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Surfer Dede Surinaya catches a wave in a remote but garbage-covered bay on Java, Indonesia, the world's most populated island. Photo: © Zak Noyle

ADVANCING THE FIELD OF
ENVIRONMENTAL ETHICS AND
PHILOSOPHY SINCE 1990

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IRS awards ISEE non-profit status

The U.S. Internal Revenue Service (IRS) has notified the board of ISEE that our application for non-profit status as a public charity has been accepted. This completes an effort to "regularize" the legal status of ISEE, which let its incorporated status lapse at some point during the past 10 to 15 years. We are now incorporated anew, in the state of Colorado, and a 501 (c) (3) public charity under the internal revenue code. Among other things, having public charity status means we can now receive gifts or bequests that are tax deductible--so feel free.

Registration opens for ISEE 2015 in Kiel, Germany

After some unforeseen delay, the ISEE registration website is now available. You can register online at:

<http://www.isee2015.uni-kiel.de/iseehalt/Registration-Registration.php>

On the homepage you will also find additional information regarding the conference program and fees. Please note that, unfortunately, David Abram will not be able to attend the conference because of family reasons. Instead, the keynote lecture will be given by Darrel Moellendorf. In case of further questions please do not hesitate to contact organizers Prof. Dr. Konrad Ott / [ott\[at\]philsem.uni-kiel.de](mailto:ott[at]philsem.uni-kiel.de), Dr. Lieske Voget-Kleschin / [voget-kleschin\[at\]philsem.uni-kiel.de](mailto:voget-kleschin[at]philsem.uni-kiel.de), Dr. Florian Braun / [braun\[at\]philsem.uni-kiel.de](mailto:braun[at]philsem.uni-kiel.de), or Christian Baatz / [baatz\[at\]philsem.uni-kiel.de](mailto:baatz[at]philsem.uni-kiel.de)

Elections results

The results for the ISEE election for officers and nominating committee for 2016-2018 are in. The election has been overseen and the results tabulated by Henry Cafaro (Phil's son) and double-checked by Ben Hale (ISEE VP). Voting was anonymous. The following candidates have won election:

Vice-president/President-elect: Allen Thompson

Treasurer: Robert Figueroa

Secretary: Aline Ramos

Newsletter editor: Matt Ferkany

Nominating committee: Karen Shockley, Lori Gruen, Jennifer Everett, Jeremy Bendik-Keymer, John Nolt, Megs Gendreu

Thanks and congratulations to all who stood for these positions!

2015 Winners of the Holmes Rolston III
Early Career Prize Announced

ISEE is pleased to announce the winners of the 2015 Holmes Rolston Early Career Prize. They are Toby Svoboda, an assistant professor at Fairfield University, and Tyler Kasperbauer, a post-doctoral fellow in the Department of Food and Resource Economics at the University of Copenhagen.

Svoboda won for his essay "Geoengineering, Agent-Regret, and the Lesser of Two Evils Argument," where he argues that proposals to deploy solar radiation management (SRM) to fight climate change are immune to objections that a climate emergency might constitute a genuine moral dilemma in which SRM would be impermissible even if it was the best option.

Kasperbauer won for his essay "Naturalizing Sentimentalism for Environmental Ethics." He argues that classic sentimentalism rather than neo-sentimentalism provides the best grounding for environmental ethics, in part because it better fits the facts of human psychology.

Svoboda and Kasperbauer win \$500 prizes from ISEE. Their essays will be published in the journal "Environmental Ethics" later this year.

Jeremy David Bendik-Keymer: This past year, I finished an entry on mass extinction for the Oxford Handbook of Environmental Ethics and a book of experimental writing that involved six "spiritual exercises" -ascetic practices of philosophy done in different ways. *Solar Calendar, and Other Ways of Marking Time* wove together--in the words of one reader--"the cosmos in the personal and the personal in the cosmos." One of its central problems was the difficulty of keeping in view both personal and geological--or planetary--perspectives, and two of the studies directly concerned mass extinction. Another reader wrote, "Like much of the best writing on the relation between human civilization and nonhuman nature—Thoreau's meditations in *Walden*, Herman Melville's "The Encantadas," Rachel Carson's *The Sea Around Us*, the poetry of Kenneth Rexroth, Robinson Jeffers, and Jorie Graham—*Solar Calendar* opens up temporal vortices, through which we can consider simultaneously the contrasting frames of human, geological, and even cosmic time. ... I have never read anything like *Solar Calendar*. ... Though the scope of its concerns is vast, it is a work equally fitted to the scale of a human reader. "

This coming year, I will be working further on capabilities and other species with Martha and Rachel Nussbaum, Breena Holland, Amy Linch, and others; doing some interdisciplinary work on policing; and writing an entry for the Cambridge handbook on capabilities. I am also putting together past and forthcoming work on anthroponomy for my next book, *The Anthroponomists*. This next book deepens and follows through the main idea of Allen Thompson's and my *Ethical Adaptation to Climate Change*—that adaptation demands adjusted ethical concepts. The Anthroponomists

will be typically theoretical--not experimental in genre--and will conceptualize the active citizen scaled to planetary environmental change. Finally, I will be collaborating with artist Michael Rakowitz and many others on a multi-year socially engaged art project in Cleveland around the killing of Tamir Rice called *A Color Removed*.

Ken Shockley: A few highlights from a busy year: I am coediting several special issues of *Ethics, Policy, and Environment* on the UNFCCC climate change negotiations and related matters (please keep your eyes peeled for calls for papers). After hosting the second workshop on ethics and adaptation in May, I will be hosting another workshop on ethics and adaptation during September of 2016 (please keep your eyes peeled for that call as well). I've been busy directing UB's Sustainability Academy, which has led me to spend a bit of time pondering different forms of collaboration and the relationship between Sustainability, Environmental Studies, and Environmental Philosophy. And I've continued my collaborative work with a team of Environmental Engineers and Oral Historians looking at legacy groundwater contamination sites, which has led me to participate more heavily in AESS, and to spend a bit of time rethinking the relationship between ecological systems and value. And I'm trying to spend every remaining moment in the woods.

Emily Brady: Emily Brady, University of Edinburgh and a past President of ISEE, will be delivering her inaugural lecture on May 28th, 2015 in Edinburgh, "Natural Beauty: A Philosophical Approach". Emily was promoted to a professorial chair, Professor of Environment and Philosophy, at the University in 2013. Edinburgh has an historical tradition of 'inaugural' lectures for new professors.

empirical bet that Environmental Philosophy as a field could stand to benefit from more diverse perspectives. I'm interested in hearing from others in the discipline who would be interested in working concretely toward this end.

Matt Ferkany: Spring has been a busy and somewhat wild term. In January I presented at a conference hosted by the Jubilee Centre for Character and Virtues in Birmingham, UK and this led to a week conferencing with the Centre in Rome, Italy in March and a 3-month research fellowship at the University of Birmingham to begin in September. Meanwhile I will be re-joining the Department of Philosophy at Michigan State University as assistant professor of ethics while maintaining a 25% appointment in Teacher Education. This change positions me well to continue my work connecting ideas in environmental virtue ethics to democratic character education.

Allen Thompson: Allen was selected for a Carson Fellowship at the Rachel Carson Center for Environment and Society. He'll be in residency at the RCC in Munich Germany for three months in the spring of 2016.

Jennifer Everett: As co-director of DePauw's environmental honors program, I will be attending a workshop at Wellesley College on June 8th and 9th on Diversity and Privilege Across the Environmental Studies Curriculum. Since people of color are under-represented in environmental professions and academic programs across the disciplines, and even more under-represented in the discipline of philosophy, it's a pretty safe

New website to integrate and coordinate activities of climate change scholars

Our members might well be interested in a new initiative, Global Climate Change Week (GCCW), intended to integrate and coordinate the efforts of the wide range of academics interested in climate change action. The intent is to focus efforts around the week of Oct 19-25 through the use of the GCCW website (<http://globalclimatechangeweek.com>).

From Keith Horton, the organizer, "One of the website's features is a map that will show which academics around the world are taking part and (if appropriate) what they are planning to do (<http://globalclimatechangeweek.com/gccw-map>). The map becomes populated when academics fill in the 'register your interest' (or 'register an activity') form on the rhs of every page. So if you think you would like to participate, do please fill the form in!" If you have any questions or suggestions regarding GCCW, please contact Keith Horton: khorton@uow.edu.au.

- Ken Shockley

An Update on OBET

Editor's note: David Lahti is Assistant Professor of Biology at Queen's College CUNY. He maintains the Online Bibliography of Environmental Thought (OBET), which has recently been down some time for updating. He recently shared information on the history of OBET, its current state, and future plans for improvement. He can be contacted at david.lahti@qc.cuny.edu.

For those unfamiliar with it, OBET is the Online Bibliography of Environmental Thought (OBET), a resource of ISEE. It is a database of professional literature and other media on the relationship between humans and nature. It has been (and will continue to be, once it is up again) located at <http://www.isee-obet.org>.

OBET has been down for about a year to prepare for a new platform, which should be up in July 2015.

OBET began as a way of bringing ISEE's existing environmental database up to date electronically, with a modern web interface. Several ISEE members have submitted materials to it, and our meager staff here at the City University of New York (with a lot of early help from William Grove-Fanning) have brought the total number of references currently covered up to over 20,000. 22 environmental journals are completely covered by it so far. To our knowledge, OBET is the first fully user-managed topical academic database. Like other bibliographic databases, it is fully searchable and sortable, grouped into topical categories, and results can be exported in generic formats.

Unlike most academic databases that are subscribed to for a fee, OBET is free for public use, and anyone in the world with access to the Internet can view the entries. Of course, copyright laws apply: Unless someone has uploaded papers to the site, only references and in many cases URLs will be available such that viewers would have to have a subscription to get to the actual articles or books.

Although anyone can use OBET, registered Contributors can upload their own files and modify entries. All contributions, whether the entry of bibliographic references, critical commentary, or uploaded materials, are permanently associated with their Contributors.

OBET was officially launched on December 28, 2010, on the 20th anniversary of the inauguration of the International Society of Environmental Ethics and, one might say, of the academic field of Environmental Ethics. This founding took place in Boston at the Eastern Division meeting of the American Philosophical Association, by Prof. Holmes Rolston III and other officers. Prof. Rolston then began the ISEE Bibliography, till OBET the largest bibliography in the world on environmental issues, located at <http://www.cep.unt.edu/bib>. We are currently importing its entire contents into OBET with his blessing.

Recently 2013-14 saw the following:

- Doubling of references indexed, from 10,000 to 20,000 (currently 21,580).
- Increase in Environmental journals from which full contents are indexed, from 15-23.
- Continued data entry of 1990-2008 CEP bibliography (in alphabetical order: was on A, now on C).

- Mark Megerian has come on board as manager of contributions: he solicits and oversees the student data entry volunteers.
- Nikki Hanson is programming a new platform for OBET.

Those who have tried to access OBET recently will have noticed that it is currently not available. I have been hoping for some time that we could have greater control over OBET's functionality, appearance, and cost. We are currently in the process of transferring OBET from a proprietary platform to a new server dedicated entirely to OBET. This transfer has the benefit of being both free and can be modified as we wish over time. I hope the new server will be up and running in July 2015.

The following are further expectations for 2015:

- PhilPapers will eventually integrate the philosophy portion of OBET's references, and link to the OBET site.
- Increase indexed references to 30,000
- Increase covered full-contents Environmental journals to 30
- Continue data entry of 1990-2008 CEP bibliography, through the letter F.
- Take on a volunteer to integrate OBET with social media
- Integrate bibliographic contributions from the ISEE Newsletter (William Grove-Fanning and I tried to accomplish this in 2012 but we did not finish).

In the meantime, please let me know if you have any suggestions, especially as we are currently working on the design of the new web interface. I look forward to sharing it with you before we go live, and as I mentioned we can always change it in the future as well.

- David Lahti

Biodiversity and Environmental Ethicists as Educators: An Interview with Phil Cafaro

Editor's note: In the coming issues, I will be interviewing different thinkers on some aspect of their work in environmental ethics, but also on the bigger theme of how environmental thinkers can bring their ideas to the broader public or otherwise act to educate the public on environmental issues. I started at the top of ISEE by asking Phil Cafaro some questions on biodiversity and the role of the university professor in environmental education.

Ferkany: You have defended relatively recently a broadly nonanthropocentric way of thinking about the morality of species preservation. If I understand it correctly, you think human interests in species preservation matter, we need to pay attention to how this affects us, but there's still a moral imperative to preserve biodiversity. Can you speak to why we should worry about species extinction and why should people really care about this?

Cafaro: I think there are a number of reasons why we should care about species extinction. The science is relatively clear that we are converting habitats rapidly, changing the climate, introducing exotic species, over-harvesting wildlife, and altogether putting tremendous pressure on other species. A recent study by the World Wildlife Fund, for example, affirmed that if you look at vertebrate populations, all vertebrate types—birds, mammals, fish, reptiles, amphibians—there has been a 52% decline in overall populations around the world in just the last two generations, the last 40 to 50 years. So we are looking at a world where we are rapidly replacing everything else with us and our economic support systems, and

we are losing a tremendous amount.

So, why should we care about that? Why not just think, "Well, we're running the show now and these changes are good for us?" Well they're not good for us, that's one answer. But another answer is other species have intrinsic value. They're complex, they have ancient genealogies ... Each species is a genuine achievement, with a unique history and a unique destiny.

Then too, they call it biodiversity for a reason. I mean it's part of what makes this world a wonderful place, the fact that there are so many different kinds of organisms, living in so many different ways, interacting in so many different ways. When we just rapidly displace all that, it's a tremendous loss.

In his new book, *Flight Ways: Life and Loss at the Edge of Extinction*, Thom van Dooren's take on this is that each particular endangered species is a different case, you're tampering with a different history, you're cutting off different ties that human beings could have to that species. So he resists talking in general terms. He wants to say, if we keep these around we can have wonderful relationships with them and appreciate them, and all of that rings very true to me. But you know, we've also got this idea that we've initiated a 6th mass extinction, and we have to reckon with that, get at what the overall story means. We're not just losing this, that, or the other species. We are on track to do away with a fair amount of the biodiversity in the world in the next century or two.

Ferkany: You've also defended broad ideas within environmental virtue ethics, too, which sometimes casts itself as taking an approach to these issues that somehow fits in between the

anthropocentric and nonanthropocentric divide. I am wondering whether you would agree that maybe there's a space from within a virtue orientation that's somewhere in between saying, on the one hand, "Well we should care just because it's in our interest to do so, we don't want to ruin the planet for ourselves" and "We should care because we have a duty grounded in the intrinsic value of species to do so," a space which focuses on the virtue, or lack thereof, that would be shown by us of just rampantly destroying these other species, as if we're the only ones here that matter. Right, why are we so important that we get to decide who gets to stay and who gets to go?

Cafaro: Yeah, I think it's true, you can take just a very nuts and bolts approach to it and say, "These might be resources for our use and so we should be careful with them." But on the other hand you have the kind of intrinsic value approaches that Holmes Rolston and Baird Callicott, have advanced, and there is a sense in which the environmental virtue ethics approach is a little bit splitting the difference there and saying, "Look at our enlightened self-interest. Think about the kind of world you want you and your children to live in. Think about the kind of relationships with the rest of nature you want to have. Think about the kind of story you would be comfortable telling yourself and your society about your role in either stewarding creation or in destroying it, displacing it." So there's a sense in which you are sort of splitting the difference there in a nice way.

Ferkany: In one of the older papers you've written, on wildness, you get into some of these issues. And there I think one of your ideas is that one of the main things we need to do relative to biodiversity is to have a robust parks system. We need to limit development to make sure we have spaces for wild species to be wild. Is that a view you still

hold today? What do you see as the main drivers of species loss today and what are the main things you think we need to do about it?

Cafaro: Yeah, I'm still a big proponent of parks and protected areas. I think the case is absolutely clear that protecting as much landscape and seascape as possible is really one of the keys to preserving biodiversity. That's been shown over and over again.

Recently, it's funny, people have been pointing out that just preserving land doesn't necessarily preserve species; habitat can be degraded and impacts from outside can come in. And so, some people are saying that we don't need to focus as much on protected areas. They say we have to focus more on conserving things outside of protected areas. And, it's just a classic logical fallacy: protected areas are a necessary part of conserving biodiversity, but not in themselves sufficient for doing so, and so some people are talking as if they weren't even necessary.

There's been a big debate in the conservation biology literature about this, and sure enough, the studies are coming back, over and over again, saying that you do a much better job of preserving biodiversity in strongly protected areas. Outside lands, multiple-use lands, these are very important for conservation, very important for biodiversity. We should do more working with them. But all that said, the best thing you can do to preserve species is to preserve relatively unmodified habitat. And I think the conservation biologists are stating that relatively clearly.

On your other question: if you look at the main drivers of species loss, biodiversity loss, conservation biologists always come back to what they call the big five: habitat loss and degradation, overexploitation (overhunting, overfishing and such), pollution, invasive

species, and climate change. So they tend to focus on those. But what's driving those?

If you look a little deeper, what's really "driving the drivers" is human economic activity, of one sort or another. That really is a function of the number of people and per capita consumption, production and demand. And so when you really get down to it, it's ever more people putting ever more economic pressure on the landscape that's driving the loss of biodiversity. For that reason, I think that conservationists, environmental ethicists, conservation biologists, need to talk a lot more about reining in those two things. We need to stabilize and probably substantially reduce our populations, and we need to work more towards a steady state economy. Without that, I don't think all the things we tend to focus on to preserve biodiversity are gonna work. Do those two things and preserve as much of the landscape and seascape as possible. That's what we need to do to preserve biodiversity.

Ferkany: Okay, okay. So, um, the very idea of biodiversity lately has been controversial, too, in some ways, and this is another thing that you talk about in the wilderness paper. Truthfully, I don't think I understand this criticism very well and I'm wondering what your take on it is. What exactly is the criticism that biodiversity is somehow a confusion, or that often the evidence is that we see more of it in places that are developed like agricultural lands? How do you understand this criticism and what of the truth, if any, is being grasped there?

Cafaro: Yeah, there are different things that people are saying about this. One of them has to do with criticizing the idea of wildness. Another has to do with the question of whether people, when they alter a landscape, are always harming it: can they sometimes increase biodiversity in that place? So those are two separate

and important issues to get into.

Let's take the latter issue first, this idea that conservationists in the past have pushed wilderness conservation too much, and it turns out we can preserve a lot of biodiversity on managed landscapes, that maybe in some cases our activities can even increase total species numbers. I think what you've got here are some half truths people have pounced on and then tossed the baby out with the bath water.

Gary Nabhan, for instance, a couple of years ago pointed out that if you go to the desert in southwestern Arizona and you just count bird species there, you're going to get one number of species. But if you go to a moderately developed, managed landscape in the same area where people have built some small reservoirs, you're going to find larger species numbers. Well, that sort of makes sense, right? Birds will travel to find water, etc, etc. So it's true.

In the same way, sometimes I might be able to find more birds right here around Fort Collins, a managed landscape, than I'll be able to find out on the prairie grasslands 30 miles to the east, a less developed landscape. But what I'll find in Fort Collins will be lots of introduced species having a global distribution and it won't really be many of the specialists that would have been found here before white settlement. So when I go out to the Pawnee Grasslands, I don't see as many species, but I'll see McCowan's larkspurs, lark buntings, and I'll see things that I just won't see in developed areas.

So you know, globally, biodiversity is the creation of many, many different kinds of special places with many different condition and habitats. When we create our own settlements and bring in a lot of generalist species, we displace a lot of the specialized species. So if you just look at that particular place you might

see higher species numbers, but you're not adding to global biodiversity in any sense, you're not creating new species. So that's part of the answer to that. You have to be a little more discriminating in how you think about the different components of species. One way conservation biologists might think of it is that you are creating alpha-diversity in that particular place, but you are not increasing beta diversity across the whole landscape.

Now the other issue has to do with wildness. You've probably been following some of the debate about the anthropocene epoch we're entering. You know the idea there is that we're impacting everything very strongly, wilderness is an illusion, even if you go up into the Boundary Waters, even you go up to Isle Royale National Park. Wherever you go, you can find human influence. So some people are saying that means we need to recognize our responsibilities, and realize that we impact everything, and don't worry so much about whether we are having an impact or not, but rather worry just about whether the impact is good in terms of what kind of impacts we want to have on the landscape. So people like Peter Kareiva, Michelle Marvier, Emma Marris—who talks about the "rambunctious garden"—the idea that, okay, it's not going to wild anymore but it can sort of be wild-ish, and our main decision is, "What do we want on the landscape?"

I think this whole way of approaching things is a big mistake. What we should be saying is, "Look at how much we're impacting everything and isn't that terrible?" because so many of our impacts are bad. When you look at what people say they're going to be able to see in the signature we leave, 100,000 or 10 million years from now, for instance, well, it will be a layer of plastic. That's not so good. There'll be evidence of our nuclear tests, you know, that's not

necessarily so great either. They'll see a huge drop in biodiversity. Again, nothing to be proud of.

So it's not just that we're influencing things. We're influencing things for the bad, and then beyond all that, the sheer scale and ubiquity of our influence is bad. Our influence is everywhere, and that I think is itself a bad thing. It's overbearing, it's too much.

Ferkany: So this is perhaps oversimplifying, but generally speaking your view of this is that we need to be hands-off in some ways, and let wild nature do its thing, while still being compatible with management of varying degrees in other places. Is that fair to say?

Cafaro: Yeah, that's fair to say, and I'd even go further and say that even in the wildest places, in the world we've created, we might often have to manage to some degree. If we've created a world where there were only, say, 200 wolverines left, you might have to go in if you want to save that species, which is very distinctive—the largest member of the weasel family, you know, we don't want to lose that—you might have to go in and manage it somehow. I would have supported, if I had had any say in it 30 years ago, capturing the last few California condors and intensively breeding them and re-establishing them. So there are all sorts of individual cases where even a lover of wild nature will want to go in and manage. But we don't want to lose sight of the fact that those cases come up because we've been so overbearing. And what we want to start doing is managing ourselves a little better so that we can start stepping back a little more, and I think that's what the anthropocene proponents lose sight of.

Ferkany: So I want to move into some questions about how we as environmental philosophers can bring our ideas to the broader public. Certainly you

and I, as university educators, one main way we can do it is just in our roles as educators at our universities, which often advertise themselves as having a big civic mission. Certainly at my institution, this is a big part of the rhetoric, and it's taken up in some ways in philosophy. So I am wondering if you can say some things about what's going on at Colorado State. What sorts of goals does the program have? How is it functioning to serve those goals? Does it see itself as having that kind of mission?

Cafaro: Yeah, sure, so you and I are in similar kinds of places I think. Michigan State University is a land grant university, right?

Ferkany: Yeah, yes we are.

Cafaro: So are we. So we have that mission to educate the general public. We certainly have the mission nowadays to educate them for environmental sustainability. And so I think we can do that in a number of ways.

First off, one basic way is just getting as many students as possible into our basic environmental ethics classes and having them think through the ethical issues connected to our relationships to the rest of nature. What does sustainability really mean? What about environmental justice? You know, these are really important issues, and environmental philosophers have done a lot of really good thinking about them. And we don't want to lose sight of the fact that even if some topic has been covered quite well by us and we've moved on to the next thing, you know, it's helpful to get young people thinking about these things. Not indoctrinating them, not saying "This is the answer." But having them have genuine conversations with each other and with us about these difficult issues. I just think the more they think about this stuff, the better off we're going to be.

Ferkany: So recruitment, reaching out as

far as you can to just get people into your seats, for one thing, so that they can actually be exposed to these ideas that we've been talking about for quite a while, that's important.

Cafaro: Yeah, I think it's real important. I think it's also important for us to reach out to our colleagues in different departments, different parts of the university. Here at Colorado State we have a pretty strong School of Global Environmental Sustainability. I'm a fellow with them this year, and they do a pretty good job of getting people around the university to talk to each other. So for me, when I'm working away on the ethics of species extinction, it's just hugely helpful for me to be able to talk to a colleague who is working on tiger conservation in India, or a colleague who's a historian who has been looking at land use issues in the 19th and 20th Century western United States. So it's very helpful for us to reach out and bring our special expertise and then interact in an interdisciplinary way with other scholars. I think that's really important.

Now a third thing that I think philosophers really can do is engage as individuals in the political process. And there I think we often don't appreciate how much value we can bring to that. Politics, when you get down to it—and this is whether you're writing an op-ed piece, lobbying, attending or speaking at a rally—politics is often pretty confused, and the level of discourse is pretty low I think. Not always, but often. And philosophers are good thinkers, good writers, and we can improve the level of discourse in politics.

Beyond that, those of us that care about environmental issues, because we have these abilities, we can be a strong voice for preserving nature, for dealing with climate change, for addressing overpopulation. I'm meeting next week with the Democratic and Republican policy directors in the Colorado State

Senate to discuss environmental and population issues in our state, a meeting that grew out of one of them seeing a recent panel discussion I was part of. I'm gearing up to work with a team of CSU professors and students who will be analyzing an environmental impact statement due out later this summer on a new dam proposal. Environmental philosophers are citizens; we should engage in these sorts of efforts.

Often I think when we talk to one another, environmental philosophers set a very high bar for what constitutes proving a point, and that's good of course; we want to be rigorous. But I think we forget sometimes that we have something of value to bring into the political process, and I think we need to do a lot more of that. And that's tricky because, you know, you need to separate your position as an educator in a university from advocating for particular political positions. But I certainly have done that in my time: I advocate very strongly for certain positions and that is part of what I can bring.

Ferkany: So you mentioned a moment ago that when you bring, say, undergraduate students into the classroom, just getting them exposed to the ideas even, and thinking about them has a value. And you also said, I think, "Well the idea isn't to indoctrinate them to any particular view, but just to get them thinking about the issues." So it sounds like that's a different mode from what you do in your public life where you do become more of an advocate. In the classroom setting, there's a line between advocacy and education that you have to sort of work around.

Cafaro: Yeah, people handle that differently. Some say say, "Here's the argument on this side, here's the argument on that side," and refrain from stating their own views. I do that sometimes, for things I don't care about!

Ferkany: Haha!

Cafaro: But other things, where I do have a strong position, my method is just to say, "I think really strongly this, I'm on this side of this issue, here's why. But here are a couple of articles, a couple of Ted talks, or whatever, where people are arguing the opposite side." I show them that intelligent people take different positions, and they have to make up their own minds about it.

So you have to work that out in the classroom. But you know, we're also citizens, and we have an obligation to advocate policies we believe in in the public realm.

Environment, Space, Place

Environment, Space, Place is a peer-reviewed transdisciplinary and interdisciplinary journal committed to values contributing to our rootedness to the earth and attunement to the environment, space, and place. Interdisciplinary is taken to mean that each discipline is encouraged to share its own particular excellence with the other disciplines in an open exchange. Transdisciplinary is taken to mean that contributors are required to make the "geographical turn." Meant in the etymological sense of "earthinscription" or the spatiality of meaning, the geographical turn frames or makes thematic the spatial aspect of any and all earthly / worldly phenomena.

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Environmental Values

Environmental Values 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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(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.

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Green Humanities

Green Humanities is a peer-reviewed journal of humanistic scholarship and poetry that expresses the power of the humanities—a book, a poem or a work of art for example—to influence public opinion and inspire engagement with ecological issues and causes. Green Humanities aims to place the humanities on the frontlines not only of cutting edge eco-criticism, but also of the environmental debates that will shape and determine our very world. We envision varied collaborations and juxtapositions of scholarship within the humanities as well as environmental sciences and related fields—all with the overarching goal of coaxing our global society toward a more sustainable future.

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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.

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Minding Nature

This journal 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.

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The Trumpeter

The Trumpeter 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.

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