

International Society for Environmental Ethics

Newsletter

Volume 18, No. 3 Fall 2007

GENERAL ANNOUNCEMENTS

We're back after two missed issues of the ISEE Newsletter!

Report of the Salmon Nation Environmental Philosophers' Gathering, Blue River, Oregon, September 28-30, 2007: Environmental philosophers from across the country met with ecologists in the ancient forest of the central Cascade Mountains to address two important questions: (1) In a degraded and dangerous world, what is our work? (2) How can we get it done? The conversation was wide-ranging, creative, constructive, collegial, spirited, and energizing. While it's not possible in a short email adequately to convey the spirit of the discussions, here are a few of the many outcomes. More information on each of these will be forthcoming as plans unfold:

- Plans for a "Testimony" or "Refuge" style book that gathers short, powerful arguments from well-known philosophers, theologians, and moral leaders from all traditions, in support of the claim that we have a moral obligation to future generations to leave a world at least as full of possibilities as the world that was left to us. Just as scientists came together to tell the world of global scientific consensus that climate change/chaos is real and dangerous, philosophers can come together to provide the second premise, a global moral consensus that advances the practical argument from fact toward action.
- Encouragement to present papers or workshops at professional meetings beyond philosophy meetings (Society for Ecological Restoration, University Education in Natural Resources, Wildlife Society, etc.) and at national and international policy-setting meetings, in order to offer philosophical/ethical perspectives and create new collaborations.
- From the graduate students, a call for and suggestions for pluralism in mentoring and curricula, educating those students who aspire to be the next generation of philosophy professors, but also providing advice and educational opportunities for students whose aspirations may include being the next director of northwest national forests or manager of a water trust or Secretary of the Interior or director of giving for a large foundation. Their call coincided with faculty interest in mentoring students for careers beyond the academy.
- New strategies and workshops to maximize the creative and constructive use of existing NSF funds for environmental philosophy and to explore possibilities for new lines of funding for collaborative work between ecologists and philosophers.
- Ideas for training programs and other events to help environmental philosophers speak out effectively, making alliances with journalists, scientists, and others. On-line writing groups or other ways to help those who wish to write for readers other than philosophers or in genres other than the journal article.
- A biennial gathering of environmental philosophers and ecologists at this forest site in the Blue River watershed (a meeting that we will call, from now on, the Blue River Environmental Philosophers' Gathering, in recognition of the place and the national interest this meeting uncovered). Mark your calendars for the Blue River Environmental Philosophers' Gathering in late September 2009.
- Encouragement and support for others to organize regional discussions with environmental philosophers and scientists.
- Many other ideas. Visit the Spring Creek Project website at <http://springcreek.oregonstate.edu/> for updates and on-line discussions and networking.

The energy and good will of the participants and the power of the discussions made it a good and important meeting. What made it exceptional was the place—the massive dark cedars overhanging the creek, the darkness and silence after we called to spotted owls, the blanket of moss over the forest floor, woodsmoke flattening against the tarp over our fire, soft rain, chanterelle mushrooms and local greens, a musician who played only in minor keys, the interruptions of a pileated woodpecker, and the deep and grateful knowledge of the wonderful ecologists among us.

Special thanks to the H.J. Andrews Research Forest and to science director Barbara Bond and Fred Swanson, who welcomed us to the forest and the cabins at the research center; to OSU's Spring Creek Project for Ideas, Nature, and the Written Word for substantial financial underwriting; to Charles Goodrich, Spring Creek's program director, for his welcoming and efficient organizing skills; to all who came and all who would have come if they could have.

Signed: Kathleen Dean Moore (Oregon State University, <kmoore@oregonstate.edu>), Michael Nelson (Michigan State University, <mpnelson@msu.edu>), and Andrew Light (University of Washington, <alight@u.washington.edu>), organizers.

Edge Philosophy: Over the last several years, we have found ourselves in numerous conversations with members of the environmental ethics community about the desire to move philosophy in a more public and practical direction. In response to these conversations, here at the University of Montana Center for Ethics we have decided to host an open source wikipedia-style resource site. The site will be devoted to what we are calling “Edge Philosophy.” We characterize Edge Philosophy as philosophy that “pushes the boundaries of the discipline in directions that better serve the public and planetary good.” It is intended that the site become an inspirational source for philosophers that enjoy working around the edges of the discipline. You can access the site at: <http://osdev.ito.umt.edu/edgePhilosophy/Main_Page>. Please note that what you will find there is currently only a shell. We have added very little content. The idea with this open source site is for anybody with the relevant interest to add material to the site themselves. The site will be built by you and by others you know who might be interested. On the left of the main page you will find a navigation box with a set of starting categories. We are happy to add more as they become necessary. We have also placed some rules and guidelines for use of the site on the main page. We hope that people will be motivated to fill the site with interesting content. There are some instructions about how to use the wiki software under the “toolbox” heading on the left. Please send feedback and suggestions to: <Christopher.Preston@mso.umt.edu>. Enjoy and be creative.

Green Sacrifices to Address Global Climate Change: The *BBC News* released a special report on November 5, 2007 that summarized the results of a worldwide poll indicating that a majority of people are now willing to make personal sacrifices to address global climate change. BBC World Service surveyed 22,182 people in telephone or face-to-face interviews in 21 countries (Australia, Brazil, Canada, Chile, China, Egypt, France, Germany, Great Britain, India, Indonesia, Italy, Kenya, Mexico, Nigeria, the Philippines, Russia, South Korea, Spain, Turkey, and the United States) between May 29 and July 26 (2007), asking three types of questions. The first was whether or not people thought it would be necessary to make changes in their lifestyle and behavior to reduce the amount of greenhouse gases they emit. The second was whether or not people believed that energy costs should increase to encourage individuals and industries to reduce their greenhouse gas emissions. The third was whether people would favor or oppose raising taxes on types of energy use that emit greenhouse gases in order to encourage individuals and businesses to use less of these energy types, how opposition or support of energy taxes would be affected if the revenues of the taxes were devoted to only increasing energy efficiency and developing non-greenhouse gas emitting energy sources, and how opposition or support of energy taxes would be affected if an energy tax were introduced at the same time other taxes were reduced in order to keep total taxes at their current level (before the energy tax). Overall four out of five people surveyed said that they would be willing to change their lifestyle and behavior to reduce greenhouse gas emissions. The countries with the largest percentages of people willing to make such changes were Spain (68%), Mexico (64%), Canada (63%), Italy (62%), and China (59%); the countries

with the largest percentages of people not willing to make such changes were Nigeria (33%), Egypt (29%), Kenya (25%), the US (19%), and India (18%). Nigeria (52%) was the only country with a majority of people who opposed increasing the price of energy from sources that emit greenhouse gases; large majorities in the Americas and Europe—except Italy and Russia—were willing to increase such prices. Opinions were more split over tax increases on energy uses that lead to greenhouse gas emissions with 50% in favor and 44% opposed, but support consistently increased for such taxes if the revenues were used to boost energy efficiency and find new non-greenhouse gas emitting energy sources. The BBC World Service Poll is available as a online pdf at:

<http://news.bbc.co.uk/2/shared/bsp/hi/pdfs/02_11_07bbcclimatesurvey.pdf>.

Global Impact of Cities: The *Journal of Industrial Ecology* published a special issue on the global impact of cities (Vol. 11, no. 2, Spring 2007). This issue is based in part on papers from a special session titled “Urban Transformation and Reforms for Sustainability—Local Solutions for Global Change” at the International Human Development Program’s Open Meeting in Bonn, Germany in October 2005. The *Journal of Industrial Ecology* is the official journal of the International Society for Industrial Ecology.

New Jersey Public Television & Radio Film *A Greener Greater Newark*: This is a thirty-minute program documentary that features how two non-profit organizations have worked to make Newark, New Jersey a greener city. The Greater Newark Conservancy teaches children, citizens, and teachers how to create nature spaces and explore nature in the city; the Conservancy also runs an education garden called the Prudential Outdoor Learning Center. Parks for People-Newark helps facilitate the efforts of local residents to create city parks; this program was initiated by the conservation group Trust for Public Land. The documentary *A Greener Greater Newark* can be viewed online at:

<<http://njn.njit.edu/television/webcast/greenergreaternewark.html>>.

ISEE Group Sessions at the American Philosophical Association, Eastern Division Meeting, December 27-30, 2007, Baltimore, Marriott Waterfront:

Friday Morning, December 28, 9:00 to 11:00 A.M., Heron (Fourth Floor)

Author Meets Critics: *A Theory of General Ethics: Human Relationships, Nature, and the Built Environment*, Warwick Fox

Chair: James Sterba (University of Notre Dame)

Critics: James Spence (Adrian College), Gary Varner (Texas A&M University), and Lisa Bortolotti (University of Birmingham-United Kingdom)

Author: Warwick Fox (University of Central Lancashire-United Kingdom)

Friday Evening, December 28, 2007, 6:00 to 8:00 P.M., Heron (Fourth Floor)

Chair: Emily Brady (University of Edinburgh-United Kingdom)

Speakers:

1. Chris Stevens (University of Maryland) “Aesthetic Preservationism: Environmental Preservation and Nature’s Aesthetic Value”
2. Avram Hiller (Wake Forest University) “What is Instrumental Value?”
3. Darren Domsky (Texas A&M University) “The Impossible Situation of Environmental Ethics”
4. Phil Cafaro (Colorado State University) “The Environmental Argument for Reducing Immigration into the United States”

ISEE-Listserv: The ISEE Listserv is a discussion list for the International Society for Environmental Ethics. Its creation was authorized by the ISEE Board of Directors in December 2000. It is intended to be a forum for announcements and discussion related to teaching and research in environmental ethics. To join or leave the list, or to alter your subscription options go to:

<<http://listserv.tamu.edu/archives/isee-l.html>>. Contact Gary Varner, the list manager, for more information: <gary@philosophy.tamu.edu>.

ISEE BUSINESS

At the Joint ISEE-IAEP Conference in Allenspark, Colorado this past June (2007), twenty-five ISEE members held a business meeting. The meeting began with Holmes Rolston recounting some of the history of ISEE. Members then discussed the following issues: (1) upcoming environmental philosophy conferences, (2) the relationship between ISEE and IAEP (International Association for Environmental Philosophy), (3) electronic dissemination of the ISEE Newsletter, (4) ISEE Newsletter frequency, and (5) revising the ISEE Constitution. Later this past summer, the Governing Body of ISEE further discussed the issue of ISEE Newsletter frequency.

The general consensus among ISEE members is that the Newsletter will be distributed electronically, unless a member specifically requests a mailed hardcopy.

The Governing Body of ISEE would like members to vote on the following two items: (1) ISEE Newsletter frequency, (2) and revising the ISEE Constitution. Please vote on these two issues at the same time by sending an email vote to Christopher Preston at: <christopher.preston@mso.umt.edu>. **The deadline for casting your evote is December 15, 2007.**

1. ISEE Newsletter

Currently the Newsletter is sent out four times a year. When the Newsletter was established in 1990, there was no ISEE electronic list to pass on information about time sensitive issues such as upcoming conferences. Now that such a medium has become established, the Newsletter may be required less frequently for this purpose. However, the electronic list has not taken over the Newsletter's function of disseminating other kinds of information such as recent publications in the field. Some ISEE members have proposed that the Newsletter might come out less frequently, but be more substantial on each occasion. We would like members to vote on this at the same time as they vote on the Constitution (see below). In your email vote, please say whether you would like the Newsletter to appear FOUR, THREE, or TWO times a year.

2. ISEE Constitution

Most of the proposed revisions that have been made to the Constitution concern the roles of officers and generally reflect changes that have already taken place in the Society. In your email vote on the approval of the revised Constitution, please say either YES or NO.

International Society for Environmental Ethics

Constitution and By Laws

First Version: December 1, 1990. Revised May 30, 2007.

Article I. Name and Purpose

I. 1. The name of the society shall be the International Society for Environmental Ethics (ISEE). The purpose of the Society shall be to advance research and education in the field of environmental ethics and philosophy, broadly conceived, including the philosophy of nature, and to promote appropriate human use, respect, conservation, preservation, and understanding of the natural world. The Society shall be a not-for-profit, tax-exempt organization.

2. To further this end, the Society shall—

—sponsor and support philosophical, educational, and scientific conferences, seminars, workshops, etc., solely or in cooperation with local, national, or international professional associations, meetings, and academic institutions.

—coordinate its activities with similar activities of Environmental Philosophy, Incorporated.

—publicize and where appropriate make available materials and media suitable for the teaching of environmental ethics and environmental philosophy.

—publish a Newsletter of the Society of Environmental Ethics which shall communicate to the members events of interest and significance in the field of environmental ethics and environmental philosophy.

—make particular effort to relate environmental philosophy and ethics to a variety of other disciplines in ways promoting the objectives stated above.

—endeavor to publicize courses and classes in environmental ethics, environmental philosophy, and related courses, including those in biological conservation, and to facilitate exchange of information among those who teach them.

—promote undergraduate and graduate education in environmental ethics and environmental philosophy.

—run an electronic list and a website in order to facilitate the transmission of information in the field of environmental ethics and philosophy.

—make particular effort to be global in scope of concern and membership.

3. The Society may also itself become an institutional member of other societies and associations, or otherwise affiliate with them, as this serves the purposes mentioned above.

Article II. Membership and Meetings

1. Classes of membership

II. 1. (1) Regular membership shall be open to any person who wishes to be a member of the society and who pays the annual dues. Membership shall be open to philosophers and non-philosophers alike.

(2) Student membership will be open to any full or half time student, graduate or undergraduate, at any institution of higher learning, who pays the annual student dues.

(3) Ordinary members of the Society shall be individuals, although organizational members may also be accepted. Such organizational members shall be nonvoting.

(4) Members whose dues are more than six months in arrears may be terminated at the discretion of the Secretary.

2. Meetings

II. 2. (1) An annual stated meeting shall be held as arranged and announced by the Governing Board, in conjunction with professional society meetings or ISEE sponsored conferences so far as this is possible; alternatively, this meeting may be a virtual one. Special Meetings shall be called by the President, in consultation with the Governing Board, as occasion may require, due notice thereof being given to all members by the Secretary.

(2) At stated meetings of the Society, a quorum shall consist of one of the officers specified in Article III, together with any ten other members.

(3) Members may vote by written proxy at any stated or special meeting on business announced and formulated in advance by mail. No proxy shall be valid for more than two months from the date of its execution.

(4) Elections and other matters requiring a decision by the entire membership may be submitted to the membership by mail or by electronic mail, at the discretion of the governing board. The Secretary shall maintain a record of officers elected and any substantive decisions that are reached in this manner. These items shall be announced in the next forthcoming issue of the Newsletter of the International Society of Environmental Ethics

(4) Should circumstances require, a meeting may also be held, after appropriate mail or e-mail announcement to all members, by mail, e-mail or telephone communication in which all members of the

Governing Board and at least ten other members are contacted and involved in decisions made, including all members who have requested to be involved in such meeting.

(6) The President shall call a special meeting on the petition of any ten members of the Society, presented to the Secretary in writing; this meeting may be in person or via electronic media.

(7) Minutes of stated and special meetings shall be recorded by the Secretary, or appropriate secretary pro-tem, and may be approved either at such meeting or by the Governing Board.

(8) Meetings of the Governing Board shall be held at such times as may be determined by the President, which may include meetings by telephone conference, by mail and by e-mail. Due notice of such meetings will be given to all members of the Governing Board.

(9) At meetings of the Governing Board, a quorum shall consist of the President or the Vice President and any other three members.

(10) As occasion demands, the Secretary, at the direction of the President, may submit matters for decisions to the Governing Board by mail or e-mail ballot. All such votes of the Governing Board shall be placed on the record by the Secretary and shall be reported at the next meeting of the Board, and shall be entered into the Minutes.

(11) Meetings to be organized by the Society:

(a) The Society will organize one or two sessions relevant to environmental ethics at each of the Divisional Meetings of the American Philosophical Association every year. These meetings will be organized by the Officers of the Society. Normally, the Vice-President will organize sessions at the Eastern APA, the Treasurer at the Pacific APA and the Secretary at the Central APA. However, with mutual agreement, officers may exchange Divisions, and may nominate other individuals to organize sessions on their behalf. If external individuals are nominated, this must be agreed by the President, Vice President, Secretary and Treasurer.

(b) The Society will normally organize, co-organize or sponsor an annual conference or meeting on environmental ethics in the name of the ISEE.

(c) National and other regional meetings of the Society may be held in various nations in which the Society has members. Such meetings shall be arranged in advance consultation with the President and Governing Board, presided over by the contact member of the Governing Board in the nation in which such meeting is held. At such meetings business of interest within that nation or region may be conducted, and organization may be established as seems appropriate for the conduct and carrying out of such business, modeled where appropriate after the parent Governing Board. Records of such meetings shall be kept, transmitted to the Secretary, and summarized in the Newsletter of the International Society of Environmental Ethics

Article III. Officers, Governing Board, Elections

1. Officers and Governing Board

III. 1. (1) The officers of the Society shall be a President, a Vice-President, a Secretary, a Treasurer, a Newsletter Editor, and the Editor of the journal *Environmental Ethics*. The Governing Board shall consist of these officers together with the Nominating Committee.

(2) There shall be additional International Contact persons in the several nations and global regions of the world in which the Society has members. Two of these International Contact persons shall be on the Governing Board of the Society.

(3) The President shall preside at all business meetings of the Society, shall appoint members of all committees except where otherwise provided for in the constitution and by laws, and shall be an ex-officio member of all committees. In case of the President's absence or inability to act, the Vice-President, Secretary, or Treasurer, shall, in that order, discharge the duties of the President.

- (4) The President shall be the chief legal officer of the Society and may delegate legal secretarial and fiscal duties to the Secretary and Treasurer as appropriate.
- (5) The President shall normally organize, co-organize or sponsor an annual Conference or Meeting in the name of the ISEE.
- (6) The Vice President shall have overall charge of arrangements for the programs of the Society, in oversight of which the Vice President may delegate this authority to other members or to appropriate committees. The Vice President may also arrange joint programs with other organizations in cooperation with the President and the Governing Board, and should organize an annual ISEE session at the Eastern Davison APA. The Vice President shall act for the President in matters when the President is absent or unable to act.
- (7) The Secretary shall keep a record of the meetings of the Society and of the Governing Board; shall give at least four weeks notice to all members of the time and place of all Stated Meetings of the Society; shall call meetings of the Governing Board; shall arrange elections of officers; shall send out lists of nominees to all members in advance of the election of officers; shall report election results to the membership by appropriate means; shall maintain a list of members; shall notify all committees of their appointment. These items of information may be disseminated by means of the Newsletter of the International Society of Environmental Ethics. If the Secretary is not the Newsletter Editor, he or she shall collaborate with the Newsletter Editor to ensure that the newsletter is produced and distributed in a timely fashion. In the absence of the President and Vice President, the Secretary shall preside at meetings of the Society.
- (8) The Treasurer shall be in charge of all matters concerning membership of the organization. He or she shall receive all dues and other monies due or payable to the Society; shall pay all outstanding accounts; and shall officially receive all monies given or bequeathed to the Society. Information concerning these and all other transactions shall be transmitted to the Governing Board. The Treasurer shall maintain all necessary bank accounts and records, and shall report annually to the membership concerning the receipts and disbursements for the preceding fiscal year. The Treasurer may delegate assistants from the Governing Board to maintain bank accounts in other currencies. In the absence of other officers, the Treasurer shall preside at meetings of the Society.
- (9) The Newsletter Editor shall be in charge of the production and dissemination of the quarterly newsletter of the Society. This position may be combined with the position of Secretary. If the Newsletter Editor is not the Secretary, he or she should collaborate with the Secretary to ensure that the quarterly newsletter is sent out in a timely fashion.
- (10) The Editor of *Environmental Ethics* shall have charge of all coordination of the affairs of the Society with Environmental Philosophy, Inc., and with the journal *Environmental Ethics*.
- (11) Members at large of the Governing Board shall participate equally and jointly with elected officers in making collective decisions concerning the Society where provided for in the constitution and by laws or where otherwise deemed proper. Members of the governing board may preside at national or regional meetings.
- (12) Any vacancy occurring in an office may be filled by vote of the Governing Board until the next regular elections are held.
- (13) All members shall be eligible to vote and hold office, student members excepted.

2. Elections, Appointments, Committees

III. 2. (1) All officers shall hold office for a term of three years, and may be re-elected. In the interests of providing continuity, elections for the office of president and vice president shall not ordinarily be held in the same year in which elections for the office of secretary and treasurer are held. Additional members of the Governing Board may be appointed by the President with the majority consent of the other officers.

They shall be appointed for a term of three years, and may be re-appointed. Primary consideration in these appointments shall be to have balanced international representation on the Governing Board and to provide contact persons in the several nations and regions in which the society has members.

(2) With the exception of the Secretary who may also be the Newsletter Editor, no person may hold more than one office at the same time.

(3) Any person may be removed from office by the action of three fourths of the members of the Board of Directors, including the remaining officers.

(4) In order to provide for initial organization of the Society, initial officers may be arranged by an organizing committee, serving as an initial Governing Board. The first regular elections shall be held not later than January 1991, at which time terms may be adjusted to provide continuity to the Society.

(5) A nominating committee of at least two members must be elected every three years. Members may stand for re-election. Members of the nominating committee become members of the Governing Board. The nominating committee shall meet or otherwise communicate and shall select a slate of nominees as required. The slate they select shall be communicated to the Secretary, who shall in turn communicate it to the membership by mail or e-mail as provided in Article II.

(6) Elections shall take place by mail, e-mail or during previously advertised meetings. At elections during a meeting, nominations may be made from the floor for any vacancy. A simple majority vote of the members voting shall suffice. If no nominee for office receives a simple majority of the votes cast, voting shall continue until a decision is reached.

(7) The President and a majority of the Governing Board may make such alterations in the election procedure as they deem necessary under special circumstances, except that a slate of nominees must be selected by the nominating committee, and the Secretary must provide notice of the election to the membership in the usual fashion. All terms of office shall begin on January 1st of the year following the election, and will last for three years. Officers who organize Central and Pacific APA sessions will be responsible for organization of those sessions in the spring just after the termination of their period of office.

(8) Resignations from office or from the Governing Board, as well as vacancies by death or otherwise, shall be promptly reported to the Secretary. If an officer must be replaced before the expiration of term, that office may be filled for the unexpired term by the highest remaining officer acting in consultation with the Governing Board. In the case of a temporary disability, the President or other officer, in consultation with the Governing Board, shall make appropriate temporary arrangements.

(9) Committees may be appointed to carry out the business and purposes of the society. Unless otherwise specified by action at a stated or special meeting of the Society, the President shall appoint such committees, in consultation with the Governing Board.

Article IV. Dues

IV. 1. The dues will be established each year by action of the President, Vice President, Secretary and Treasurer and the annual dues amount will be effective for one calendar year. The dues amount shall be set in U.S. dollars and the Treasurer will at the Treasurer's discretion accept foreign currencies at appropriate rates of exchange. Students' dues will be established at approximately half the rate of regular dues.

2. No member in arrears shall be permitted to vote or take part in the business of any meeting.

Article V. Permanent and Operating Offices, Materials of Record

V. 1. The permanent legal office of the society shall coincide with the office of Environmental Philosophy, Inc., publishers of the journal *Environmental Ethics*.

(Address: Department of Philosophy, University of North Texas, P.O. Box 13526, Denton, TX 76203-3526.)

2. Operating offices shall be established with the President, the Secretary, and the Treasurer as appropriate. Books, records, correspondence, and accounts of the Society shall be kept as convenient at either the permanent or operating offices. The Governing Board shall determine whether and to what extent such materials shall be open to the inspection of any member of the Society, as may be required by law, with a presumption that such materials will be open except for due cause. The membership list shall be open at all times.

3. The fiscal year of the Society shall be the calendar year.

Article VI. Additions and Amendments

VI. 1. Proposed additions and amendments to the Constitution and By Laws must be submitted to the Secretary in writing, signed by three or more members, at least thirty days prior to a stated meeting. If approved by two thirds of those present and voting at that meeting, the addition or amendment shall then be put to the membership by the Secretary by means of a mail ballot. If approved by two thirds of the membership returning completed ballots to the Secretary, the change shall then take effect.

[Constitution was passed by unanimous vote at the First Annual Business Meeting, held at Boston in conjunction with the American Philosophical Association, Eastern Division on December 29, 1990; revised after the business meeting at Joint ISEE-IAEP Conference at Allenspark, Colorado on May 30, 2007.]

NOTES FROM THE FIELD

Environmental Ethics: South American Roots and Branches

PRESENTACION

Ética Ambiental: Raíces y Ramas Sudamericanas



En las alturas de los Andes, en tiempos ancestrales *Viracocha* emergió del Lago Titicaca y creó el sol con su luz, la lluvia y el agua con sus lágrimas, y dio origen al cielo, las estrellas, los seres humanos y los otros seres vivos que pueblan la región. En la Puerta del Sol en Tiahuanaco, permanece hoy en silencio mirando hacia la salida del sol la figura de *Viracocha* esculpida en piedra hace unos 2 200 años. Esta representación de *Viracocha* está rodeada por 48 figuras aladas, 32 de ellas poseen rostros humanos y 16 tienen rostros de cóndor. Esta figura nos recuerda cuán ligadas están las naturalezas humanas con aquellas de las aves, como el cóndor, los ecosistemas con sus lluvias, ríos y lagunas, el sol, la luna, las estrellas y el conjunto de seres que habitan los cielos, las aguas y los suelos.

Para la cultura *mapuche* el cóndor o *mañke* es el rey de las aves que simboliza también a la Cordillera de los Andes puesto que, además de su gran tamaño, lleva el color blanco de la nieve y el negro de las rocas y minerales. Este rey de las aves vuela a gran altura y reúne las virtudes fundamentales. *Mañke* es, a la vez, *kimche* o persona sabia, *norche* o persona que ama la justicia, *kümeche* o persona bondadosa y *newenche*

persona poderosa o gobernante. El rey de las aves es también el ave nacional de Colombia, Ecuador, Bolivia y Chile y hasta hace poco sobrevolaba toda la Cordillera de los Andes, desde Santa Marta en Colombia hasta el Cabo de Hornos en el extremo austral de Sudamérica. Abundaba también en los terrenos ocupados hoy por centros urbanos como Bogotá, Quito, La Paz o Santiago, donde el cerro Manquehue en la capital de Chile significa lugar de cóndores (*mañke* = cóndor; *hue* = lugar).

Paradójicamente, el cóndor se encuentra hoy amenazado de extinción y junto con el ave se encuentran también amenazados de extinción los valores culturales de los *incas* que veneraban a *viracocha* y los *mapuches* que admiraban a *mañke*. Así, con la extinción de *mañke* en los centros urbanos neotropicales desaparecen también las virtudes fundamentales de la sabiduría (*kim*), justicia (*nor*), bondad (*küm*) y disciplina (*newen*) cultivadas por este rey de las aves neotropicales.

La imagen del cóndor inaugura esta Sección de Filosofía Sudamericana del Boletín de la Sociedad Internacional de Ética Ambiental, invitándonos a recordar que los problemas ambientales atañen tanto a los seres humanos como a los otros seres vivos, que la diversidad biológica y cultural están indisolublemente integradas, y que el bienestar social y la conservación biocultural vuelan juntos.¹

Hoy, no basta con investigar, describir y entender los maravillosos sistemas ecológicos y culturales que se despliegan en Sudamérica, sino que es urgentemente necesario contribuir también con espacios intelectuales que inspiren a las diversas personas de nuestras sociedades a hacer posible el devenir de las multifacéticas historias de vida de los diversos seres humanos y de otras especies biológicas que habitan en el continente americano y el planeta. Las percepciones, comprensiones y modos de relación que los seres humanos establecemos con nuestros hábitats y co-habitantes no sólo han sido diferentes en el pasado (y probablemente también en el futuro), es decir en una dimensión diacrónica o temporal, sino que también varían dramáticamente en el reticulado mosaico biocultural del planeta, es decir en una dimensión sincrónica de heterogeneidad espacial, ecológica y cultural. Cada montaña, cuenca, oasis, bahía, habitada nomádica o sedentariamente, por prácticas, lenguajes y narrativas singulares nos ofrece formas idiosincráticas de vinculación (o desvinculación) de comunidades humanas con sus comunidades ecosistémicas y el cosmos.²

Esta visión de un reticulado mosaico biocultural, nos abre dos nociones que pueden ser indispensables para abordar el problema del cambio climático global y otras dimensiones de la crisis ambiental actual: 1) Los problemas ambientales tienen causas y agentes específicos. Por lo tanto, no se trata de problemas entre la Humanidad y el Planeta en general, como se expresa muy a menudo. Considérese, por ejemplo, la retórica universalizante del documental y libro masivamente vendidos “Una Verdad Inconveniente” de Al Gore.³ La perspectiva de un reticulado mosaico biocultural enfatiza, en cambio, que los problemas ambientales derivan de algunas prácticas humanas, ejercidas por personas, organizaciones o países identificables. No todas las comunidades humanas, regiones o países son igualmente responsables o sufren igualmente las consecuencias. Por ejemplo, hoy los mayores niveles de radiación ultravioleta recaen sobre la Patagonia y Península Antártica, afectando la salud de las poblaciones humanas y de otras especies que habitan en estas regiones, que son las más alejadas de los centros de emisión de clorofluoruros de carbono responsables del agujero en la capa de ozono estratosférico sobre la porción

¹ Tomado del *Prólogo* (Ricardo Rozzi 2006) en *Fundamentos de Conservación Biológica: Perspectivas Latinoamericanas*. Primack, R., R. Rozzi, P. Feinsinger, R. Dirzo, F. Massardo. 2006. Fondo de Cultura Económica, México. 2nd edition.

² Véase, por ejemplo, J. Baird Callicott (1997) *Earth's Insights: A Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*. University of California Press, Berkeley; Ricardo Rozzi y Francisca Massardo (2000) *Implicancias ecológicas y sociales de la bioingeniería: un análisis desde el sur de Latinoamérica*. En: “Ingeniería Genética y Ambiental: Problemas Filosóficos y Sociales” (T. Kwiatkowska and J. Issa, eds), pp. 187-207. Editorial Plaza y Valdés, México.

³ Una reseña del documental y libro de Al Gore se encuentra disponible en: <<http://www.climatecrisis.net/>> (*An Inconvenient Truth: The Planetary Emergency of Global Warming and What We Can Do About It*. Rodale Books, New York. 2006).

austral de América.⁴ Aun más, pareciera que los agentes fueran más específicos mientras mayor es la escala de los impactos ambientales, que hoy incluso trascienden al planeta Tierra. Por ejemplo, este es el caso de la contaminación del planeta Marte con bacterias transportadas accidentalmente desde la Tierra por un agente bien identificado: la nave espacial “Odisea a Marte” de la NASA,⁵ y no por la humanidad en general.

2) Millares de comunidades humanas han coevolucionado con las tramas de diversos seres vivos, ecosistemas y paisajes que constituyen sus hábitats, y desde esta coevolución han surgido prácticas y cosmovisiones “ecológica y evolutivamente afinadas” con su entorno. Es decir, culturas que promueven la vida de las comunidades humanas y de los diversos seres con que co-habitan. En Latinoamérica, el atisbo de la perspectiva de coevolución biocultural nos enseña y advierte que para abordar problemas ambientales actuales muy frecuentemente el desafío no será inventar nuevas tecnologías o visiones culturales. En cambio, esta perspectiva nos insta a permitir que aquellas tramas bioculturales que han coevolucionado afinadamente en diversas regiones costeras, montañosas, selváticas, desérticas y glaciares del continente americano, puedan expresarse y continuar sus derivas de convivencias humanas y ecológicas.⁶

La Sociedad Internacional de Ética Ambiental (SIDEA; International Society for Environmental Ethics, ISEE) ofrece un asamblea ideal tanto para indagar en la reticulada especificidad de causas de problemas ambientales, como también para favorecer la expresión de la diversidad de saberes, lenguajes y prácticas ambientales. Esta convicción me motivó a adherir a la moción presentada el 31 de mayo de 2007 durante la Conferencia Anual de SIDEA celebrada en Colorado,⁷ en la que propusimos que el Boletín de SIDEA comenzara a ser publicado “online,” en forma gratuita e incluyera algunas secciones en español. En representación del Capítulo Sudamericano de SIDEA acordé con Mark Woods, nuevo editor del Boletín SIDEA, iniciar una sección de breves ensayos en español de filosofía ambiental sudamericana, que también serán publicados en inglés dentro de esta publicación trimestral. Durante el año 2007-2008, incluiremos en cada número de SIDEA una visión sobre la filosofía ambiental sudamericana escrita por una autora o autor distinto, con el fin de promover una expresión multivocal que supere el frecuente efecto homogeneizante y opresor que ejercen discursos totalizantes o univocales que con sus síntesis se apoderan de la voz y hablan *por*, en vez de *con* quienes co-habitan en el sur del Nuevo Mundo.

He titulado la presentación a esta sección *Ética Ambiental: Raíces y Ramas Sudamericanas*⁸ aludiendo a las raíces de las milenarias éticas ambientales amerindias y a las ramificaciones de las sincréticas expresiones contemporáneas, dentro y fuera de las academias, de nuestro continente. La distinguida filósofa colombiana Ana Patricia Noguera de Echeverri inaugura esta serie con una de las fértiles ramas del pensamiento latinoamericano actual, aquella arraigada en el Instituto de Estudios Ambientales (IDEA) de la Universidad Nacional de Colombia Sede Manizales.⁹ Ana Patricia Noguera es co-fundadora y coordinadora del Grupo de Pensamiento Ambiental que ha organizado ya tres Encuentros Latinoamericanos de Filosofía y Medio Ambiente, que han estimulado un nutrido diálogo regional e internacional sobre el pensamiento ambiental. En su ensayo “Horizontes de la Ética Ambiental en

⁴ Véase Kurt Jax y Ricardo Rozzi (2004) *Ecological theory and values in the determination of conservation goals: examples from temperate regions of Germany, USA and Chile*. Revista Chilena de Historia Natural 77: 349–366.

⁵ El orbitador de la Nasa “Odisea a Marte” podría haber transportado hasta 13 linajes de una nueva bacteria heterótrofa, granpositiva, formadora de esporas resistentes, en la superficie de la nave espacial, de acuerdo a los análisis realizados en el “Jet Propulsion Laboratory” de California y el “Kennedy Space Center” en Florida, Estados Unidos de Norteamérica. Véase Masataka Satomi, Myron T. La Duc, and Kasthuri Venkateswaran. 2006. *Bacillus safensis* sp. nov., isolated from spacecraft and assembly-facility surfaces. International Journal of Systematic and Evolutionary Microbiology 56: 1735-1740.

⁶ Esta noción se encuentra desarrollada en Ricardo Rozzi y Peter Feinsinger (2001) *Desafíos para la conservación biológica en Latinoamérica*. En “Fundamentos de Conservación Biológica: Perspectivas Latinoamericanas” (Primack, R., R. Rozzi, P. Feinsinger, R. Dirzo, F. Massardo, eds), pp. 661-688. Fondo de Cultura Económica, México.

⁷ Véase “Future Trends in Environmental Philosophy 2007.” <<http://www.cep.unt.edu/ISEE2/pay.html>>

⁸ Este título procura continuar desenmarañando las perspectivas del capítulo *Éticas ambientales latinoamericanas: raíces y ramas* (Ricardo Rozzi, 2001) en “Fundamentos de Conservación Biológica: Perspectivas Latinoamericanas” (Primack, R., R. Rozzi, P. Feinsinger, R. Dirzo, F. Massardo), pp. 311–362. Fondo de Cultura Económica, México.

⁹ Véase <<http://www.manizales.unal.edu.co/idea/modules.php?op=modload&name=News&file=article&sid=7>>

Colombia,” Ana Patricia nos ofrece una perspectiva brotada desde su experiencia en estos encuentros, a la vez que nos introduce en el pensamiento de cinco autores colombianos seminales y que dan un impulso inicial para esta sección SIDEA de filosofía ambiental sudamericana.

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Puerto Williams, Provincia Antártica Chilena, Chile

Presentation

Environmental Ethics: South American Roots and Branches



Photos courtesy Eduardo Pavez y Ricardo Rozzi

In the heights of the Andes in ancestral times, *Viracocha* emerged from Lake Titicaca and created the sun with his light, the rain and water with his tears, the heavens, the stars, the humans and the other living beings that people the region. In the “Sun Gate” in Tiahuanaco, the figure of *Viracocha* sculpted in stone 2200 years ago endures silently looking toward the sunrise. This representation of *Viracocha* is surrounded by 48 winged figures, of which 32 have human faces, and 16 of condors. This figure reminds us just how linked human natures are with those of the birds, such as the condor; with the ecosystems and their rains, rivers and lakes; with the sun, moon, stars, and the community of beings that inhabit the skies, the waters, and the soils.

For the Mapuche culture, the condor, or *mañke*, is the king of birds. It also symbolizes the Andes mountain range since, in addition to its great size, it wears the colors of the white snow and the black rocks and minerals. This king of birds flies at great heights, and embodies the fundamental virtues. *Mañke* is, at the same time, *Kimche*, a wise person; *Norche*, a just person; *Kümeche*, a kind person and *Newenche*, a powerful or governing person.

The king of birds is also the national bird of Colombia, Ecuador, Bolivia, and Chile, and until recently soared above the entire Andes range, from Santa Marta in Colombia to Cape Horn at the southern end of South America. It also abounded in the lands that are today occupied by urban centers like Bogotá, Quito, La Paz, or Santiago, where Manquehue Hill in Chile’s capital city means place of condors (*mañke* = condor; *hue* = place).

Paradoxically, today the condor finds itself threatened with extinction. Together with the bird the cultural values of the Incas that venerated *Viracocha* and the Mapuche who admired *mañke*, are also threatened. In this way, with the extinction of *mañke* in

neotropical urban centers, so too disappear the fundamental values of wisdom (*kim*), justice (*nor*), kindness (*küm*) and discipline (*nepen*) cultivated by this king of New World birds.¹

The vision of the condor inaugurates this new Section on South American Environmental Philosophy in the Newsletter of the International Society of Environmental Ethics, inviting us to remember that environmental problems affect as much humans as other living beings, that biological and cultural diversity are intimately integrated, and that social well-being and biocultural conservation flight together.

Today, it is not enough to research, describe and understand the marvelous ecological and cultural systems that unfold in South America, but it is also urgently necessary to create intellectual spaces that inspire the diverse persons of our societies and make possible the evolutionary paths of the multifaceted life-histories of humans and other biological species that inhabit the South American continent and the planet. The perceptions, understandings and relationships that we human beings establish with our habitats and co-inhabitants have been different in the past (and probably also in the future), that is to say in a diachronic or temporal dimension, but also vary dramatically in the integrated biocultural mosaic of the planet, that is to say in a synchronous dimension of spatial, ecological and cultural heterogeneity. Each of the mountains, river basins, oasis, nomadically or sedentarily inhabited with singular practices, languages and narratives offer idiosyncratic forms of connection (or disconnection) of human communities with their ecosystems and the cosmos.²

This vision of an integrated biocultural mosaic reveals to us two notions that can be indispensable in approaching the problem of global climate change and other dimensions of the present environmental crisis:

- 1) Environmental problems have specific causes and agents. Therefore, environmental problems do not take place between Humanity and the Planet in general, as is often expressed. Consider, for example, the universalizing rhetoric of the best-selling documentary and book *An Inconvenient Truth* by Al Gore.³ The perspective of an integrated biocultural mosaic emphasizes, instead, that environmental problems derive from some human practices, exerted by identifiable people, organizations or countries. Not all human communities, regions, or countries are equally responsible or suffer the consequences equally. For example, today the greatest levels of ultraviolet radiation fall upon Patagonia and the Antarctic Peninsula, affecting the health of human and other species populations that inhabit these regions, which are the most distant ones from the centers of chlorofluorocarbon emissions responsible for the hole in the ozone layer over the austral portion of America.⁴ Moreover, it seems that agents are more specific at greater scales of environmental impacts, which today extend even beyond the planet Earth. For example, this is the case of the contamination of Mars with bacteria accidentally transported from Earth by a well-identified agent: NASA's "Odyssey to Mars" spaceship,⁵ and not by humanity in general.
- 2) Thousands of human communities have co-evolved with the web of diverse living beings, ecosystems, and landscapes that constitute their habitats, and from this co-evolution have emerged practices and

¹ Taken from *Prólogo* (Ricardo Rozzi, 2006) in *Fundamentos de Conservación Biológica: Perspectivas Latinoamericanas*. Fondo de Cultura Económica, México. 2nd edition.

² See, for example, J. Baird Callicott (1997) *Earth's Insights: A Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*. University of California Press, Berkeley; Ricardo Rozzi and Francisca Massardo (2000) "Ecological and Social implications of bioengineering: an analysis from the South of Latin America." In: *Genetic and Environmental Engineering: Philosophical and Social Problems* (T. Kwiatkowska and J. Issa, eds), pp. 187-207. Editorial Plaza and Valdes, Mexico.

³ A review of Al Gore's documentary and book is available at: <<http://www.climatecrisis.net/>> (*An Inconvenient Truth: The Planetary Emergency of Global Warming and What We Can Do About It*. Rodale Books, New York. 2006).

⁴ See Kurt Jax y Ricardo Rozzi (2004) "Ecological theory and values in the determination of conservation goals: examples from temperate regions of Germany, USA and Chile." *Revista Chilena de Historia Natural* 77: 349-366.

⁵ NASA's Mars Odyssey Orbiter might have transported up to 13 strains of a novel spore-forming, Gram-positive, heterotrophic bacterium on the surface of the spacecraft, according to analyses done at the Jet Propulsion Laboratory in California and the Kennedy Space Center in Florida. See Masataka Satomi, Myron T. La Duc, and Kasthuri Venkateswaran. 2006. "*Bacillus safensis* sp. nov., isolated from spacecraft and assembly-facility surfaces." *International Journal of Systematic and Evolutionary Microbiology* 56: 1735-1740.

worldviews that are “ecologically and evolutionarily attuned with their environments.” That is to say, cultures that promote the life of humans and of the diverse beings with which they cohabitate. In South America, the perspectives on biocultural coevolution advise us that in order to address current environmental problems very frequently the challenge will not be to invent new technologies or cultural visions. Instead, this perspective persuades us to allow that those biocultural webs that have co-evolved attuned to the diverse coastal, mountainous, forest, desert and glacial regions of the American continent, can express themselves and continue their paths of human and ecological coexistence.⁶

The International Society for Environmental Ethics (ISEE) (Sociedad Internacional de Ética Ambiental, SIDEA) offers an ideal forum for investigating the reticulated specificity of the causes of environmental problems, as well as for favoring the expression of diverse forms of ecological knowledge, languages, and practices. This conviction motivated me to adhere to the motion presented May 31, 2007 during the ISEE annual meeting held in Colorado,⁷ in which we proposed that the ISEE Bulletin begin to be published “online,” for free with the inclusion of special sections in Spanish. As representative of the South American chapter of ISEE I decided with Mark Woods, the new editor of the ISEE Bulletin, to initiate a section of brief essays in Spanish of South American environmental philosophy, which also would be published in English within this quarterly publication. During the 2007-2008 year, we will include in every issue of ISEE a vision of South American environmental philosophy written by a different author, with the purpose of promoting a multi-vocal expression that overcomes the frequent homogenizing (even oppressing) effect that exert univocal discourses that with their synthesis take over the voice and talk *for* instead of *with* those with whom we co-inhabit the southern part of the New World.

I have named the presentation to this section “Environmental Ethics: South American Roots and Branches”⁸ alluding to the roots of the millenary Amerindian environmental ethics and to the ramifications of the syncretic contemporary expressions, within and outside academia, of our continent. The distinguished Colombian philosopher Ana Patricia Noguera de Echeverri inaugurates this series with one of the fertile branches of current Latin American thinking, which is rooted in the Institute of Environmental Studies (IDEA) of the National University of Colombia Sede Manizales.⁹ Ana Patricia Noguera is the co-founder and coordinator of the Group of Environmental Thinking, which has already organized three Meetings of Latin American Philosophy and the Environment, which have stimulated a rich regional and international dialogue about environmental thinking. In her essay “Horizons of Environmental Ethics in Colombia,” Ana Patricia offers us a perspective coming out of her experience in these meetings, while she also introduces us to the thinking of five seminal Colombian authors that give an initial impulse for this ISEE section of South American environmental philosophy.

Ricardo Rozzi

⁶ This notion is developed by Ricardo Rozzi y Peter Feinsinger (2001) “Challenges for conservation biology in Latin America.” In: *Fundamentals of Conservation Biology: Latin American Perspectives* (Primack, R., R. Rozzi, P. Feinsinger, R. Dirzo, F. Massardo, eds), pp. 661-688. Fondo de Cultura Económica, México.

⁷ See “Future Trends in Environmental Philosophy 2007.” <<http://www.cep.unt.edu/ISEE2/pay.html>>

⁸ This title attempts to continue unraveling the perspectives of the chapter “Latin American Environmental Ethics: Roots and Branches” (Ricardo Rozzi, 2001) in *Fundamentals of Conservation Biology: Latin American Perspectives* (Primack, R., R. Rozzi, P. Feinsinger, R. Dirzo, F. Massardo), pp. 311–362. Fondo de Cultura Económica, México.

⁹ See <<http://www.manizales.unal.edu.co/idea/modules.php?op=modload&name=News&file=article&sid=7>>

HORIZONTES DE LA ETICA AMBIENTAL EN COLOMBIA

De las éticas ambientales antropocentristas a las éticas ambientales complejas

Ana Patricia Noguera de Echeverri¹

La intención de este ensayo es dar cuenta de algunas tendencias del Pensamiento Filosófico-Ético Ambiental colombiano, y su importancia en la Escuela de Pensamiento Ambiental que se está construyendo en la Universidad Nacional Sede Manizales gracias a los aportes de pensadores -que han asumido la tarea de pensar lo pensado, como nos lo recordaba Heidegger- en estos tiempos que dan qué pensar. Las voces que presentaremos muy brevemente en esta nota, son aquellas que han abierto caminos hacia la reflexión sobre valores emergentes de las relaciones entre los humanos y las tramas de la vida, los valores que todos debemos construir si queremos una “sociedad Ambiental”,² y los valores que es necesario superar desde nuevas prácticas educativas, políticas, económicas y culturales, tanto en nuestra región como en otras latitudes. En las voces de Augusto Angel, José María Borrero, Julio Carrizosa, Arturo Escobar, Guillermo Hoyos, Rubiel Ramírez y Patricia Noguera, a quien se le ha concedido el honor de escribirla, encontramos potencias creadoras de una visión ambiental alternativa que está consolidándose no sólo en Colombia, sino en América Latina.

Ética ambiental en ruta hacia el disfrute de la vida

Indudablemente Carlos Augusto Angel Maya, profesor de la Universidad Nacional de Colombia, fundador del Instituto de Estudios Ambientales IDEA de esta universidad en 1991, es quien inicia en Colombia la maravillosa aventura de indagar qué ideas, qué pensadores y qué propuestas filosóficas de Occidente—desde Grecia hasta los albores de la Postmodernidad Filosófica que emerge de Nietzsche—aportan a la construcción de una Filosofía Ambiental y, específicamente, de una Ética Ambiental.

Augusto Angel Maya³ inicia su viaje histórico filosófico, preguntándose cuáles son los conceptos, imágenes o ideas de naturaleza, vida, cultura, humanidad y dioses, que están presentes en los presocráticos, los jonios, Platón, Aristóteles, en el pensamiento cristiano y en la filosofía moderna. Cuáles de ellos sentaron las bases de la escisión del mundo, de la naturaleza, del hombre y de los dioses en dos polos opuestos e irreconciliables, y cuáles de ellos mantuvieron la conexión entre alma y cuerpo-cultura- naturaleza y tierra-hombres-dioses.

De acuerdo a Augusto Angel, con la emergencia del ser humano de la naturaleza se inician transformaciones del medio ecosistémico que no están en los genes humanos, sino en el libre albedrío que caracteriza al ser humano. La capacidad de tomar decisiones, que Angel señala como una capacidad política inherente a lo humano, lleva a las culturas a construir sus formas adaptativas de manera diversa. Unas son sociedades ambientales y otras no; esto depende de la mayor o menor comprensión que cada cultura tenga de las formas de ser de la trama de la vida. Augusto Angel plantea que si los problemas ambientales han emergido de las prácticas culturales, tendrá que ser en el entramado de la cultura, y en él, el entramado de valores éticos, donde se construyan soluciones que necesariamente incluyen la puesta en diálogo ambiental de aspectos políticos, ecológicos, económicos, científicos, estéticos y tecnológicos.

Angel Maya plantea la recuperación del disfrute de la vida, desde la belleza que hay en el diseño de una flor, un animal, o nosotros mismos, hasta el disfrute contemplativo que podemos sentir con una puesta de sol, una luna llena o un amanecer, o el disfrute erótico, es decir, el disfrute de la danza amatoria

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² En su libro *Hacia una sociedad Ambiental* (1990, Bogotá: Editorial Labrador), Augusto Ángel plantea que una sociedad Ambiental, será aquella sociedad que se construya a partir de valores ético-ambientales, que impliquen una descentración del problema de la vida a la vida humana, y que introduzca en su ética, el respeto y la responsabilidad a todas las formas de vida y a lo que la sustenta, dentro de una perspectiva sistémica, ecológica e integral (cfr. pp. 25, 26 y 27).

³ (2002) *El retorno de Icaro*. 2ª Edición. Bogotá - México: PNUD, PNUMA, IDEA ASOCARS; (2001a) *La Razón de la Vida*, 9 tomos sobre ética ambiental. Manizales - Medellín: IDEA Universidad Nacional Sedes.

de los cuerpos animados, dando y expresando vida. La ética ambiental de Augusto Angel es una ética integral, que propone una sutura entre lo ético, lo estético y lo político. Para Angel Maya lo ético emerge de la vida; es una racionalidad moral que coliga al ser humano con los ecosistemas en la naturaleza.

Ética comunicativa: hacia una ética dialógica ambiental

El filósofo Guillermo Hoyos Vázquez⁴ muestra la necesidad de una ética pública y una racionalidad comunicativa que tenga en cuenta a la naturaleza, y hace una crítica profunda al “pírrico” triunfo del racionalismo positivista. Hoyos recoge elementos aportados por la fenomenología, que en sus derivas ecológicas se alimentan de tres importantes filósofos: Martin Heidegger, Hans Jonas y Wolfgang Janke. Para la propuesta comunicativa en la ética ambiental, Hoyos recoge y resignifica el pensamiento de Jürgen Habermas.

De los tres primeros, recupera una fuerte crítica al positivismo, al reduccionismo y a la idea de dominar la Tierra con la razón que precisa, contabiliza y ordena al mundo para fines de manipulación y control. Realza de forma sencilla y profunda, la idea de Janke que “...el empobrecimiento del mundo para el hombre, y con esto, la reducción del sentido de su existencia, comienza ya en el momento en que la física y la filosofía natural vencen al mito en la Antigüedad” (Janke, 1988, p. 12). Guillermo Hoyos muestra que en Janke está ya la idea que la escisión entre lo sagrado y lo profano en Occidente produce una crisis profunda: la crisis de una cultura que ha perdido el equilibrio, el sentido y el horizonte, y la capacidad de agradecer su propia existencia a las fuerzas bienhechoras del cielo.

La invitación ética comunicativa ambiental que emerge del pensamiento de Hoyos consiste en escuchar, comprender y respetar los microrrelatos, los relatos emergentes de un contexto, de una región, de un grupo social minoritario, de una especie en extinción, de un paisaje, de voces menores. La universalidad de la ética comunicativa no está en el contenido de los relatos, sino en la actitud de escuchar. Esto es lo universal de la ética comunicativa: la práctica del escuchar respetuosamente, del diálogo. La reconciliación de lo escindido tiene que ver con esta ética, que es una ética de sentidos y no de reglamentaciones. La regla universal era la especificidad, la diversidad, la diferencia. La ética comunicativa en la ética ambiental nos recuerda el papel de los poetas en los actuales tiempos de miseria, así como el papel de los filósofos en estos tiempos que dan qué pensar.

Ética-estética ambiental compleja como camino para la paz

Sin duda Julio Carrizosa Umaña⁵ es el pensador colombiano que ha aportado a los estudios ambientales un carácter político-social relacionado, específicamente, con el problema de las violencias y con un concepto de paz que incluye al medio ambiente ecosistémico. Carrizosa aporta a la construcción de un pensamiento ambiental colombiano desde las relaciones entre desarrollo sostenible y paz. No es posible un ambiente sano en territorios de guerra, donde el ser humano y otras especies deben abandonar su “terruño”. Igualmente, no es posible la paz en sociedades donde las relaciones con el medio ambiente ecosistémico son las de una explotación inadecuada. La paz es una construcción política en la que deben participar todos los actores involucrados, incluyendo los bosques, los ríos, las minas, la fauna y la flora y las prácticas culturales que emergen de las relaciones entre las sociedades y esos otros no-humanos.

Carrizosa Umaña propone ver el ambiente “con referencia a un Deber Ser Ético y Estético”. Esto significa reconocer que cada acto, cada decisión, cada concepto, cada idea y cada imagen del ambiente, contiene ya una dimensión ética y estética de la cual no es posible desligarse. Carrizosa destaca el Principio de Responsabilidad planteado por Hans Jonas (1990 y 2004), que abre una inmensa puerta a la reflexión sobre la emergencia y presencia del ser humano *de y en* la Tierra. La Responsabilidad ecológica no es un principio instrumental, sino una forma de conciencia que la humanidad tiene pero que nuestra cultura- donde prima la lógica del éxito económico- ha sido incapaz de asumir. La Responsabilidad es un

⁴ (1989) Elementos filosóficos para la construcción de una ética ambiental. En: Memorias Seminario Nacional sobre Ciencias Sociales y Medio Ambiente. Bogotá: ICFES.

⁵ (2003) Colombia: de lo imaginario a lo complejo. Bogotá: IDEA Universidad Nacional de Colombia; (2006) Desequilibrios territoriales y sostenibilidad local. Bogotá: Universidad Nacional de Colombia.

principio mayor que le da sentido al Principio de Esperanza, desarrollado principalmente por Marc Bloch, para la humanidad actual.

Resalta Julio Carrizosa la necesidad de una ética antropocéntrica (no antropocentrista), regida por el Principio de Responsabilidad de Jonas: “El hombre es el único ser conocido por nosotros que puede tener responsabilidad. Y pudiéndola tener, la tiene” (Jonas en Carrizosa, 2001, p.52), lo que significa que hagamos lo que hagamos y cómo lo hagamos somos responsables, donde quiera que estemos y como pensemos de lo hagamos. No podemos escapar a este principio. Es un antropocentrismo ético que ubica al ser humano otra vez como único responsable de lo que ocurra a la naturaleza, y que emerge no de pensar al hombre por fuera de la naturaleza, sino por el contrario, de aceptar que *es* naturaleza. Por ello su responsabilidad.

Ética ambiental desde una antropología de los lugares: territorios ecoculturales

Arturo Escobar⁶ encuentra en las negritudes del Pacífico colombiano (2002) elementos potentes de una sustentabilidad ecológica, a partir de la resignificación de prácticas antropológicas ligadas a tradiciones míticas y simbólicas y a contextos ecosistémicos específicos. Escobar propone esta resignificación como posibilidad de un diseño autónomo del mundo vital de estas culturas. En las culturas estudiadas por Escobar, los rituales y las formas de relación de las culturas con su entorno ecosistémico no se reducen a relaciones utilitarias, donde los ecosistemas con sus montañas tutelares, ríos, plantas y animales serían valorados únicamente como recursos disponibles para el hombre. En nuestras culturas negras que arribaron en el Pacífico colombiano en 1520, Escobar ha encontrado elementos culturales fundamentales en la construcción de una ética-estética ambiental: las relaciones de estas culturas con sus dioses - que han sido ocultados bajo nombres del cristianismo impuesto desde el descubrimiento de América - son relaciones de gran importancia en la identidad cultural de estos pueblos. Los símbolos y tramas de imaginarios colectivos que sostienen estas culturas constituyen a su vez una visión ecológica alternativa. Las formas tradicionales de cazar, pescar, construir sus viviendas, cultivar sus tierras, son modelo de sustentabilidad alternativa. Escobar propone que esas sean las propuestas de desarrollo y de planeación participativa para Colombia en esa región del Pacífico y, por qué no, en otras regiones también.

De su propuesta eco-cultural antropológica, surge la Diferencia como un valor etno-ético-estético ambiental. La diversidad cultural es expresión de la biodiversidad. La evolución de la vida no termina con el ser humano: por el contrario, este continúa transformando el mundo, generando una biodiversidad de un nuevo orden: la cultural. Las diferentes formas de ser expresadas en diferentes formas de nombrar las cosas del mundo, diferentes manifestaciones estéticas en busca de un placer contemplativo-expresivo, diferentes rituales y nombres para los dioses que son semejantes en cada cultura, muestran que el valor a partir del cual hay respeto, responsabilidad, solidaridad, cooperación es el de la diferencia. Este es el punto de partida de la alteridad ecocultural, tan importante en la obra de Escobar.

Ética ambiental, Derecho y Ciudad

José María Borrero Navia⁷ reflexiona acerca de la crisis ambiental, desde el Derecho y desde el tema de la Ciudad y lo urbano. En sus libros (1994 y 2003) hay una fuerte presencia y preocupación por la construcción de una ética que supere el reduccionismo antropocentrista del derecho Moderno.

Borrero propone una ética ambiental urbana basada en la participación, el diálogo y el respeto por las diferencias, lo mismo que los autores anteriormente mencionados. El aporte de Borrero consiste en su reflexión sobre los derechos ambientales. Desde la Constitución de 1991, quedó claro en Colombia que uno de los derechos fundamentales del ser humano es el derecho a un ambiente sano. Pero ¿tienen derechos los animales, las plantas, la vida en general?

⁶ (1996) La invención del tercer mundo. Bogotá: Norma; (2000) El lugar de la naturaleza y naturaleza del lugar. ¿Globalización o posdesarrollo? En: <<http://www.clacso.org/wwwclacso/espanol/html/libros/lander/6.pdf>> Consultado el 29 de mayo de 2006.

⁷ (1994) Los derechos ambientales: una visión desde el Sur. Cali : FIPMA/CELA; (2002) Imaginación abolicionista. Ensayos de ecología política. México : PNUMA / ORPALC. Serie Pensamiento Ambiental Latinoamericano No 4 – Cali : CELA.

La humanidad, en su carrera hacia la conquista de los derechos, hacia una democratización total de los derechos donde no haya excluidos, tendrá que aceptar que no está sola en la Tierra. Así como la humanidad tiene derecho a habitar la Tierra, preparada durante millones de millones de años para la emergencia del ser humano, asimismo es la Tierra la que otorga derechos al ser humano, y no viceversa. Mientras nos centremos únicamente en los derechos humanos, éstos serán seriamente lesionados porque la construcción de lo humano pasa por el reconocimiento de los derechos de los otros y de lo otro. Los derechos son emergencia de la alteridad. Es a partir de ella que nosotros nos reconocemos como nosotros y ella como ella. La moderación, la frugalidad, la modestia, la responsabilidad, el respeto, el amor y el cuidado, vienen de una ética emergente de la naturaleza pedagoga.

Temas para una ética ambiental

Rubiel Ramírez Restrepo⁸ aborda una serie de temas emergentes a partir de la innegable crisis ambiental planetaria, y solicita la urgente necesidad de construir una ética que responda a los problemas ambientales que, según Ramírez, han emergido de la relación de dominio entre Hombre y Naturaleza. Para aportar a la construcción de esa ética, el autor realiza una juiciosa revisión de las propuestas ético-ambientales elaboradas por Guillermo Hoyos, Nicolás Sosa, Peter Singer, María Julia Bertomeu, José Ferrater y Priscila Cohn.

Rubiel Ramírez propone tres elementos clave, que constituyen las bases para una ética ambiental: la libertad, la responsabilidad y la solidaridad.

¿Qué es la libertad en el sentido ambiental? El autor plantea que sólo es posible la libertad si existe un mínimo de respeto por el suelo común, que es la naturaleza, que hace posible las acciones libres de los hombres. La libertad es la base de la responsabilidad y la solidaridad; la libertad sólo es posible si hay una comprensión de la naturaleza.

La responsabilidad, común denominador de todos los pensadores ambientales, es el segundo principio que plantea Rubiel Ramírez, iluminado por el principio de Jonas en cuanto a que el hombre debe responder por sus actos a la vida misma.

La solidaridad es el tercer principio para la construcción de una ética ambiental. Consiste en aceptar que los otros seres vivos, humanos y no-humanos, tienen el mismo derecho a la vida que yo, por lo que malgastar, despilfarrar o subutilizar el patrimonio de la tierra, expresa una ingratitud frente a la naturaleza y una arrogancia sin límites de un humano racionalista y ególatra.

De la ética antropocentrista a la ética ambiental. El cuerpo como sutura entre natura y cultura⁹

Con los aportes de los autores presentados en este ensayo, quienes se han constituido en mis maestros, navegantes del mismo mar, presento mi propuesta de ética ambiental, que a su vez emerge de las lecturas y discusiones que hemos realizado en nuestro grupo de Pensamiento Ambiental. Con una fuerte presencia de la fenomenología husserliana y heideggeriana, encuentro, sin embargo, que una ética ambiental en el

⁸ (1998) *Ética ambiental. Parámetros para una discusión*. Armenia, Universidad del Quindío.

⁹ NOGUERA Patricia (1989) *Arquitectura, Ética y Medio Ambiente*. En: *Memorias Primer Seminario Nacional sobre Hábitat Urbano y Problemática Ambiental*. Bogotá: ICFES; (1991) *La Crisis del Medio Ambiente en la Modernidad: urgencia de una nueva eticidad*. En: *Memorias del Primer Seminario Latinoamericano sobre Hábitat Urbano y Medio Ambiente*, Bogotá: ICFES. p.p.53-58; (1999) *El cuerpo y el Mundo de la vida en la educación estético-ambiental*. En: FRANCISCANUM. *Revista de las Ciencias del espíritu. Fenomenología en América Latina*. Año XLI, n° 122- 123. Bogotá: Universidad de San Buenaventura; (2000) *Educación estética y complejidad ambiental*. Manizales: Centro Editorial Universidad Nacional Sede; (2000a) *El Cuerpo y el Mundo de la Vida en la Dimensión Ambiental*. En: *Revista Gestión y Ambiente # 4 del IDEA de la Universidad Nacional Sedes Medellín, Manizales, Bogotá y Palmira*; con ECHEVERRI Jorge (2000) *Ética, ciudad y vida*. En: Risaralda Educadora. Pereira: Editorial Gobernación del Departamento de Risaralda; NOGUERA Patricia (2004) *El reencantamiento del mundo: Ideas para una ética-estética desde la dimensión ambiental*. En: *Ética Ecológica*. Madrid/ Montevideo: Nordan y Nordan; (2004) *El reencantamiento del mundo: ideas filosóficas para la construcción de un pensamiento ambiental contemporáneo*. México: Programa de las Naciones Unidas para el Medio Ambiente /Oficina Regional para América Latina y el Caribe PNUMA/ORPALC – Universidad Nacional de Colombia Sede Manizales.

ámbito de la filosofía sólo podrá tener lugar cuando se disuelva el sujeto y el objeto modernos en sentido estricto.

La ética ambiental nos lanza a la reflexión, entonces, de la experiencia de ser del ser humano en el mundo, siendo como existiendo, es decir, volcándose siempre hacia fuera de sí mismo, para poder ser. La figura del otro y de lo otro configuran el yo, que ya no es centro, sino conexión, correlación, cuerpo-rizoma, cuerpo-mundo-de-la-vida-simbólico-biótico, red de vida, trama de vida, que emerge únicamente desde el pliegue – despliegue del ser existiendo. La figura del otro y de lo otro, son ese *multitudo* o todo múltiple, donde el yo, no es más que momentum del pliegue-repliegue de la vida.

Si la ética ambiental necesita de una difuminación progresiva del sujeto, es porque necesita también de una difuminación exhaustiva del objetualismo cuantificador. La relación sujeto-objeto, tan básica y fundamental de toda epistemología moderna, se convierte en mi propuesta de una ética ambiental, en el principal escollo. Husserl en su *Crisis* (1991) ya lo presentaba profunda y dolorosamente. El concepto-oceano de mundo de la vida, es una herencia maravillosa de la Fenomenología, que permite debilitar la fuerza de la subjetividad en todas sus formas para construir una ética débil, es decir sin fundamentos primeros, que gracias a la esteticidad del cuerpo y de la piel, como lugares de sutura entre natura/cultura, carne/espíritu, materia/idea, permite la comprensión de la red de vida, trama de vida o tejido, que es lo ambiental.

La naturaleza, concebida como no mecanicista, no lineal ni causalista, sino pura potencia de ser del ser, no es una naturaleza estática, acabada, completada, teleológica. Es potencia pura, diversidad permanente. De ella emanan todas las formas que correlacionadas, expresan intencionalidades de la conciencia, pero no de una conciencia por fuera de ella, sino como emergente de ella. Una conciencia que emerge de relaciones complejas, produce valoraciones complejas.

Las jerarquías lineales y de dominio que priman en las éticas antropocentristas, se disuelven en la ética ambiental que proponemos. Nada es ni más ni menos importante en el tejido de la vida. Se configuran entonces valores incluyentes como el de la solidaridad y el de la cooperación, frente a los valores instituidos por las relaciones de dominio como son el valor de la competitividad y el individualismo. Se piensa en el todo múltiple que constituye comunidad, colectividad. De relaciones de dominio sujeto-objeto, se propone el paso hacia el respeto-trama y la responsabilidad-urdimbre, que solo pueden ejercerse en ámbitos donde no hay jerarquías monodireccionales.

HORIZONS OF ENVIRONMENTAL ETHICS IN COLOMBIA

From anthropocentric environmental ethics to complex environmental ethics

Ana Patricia Noguera de Echeverri¹

Translated by Ricardo Rozzi and Charmayne Staloff

The intention of this article is to give an account of some tendencies of Colombian Environmental philosophic-ethical thought, and their importance in the school of environmental thought that is being developed at the National University of Colombia Sede Manizales thanks to the contributions of thinkers—who have undertaken the task of thinking what has been thought, as Heidegger reminded us—in these times that give us cause to think. The voices that we will present very briefly in this essay are those that have opened ways towards reflection on emerging values of the relationships between humans and web of life, the values that we all must construct if we want an “environmental society”² and the values that are necessary to overcome by inaugurating new educational, political, economic and cultural practices, as

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² In his book *Hacia una Sociedad Ambiental (Towards an Environmental Society)* (1990, Bogotá: Editorial Labrador), Augusto Ángel proposes that an environmental society will be a society that is constructed from ethical-environmental values, which implies a decentralization of the problem of life from human life, and which introduces in its ethics, respect and responsibility to all life forms and to that which sustains it, within a systemic, ecological, and integral perspective. (cfr. pp. 25, 26, and 27).

much in our region as in other areas of the world. In the voices of Augusto Angel, Jose Maria Borrero, Julio Carrizosa, Arturo Escobar, Guillermo Holes, Rubiel Ramirez and Patricia Noguera, who has been granted the honor to write this essay, we find creative powers of an alternative environmental vision that is crystallizing not only in Colombia, but in all of Latin America.

Environmental ethics on the way towards the enjoyment of life

Doubtlessly, Carlos Augusto Angel Maya,³ professor of the National University of Colombia, founder of the Institute of Environmental Studies (IDEA) of the university in 1991, is the one who initiated in Colombia the marvelous adventure of investigating which ideas, thinkers and philosophical proposals of the West—from Greece to the dawn of philosophical postmodernity that emerges from Nietzsche—contribute to the construction of environmental philosophy and, specifically, of environmental ethics.

Augusto Angel Maya begins his historic philosophical journey, asking himself which concepts, images or ideas of nature, life, culture, humanity and the gods are present in the pre-Socratics, the Ionians, Plato, Aristotle, Christian thought, and modern philosophy. Which of them laid the foundations of the division between the world and nature, and man and the gods, in two opposite and irreconcilable directions, and which of them maintained the connection between the soul and body-culture-nature and earth-man-gods.

According to Augusto Angel, with the emergence of human beings in nature, transformations of the average ecosystem begin that are not in the human genes, but in the free will the human characterizes. The capacity to make decisions, which Angel indicates as inherent to human nature, leads cultures to construct their adaptive forms in diverse ways. Some are environmental societies and others are not. This depends on the greater or lesser understanding that each culture has of the ways of being of the web of life. Augusto Angel states that if environmental problems have emerged from cultural practices, it will have to be in the framework of the culture, and in it, the network of ethical values, where ecological, economic, scientific, aesthetic and technological solutions are constructed that necessarily include a place in environmental dialogue for political, ecological, economic, scientific, aesthetic and technological aspects.

Angel Maya advocates for the recovery of the enjoyment of life, from the beauty that is in the design of a flower, an animal, or ourselves, to the thoughtful enjoyment that we can feel with a setting sun, a full moon or a dawn, or erotic enjoyment, that is to say, the enjoyment of the love dance of the animated bodies, giving and expressing life. The environmental ethics of Augusto Angel is an integral ethics that proposes a suture between the ethical, the aesthetic and the political. For Angel Maya the ethical emerges from life; it is a moral rationality that unites the human with the ecosystems in nature.

Communicative ethics: toward an environmental ethics dialogue

The philosopher Guillermo Hoyos Vázquez⁴ shows the necessity of a public ethic and a communicative rationality that bears in mind nature, and makes a deep criticism of the “Pyrrhic victory” of positivist rationalism. Hoyos gathers elements contributed by phenomenology, which in its ecological origins is fed by three important philosophers: Martin Heidegger, Hans Jonas and Wolfgang Janke. For the communicative proposal in environmental ethics, Hoyos gathers and re-signifies the thought of Jürgen Habermas.

From the first three, he recovers a strong criticism of positivism, reductionism, and the idea of dominating the Earth with the rationality that calculates and orders the world for aims of manipulation and control. He emphasizes in a simple and profound way, Janke’s idea that “... the impoverishment of the world for man, and with this, the reduction of the understanding of his existence, begins immediately at

³ (2002) *El retorno de Icaro (The Return of Icarus)*. 2nd Edition. Bogotá - México: PNUD, PNUMA, IDEA ASOCARS; (2001a) *La Razón de la Vida (The Purpose of Life)*, 9 volumes on environmental ethics. Manizales - Medellín: IDEA National University Sedes.

⁴ (1989) *Elementos Filosóficos para la Construcción de una ética ambiental (Philosophical elements for the construction of an environmental ethic)*. In: *Memorias Seminario Nacional sobre Ciencias Sociales y Medio Ambiente*. Bogotá: ICFES.

the moment at which physics and natural philosophy conquer myth in Antiquity” (Janke, 1988, p. 12). Guillermo Hoyos shows that in Janke there is already the idea that the split between sacred and profane in the West produces a profound crisis: the crisis of a culture that has lost its balance, sense and horizon, and the capacity to be grateful for its own existence to the beneficent forces of the sky.

The invitation to a communicative environmental ethics that emerges from the thinking of Hoyos consists of listening, understanding and respecting the “micro-narratives,” the emergent stories of a context, region, minority social group, species in extinction, landscape, of smaller voices. The universality of communicative ethics is not in the content of the stories, but in the attitude of listening. This is the universal of communicative ethics: the practice of listening respectfully, of dialogue. The reconciliation of what has been segregated has to do with this ethics, which is an ethics of the senses and not of regulations. The universal rule was specificity, diversity, difference. The communicative ethics in environmental ethics reminds us of the documents of the poets in the present times of misery, as well as those of the philosophers in these times that give us cause to think.

Complex environmental ethics aesthetic as a way to peace

Without a doubt, Julio Carrizosa Umaña⁵ is the Colombian thinker who has contributed to environmental studies a socio-political character. He has specifically addressed the problem of violence, and has proposed a concept of peace that includes the ecosystemic environment. Carrizosa contributes to the construction of a Colombian environmental thought by addressing the relationships between sustainable development and peace. In territories of war, a healthy environment is not possible; humans and other species must abandon their native lands. Also, peace is not possible in societies in which the relationship with the ecosystemic environment is that of inappropriate exploitation. Peace is a political construction in that all the involved actors must participate, including the forests, the rivers, the mines, the fauna and flora, and the cultural practices that emerge from the relations between the societies and those other non-humans.

Carrizosa Umaña proposes to see the environment “in reference to ethical and aesthetical duties.” This means to recognize that every act, every decision, every concept, every idea, and every image of the environment already contains an ethical and aesthetic dimension from which it is not possible to separate ourselves. Carrizosa emphasizes the Principle of Responsibility raised by Hans Jonas (1990 and 2004), which opens an immense door to the reflection on the emergence and presence of the human being *of and on* the Earth. The ecological responsibility is not an instrumental principle, but a form of conscience that humanity has. However, our culture—in which the logic of economic success is prime—has been unable to adopt this principle of responsibility. Responsibility is a main principle, which gives meaning to the Principle of Hope, as developed principally by Marc Bloch, for contemporary humanity.

Julio Carrizosa emphasizes the necessity of an anthropocentric ethics, which is not anthropocentric, and is governed by Jonas’ Principle of Responsibility: “man is the only being known by us who can have responsibility. And by being able to have responsibility, man has it” (Jonas in Carrizosa, 2001, p.52). This means that whatever we do, however and wherever we do it, we are responsible. We cannot escape this principle. It is an ethical anthropocentrism that places the human being as the only one in charge of what happens to nature, and that emerges not out of the thought that man is outside of nature, but on the contrary, to accept that he *is* nature. For that reason it is his responsibility.

Environmental ethics based on an anthropology of places: ecocultural territories

Arturo Escobar⁶ finds in the black communities of the Colombian Pacific (2002) powerful elements of an ecological sustainability, beginning with the reinterpretation of anthropological practices related to

⁵ (2003) Colombia de lo imaginario a lo complejo (*Colombia: from the imaginary to the complex*). Bogotá: IDEA National University of Colombia; (2006) Desequilibrios territoriales y sostenibilidad local (Territorial imbalances and local sustainability). Bogotá: National University of Colombia.

⁶ (1996) La invención del Tercer Mundo (*The invention of the third world*). Bogotá: Norma; (2000) El lugar de la naturaleza y naturaleza del lugar: Globalización o postdesarrollo? (*The place of nature and the nature of place: Globalization or post-development?*) In: <<http://www.clacso.org/wwwclacso/espanol/html/libros/lander/6.pdf>> Accessed on May 29, 2006.

mythical and symbolic traditions and specific ecosystemic contexts. Escobar proposes this reinterpretation as a possibility of an autonomous design of the essential world of the life of these cultures. In the cultures studied by Escobar, the rituals and the ways of relation of the cultures with their ecosystemic surroundings are not reduced to utilitarian relations, in which the ecosystems with their tutelary mountains, rivers, plants and animals would be valued solely as resources available for man. In our black cultures that arrived in the Colombian Pacific in 1520, Escobar has found fundamental cultural elements in the construction of an environmental ethical-aesthetic: the relations of these cultures with their gods—that have been hidden under names of Christianity imposed by the discovery of America—are relations of great importance in the cultural identity of these towns. The symbols and the plots of imaginaries that maintain these cultures constitute an alternative ecological vision as well. The traditional ways to hunt, to fish, to construct their houses, to cultivate their earth, are models of alternative sustainability. Escobar suggests that those are the proposals of development and participative planning for that region of the Pacific in Colombia and, eventually, in other regions as well.

From his anthropological eco-cultural proposal arises the “Difference” as an environmental ethno-ethical-aesthetic value. The cultural diversity is an expression of the biodiversity. The evolution of life does not end with the human being: on the contrary, it continues transforming the world, generating a biodiversity of a new order: cultural. The different forms to be expressed in different ways of naming the things in the world, different aesthetic manifestations in search of a contemplative-expressive pleasure, different rituals and names for the Gods that are similar in each culture shows that value on which respect, responsibility, solidarity, cooperation are grounded is the Difference. This it is the departure point of the ecocultural alterity, so important in the Escobar’s work.

Environmental ethics, rights, and the city

José María Borrero Navia⁷ reflects about the environmental crisis from the law and from the theme of the city and the urban. In his books, (1994 and 2003) there is a strong presence and concern with the construction of an ethic that surpasses the reductionist anthropocentrism of the modern law.

Borrero proposes an urban environmental ethics based on participation, dialogue and the respect of differences, just like the aforementioned authors. The contribution of Borrero consists of his reflection on environmental rights. Since the 1991 Constitution, it was clear in Colombia that one of the fundamental rights of human beings is the right to a healthy atmosphere. But do animals, plants, and life in general have rights?

Humanity, in its race towards the conquest of rights, towards a total democratization of rights in which no one is excluded, will have to accept that it is not alone on the Earth. Just as humanity has the right to inhabit the Earth, prepared during millions of millions years for the emergence of human beings, likewise is the Earth the one that grants rights to the human being, and not vice versa. While we are centered solely on human rights, others will be seriously injured because the construction of humans overlooks the recognition of the rights of others and of the other. Rights are the result of alterity. It is alterity which permits us to recognize ourselves, and to recognize others as such. Moderation, frugality, modesty, responsibility, respect, love and care, come from an emerging ethics of natural education.

Themes for an environmental ethics

Rubiel Ramírez Restrepo⁸ approaches a series of emerging themes derived from the undeniable planetary environmental crisis, and solicits for the urgent necessity to construct an ethics that responds to the environmental problems that, according to Ramírez, have emerged from the relationship of dominion between Man and Nature. In order to contribute to the construction of that ethics, the author makes a

⁷ (1994) *Los derechos ambientales: una vision desde el Sur (Environmental Rights: a vision from the South)* Cali: FIPMA/CELA; (2002) *Imaginacion Abolicionista. Ensayos de Ecologia Politica (Abolitionist Imagination. Essays on Political Ecology)*. México: PNUMA / ORPALC. Serie de Pensamiento Ambiental Latinoamericano (Latin American Environmental Thought) Series No 4 – Cali : CELA.

⁸ (1998) *Etica ambiental: Parametros para una discusión (Environmental Ethics. Parameters for a discussion)*. Armenia, Universidad del Quindío.

prudent revision of the ethical-environmental proposals elaborated on by Guillermo Hoyos, Nicolás Sosa, Peter Singer, Maria Julia Bertomeu, José Ferrater and Priscila Cohn.

Rubiel Ramírez proposes three key elements, which constitute the bases of an environmental ethics: freedom, responsibility and solidarity.

What is the freedom in the environmental sense? The author suggests that freedom is only possible if there exists a minimum of respect for the common ground, that is nature, which makes the free actions of men possible. Freedom is the basis of responsibility and solidarity; freedom is only possible if there is an understanding of nature.

Responsibility, the common denominator of all the environmental thinkers, is the second principle that Rubiel Ramírez raises, illuminated by the Jonas' principle in regard to the idea that man must be responsible for his acts to life itself.

Solidarity is the third principle for the construction of an environmental ethic. It consists of accepting that other living beings, human and non-human, have the same right to live as I, which is why to squander, waste or to misuse the patrimony of the Earth, expresses ingratitude in front of nature and an arrogance without limits of a rationalist and narcissistic human.

From anthropocentric ethics to environmental ethics: the body as a suture between nature and culture⁹

With the contributions of the authors presented in this text, who have constituted my teachers, navigators of the same sea, I present my proposal of environmental ethics, which also emerges from the readings and discussions that we have developed in our group of Environmental Thought. With a strong presence of Husserlian and Heideggerian phenomenology, I consider, however, that environmental ethics in the scope of philosophy will only be able to take place when it can dissolve the modern distinction subject and object, *sensu stricto*.

Environmental ethics propels us toward the reflection, then, of the experience of being human in the world; being as existing, that is to say, going towards outside ourselves, in order to be able to be. The figure of the other and of the other that shapes my "I," who is no longer the center, but connection, correlation, body-rizom, body-world-of-the-life-symbolic-biotic, web of life, network of life, which emerges solely from the folds—it unfolds from existence. The figure of other and the other, is that *multi-whole* or all manifold, which is the I, is not more than momentum of the fold-refold of life.

If environmental ethics needs a progressive blurring of the subject, it is because it also needs an exhaustive blurring of the quantifying objectifying. The subject-object relation, so basic and fundamental in all modern epistemology, becomes in my proposal of environmental ethics, the main obstacle. Husserl in his *Crisis* (1991) already showed this profoundly and painfully. The ocean-concept of the world of life is a wonderful inheritance from phenomenology, which debilitates the force of subjectivity in all its forms

⁹ NOGUERA Patricia (1989) *Arquitectura, Etica y Medio Ambiente (Architecture, Ethics, and the Environment)*. In: Memorias Primer Seminario Nacional sobre Hábitat Urbano y Problemática Ambiental. Bogotá: ICFES; (1991) *The Environmental Crisis in Modernity: Urgency of a New Ethics*. In: Memorias del Primer Seminario Latinoamericano sobre Hábitat Urbano y Medio Ambiente, Bogotá: ICFES. Pp..53-58; (1999) "The body and the World of life in aesthetic-environmental education." In: FRANCISCANUM. *Newsletter of the Sciences of the spirit. Phenomenology in Latin America*. Año XLI, n° 122- 123. Bogotá: University of San Buenaventura; (2000) Aesthetic education y environmental complexity. Manizales: Centro Editorial Universidad Nacional Sede; (2000a) El Cuerpo y el Mundo de la Vida en la Dimensión Ambiental ("The body and the world from an environmental dimension"). In: Revista Gestión y Ambiente No 4, IDEA, Universidad Nacional de Colombia Sedes Medellín, Manizales, Bogotá and Palmira; with ECHEVERRI Jorge (2000) Etica, ciudad y vida ("Ethics, city and life"). In: Risaralda Educadora. Pereira: Editorial Gobernación del Departamento de Risaralda; NOGUERA Patricia (2004) El Reencatamiento del Mundo: Ideas para etica-estetica desde la dimension ambiental ("The Re-enchantment of the world: Ideas for an aesthetic-ethical from an environmental dimension"). In: Etica Ecologica (*Ecological Ethics*). Madrid/ Montevideo: Nordan and Nordan; (2004) El reencatamiento del mundo: ideas filosoficas para la construccion de un pensamiento ambiental contemporaneo (*The Re-enchantment of the world: philosophical ideas for the construction of a contemporary environmental thinking*). México: United Nations Program for the Environment/Regional Office for Latin America and the Carribean PNUMA/ORPALC – National University of Colombia Sede Manizales.

to construct a weak ethics, that is to say without foundations, that thanks to the aesthetic character of the body and the skin, as places of sutures between nature and culture, flesh and spirit, material and idea, allow the understanding of the web of life, the theme or weave of life, that constitutes the environmental.

Nature, conceived of not as mechanistic, not linear nor causal, but pure power of being of being, is not a static, finished, completed, or teleological nature. It is pure potentiality, permanent diversity. From her emanates all the forms, which correlated express intentionalities of the conscience, but not of a conscience outside of her, but emergent from her. A conscience that emerges from complex relations produces complex valuations.

The linear hierarchies of dominion that prevail in anthropocentric ethics, dissolve themselves in the environmental ethics that we propose. Nothing is either more or less important in the weave of the life. Then inclusive values such as the one of solidarity and of cooperation are formed, as opposed to the values instituted by the relationship of dominion, we propose as they are the value of competitiveness and individualism. One thinks about the multiple-whole that constitutes community, collectivity. From subject-object relations of dominion, we propose the step towards respect-network and responsibility-knitting, that can only be exerted in realms where there are no mono-directional hierarchies.

Some Updates from Europe

Poland

Elective classes in Environmental Ethics are being taught at the following universities:

Adam Mickiewicz, University (UAM), Poznan

Nicolaus Copernicus, University (UMK), Torun

Jagiellonian University (UJ), Cracow

Uniwersytet Warmińsko-Mazurski (UW-M), Olsztyn

Uniwersytet Kardynała Stefana Wyszyńskiego (UKSW), Warsaw

Uniwersytet Wrocławski (UWr), Wrocław

Uniwersytet Kazimierza Wielkiego (UKW), Bydgoszcz

At UAM a semester long course in environmental ethics was conducted in 2003/04 and 2004/05 in English for foreign Socrates-Erasmus students. UAM is about to sign a bilateral agreement concerning scientific and teaching cooperation—in the area of environmental ethics—with the UNESCO Chair affiliated with the East-Siberian Technical University in Ulan-Ude (Russian Federation). UAM (together with the University of Valencia) plans to apply for a grant from the EU 7th Framework Program.

On March 16, 2007 at Poznan, there was an Albert Schweitzer Session at Karol Marcinkowski University of Medical Sciences (UMKM). Jan Wawrzyniak presented “The philosophy of Albert Schwetzer as a link in the development of biocentrism ethics.”

On June 15, 2006, Darryl Macer presented as part of a UNESCO project “Teaching Bioethics across Cultures” at UMKM, Poznan.

Thanks to Jan Wawrzyniak, our Eastern European representative, for this update.

Netherlands and Belgium

Environmental philosophy in the Netherlands has become rather marginalized ever since some major figures in the field (Wim Zweers, Koo van der Wal, and the late Wouter Achterberg) left the academy some years ago and many others shifted their research agenda to different fields. The most hotly debated issue in the Netherlands today concerns views of nature underlying ecological restoration policy.

Environmental philosophy is now being dominated by philosophers working outside the traditional philosophy faculties, such as the Department of Philosophy and Science Studies at the Science faculty of Radboud University Nijmegen (Hub Zwart, who shifted his research on genomics, and Martin Drenthen), the Department of Applied Philosophy at Wageningen University (most prominently Jozef Keulartz who works on ecological restoration, and Michiel Korthals who works mainly in food ethics), and the Science & Society Group at the Faculty of Mathematics and Natural Sciences at the University of Groningen

(Jacques Swart and Henny van der Windt, both of whom are biologists who work on environmental ethics and ecological restoration).

In Leuven, Belgium, there has emerged a new active group of young environmental philosophers (3 PhDs in environmental philosophy) at the Husserl Archive, at the Institute for Philosophy at the University of Leuven (<<http://www.hiw.kuleuven.be/hiw/eng/husserl/index.php>>). The leading figure there is Ulrich Melle, who is also actively involved in the philosophy group connected with the Belgian Green Party. Also in Belgium, in the city of Ghent, there is the Bioethics Institute at the University of Ghent, where several scholars are in environmental ethics (<<http://www.bioethics.ugent.be/>>).

Two future events in Europe include:

1. A course called “Green philosophy and Politics” in Ghent, Belgium, from October 2007 to June 2008, with monthly sessions in Dutch. See: <<http://www.aardewerk.be/studiedagen/2007-2008/programma>>.
2. The symposium “Water—private or public good? Science and public trust” October 10-12, 2007 in Engelberg, Switzerland. See: <<http://www.academia-engelberg.ch>>.

Thanks to Martin Drenthen, our Netherlands representative, for this update.

Replies to Replies of Crowley’s Report on a Visit with Arne Naess

Editor’s Note: “Arne Naess’ Complex Legacy,” a report on a visit with Arne Naess by Yale undergraduate student Thomas Crowley, was published in the Fall 2006 ISEE Newsletter. In the Winter 2006-2007 ISEE Newsletter, Tim Quick, Alan Drengson, George Sessions, and Bill Devall replied to Crowley’s report.

Letter to the Editor from David Rothenberg

To the editor:

I am glad to see that Arne Naess has so many defenders among the readers of the Environmental Ethics Newsletter. He’s clearly an important figure in the field who has inspired many of us to consider environmental issues from a philosophical approach that goes beyond choosing right behavior with regard to nature, moving onward to conceive of the human relationship to nature in a whole new way. He is a fine man and an energetic thinker, and we are privileged to have such a great-grandfather figure in environmental philosophy.

However, this does not mean our Newsletter should devote so many pages to deep ecology’s central figures wantonly defending Naess with the same verbose rhetoric that they’ve used to no avail for so many years! This IS the kind of excessive hero worship that has led most of the field of environmental ethics to sidestep deep ecology: More analytic ethicists say deep ecology is imprecise, poorly argued, and defended more like a faith than a philosophy. They do have a point. The words of Drengson, Devall, and Sessions sound more like the canticles of true believers than the careful logic of philosophy.

You guys should give it a rest. Welcome a young, talented mind like Thomas Crowley into the world of deep ecology. Let him challenge the old master, as Naess himself did back in the Vienna Circle in 1937 when he raised his hand and said, “you know, I think you’re quoting this Wittgenstein fellow too much. Why don’t you pay more attention to me?”

There has always been a delicate humor in the words and person of Arne Naess, and in the foundational connection between the thinker and the world which is at the heart of deep ecology. Please, guys, don’t lose your smile when you meet a young philosopher who disagrees with you. His generation is the future of this field.

Dr. David Rothenberg, New Jersey Institute of Technology

Letter to the Editor from Thomas Crowley

To the editor:

I feel compelled to reply to the four responses to my report “Arne Naess’ Complex Legacy.” First, I want to repeat the apology of the ISEE editor regarding Arne Naess’ medical condition. Since writing the report, I have learned that Naess has not been diagnosed with Alzheimer’s. I am sorry for any confusion this has caused.

I intended my article to be a nuanced but positive portrayal of Naess (I did, after all, call him an “inspiring, charismatic proponent of ecophilosophy” who has done “pioneering intellectual work”); nevertheless some of Naess’ supporters read my article as a way, in Bill Devall’s words, “to discredit the scholarship of SWAN [the *Selected Works of Arne Naess*] and to personally attack Naess’ integrity,” surely not my intention. My report did mention Naess’ critics and their criticisms, but the respondents amplify the criticisms, reading my descriptions of Naess in the worst possible light. I worry that the one-sided responses to my article confirm the trend I described therein: people either venerate Naess or despise him, failing to see him as a real human being with both strengths and weaknesses.

The responses also confirmed another of my report’s findings: that Naess’ fame has overshadowed the important work of the Norwegians he collaborated with and inspired. None of the responses mentioned (except once, in passing) the other Norwegian philosophers I discussed. While Naess has not sought out this fame, and he has actively promoted the work of his colleagues, many keep the limelight focused solely on Naess. As Naess himself reports (Rothenberg 1993: 133), he did not have a major role in the Mardøla protest, but the media needed a star, so they choose the well-known Naess. However, the notion of Naess as the mastermind of the protest still persists (see, for instance, LaChapelle 1978: 154). To address a few of the respondent’s specific concerns:

In his letter, Tim Quick criticized my lack of sources, stating that because I did not directly cite any of Naess’ critics, he was “suspicious as to the legitimacy of [the critics’ claims].” I chose not to include sources because I considered my report to be an informal sketch of Naess and his Norwegian colleagues, not because such sources do not exist or are not legitimate. Such sources include Anker (2003), who criticizes Naess directly, and Guha (1989) and Bookchin (1987), who criticize the larger deep ecology movement that Naess supports. While I do not agree with all the arguments of these critics, it is important to recognize their place in Naess’ legacy. Indeed, Naess himself has welcomed criticism and eagerly responded to it, as in the exchanges chronicled in *Philosophical Dialogues: Arne Naess and the Progress of Ecophilosophy*.

In his response, Alan Drengson criticizes those who conflate Naess’ personal philosophy (Ecosophy T) with the deep ecology movement, implying that I have made such a mistake. However, my original report actually bemoans this conflation, which, as I noted, “does a disservice to Naess...and provides fodder for his critics.”

George Sessions, in his response to my article, takes issue with my claim that deep ecology became more dogmatic when it crossed the Atlantic. While Sessions never directly counters the claim that deep ecology is more dogmatic in its American incarnation, he does argue that Naess himself has become less skeptical and more devoted to fixed philosophies. While Naess has certainly moved away from strict Pyrrhonic skepticism, his current philosophy is perhaps suffused with more doubt and questioning than Sessions admits. During my visit with Naess, when I asked him to reflect on his own ecosophy, he said it was hard to comment because even now his ecosophy was ever-changing.

Finally, all of the responses took issue with my claim that Naess’ mountain cabin, Tvergastein, “highlights his detachment from the world of human interactions and social concerns.” As is typical of the responses, the respondents make my claim seem more extreme than it is. Devall for instance, says, “Crowley states that Naess does not have empathy with poverty and the starving people on this planet.” The respondents to my article describe one side of Naess: someone who invites guests to Tvergastein, who writes extensively about social issues and their relation to environmental issues, who was extremely active in the Norwegian underground during Nazi occupation, who goes on walks and climbs with his friends and acquaintances, who is, in short, concerned about social justice issues both in theory and in practice.

Naess, though, even his own harshest critic, describes another side of his personality. In one interview, he says, “I think I am to some extent a coward when it comes to fighting with people. Why did I never ‘raise hell’? ...If I had done that, I’m sure they would have listened very attentively and I could have really accomplished something, but I was just resigned to my strange view, alone” (Rothenberg 1993: 132). In the same interview, Naess freely admits to hating attending activists’ meetings (Rothenberg 1993: 133). Further, in a very positive biographical sketch of Naess (the title, *Meeting with*

a Giant, gives a good sense of the tone), the author describes Kit-Fai Naess (Arne's wife) and her first few visits to Tvergastein: "She said, 'as soon as Arne would get there, he would go out and I would stay alone most of the time.' It took her years to adjust to it and realize that Arne was going to the mountain to be with the mountain, Kit-Fai said." (Notario 2006: 110).

I believe that Naess is neither the detached recluse described by his critics nor the gregarious activist described by his most ardent supporters; the truth lies somewhere in between. This leads me back to the point I made in my original report: Naess is a great man who has accomplished and written great things, but he is only human and his legacy is open for debate. As the educator James Loewen (1995) notes, "We seem to feel that a person... can be an inspiration only so long as she remains uncontroversial, one-dimensional. We don't want complicated icons" (25). Loewen goes on to argue for complicated icons, stating that only when we recognize people's complexities, yes, even their flaws, can we see our heroes as real people we can actually emulate. So I say, here's to Arne Naess, a complicated icon!

Thomas Crowley, Yale University

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CONFERENCES AND CALLS

Thinking Though Nature: Philosophy for an Endangered Word, June 19-22, 2008, University of Oregon, Eugene: The International Association for Environmental Philosophy (IAEP) invites proposals for papers (20-minute presentation time) and workshops (30-minute presentation time) pertaining to all facets of environmental philosophy. Interdisciplinary approaches are especially welcome. Proposals are encouraged on (but not limited to) the following topics:

- Environmental Ethics
- The Aesthetics of Natural and Built Environments
- Environmental Restoration and Design
- Architecture, Place, and Dwelling
- Humanities and Environmental Policy Development
- Environmental Justice, Social Ecology, and Ecofeminism
- Traditional Ecological Knowledge and Indigenous Perspectives
- Non-Western and Comparative Approaches
- Ecocriticism
- Ecophenomenology
- Environmental Metaphysics and Theology

Paper sessions will feature three presentations, strictly limited to a maximum of twenty minutes each, with thirty minutes for questions and discussion. Proposals will be subject to a refereed review process. Preformed paper panels are encouraged. The first afternoon of the conference will be devoted to

workshops emphasizing active learning and participation. Although the range of topics is open, we encourage submissions on pedagogy, service learning, campus sustainability, and related themes.

Proposals for workshops should follow the same format as paper proposals. Preformed workshop panels are encouraged.

Keynote Speakers:

- Donna Haraway, Professor of History of Consciousness and Women's Studies, UC Santa Cruz
- John Llewelyn, Emeritus Reader in Philosophy, University of Edinburgh
- Gary Paul Nabhan, Director of the Center for Sustainable Environments, Northern Arizona University
- Alberto Pérez-Gómez, Saidye Rosner Bronfman Professor of the History of Architecture, McGill University

Field Trips and Excursions:

Nestled between the Cascades and the Oregon coast, the Eugene area offers an abundance of opportunities for biking, hiking, boating, and camping. Local sites of environmental interest include the H. J. Andrews Experimental Forest, the Willow Creek Wetlands Restoration Area, world-class organic wineries and farms, and a number of ecovillages and experimental approaches to environmental design and urban agriculture. Several sites will be selected for organized field trips for conference participants.

Sustainability:

Conference activities will be organized to minimize environmental impacts. Panels will be held in the Lillis Business Complex at the University of Oregon (<<http://lcb.uoregon.edu/complex/>>), recognized as a national model for environmentally friendly building design. Local and organic products will be supplied by our catering services whenever possible. A portion of the conference budget will be directed to offset the carbon-footprint of the conference, and participants will have the opportunity to contribute to this effort.

Send one to two page proposals for papers or workshops by December 1, 2007 to Ted Toadvine: <toadvine@uoregon.edu>. Please include a title, your institutional affiliation, and contact information. Preformed panels should include a proposal for each paper or workshop. Special equipment requests (e.g., audiovisual) must accompany the proposal. All presenters must be IAEP members by the start of the conference.

Sponsors:

- International Association for Environmental Philosophy (IAEP)
- International Society for Environmental Ethics (ISEE)
- Oregon Humanities Center
- University of Oregon's Environmental Studies Program; Departments of Architecture, English, and Philosophy; and Office of the Vice President for Research and Graduate Studies

This call for papers is also posted at IAEP's website:

<<http://www.uoregon.edu/~toadvine/IAEP/ThinkingThroughNature.html>>

Human Flourishing and Restoration in the Age of Global Warming, September 5-7, 2008, Clemson University, South Carolina: Reports this year from the UN's Intergovernmental Panel on Climate Change places it beyond reasonable doubt that humans are largely responsible for global warming and the potential consequences are simply unprecedented in scope and magnitude. It is also becoming increasingly clear that some of the consequences are now unavoidable. Preventative measures alone, if enacted, could only head-off the worst. What should be done with the natural world that will be inherited in the wake of the Industrial Revolution, the 20th and the opening decades of the 21st century?

As embodied and terrestrial beings, embedded in an emerging and unstable new world climate, how should considerations of justice, ecological and human flourishing influence prescriptive combinations of prevention, mitigation, adaptation, and restoration? What should we believe about ecological restitution or redress to citizens of third-world countries, future generations, or non-human animals? What are the meta-ethical, technological, biological, and geo-political considerations that underlie this range of normative concerns? Our focus will be on issues at the intersection of ecological restoration, global

justice, and the prospects of well being for human and non-human animals in an era of radical climate change.

The conference will be a three-day weekend event with two streams of concurrent sessions, punctuated by plenary sessions, led by speakers of international prominence. Through active discussion and debate we hope to arrive at an understanding of how ideas of human and ecological flourishing can be brought to bear on present and future responses to anthropogenic climate change. **Send an electronic proposal to the following address by November 30, 2007:** <ERHFconference-L@clemson.edu>. The finished papers of those accepted will be due by July 30, 2008. Proposals should include an abstract of approximately 500 words, and optional explanation of some 200 words explaining the proposal's relevance to the conference themes, and full contact details (email, phone, address). Graduate students are encouraged to apply. There will be one graduate student scholarship to help with costs.

The focus of this conference will be on ideas that connect our current understanding of human flourishing with the phenomena of radical and anthropogenic global climate change. Special attention will be given to issues that arise at the intersection of philosophy, political theory, and the theory and practice of ecological restoration. Within this broad context, paper topics could relate to the following themes:

- Philosophical Ideas: What are the implications for climate change for philosophical ideas at the heart of human flourishing, such as freedom, dignity, private property, aesthetic appreciation, etc.? Do we have an adequate understanding of the ecological dimensions of human flourishing to answer these questions?
- Restoration vs. Adaptation: Should a concern with human flourishing lead us to pursue a response to climate change that involves adaptation or restoration? What about mitigation? How might our responses to global climate change help promote human flourishing? How should we understand the practice and science of ecological restoration in the age of global warming?
- Flourishing of Non-Human Life: Given the significant impact climate change will have on the lives and activities of non-human animals, what do our obligations to their flourishing require? In an unstable climate how will the conditions of other terrestrial life affect the nature and possibility of human flourishing?
- Equity and Global Justice: Given the unequal distribution of burdens that will result from climate change, what does sound ecological citizenship require us to consider about the flourishing of people in distant geographical locations? What might justice demand we restore? Will non-human animals deserve justice? How are fairness and human flourishing connected with global climate conditions?
- Future Generations: What does it mean to pass on climactic conditions in which future generations are able to lead flourishing lives? Could moral obligations to a future of life on earth inform what it is for human beings to flourish today? How do future generations figure in thought about restoration in the age of global warming?

Invited speakers:

- Philip Cafaro, Colorado State University, Department of Philosophy and Environmental Affairs Program
- Gene Eidson, Clemson University, Department of Biological Sciences and Restoration Institute, President and CEO of Southeastern Natural Sciences Academy
- Roger S. Gottlieb, Worcester Polytechnic Institute, Department of Philosophy
- Eric Higgs, University of Victoria, School of Environmental Studies
- Dale Jamieson, New York University, Environmental Studies and Philosophy
- Andrew Light, University of Washington, Department of Philosophy and the Evans School for Public Affairs
- Bryan Norton, Georgia Institute of Technology, Philosophy in the School of Public Policy
- Martha Nussbaum, University of Chicago/Harvard University, Department of Philosophy, the Law School and Divinity School, Classics Department and Political Science Department
- Ronald Sandler, Northeastern University, Department of Philosophy and Religion

To help mitigate the environmental costs of the conference we have set aside 10% of the conference budget to invest in accountable, well-proven reforestation and wind farming. Participants are encouraged to make additional contributions to this fund or to independently purchase carbon-offsets for their travel. Additionally, arrangements can be made for transportation to and from the airport in an automobile that runs on recycled vegetable oil. Catering will use food from local and humane providers and will be organic, whenever possible. Novel ways of participating in the conference to avoid CO2 emissions are invited. As much of the conference as is practically possible for us will involve a sustainable ontology—e.g., recycled paper, on-line archiving, etc. To make the conference and its “carbon footprint” as useful as possible, the format will involve pre-conference paper sharing and preparatory dialogue, a combination of plenary and small group sessions, ample time for discussion both in and outside sessions, post-conference documentation, the creation of a network on the conference theme and related issues following the conference, and a conference volume to be reworked thoroughly for publication.

Sponsors:

- Clemson University College of Architecture, Arts, and Humanities
- Clemson University Restoration Institute
- Clemson University Program on Science and Technology in Society
- Robert J. Rutland Institute for Ethics
- Clemson University School of the Environment
- Clemson University Department of Philosophy and Religion

Conference Website: <<http://people.clemson.edu/~athomp6/conference/home.html>>

22nd Annual Meeting of the Society for Conservation Biology, Chattanooga, Tennessee, July 13-17, 2008: ISEE members and others interested in species and ecosystem conservation should consider participating in the 2008 annual meeting of the Society for Conservation Biology (SCB). SCB wants to reach out in hopes of widening its network of ethicists, social scientists, and others who are doing applied work within this realm. SCB is an 8,000-member international professional organization. Its Social Science Working Group (SSWG) is a global community of conservation professionals interested in the application of social science to the conservation of biological diversity, and SSWG has expanded its purview to include ethics, in response to the lack of a support group for ethicists within the SCB. With nearly 600 members in 60 countries, SSWG is home to social scientists (anthropologists, economists, historians, human geographers, political scientists, psychologists, sociologists, and many others), ethicists, natural scientists, and conservation practitioners (governmental, nongovernmental, business sectors). Environmental philosophers are invited to attend the 2008 SCB Annual Meeting. Among the meeting's themes are “Land Conservation and Terrestrial Diversity,” “Freshwater Ecosystems,” and “Coastal and Marine Conservation.” The SSWG has been asked by the meeting's organizers to promote social science contributions to the meeting agenda and to promote collaborations between social and natural scientists interested in conservation issues that transcend location or case-specific application. General information is available at the conference website:

<<http://www.utc.edu/Academic/ConferenceforSocietyofConservationBiologists/>>. There are two deadlines for submitting proposals to participate in the meeting: (1) Proposals for large-format sessions (symposia, workshops, discussion groups, and short courses) are due no later than October 24th. (2) **Abstracts for individual papers may be submitted between October 31, 2007 and January 16, 2008.** Details for the large-format sessions can be found at the conference website. Details for individual abstracts have not yet been posted. If you are interested in participating in the meeting and have additional questions, please contact Rich Wallace, President of SSWG, at: <rwallace@ursinus.edu>.

Energy and Responsibility: A Conference on Energy and Environment, Knoxville, Tennessee, April 10-12, 2008: Conflicts and controversies about energy have become familiar features of the political and economic landscape around the globe. The environmental consequences of energy production, distribution, and consumption and energy policy invite consideration of the ethical implications of both

practice and policy. What are our ethical obligations to manage the earth's resources and natural environment in a "sustainable" manner? How should these obligations be enacted, institutionalized and implemented? This conference invites ethicists, legal theorists, energy policy makers, energy enterprises and environmental activists to engage in a conversation about ethics and responsibility in the contested terrain of energy and the environment.

Confirmed keynote speakers:

- R.K. Pachauri, Chair, Intergovernmental Panel on Climate Change
- Henry Shue, Merton College, Oxford
- Robert H. Socolow, Princeton University
- Dale Jamieson, New York University
- Richard Morgenstern, Resources for the Future
- Dale Bryk, Natural Resources Defense Council and Yale University

Please note that the deadline for paper submissions was October 1, 2007.

Conference website: <http://isse.utk.edu/energy_and_responsibility/>.

Call for Papers in the New Journal *Emotion, Space and Society*: *Emotion, Space and Society* will provide a forum for interdisciplinary debate on theoretically informed research on the emotional intersections between people and places. The journal aims are conceived to encourage investigations of feelings and affect in various spatial and social contexts, environments and landscapes. Questions of emotion are relevant to a variety of disciplines, and submissions will be sought from across the full spectrum of the humanities and social sciences. Submissions will investigate the multiplicity of spaces and places that produce and are produced by emotional and affective life, representing an inclusive range of theoretical and methodological engagements with emotion as a social, cultural and spatial phenomenon. The launch of this journal represents a unique and timely opportunity to explore exciting new ways to think about natures, cultures and histories of emotional life. Contributions are anticipated from authors who call upon and develop issues emerging from work on emotion from feminist, geographical, historical, philosophical, psychotherapeutic, sociological, anthropological, political, and other disciplinary perspectives and from the spatial turn in cultural theory. The journal also has obvious connections with the recent resurgence of interest in the importance of "everyday" life as a social category and with interactions between place, identity, and felt values. The journal will publish research articles, review articles, and a variety of shorter opinion and editorial pieces designed to stimulate debate, together with book reviews and book review essays. Innovative presentational formats are encouraged. **For possible publication in 2008, submissions to *Emotion, Space and Society* must be received by January 15, 2008.** For more information, visit: <<http://www.elsevier.com/wps/locate/emospa>>. Send online submissions to: <<http://ees.elsevier.com/emospa/>>.

Call for Papers from Kyoto Planet Publishing: On January 1, 2008 the Kyoto Protocol comes into effect, but it is not just the countries that are responsible for creating a sustainable future—it is respected companies and their employees who must facilitate change. Kyoto Planet Publishing (KPP) is establishing thought leader partnerships to educate global organizations on the value and importance of adopting environmentally conscious and sustainable policies within their businesses. In April 2008 KPP will launch a report and companion website "The Sustainable Enterprise—*Turning Awareness into Action.*" The report will be a selection of peer-reviewed white papers, case studies, and interviews from trusted scientists, consultants, analysts, academics, executives, and solution providers. KPP is seeking papers on the topics of (1) the "green" supply chain and procurement, (2) leveraging finance for an environmental benefit, (3) corporate responsibility and social ROI, (4) investor relations and shareholder values and activism, (5) sustainability and information technology, (6) operations in renewable energy, (7) corporate office—facility and asset management, (8) human resources management—changing within, (9) marketing communications—the perils of green washing, (10) environmental law and compliance, and (11) risk management. Other missed areas will be considered. Email paper abstracts or completed papers

to Trent Mason, Senior Manager, Client Development: <tmason@kyotoplanet.com>. Visit KPP's website at: <<http://www.kyotoplanet.com/>>.

Call for Papers from the Journal *Environmental Values*: The journal *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, the journal aims to clarify the relationship between practical policy issues and more fundamental underlying principles or assumptions. The journal welcomes the submission of original papers (maximum 7,000 words) for anonymous review. Papers should be submitted electronically to: <environmentalvalues@uclan.ac.uk>.

PROGRAMS AND GRADUATE AND POSTGRADUATE OPPORTUNITIES

Research Fellowship in Environmental Philosophy at the University of North Texas: The Department of Philosophy and Religion Studies at the University of North Texas (UNT) announces the creation of at least one new Research Fellowship in environmental philosophy that is available for incoming graduate students for the fall of 2008. Students will work under the supervision of one of the department's professors on projects such as the UNT Field Station at Cape Horn or its New Directions Initiative. Final salary and compensation have not been set, but for the fall of 2007 this Research Fellowship paid 19.2k plus the costs of tuition. UNT Philosophy is the home of the nation's leading PhD program in environmental ethics/philosophy:

- Nine of its faculty members have published in environmental ethics, and it is the specialty of six members. It also has a growing program in science and technology studies and the philosophy of technology.
- The department offers a Master of Arts in Philosophy and a PhD in conjunction with the University of Texas, Arlington.
- The department is the home of the first journal in the field, *Environmental Ethics*, as well as the Center for Environmental Philosophy.
- The department hosts the websites of the two major environmental philosophy organizations, ISEE (International Society for Environmental Ethics) and IAEP (International Association for Environmental Philosophy).
- The department hosts a number of research projects focusing on environmental issues (the Water Program, New Directions).
- The department has created the world's first field station in environmental philosophy, science, and policy at Cape Horn, Chile: <<http://phil.unt.edu/chile/>>.

Applications for this research position are due by February 1, 2008. Details of the application procedure can be found at: <<http://www.phil.unt.edu/programs/graduate/>>.

Bioethics: Life, Health, & Environment, New York University: The Program in Bioethics promotes a broad conception of Bioethics encompassing both medical and environmental ethics through conferences, workshops, public lectures, and graduate courses. Based in Arts and Science, it draws as well on faculty affiliates and programs in the schools of Medicine, Law, Education, and Public Service. Although still taught separately in most universities, Medical Ethics and Environmental Ethics have in recent years grown closer in concerns and concepts. Initially focused on doctors, patients, and research subjects, medical ethicists have increasingly taken up social issues of access to healthcare, drug testing and distribution, and spread of disease on both local and transnational scales. Once focused on preservation of wilderness, natural resources, and biodiversity, environmental ethicists are more and more concerned with the "built environment" and its impacts on human health and wellbeing. Likewise, the two fields have advanced moral principles and concepts similar enough to invite close comparison—for example, "Above all do no harm" with the Precautionary Principle; the "sanctity" of human life with the "intrinsic value" of

non-human life; just distribution of healthcare with just distribution of environmental burdens; personal responsibility for individual health with collective responsibility for “environmental health.” In conjunction with the new Program in Environmental Studies, the Program in Bioethics will examine these and other topics of mutual relevance, support, and conflict. A major focus of the Bioethics Program is the Master of Arts degree program, Bioethics: Life, Health, and Environment. The program consists of courses, a practicum, and Master’s essay totaling 32 credits and can be completed within a twelve-month period of two semesters and a summer session. It welcomes students at different stages of their education or careers, in particular: (1) recent college graduates who wish to explore Bioethics, broadly conceived, before committing themselves to doctoral studies and/or professional work in Medical or Environmental Ethics, (2) physicians, nurses, and health care administrators who want to go beyond the short, intensive courses or certificate programs at NYU and elsewhere in the New York area, (3) medical students during or after completion of medical school who hope to serve on hospital bioethics committees or teach medical ethics after their residencies, and (4) people in the Metropolitan area who want to think more clearly and systematically about moral issues debated in the media, legislatures, and other public arenas. Visit the program’s website at: <<http://bioethics.as.nyu.edu/page/home>>.

Animals & Society Institute Fellowship Program 2008: The Animals & Society Institute invites applications for its second annual summer fellowship program for scholars pursuing research in Human-Animal Studies. In the summer of 2008, this interdisciplinary program will enable 6-8 fellows to pursue research in residence at Michigan State University (MSU). Host faculty at MSU are Linda Kalof (Department of Sociology), David Favre (College of Law), and Thomas Dietz (Environmental Science and Policy Program). The fellowship is designed to support recipients’ individual research through mentorship, guest lectures, and scholarly exchange among fellows and opportunities to contribute to the intellectual life of the host institution. All fellows must be in continuous residence for the duration of the six week program, June 2-July 11, 2008 (tentative dates). The fellowships are open to scholars from any discipline investigating a topic related to human-animal relationships. Topics from the 2007 program included:

- Shifting Perceptions of Captive Elephants in the United States
- Animals, Colonialism, and the Atlantic World
- Place, Power and Primates: Human/Animal Relationships in Field Primatology
- The Regulation of Emerging Breeding Technologies in Animal Agriculture: A Comparison between the UK and the USA
- Animal Research in Theory and Practice
- A Dog's Life: Inter-species Identity and Alterity in a Video Game
- Cultural Structures and Tactical Repertoires: The Animal Rights Movements in France and the United States

The application deadline is January 31, 2008. Scholars selected to participate in the fellowship program will be awarded a stipend of \$3,000 to help cover travel costs, housing, living expenses, books and other research expenses. Applicants must (1) possess a Ph.D., J.D., or equivalent, or be a doctoral student at the dissertation stage, (2) have a commitment to advancing research in Human-Animal Studies, (3) be actively engaged, during the fellowship program, in a research project that culminates in a journal article, book, or other scholarly presentation, and (4) submit a follow-up report six months after the fellowship’s completion. Email application materials: <fellowshipapplication@animalsandsociety.org>. Visit the Animals & Society Institute at: <<http://www.animalsandsociety.org/>>.

Tufts University Master of Science in Animals and Public Policy: The Center for Animals and Public Policy at Tufts University was founded in 1983. Its guiding vision is an institute for higher education and policy reflection that investigates the ethical, legal, social and scientific dimensions of human-animal relations. Today the Center and its faculty are leading voices in ethics, human-animal studies and public

policy. The Center's Master of Science in Animals and Public Policy (MAPP) is an interdisciplinary, one-year degree program focusing on the theories, methods and topics of human-animal studies and public policy. The program is interdisciplinary with a curriculum that balances theory, methods, topics, and research. The program welcomes students from the natural and social sciences, as well as the arts and humanities, giving due attention to both qualitative and quantitative modes of research. **The application deadline is April 1, 2008.** A detailed description of MAPP, frequently asked questions, and information on applying are available at: www.tufts.edu/vet/cfa/mapp_overview.html. The Center for Animals and Public Policy's website is: <http://www.tufts.edu/vet/cfa/index.html>.

Morris K. Udall Foundation 2008 Environmental Public Policy & Conflict Resolution Dissertation Fellowship: The Udall Foundation is accepting applications for the 2008 Environmental Public Policy & Conflict Resolution Dissertation Fellowship. The Udall Foundation awards two one-year fellowships of up to \$24,000 to doctoral candidates whose research concerns U.S. environmental public policy and/or environmental conflict resolution, and who are entering their final year of writing the dissertation. Dissertation Fellowships are intended to cover both academic and living expenses from July 1, 2008 through June 30, 2009. See the program details online at: <http://www.udall.gov/udall.asp?link=400>. Applications and additional information are also available at: www.udall.gov. While scholarly excellence is of prime importance in selection of fellows, the Foundation is also seeking to identify individuals who have a demonstrated commitment to environmental public policy and/or environmental conflict resolution, and who have the potential to make a significant impact in the real world. Previous fellows' fields of study include political science, economics, government, environmental science policy and management, ecology, environmental justice, regional planning, geography, natural resource policy, and environmental analysis and design. Interdisciplinary projects are particularly welcome. Established by Congress in 1992 to honor Morris King Udall's thirty years of service in the House of Representatives, the Morris K. Udall Foundation is dedicated to educating a new generation of Americans to preserve and protect their national heritage through studies in the environment, Native American health care and tribal public policy. The Foundation's educational programs are supported by income from a trust fund in the U.S. Treasury. **Complete application packet is due by February 21, 2008.**

Post-Doctoral/Master of Fine Arts Residential Fellowship at Brown University: We seek applicants from all disciplines who are interested in the construction and representation of nature. Scholars and artists dealing with visual material are especially encouraged to apply. Recipients may not hold a tenured position. Preference will be given to projects in which there is significant scholarly and theoretical attention given to the theme of the seminar. This is a residential fellowship. Fellows participate weekly in the Pembroke Seminar, present two public papers during the year, and pursue individual research. The 2008-2009 Pembroke Seminar is "Visions of Nature: Constructing the Cultural Other" led by Leslie Bostrom, Chesler-Mallow Senior Faculty Research Fellow, Pembroke Center, Department of Visual Arts, Brown University. Seminar description: In 2008-09, the Pembroke Seminar will look at representations of nature across cultures and disciplines and through history. Humans objectify, admire, exploit, and worship nature. Those in the West have an uneasy and contradictory relationship with the natural world, being of it as animals yet simultaneously observing, consuming, and attempting to control it. Through the visual arts and popular media, through literature, philosophy, aesthetics, and science, through gardening, landscaping, and architecture, humans represent their relationships with nature. Nature can be a kind of dark mirror, reflecting back one's desires and fears, loaded with contradictions and colonial yearnings. People consume it and attempt to control it, yet revere it and attempt to preserve it. It is thought to be fragile yet indestructible, finite yet cyclical, dangerous yet restful. Notions of the natural are employed to build theories of the human, as in human nature, natural law, natural gifts, and natural intelligence. On the one hand, there is something essentially natural about humans, some sort of authentic animal core; on the other, there are fantasies of the wild, as if there were a territory of pure nature excluding the human predator. The Western ethical relationship to nature is similarly ambivalent: on one hand, nature is pure and uncorrupted by human desire; on the other, nature is by definition the location of sin, the refusal or

inability to recognize divine intervention and moral authority—the “Noble Savage” vs. “Lord of the Flies.” The seminar will look at how such ambivalences toward nature have driven Western cultural aspirations. It will also examine formations that emerge from non-Western representations of nature. What are the issues raised in an examination of the differing attitudes of the Yanomami and Kapayó, both indigenous peoples, toward the Amazonian rain forest? What is the function of the garden in Islamic paintings of the sixteenth century? How do images from nature frame family relationships in Indian film? How did landscape painting of Dynastic China intersect with dominant cultural and political narratives? The development of Western landscape painting parallels the creation of aesthetics in European philosophy along with the construction of the modern subject. Narratives of nature are embedded in political ideologies such as individualism, altruism, fascism, and democracy. How do animals frame the subject identity of humans? What do scientific, visual, and literary depictions of animals reveal about human “nature”? How is the “human animal” a cultural artifact? How does the cultural definition of “human nature” affect the narrative of its history? The seminar will look at the ways visions and narratives of nature mark gender. How are representations of nature enlisted as ideology in the politics of sex and power? In some cultures, the relationship to the sexual is marked by a strong ambivalence toward the “animal.” How do notions and fantasies of nature affect notions and representations of gendered bodies? What are the ideological roles of nature in philosophies of child development and psychosexual maturation? Representations of nature have contributed to colonial ambitions as well as to anti-colonial resistance. How has nature been classified, ordered, collected, and portrayed in the service of colonialism? What is “Natural History”? What do we learn by tracing the evolution of the Museum of Natural History from curio cabinet to diorama? How did the invention of illusionary space affect the depictions of nature and influence (or inhibit?) cultural ambition? What is the semiotics of the “frontier”? Where is nature in “cyberspace”? When does landscape become wilderness and wilderness become “park”? Economic systems, whether capitalist or Marxist, have ambivalent relationships to nature, one of both preservation and exploitation. How do visions of nature shape the politics of work and class? In Europe and America, environmental concerns are often a preoccupation of elite classes. How do economic interests shape definitions of the natural, as, for example, in genetic engineering and in medicine, and what are the definitions and effects of ecological crises such as “Global Warming?”

Brown University is an EEO/AA employer. The Center particularly encourages third world and minority scholars to apply. The term of appointment is September 1, 2008-May 31, 2009. The stipend is \$40,000, plus a supplement for health and dental insurance, unless otherwise covered. **The deadline for applications is December 7, 2007.** Selections will be announced in March. For application forms, contact <Donna_Goodnow@brown.edu> or phone 401-863-2643. Pembroke Center regular mailing address: Pembroke Center, Box 1958, Brown University, Providence, RI 02912. Express mail: Pembroke Center Alumnae Hall, 194 Meeting Street, Room 204, Providence, RI 02906.

Training in Sustainable Sciences Through an Interdisciplinary Graduate Program in Rural Sociology (IGPRS), Ohio State University: Global warming, biotechnology, obesity and famine, loss of farmland, water shortages, organic and local food systems, the loss of rare animal species, fair trade coffee, deforestation, geopolitical struggles over oil and gas supplies, and desertification—these are some of the major issues of our time. They raise important questions about how we should organize the relationships between people, society and the natural resources and environments upon which they depend. The IGPRS is a new fellowship opportunity to address these and many other topical issues. The program will cultivate a new and diverse generation of scholars committed to and capable of a broad understanding of the four primary dimensions of food and agricultural systems: social responsibility, environmental compatibility, economic viability, and production efficiency. The goal of the master’s degree fellowship is to train skilled, engaged, committed scholars who will make use of and contribute to the food and agricultural system by engaging in basic and applied interdisciplinary research and policy making and analysis. It is targeted at two primary audiences: those wishing to pursue a career in food, agricultural, and environmental sciences; and those wishing to do further academic study and research on these topics. The fellowship opportunity is distinctive in several ways. First, it builds on the concept of

the ecological paradigm, which considers the whole spectrum of approaches to food, agricultural, and environmental systems—consisting of social responsibility, environmental compatibility, economic viability, and production efficiency. Secondly, the IGPRS makes the connections between the dimensions of the paradigm and social spheres where innovation, adoption and policy-making appear—such as production, distribution and consumption. Finally, the program is highly interdisciplinary and will expose students to ideas and practices developed in a range of subject areas rather than one alone. The Social Responsibility Initiative (SRI) invites recent undergraduate degree holders in the fields of sociology, agriculture, economics, biological and environmental sciences and other related fields to apply for a two-year master's degree fellowship in Rural Sociology focused on the interdisciplinary nature of food, agricultural, and environmental issues. The IGPRS fellowships cover tuition, stipend (\$18,000 per year), and benefits for the duration of a 2-year master's program in Rural Sociology. Academic standards must be met to maintain eligibility. Two fellowships are available for studies beginning Fall 2008. **The Application deadline is January 1, 2008.** For application materials go to the Ohio State University Graduate School admissions website at: <<http://gradadmissions.osu.edu/>>. Additional information is available about the SRI and the Rural Sociology Graduate Program at <<http://www.sri.osu.edu>> and <http://www.ag.ohio-state.edu/~hcrd/rural_sociology/index.php>.

University of Minnesota's Joint Degree Program in Law, Health, and the Life Sciences: One phase of this program is a Consortium on Law and Values in Health, Environment, and the Life Sciences. The program graduated five students in 2005-2006. Visit the websites at <www.lifesci.consortium.umn.edu> and <www.jointdegree.umn.edu>.

EMPLOYMENT OPPORTUNITIES

Assistant or Associate Professor in the Department of Philosophy, Colorado State University, Fort Collins: Depending on qualifications, candidates for either level will be considered. Area of Specialty: Environmental Philosophy/Environmental Ethics; Area of Competence: Open. Teaching experience and evidence of excellence in teaching required. Applicants at the Associate level should have a well-established publication record in AOS; applicants at the Assistant level should demonstrate promise of strong research program and publication in AOS. Teaching load is currently 4 courses per academic year (2 courses per semester). Undergraduate and graduate teaching, advising, and committee work required. Salary will be commensurate with qualifications and experience. The position begins August 15, 2008. Send complete dossier, including a statement of interest, complete CV, evidence of teaching excellence, and three current letters of recommendation postmarked by November 15, 2007 to Chair of Search Committee, Department of Philosophy, Colorado State University, Fort Collins, CO 80523. Candidates who can advance the Department's commitment to diversity and multiculturalism are encouraged to apply. **Applications complete by November 15, 2007 are guaranteed full consideration, but applications will be evaluated until the position is filled.** This is an open search: files of semifinalists, including letters of recommendation, will be available to all Philosophy Department faculty. Colorado State University is an EO/AA employer.

Assistant Professor of Philosophy, University of Idaho, Moscow: Tenure-track position, beginning Fall Semester 2008. Five courses/year (3/2 semester), undergraduate and graduate, MA thesis supervision, usual research, committee, and other non-teaching duties. Area of Specialty: Environmental Philosophy, broadly construed. Area of Competence: Open. Position requires leadership ability for departmental M.A. emphasis in environmental philosophy and active participation in newly created Center for Professional Ethics & Justice. Course assignments will include courses in environmental philosophy and history of philosophy. The department has teaching needs in both ancient/medieval and modern philosophy. Familiarity with feminist or non-western philosophy desirable. Ability and willingness to engage in interdisciplinary scholarship and teaching is expected. Ph.D. in Philosophy

required prior to appointment. Salary competitive. Apply online at <http://www.hr.uidaho.edu/employment/> and submit by mail a complete dossier (including letter of application, curriculum vitae, three letters of recommendation, writing sample, evidence of teaching excellence, and a statement on pedagogical goals and methods) to Environmental Philosophy Search Committee, Department of Philosophy, University of Idaho, Moscow, ID 83844-3016. **Applications must be received by November 30, 2007, to be assured full consideration.** Women, minorities, and members of other groups traditionally under-represented in higher education are strongly encouraged to apply. To enrich education through diversity, the University of Idaho is an equal opportunity/affirmative action employer.

Associate Professor of Environmental Studies in the Department of History, Fairfield University, Connecticut: The program on the Environment at Fairfield University in conjunction with the Department of History announces an associate professor position with a start date of September 1, 2008. We seek a senior colleague in one of several fields, including environmental economics, policy, history, or sociology and anthropology. This appointment is split, with teaching duties in the home department (1/3) and the program on the environment (2/3). We seek candidates with a record of effective teaching and scholarly achievement, and who are interested in assuming directorship of the program in the near future. The program on the Environment is one of the university's flagship interdisciplinary programs; its contributing faculty span the humanities, social sciences, and natural sciences. Successful candidates must be willing to interact with students and faculty from different disciplines, and be enthusiastic about interdisciplinarity. Given the nature of the program, the successful applicant will be expected to play a role in integrating our core curriculum horizontally across disciplines by serving as an interface between the humanities, social sciences, and natural sciences. Fairfield University is a comprehensive Jesuit university with an active and pluralistic faculty located in southern Connecticut, 52 miles east of New York City. Salary is competitive. Women and minorities are encouraged to apply. Fairfield is an Affirmative Action/Equal Opportunity Employer. Applicants should submit a letter of interest, statements of teaching philosophy and research interests, current CV, up to three examples of published scholarly work and three letters of recommendation under separate cover. **Applicant review will begin in November.** Campus visits will be scheduled for early February. Contact information: Professor Tod Osier, Director of Environmental Studies, Biology Department, Fairfield University, Fairfield, CT 06824-5105. Website: <http://www.fairfield.edu>.

Assistant Professor in Environmental Politics, Policy, Society, and the Law at University of California, Santa Barbara: The Environmental Studies Program at the University of California, Santa Barbara (UCSB) seeks to fill a tenure-track Assistant Professor position in Environmental Politics, Policy, Society, and the Law. Our Program has a long-standing commitment to interdisciplinary balance, with strong representation from the biophysical sciences, social sciences, and humanities. We are particularly interested in faculty who have training in traditional social science disciplines, but who value working with colleagues in other fields. UCSB's Environmental Studies Program was originally founded in the aftermath of the Santa Barbara Oil spill in 1969. The Program has maintained a position of leadership since that time, graduating over 4,000 students and playing a key role in establishing a new, interdisciplinary professional association for environmental studies/sciences. We are looking for candidates who can contribute to our Program's position of international leadership, particularly through our growing emphasis on the interactions of human and natural systems. The successful candidate will have a record of scholarly achievement, evidence of successful teaching, and a Ph.D. in the social sciences or an interdisciplinary environmental program at the time of hire. **This position is open until filled, but for full consideration, applications should be received by Monday, December 3, 2007.** To save trees and carbon, we ask that applications be submitted electronically. Interested candidates should send applications, complete with vita, supporting documentation, and three letters of recommendation, to Dr. William Freudenburg, Chair of the Faculty Recruitment Committee, via this email address: ESFacSearch@es.ucsb.edu. The Program is especially interested in candidates who can contribute to

the diversity and excellence of the academic community through research, teaching, and service. UCSB is an Equal Opportunity/Affirmative Action Employer, and women and minorities are especially encouraged to apply.

Professor and Director of the Center for Environmental Studies, Brown University, Rhode Island:

Brown University seeks a distinguished scholar with broad interdisciplinary interests in environmental issues to be the Director of the Center for Environmental Studies (CES). The Director will be responsible for overseeing faculty and programs in the CES, building on the Center's record of innovative interdisciplinary undergraduate and graduate education, actively promoting interaction between the CES and other environmental programs at Brown University, and enhancing the Center's presence in the community. CES interests encompass the humanities, natural sciences, public health and social sciences. With Brown University's investments in the Plan for Academic Enrichment the new CES Director will have unparalleled opportunities for building new initiatives based on the Center's strong tradition of innovation. For more information about the CES and new environmental research initiatives at Brown visit: <<http://envstudies.brown.edu/>>. Requirements include an outstanding scholarly record meriting a tenured appointment at the rank of Professor; commitment to excellence in undergraduate and graduate education; demonstrated leadership experience, vision, administrative ability and communication skills in environmentally-related areas. The candidate must also have the potential for productive interaction with faculty within the CES, cooperating departments, the Environmental Change Initiative, the Watson Institute for International Studies, the Population Studies and Training Center, the Initiative in Spatial Structures in the Social Sciences, and the Center for Environmental Health and Technology. This appointment will be at the rank of Professor, tenured in the appropriate department. To apply, please send a letter of interest, a current CV, and names of 5 references to: Search Committee, CES Director, Box 1943, Brown University, Providence, RI 02912-1943. For further inquiries, please contact: <Patricia-Ann_Caton@brown.edu>. **Applications must be received by December 1, 2007 in order to receive full consideration.** Brown University is an EEO/AA employer.

Associate or Full Professor and Director of Environmental Studies, Bowdoin College, Brunswick, Maine:

Bowdoin College invites nominations and applications for the position of Director of Environmental Studies at the Associate or Full Professor rank, beginning in Fall 2008. The director will hold a joint appointment in the Environmental Studies program and a department appropriate to his/her disciplinary specialization. Founded in 1970, Environmental Studies at Bowdoin is an outstanding multi-disciplinary program. It has grown dramatically in recent years and now comprises a large and committed cadre of affiliated and jointly-appointed faculty at all ranks, drawn from the natural and social sciences, the arts, and the humanities. Environmental Studies offers a rigorous coordinate major in which students achieve disciplinary depth within a departmental major while gaining interdisciplinary breadth from a carefully chosen mix of ES-specific and cross-listed classes. It is one of the largest and most popular majors at Bowdoin. The program has been a leader in promoting collaborations between faculty through teaching and research and also has a longstanding commitment to integrating community-based service learning and faculty-directed summer research into the classroom. In the position of director, we seek a scholar of distinction and a dedicated teacher who possesses the vision and leadership to guide this vital program at a juncture when it is poised to become a signature program for the college. The ability to nurture and foster interdisciplinary and collaborative work is a key qualification for this position. The successful candidate will hold a PhD and be an active scholar in an academic discipline relevant to environmental studies. A demonstrated ability to work in collaboration with humanists, social scientists, and scientists is an essential characteristic of the candidate we seek. Opportunities exist for building on established relationships with Bowdoin faculty working in coastal and arctic studies. Prior experience leading similar programs is desirable, but not essential. Bowdoin College offers strong support for faculty research and teaching. The normal teaching load at the College is two courses per semester (with potential adjustments when lab courses are involved). It is expected that the Director will be an active teaching member of the program, but some course relief will be provided in recognition of the director's

responsibilities. These include working with students outside of the classroom and linking Environmental Studies to many facets of the campus and broader community. The Director also oversees staff who provide administrative and curricular support for the program. Some college resources of particular interest to a prospective candidate for this position include the only collegiate Arctic Museum in the US, a Coastal Studies Center and marine lab (located on Orr's Island, approximately thirteen miles from the campus), and a scientific field station on Kent Island, New Brunswick. Nominations and applications should be sent to Cristle Collins Judd, Dean for Academic Affairs, Environmental Studies Search Committee, Bowdoin College, 5800 College Station, Brunswick, ME 04011. Please include a letter describing your scholarly research and teaching experience, a vita, and names of three referees. **Materials must be received by December 1, 2007 in order to receive full consideration.** Bowdoin is a highly selective liberal arts college on the Maine coast with a diverse student body made up of 25% students of color, 4% International students and approximately 15% first generation college students. Bowdoin College is committed to equality and diversity and is an equal opportunity employer. We encourage inquiries from candidates who will enrich and contribute to the cultural, socio-economic, and ethnic diversity of our college. Bowdoin College does not discriminate on the basis of age, race, creed, color, religion, marital status, gender, sexual orientation, veteran status, national origin, or disability status in employment, or in our education programs. Visit the Bowdoin College Environmental Studies website at: <http://www.bowdoin.edu/environmental-studies/index.shtml>.

Assistant or Associate Professor in Climate, Society, and Environmental Change, Rutgers the State University of New Jersey, New Brunswick: The Department of Human Ecology is a dynamic group of social scientists within the School of Environmental and Biological Sciences at the New Brunswick campus of Rutgers the State University of New Jersey. We wish to hire an active scholar and effective teacher in the area of climate, society, and environmental change. This person will be expected to develop courses that support and complement the offerings of the Department of Human Ecology and to take a leading role within an emerging multi-disciplinary climate and energy initiative at the University. Disciplinary area is open; the Human Ecology Department currently consists of anthropologists, communication researchers, psychologists, and sociologists and has strong linkages with geography, public policy, and ecology and natural resources. The successful candidate will have a Ph.D. degree, show ability to teach and to work across disciplines both within the social sciences of the environment and with physical and life scientists working on environmental problems, and have experience obtaining competitive grants and/or working with diverse organizations and publics, as appropriate to a Land-Grant Institution. This is an academic year tenure-track position at the assistant to associate professor levels. Salary will be competitive and commensurate with qualifications. Excellent personal benefits package is provided, including one month of annual leave per year, health insurance, retirement program and other institutional benefits. Interested persons should submit a letter of application and curriculum vitae and arrange to have letters of recommendation sent directly by three (3) professional references. **The deadline for applications is December 5th, 2007 or until a suitable candidate is found.** Nominations are also invited. The position is expected to be filled by September 1, 2008, pending university approval. Applications should be sent to: Dr. Bonnie J. McCay, Chair of Search Committee, Chair of the Department of Human Ecology, School of Environmental & Biological Sciences, Rutgers the State University of New Jersey, 55 Dudley Road; New Brunswick, NJ 08901-8520. For more information contact: heseach@sebs.rutgers.edu.

Assistant Professor in Urban and Environmental Sociology, Rhode Island School of Design, Providence: The Department of History, Philosophy and the Social Sciences at the Rhode Island School of Design (RISD) seeks applications for a permanent, full-time position in Sociology, with a focus on urban and environmental sociology. This is an entry-level position at the rank of Assistant Professor, to begin in the fall semester of 2008. The successful applicant will have completed his or her PhD in Sociology by August 2008, and demonstrate both a strong commitment to undergraduate teaching and the potential to contribute on a professional level to his or her discipline. As a member of this multi-

disciplinary department, the successful candidate will teach introductory courses in sociology and sociological research methodologies, as well as courses in his or her areas of specialization. Fulltime faculty normally teach six courses a year, advise students, and serve on college-wide committees. While we are interested in the general area of community/urban sociology, preference will be given to applicants prepared to address environmental issues directly in their courses. This position contributes to a school-wide effort to develop ways to factor environmental concerns into art and design work. For more information about RISD and the department's multidisciplinary curriculum and concentration, applicants should consult the department website at: <<http://departments.risd.edu/depts/hpss/>>. Applicants for the position should submit a letter of interest which addresses both teaching and research interests, a curriculum vita, a syllabus of a course you have taught or are prepared to teach, and three letters of reference to: Professor Lindsay French, Chair of Sociology Search Committee, Office of Academic Affairs, Rhode Island School of Design, 2 College St., Providence RI 02906. **Review of applications begins on December 1, but the position will remain open until it is filled.** RISD is an equal opportunity employer.

WEBSITES OF INTEREST

Encyclopedia of Earth: <www.eoearth.org> Scientists around the world are joining to create a comprehensive, authoritative source of information about the Earth's environments. There are approximately 300 authors and 100 topic areas.

Environment Canada's Green Meeting Guide: <http://www.greeninggovernment.gc.ca/F5B1C0BC-741C-4493-B4B7-B0D56BBE6566/Green_Meeting_Guide_07.pdf> This guide is a practical reference tool for anyone faced with the task of organizing a meeting or conference with the aim of making the event environmentally responsible. It provides information on how to incorporate environmental concerns at every stage of an event. The guide contains three broad categories of information: (1) The up-front part of the guide has concise general information on the major steps for organizing a green event. (2) Checklists in Appendix 1 provide detailed descriptions of specific tasks to ensure that you cover all environmental requirements at each stage of organizing and carrying out an event. (3) Appendices, eco-labeling programs, and further information describe relevant environmental programs and provide links to key web sites.

Green Web: <<http://home.ca.inter.net/~greenweb/gw-hp.htm>> The Green Web is a small independent research group and network with a left biocentric perspective. The Green Web aims to serve the needs of activists in the environmental and green movements. We do not solicit or accept government or corporate funding. The nucleus of the Green Web is based in Nova Scotia, Canada. Our network of information distribution and exchange exists on a local, provincial, national, and international level. We have so far produced or reproduced seventy six bulletins, plus a number of articles, book reviews, etc. Green Web Bulletins have covered a number of main themes: (1) green theory and philosophy—including left biocentric theory, deep ecology, green movement and party discussions, relationship between the Green and the Red, deep ecology and anarchy, animal protection and advocacy, spirituality, Green Party electoral politics, etc., (2) the critique of “sustainable development,” (3) forestry and the pulp and paper industry, (4) forestry biocides and their use, (5) wildlife, wild nature and protected areas—terrestrial and marine, (6) marine issues, (7) environmental-aboriginal relationships, (8) natural gas, gas pipelines, and the Sable gas project, (9) anti-globalization, and (10) fundamentalism—religious and economic.

Irish Ecopolitics Online: <<http://www.irishecopoliticsonline.com/>> Irish Ecopolitics Online provides an outlet for academics and researchers through its online environmental publishing website. This website hosts the *Irish Ecopolitics Online* journal, a peer reviewed biannual academic journal which

explores themes of environmentalism, sustainability, social movements and environmental politics and policy. In addition, *Irish Ecopolitics Online* publishes e-books with environmental themes.

LISTSERVS OF INTEREST

Ecopolitics Discussion List: Ecological politics is not a specific “sector” or “type” of politics but politics itself in the “Age of Ecology.” It is politics after the breakdown of the nature-culture boundary. It encompasses the impacts of ecological crisis on traditional politics as well as new sites of debate and conflict precipitated or made more urgent by ecological crisis. Traditional politics has been altered in numerous ways, from the formation of powerful environmental interest groups that cross economic lines to the addition of demands for environmental justice to the lexicon of civil rights and social justice. Beyond this, science’s role in contributing to ecological degradation, in investigating and documenting the effects of pollution and habitat destruction and in solving ecological problems, have brought it deeply into the political realm. The nation state system, already weakened by a century of unprecedented warfare and by the growth of a global economic system, is being further eroded by the compelling need for global protection of ecological integrity. Capitalism is faced with challenges to the economic growth imperative in the name of ecological sustainability. And doubt about, if not rejection of, current institutional arrangements has hastened the breakdown of Eurocentric modernism’s hierarchy of cultures. Indigenous cultures traditionally reviled or patronized are now more likely to be looked upon as exemplars of sustainable livelihood. A moderated, academic electronic mailing list is useful, because busy people need to minimize the number of messages they receive that are irrelevant to their needs (noise). The object is not to make judgments about academic merit or to censor ideas with which the editors do not agree. The kind of material you might post includes (1) ideas part of a work in progress on which you would like feedback, (2) comments such as you might make on a draft you are reading for someone, (3) something you might say in class discussion, (4) reflections such as might be contained in a personal communication to an author, (5) remarks such as you might make to someone at a conference, or in a conversation with a professor or graduate student. The ecopolitics list welcomes discussion of all facets of ecological politics. We hope to include all scholars interested in the subject, including anthropologists and geographers who study the relationships local communities have with both their immediate ecosystem and the broader forces of political economy. The ecopolitics discussion list comes out of the Ecopolitics Discussion Group organized by faculty and graduate students in the Political Science Department at the University of Oregon, Eugene, Oregon, USA, but is not sponsored by any university department. Besides English, the editors can read Spanish and French. They will make an attempt to find someone who can approve messages in other languages, even if only a small portion of the subscribers to the list would be able to understand what is posted. In addition to discussion, we would welcome academic inquires, and announcements of conferences, job openings, recent publications, interesting websites, etc. To subscribe to the mailing list, go to: <<http://www.lists.opn/mailman/listinfo/org.opn.lists.ecopolitics>>.

Environmental Sociology Discussion List: Environmental sociology is the study of the reciprocal interactions between the physical environment, social organization, and social behavior. Within this approach, environment encompasses all physical and material bases of life in a scale ranging from the most micro level to the biosphere. Some relevant themes of environmental sociology include: (1) agriculture and sustainable agriculture, (2) energy and fuels, (3) environmental movement, (4) hazards and risks, (5) leisure and recreation, (6) natural resources, (7) social impact assessment, and (8) sustainable development. To subscribe to the mailing list, go to: <<http://lists.skynet.ie/cgi-bin/mailman/listinfo/envirosoc>>.

RECENT ARTICLES AND BOOKS

—Adger, W. Neil, Jouni Paavola, Seleemul Huq, and M. J. Mace, eds. *Fairness in Adaptation to Climate Change*. Cambridge, MA: The MIT Press, 2006. All countries will be endangered by climate change risks from flood, drought, and other extreme weather events, but developing countries are more dependent on climate-sensitive livelihoods such as farming and fishing and hence are more vulnerable. Despite this, the concerns of developing countries are marginalized in climate policy decisions.

—Anderson, A.B., and C.N. Jenkins. *Applying Nature's Design: Corridors as a Strategy for Biodiversity Conservation*. New York: Columbia University Press, 2006.

—Baber, Walter F., and Robert V. Bartlett. *Deliberative Environmental Politics: Democracy and Ecological Rationality*. Cambridge, MA: The MIT Press, 2005. The “deliberative turn” in democratic theory presents an opportunity to move beyond the policy stalemates of interest group liberalism and offers a foundation for reconciling rationality, strong democracy, and demanding environmentalism.

—Bajracharya, Siddhartha, Peter Furley, and Adrian Newton, Adrian. “Impacts of Community-based Conservation on Local Communities in the Annapurna Conservation Area, Nepal.” *Biodiversity and Conservation* Vol. 15, no. 8 (2006): 2765-86.

—Berleant, Arnold. *Aesthetics and Environment: Variations on a Theme*. Aldershot: Ashgate, 2005. Papers and talks given by Berleant over the past 25 years. Berleant's presents a participatory model: “In this view, the environment is understood as a field of forces continuous with the organism, a field in which there is reciprocal action of organism on environment and environment on organism, and in which there is no sharp demarcation between them” (p. 9).

—Blondel, Jacques. “The Design of Mediterranean Landscapes: A Millennial Story of Humans and Ecological Systems during the Historic Period.” *Human Ecology* Vol. 34, no. 5 (2006): 713-29.

—Boone, Randall B., Kathleen A. Galvin, Philip K. Thorton, David M. Swift, and Michael B. Coughenour. “Cultivation and Conservation in Ngorongoro Conservation Area, Tanzania.” *Human Ecology* Vol. 34, no. 6 (2006): 809-28.

—Bormann, Bernard T., Richard W. Haynes, and Jon R. Martin. “Adaptive Management of Forest Ecosystems: Did Some Rubber Hit the Road?” *BioScience* Vol. 57, no. 2 (2007): 186-91. Although many scientists recommend adaptive management for large forest tracts, there is little evidence that its use has been effective at this scale. One exception is the 10-million-hectare Northwest Forest Plan, which explicitly included adaptive management in its design. Evidence from 10 years of implementation of the plan suggests that formalizing adaptive steps and committing to monitoring worked better than allocating land to adaptive management areas. Clearly, some of the problems in implementing any new strategy should have been expected and probably would have been avoided if the plan had called for even more focused feedback. But decisions made after monitoring results were analyzed have led to new management priorities, including new approaches to adaptive management. These decisions suggest that one adaptive management loop has been completed. A continued commitment to learning about and adapting practices and institutions will most likely be needed to improve performance in the future.

—Bosque-Pérez, Nilsa A., Michael O'Rourke, J.D. Wulforst, David M. Althoff, Caren S. Goldberg, Merrill Kaylani, Wayne Morse, Max Nielsen-Pincus, Jennifer Stephens, Leigh Winowiecki, and Sanford D. Eigenbrode. “Employing Philosophical Dialogue in Collaborative Science.” *BioScience* Vol. 57, no. 1 (2007): 55-64. Integrated research across disciplines is required to address many of the pressing environmental problems facing human societies. Often the integration involves disparate disciplines,

including those in the biological sciences, and demands collaboration from problem formulation through hypothesis development, data analysis, interpretation, and application. Such projects raise conceptual and methodological challenges that are new to many researchers in the biological sciences and to their collaborators in other disciplines. In this article, we develop the theme that many of these challenges are fundamentally philosophical, a dimension that has been largely overlooked in the extensive literature on cross-disciplinary research and education. We present a “toolbox for philosophical dialogue,” consisting of a set of questions for self-examination that cross-disciplinary collaborators can use to identify and address their philosophical disparities and commonalities. We provide a brief user’s manual for this toolbox and evidence for its effectiveness in promoting successful integration across disciplines.

—Boykoff, Maxwell T. “From convergence to contention: United States mass media representations of anthropogenic climate change science.” *Transactions of the Institute of British Geographers* Vol. 32, no. 4 (2007): 477-89. This article focuses on connected factors that contribute to US media reporting on anthropogenic climate change science. It analyzes US newspapers and television shows from 1995 to 2006 as well as semi-structured interviews with climate scientists and environmental journalists. Through analyses of power and scale, the paper brings together issues of framing in journalism to questions of certainty/uncertainty in climate science. The paper examines how and why US media have represented conflict and contentions, despite an emergent consensus view regarding anthropogenic climate science.

—Brende, Eric. *Better Off: Flipping the Switch on Technology*. New York: Harper Collins, 2004. Brende, a graduate student at MIT, moved in to a “Minimite” (aka Mennonite) community to ask: “Was there some baseline of minimal machinery needed for humane convenience, comfort, and sociability—a line below which physical labor was too demanding and above which machines began to create their own demands?”

—Brosius, J. Peter, Anna Lowenhaupt Tsing, and Charles Zerner, eds. *Communities and Conservation: Histories and Politics of Community-Based Natural Resource Management*. Walnut Creek, CA: AltMira Press, 2005. The environmentalists in this collection offer an in-depth analysis and call to advocacy for community-based natural resource management (CBNRM). Their overview of this transnational movement reveals important links between environmental management and social justice agendas for sustainable use of resources by local communities. In this volume, leaders who have been instrumental in creating and shaping CBNRM describe their model programs; the countermapping movement and collective claims to land and resources; legal strategies for gaining rights to resources and territories; biodiversity conservation and land stabilization priorities; and environmental justice and minority rights.

—Brownlee, Christen. “Toxin Buster: New Technique Makes Cottonseeds Edible.” *Science News* Vol. 170, no. 22, Nov. 15, 2006, p. 339. Scientists have engineered cotton plants to produce seeds that are missing a poisonous compound that had previously rendered them inedible. With the amount of cotton currently planted, much of it grown in developing nations, such modified cottonseeds could fill the daily protein needs of about 500 million people, researchers say. The work was done at Texas A&M.

—Brussard, Peter F., and John C. Tull. “Conservation Biology and Four Types of Advocacy.” *Conservation Biology* Vol. 21, no. 1 (2007): 21-4. The four types are (1) professional advocacy, (2) advocacy for science, (3) advocacy for ecosystem services, and (4) advocacy for the natural world.

—Bryant, Raymond L. *Nongovernmental Organizations in Environmental Struggles*. New Haven: Yale University Press, 2005.

—Cannavo (Cannavò), Peter F. *The Working Landscape: Founding, Preservation, and the Politics of Place*. Cambridge, MA: The MIT Press, 2007. Analyzes what the author calls a zero-sum conflict between development and preservation, and offers practical and theoretical alternatives to this dead-

locked, polarized politics of place. Logging of old-growth forests in the Pacific Northwest, urban sprawl, and the redevelopment of the former site of the World Trade Center in New York City.

—Carlomagno, Mary. *Give It Up! My Year of Learning to Live Better with Less*. New York: Harper Collins, William Morrow, 2006. Experiments in giving up one luxury per month.

—Casebeer, William D. *Natural Ethical Facts: Evolution, Connectionism, and Moral Cognition*. Cambridge, MA: The MIT Press, 2005. We can articulate a fully naturalized ethical theory using concepts from evolutionary biology and cognitive science. We can study moral cognition just as we study other forms of cognition. We have “softly fixed” human natures, these natures are evolved, and our lives go well or badly depending on how we satisfy the functional demands of these natures.

—Cassey, Phillip, and Tim M. Blackburn. “Reproducibility and Repeatability in Ecology.” *BioScience* Vol. 56, no. 12 (2006): 958-59.

—Clery, Daniel. “A Sustainable Future, If We Pay Up Front.” *Science* Vol. 315, no. 5813 (9 February 2007): 782-83. Introduction to a suite of articles on technological possibilities in sustainable energy, often also profiling the researchers.

—Crate, Susan Alexandra. *Cows, Kin, and Globalization: An Ethnography of Sustainability*. Walnut Creek, CA: AltMira Press, 2006. Crate presents the first cultural ecological study of a Siberian people: the Viliui Sakha, contemporary horse and cattle agropastoralists in northeastern Siberia. The author links the local and global economic forces, and provides an intimate view of how a seemingly remote and isolated community is directly affected by the forces of modernization and globalization. She details the severe environmental and historical factors that continue to challenge their survival, and shows how the multi-million dollar diamond industry, in part run by ethnic Sakha, raises issues of ethnic solidarity and indigenous rights as well as environmental impact.

—Curtin, Deane. *Environmental Ethics for a Postcolonial World*. Lanham, MD: Rowman & Littlefield, 2005. Colonial attitudes and environmentalism. Globalization demands that the so-called third world not face their social and environmental issues alone, but with the co-operation and concern of the larger community of nations.

—Czech, Brian. “The Foundation of a New Conservation Movement: Professional Society Positions on Economic Growth.” *BioScience* Vol. 57, no. 1 (2007): 6-7.

—De Waal, Frans. *Primates and Philosophers*. Princeton: Princeton University Press, 2007. How primates are the evolutionary basis for ethics. With responses by Peter Singer, Christine M. Korsgaard, Philip Kitcher, and Robert Wright, who press De Waal to clarify the differences between primates and humans.

—Duchrow, Ulrich, and Franz J. Hinkelammert. *Property for People, Not for Profit: Alternatives to the Global Tyranny of Capitalism*. Geneva: World Council of Churches. Distributed by: London: Zed Books, 2006. How property and money dominate the human community, perpetuating and escalating injustice and the devastation of the natural environment. Alternatives that are workable, just, and sustainable. Duchrow is an economist, and Hinkelammert is a theologian. Originally published in German.

—Eckersley, Robin. “Ecological Intervention: Prospects and Limits.” *Ethics & International Affairs* Vol. 21, no. 3 (2007): 293-316. This essay seeks to extend the already controversial debate about humanitarian intervention by exploring the morality, legality, and legitimacy of ecological intervention and its corollary, ecological defense. If the legacy of the Holocaust was acceptance of a new category of “crimes

against humanity” and an emerging norm of humanitarian intervention, then should the willful or reckless perpetration of mass extinctions and massive ecosystem destruction be regarded as “crimes against nature” or “ecocide” such as to ground a new norm of ecological intervention or ecological defense? *Ethics & International Affairs* features an online symposium of replies to Eckersley at: <http://www.cceia.org/resources/journal/index.html>.

- “On Not Being Green about Ecological Intervention” by Matthew Humphrey.
- “Ecological Intervention and Anthropocene Ethics” by Simon Dalby.
- “Ecological Intervention in Defense of Species” by Clare Palmer.
- “Some Worries about Ecological-Humanitarian Intervention and Ecological Defense” by Mark Woods.

—Ehrlich, Paul R., and Lawrence H. Goulder. “Is Current Consumption Excessive? A General Framework for Some Indications for the United States.” *Conservation Biology* Vol. 21, no. 5 (2007): 1145-54. Many prior studies have explored the implications of human population growth and environmentally problematic technologies for biodiversity loss and other forms of environmental degradation. Relatively few, however, have examined the impacts of the level and composition of consumption. The authors offer a framework that shows how the level and composition of a society’s total consumption relate to the uses of various forms of capital and to the sustainability of natural resources and human well-being.

—Erhard, Nancie. *Moral Habitat: Ethos and Agency for the Sake of Earth*. Albany: State University of New York Press, 2007. Erhard explores how moral imaginations and moral norms have been shaped and co-created with Earth in diverse biotic communities. She weaves religion and science with indigenous peoples and womanist traditions and uses examples from sources such as the Old Testament, post-Cartesian science, and the MiĀ,Ā’kmaq tribe of Eastern Canada to develop pluralist accounts of the moral agency of the natural world.

—Ewald, J., S. Callegari, N. Kingdon, and N. Graham. “Fox-hunting in England and Wales: its contribution to the management of woodland and other habitats.” *Biodiversity and Conservation* Vol. 15, no. 13 (2006): 4309-34.

—Farber, Daniel A., and Jim Chen. *Disasters and the Law: Katrina and Beyond*. Cambridge, MA: Aspen Publishers, 2006. Emergency response, social vulnerability, compensation, risk-spreading, prevention, mitigation, litigation, rebuilding, flood risks, pandemics.

—Freyfogle, Eric T. *Why Conservation Is Failing and How It Can Regain Ground*. New Haven: Yale University Press, 2006. The real meaning of good land use and six key tasks that those who care about healthy land must address. Freyfogle is in law, University of Illinois.

—Fritsch, Al, and Paul Gallimore. *Healing Appalachia: Sustainable Living through Appropriate Technology*. Lexington, KY: University Press of Kentucky, 2007. Appropriate technology applied to the Southern Appalachian region.

—Gezon, Lisa L. *Global Visions, Local Landscapes: A Political Ecology of Conservation, Conflict, and Control in Northern Madagascar*. Walnut Creek, CA: AltMira Press, 2006. Gezon argues that local events continuously redefine and challenge global processes of land use and land degradation. She challenges analytical distinctions between separate “local” and “global” spaces, rather proposing that the global is one aspect of the local, to the extent that people in any given locale must act within the parameters of policies, authorities, and material conditions that have sources outside of the reach of immediate local networks. Her ethnographic study of Antankarana-identifying rice farmers and cattle

herders in northern Madagascar weaves together an analysis of remotely sensed images of land cover over time with ethnographies of situated negotiations between human actors. She focuses in particular on the interplay of political authorities—including family-based elders, a regional indigenous authority, and an NGO charged with enforcement of conservation policies—in the context of specific contests over resource access.

—Glave, Dianne D., and Mark Stoll, eds. *To Love the Wind and Rain: African Americans and Environmental History*. Pittsburgh: University of Pittsburgh Press, 2005. The fourteen essays in this anthology focus on the relationships between African Americans, environmental justice, and rural, suburban, and urban environments in the US.

—Goldman, Michael. *Imperial Nature: The World Bank and Struggles for Social Justice in the Age of Globalization*. New Haven: Yale University Press, 2005.

—Goodell, Jeff. *Big Coal: The Dirty Secret Behind America's Energy Future*. New York: Houghton Mifflin, 2006. Abundant, cheap coal provides about half the electricity Americans use, and 120 new coal-fired plants are currently in development. If this rush is not halted, the chances “of stabilizing the climate are virtually zero.” China is also “the world’s premier coal junkie.”

—Gordon, John C., and Joyce K. Berry. *Environmental Leadership Equals Essential Leadership: Redefining Who Leads and How*. New Haven: Yale University Press, 2006. Environmental and natural resource organizations, universities, as they contend with complex, long-term problems.

—Gunewardena, Nandini, and Mark Schuller, eds. *Capitalizing on Catastrophe: Neoliberal Strategies in Disaster Reconstruction*. Walnut Creek, CA: AltMira Press, 2008. An international group of scholars and professionals critically examine how local communities around the world have prepared for and responded to recent cataclysms. The book’s principal focus is the increasing trend to rely on the private sector to deal with natural disasters and other forms of large-scale devastation, from hurricanes and tsunamis to civil wars and industrial accidents. Called “disaster capitalism” by its critics, the tendency to contract private interests to solve massive, urgent public problems may be inevitable but is extremely problematic—especially with respect to peoples who need help the most. Can private relief groups give the highest priority to potential and actual victims of large disasters, for example, if that means devoting fewer resources to protecting tourism and other profitable industries?

—Guo, Jerry. “River Dolphins Down for the Count, and Perhaps Out.” *Science* Vol. 314, no. 5807 (22 December 2006): 1860. The river dolphin, or baiji, has not been found in a six-month, 3,500 kilometer survey of the Yangtze River, and many conclude that it is extinct. The dolphin has been in decline due to the environmental degradation of the river, resulting from China’s booming economy. This is the first cetacean to go extinct in modern times.

—Hart, John. *Sacramental Commons*. Lanham, MD: Rowman & Littlefield, 2006. Sacramental universe. Spirit of St. Francis. Native Spirits. Living Water. Species Survival. Nature’s Natural Rights. Commons Good, Common Good and Common Goods. Job, Injustice and Dynamic Nature, Jubilee in the Commons, Commons Commitments: Ecological Ethics, Spirit, Commons and Community. An ecological systematic theology.

—Hawksworth, David. “Introduction: Human exploitation of biodiversity and conservation: a question of balance?” *Biodiversity and Conservation* Vol. 15, no. 7 (2006): 2341-42.

—Herbers, Joan M. “Watch Your Language! Racially Loaded Metaphors in Scientific Research.” *BioScience* Vol. 57, no. 2 (2007): 104-5.

—Herring, Christopher D., Anu Raghunathan, Christiane Honisch, Trina Patel, Kenyon M. Applebee, Andrew R. Joyce, Thomas J. Albert, Frederick R. Blattner, Dirk van den Boom, Charles R. Cantor, and Bernhard Ø. Palsson. “Comparative Genome Sequencing of *Escherichia coli* allows observation of bacterial evolution on a laboratory timescale.” *Nature Genetics* Vol. 38, no. 12 (2006): 1406-12. The researchers grow bacteria in hostile environments and find that they are quite clever, even 80% predictably clever, in adaptations to their hostile environments, using what are otherwise called “errors” in DNA copying. Bacteria are more plastic and adaptable than previously thought. Herring is in bioinformatics, University of California, San Diego.

—Hilty, Jodi A., William Z. Lidicker Jr., and Adina M. Merenlender. *Corridor Ecology: The Science and Practice of Linking Landscapes for Biodiversity Conservation*. Washington, DC: Island Press. 2006. The authors discuss the concept, design, and management of corridor ecology, including topics such as population regulation, habitat restoration, and genetics.

—Hornborg, Alf, J.R. McNeill, and Joan Martinez-Alier, eds. *Rethinking Environmental History: World-System History and Global Environmental Change*. Walnut Creek, CA: AltMira Press, 2007. This new anthology in environmental history provides a framework for understanding the relations between ecosystems and world-systems over time. The editors bring together a group of social scientists, historians, and geographical scientists to provide a historical overview of the ecological dimension of global economic processes. The editors challenge readers to integrate studies of the Earth-system with studies of the world-system, and to reconceptualize the relations between human beings and their environment, as well as the challenges of global sustainability.

—Hughes, J. Donald. *What is Environmental History?* Cambridge: Polity Press, 2006.

—Jacques, Peter. *Globalization and the World Ocean*. Walnut Creek, CA: AltMira Press, 2006. Jacques offers an analysis of the connections between global marine and atmospheric science to global political phenomena. He shows how human survival is intricately linked to the sustainability of the world ocean, a singular connected body of regional oceans that is by definition a global resource that touches all other ecosystems. Jacques warns that the world ocean now offers evidence of several existential crises for global human populations, including declining global fisheries, coral reef losses, and climate change, but there has been a lack of global or regional cooperation in sustaining this complex ecosystem. He suggests how we can synthesize and coordinate global ecological information, exploring three regional areas in their local and global context: the South Pacific, Caribbean basin, and Southeast Asia.

—Joyce, Richard. *The Evolution of Morality*. Cambridge, MA: The MIT Press, 2006. The evidence supports an innate basis to human morality. Might the fact that the human brain has been biologically prepared by natural selection to engage in moral judgment serve in some sense to vindicate this way of thinking—staving off the threat of moral skepticism, or even undergirding some version of moral realism? The evolutionary “vindication” of morality compared with the evolutionary “debunking” of morality.

—Kerr, Alexander M., and Andrew H. Baird. “Natural Barriers to Natural Disasters.” *BioScience* Vol. 57, no. 2 (2007): 102-3.

—Killingbeck, Keith. Review of *A River Runs Through It: Riparian Ecology, Conservation, and Management of Streamside Communities* by R. J. Naiman, H. Decamps, and M. E. McClain. *Landscape Ecology* Vol. 21, no. 8 (2006): 1377-78.

—Kintisch, Eric. “Wall Stall.” *Science* Vol. 315, no. 5810 (19 Jan 2007): 315. The massive Israeli defense wall may block Palestinians, but the wildlife? Israeli Defense Minister Amir Peretz has

announced that, in the midst of lawsuits by environmentalist organizations, he is suspending construction on the 300 kilometer separation wall into the southeastern Judean Desert. The wall is in most places an eight foot high cement barrier, but Israeli biologists and environmentalists want the government to build a chain link fence that will allow small animals to pass through, and even to make some allowances for ibex and wolves.

—Koellner, Thomas, and Oswald J. Schmitz. “Biodiversity, Ecosystem Function, and Investment Risk.” *BioScience* Vol. 56, no. 12 (2006): 977-85. Biodiversity has the potential to influence ecological services. Management of ecological services thus includes investments in biodiversity, which can be viewed as a portfolio of genes, species, and ecosystems. As with all investments, it becomes critical to understand how risk varies with the diversity of the portfolio. The goal of this article is to develop a conceptual framework, based on portfolio theory that links levels of biodiversity and ecosystem services in the context of risk-adjusted performance. We illustrate our concept with data from temperate grassland experiments conducted to examine the link between plant species diversity and biomass production or yield. These data suggest that increased plant species diversity has considerable insurance potential by providing higher levels of risk-adjusted yield of biomass. We close by discussing how to develop conservation strategies that actively manage biodiversity portfolios in ways that address performance risk, and suggest a new empirical research program to enhance progress in this field.

—Kursar, Thomas A., Catherina C. Caballero-George, Todd L. Capson, Luis Cubilla-Rios, William H. Gerwick, Mahabir P. Gupta, Alicia Ibañez, Roger G. Linington, Kerry L. Mcphail, Eduardo Ortega-Barría, Luz I. Romero, Pablo N. Solis, and Phyllis D. Coley. “Securing Economic Benefits and Promoting Conservation through Bioprospecting.” *BioScience* Vol. 56, no. 12 (2006): 1005-12. Bioprospecting has frequently been cited as a sustainable use of biodiversity. Nevertheless, the level of bioprospecting in biodiversity-rich tropical regions falls below its potential with the result that bioprospecting has produced only limited economic benefits. We present a bioprospecting program that, in addition to promoting drug discovery, provides economic benefits to and promotes conservation in Panama through the sustainable use of biodiversity. The program was initiated using insights from 20 years of nonapplied ecological research to enhance the likelihood of finding treatments for human disease. Samples are not sent abroad; rather, most of the research is carried out in Panamanian laboratories. Panama has received immediate benefits for the use of its biodiversity in the form of research funding derived from sources outside Panama, training for young Panamanian scientists, and enhanced laboratory infrastructure. Over the long term, discoveries derived from bioprospecting may help to establish research-based industries in Panama.

—Lackey, Robert T. “Science, Scientists, and Policy Advocacy.” *Conservation Biology* Vol. 21, no. 1 (2007): 12-17. “To scientists, I say get involved, but play the appropriate role. If you choose to advocate your personal policy preferences, make it clear to everyone involved that you have stepped out of a scientific role and into the role of policy advocate.”

—Larson, Brendon M. H. “The Social Resonance of Competitive and Progressive Evolutionary Metaphors.” *BioScience* Vol. 56, no. 12 (2006): 997-1004. Metaphors of competition and progress have played a key role in the scientific conception and public understanding of evolution. These scientific and public aspects have been in continual tension, however, since these metaphors have been broadly interpreted in the social realm despite scientists' attempts to isolate their meaning. To examine how this occurs, I conducted a Web survey of evolutionary biologists (Society for the Study of Evolution), evolutionary psychologists (Human Behavior and Evolution Society), biology teachers (National Association of Biology Teachers), and members of a Teilhardian spiritual organization (Foundation for Conscious Evolution) (N = 3189 respondents). Respondents were asked to evaluate the scientific and social dimensions of 18 evolutionary statements with metaphorical elements, including arms race, complexity, cooperation, drift, intelligent design, progress, selfish gene, sperm competition, and struggle for survival. The responses generally confirmed the demise of a progressive view of evolution, whereas

competitive metaphors remained popular even though respondents indicated that they had a negative social resonance. The survey reveals how biological metaphors retain connections to everyday understanding, which has implications for teaching biology and for thinking about how biologists may unwittingly endorse particular social policies with their metaphors.

—Levine, Judith. *Not Buying It: My Year Without Shopping*. New York: Free Press, 2006. A couple that for a year bought only necessities, with much reflecting over what these necessities were.

—Lewis, Michael, ed. *American Wilderness: A New History*. Oxford: Oxford University Press, 2007. In this anthology, fourteen historians provide a nuanced look at how and where wilderness has been protected and preserved by Americans in the past and today. Beginning with indigenous peoples and the first contact between Europeans and the New World and ending with the debates over the Alaskan wilderness at the end of the twentieth century, this anthology focuses on events, people, and themes in the history of the United States and its wild landscapes.

—Lindemayer, David B., and Joern Fisher. *Habitat Fragmentation and Landscape Change: An Ecological and Conservation Synthesis*. Washington, DC: Island Press, 2006. This is an up-to-date overview of habitat loss, subdivision, isolation, and degradation that is accessible to non-specialists.

—Lopez-Pujol, Jordi, Fu-Min Zhang, and Song Ge. “Plant Biodiversity in China: Richly Varied, Endangered, and in Need of Conservation.” *Biodiversity and Conservation* Vol. 15, no. 12 (2006): 3983-4026.

—Lu, Yihe, Bojie Fu, Liding Chen, Zhiyun Ouyang, and Jianying Xu. “Resolving the Conflicts Between Biodiversity Conservation and Socioeconomic Development in China: Fuzzy Clustering Approach.” *Biodiversity and Conservation*. Vol. 15, no. 8 (2006): 2813-282. This article appears in a special themed issue of the journal on human exploitation and biodiversity conservation.

—Mallory, Chaone. “Ecofeminism and Forest Defense in Cascadia: Gender, Theory, and Radical Activism.” *Capitalism, Nature, Socialism* Vol. 17, no. 1 (2006): 32-49. The article focuses on the nature of ecofeminism and its actions for the protection of forests in Western U.S. and Canada. The continued increase of forest protection movements are organized mainly by women. It must also be emphasized that local environmental struggles always take place in a global context, which always include the historical movements and intrigues of capitalism, the physical and cultural variability of the ecological region. A feminist perspective is relevant to understanding the global environmental crisis. Ecofeminism contains a constructive, prefigurative vision that attempts to transform existing power relations both intra and trans-human in ecologically sound and socially just actions. In 2006 Mallory accepted a position as Assistant Professor of Environmental Philosophy at Villanova University. She completed her doctoral degree in Environmental Science, Studies, and Policy from the University of Oregon after successfully defending her dissertation on the topic of developing ecofeminist models and methods of political and legal representation for and with the more-than-human world.

—Martin, Paul S., and Christine R. Szuter. “War Zones and Game Sinks in Lewis and Clark's West.” *Conservation Biology* Vol. 13, no. 1 (1999): 36-45. Native Americans often over-hunted their lands, and the most abundant game was often in the contested territories between tribes, where they were reluctant to hunt. In the absence of Native Americans, bison, elk, deer, and wolf populations would have been larger. With evidence from the Lewis and Clark journals.

—Mason, Christopher. “Avian species richness and numbers in the built environment: can new housing developments be good for birds?” *Biodiversity and Conservation* Vol. 15, no. 8 (2006): 2365-78.

—May, Gerald G. *The Wisdom of Wilderness: Experiencing the Healing Power of Nature*. San Francisco: HarperSanFrancisco, 2006. The healing power of nature in diverse ranges of experiences, written when the author knew he was dying. By a psychiatrist who served as a medic in Vietnam, founding a Christian contemplative organization with insights from Eastern traditions. “Before we can effectively heal the wounds we have inflicted upon the rest of Nature, we must allow ourselves to be healed. And we must allow the rest of Nature to help us.”

—McCarthy, James. “Rural geography: alternative rural economies the search for alterity in forests, fisheries, food, and fair trade.” *Progress in Human Geography* Vol. 30, no. 6 (2006): 803-11.

—McDaniel, Carl N. *Wisdom for a Livable Planet: The Visionary Works of Terri Swearingen, Dave Foreman, Wes Jackson, Helena Norberg-Hodge, Werner Fornos, Herman Daly, Stephen Schneider, and David Orr*. San Antonio, TX: Trinity University Press, 2006.

—McGarvey, Daniel J. “Merging Precaution with Sound Science under the Endangered Species Act.” *BioScience* Vol. 57, no. 1 (2007): 65-70. Hypothesis tests, which aim to minimize type I errors (false positive results), are standard procedures in scientific research, but they are often inappropriate in Endangered Species Act (ESA) reviews, where the primary objective is to prevent type II errors (false negative results). Recognizing this disparity is particularly important when the best data available are sparse and therefore lack statistical power, because hypothesis tests that use data sets with low statistical power are likely to commit type II errors, thereby denying necessary protection to threatened and endangered species. Equivalence tests can alleviate this problem, and ensure that imperiled species receive the benefit of the doubt, by switching the null and alternative hypotheses. These points are illustrated by critiquing a recent review of ESA requirements for endangered fishes in Upper Klamath Lake (southern Oregon).

—Medina, Martin. *The World’s Scavengers: Salvaging for Sustainable Consumption and Production*. Walnut Creek CA: AltMira Press, 2007. Medina tells us that up to 2% of the urban population in developing countries survives by salvaging materials from waste for recycling, which represents up to 64 million scavengers in the world today. Despite these numbers, we know little about the impact of scavenging on global capitalism development. The author examines its historical evolution and its linkages with formal and informal sector productive activities in capitalist and non-capitalist societies in case studies from Mexico, Brazil, Colombia, Argentina, Egypt, the Philippines, and India. He attempts to debunk popular perceptions about scavenging, demonstrating that many widely-held beliefs are wrong: scavenging is not primarily the activity of the poor nor is it a strictly marginal activity; the economic impact of scavenging is significant and can increase industrial competitiveness; and scavenging can be compatible with a sustainable waste management system. Scavenging represents an adaptive response to poverty, yet at the same time it can be a resource to cities, whose contributions should be recognized and understood.

—Merchant, Carolyn. *Reinventing Eden: The Fate of Nature in Western Culture*. New York: Routledge, 2004.

—Moore, Ronald. *Natural Beauty: A Theory of Aesthetics Beyond the Arts*. Peterborough, Ontario: Broadview Press, 2008. Moore presents a new philosophical account of the principles involved in making aesthetic judgments about natural objects. He weaves historical and modern accounts of natural beauty into a “syncretic theory” that centers on key features of aesthetic experience—specifically features that sustain and reward attention. In this way, Moore claims to set his account apart from both the purely cognitive and purely emotive approaches that have dominated natural aesthetics. Moore tries to show why the aesthetic appreciation of works of art and the aesthetic appreciation of nature can be mutually

reinforcing and cooperative rather than rival. He also argues for how the experience of natural beauty can contribute to the larger project of living a good life.

—Murphy, Brian L. and Robert D. Morrison, eds. *Introduction to Environmental Forensics*, 2nd ed. San Diego: Elsevier, Academic Press, 2007. Techniques and analysis of the possibilities, limits, bias, and misapplications of environmental forensics with case studies, including environmental disasters.

—Murphy, Dennis D., and Barry R. Noon. “The Role of Scientists in Conservation Planning on Private Lands.” *Conservation Biology* Vol. 21, no. 1 (2007): 25-28. Ten rules.

—Murray, Ian. “Eco-Censorship: The Effort to Thwart the Climate Change Debate.” *The New Atlantis* No. 14 (Fall 2006): 134-37. Global warming is a serious enough subject that it needs to be debated fully, subjecting every hypothesis to rigorous testing and hard-headed analysis. When alarmists, many of them respected scientists, say the debate is over and global warming an established fact demanding urgent response, responsible scientists and policymakers need to insist that the debate is still in progress. Murray is a senior fellow at the Competitive Enterprise Institute.

—Naylor, Simon. “Historical geography: natures, landscapes, environments.” *Progress in Human Geography* Vol. 30, no. 6 (2006): 792-802.

—Norris, Scott. “Madagascar Defiant.” *BioScience* Vol. 56, no. 12 (2006): 960-65. Conservationists have long proclaimed the economic value of biodiversity and the services it provides. The point may be proved in Madagascar, where a determined president and an international conservation coalition are struggling to transform a country noted for its past environmental mismanagement into a new role model for green development.

—Noss, Reed F. “Values Are a Good Thing in Conservation Biology.” *Conservation Biology* Vol. 21, no. 1 (2007): 18-20. “The way to win respect and influence for science in society is to boldly proclaim its most compelling values: commitment to truth, rationality, full consideration of evidence, self-correction, openness, and critical discourse.Underlying all these concerns about credibility, there is something more fundamental that should concern us: the intrinsic value of nonhuman beings—the voiceless, non-voting creatures for whom biologists are best equipped to speak.”

—Olson, Robert, and David Rejeski, eds. *Environmentalism and the Technologies of Tomorrow: Shaping the Next Industrial Revolution*. Washington, DC: Island Press, 2005. This anthology consists of seventeen essays that attempt to answer the question “what’s next?” in technology and environmental studies. Essays are grouped into three sub-themes of the transition to sustainability, new technologies, and new governance. The authors are from academic institutions, government, and business, and the anthology stems from an agreement between the Environmental Protection Agency and the Woodrow Wilson International Center of Scholars.

—Orth, Robert J. Tim J.B. Carruthers, William C. Dennison, Carlos M. Duarte, James W. Fourqurean, Kenneth L. Heck Jr., A. Randall Hughes, Suzanne Olyarnik, Susan L. Williams, Gary A. Kendrick, W. Judson Kenworthy, Frederick T. Short, and Michelle Waycott. “A Global Crisis for Seagrass Ecosystems.” *BioScience* Vol. 56, no. 12 (2006): 987-96. Seagrasses, marine flowering plants, have a long evolutionary history but are now challenged with rapid environmental changes as a result of coastal human population pressures. Seagrasses provide key ecological services, including organic carbon production and export, nutrient cycling, sediment stabilization, enhanced biodiversity, and trophic transfers to adjacent habitats in tropical and temperate regions. They also serve as “coastal canaries,” global biological sentinels of increasing anthropogenic influences in coastal ecosystems, with large-scale losses reported worldwide. Multiple stressors, including sediment and nutrient runoff, physical

disturbance, invasive species, disease, commercial fishing practices, aquaculture, overgrazing, algal blooms, and global warming, cause seagrass declines at scales of square meters to hundreds of square kilometers. Reported seagrass losses have led to increased awareness of the need for seagrass protection, monitoring, management, and restoration. However, seagrass science, which has rapidly grown, is disconnected from public awareness of seagrasses, which has lagged behind awareness of other coastal ecosystems. There is a critical need for a targeted global conservation effort that includes a reduction of watershed nutrient and sediment inputs to seagrass habitats and a targeted educational program informing regulators and the public of the value of seagrass meadows.

—Parlee, Brenda, and Fikret Berkes. “Indigenous Knowledge of Ecological Variability and Commons Management: A Case Study on Berry Harvesting from Northern Canada.” *Human Ecology* Vol. 34, no. 4 (2006): 515-28.

—Perry, Brian, and Keith Sones. “Poverty Reduction Through Animal Health.” *Science* Vol. 315, no. 5810 (19 January 2007): 333-34. The global community needs to give greater thought and investment to building scientific capacity in animal health research within developing countries. Animal diseases severely constrain livestock enterprises in developing countries and are not being given the attention they deserve.

—Perz, Stephen, Robert Walker, Robert, and Marcellus Caldas. “Beyond Population and Environment: Household Demographic Life Cycles and Land Use Allocation Among Small Farms in the Amazon.” *Human Ecology* Vol. 34, no. 6 (2006): 829-49.

—Pralle, Sarah B. *Branching Out, Digging In: Environmental Advocacy and Agenda Setting*. Washington, DC: Georgetown University Press, 2007. Strategic competition, conflict expansion, venue-shopping among policy advocates over who makes public decisions and on what basis. Lessons about how to restructure debates. Examples from British Columbian Forest politics, and from Clayquot Sound in British Columbia. Examples from U.S. Forest Service policy in Northern California. The Quincy Library Group.

—Pringle, Hugh, Ian Watson, Ian, and Ken Tinley. “Landscape improvement, or ongoing degradation reconciling apparent contradictions from the arid rangelands of Western Australia.” *Landscape Ecology* Vol. 21, no. 8 (2006): 1267-79.

—Redclift, Michael R. *Frontiers: Histories of Civil Society and Nature*. Cambridge: The MIT Press, 2006. Nature and society in frontier areas, as contested zones in which rival versions of civil society vie with one another, often over the definition and management of nature itself. A dialectical process in which human societies and their environments influence and illuminate one another. The frontier can be seen as a crucible in which both nature and civil institutions develop and “co-evolve.”

—Reuther, Rosemary Radford. *Integrating Ecofeminism, Globalization, and World Religions*. Lanham, MD: Rowman & Littlefield, 2004. Economic conflicts, polarization of corporate globalization, conflicts based on religious identities, ecological degradation, and the possibilities for a different world order. The importance of gender in shaping the present crisis. The importance of religious orientations in its solution.

—Rumbaugh, Duane M., and David A. Washburn. *The Intelligence of Apes and Other Rational Beings*. New Haven: Yale University Press, 2003. What apes and monkeys know and how we know it.

—Sandler, Ronald. *Character and Environment: A Virtue-Oriented Approach to Environmental Ethics*. New York: Columbia University Press, 2007. Virtue ethics is now widely recognized as an alternative to

Kantian and consequentialist ethical theories, but moral philosophers have been slow to bring virtue ethics to bear on topics in applied ethics. Although environmental ethicists often employ virtue-oriented evaluation and appeal to role models for guidance, environmental ethics has not been well informed by contemporary work on virtue ethics. Sandler attempts to remedy these deficiencies by bringing together contemporary work on virtue ethics with contemporary work on environmental ethics. He demonstrates the many ways that any ethic of character can and should be informed by environmental considerations. He also develops a pluralistic virtue-oriented environmental ethic that accommodates the richness and complexity of our relationship with the natural environment and provides effective and nuanced guidance on environmental issues. These projects have implications not only for environmental ethics and virtue ethics but also for moral philosophy more broadly.

—Sandler, Ronald, and W.D. Kay. “The GMO-Nanotech (Dis)Analogy?” *Bulletin of Science, Technology, and Society* Vol. 26, no. 1 (2006): 57-62.

—Sandler, Ronald, and Phaedra C. Pezzullo, eds. *Environmental Justice and Environmentalism: The Social Justice Challenge to the Environmental Movement*. Cambridge, MA: The MIT Press, 2007. Although the environmental movement and the environmental justice movement would seem to be natural allies, their relationship over the years has often been characterized by conflict and division. The environmental justice movement has charged the mainstream environmental movement with racism and elitism and has criticized its activist agenda on the grounds that it values wilderness over people. Environmental justice advocates have called upon environmental organizations to act on environmental injustice and address racism and classism in their own hiring and organizational practices, lobbying agenda, and political platforms. This book examines the current relationship between the two movements in both conceptual and practical terms and explores the possibilities for future collaboration.

—Sarkar, Sahotra. *Biodiversity and Environmental Philosophy: An Introduction*. New York and Cambridge: Cambridge University Press, 2005. “Attempts to present a coherent anthropocentric position that nevertheless emphasizes biodiversity conservation” (p. xiii). Sarkar doubts that preservation of biodiversity can be justified economically. But biodiversity provides both aesthetic and intellectual benefits to human beings. This “transformative value” best justifies its protection. Sarkar develops a model for systematic conservation planning, with enthusiasm for “hands on” management and disdain for wilderness protection.

—Schelhas, John, and Max J. Pfeffer. *Saving Forests, Protecting People? Environmental Conservation in Central America*. Walnut Creek, CA: AltiMira Press, 2007. Tropical forest conservation is attracting widespread public interest and helping to shape the ways in which environmental scientists and other groups approach global environmental issues. Schelhas and Pfeffer show that globally-driven forest conservation efforts have had different results in different places, ranging from violent protest to the discovery of common ground among conservation programs and the various interests of local peoples. The authors examine the connections between local values, material needs, and environmental management regimes.

—Schoennagel, Tania, Monica Turner, Daniel Kashian, and Andrew Fall. “Influence of fire regimes on lodgepole pine stand age and density across the Yellowstone National Park (USA) landscape.” *Landscape Ecology* Vol. 21, no. 8 (2006): 1281-96.

—Scott, J Michael, Janet Rachlow, Robert L. Lackey, Anna Pidgorna, Jocelyn Aycrigg, Gabrielle Feldman, Leona Svancara, David Rupp, David Stanish, and R. Kirk Steinhorst. “Policy Advocacy in Science: Prevalence, Perspectives, and Implications for Conservation Biologists.” *Conservation Biology* Vol. 21, no. 1 (2007): 29-35. “We believe that scientists and professional societies should strive to conduct policy-relevant science, to report it in value-neutral language, to state clearly the policy

implications of the findings, and to be vigorous in their efforts to bring that information to the attention of decision makers and all interested parties.”

—Sherkat, Darren E., and Christopher G. Ellison. “Structuring the Religion-Environment Connection: Identifying Religious Influences on Environmental Concern and Activism.” *Journal for the Scientific Study of Religion* Vol. 46, no. 1 (2007): 71-85. Recent research on the connection between religion and environmental concern and activism has led to divergent conclusions, with some studies finding a negative effect of religious factors, and others finding no influence or a positive effect. Using a conceptual apparatus of structuration theory, we explain how these divergent findings might be reconciled. We examine data from the 1993 General Social Survey to elaborate how religious affiliation, participation, and beliefs influence environmental concern and private and political environmental activism.

—Sibold, Jason S., Thomas T. Veblen, and Mauro E. González. “Spatial and Temporal Variation in Historic Fire Regimes in Subalpine Forests across the Colorado Front Range in Rocky Mountain National Park, Colorado, USA.” *Journal of Biogeography* Vol. 32, no. 4 (2006): 631-47. The expected findings for lodgepole forests, stand replacement fires. Surface fires are unimportant. Perhaps unexpected is that fire suppression seems to have made no difference in fire frequency. The most unexpected finding is that in half the spruce-fir stands there is no evidence of fire occurrence at all during at least the last 600-800 years. Sibold is a Ph.D. candidate in geography, University of Colorado, Boulder.

—Siddaway, Roger. *Resolving Environmental Disputes: From Conflict to Consensus*. London: Earthscan, 2005. Failures in the usual consultation processes, which often pay attention to the noisiest participants and overlook the silent, who lose faith in the process. Case studies in conflict resolution, with suggestions on how to build better consensus, reflecting more inclusive values.

—Smith, Kimberly K. *African American Environmental Thought: Foundations*. Lawrence: University of Kansas Press, 2007. Beginning with environmental critiques of slave agriculture in the early nineteenth century and evolving through critical engagements with scientific racism, artistic primitivism, pragmatism, and twentieth-century urban reform, Smith highlights the continuity of twentieth-century black politics with earlier efforts by slaves and freedmen to possess the land. Her analysis focuses on the importance of freedom in humans’ relationship with nature. According to black theorists, the denial of freedom can distort one’s relationship to the natural world, impairing stewardship and alienating one from the land. Smith links the early conservation movement to black history, black agrarianism, and scientific racism. She offers a normative environmental theory grounded in pragmatism and aimed at identifying the social conditions for environmental virtue.

—Snider, Gary, P.J. Daugherty, and D. Wood. “The Irrationality of Continued Fire Suppression: An Avoided Cost Analysis of Fire Hazard Reduction Treatments Versus No Treatment.” *Journal of Forestry* Vol. 104 (2006): 431-37.

—Spaargaren, Gert, Arthur P. J. Mol, and Frederick H. Buttel, eds. *Governing Environmental Flows: Global Challenges to Social Theory*. Cambridge, MA: The MIT Press, 2006. Globalization and the changing role of the nation state call for new approaches to environmental governance. Recent developments in sociology show how social theory can be made less static, more fluid, and more directed toward flows and networks.

—Sponberg, Adrienne Froelich. “Supreme Court Ruling Leaves Future of Clean Water Act Murky.” *BioScience* Vol. 56, no. 12 (2006): 966.

—Stokstad, Erik. “Feared Quagga Mussel Turns Up in Western United States.” *Science* Vol. 315, no. 5811 (26 January 2007): 453. Close relative of the zebra mussel that has tormented the Great Lakes has been found in Lake Meade and below in the Colorado River.

—Talbot, Steven. “The Language of Nature.” *The New Atlantis* No. 16 (Winter 2007): 41-76. Nature “speaks,” or has meaning to those who encounter it sensitively, but science has had a tendency to mechanize this nature and drain it of this meaning. Talbot is a researcher at the Nature Institute. E-mail: stevet@oreilly.com.

—Tanaka, Atsushi. “Stakeholder analysis of river restoration activity for eight years in a river channel.” *Biodiversity and Conservation* Vol. 15, no. 8 (2006): 2787-2811.

—Taylor, Sarah McFarland. *Green Sisters: A Spiritual Ecology*. Cambridge, MA: Harvard University Press, 2007. Green sisters are environmentally active Catholic nuns who are working to heal the earth as they cultivate new forms of religious culture. Taylor gives a firsthand understanding of the practice and experience of women whose lives bring together Catholicism and ecology, orthodoxy and activism, traditional theology and a passionate mission to save the planet. Green sisters explore ways of living a meaningful religious life in the face of increased cultural diversity and ecological crisis and an understanding of the connections between women, religion, ecology, and culture.

—tenHave (ten Have), Henk A.M.J., ed. *Environmental Ethics and International Policy*. Paris: United Nations Educational, Scientific and Cultural Organization (UNESCO), 2006. (ISBN: 139789231040399) A UNESCO contribution to environmental ethics, with a focus on application to international policy. The editor is Director of the Division of Ethics of Science and Technology, UNESCO, Paris. This anthology includes:

- Henk A.M.J. tenHave (ten Have): “Introduction: Environment, Ethics, and Policy.”
- Tongjin Yang: “Towards an Egalitarian Global Environmental Ethics.”
- Holmes Rolston: “Intrinsic Values on Earth: Nature and Nations.”
- Robin Attfield: “Environmental Ethics and Global Sustainability.”
- Emmanuel Agius: “Environmental Ethics: Towards an Intergenerational Perspective.”
- Alan Holland: “Must We Give Up Environmental Ethics?”
- Mark Sagoff: “Environmental Ethics and Environmental Science.”
- Teresa Kwiatkowska: “Let Earth Forever Remain: Putting Environmental Ethics to Work.”
- Johan Hattingh: “The Start of the Art in Environmental Ethics as a Practical Enterprise: A View from the Johannesburg Documents.”

—Thogmartin, Wayne. “Why Not Consider the Commercialization of Deer Harvests?” *BioScience* Vol. 56, no. 12 (2006): 957.

—Tucker, Mary Evelyn, and John Grim. “The Greening of the World's Religions.” *Chronicle of Higher Education, The Chronicle Review*. February 9, 2007. Although religions have often turned from the turbulent world in a redemptive flight to a serene, transcendent afterlife, new emphases are appearing that will energize and support a new generation of leaders in the environmental movement. Tucker is currently a visiting scholar in the Bioethics Institute at Yale University.

—Turner, Monica, Gary Barrett, Robert Gardner, Louis Iverson, Paul Risser, John Wiens, and Jianguo Wu. “In memoriam: Frank B. Golley (1930-2006).” *Landscape Ecology* Vol. 22, no. 1 (2007): 1-3.

—Ulfelder, Jay. “Natural-Resource Wealth and the Survival of Autocracy.” *Comparative Political Studies* Vol. 40, no. 8 (2007): 995-1018. Does natural-resource wealth impede transitions to democracy? This

article revisits this question with an event history design that differs from the approach used in other recent statistical tests of rentier state theory. The research confirms that autocracy is typically more durable in countries with substantial resource wealth, and the author finds this effect is robust to other measures proposed to explain the dearth of democracy in the Middle East or the Muslim world.

—Uriarte, Maria, Holly A. Ewing, Valerie T. Eviner, and Kathleen C. Weathers. “Constructing a Broader and More Inclusive Value System in Science.” *BioScience* Vol. 57, no. 1 (2007): 71-8. A scientific culture that welcomes a diversity of participants and addresses a broad range of questions is critical to the success of the scientific enterprise and essential for engaging the public in science. By favoring behaviors and practices that result in a narrow set of outcomes, our current scientific culture may lower the diversity of the scientific workforce, limit the range and relevance of scientific pursuits, and restrict the scope of interdisciplinary collaboration and public engagement. The scientific community will reach its full intellectual potential and secure public support through thorough, multi-tiered initiatives that aim to change individual and institutional behaviors, shift current reward structures to reflect a wider set of values, and explicitly consider societal benefits in the establishment of research agendas. We discuss some shortcomings and costs of the current value system and provide some guidelines for the development of initiatives that transcend such limitations.

—Vázquez, Luis-Bernardo, and Kevin Gaston. “People and mammals in Mexico: conservation conflicts at a national scale.” *Biodiversity and Conservation* Vol. 15, no. 8 (2006): 2397-2414.

—Wagner, Peter J., Matthew A. Kosnik, and Scott Lidgard. “Abundance Distributions Imply Elevated Complexity of Post-Paleozoic Marine Ecosystems.” *Science* Vol. 314, no. 5803 (24 November 2006): 1289-91. Commentary on “Life’s Complexity Cast in Stone” by Wolfgang Kiessling (*Science* Vol. 314, no. 5803 (24 November 2006): 1254-55.) The fossil record shows that since the end of the Paleozoic era, the structure of marine communities has become more complex. Biologists have the general impression that ecological communities get more complex, but lack adequate ways of measuring objectively different kinds of complexity. These authors propose such measurements. Complex distributions are essentially those in which the dominant taxa add ecological opportunity space. The big surprise, they say, is a major difference between Paleozoic (older than 250 million years) and younger communities. Complexly structured assemblages are substantially more common in more recent times.

—Waldau, Paul, and Kimberley Patton, eds. *A Communion of Subjects: Animals in Religion*. New York: Columbia University Press, 2006. Comparative and interdisciplinary study of human’s conceptualization of animals in world religions. Thomas Berry insists that “the world is a communion of subjects, not a collection of objects.” Using the implications of this statement as a starting point, the contributors to this collection treat animals as subjects and consider how major religious traditions have incorporated them into their belief systems, myths, and rituals. Results from a conference on world religions and animals, held at the Harvard Yenching Institute, and sponsored by the Forum on Religion and Ecology and the Center for Respect of Life and Environment of the Humane Society of the U.S.

—Walker, Richard. *The Country in the City: The Greening of the San Francisco Bay Area*. Seattle: University of Washington Press, 2007. Walker presents an environmental history of how the jigsaw geography of Bay area’s greenbelt came into existence from the origins of recreational parks and coastal preserves in John Muir’s time to contemporary conservation easements and movements to stop toxic pollution. Lessons can be drawn for fundamental debates in environmental history, geography, and urban planning.

—Weiner, Douglas R. *Models of Nature: Ecology, Conservation and Cultural Revolution in Soviet Russia*. Pittsburgh: University of Pittsburgh Press, 2000.

—Whiteside, Kerry. *Precautionary Politics: Principle and Practice in Confronting Environmental Risk*. Cambridge, MA: The MIT Press, 2006. The precautionary principle—which holds that action to address threats of serious or irreversible environmental harm should be taken even in the absence of scientific certainty—has been accepted as a key feature of environmental law throughout the European Union. In the U.S., however, it is still widely unknown, and much of what has been written on the topic takes a negative view. Whiteside provides an analysis of the precautionary principle—its origins and development, its meaning and rationale, its theoretical context, and its policy implications. He looks at the application of the principle (and the controversies it has stirred) and compares European and American attitudes toward it and toward environmental regulation in general.

—Williams, Michael. *Deforesting the Earth: From Prehistory to Global Crisis, An Abridgement*. Chicago: The University of Chicago Press, 2006. This book was first published in 2002 as a landmark study of the history and geography of deforestation. This abridgement retains the original breadth of a survey of ten thousand years to trace anthropogenic deforestation's effects on economies, societies, and landscapes, while making the arguments of the 2002 edition more accessible to the general layperson.

—Wilson, Edward O. *The Creation*. New York: W. W. Norton, 2006. With an imagined correspondence between Wilson and a Southern Baptist pastor (Wilson was raised a Southern Baptist). “The defense of living nature is a universal value. It doesn't rise from, nor does it promote, any religious or ideological dogma. Rather, it serves without discrimination the interests of all humanity. . . .If there is any moral precept shared by people of all beliefs, it is that we owe ourselves and future generations a beautiful, rich, and healthful environment. . . .Darwin's reverence for life remained the same as he crossed the seismic divide that divided his spiritual life. And so it can be for the divide that today separates scientific humanism from mainstream religion.”

—Wirzba, Norman. “Barnyard Dance: Farming that Honors Animals.” *Christian Century* Vol. 124, no. 2 (January 23, 2007): 8-9. Joel Salatin's Polyface Farm in central Virginia is quite profitable and honors animals, inspired by his Christian faith that God loves the creatures. Wirzba teaches at Georgetown College in Kentucky.

—Woodroffe, R., S. Thirgood, and A. Rabinowitz, eds., *People and Wildlife: Conflict or Coexistence?* Cambridge: Cambridge University Press, 2005. Human-wildlife conflicts are inevitable if we are to share the planet with other species. Such conflicts will only increase as humans encroach on wildlife areas and, potentially, as wildlife repopulate human-dominated landscapes. Worldwide, this is what is happening now and will continue for some time. Conservation of large carnivores and herbivores is needed to maintain the well-being of the concerned ecosystems and landscapes; they serve a keystone function. But often local people do not think so and reject them because they disturb agriculture. Interestingly, there is more progress in reconciling these conflicts in Europe than in developing nations.

—Woods, Mark. “The Nature of War and Peace: Just War Thinking, Environmental Ethics, and Environmental Justice.” *Rethinking the Just War Tradition*, Michael W. Brough, John W. Lango, and Harry van der Linden, eds. Albany: State University of New York Press, 2007. Increasing attention today is being paid to the environmental impacts of armed conflicts and military activities—the ecology of war and peace. Most environmental critiques of military activities offer only limited protection, however, because they stem from outsiders looking into matters of war and peace. Woods argues that these critiques can be augmented by building environmental considerations into how western militaries view war and peace from the inside out—via the just war tradition.

—Xu, Haigen, Sheng Qiang, Zhengmin Han, Jianying Guo, Zongguo Huang, Hongying Sun, Shunping He, Hui Ding, Hairong Wu, and Fanghao Wan. “The status and causes of alien species invasion in China.” *Biodiversity and Conservation* Vol. 15, no. 9 (2006): 2893-2904.

—Zamani, Gh., Marian Gorgievski-Duijvesteijn, and Kiumars Zarafshani. “Coping with Drought: Towards a Multilevel Understanding Based on Conservation of Resources Theory.” *Human Ecology* Vol. 34, no. 5 (2006): 677-92.

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