Options" by N. A. Onyekuru and Rob Marchant (585-595)
13. "EU DAISIE Research Project: Wanted—Death Penalty to Keep Native Species Competitive?" by M. Zisenis (597-606)
14. "Quality Time: Temporal and Other Aspects of Ethical Principles Based on a 'Life Worth Living'" by James Yeates (607-624)

15. "Emotions, Truths and Meanings Regarding Cattle: Should We Eat Meat?" by Michiel Korthals (625-629)

#### Book Reviews

16. Anna Lappé's *Diet for a Hot Planet: The Climate Crisis at the End of Your Fork and What You Can Do About it* (2010) reviewed by Diane Veale Jones (631-632)
17. Michael Morris's *Factory Farming and Animal Liberation in New Zealand* (2011) reviewed by Dennis Keeney (633-634)

Volume 25, no. 5 (October 2012)

#### Features

1. "The Moral Philosophy of Automobiles" by Lantz Miller (637-655)
2. "Are There Ideological Aspects to the Modernization of Agriculture?" by Egbert Hardeman and Henk Jochemsen (657-674)
3. "A Study of How Experts and Non-Experts Make Decisions on Releasing Genetically Modified Plants" by Glenda Morais Rocha Braña, Ana Luisa Miranda-Vilela and Cesar Koppe Grisolia (675-685)
4. "Consumer Attitudes Towards Alternatives to Piglet Castration Without Pain Relief in Organic Farming: Qualitative Results from Germany" by Astrid Heid and Ulrich Hamm (687-706)
5. "Critical Anthropomorphism and Animal Ethics" by Fredrik Karlsson (707-720)
6. "A 'Practical' Ethic for Animals" by David Fraser (721-746)
7. "Government Regulations of *Shechita* (Jewish Religious Slaughter) in the Twenty-First Century: Are They Ethical?" by Ari Z. Zivotofsky (747-763)

#### Book Reviews

8. Floor Brouwer, Teunis van Rheenan, Shivcharn S. Dhillion, and Anna Martha Elgersma's (eds.) *Sustainable Land Management: Strategies to Cope with the Marginalisation of Agriculture* (2008) reviewed by Douglas Seale (765-785)
9. Kathy Rudy's *Loving Animals: Toward a New Animal Advocacy* (2011) reviewed by Anna Peterson (787-790)

*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 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 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. 2 (2012)

Features

1. “Blue River Declaration: A New Conversation about an Earth-based Ethic” by Gretel Van Wieren, Bron Taylor (139-142)
2. “The Blue River Declaration: An Ethic of the Earth Creates a Concordance between Ecological and Ethical Principles” by Kathleen Dean Moore (143-145)
3. “Blue River Declaration: An Ethic of the Earth” by Blue River Quorum (146-150)
4. “Works of Doubt and Leaps of Faith: An Augustinian Challenge to Planetary Resilience” by Jacob von Heland, Sverker Sörlin (151-175)
5. “When Nature is Rats and Roaches: Religious Eco-Justice Activism in Newark, NJ” by Matthew B. Immergut, Laurel D. Kearns (176-195)
6. “Buddhist Rituals, Mosque Sermons and Marine Turtles: Religion, Ecology and the Conservation of a Dinosaur in West Malaysia” by Michael Northcott (196-214)
7. “Religion, Disaster, and Colonial Power in the Spanish Philippines in the Sixteenth to Seventeenth Centuries” by Alvin Almendrala Camba (215-247)

Book Reviews

8. Gary W. Fick’s *Food, Farming, and Faith* (2008) reviewed by Raymond F. Person, Jr. (232-234)
9. Marc Bekoff and Jessica Pierce’s *Wild Justice: The Moral Lives of Animals* (2009) reviewed by Daniel McFee (235-237)
10. Ted Steinberg’s *Down to Earth: Nature’s Role in American History*, 2nd ed. (2009) reviewed by Brian Allen Drake (238-239)
11. Markus Vogt’s *Prinzip Nachhaltigkeit: Ein Entwurf aus theologisch-ethischer Perspektive* (2009) reviewed by Sigurd Bergmann (238-239)
12. T.J. Gorringer’s *The Common Good and the Global Emergency: God and the Built Environment* (2011) reviewed by Chris Baker (243-244)
13. Barbara Jane Davy’s (ed.) *Paganism: Critical Concepts in Religious Studies* (2009) reviewed by Chas S. Clifton (245-247)

*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 5, no. 2 (September 2012)

1. “From the Editor: Losing Our Concepts, Reclaiming Ourselves” by Bruce Jennings (4-10)
2. “On Being an Anthrozoön” by Mary Midgley (11-16)
3. “What Does It Mean To Be Human: An Evolutionist’s View” by David Sloan Wilson (17-23)
4. “Living Well: Explorations into the End of Growth” by Peter A. Victor (24-31)
5. “Sustainability, Well-Being, and Economic Growth” by Richard B. Howarth (32-39)
6. “What Can Ecology Tell Us About the Nature of Reality” by Brooke Hecht (41-43)

*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. 2 (2012)

Features

1. "Facilitating Religious Environmentalism: Ethnology Plus Conservation Psychology Tools Can Assess an Interfaith Environmental Intervention" by Keith Douglass Warner, Amara Brook, and Krista Shaw (111 - 134)
2. "The "War" Against Climate Change and Christian Eco-Justice: Ethical Implications of Martial Rhetoric" by Kevin J. O'Brien (135-153)
3. "Organic Farmers' Connectedness with Nature: Exploring Thailand's Alternative Agriculture Network" by Alexander H. Kaufman (154-178)
4. "On the Ethics of International Religious/Spiritual Gatherings and Academic Conferencing in the Era of Global Warming: A Case Study of the Parliament of The World's Religions Melbourne 2009 - Part 1" by Almut Beringer; Steven Douglas (179-195)

Book Reviews

5. Thomas Berry's *The Christian Future and the Fate of Earth* (2011) reviewed by Peter Ellard (197-199)
6. Anne Marie Dalton and Henry C. Simmons's *Ecotheology and the Practice of Hope* reviewed by Simon Appolloni (203-205)
7. Michelle Molina and Donald Swearer's (eds.) *Rethinking the Human* (2010) reviewed by Noreen Herzfeld (206-207)
8. Pankaj Jain's *Dharma and Ecology of Hindu Communities: Sustenance and Sustainability* (2011) reviewed by George A. James (208-210)

Volume 16, Special Issue: Islam and Ecology: Theology, Law and Practice of Muslim Environmentalism (January 2012)

Features

1. "Introduction to Special Issue" by Jonathan Brockopp (213-217)
2. "Intra-Muslim Debates on Ecology: Is Shari'a Still Relevant?" by David L. Johnston (218-238)
3. "Disenchantment and the Environmental Crisis: Lynn White Jr., Max Weber, and Muhammad Iqbal" by Ahmed Afzaal (239-285)
4. "Tradition and Sentiment in Indonesian Environmental Islam 1" by Anna M. Gade (263-285)
5. "Reviving an Islamic Approach for Environmental Conservation in Indonesia" by Fachruddin Majeri Mangunjaya and Jeanne Elizabeth McKay (286-305)

Book Reviews

6. Dieter Gerten and Sigurd Bergmann's (eds) (2012) *Religion in Environmental and Climate Change: Suffering, Values, and Lifestyles* reviewed by Douglas Hayhoe (307-309)
7. Donna Bowman and Clayton Crockett's (eds) (2012) *Cosmology, Ecology, and the Energy of God* reviewed by Beatrice Marovich (310-312)

**Bell Vikki.** “Declining Performativity: Butler, Whitehead, and Ecologies of Concern.” *Theory, Culture and Society* 29, no. 2 (2012):107-123.

This article explores what might happen to the concept of performativity within arguments that are understood as ‘topological’. It argues that we might ‘decline’ performativity, which is to say, elaborate the concerns that are expressed in the concept, but inclining it more boldly towards the complexities of a world whose elements are always in process of constitution, of reiterative enfolding. Taking a cue from Isabelle Stengers’s recent work in which she posits the notion of ecologies of practice, on the one hand, and Whitehead’s concept of concern, on the other, the paper argues that emergent entities have differential requirements—not least according to the disciplines to which they appeal—and subtend different modes of implied obligation. An adherence to these requirements needs to be accompanied by persuasive presentation that obliges a community to affirm any entity. On many levels of abstraction, ecologies need to show concern for an entity to facilitate its emergence and to sustain its mode of being. In an expanded vision, then, human and nonhuman entities at all levels enter into multifarious relational modes of becoming, but these become of sustained consequence only through persuasion of communities, sometimes organized into disciplines. The survival of entities requires forms of differentiation, division and of value. The paper relates these arguments to forms of sociological enquiry that give glimpses of how sociology might respond. It ends with a hesitation around the radical antianthropomorphism of the stance developed, and argues that this does not entirely eclipse the importance of political hope.

**Bradley, Michael Joshua.** Comparing Place Attachment and Environmental Ethics of Visitors and State Park Employees in Oklahoma. PhD Thesis, Oklahoma State University, 2012. [http://digital.library.okstate.edu/etd/Bradley\\_okstate\\_0664D\\_12008.pdf](http://digital.library.okstate.edu/etd/Bradley_okstate_0664D_12008.pdf)

**Calvert, Jane.** “Systems Biology, Synthetic Biology, and Data-Driven Research: A Commentary on Krohs, Callebaut, and O’Malley and Soyer.” *Studies in History and Philosophy of Biological and Biomedical Sciences* 43, no 1(2012): 81-84.

**Diehm, Chris (ed.)** “Academic Roundtable: Holmes Rolston III’s *A New Environmental Ethics: The Next Millennium for Life on Earth*.” *Expositions: Interdisciplinary Studies in the Humanities* 6, no 1. (2012)

Each issue of *Expositions* features an “academic roundtable” where authors discuss a recent and important text. This past summer, the text was Holmes Rolston’s *A New Environmental Ethics*.

1. “Introduction to the Roundtable: Holmes Rolston III’s *A New Environmental Ethics: The Next Millennium for Life on Earth*” by Christian Diehm (9-10)
2. “Comments on *A New Environmental Ethics: The Next Millennium for Life on Earth*” Marion Hourdequin (11-18)
3. “Interpretive Skills for Environmental Ethics” by Nicole Klenk (19-28)
4. “Unnaturally Cruel: Rolston on Animals, Ethics, and the Factory Farm” by Christian Diehm (29-40)

**Dutfield, Graham.** “The genetic code is 3.6 billion years old : it’s time for a rewrite’: questioning the metaphors and analogies of synthetic biology and life science patenting.” In *New Frontiers in the Philosophy of Intellectual Property*, by Annabelle Lever (ed.), 172-202. Cambridge, UK: Cambridge University Press, 2012.

The purpose of this chapter is not to challenge the existence of patents. Rather, it considers how far the patent system should rightly be allowed to go in the life sciences of today. Inventions, if they are more than just discoveries, are artefacts or methods, the ‘recipes’ (that is, the patent specifications) for which are novel and unobvious descriptions enabling others to achieve the same result. Few proponents of patenting would claim that all creative achievements in the life sciences should be recognised as patentable inventions. Many of them are pure discoveries or else have no clear industrial application. But the fact that so many are patentable has much to do with how they are described. This essay is about science, patent law and the use of language that supports the extension of patent claims ever deeper into the realms of nature. By language I refer in particular to the use of figures of speech, terminologies and epistemologies that both express and support powerful explanatory and justificatory conceptual systems. Undoubtedly, chemical, informational and mechanistic ways of understanding life have all been enormously helpful to scientists, as are the metaphors and analogies which frame their verbal and written forms of expression.

**Holm-Hansen Kristen L.** “A Stream Would Rise from the Earth, and Water the Whole Face of the Ground’: The Ethical Necessity for Wetlands Protection Post-‘Rapanos’”. *Notre Dame Journal of Law, Ethics and Public Policy* 26, no. 2(2012): 621-644.

**Ijaola, S. O., and T. T. Asojo.** “Religion in the Development of Environmental Ethics in Nigeria:

Niger Delta in Perspective.” Chap. 9 in *Environment and Economics in Nigeria*, by Toyin Falola, & Adam Paddock (eds.), 169-181. Hoboken, NJ: Taylor & Francis, 2012.

**Joronen, Sanna, and Markku Oksanen.** “Taming the Climate Emergency: Geoengineering and Ethics.” *Nordicum-Mediterraneum* 7, no. 2 (2012).

In this article, we shed some light into two questions with regard to the idea of climate emergency and dangerous climate change: Presuming that the negative effects of climate change can occur abruptly we want to investigate, in particular, whether there is any kind of rational basis to the conclusion that a state of climate emergency would require geoengineering implementations such as solar radiation management (SRM). Related to this, we will pose the question whether there can be exemptions from conventional morality justified by climate emergency for instance to use such largely untested geoengineering methods like SRM. We will take a look at SRM from an ethical point of view and analyze the concept of climate emergency and its policy relevance in order to assess the moral justification for the implementation of SRM.

**Kaisii, Athikho, and Heni Francis Ariina** (eds.). *Tribal Philosophy and Culture: Mao Naga of North-East*. New Delhi: Mittal Publications, 2012.

### Section 3: Culture, Ecology and Natural Resources

—“Theocultural Discourse on Environmentalism: A Naga Communitarian Ethical Proposal,” by Sani A. Mao, 141-160

—“Orchids in Mao Area and Ecological Status,” by Ashiho Asosi Mao, 161-168

—“Creating Job Opportunities by Utilizing Natural Resources” by Lokho Puni, 169-185

**Mabon, Leslie James.** *Respect for Nature at 200 Km/H? Rally Driving in Scotland and Environmental Responsibility.* PhD Thesis, University of Edinburgh, 2012.

This thesis explores how rally drivers in Scotland perceive environmental issues and the environments through which they drive. The key conclusions are that environmental problems are experienced through a range of senses, with different groups using different sensory 'evidence' to make claims about environmental damage; that in some cases stakeholders' views of environmental issues are based on perceived conflict with others as opposed to actual conflict; and that the values activities such as motor sport may represent are just as significant as their physical environmental impacts. In terms of the broader applicability of this research, I suggest two things. Firstly, that one of the key challenges in responding to contemporary environmental issues lies in thinking through how publics link up their everyday practices with much bigger discourses on global environmental change. Secondly, that careful and critical reflection on the rich narratives of place and people, and on the range of emotions shaped by embodied experience, can go some way to explaining why people may persist with more environmentally damaging practices in spite of ethical and environmental criticisms.

**Moorthy, Ravichandran and Ganesan Jeyabalan.** "Ethics and Sustainability: A Review of Water Policy and Management." *American Journal of Applied Sciences* 9, no. 1 (2012): 24-31.

This is a review paper that examines the extent aspects such as ethics, sustainability and the environment manifest in the water policy and water management in Malaysia. The study concludes that despite the holistic coverage of the national water policy, there are apparent problems with regard to the jurisdiction, legislation and coordination initiatives that have resulted in the poor management of water resources. The study postulates that, in addition to better coordination between water related agencies and more cohesive water legislations structure, it is fundamental to infuse the knowledge of 'water ethics' among water managers, institutions, the general public and into water policy formulation and implementation initiatives.

**Murphy, Timothy F.** "The Ethics of Impossible and Possible Changes to Human Nature." *Bioethics* 26, no. 4 (2012):191-197.

Some commentators speak freely about genetics being poised to change human nature. Contrary to such rhetoric, Norman Daniels believes no such thing is plausible since 'nature' describes characteristic traits of human beings as a whole. Genetic interventions that do their work one individual at a time are unlikely to change the traits of human beings as a class. Even so, one can speculate about ways in which human beings as a whole could be genetically altered, and there is nothing about that venture that could not be deliberated in the way other high-impact questions can be evaluated. There might well come a time when it would be defensible to use genetics to change human beings as a class, in order to protect people in the face of changed environmental circumstances or to enhance existing capacities. Moreover, if one understands human nature not in an empirically descriptive way but in a metaphysical way having implications about human behavior, it can make sense to talk about de-naturing individuals through genetic changes. Even under a metaphysical conception of human nature, however, one can still imagine that people in the future might want to alter their traits in pursuit of another normative idea of a good and valuable life, and genetic modifications might function as a pathway to that change.

**Paden Roger, Laurlyn K. Harmon, and Charles R. Milling.** "Ecology, Evolution, and Aesthetics: Towards an Evolutionary Aesthetics of Nature." *British Journal of Aesthetics* 52. no. 2 (2012):123-139.

Allen Carlson has argued that a proper aesthetics of nature must judge nature for "what it is", and that such judgements must be informed by a scientific understanding of nature, in particular, one shaped by the science of ecology. Carlson uses these claims to support his theory of positive aesthetics. This paper argues that there are problems in this view. First, it misunderstands ecology, thereby adopting a view of the natural world that holds it to be much more integrated than it is. Second, it ignores an even more fundamental science of nature, evolution. Thus, it misunderstands both ecology and nature. An alternative to this view would be an aesthetics based on an evolutionary understanding of nature, which holds that, although there are many functional wholes in nature, there is also significant conflict, disintegration, and incongruent scales. A proper aesthetics of nature must take these conflicts into account. The paper ends with a sketch of an aesthetic theory based on the science of evolution.

**Parry, Simon.** "Going Green: The Evolution of Micro-Business Environmental Practices." *Business Ethics: A European Review* 2, no. 2 (2012):220-237.

This paper examines the process through which microbusinesses 'go green'. It builds upon previous studies that have identified the different drivers of this greening process. However, rather than a static focus on specific drivers, the study articulates the evolution of environmental practices over time. The paper uses comparative case studies of six microbusinesses to build a composite sequence analysis that plots the greening process from its roots through to large-scale and ambitious ecological projects. The study identifies three distinct stages that businesses pass through during this greening process. This has important implications for policy-makers and advisors as it was found that the support needed by the businesses changed as they passed through these different stages.

**Potochnik, Angela and, Brian McGill.** "The Limitations of Hierarchical Organization." *Philosophy of Science* 79, no. 1 (2012):120-140.

The concept of levels of organization is prominent in science and central to a variety of debates in philosophy of science. Yet, many difficulties plague the concept of universal and discrete hierarchical levels, and these undermine implications commonly ascribed to hierarchical organization. We suggest the concept of scale as a promising alternative. Investigating causal processes at different scales allows for a notion of quasi levels that avoids the difficulties inherent in the classic concept of levels. Our primary focus is ecology, but we suggest how the results generalize to other invocations of hierarchy in science and philosophy of science.

**Preston, Lou.** "Sustaining an environmental ethic: outdoor and environmental education graduates' negotiation of school spaces," *Australian Journal of Environmental Education* 27, no. 2 (2012): 199-208.

**Purdy, Jedediah.** "[Our Place in the World: A New Relationship for Environmental Ethics and Law.](#)" *Duke University School of Law*, 2012.

Forty years ago, at the birth of environmental law, both legal and philosophical luminaries assumed that the new field would be closely connected with environmental ethics. Instead, the two grew dramatically apart. This article diagnoses that divorce and proposes a rapprochement. Environmental law has always grown through changes in public values: for this and other reasons, it cannot do without ethics. Law and ethics are most relevant to each other when there are large open questions in environmental politics: lawmakers act only when some ethical clarity arises; but law can itself assist in that ethical development. This is true now in a set of emerging issues: the law of food systems, animal rights, and climate change. This article draws on philosophy, history, and neuroscience to develop an account of the ethical changes that might emerge from each of these issues, and proposes legal reforms to foster that ethical development.

**Raatzsch, Richard.** “On the Notion of Sustainability.” *Inquiry: An Interdisciplinary Journal of Philosophy* 55, no 4 (2012): 361-385.

When it comes to sustainability, there is an error we are likely to make. This error takes the form of thinking that we can first discuss “the concept of economy”, or whatever it is that may be made sustainable, ignoring specific issues of sustainability; then, in a second step we can simply add on to that initial analysis a further discussion of what kind of economies are sustainable and what kind are not. One might then simply go on to generalise this procedure thereby producing parallel treatments of sustainable politics, sustainable nourishment, sustainable partnerships, architecture, education, gardening, sports and so on. However, on my view this is a mistaken way to proceed. This way makes one liable to a serious substantive misunderstanding both of the concepts involved in this discussion and of some of the practical demands we will face if we are to try to engage seriously with the issues our current economic problems pose for us.

**Russell, Patrick.** “Environmental Virtue Ethics and Thinking with the Body.” *Dialogue: Journal Of Phi Sigma Tau* 54, nos. 2-3 (2012): 210-217.

The environmental crisis is the most significant threat to the stability of human civilization today. This crisis has been caused by industrialism and people’s general disregard of their embeddedness within an ecosystem. This paper proposes that the most promising ethical framework in which an individual can cultivate an environmental ethic is Aristotle’s virtue ethics, the benefits of which have been proclaimed by Martha Nussbaum. However, in order for Aristotle’s virtue ethics to accommodate fully an effective environmental virtue ethic, one must reconsider the significance of the body, which Aristotle too quickly disregarded. This paper will conclude with a brief and general sketch of the environmental grounding experience, the appropriate virtuous response to that grounding experience and, lastly, a specific example of how that environmental virtue may be applied to a common action in everyday life.

**Ryan, John Charles.** “Humanity’s Bioregional Places: Linking Space, Aesthetics, and the Ethics of Reinhabitation.” *Humanities* 1, no. 1 (2012): 80-103.

Originally theorized as a radical environmental movement, bioregionalism connects humanity to the specificities of a place. To establish greater cohesion between environments and cultures, bioregionalism endeavors to integrate societal activities and the nuances of natural spaces known as bioregions. The criticism of bioregionalism, however, pertains to the shortcomings of circumscribing culture within ecological boundaries. In light of its criticism, bioregionalism can strengthen its theoretical basis and its potential for cultural change by engaging critically with space, aesthetics, and ethics. This engagement first involves the recognition of bioregionalism as an ethical possibility based on the fundamental spatial unit of the watershed. Through the sensuous possibilities of watersheds, a bioregional aesthetic can be integrated with an ethic of reinhabitation. The relation between space, aesthetics, and ethics gives form to and sustains the experience of place, which is intrinsically related to promoting the awareness of ecological sustainability.

**Sadowski, Jathan, Thomas P. Seager, Evan Selinger, Susan G. Spierre, and Kyle P. Whyte.** “An Experiential, Game-Theoretic Pedagogy for Sustainability Ethics.” *Science and Engineering Ethics*, Published Online August 16, 2012.

The wicked problems that constitute sustainability require students to learn a different set of ethical skills than is ordinarily required by professional ethics. The focus for sustainability ethics must be redirected towards: (1) reasoning rather than rules, and (2) groups rather than individuals. This need for a different skill set presents several pedagogical challenges to traditional programs of ethics education that emphasize abstraction and reflection at the expense of experimentation and experience. This paper describes a novel pedagogy of sustainability ethics that is based on noncooperative, game-theoretic problems that cause students to confront two salient questions: “What are my obligations to others?” and “What am I willing to risk in my own well-being to meet those obligations?” In

comparison to traditional professional ethics education, the game-based pedagogy moves the learning experience from: passive to active, apathetic to emotionally invested, narratively closed to experimentally open, and from predictable to surprising. In the context of game play, where players must make decisions that can adversely impact classmates, students typically discover a significant gap between their moral aspirations and their moral actions. When the games are delivered sequentially as part of a full course in Sustainability Ethics, students may experience a moral identity crisis as they reflect upon the incongruity of their self-understanding and their behavior. Repeated play allows students to reconcile this discrepancy through group deliberation that coordinates individual decisions to achieve collective outcomes. It is our experience that students gradually progress through increased levels of group tacit knowledge as they encounter increasingly complex game situations.

**Saucier, Mélanie.** *Worldly and Other-Worldly Ethics: The Nonhuman and Its Relationship to the Meaningful World of Jains.* MA Thesis, University of Ottawa, 2012.

This thesis examines the intersection between religion and environmental ethics in Jainism. Religious traditions, as they confront the challenges of modernity, are redefining their traditional mores and narratives in ways that appear, and are, contemporary and relevant. One of the most striking ways in which Jains are accomplishing this, is through their self-presentation as inherently “ecological” through their use of “Western” animal rights discourse in tandem with traditional Jain doctrine. This essay seeks to explore the ways in which this is accomplished, and how these new understandings are being established and understood by members of this “living” community.

**Smith, Anthony Paul.** “The Ethical Relation of Bodies: Thinking with Spinoza Towards an Affective Ecology.” Chap. 3 in *Spinoza Beyond Philosophy*, by Beth Lord (ed.), 48-65. Edinburgh: Edinburgh University Press, 2012.

**Daniel Steel and Kyle Powys Whyte.** “Environmental Justice, Values, and Scientific Expertise.” *Kennedy Institute of Ethics Journal* 22, no. 2 (2012): 163-182.

This essay compares two philosophical proposals concerning the relation between values and science, both of which reject the value-free ideal but nevertheless place restrictions on how values and science should interact. The first of these proposals relies on a distinction between the direct and indirect roles of values, while the second emphasizes instead a distinction between epistemic and nonepistemic values. We consider these two proposals in connection with a case study of disputed research on the topic of environmental justice and argue that the second proposal has several advantages over the first.

**Wolf, Clark.** “Environmental Ethics, Future Generations and Environmental Law.” In *The Routledge Companion to Philosophy of Law*, by Andrei Marmor (ed.), 397-414. New York, NY: Routledge, 2012.

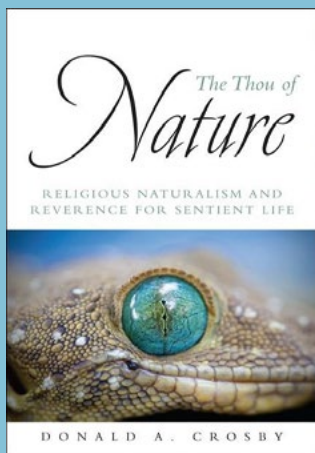


**Bushrui, Suheil B.** “Environmental ethics: a Baha’i perspective.” In *Retrieving Our Spiritual Heritage: Baha’i Chair for World Peace: Lectures and Essays, 1994-2005*. Wilmette, ILL: Baha’i Pub, 2012.

**Christie, Douglas E.** *The Blue Sapphire of the Mind: Notes for a Contemplative Ecology*. New York, NY: Oxford University Press, 2013.

What might it mean to behold the world with such depth and feeling that it is no longer possible to imagine it as something separate from ourselves, or to live without regard for its well-being? To understand the work of seeing things as an utterly involving moral and spiritual act? Such questions have long occupied the center of contemplative spiritual traditions. In *The Blue Sapphire of the Mind*, Douglas Christie proposes a contemplative approach to ecological thought and practice that can help restore our sense of the earth as a sacred place. Drawing on the insights of the early Christian monastics as well as the ecological writings of Henry David Thoreau, Aldo Leopold, Annie Dillard, and many others, Christie argues that it is the quality of our attention to the natural world that must change if we are to learn how to live in a sustainable relationship with other living organisms and with one another. He notes that in this uniquely challenging historical moment, there is a deep and pervasive hunger for a less fragmented and more integrated way of apprehending and inhabiting the living world—and for a way of responding to the ecological crisis that expresses our deepest moral and spiritual values. Christie explores how the wisdom of ancient and modern contemplative traditions can inspire both an honest reckoning with the destructive patterns of thought and behavior that have contributed so much to our current crisis, and a greater sense of care and responsibility for all living beings.

**Crosby, Donald A.** *The Thou of Nature: Religious Naturalism and Reverence for Sentient Life*. Albany, NY: SUNY Press, 2013.



Humans share the earth with nonhuman animals who are also capable of conscious experience and awareness. Arguing that we should develop an *I-thou*, not an *I-it*, relationship with other sentient beings, Donald A. Crosby adds a new perspective to the current debates on human/animal relations and animal rights—that of religious naturalism. Religion of Nature holds that the natural world is the only world and that there is no supernatural animus or law behind it. From this vantage point, our fellow thous are entitled to more than merely moral treatment: protection and enhancement of their continuing well-being deserves to be a central focus of *religious* reverence, care, and commitment as well. A set of presumptive natural rights for nonhuman animals is proposed and conflicts in applying these rights are acknowledged and considered. A wide range of situations involving humans and nonhuman animals are discussed, including hunting and fishing; eating and wearing; circuses, rodeos, zoos, and aquariums; scientific experimentation; and the threats of human technology and population growth.

**Morandini, Simone.** *Abitare la terra, custodirne i beni [Inhabiting the Earth: Being a Good Custodian]*. Albignasego, Padova: Proget, 2012.

Siamo abitatori di un pianeta meraviglioso, ma fragile. Solo imparando a vivere “esistenze leggere e sostenibili”, e “stimolando le situazioni alla corresponsabilità per essa, potremo sperare di modificare tale mortifero trend”; è il monito che chiude il volume *“Abitare la terra, custodirne i beni”* scritto da Simone Morandini, teologo, componente il Gruppo Custodia del Creato, promosso dalla CEI. Il volume è un agile manuale sulla salvaguardia ambientale. Nella prima parte si pongono i punti fermi per un’etica della custodia della Terra, nella seconda le buone pratiche da promuovere e diffondere.

***The Routledge Companion to Religion and Science***, by James W. Haag, Gregory R. Peterson, & Michael L. Spezio (eds.). Routledge: New York, NY, 2012.

Part II, Section 6: Ecology and the Integrity of Nature (pp. 331-378)

1. “Frontiers in religion and ecology: Notes on the new ecology and the creation of value” by Nathaniel F. Barrett, William R. Jordan III
2. “Judaism and the science of ecology” by Hava Tirosh-Samuelson
3. “Asian religions and ecology and the integrity of nature” by Christopher Key Chapple
4. “Meaning-making practices and environmental history: Toward an ecotonal theology” by Whitney A. Bauman

Part III, Section 2: Biotechnology and Justice (pp. 437-484)

1. “Biotechnology and justice” by Ronald Cole-Turner
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3. “Muslim ethics and biotechnology” by Ebrahim Moosa
4. “Biotechnology and justice : Roman Catholic perspectives” by B. Andrew Lustig
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1. “Ecce Pan: primate theory of mind and the notion of awe” by David Harnden-Warwick, Jesse M. Berng
2. “Animals as religious and soteriological beings: A Hindu perspective” by Ellison Banks Findly
3. “Animals and Christianity” by Gregory R. Peterson
4. “Does the Buddha have a theory of mind?: Animal cognition and human distinctiveness in Buddhism” by Jonathan C. Gold

**Spilecki, Susan.** *Our Final Voyage: The Titanic and the Ark As Models for Environmental Survival*. MA Thesis. Cambridge, MA: Episcopal Divinity School, 2012.

This master’s thesis will offer two models to examine worldviews for human survival: the Titanic and the Ark. I conclude that the Ark represents the preferable worldview from an ecological perspective and argue that it is the basis for a more egalitarian view of laity in the church. I also suggest similar such studies as the basis for lay-led Christian formation activities centered on Creation care.

**Tlili, Sarra.** *Animals in the Qur’an*. New York, NY: Cambridge University Press, 2012.

The Islamic tradition has always held animals in high esteem, deserving the same level of consideration as humans. The Qur’an opines that “there is not an animal in the earth nor a flying creature flying on two wings, but they are people like you.” This fascinating and highly original book examines the status and nature of animals as they are portrayed in the Qur’an and in adjacent exegetical works, in which animals are viewed as spiritual, moral, intelligent, and accountable beings. In this way, the study presents a challenge to the prevalent view of man’s superior-

ity over animals and suggests new ways of interpreting the Qur'an. By placing the discussion within the context of other religions and their treatment of animals, the book also makes a persuasive case for animal rights from an Islamic perspective.

**Warfield, Joshua K.** *Green Again for All: Stewardship, Ecofeminism, and Ecology*. MA Thesis, Lutheran Theology Seminary at Gettysburg, 2012.

OTHER  
WORKS OF  
INTEREST

**Bennett, Barbara.** *Scheherazade's Daughters: The Power of Storytelling in Ecofeminist Change*. New York: Peter Lang, 2013.

Bennett also analyzes ecofeminism in autobiography and memoir in Terry Tempest Williams' *Refuge*, Janisse Ray's *Ecology of a Cracker Childhood*, and Sandra Steingraber's *Living Downstream*. Lastly through Isabel Allende's *House of the Spirits*, Ana Castillo's *So Far from God*, and Toni Morrison's *Beloved*, Bennett investigates how magical realism can spread the positive ideas of ecofeminism.

**Bonner, Randolph Nelson.** *Poetry As Urgent Art : Earth's Life, Life's Extinction, Humanity's Choice*. PhD Thesis. Palo Alto, CA: Institute of Transpersonal Psychology, 2012.

This study seeks to heuristically explore the experience of living as a human being in this historical period when we have the capacity to extinguish not only human life but potentially all life on Gaia, the living Planet Earth. Taking Moustakas' Heuristic Inquiry and Naess' (1973) Deep Ecology as its methodological fundaments, this study develops and employs Deep Heuristics as a method for extending the scope of Heuristic Inquiry from the constricted realm of the investigator's personal living environment, both social and physical, to the holistic realm of Gaia and, indeed, the entire cosmos.

**Caglar, Gülay, Maria do Mar Castro Varela, and Helen Schwenken (eds).** *Geschlecht - Macht - Klima: feministische Perspektiven auf Klima, gesellschaftliche Naturverhältnisse und Gerechtigkeit. [Gender - Power - Climate: Feminist Perspectives on climate, natural conditions and social justice.]* Opladen: Barbara Budrich, 2012.

Klima und Geschlecht. Hat die Debatte um den Klimawandel ein geschlechterpolitisches Moment? Sofort tauchen Schlagworte wie Ressourcenverteilung, nachhaltiges Wirtschaften und Konsum auf. Die Beiträge bieten aus einer Geschlechterperspektive einen Überblick über die aktuellen Diskussionen um Klimawandel und die damit einhergehenden sozialen und politischen Veränderungsprozesse. Im Mittelpunkt stehen die Fragen, inwiefern der politische und gesellschaftliche Umgang mit Klimawandel zur Reproduktion der sozialen und politischen Ungerechtigkeit in den Geschlechterverhältnissen beiträgt und welche geschlechterpolitischen Potenziale die Klimadebatte in sich birgt. Die aktuellen Diskussionen um den Klimawandel werden im Lichte der feministischen Diskussionen über Umwelt und Entwicklung betrachtet, und Konzepte wie das der nachhaltigen Entwicklung oder Sustainable Livelihood werden einer neuen Prüfung unterzogen. Ziel ist es herauszuarbeiten, welche Anforderungen sich aus den Veränderungsprozessen an die politikwissenschaftliche und die interdisziplinäre Geschlechterforschung ergeben.

**Campbell, Bruce and Silvia López Ortíz (eds.).** *Integrating Agriculture, Conservation and Ecotourism: Societal Influences.* Springer Netherlands, 2012.

Agroecology not only encompasses aspects of ecology, but the ecology of sustainable food production systems, and related societal and cultural values. To provide effective communication regarding status and advances in this field, connections must be established with many disciplines such as sociology, anthropology, environmental sciences, ethics, agriculture, economics, ecology, rural development, sustainability, policy and education, or integrations of these general themes so as to provide integrated points of view that will help lead to a more sustainable construction of values than conventional economics alone. Such designs are inherently complex and dynamic, and go beyond the individual farm to include landscapes, communities, and biogeographic regions by emphasizing their unique agricultural and ecological values, and their biological, societal, and cultural components and processes.

**Deguy, Michel.** *Écologiques [Ecological].* Paris: Hermann, 2012.

Le “géocide” est en cours ; non pas “un”, mais “le”: il n’y en aura pas deux. L’écologie, une “logie” (pensée, parole, dire) de l’“oïkos” (maison, habitation, terre des hommes), n’est pas facultative. Si elle n’est radicale, elle n’est rien. L’écologie ne concerne pas l’environnement (l’“Umwelt” des éthologues) mais le monde (le “Welt” des penseurs). La différence des deux est à repenser de fond en comble, à cause de l’oubli où sont tombés le monde et les choses, “l’écoumène”. La mondialisation est tout simplement une fin de monde, une perte du monde. Car le monde “mondoie” en choses et, si on m’accorde ce néologisme, son mondoisement doit être confié non à la technoscience, mais aux philosophes et aux artistes – à tous les hommes de l’art, et singulièrement aux poétiques des œuvres. L’affaire est même trop sérieuse pour être confiée à la plupart des écolos, sans parler des autres partis qui n’ont tout simplement pas encore compris l’à-venir. Le clown que met en scène Kierkegaard vient avertir le public que le théâtre brûle. Tous éclatent de rire devant ce “bon numéro”: l’incendie emporte tout.

**DeMello, Margo.** *Human-Animal Studies A Bibliography.* New York: Lantern Books, 2012.

An exhaustive listing of books, journals, articles, films, conferences, college programs, organizations and websites from the new and exciting discipline of Human-Animal Studies. This information was gathered by leading academics in the humanities, the social sciences, and the natural sciences, and is the only reference of its kind.

**Descola, Philippe.** *Beyond Nature and Culture.* Translated by Janet Lloyd. University Of Chicago Press, 2013.

Successor to Claude Lévi-Strauss, Philippe Descola has become one of the most important anthropologists working today, and *Beyond Nature* has been a major influence in European intellectual life since its publication in 2005. Here, finally, it is brought to English-language readers. At its heart is a question central to both anthropology and philosophy: what is the relationship between nature and culture? Culture is often seen as essentially different than nature, which is portrayed as a collective of the nonhuman world, of plants, animals, geology, and natural forces. Descola shows this essential difference to be, however, not only a specifically Western notion, but also a very recent one. Drawing on ethnographic examples from around the world and theoretical understandings from cognitive science, structural analysis, and phenomenology, he formulates a sophisticated new framework, the “four ontologies”—animism, totemism, naturalism, and analogism—to account for all the ways we relate ourselves to nature. By thinking beyond nature and culture as a simple dichotomy, Descola offers nothing short of a fundamental reformulation by which anthropologists and philosophers can see the world afresh.

**Easton, Thomas A. (ed.).** *Taking Sides. Clashing Views on Environmental Issues.* 15th ed. New York, NY: McGraw-Hill, 2013.

*Taking Sides* volumes present current controversial issues in a debate-style format designed to stimulate student interest and develop critical thinking skills. Each issue is thoughtfully framed with Learning Outcomes, an Issue Summary, an Introduction, and an Exploring the Issue section featuring Critical Thinking and Reflection, Is There Common Ground?, and Additional Resources. *Taking Sides* readers also offer a Topic Guide and an annotated listing of Internet References for further consideration of the issues. An online Instructor's Resource Guide with testing material is available for each volume.

### Contents

1. Should the precautionary principle become part of national and international law?
2. Is sustainable development compatible with human welfare?
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4. Should North America's landscape be restored to its prehuman state?
5. Should the military be exempt from environmental regulations?
6. Will restricting carbon emissions damage the economy?
7. Is global warming a catastrophe that warrants immediate action?
8. Should we drill for offshore oil?
9. Is shale gas the solution to our energy woes?
10. Is renewable energy really green?
11. Are biofuels a reasonable substitute for fossil fuels?
12. Is it time to revive nuclear power?
13. Do we have a population problem?
14. Does commercial fishing have a future?
15. Can organic farming feed the world?
16. Should society impose a moratorium on the use and release of synthetic biology organisms?
17. Do environmental hormone mimics pose a potentially serious health threat?
18. Should the superfund tax be reinstated?
19. Should the United States reprocess spent nuclear fuel?

**Frenzel, Fabian, Ko Koens, and Malte Steinbrink (eds.).** *Slum Tourism: Poverty, Power and Ethics.* London: Routledge, 2012.

Slum tourism is a globalizing trend and a controversial form of tourism. Impoverished urban areas have always enticed the popular imagination, considered to be places of 'otherness', 'moral decay', 'deviant liberty' or 'authenticity'. 'Slumming' has a long tradition in the Global North, for example in Victorian London when the upper classes toured the East End. What is new, however, is its development dynamics and its rapidly spreading popularity across the globe. Township tourism and favela tourism have currently reached mass tourism characteristics in South Africa and in Rio de Janeiro, Brazil. In other countries of the Global South, slum tourism now also occurs and providers see huge growth potential. While the morally controversial practice of slum tourism has raised much attention and opinionated debates in the media for several years, academic research has only recently started addressing it as a global phenomenon. This edition provides the first systematic overview of the field and the diverse issues connected to slum tourism. This multidisciplinary collection is unique both in its conceptual and empirical breadth. Its chapters indicate that 'global slumming' is not merely a controversial and challenging topic in itself, but also offers an apt lens through which to discuss core concepts in critical tourism studies in a global perspective, in particular: 'poverty', 'power' and 'ethics'.

**Gjerris, Mickey (ed.).** *Kød: en antologi* [Meat: an anthology]. Kbh: Tiderne Skifter, 2012.

**Goralnik, Lissy.** "Field Philosophy: The Path from Dualism to Complexity." *UENR 9th Biennial Conference*, 2012. <http://digitalcommons.usu.edu/cuenr/9thBiennial/Sessions/24/>

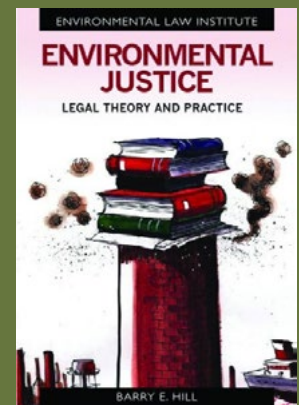
Field philosophy is fieldwork in the environmental humanities. It combines the intellectual content of environmental ethics with physical experiences in the natural world to develop personal, emotional, and concrete relationships with the natural world. For three years I have collected and analyzed student writing from a field philosophy course I developed and teach in Isle Royale National Park, a wilderness island in northwest Lake Superior. My data suggests a series of steps and relationships are integral to the development of this critical and complex awareness, as well as a wider moral community, or the belief that beings and systems other than humans deserve moral consideration. In this paper I use student writing from the Isle Royale field philosophy course to illuminate the stages of this process, including the development of self-awareness, participation in a safe social learning community, full (cognitive and affective) engagement with course content, and, finally, responsibility for environmental change and transference.

**Grossman, Zoltán, and Alan Parker (eds.).** *Asserting Native Resilience: Pacific Rim Indigenous Nations Face the Climate Crisis*. Corvallis, OR: Oregon State University Press, 2012.

Indigenous nations are on the front line of the climate crisis. With cultures and economies among the most vulnerable to climate-related catastrophes, Native peoples are developing twenty-first century responses to climate change that serve as a model for Natives and non-Native communities alike. *Asserting Native Resilience* presents a rich variety of perspectives on Indigenous responses to the climate crisis, reflecting the voices of more than twenty contributors, including tribal leaders, scientists, scholars, and activists from the Pacific Northwest, British Columbia, Alaska, and Aotearoa / New Zealand, and beyond. Also included is a resource directory of Indigenous governments, NGOs, and communities and a community organizing booklet for use by Northwest tribes.

**Hill, Barry E.** *Environmental Justice: Legal Theory and Practice*. 2nd ed. Washington, D.C: Environmental Law Institute, 2012.

This revised and updated edition of *Environmental Justice* addresses the legal and social aspects of this important field as well as its relation to sustainable development. From the perspectives of both environmental and civil rights law, the book explores how environmental justice issues are framed, addressed, and resolved in the United States through acts of civil disobedience; federal, state, and local government initiatives; litigation and alternative dispute resolution; and mediation. *Environmental Justice* also examines how this area of law is an essential tool for national, state, or local governments to achieve sustainable communities. Environmental law provides the foundation for governmental policies and actions for the preservation and protection of the environment and human health, and for ensuring that the use of natural resources is both equitable and sustainable.



**Hundloe, Tor. J., and Christine Crawford.** *The Value of Water in a Drying Climate*. Collingwood, Vic, AU: CSIRO Publishing, 2012.

Disputes over water allocations are, second to climate change, the dominant environmental and public policy issues of the present era. We are called upon to resolve such controversies using principles of sustainable development, which integrates ecology, economics, ethics. This timely book establishes a template for all types of resource allocation disputes, whether in Australia or overseas.

**Jørgensen, Sven Erik.** *Introduction to Systems Ecology*. Boca Raton, FL: CRC Press/Taylor & Francis, 2012.

Possibly the first textbook to present a practically applicable ecosystems theory, *Introduction to Systems Ecology* helps readers understand how ecosystems work and how they react to disturbances. In this book, Sven Erik Jørgensen takes a first step toward integrating thermodynamics, biochemistry, hierarchical organization, and network theory into a holistic theory of systems ecology. The first part of the book covers the laws of thermodynamics and the basic biochemistry of living organisms, as well as the constraints they impose on ecosystems. To grow and develop, however, ecosystems have to evade these thermodynamic and biochemical constraints, so the second part of the book discusses the seven basic properties that enable ecosystems to grow, develop, and survive. This textbook also looks at how systems ecology is applied in integrated environmental management, particularly in ecological modeling and engineering and in the assessment of ecosystem health using ecological indicators.

**Kahn, Peter H., and Patricia H Hasbach (eds.).** *Ecopsychology: Science, Totems, and the Technological Species*. Cambridge, Mass: MIT Press, 2012.

We need nature for our physical and psychological well-being. Yet we are also a technological species and have been since we fashioned tools out of stone. Thus one of this century's central challenges is to embrace our kinship with a more-than-human world and integrate that kinship with our scientific culture and technological selves. This book takes on that challenge and proposes a reenvisioned ecopsychology. Contributors consider such topics as the innate tendency for people to bond with local place; a meaningful nature language; the epidemiological evidence for the health benefits of nature interaction; the theory and practice of ecotherapy; Gaia theory; ecovillages; the neuroscience of perceiving natural beauty; and sacred geography.

**Kahn, Peter H., and Patricia H. Hasbach (eds.).** *The Rediscovery of the Wild*. Cambridge, MA: MIT Press, 2013.

We often enjoy the benefits of connecting with nearby, domesticated nature—a city park, a backyard garden. But this book makes the case for the necessity of connecting with wild nature—untamed, unmanaged, not encompassed, self-organizing, and unencumbered and unmediated by technological artifice. We can love the wild. We can fear it. We are strengthened and nurtured by it. As a species, we came of age in a natural world far wilder than today's, and much of the need for wildness still exists within us, body and mind. *The Rediscovery of the Wild* considers ways to engage with the wild, protect it, and recover it—for our psychological and physical well-being and to flourish as a species. The contributors offer a range of perspectives on the wild, discussing such topics as the evolutionary underpinnings of our need for the wild; the wild within, including the primal passions of sexuality and aggression; birding as a portal to wildness; children's fascination with wild animals; wildness and psychological healing; the shifting baseline of what we consider wild; and the true work of conservation.

**Kastner, Jeffrey (ed.).** *Nature*. London: Whitechapel Gallery, 2012.

This anthology considers how the rise of transdisciplinary practices in the post-war era allowed for new kinds of artistic engagement with nature. It provides an overview of the eclectic scientific and philosophical sources that inform contemporary art's investigations of nature.

**Kearnes, Matthew, Francisco Reto Klauser, and Stuart N. Lane (eds.).** *Critical Risk Research: Practices, Politics, and Ethics*. Chichester, West Sussex: Wiley-Blackwell, 2012.

*Risk Research* offers a collection of essays, written by a wide variety of international researchers in risk research, about what it means to do risk research, and about how – and with what effects – risk research is practiced, articulated and exploited. This approach is based upon the core assumption that: to make a difference in the study of risk, we must move beyond what we usually do, challenging the core assumptions, scientific, economic and social, about how we study, frame, exploit and govern risk. Hence, through a series of essays, the book aims to challenge the current ways in which risk-problems are approached and presented, both conceptually by academics and through the framings that are encoded in the technologies and socio-political and institutional practices used to manage risk.

**Keller, Edward A.** *Introduction to Environmental Geology*. 5th ed. Upper Saddle River, NJ: Prentice Hall, 2012.

This text focuses on helping non-science majors develop an understanding of how geology and humanity interact. Ed Keller—the author who first defined the environmental geology curriculum—focuses on five fundamental concepts of environmental geology: Human Population Growth, Sustainability, Earth as a System, Hazardous Earth Processes, and Scientific Knowledge and Values. These concepts are introduced at the outset of the text, integrated throughout the text, and revisited at the end of each chapter. The Fifth Edition emphasizes currency, which is essential to this dynamic subject, and strengthens Keller’s hallmark “Fundamental Concepts of Environmental Geology,” unifying the text’s diverse topics while applying the concepts to real-world examples.

**Lankford, Ronald D. (ed.)** *Human Waste*. Detroit, MI: Greenhaven Press, 2012.

A collection of essays featuring varying opinions on the topic of human waste, including the safety of biofuels and the necessity and impact of diapers.

#### Contents

1. “Human waste: an overview” by Rose George, as told to Katharine Mieszkowski
2. “Sewage poses many health risks” by American Rivers
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4. “Biosolids are unsafe” by Josh Harkinson
5. “Humanure can make sewage more manageable” by Catherine Price
6. “Sewage should be regulated and used to irrigate crops around the world” by Fred Pearce
7. “Biofuel can turn sewage wastewater into a power resource” by Greg Breining
8. “Using human waste for energy is problematic” by Una
9. “All diapers have an environmental impact” by Michael McDonough
10. “Diapers are unnecessary” by AP Online
11. “Human waste still divides castes in India” by Andrew Buncombe
12. “Human waste disposal in the backcountry presents challenges” by Leave No Trace Center for Outdoor Ethics.



**Loftus, Alex.** *Everyday Environmentalism Creating an Urban Political Ecology*. Minneapolis, MN: University of Minnesota Press, 2012.

*Everyday Environmentalism* develops a conversation between Marxist theories of everyday life and recent work in urban political ecology, arguing for a philosophy of praxis in relation to the politics of urban environments. Grounding its theoretical debate in empirical studies of struggles to obtain water in the informal settlements of Durban, South Africa, as well as in the creative acts of insurgent art activists in London, Alex Loftus builds on the work of key marxist thinkers to refine “environmental politics.” A Marxist philosophy of praxis that world-changing ideas emerge from the acts of everyday people undergirds the book.

**Matignon, Karine Lou.** *A l'écoute du monde sauvage: pour réinventer notre avenir [Listening to the Wild World.]*. Paris: Albin Michel, 2012.

Si demain, l'homme finissait par exterminer toutes les grandes espèces animales sauvages et se retrouvait seul avec les animaux dénaturés qu'il a domestiqués, il signerait sans le savoir son arrêt de mort. Dans ce nouveau livre, l'auteur repart à la rencontre de chercheurs, d'artistes et d'écologistes, mais aussi de philosophes et de guides spirituels, tous passionnés par la nature, pour les interroger sur l'importance pour l'homme de conserver un lien avec les autres espèces. Ces interlocuteurs sont convaincus qu'une forme de “communication”, voire de “conversation”, “d'amitié intime “ou d'intimité “ avec la nature sauvage est essentielle à l'humanité. Chacun d'eux nous dit pourquoi et comment il est possible de renouer avec la nature sauvage, et quelle vision du monde cela engendre - ce qui fait de ce livre à la fois un guide pratique et un traité de philosophie.

**Mathevet, Raphael.** *La solidarité écologique: ce lien qui nous oblige*. Arles, FR: Actes sud, 2012.

Notre époque connaît une phase d'épuisement des ressources naturelles, de révolution technologique, d'érosion de la biodiversité, d'altération de nos liens à la nature, de déficit de relations sociales, de perte de sens au sujet de notre “être au monde”. Comment convertir cet abattement ordinaire en une reconquête de l'avenir ? Plutôt que de passer en revue les épreuves du temps, ce livre met en lumière une écologie de la réconciliation. Il traite conjointement de nos rapports à la nature et de ceux que les hommes entretiennent entre eux à son sujet. Face à la marginalisation politique de la pensée écologique, il souligne la nécessité de reconsidérer nos biens communs, l'intérêt général et le problème public. Il invite à penser la biosphère qui nous porte, la solidarité de toute vie et ce à quoi nous oblige cette solidarité écologique. Avec la justice environnementale comme pilier, la solidarité écologique appelle à la responsabilité mais surtout enrôle le principe d'espérance pour refonder le souci de soi, le respect des autres, humains et non-humains, dans un nouveau contrat naturel. Cet essai engagé invite à la réflexion et à l'action. Il rappelle que, si nous sommes de doux rêveurs, nous ne sommes pas les seuls! Il montre que la convergence des luttes sociales et écologiques est en cours, et souligne les défis des controverses scientifiques, de l'écologie démocratique dans cette aire de transition qui s'offre à nous.

**McNab, Brian Keith.** *Extreme Measures: The Ecological Energetics of Birds and Mammals*. Chicago, ILL: The University of Chicago Press, 2012.

Brian K. McNab draws on his over sixty years in the field to provide a comprehensive account of the energetics of birds and mammals, one fully integrated with their natural history. McNab begins with an overview of thermal rates and explains how the basal rate of metabolism drives energy use, especially in extreme environments. He then explores those variables that interact with the basal rate of metabolism, like body size and scale and environments, highlighting their influence on behavior, distribution, and even reproductive output. Successive chapters take up energy and population dynamics and evolution. A critical central theme that runs through the book is how the energetic needs of birds and mammals come up against rapid environmental change and how this is hastening the pace of extinction.

**Moss, Brian.** *Liberation Ecology: The Reconciliation of Natural and Human Cultures*. Oldendorf/Luhe, DE: International Ecology Institute, 2012.

Liberation Ecology provides a lucid description of Earth's natural history and its physical and biological processes. Drawing together science, the arts and anthropology, the author sheds light on today's unprecedented human disruption of these processes, and discusses alternative futures. His account is enjoyable for the layperson, but also informative to the academic. In meeting the aims of the International Ecology Institute—cross-disciplinarity, a balance of specialist and generalist research, conveying important ecological issues to all, and reconciling human progress with the protection of nature—the author provides a work of inspiration for those hoping to steer humanity back towards sustainability.

**Ostfeld, Richard S., and William H. Schlesinger (eds.).** *The Year in Ecology and Conservation Biology*. Boston, MA: Blackwell, 2012.

This fifth installment of *The Year in Ecology and Conservation Biology* continues this series' reviews in diverse topics in ecology and conservation science and policy. Included are papers on protection of orangutans; environmental governmentality, economic corporations, and ecological ethics; impact of nature on experience and cognitive and mental health; consequences of vulture population declines worldwide; ecology and management of white-tailed deer; controlling the spread of invasive plants; reducing emissions from deforestation and forest degradation; the boreal forest ecosystem; effects of organic farming on biodiversity and ecosystems; ecology of anopheles mosquitoes; ecology and conservation biology of avian malaria; and climate change and ecology of Arctic vertebrates.

**Otto, Eric C.** *Green Speculations: Science Fiction and Transformative Environmentalism*. Columbus: Ohio State University Press, 2012.

Science fiction goes green? Eric C. Otto explores literary science fiction's engagement with a central concern of our times: ecological degradation. Situated at the intersection of science fiction studies and environmental philosophy, *Green Speculations* highlights key works of environmental science fiction that critique various human values for their roles in instigating such degradation. The books receiving ecocritical treatment include George R. Stewart's *Earth Abides* (1949), Frank Herbert's *Dune* (1965), Ursula K. Le Guin's *The Word for World Is Forest* (1972), Joan Slonczewski's *A Door into Ocean* (1986), Kim Stanley Robinson's *Mars* trilogy (1993, 1994, 1996), and Paolo Bacigalupi's *The Windup Girl* (2009). Otto reads these and other important science fiction novels as educative in their representations of environmental issues and the environmental philosophies that have emerged in response to them.

**Paine, Carroll.** *Essence of Sustainability*. Delhi, IN: University Publications, 2012.

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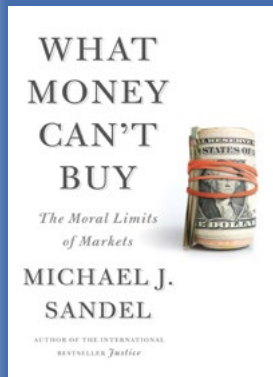
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**Sage, Franklin.** *Comparing the Environmental Attitudes and Behaviors of Native Americans and Non-Native Americans*. Master's Thesis, University of North Dakota, 2012.

**Sandel, Michael J.** *What Money Can't Buy: The Moral Limits of Markets.* New York, NY: Farrar, Straus and Giroux, 2012.



Should we allow corporations to pay for the right to pollute the atmosphere? Is it ethical to pay people to test risky new drugs or to donate their organs? In *What Money Can't Buy*, Michael Sandel takes on one of the biggest ethical questions of our time: Is there something wrong with a world in which everything is for sale? If so, how can we prevent market values from reaching into spheres of life where they don't belong? What are the moral limits of markets? In recent decades, market values have crowded out nonmarket norms in almost every aspect of life—medicine, education, government, law, art, sports, even family life and personal relations. Without quite realizing it, Sandel argues, we have drifted from having a market economy to being a market society. Is this where we want to be?

**Seemann, Kurt, Matthew Parnell, and Dora Marinova.** *Greening Frankenstein: Innovation for Sustainability.* Dordrecht: Springer, 2012.

This book aims to publish a new message and novel ideas into the literature that links design, technology and sustainability. We are aiming, through research and critical exposition, to articulate new conceptual tools to describe and critique the made world. Through practical illustrations and our body of research we will offer alternative narratives for how we ought think about the meanings of the labels we use to define the made world (our frankenstein) and how our 'frankenstein' is systemically part of us and part of ecology by design and by nature. We will reveal to the reader how the technological world we have created is ontologically systemic and co-evolves necessarily with our ecology while it also transforms our human identity: we are part of technology, technology is part of us, and we are both part of ecology.

**Skidelsky, Robert, and Edward Skidelsky.** *How Much Is Enough?: Money and the Good Life.* New York, NY : Other Press, 2012.

What constitutes the good life? What is the true value of money? Why do we work such long hours merely to acquire greater wealth? These are some of the questions that many asked themselves when the financial system crashed in 2008. This book tackles such questions head-on. The authors begin with the economist John Maynard Keynes. In 1930 Keynes predicted that, within a century, per capita income would steadily rise, people's basic needs would be met, and no one would have to work more than fifteen hours a week. Clearly, he was wrong: though income has increased as he envisioned, our wants have seemingly gone unsatisfied, and we continue to work long hours. The Skidelskys explain why Keynes was mistaken. Then, arguing from the premise that economics is a moral science, they trace the concept of the good life from Aristotle to the present and show how our lives over the last half century have strayed from that ideal. Finally, they issue a call to think anew about what really matters in our lives and how to attain it.

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

Published on the fiftieth anniversary of her seminal book, *Silent Spring*, here is an indelible new portrait of Rachel Carson, founder of the environmental movement. 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 new biography captures the essence of one of the great reformers of the twentieth century.

**Turner, James Morton.** *The Promise of Wilderness: American Environmental Politics Since 1964*. Seattle, WA: University of Washington Press, 2012.

*The Promise of Wilderness* examines how the idea of wilderness has shaped the management of public lands since the passage of the Wilderness Act in 1964. Wilderness preservation has engaged diverse groups of citizens, from hunters and ranchers to wildlife enthusiasts and hikers, as political advocates who have leveraged the resources of local and national groups toward a common goal. Turner demonstrates how these efforts have contributed to major shifts in modern American environmental politics, which have emerged not just in reaction to a new generation of environmental concerns, such as environmental justice and climate change, but also in response to changed debates over old conservation issues, such as public lands management. He also shows how battles over wilderness protection have influenced American politics more broadly, fueling disputes over the proper role of government, individual rights, and the interests of rural communities; giving rise to radical environmentalism.

**Vakoch, Douglas A.** *Feminist Ecocriticism: Environment, Women, & Literature*. Lanham, Md: Lexington Books, 2012.

*Feminist Ecocriticism* examines the interplay of women and nature as seen through literary theory and criticism, drawing on insights from such diverse fields as chaos theory and psychoanalysis, while examining genres ranging from nineteenth-century sentimental literature to contemporary science fiction. The book explores the central claim of ecofeminism—that there is a connection between environmental degradation and the subordination of women—with the goal of identifying and fostering liberatory alternatives. *Feminist Ecocriticism* analyzes the work of such diverse women writers as Rachel Carson, Barbara Kingsolver, Ursula K. Le Guin, and Mary Shelley. By including chapters from a comparable number of women and men, this book dispels the notion that ecofeminism is relevant to and used by only female scholars.

**Washington, Haydn.** *Human Dependence on Nature: How to Help Solve the Environmental Crisis*. Abingdon, Oxon: Routledge, 2012.

Humanity is dependent on Nature to survive, yet our society largely acts as if this is not the case. The energy that powers our very cells, the nutrients that make up our bodies, the ecosystem services that clean our water and air; these are all provided by the Nature from which we have evolved and of which we are a part. This book examines why we deny or ignore this dependence and what we can do differently to help solve the environmental crisis.

**Wittenburg, Nicole Elaine.** “The Bean Field Quandary: Environmental Ethics in Emerson and Thoreau.” MA Thesis, Montclair State University, 2102.



MULTIMEDIA

**Kelsall, Lucy, and Adam Curtis.** *The use and abuse of vegetational concepts ecology, technology and society*. New York, NY: Films for the Humanities & Sciences, 2012. DVD (52 min.).

The balance of nature’ is a widely-held belief that ecosystems function cooperatively rather than hierarchically—a concept that was co-opted by early computer scientists and hippies alike. This program examines that concept and how its philosophy came to permeate the zeitgeist of the mid-20th century.

**Rolston, Holmes.** “The Anthropocene! Beyond the Natural?” *Utah Valley University, Center for the Study of Ethics*, 2012. DVD. Recorded on April 3, 2012.

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*Emmy Lingscheit, "Rabbit Deconstruction," lithograph, 22 x 30", 2012*