

# International Society for Environmental Ethics

## Newsletter

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Volume 19, No. 2 Spring/Summer 2008

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### GENERAL ANNOUNCEMENTS

**ISEE Membership:** ISEE membership dues are now due annually by Earth Day (April 22<sup>nd</sup>) of each year. If you have not yet paid your 2008-2009 dues, please do so now. You can either use the form on the last page of this Newsletter to mail check to ISEE Treasurer Lisa Newton, or you can use PayPal with a credit card from the membership page of the ISEE website: <<http://www.cep.unt.edu/iseememb.html>>.

**ISEE Newsletter Frequency:** As per the recent vote, the ISEE Newsletter now comes out three times a year: (1) Winter issue in January, (2) Spring/Summer issue in May, and (3) Fall issue in September. Please submit items for inclusion in the Winter issue by January 1<sup>st</sup>, items for inclusion in the Spring/Summer issue by May 1<sup>st</sup>, and items for inclusion in the Fall issue by September 1<sup>st</sup> to ISEE Secretary and Newsletter Editor Mark Woods whose email and snail mail addresses are on the last page of this Newsletter.

**Third Annual Summer Institute in Environmental Ethics, Center for Ethics, University of Montana, July 31-August 8, 2008:** The Center for Ethics at the University of Montana in Missoula is pleased to host its third annual Summer Institute in Environmental Ethics. This year we are offering a 3 credit class by Andrew Light on Environmental Ethics and Policy and a 1 credit (two day) workshop by Karen Warren on issues related to Justice, Health, Women, and Environment. The events are open to students, professors, interested professionals and members of the public. They promise intensive discussions with motivated participants against a backdrop of some of the best scenery western Montana has to offer. A simultaneous National Science Foundation sponsored workshop on biotechnology, nanotechnology, and climate change ensures that a number of nationally known speakers will be in town offering a range of additional lectures and events. **The registration deadline is June 27, 2008; the early registration deadline is June 1, 2008.** Please follow this link for details of the Institute and registration information: <<http://www.umt.edu/ethics/programs/EEI.html>>.

**Society for Conservation Biology's Directory:** Environmental philosophers have been invited to join the Society for Conservation Biology's Social Science Working Group's (SCB SSWG) new Conservation Social Science Expert Directory. The SCB SSWG is a global community of conservation scientists and practitioners dedicated to strengthening social sciences and their application to conservation practices. The new online directory is designed to foster communication and collaboration among conservation social scientists, between social scientists and natural scientists, between researchers and practitioners, and between environmental philosophers and others. Through its user-friendly search tool, the directory provides easy access to the wealth of professional expertise within the conservation community. Users may

search for conservation social scientists and environmental philosophers by name, location, degree information, discipline, geographic area, conservation and social science specialty, and research terms. If you are interested in sharing your knowledge with conservation professionals around the world, consider joining the directory at:

[www.conbio.org/WorkingGroups/SSWG/network/dirindex.cfm](http://www.conbio.org/WorkingGroups/SSWG/network/dirindex.cfm).

**Environmental Philosophy of Ernest Partridge:** Ernest Partridge ([gadfly@igc.org](mailto:gadfly@igc.org)) has posted thirty-five of his post-1981 published papers at his website “The Online Gadfly” ([www.igc.org/gadfly](http://www.igc.org/gadfly)). Select “The Gadfly Papers” at the home page menu. “The Online Gadfly” also contains numerous unpublished works, including more than two-hundred brief essays, dealing mostly with contemporary political and public policy issues that he has written for the internet in the last decade. Partridge, who has retired from teaching, is a consultant, writer, and lecturer in the field of Environmental Ethics and Public Policy. He has taught Philosophy at the University of California, and in Utah, Colorado, and Wisconsin. In addition to “The Online Gadfly” he co-edits the progressive website “The Crisis Papers” ([www.crisispapers.org](http://www.crisispapers.org)). His book in progress, *Conscience of a Progressive*, can be seen at [www.igc.org/gadfly/progressive/^toc.htm](http://www.igc.org/gadfly/progressive/^toc.htm). The following eight essays might be especially useful to teachers of courses in environmental ethics, public policy, or introductory ethics. Abstracts and publishing history of each of these essays may be found by following this link: [www.igc.org/gadfly/teaching.htm](http://www.igc.org/gadfly/teaching.htm). Many of these essays have revised, expanded, and improved, post-publication.

1. “How is Morality Possible?” (Chapter 12 of *Conscience of a Progressive*). Partridge discusses the elements of moral psychology, the role of language in moral capacity, moral sentiments and moral agency, socialization and morality, and the criteria of moral responsibility.
2. “Perilous Optimism.” This is a rebuttal of the technological optimism of Julian Simon and Mark Sagoff in which Partridge discusses thermodynamic limits of growth and technology and provides a critique of neo-classical economics.
3. “In Search of Sustainable Values.” Partridge distinguishes economic values (“costs”) from moral values.
4. “With Liberty for Some.” Partridge criticizes the libertarian claim that privatization, the free market, individual initiative, and the enforcement of property rights will result in optimal environmental consequences.
5. “On the Rights of Future Generations.” Partridge affirms that future persons have moral rights which entail duties on the part of present persons.
6. “Should We Seek a Better Future?” Partridge examines “the future persons paradox,” namely, that policies intended to improve the living conditions of future generations result in the existence of different individuals than would otherwise have been born.
7. “The Tonic of Wildness.” Partridge examines natural aesthetics and responsibility to nature.
8. “Just Provision for the Future.” Partridge refutes six arguments against responsibility to future generations and proposes seven rules of just provision for the future.

Numerous additional essays at “The Online Gadfly” may prove suitable for instructional purposes. Contact Ernest Partridge at: [gadfly@igc.org](mailto:gadfly@igc.org).

**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 listserv, or to alter your subscription options go to: <<http://listserv.tamu.edu/archives/isee-l.html>>. Contact Gary Varner, the listserv manager, for more information: <[gary@philosophy.tamu.edu](mailto:gary@philosophy.tamu.edu)>.

## **IN MEMORIUM: VAL PLUMWOOD**

The environmental philosophy community mourns the loss of Val Plumwood, 68, who died from a stroke on February 29, 2008 on her property near Braidwood outside Canberra, Australia. She was buried at home on Plumwood Mountain on March 30<sup>th</sup> in a ceremony conducted and attended by many friends.

She was born Val Morrell on August 11, 1939 into a poor family that ran a poultry farm near Sydney. She studied philosophy at the University of Sydney in the 1960s. In the 1970s she was a prominent member of a group of philosophers at the Australian National University who formed the first wave of Australian environmental philosophy, arguing that environmental problems stemmed not merely from faulty policies, practices, and technologies but from underlying human attitudes toward the natural world that were built into western thought, including the anthropocentric idea that only humans mattered morally and that people had no obligation to protect nonhuman nature for nonhuman nature's sake. When she married her second husband, philosopher Richard Routley, she became Val Routley. Together they wrote a number of important treatises in environmental ethics, including: (1) *The Fight for Forests*, 3<sup>rd</sup> edition (Canberra: Research School of Social Sciences, Australian National University, 1975), (2) "Nuclear Energy and Obligations to the Future," *Inquiry* Vol. 21 (1978): 133-79, and (3) "Against the Inevitability of Human Chauvinism," *Ethics and Problems of the 21st Century*, edited by Kenneth E. Goodpaster and Kenneth M. Sayre, (Notre Dame: University of Notre Dame Press, 1979).

The Routleys divorced in 1981, and Val became the sole inhabitant of a stone house she had built with Richard in a temperate rainforest in southern Australia. Through her experiences in living here as a member of a congenial, more-than-human community, she acquired a deep knowledge of nature that became legendary. She changed her name to Val Plumwood from Plumwood Mountain—the location of her home—that in turn was named after the plumwood tree.

Plumwood was an independent scholar and took intermittent teaching positions at a number of places, including Macquarie University, University of Sydney, Murdoch University, the University of Tasmania, North Carolina State University, the University of California at Berkeley, and the University of Montana. The Australian National University awarded her a Ph.D. in 1991. She was also an important environmental activist, and in the 1970s and 1980s had been instrumental in an environmental campaign to save rainforests in eastern Australia.

Plumwood famously was attacked by a crocodile while she was canoeing alone through Kakuda National Park (Australia) in 1985. After three crocodile death rolls in the water, she escaped with horrific injuries and crawled for hours through tropical swamps before she was rescued. In the article "Being Prey," she wrote about this experience. "Being Prey" has been reprinted in *The New Earth Reader: The Best of Terra Nova*, edited by David Rothenberg and Marta Ulvaeus (Cambridge, MA: The MIT Press, 1999).

Much of Plumwood's environmental philosophy was focused on analyzing, critiquing, and providing alternatives to dualisms that she believed lie at the heart of the domination of women,

nature, and others. The division between mind and matter that supposedly set humans apart from nature became refined into an opposition between reason and nature in the western tradition. This in turn informed many categories of thought and created an ideology of dualisms that rendered that which came to be associated with nature as inferior to that which came to be associated with reason. This ideology was used to legitimize the domination of many subjugated social groups, including women, people of color, the working class and the poor, colonized peoples, indigenous peoples, and nonhuman nature. This led to the central ecofeminist insight that struggles for social justice and environmentalism cannot be separated.

In her book *Feminism and the Mastery of Nature* (London: Routledge, 1993), she developed a feminist critique to argue that the master form of western culture's rationality was unable to acknowledge its dependence on nature, women, and other dominated groups of people that were constructed as inferior; this rational distortion shaped the basic categories of western thought and threatened the survival of people and nonhuman nature. In her book *Environmental Culture: The Ecological Crisis of Reason* (London: Routledge, 2002), she argued that distortions of reason and culture created dangerous forms of ecological denial that—through economics, ethics, politics, science, and spirituality—gave us an illusory sense of our independence from nature that made us insensitive to dependencies, ecological limits, and interconnections; she drew from democracy, feminism, globalization, and postcolonialism to develop an alternative dialogical interspecies ethics and materialist spirituality of place. In addition to these two books, a sample of her many articles includes: (1) "Ecofeminism: An Overview and Discussion of Positions and Arguments," *Australasian Journal of Philosophy* Supplement to Vol. 64 (1986): 120-38, (2) "Women, Humanity and Nature," *Radical Philosophy* Vol. 48, no. 1 (1988): 16-24, (3) "Do We Need a Sex/Gender Distinction?," *Radical Philosophy* Vol. 51, no. 1 (1989): 2-11, (4) "Nature, Self, and Gender: Feminism, Environmental Philosophy, and the Critique of Rationalism," *Hypatia* Vol. 6, no. 1 (1991): 3-27, (5) "Ethics and Instrumentalism: A Reply to Janna Thompson," *Environmental Ethics* Vol. 13, no. 2 (1991): 139-49, (6) "Plato and the Bush: Philosophy and the Environment in Australia," *Thinking* Vol. 9 (1991): 39-46, (7) "The Politics of Reason: Towards a Feminist Logic," *Australasian Journal of Philosophy* Vol. 71, no. 4 (1993): 436-62, (8) "The Ecopolitics Debate and the Politics of Nature," *Ecological Feminisms*, edited by Karen J. Warren (London: Routledge, 1994), (9) "Androcentrism and Anthropocentrism: Parallels and Politics," *Ethics and the Environment* Vol. 1, no. 2 (1996): 119-52, (10) "Wilderness Skepticism and Wilderness Dualism," *The Great New Wilderness Debate*, edited by J. Baird Callicott and Michael P. Nelson (Athens: University of Georgia Press, 1998), (11) "The Environment," *A Companion to Feminist Philosophy*, edited by Alison M. Jaggar and Iris Marion Young (Malden, MA: Blackwell, 1998), (12) "Intentional Recognition and Reductive Rationality: A Response to John Andrews," *Environmental Values* Vol. 7, no. 4 (1998): 397-421, (13) "Paths Beyond Human-Centeredness: Lessons from Liberation Struggles," *An Invitation to Environmental Philosophy*, edited by Anthony Weston (Oxford: Oxford University Press, 1999), (14) "Integrating Ethical Frameworks for Animals, Humans, and Nature: A Critical Feminist Eco-Socialist Analysis," *Ethics and the Environment* Vol. 5, no. 2 (2000): 285-322, (15) "Animals and Ecology: Toward a Better Integration," *Food for Thought: The Debate over Eating Meat*, edited by Steve F. Sapontzis (Amherst, NY: Prometheus Books, 2004), (16) "Toward a Progressive Naturalism," *Recognizing the Autonomy of Nature: Theory and Practice*, edited by Thomas Heyd (New York: Columbia University Press, 2005), (17) "The Concept of a Cultural Landscape: Nature, Culture and Agency in the Land" *Ethics and the Environment* Vol. 11, no. 2 (2006): 115-50, and (18) "Journey to the Heart of Stone," *Culture, Creativity and Environment*:

*New Environmentalist Criticism*, edited by Fiona Becket and Terry Gifford (Amsterdam: Rodopi, 2007).

At the time of her death, Plumwood was a visiting fellow in the Fenner School of Environment and Society at the Australian National University. She was working on some publications regarding death at the time, including “Tasteless: Towards a Food-based Approach to Death” from the Forum on Religion and Ecology at Harvard University’s Center for the Environment (October 2007) that can be found at:

<<http://valplumwood.files.wordpress.com/2008/03/tasteless.doc>>.

A son and a daughter from Plumwood’s first marriage predeceased her. “Remembering Val Plumwood: A memorial site to honor the life and work of Val Plumwood” can be found at:

<<http://valplumwood.com/>>.

### **J. Baird Callicott, University of Northern Texas:**

I confess that I was a little afraid of Val Plumwood. She was formidable and not just in regard to her personality. She was a formidable intellectual. I did not know her personally well at all. I often call Holmes Rolston “the dean of environmental philosophy,” and he certainly deserves that accolade. Long before Val’s death, however, I also often said that she was the best philosopher in the community of environmental philosophers—the best among us in the twentieth century and so far the best in the twenty-first. She was a master of what I think of as the Australian philosophical style: conceptual clarity, conceptual creativity, and a leave-no-stone-unturned, leave-no-inference-unarticulated approach to exposition and argument. The initial news of her death indicated that she wanted to be remembered less as the intrepid outdoor adventurer who was attacked and nearly killed by a saltwater crocodile, or the eccentric recluse whose best friend was a wombat, but most of all simply as a philosopher. That’s certainly how I will remember her.

### **Yang Tongjin, Vice-President of the Chinese Society for Environmental Ethics:**

My colleagues in the field of environmental ethics and I are very sorry to hear that Professor Val Plumwood, the leading ecofeminist and an active environmentalist, has died because of a massive and sudden stroke. I, on behalf of the Chinese Society for Environmental Ethics and my colleagues, would like to express our deepest condolences for the death of Professor Val Plumwood and our heartfelt sympathies to her relatives.

Val Plumwood is well-known in China for her profound criticism of the dualisms and rationalism in cotemporary environmental ethics. Her analysis of the dualisms of western philosophy is particularly inspiring for Chinese scholars. Her classic book *Feminism and the Mastery of Nature*, through my efforts was translated into Chinese, and she had been very satisfied with this Chinese version of her book. Two of her papers were also translated into Chinese: “Against the Inevitability of Human Chauvinism” and “Wilderness Skepticism and Wilderness Dualism.” Professor Plumwood’s writings have and will continue to be a positive influence on environmental ethics studies in China.

Before her death, I discussed with her the possibility of translating her book *Environmental Culture* into Chinese, and she had expressed her intention to visit China this year when she finished her academic activities in South Korea. There is a good chance that *Environmental Culture* will be translated into Chinese, but now it becomes a forever unrealized dream for Chinese scholars to meet her.

**Robert Melchior Figueroa, University of North Texas:**  
“A Day on Plumwood Mountain”

Upon first hearing of Val Plumwood’s death, I was absolutely shocked, emotionally paralyzed, and then angry at the possibility that this was an urban myth spread by internet hooligans. The spectacle that the “crocodile woman” had been taken by a spider bite was the justification for my anger, not because a spider bite was so out of tune with her famous croc escape, but because the day I spent on Plumwood Mountain in the (Australian) late spring of 2005 involved countless encounters with spiders strewn across the rainforest. Val and I hiked her mountain for hours like we were crossing properties of the English countryside. Nearly every few feet we came across a web of a poisonous spider in our path and like the gates of country fences, she would simply detach two leading spars of the web, spider unbothered, and swing the web out of the way, reattaching it gently to the next available branches. She must have done this a hundred times during our philosophical hike, so the thought that a spider of all things had done her in, was unimaginable in my brief experience with her.

She taught me a few other tricks to get around the critter-healthy world of “her” mountain. How to remove the leeches from my legs after the hike; pull them off, ball them up by rubbing your hands together, and flick ‘em. Wish I knew that a month before when the suckers ruined my hike with my family (partner, two-year old, and infant). How to collect bright blue items, flowers, feathers, pieces of plastic from groceries, and give them to the bower bird who decorates her nest with these items. First time I saw one of those bowers on a college campus, I thought it was an art student’s installation. How to make a pact with the wombat to trim the lawn surrounding the house, “It’s a fair contract,” she said, “and it saves on petrol and noise pollution.” She also taught me how one would converse with the many animals all around the place, how to respect the rocks and trees in their own agency, and how to keep the ants from ransacking the house and food stuff by simply placing a bowl of sugar in one of the cabinets. Before that, I was convinced Australia was a big ant hill that humans mistakenly took for dry land. The ant feeding was clean and fair, and echoed David Abram’s opening chapter of *The Spell of the Sensuous*. I remarked this to her, and we shared our deep admiration for that book in lengthy conversation.

Of course, Val had the last word on it, “I love it, but you know he’s wrong.” “I know, Val, I know!”

Our agreement wasn’t in thinking he was *really* wrong, but we knew that both of us would put oppression of the Other as the origins of the West’s separation with nature before we would locate the cause on the origins of the technological determinism of the written alphabet. I doubt Abram would disagree, since he admits it’s a series of causes, actually.

I went to Plumwood Mountain for two key reasons: 1) I’d avidly read her work and taught her two masterpiece books in my classes; most recently *Environmental Culture* in a seminar on Political Ecology and Environmental Justice at the University of Wollongong (UOW). 2) I needed insights on the agency of rocks, since I had been writing a lot on environmental justice and moral terrains with a geographer at UOW, Gordon Waitt. We were centering on the normative conflicts of Anangu values and ecotourism at Uluru-Kata Tjuta National Park. Plumwood regarded me with warm appreciation as “a reader,” though I felt like she treated me like a good friend and a comrade in philosophy. And, I think she was slightly suspicious of my authenticity regarding alternative forms of agency. Initially, I couldn’t help feeling she was also putting me through a few initiations before she could trust me.

First, when we met at her gate, she stopped her car a few meters in and said she had to remove some Scottish thistle (musk thistle), and since it was in a swampy region of the rainforest I was welcomed to stay in the car. As if! After all, I'd wrestled with these creatures working for Boulder Open Space a season on the Integrated Pest Management crew. Musk thistle, I knew. Swamps, I knew from growing up in the New Jersey swamps and pine barrens. She didn't have her gloves, so I showed her how to remove these invaders from their roots, where thorns give way to smooth shoots. And, then we both traipsed through the swamp with clear knowledge of where solid ground lay. Then I told her about my experience discovering the expanded range of the rare and endangered orchid, *Spiranthes diluvialis*, among the wetlands of Colorado's Front Range.

"Orchids! You favor orchids do you?"

And, further into the swamp we slogged as she showed me the beautiful, majestic, and extremely miniature "flying duck orchid" (*Caleana major*). There it was, a perfect image of a mallard landing in water like some old Disney documentary, on the head of a very small stem, waiting for us to admire. We must have spent the next twenty-minutes figuring out what this would *really* be named by the aboriginals who inhabited this place, and what it could have meant in their "Dreamtime." We much doubted it would have been named "flying duck," but I'm not quite sure why we were that certain.

And regarding the intentionality of rocks, the agency of rocks and trees, that was worth serious exploration. Rocks. She (and Richard, I presume) built that incredible octagonal rock house of hers from the boulders that littered the mountain. (Maybe "littering" is always bad?) After our lunch and the house tour, she showed me her other rocks: The broken heart rock, the geological transformations that lead to the different vegetation and animal speciation, and the rock-lore of Dreamtime stories. Finally, we went down the escarpment to the plumwood grove, down by the stream that she somehow piped uphill with only the stream's pressure to feed her house-water. The plumwoods thrive on the life of the palms, they seed about five feet up on the palms, and then they grow. Not unlike the giant strangling fig trees that choke victims until they grow with the wildest of spirals. Figs and Plumwoods, I liked the sound of that. Plumwood trees can grow at right angles just to give room for the other plumwoods in their community.

"Tell me that doesn't give us cause to rethink intentionality," she pointed.

We were standing in a grove of plumwoods no younger than 10,000 years old, no thicker than the palms they absorbed, and I wasn't sure how exactly to cognate her sense of "intentionality," nor how to disagree. You have to see it to accept it, I suppose. And, you need to get over consciousness and sentience as the basis for intentionality. We agreed on that.

We talked until the light dimmed and the road to down the mountain would have become fatal. We discussed at length the analytical meanings of "intentionality" and "agency," and we agreed on the viability of those meanings. She as a trained logician, me as a trained analytic, not as a means to legitimate our philosophical savvy, but to recognize the multiplicity of meanings that "intentionality" and "agency" could take. And, how much further we could philosophically understand the world if we did not restrict agency from those who speak in a different voice.

Among the trees, spiders, wombats, bullfrogs, bower birds, and rainforest, we agreed, we were right, and they were right.

### **Chaone Mallory, Villanova University:**

I am very saddened over the news of Val Plumwood's death. Reading her article "Nature, Self, and Gender: Environmental Philosophy, Feminism and the Critique of Rationalism" early

in my graduate career gave me that “aha” moment that led to the main argument of my M.A. thesis, ideas I continued to work through in my dissertation, and that are still ongoing for me in the form of articulating a field that many, especially Plumwood, contribute to, that I think could be termed “ecofeminist political philosophy.” *Feminism and the Mastery of Nature* (1993) was a pivotal ecofeminist text that showed many skeptics the depth and scholarly acumen of ecological feminist philosophy. While I was doing my M.A. work, and beginning to explore philosophical ecofeminism, Baird Callicott told me that he considered Val Plumwood to be the most rigorous environmental philosopher of the time. The rethinking of our philosophical heritage and traditions she calls for in her work, as well as Plumwood’s own positive contributions to philosophical inquiry, have absolutely altered how we understand the relation between gender and the history of philosophy, have changed our ideas about how to do philosophy and what it is for, and of course have spurred us to re-think our relation with the more-than-human world. Needless to say, her work has been an inspiration to me, and many, many others.

I never had the privilege of meeting Val Plumwood personally, although I had heard from those who knew her that she had incredible stamina as a hiker, was deeply loyal to her friends, and took no guff. She was scheduled to appear in North America at the Canadian meeting of the Society for Women in Philosophy (C-SWIP) this coming October; I had hoped to have a paper accepted so that I would have the chance to meet her, or at least hear her, in person. I deeply regret that I will now never have that chance. Instead there will be the inadequate (but fitting) substitute of a panel on Plumwood’s work held there, which I am honored to be a part of, but certainly will be no match for hearing what she herself would have said, no match for hearing a living legend.

Her works always appear on my syllabi regardless of the class, because she was so prolific, and the range of her work is so broad: Plumwood is an environmental philosopher, political theorist, feminist philosopher, and cultural theorist. If you want to hook students into thinking seriously about our ethical relations with non-human animals, show them compelling ways to perform feminist analysis on cultural narratives, as well as just plain read a riveting piece, just assign “Being Prey,” the story of her famous crocodile attack, and subsequent re-affirmation of her vegetarianism! Strangely, it so happens that when news of her death was announced, her last book, *Environmental Culture: The Ecological Crisis of Reason* was the very next text I had assigned in my graduate seminar, “Gender, Nature, and the Political.” Of course our reading was very poignant, especially the last chapter on a materialist spirituality of place.

Perhaps those of us so admiring of Plumwood’s work and life can take comfort in these words she wrote there: “Since these communities of nature live on after an individual’s death, a satisfying form of continuity for the fully embedded person may be found in the mutual life-giving flow of the self upon death back into the larger life-giving other that is nature, the earth and its communities of life. Some may feel they need more: for me, this recycling is enough.”

### **Michael Paul Nelson, Michigan State University:**

Like all of us I greatly admired Val’s work. I was also fortunate enough to meet her a few times at conferences and share the stage with her. Through those meetings my admiration for her work extended to her as a person. She was playful and raucous, hard nosed and sharp witted. A few years back she and I were both on a panel at an environmental history conference in North Carolina. I walked into the big room where our session was to be held and up to the front where she was sitting looking over her notes. I sat down next to her and said hi, she looked over at me with a big smile and said, “Oh hi Michael, are you here to apologize for your book,” I roared and



responded “not for the whole book, just for the last essay.” She roared in response. She was referring to *The Great New Wilderness Debate*—the last essay was hers, one she wrote especially for the book.

**Preliminary Notification: Climate Change and the “Crisis of Reason,” A Symposium to Honour the Life and Work of Val Plumwood, Convened by the Ecological Humanities Think Tank, CRES Seminar Room, Hancock Building, Australian National University, Canberra, 20 June 2008, 0900-1700:**

Dr Val Plumwood worked at the leading edge of eco-philosophy nationally and globally. Like many people, she could see that the way of life developed in the western world was not only unsustainable but was so destructive that it would take an unimaginably terrible toll on the natural world. Her analysis started with the anthropocentrism of western ethics and practice, and its devastating effects. Her feminist analysis connected the logic of the oppression of women and minorities with the logic of the oppression of the natural world. Her commitment at all times was to an environmental ethic that would include humans within the natural world and that would lead toward a new culture of connectivity and responsibility. In living her vision she was an activist and an ardent lover of the natural world. Now that the evidence for global climate change is taking the foreground in public discussions, we need ever more urgently to connect human cultures, practices and life values with other living beings, ecosystems, and global systems.

In this symposium dedicated to Val Plumwood, presentations and discussions will focus on all aspects of Val’s work: critical and analytic, activist, ethical and culturally visionary. Climate change will be viewed and reconsidered from within the theoretical frame of reference that she provided. Speakers include Will Steffen (Climate Science, Fenner School of Environment and Society, ANU), Freya Mathews (Philosophy, Latrobe), Kate Rigby (Eco-criticism, Monash), John Dryzek (Political Science, ANU), and Judith Ajani (Ecological Economics, Fenner School, ANU). Further information, and a general call for papers, will be forthcoming in early May.



## ISSUES

**United States Navy Sonar and Whales:** After some years during which the US Navy seemed deferential to the whales, the Navy has now been in a legal battle over the extent of sonar use in anti-submarine war exercises off the southern California coast. The Bush Administration had exempted the Navy from two environmental laws. A judge first restricted sonar use, and then lifted some of those restrictions. Sonar has been linked to the stranding of marine mammals, and

environmental groups have brought suit to limit its use in the exercises. See “Marine Mammals Still Imperiled After Sonar Ruling” by Benjamin Lester (*Science* Vol. 319, no. 5860 (11 January 2008): 147).

**Bat Die-Off:** The New York State Department of Environmental Conservation has begun an investigation into what is killing thousands of hibernating bats in caves in New York and Vermont. Little brown bats have sustained the greatest number of deaths, but northern long-eared, eastern pipistrelle, and Indiana bats are also dying. The dead bats appear to have depleted their fat reserves months before they normally would emerge from hibernation, and a number of them exhibit a white fungus that encircles their noses. State environmental officials and caving organizations have asked people not to enter caves or mines with bats to avoid the possibility of transferring the disease from cave to cave. Many bat researchers claim that this is the most serious threat to bats they have ever seen.

**Human Activities Changing the Climate of the American West:** According to a new report issued the Rocky Mountain Climate Organization (RMCO) and the Natural Resources Defense Council that was drawn from 50 scientific studies and 125 other government and scientific sources, the climate of the West has changed more rapidly than the climate of all other parts of the United States outside of Alaska. The global climate has increased an average of 1.0 degree Fahrenheit in the last five years (2003-2007) as compared to the average temperature of the 20<sup>th</sup> century; the American West, however, has increased an average of 1.7 degrees Fahrenheit in the past five years. The American West has experienced more severe and more frequent heat waves and appears to be getting drier with less snowfall, decreases in snowpack, earlier snowmelt, more winter rain events, increased peak winter flows, and reduced summer flows. These climate changes have led to increases in wildfires, proliferation of mountain pine beetles that kill their host trees, rapid mortality of aspen trees (“sudden aspen decline”), increased melting of glaciers, and disruptions in the natural timing of seasons that are leading to loss of wildlife. The report can be downloaded for free as a pdf at: <http://www.nrdc.org/globalWarming/west/west.pdf>.

**Southern Baptists Reverse Previous Position on Global Climate Change:** In 2007, the Southern Baptist Convention rejected scientific claims that humans are to blame for global warming and dismissed governmental efforts to reverse it. On March 10, 2008, forty-four Southern Baptist leaders signed a new declaration that stated the previous Southern Baptist position on climate change had been “too timid.” They backed a new declaration calling for more action on climate change, urging ministers to preach more about the environment and urging all Baptists to keep an open mind concerning environmental policy. The declaration was the outgrowth of Jonathan Merritt—the spokesman for the Southern Baptist Environment and Climate Initiative and a seminarian at Southeastern Baptist Theological Seminary in Wake Forest—who claimed to have had an epiphany after years of being “an enemy of the environment.” Many important Southern Baptist leaders and agencies did not sign the declaration, including the convention’s influential political arm, the Ethics and Religious Liberty Commission.

**The Bush Administration and Endangered Species Listings in the United States:** For the past number of years, Bush Administration officials have made it much more difficult to designate domestic plants and animals for protection under the US Endangered Species Act

(ESA). Internal documents suggest that pervasive bureaucratic obstacles have been put in place to limit the number of species protected under the ESA: personnel have been barred from using information in agency files that could have supported new listings, and scientific advisors have argued that appointees consistently have rejected listing endangered plants and animals or have sought to remove federal protection of previously listed species. Between 2001 and 2006, the Bush Administration placed 59 domestic species on the endangered species list, and in the past two years no new species have been added to this list. In contrast, the George H.W. Bush Administration (1988-1992) placed an average of 58 species on the endangered species list ESA each year, and the Clinton Administration (1992-2000) placed an average of 62 species on the endangered species list each year.

**Northern Rocky Mountain Wolves Removed from United States Endangered Species List:**

On February 21, 2008 Deputy Secretary of the Interior Lynn Scarlett announced that the gray wolf (*Canis lupis*) population of the Northern Rocky Mountains (Idaho, Montana, and Wyoming) was thriving and no longer required federal protection offered under the Endangered Species Act (ESA). The US Fish and Wildlife Service (FWS) removed gray wolves from the ESA list on February 27<sup>th</sup>, and the rule became effective on March 28<sup>th</sup>. A FWS plan originally stipulated a that the minimum recovery goal for the gray wolves was at least 30 breeding pairs and 300 individuals established for at least three years; this goal was achieved in 2002, and by 2008 there were approximately 100 breeding pairs and 1,545 individuals in the Northern Rockies. A number of environmental groups protested the delisting and argued that the wolves would remain threatened by biased and inadequate state management plans, the lack of connectivity between largely isolated state wolf populations, and a green light to kill wolves. Although the Idaho Department of Fish and Game announced a new management plan to maintain 500-700 wolves in the state until at least 2013, the plan was not enforceable, the governor of Idaho had publicly announced his intention to kill more than 80% of Idaho's wolves, and the state legislature of Idaho officially expressed its desire to remove all wolves from the state. Wyoming's current wolf management plan would authorize killing 16 of the state's 23 wolf packs on sight outside of national parks. In the week following the March 28<sup>th</sup> delisting, at least 10 wolves were killed in Wyoming, and by the end of April, 37 wolves had been killed in the Northern Rockies. On April 28, 2008, the Alliance for the Wild Rockies, the Cascadia Wildlands Project, the Center for Biological Diversity, Defenders of Wildlife, Friends of the Clearwater, the Humane Society of the United States, the Jackson Hole Conservation Alliance, the Natural Resources Defense Council, Oregon Wild, the Sierra Club, the Western Watersheds Project, and the Wildlands Project filed a federal court lawsuit challenging the federal government's decision to delist the wolves.

## NOTES FROM THE FIELD

### Environmental Ethics: South American Roots and Branches



## EL PENSAMIENTO AMBIENTAL EN ARGENTINA. UNA APROXIMACIÓN PANORÁMICA

Daniel Eduardo Gutiérrez<sup>1</sup>

Ofrecer un panorama de la filosofía y el pensamiento ambiental de un ámbito o territorio determinado implica, en cierta medida, una decisión arbitraria<sup>2</sup> acerca de lo que significa “pensamiento ambiental” (o inclusive “pensamiento”). En este breve ensayo tomaré algunas expresiones y desarrollos reflexivos sobre las problemáticas ambientales desde perspectivas filosóficas de la Argentina. Si bien me centraré en los aportes filosóficos, también mostraré algunos exponentes de otras disciplinas humanistas (económicas, sociológicas, educativas) que procuran pensar nuestras relaciones con y en el ambiente y la naturaleza, buscando conceptualizar los elementos de esta relación, aunque haciendo hincapié en general en los aspectos reflexivos de justificación.

### PROTO-PENSAMIENTO AMBIENTAL: RODOLFO KUSCH, UN PENSAR DESDE LO LOCAL

Mientras en los países centrales se comenzaba a hablar de ecofilosofía y ética ambiental, y se iniciaba el debate sobre los temas ligados al ambiente en clave de las ciencias humanas, mientras Arne Naess y John Passmore empezaban a explicitar sus respectivos enfoques, un argentino, con fuerte influencia heideggeriana, intentaba pensar la cultura sudamericana, en especial la incaica, en términos filosóficos y antropológicos.<sup>3</sup> No podría decirse que el aporte de Kusch constituye

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<sup>2</sup> Por ejemplo incluyo a Rodolfo Kusch que no es un filósofo ambiental en sentido estricto. No se pregunta por la problemática ambiental sino que su indagación se centra en la relación del ser humano con la cultura. Por otra parte, no incluyo a Héctor Leis cuyo libro *La modernidad insustentable* (2001, Montevideo: Nordan-Comunidad) representa un interesante esfuerzo reflexivo por pensar lo ambiental desde lo político. Leis vive desde hace ya varios años en Brasil, y el referido texto se escribió en portugués y luego fue traducido.

<sup>3</sup> Günter Rodolfo Kusch, de ascendencia alemana, nació el 25 de Junio de 1922 en Buenos Aires. Obtuvo el título de Profesor de Filosofía en la Universidad de Buenos Aires. Ya en los años '50 comienza a realizar sus estudios sobre la cultura popular en la Argentina aproximándose al estudio de los pueblos quichua y aymará del Noroeste argentino. A partir de allí comienza a viajar con frecuencia a esas regiones del país para obtener información directa. Su obra es casi completamente desconocida, olvidada o incluso negada y pasada por alto en el ámbito académico, convirtiéndose casi en una suerte de escritor “maldito” entre los filósofos argentinos. Kusch muere el 30 de Septiembre de 1979 en la ciudad de Buenos Aires, Argentina en plena Dictadura Militar. Su obra más conocida quizá sea “América Profunda” (1999, Buenos Aires, Editorial Biblos) en la cual, a través de un estilo muy

un pensamiento ambiental tal como lo conocemos en la actualidad en los países latinoamericanos, ni por cierto una filosofía ambiental ni una ética ambiental tal como se la conoce en autores de habla anglosajona o en otros pensadores de habla no anglosajona como Naess.

Sin embargo, cometí la “arbitrariedad” de incluirlo en esta panorámica del pensamiento ambiental en Argentina por dos razones. En primer lugar este pensador ha introducido definiciones que pueden ser útiles en la elaboración de un pensamiento ambiental latinoamericano de la actualidad. Me refiero al antedicho concepto de “geocultura,”<sup>4</sup> palabra a veces utilizada en los análisis de pensamiento ambiental de habla castellana pero no siempre profundizada en la potencialidad de sus significaciones posibles.

Kusch entiende la cultura no sólo en el sentido del mero acervo simbólico heredado por medio de la tradición sino que implica un foco que ilumina sentidos en el mundo, frente a la inquietud que puede representar lo nuevo.

Esta iluminación se dirige a lo geográfico que deja de ser un hecho “físico” inerte para convertirse en el *suelo*, el trasfondo de sentidos que envuelve el entorno. Este conjunto de sentidos presupone una determinada forma de ver el mundo, siempre situado, siempre *grávido*. Esta gravidez lleva a “deformar” la instancia universalista de lo filosófico: “el suelo...sirve de sostén, en su doble faz de deformación, pero también como fundamentación” (Kusch, 1978 p. 18).

Otra razón para incluir a este filósofo en un panorama del pensamiento ambiental en Argentina es la semejanza de sus posiciones con filosofías como la heideggeriana y la posestructuralista francesa, de gran predicamento en el pensamiento ambiental latinoamericano como se verá más abajo. Todo esto le imprime a estos desarrollos un énfasis localista, junto con un acercamiento a temas de subjetividad cultural no universalista y no eurocéntrica.

Vale la pena señalar, sin embargo, que en este caso no se trata de un pensador del giro lingüístico. En ese sentido, Kusch se aleja de trabajos como los de Jim Cheney, quién realiza una elaboración de la filosofía de los pueblos nativos de Norteamérica con herramientas conceptuales adoptadas del gran filósofo alemán.<sup>5</sup>

El pensamiento de Rodolfo Kusch, es, desde mi punto de vista, imposible de evitar a la hora de hacer aportes significativos que permitan desarrollar un pensamiento ambiental latinoamericano fuertemente anclado en las particularidades de nuestra cultura.<sup>6</sup>

## **EL ÁMBITO ACADÉMICO. DISPERSIÓN Y RIGUROSIDAD**

A nivel universitario, el pensamiento ambiental ha emergido a través de estudios y programas de investigación más o menos aislados (cursos, tesinas, doctorados) pero no en una cantidad

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literario describe la cosmovisión cultural incaica y su relación con lo divino. Pero es en *Geocultura del hombre americano* (1976, San Antonio de Padua, Argentina, Editorial Castañeda. colección Estudios Filosóficos) donde desarrolla ese concepto que a mí me parece trascendente y significativo para el pensamiento ambiental latinoamericano: el concepto de *geocultura*.

<sup>4</sup> Kusch (1978) Esbozo de una Antropología filosófica americana. San Antonio de Padua, Argentina: Editorial Castañeda. colección Estudios Filosóficos.

<sup>5</sup> Cheney, (1995) “Postmodern Environmental Ethics: Ethics as Bioregional Narrative.” En *Postmodern Environmental Ethics*, New York: State University of New York Press.

<sup>6</sup> Por otro lado, como ya lo ha mostrado Michael Zimmerman, la apelación a posiciones heideggerianas podrían tener consecuencias problemáticas en su aplicación desde lo político en la exacerbación del particularismo. Véase Zimmerman, Michael (1994) *Contesting Earth's Future*. Berkeley: University of California Press.

suficiente como para configurar una corriente de pensamiento ni de discusión al respecto. Sin embargo, se pueden señalar algunas aproximaciones teóricas.

En primer lugar merece citarse a Alicia Irene Bugallo cuyo trabajo *De dioses, pensadores y ecologistas* (1995)<sup>7</sup> constituye el único libro escrito por un/a autor/a argentino/a, hasta donde alcanza mi conocimiento al menos, dedicado exclusivamente a las interrelaciones entre filosofía y naturaleza en la Argentina. El libro, editado en 1995, tiene un carácter introductorio en temas ecofilosóficos para el gran público. Bugallo, de larga trayectoria en la difusión ecofilosófica también ha escrito diversos artículos y ha participado en la elaboración de textos para el nivel secundario, introduciendo la temática en el sector juvenil.

Esta pensadora ha trabajado el concepto de “conservación” y examina las formas en las cuales este fue apareciendo a través de la historia del pensamiento ambientalista y la acción ecológica. Bugallo rastrea la primitiva noción de “conservación de recursos” (e.g., Gifford Pinchot) hasta las posiciones más sofisticadas que acuñan el término “biología de la conservación” (e.g., Michael Soulé). En este contexto, Bugallo ha estudiado las relaciones entre las ciencias ambientales y la filosofía ambiental, animando una tendencia hacia la “interdisciplinariedad.” En el marco de una epistemología de la complejidad también remarca la necesidad de un análisis más cercano de los temas de ética del consumo, con frecuencia dejados de lado, dada la atención casi exclusiva prestada a los temas de producción, los cuales son sin dudas sostenidos por los procesos de consumo.<sup>8</sup>

Alcira Bonilla, profesora de ética ambiental en la Universidad de Buenos Aires, quien por primera vez introduce la temática ecofilosófica en dicha casa de estudios, quizá la más prestigiosa de la República Argentina, aboga por un humanismo ecoético. Bonilla evita caer en las trampas del fisiocentrismo o la sacralización de la naturaleza—retroceso peligroso que podría llevarnos a justificaciones políticas profascistas. Al mismo tiempo, ella se aleja del antropocentrismo, el cual inclusive en su formulación “débil,” no puede dar respuestas a desafíos fundamentales que la crisis ambiental pone a la ética. Para el desarrollo de esta propuesta, las ciencias naturales se verían enriquecidas con el aporte de las ciencias sociales. De manera complementaria, éstas últimas se verían enriquecidas al tomar—con actitud crítica—los datos aportados por las ciencias naturales.<sup>9</sup> Ahora bien, la reunión de humanismo y no antropocentrismo pareciera casi contradictoria ya que “humanismo” pareciera definirse como una valoración centrada en lo humano. Quizá necesitemos una redefinición de lo que es humanismo para que la reunión de estos dos conceptos no nos parezca incómoda.

María Julia Bertomeu, desde hace algunos años profesora titular de ética de la Universidad Nacional de La Plata, enfoca la cuestión desde una perspectiva analítica y kantiana. A diferencia de las dos pensadoras anteriores, quienes adoptan posturas cercanas—o al menos compatibles—con la Ecología Profunda, Bertomeu<sup>10</sup> critica las influencias románticas de este movimiento. María Julia insiste en la necesidad de clarificación normativa de reglas generalizables orientadas al cuidado ambiental, ya que poco sentido tendría que una minoría cuide el ambiente cuando

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<sup>7</sup> Bugallo (1995) *De dioses, pensadores y ecologistas*. Buenos Aires, Grupo Editor Latinoamericano, Colección Tema.

<sup>8</sup> Bugallo (2007) Desafíos del pensamiento ambiental complejo; por un consumo ambientalmente responsable. En: Ana Patricia Noguera de Echeverri Hojas de sol en la Victoria Regia. Emergencias de un pensamiento ambiental en América Latina. Manizales: Universidad Nacional de Colombia, Sede Manizales

<sup>9</sup> Bonilla, Alcira (1995) Hacia una nueva relación con la naturaleza. El contrato natural. En *Nuevo Mundo*, 49, pp. 65-68.

<sup>10</sup> Bertomeu (1996) Problemas éticos del medioambiente. En *Cuestiones morales*. Madrid: Editorial Trotta-Consejo Superior de Investigaciones Científicas, colección Enciclopedia Iberoamericana de Filosofía n° 12.

otros sujetos no lo hacen. Ella propone además ampliar el horizonte informativo respecto de los problemas éticos del medioambiente, y ve en la ética comunicativa habermasiana una vía de acceso a una comprensión de lo moral. Finalmente, esta pensadora recupera la noción de un sujeto autónomo alejado del egoísmo tolerante (o indiferente) del pensamiento ético contemporáneo, un sujeto que integre responsabilidad y convicción, valores que, según esta filósofa, nunca debieron separarse. En la faz política, Bertomeu defiende una redistribución del ingreso, reconociendo las deudas ecológicas a nivel nacional e internacional que tienen los responsables de la degradación ambiental respecto de quienes la sufren. Una posición antropocéntrica de lo ambiental tiene sin duda sus limitaciones. Por ejemplo, una ética dialógica presupone como criterio de relevancia cognitiva la “competencia comunicacional” con lo cual se podrían dejar de lado los posibles intereses de otras especies. Creo que una ética ambiental antropocéntrica podría ser un avance frente a las insatisfactorias políticas ambientales vigentes pero la conciencia moral se pregunta si una política antropocéntrica es de por sí suficiente ante los problemas actuales.

Otro investigador ligado al trabajo académico y educativo es Daniel Eduardo Gutiérrez. Desde una perspectiva ética y con un enfoque cercano a la Ecología Profunda, Gutiérrez valora en forma positiva la sensibilidad ética por el ambiente que se encuentra en la corriente de pensamiento iniciada por Naess. Por otro lado, Gutiérrez valora también los intentos de clarificación normativa de reglas y acciones humanas impulsadas por autores como Attfield o Sylvan, interés de cuño analítico sin duda. Viendo las limitaciones que muestran estas dos actitudes generales ecoéticas, este filósofo entiende que estas dos vertientes se enriquecerían de manera significativa a partir de una buena complementación.<sup>11</sup> El programa que sugiere Gutiérrez parece ambicioso por cuanto las tradiciones éticas que han puesto un énfasis en la sensibilidad no han dado respuestas satisfactorias frente a temas de relativismo. De manera opuesta, las posiciones interesadas en superar el relativismo no han dado respuestas integrales a las dimensiones existenciales y creativas de los seres humanos.

## **PENSAMIENTO AMBIENTAL Y EDUCACIÓN**

La experiencia de la Escuela Marina Viste (EMV)<sup>12</sup> se ha constituido en un auténtico catalizador de profesionales dedicados a temas ambientales desde diversas perspectivas. Perteneciente a la CTERA—Confederación de Trabajadores de la Educación de la República Argentina—esta escuela ofrece, desde el año 1999, la primera especialización en Educación Ambiental de la Argentina y una de las primeras en Sudamérica. Bajo la coordinación del licenciado Carlos Galano (Universidad Nacional de Rosario), la Escuela Marina Viste inauguró una instancia de práctica educativa que requiere de la reflexión filosófica dada la actitud crítica que esta institución siempre adoptó frente a los temas ambientales en los contextos políticos y educativos.

En efecto, Galano denuncia las condiciones a las cuales están sometidos el ambiente y la sociedad y retoma las críticas ya presentadas por el ambientalismo posmoderno que influyó en la geografía latinoamericana;<sup>13</sup> la pretensión de la Razón universalista con su fundamentalismo

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<sup>11</sup> Gutiérrez, Daniel Eduardo, (2006) Aspectos centrales de la discusión sobre normas y valores en torno de la Ecología Profunda de Arne Naess. Aún no publicado.

<sup>12</sup> Si bien se encuentra en Buenos Aires, la Escuela Marina Viste, integra una red de instituciones y provee un espacio para la discusión de Ciencia, Tecnología y Sociedad.

<sup>13</sup> Para rastrear el origen filosófico de este tipo de críticas, me pareció conveniente encontrar semejanzas entre las posiciones del ambientalismo posmoderno norteamericano y las posiciones de Galano y otros componentes de la EMV. En su introducción a *Postmodern Environmental Ethics*, (1995, New York: State University of New York

rampante instituye formas dominadoras al transformarse en razón instrumental, convirtiendo así a los ambientes y a las personas que en él viven, en simples objetos reducidos a meros elementos con valor de mercado.

La emergencia de formas de resistencia local a procesos de apropiación del ambiente con características globales y neocoloniales, junto con las crisis de las ciudades, la abrumadora desocupación y la degradación de los sistemas urbanos y rurales, a lo cual hay que agregar las crisis económicas cíclicas de los modelos económicos impuestos en el Tercer Mundo, denuncian la crisis ambiental, entendida como *crisis civilizatoria global*.<sup>14</sup>

Galano, Silvina Corbetta, Guillermo Priotto entre otros especialistas involucrados en la experiencia educativa de la CTERA, se encuentran cercanos a los postulados del *Manifiesto por la Vida* (2006).<sup>15</sup> Este manifiesto fue suscrito en Bogotá en el año 2002 por el mismo Carlos Galano junto con Enrique Leff, Augusto Ángel, Antonio Elizalde y otros intelectuales ligados a las temáticas ambientales de la región latinoamericana. Según el *Manifiesto*, no es esta una mera crisis ecológica sino social, una crisis de un estilo de pensamiento que ahoga la diversidad cultural y natural, y promueve una racionalidad económica de desterritorialización dependiente de los pueblos del sur.

La influencia del posestructuralismo francés (análisis del poder) y de Heidegger (ética de la sustentabilidad como “ética del ser y el tiempo,”<sup>16</sup> configuran un estilo de pensamiento orientado a la deconstrucción del pensamiento hegemónico y la reconstrucción positiva de una racionalidad ambiental (Leff) que incluya las culturas ancestrales, sus modos de ser (Heidegger) propios y característicos, cuya experiencia de interacción con el ambiente que los rodea muestra balances y equilibrios que presuponen una verdadera actitud de cuidado por todo lo viviente.

Aquí, algunas de las observaciones hechas para Rodolfo Kusch pueden valer para esta sección. La estrategia heideggeriana del ser para explicar la historia de la metafísica lleva a incongruencias: ¿por qué criticar el actual poder humano desplegado sobre los entes, si después de todo se trata de otra manifestación “epocal” del Ser?<sup>17</sup>

### **CRÍTICA AMBIENTAL DE IZQUIERDA. LA EXPERIENCIA DE “THEOMAI”**

Reunidos en torno a la revista *Theomai*,<sup>18</sup> un grupo de intelectuales con alto nivel crítico, dedicados a un análisis riguroso y con fuerte sentido interdisciplinario, intenta forjar un tipo de

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Press), Max Oelschlaeger expone algunas características de la ética ambiental posmoderna. Entre ellas él destaca: 1) el rechazo de los grandes relatos (“master narratives”) y la recuperación del conocimiento local y contextual; 2) el rechazo de la imagen de la naturaleza como simple materia en movimiento; 3) la actitud deconstructivista crítica de las relaciones de poder justificadas a partir del discurso moderno. Por otra parte existen ciertos matices que diferencian las posturas de Oelschlaeger y Galano. Para Oelschlaeger la ubicación del pensamiento en el lenguaje es crucial. Por su parte, Galano se instala en una terminología heideggeriana del ser que sin duda lo acerca más a la metafísica y menos al giro lingüístico.

<sup>14</sup> Galano Carlos (2002) Educación ambiental y la transición a la sustentabilidad, ponencia presentada en el Foro de Ética ambiental para un desarrollo sostenible. Bogotá, Colombia. 2-4 de Mayo 2002; (2003a) Formación docente y Educación ambiental. Ponencia presentada en el 2º Encuentro Metropolitano de Educación Ambiental 12 y 13 de Noviembre de 2003 Toluca. Estado de México; (2003b) Crisis y sustentabilidad En: Diario CTA (Central de Trabajadores Argentinos) 11 de Octubre, 2003.

<sup>15</sup> VVAA, (2006) Manifiesto por la vida. Por una ética de la sustentabilidad. Buenos Aires: CTERA-EMV-Posgrado en Educación ambiental para el desarrollo sostenible.

<sup>16</sup> VVAA (2006) p. 46.

<sup>17</sup> Zimmerman (1994).

<sup>18</sup> Editada en un principio por la Universidad de Quilmes, hoy sólo se encuentra en formato virtual (<<http://www.theomai.unq.edu.ar>>) en una página perteneciente a dicha Universidad.



pensamiento con ciertas semejanzas a la experiencia de la CTERA. Ellos elaboran una crítica de la situación socioambiental existente en los países dependientes, desarrollando un cuestionamiento de la razón instrumental y una crítica del positivismo “neutral” y legitimador del statu quo. A diferencia de CTERA, el grupo de Themoai enfatiza la recuperación de una tradición racionalista crítica, énfasis en la interacción entre intelectuales y movimientos sociales.

Si antes las influencias filosóficas se encontraban en Heidegger y el posestructuralismo francés, además del pensamiento complejo de Morin, con ciertos aportes de Fritjof Capra y del binomio chileno Francisco Varela y Humberto Maturana, ahora el pensamiento abreva en las fuentes del pensamiento socialista, tanto marxista como anarquista: Karl Marx, Theodor Adorno, Max Horkheimer y otros exponentes de la Escuela de Frankfurt, son los clásicos invocados, junto con las posturas ecologistas-marxistas de James O’Connor, editor de la revista *Capitalism, Nature, Socialism*.<sup>19</sup> Desde la vertiente anarquista, Murray Bookchin aparece sin duda como una presencia bastante influyente.

El coordinador de esta publicación, Guido Galafassi, se enfrenta tanto al irracionalismo posmoderno como al positivismo disgregador de la realidad. Critica al primero por su apatía y conformismo, y al segundo por su supuesta neutralidad. Aplicada a la acción y toma de decisiones en política, la invocada neutralidad conlleva una autojustificación legitimadora de la situación social existente, impidiendo así un cambio sustantivo hacia condiciones de mayor justicia social. El desapego cientificista de los problemas sociales, facilita sin duda esta legitimación.<sup>20</sup>

Este autor examina las interrelaciones entre los movimientos sociales y la producción de conocimiento de carácter científico. Ya las corrientes de pensamiento social anarquista y marxista fueron intentos de ofrecer un modelo de ciencia más amplio que integre los hechos sociales. El ecologismo de los años ’60 y ’70 como se dijo más arriba, también llevó a la ciencia ecológica a tener en cuenta a la sociedad en sus aproximaciones. Pero estos impulsos se debilitaron en los años ’80 y ’90 por varias razones.

Por un lado, el nuevo fortalecimiento de los campos disciplinares cuya lógica positivista disocia y objetiva la realidad. Se posiciona en una supuesta neutralidad que evita pronunciarse sobre las distorsiones sociales (injusticias, discriminación, etc.). En segundo lugar, el avance del pensamiento posmoderno<sup>21</sup> en el plano ideológico que promueve un pesimismo básico sobre esos cambios sociales, y cuyos impulsores se benefician de la departamentización académica. En tercer lugar, algunos avances de estudios sociedad-naturaleza sufrieron frecuentemente un proceso de especialización (como ocurrió, por ejemplo, con la “economía ambiental” o el “derecho ambiental”), o sino se integraron al estudio social desde métodos sistémico-positivistas o biologicistas (e.g. la comprensión “ecológica” de la religión de Howard Odum).

Galafassi insiste en recuperar el potencial interdisciplinario (por tanto, revolucionario) de la ecología que tuvo mayor impulso en los años ’60 y ’70, pero que luego retrocedió a expresiones limitadas de percepción y estimación de la realidad ecosocial, en paralelo con el auge que durante las últimas décadas experimentaron las “revoluciones conservadoras” en política, y el avance posmoderno en el ámbito académico. Existen en la actualidad algunos signos de que los

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<sup>19</sup> La edición castellana de esta publicación, la revista *Ecología Política*, está editada en España por Joan Martínez Alier.

<sup>20</sup> Galafassi, Guido (2005). *Estudios sobre sociedad-naturaleza: ¿ruptura del cientificismo y emergencia de un movimiento teórico-social o sólo una nueva forma de disciplinamiento?* En *Sociedad y desarrollo. Aportes para reiniciar un debate crítico*. Buenos Aires: Ediciones Extramuros-Theomai libros-Nordan Comunidad.

<sup>21</sup> La visión que Galafassi (y en general el grupo de Themoai) tiene del posmodernismo es, sin duda, negativa como es bastante común en las posiciones de izquierda.

estudios de las relaciones sociedad—naturaleza estén recuperando su potencial revolucionario e interdisciplinario. En definitiva, este investigador, sostiene que el pensamiento ecologista crítico promueve una “síntesis de las tradiciones autónoma-democrática, socialista libertaria, verde radical y feminista” (Galafassi, 2005; p. 57).

No cabe duda que una actitud crítica es no sólo de gran ayuda sino también imprescindible para una lectura de la realidad. Pero aparte de las críticas serias que se han presentado a las posiciones constructivistas,<sup>22</sup> las posturas cercanas al marxismo me parece tienden a reducir la mirada de los procesos sociales a relaciones económicas, olvidando la complejidad social inherente a las interacciones humanas. Por otro lado considero muy importante este tipo de mirada dada la relevancia que tienen los procesos económicos para las temáticas ambientales.

### **DIFUSIÓN MASIVA DE LA MIRADA AMBIENTAL: MIGUEL GRINBERG Y ANTONIO BRAILOVSKY**

Dos exponentes de las preocupaciones ecológicas han venido accediendo a los medios masivos de difusión desde hace ya varios años. Esto permitió, si bien en forma más o menos limitada, una divulgación mayor de la problemática.

Con formación en historia económica aunque algo alejado de instancias propiamente académicas, educativas o de investigación crítica, Antonio Brailovsky participa un poco de estos tres elementos: profesor de universidades, eventualmente involucrado en proyectos ligados a temas educativos y con una gran receptividad masiva por sus opiniones que cuestionan las políticas ambientales actuales. Brailovsky tiene una larga trayectoria como autor de trabajos sobre economía, ecología y sociedad en diversas publicaciones de mayor masividad o de mayor especificidad científica. Su obra más reconocida y con varias reediciones es *Memoria verde. Historia ecológica de la República Argentina* (1999).<sup>23</sup> En ella, Brailovsky, toma como referencia las diversas etapas de la historia económica del país, revisa las maneras de utilizar el ambiente y cómo esa utilización determinó o influyó en los sistemas económicos de turno.

Un comentario aparte lo merece Miguel Grinberg quién se destaca como una figura clave en los inicios históricos del pensamiento ambiental de la Argentina. Nacido en Buenos Aires en 1937, vivió durante su juventud de manera intermitente en los Estados Unidos, donde fue testigo de movimientos políticos y estéticos: el movimiento por los derechos civiles y la cultura rock de los hippies a la cual él adhiere. En ese contexto conoce a importantes personalidades intelectuales como Allen Ginsberg, Gary Snyder y Thomas Merton. Su formación superior se completa en el “Centro de Estudios Integrativos de la Universidad de Nueva York” donde obtiene el título de licenciado en sistemas.

Ya en Argentina, Grinberg manifiesta desde el comienzo una actividad multifacética: poeta, periodista, ensayista, historiador del rock argentino y de los movimientos alternativos, activista ambiental, visionario profético de sociedades ecológicas y sustentables. Funda y edita diversas revistas: *Eco Contemporáneo* en los 1960s, *Contracultura* en los 1970s y *Mutantia* en los 1980s en donde difunde la problemática ambiental escribiendo artículos propios y traduciendo trabajos de otros autores y activistas.

En la actividad radial, ya desde comienzos de los años '70, Miguel Grinberg comienza a divulgar el concepto de “ecología social” haciéndose eco de los primeros escritos de Bookchin en Estados Unidos. Desde ya que esta difusión es mantenida a través de los años '80 y '90 en

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<sup>22</sup> Holland-Cunz, Bárbara (1994) *Ecofeminismos*, Madrid: Ediciones Cátedra-Universitat de València-Instituto de la Mujer.

<sup>23</sup> Brailovsky, Antonio (1999) *Historia ecológica de la República Argentina*. Buenos Aires: Sudamericana.

diversos programas radiales que tuvo a su cargo. También se desempeñó en otros medios de difusión como el Diario La Opinión, la Revista Panorama y la Agencia de noticias Télam.

La actividad ecologista de Grinberg es por demás notoria. Entre 1982 y 1986 fue miembro de la Junta del Environment Liason Centre (Nairobi, Kenya), en 1986 fue cofundador de la Red Nacional de Acción Ecologista (RENACE), también cofundador, en 1989, en Chile el Pacto de Acción Ecosocial de América Latina; fue coordinador de la Asamblea Ecológica Permanente de la Cámara de Diputados de la Nación Argentina; participó de la Cumbre de ONGs “Raíces del Futuro” en 1991 (Paris), y de la Conferencia de las Naciones Unidas para el Medio Ambiente y el Desarrollo en la ciudad de Rio de Janeiro en 1992.

Miguel Grinberg ha desplegado una actividad educativa amplia y variada que incluye desde cursos en Universidades de Argentina y Brasil y diversos cursos en la ciudad de Buenos Aires sobre temas ambientales y su sistema de meditación creado por él mismo llamado “Holodinamia.” Ha escrito decenas de libros sobre ecología espiritual, desarrollo interior y ambientalismo. Grinberg insiste en la ecología espiritual con preocupaciones sociales animando a la descentralización del poder, la autonomía (educativa, energética, alimentaria, etc.) y la solidaridad de base, junto con la no violencia. Por otra parte este difusor de la perspectiva ambiental reivindica a Bolívar y San Martín como libertadores con ideas de unidad latinoamericana que podrían ser compatibles con esos principios.<sup>24</sup>

Si bien Grinberg no ha elaborado un *pensamiento ambiental* en el sentido de la organización y la rigurosidad que presupone esta frase, este visionario representa un punto crucial en la emergencia del *ethos* ambiental argentino y quizá también el latinoamericano por diversas razones: lo inaugural de su planteo, lo integral de la necesidad de cambio (individual, social), lo diverso de sus perspectivas (política, social, histórica, personal). Por último, y no menos importante, Grinberg se constituye en un faro que ha mostrado vías de exploración y desarrollo de un incipiente pensamiento ambiental.

## CONCLUSIÓN

Sin duda se trata en este ensayo de una simple aproximación. A partir de ella podemos aventurar algunas conclusiones.

El pensamiento ambiental en Argentina<sup>25</sup> observa cierta dispersión en sus manifestaciones, dispersión que representa la otra cara de la diversidad de las aproximaciones a los temas ambientales, tanto por las influencias a las cuales se remiten los distintos exponentes como por los contextos de producción de las ideas. Esta suerte de dispersión contrasta por ejemplo con el pensamiento ambiental colombiano, el cual, conformado en torno a la figura de Augusto Ángel Maya, logra cierto grado de unidad en relación a temas y enfoques. En gran medida la razón es la limitada cantidad de autores e investigadores dedicados a estos temas, reflejo de una sociedad que recién en los últimos años—quizá a causa de los diversos conflictos ambientales emergentes—empieza a acercarse y a tomar en consideración estas temáticas.

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<sup>24</sup> Grinberg, (2000.) La sociedad inmolada. En El resignificado del desarrollo. Buenos Aires: UNIDA.

<sup>25</sup> Es necesario aclarar que algunos de los exponentes citados pueden participar de más de un contexto de producción de conocimiento. Por lo tanto, dichos ámbitos no representan compartimientos estancos: por ejemplo Alicia Bugallo ha participado de experiencias como la Multiversidad de Buenos Aires, propuesta organizada por Grinberg y ha escrito artículos en *Mutantia*; Daniel Gutiérrez ha trabajado en educación ambiental y escribió dos artículos para *Theomai*; los participantes de *Theomai* desempeñan sus actividades principalmente en ámbitos universitarios; lo mismo que Carlos Galano quien lo hace en la Universidad de Rosario, etc. Sin embargo, por razones de organización del material y para los fines expositivos me pareció adecuado determinar diversos ámbitos en los cuales se presenta el pensamiento ambiental en Argentina.

Naturalmente, esta gran diversidad no niega semejanzas o ciertos acuerdos que parecen ser básicos: crítica a la agenda civilizatoria asociada a la razón eurocéntrica instrumental, denuncia de la anulación de la diversidad cultural—en paralelo con la diversidad biológica—como consecuencia de ese pensamiento eurocéntrico, crítica de los procesos de concentración de poder cultural político y económico, énfasis en la interdisciplina. Es de esperar que en los próximos años, el mayor ingreso a las prácticas teóricas de especialistas interesados en el ambiente promueva un marco de mayor desarrollo del pensamiento ambiental y mayor diálogo (y por que no discusión) al respecto, dada la diversidad de enfoques.

## **ENVIRONMENTAL THOUGHT IN ARGENTINA: A PANORAMIC VIEW**

**Daniel Eduardo Gutiérrez<sup>1</sup>**

**Translated by Charmayne Staloff and Ricardo Rozzi**

To offer a panorama of the philosophy and environmental thought of an area or specific region implies, to a certain extent, an arbitrary decision<sup>2</sup> about what “environmental thought” (or inclusively “thought”) means. In this brief essay I will examine various expressions and reflective developments about environmental problems from Argentinean philosophical perspectives. Although I will focus on philosophical contributions, I will also show some components of other humanist disciplines (economic, sociological, educational) that aim to think about our relations with and in the environment and nature, through conceptualizations of the elements of this relation, and I will underline general reflective aspects involved in the justification of those concepts.

### **FIRST ENVIRONMENTAL PHILOSOPHY: RODOLFO KUSCH: THINKING FROM THE LOCAL**

While in “First World” countries eco-philosophy and environmental ethics were beginning to be spoken of, and the debate was beginning on subjects related to the environment in terms of human sciences, and while Arne Naess and John Passmore were beginning to specify their respective approaches, an Argentinean, with strong Heideggerian influences, was trying to think about South American culture, especially that of the Incas, in philosophical and anthropological terms.<sup>3</sup> It could not be said that the contribution of Kusch constitutes environmental philosophy

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<sup>2</sup> For example, I include Rodolfo Kusch, who is not an environmental philosopher in strict sense. He does not question the environmental problem, but rather his investigation is centered on the relation of human beings with culture. On the other hand, I do not include Héctor Leis whose book *Unsustainable Modernity* (2001, Montevideo: Nordan-Comunidad) represents an interesting reflective effort to think about the environment from a political perspective. Leis has been living in Brazil for several years, and the referred text was written in Portuguese and then translated.

<sup>3</sup> Günther Rodolfo Kusch, of German ancestry, was born June 25, 1922 in Buenos Aires. He obtained the title of Professor of Philosophy at the University of Buenos Aires. Already in the 1950s he began his studies on popular culture in Argentina, approaching his study in the towns of quichua and aymará of the Argentine Northwest. From there he began to travel frequently to those regions of the country to obtain direct data. His work is almost completely unknown, forgotten or even denied, and ignored in the academic scope, converting himself almost into a “damned” writer (“escritor maldito”) among the Argentine philosophers. Kusch died September 30, 1979 in the city

as we know it in the present time in Latin America. Nor is this philosophy an environmental philosophy or ethics as we know them known from Anglo-Saxon authors or other non-Anglo-Saxon thinkers such as Naess.

Nevertheless, I decided on this “arbitrariness” of including Kusch in this panoramic of environmental thought in Argentina for two reasons. In the first place, he has introduced definitions that can be useful for the elaboration of a current Latin American environmental thought. I refer to the concept of “geoculture,”<sup>4</sup> a word sometimes used in analyses of environmental philosophy in Spanish speaking countries, but not always explored in the full potentiality of its possible meanings.

Kusch understands culture not only in the sense of a mere symbolic accumulation inherited by means of tradition, but rather as a focus that illuminates and gives meaning to the world, an orientation that helps coping with the restlessness triggered by the new.

This illumination is directed toward the geography, which stops being an inert “physical” thing to be transformed into the soil or *ground*, the web of meanings embedded in the environment. This set of meanings assumes a certain form for seeing the world, always situated, always *grounded*. This grounded-ness serves to “deform” the universalist assumption of the philosophical: “the ground... serves as support, in its double face of deformation, but it also serves as a foundation” (Kusch, 1978, p. 18).

Another reason to include Kusch in a panorama of environmental thought in Argentina is the similarity of his positions with the philosophies of Heidegger and the French poststructuralists, both of great influence in Latin American environmental thought as it is seen from below. All this impresses upon these developments a local emphasis, along with an approach to themes of cultural subjectivity that are neither universalist nor euro-centric.

It is important to note, nevertheless, that Kusch is not a thinker of the linguistic turn. In that sense, Kusch’s approach is far from the work of those such as Jim Cheney, who elaborates on the philosophy of native North Americans with conceptual tools borrowed from the great German philosopher.<sup>5</sup>

The thought of Rodolfo Kusch is, from my perspective, impossible to avoid, as he is making significant contributions that allow for the development of a Latin American environmental thought strongly anchored in the particularities of our culture.<sup>6</sup>

## THE ACADEMIC ENVIRONMENT: DISPERSION AND RIGOR

At the university level, environmental thought has emerged through studies and more or less isolated research programs (courses, dissertations), but not in a sufficient capacity as to form a

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of Buenos Aires, Argentina during the military dictatorship. Perhaps his most well-known work is *América Profunda [Deep America]* (1999, Buenos Aires, Editorial Biblios) in which, in a very literary style, he describes the Inca cultural cosmological vision and its relation to the divine. But it is in *Geocultura del hombre Americano [Geoculture of the American Man]* (1976, San Antonio de Padua, Argentina, Editorial Castañeda, Philosophical Studies collection) where he develops the concept that to me seems important and significant for Latin American environmental thought: the concept of geoculture.

<sup>4</sup> Kusch, Rodolfo (1978) *Esbozo de una Antropología filosófica americana [Outline of an American Philosophical Anthropology]*. San Antonio de Padua, Argentina: Editorial Castañeda. Philosophical Studies collection.

<sup>5</sup> Cheney, Jim (1995) “Postmodern Environmental Ethics: Ethics as Bioregional Narrative.” In *Postmodern Environmental Ethics*, New York: State University of New York Press.

<sup>6</sup> On the other hand, as it has already been shown by Michael Zimmerman, the appeal to Heideggerian positions could have problematic consequences in their application from to the political in the exacerbation of particularism. Zimmerman, Michael (1994) *Contesting Earth's Future*. Berkeley: University of California Press.

current of thought or discussion. Nevertheless, we can point to some important theoretical approaches.

In the first place, a thinker who deserves mention is Alicia Irene Bugallo, whose book *Of Gods, Thinkers, and Ecologists*<sup>7</sup> constitutes the only book written by an Argentine author, to the best of my knowledge, exclusively dedicated to the interrelations between philosophy and nature in Argentina. The book, published in 1995, has an introductory character for the themes of eco-philosophy that is appropriate for the general public. Bugallo, on a long trajectory of the diffusion of eco-philosophy, has also written diverse articles and has participated in the production of texts for the secondary school level, introducing these themes to young people.

Bugallo has elaborated on the concept of “conservation” and examines the forms in which it has appeared through the history of environmentalist thought and ecological action. Bugallo tracks from the primitive notion of “resource conservation” (e.g., Gifford Pinchot) to the more sophisticated positions that coined “conservation biology” (e.g., Michael Soulé). In this context, Bugallo has studied the relations between environmental science and environmental philosophy, advocating for a tendency towards “interdisciplinarity.” Within the framework of an epistemology of complexity she also emphasizes the necessity of a closer analysis of the themes of an ethic of consumption, frequently left to the side because of the attention given almost exclusively to the processes of production, which are without a doubt maintained by the processes of consumption.<sup>8</sup>

Alcira Bonilla, professor of environmental ethics at the University of Buenos Aires, who for the first time introduces eco-philosophy in this academic center, perhaps the most prestigious university in the Argentine Republic, pleads for an eco-ethical humanism. Bonilla avoids falling into the traps of physiocentrism or the sacralization of nature—dangerous backward movements that could lead to neo-fascist political justifications. At the same time, she moves away from anthropocentrism, which even in its “weak” formulation cannot give answers to the fundamental challenges the environmental crisis brings to ethics. For the development of this proposal, the natural sciences would be enriched with the contribution of social sciences. In a similar way, the social sciences would be enriched when assimilating—with a critical attitude—data contributed by the natural sciences.<sup>9</sup> However, the meeting of humanism and non-anthropocentrism seems almost contradictory, since “humanism” seemed to define itself as a set of values centered on humanity. Perhaps we need a redefinition of humanism, so that the meeting of these two concepts does not seem so uncomfortable to us.

María Julia Bertomeu, who for some years has been Distinguished Professor of Ethics at the National University of La Plata, has been focusing on the question from an analytical and Kantian perspective. Unlike the two previous thinkers, who adopt positions near—or at least

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<sup>7</sup> Bugallo (1995) *De Dioses, pensadores y ecologistas*. Buenos Aires: Latin American Publishing Group, Subject Collection.

<sup>8</sup> Bugallo (2007) *Desafíos del pensamiento ambiental complejo; por un consumo ambientalmente responsable*. [“Challenges of complex environmental thought; towards environmentally responsible consumption.”] In: Ana Patricia Noguera de Echeverri *Hojas de sol en la Victoria Regia. Emergencias de un pensamiento ambiental en América Latina*. [*Crises of environmental thought in Latin America*.] Manizales: Universidad Nacional de Colombia, Sede Manizales.

<sup>9</sup> Bonilla, Alcira (1995) *Hacia una nueva relación con la naturaleza. El contrato natural*. (Toward a New Relationship with Nature: The Natural Contract.) In *NUEVO MUNDO*, 49, pp. 65-68.

compatible with—Deep Ecology, Bertomeu<sup>10</sup> criticizes the romantic influences of this movement. Bertomeu insists on the necessity of normative clarification of generalizable rules oriented to environmental protection, since it makes little sense to have a minority that takes care of the environment when other people do not. In addition, she proposes to extend the informative horizon with respect to the problems of the ethics of the environment, and sees in Habermasian communicative ethics a way to an understanding of the moral. Finally, this thinker recovers the notion of an autonomous subject apart from the tolerant (or indifferent) egoism of contemporary ethical thought, a subject that has responsibility and conviction, values that, according to this philosopher, never had to separate from one another. In the political aspect, Bertomeu defends a redistribution of wealth, recognizing the ecological debts—at the national and international levels—that people responsible for environmental degradation have toward those who suffer from it. Without a doubt, an anthropocentric position towards the environment has its limitations. For example, a dialogical ethics assumes such criterion of cognitive relevance as “communicative competence,” in which the possible interests of other species could be left to the side. I believe that an anthropocentric environmental ethic could be a first step against unsatisfactory environmental policies, but the moral conscience must ask if an anthropocentric policy is sufficient by itself in light of present problems.

Another investigator related to academic and educative work is Daniel Eduardo Gutiérrez. From an ethical perspective and an approach similar to Deep Ecology, Gutiérrez values in positive form the ethical sensitivity towards the environment found in the current of thought started by Naess. On the other hand, Gutiérrez also values the attempts of normative clarification of rules and human actions promoted by authors such Attfield or Sylvan, an interest of analytical nature, without a doubt. Seeing the limitations of these two general eco-ethical attitudes, this philosopher understands that these two approaches would significantly enrich each other through a synthesis of both.<sup>11</sup> The program that Gutiérrez suggests seems ambitious insofar as the ethical traditions that have put an emphasis on sensitivity have not given satisfactory answers to the question of relativism. In the opposite sense, positions interested in surpassing the relativism have not given substantial answers to existential and creative dimensions of human beings.

## **ENVIRONMENTAL THINKING AND EDUCATION**

The experience of the Marina Viste School (EMV)<sup>12</sup> has been an authentic catalyst for professionals dedicated to addressing environmental themes from diverse perspectives. Part of the CTERA—Confederación de Trabajadores of the Educación de la República Argentina—this school has offered, since 1999, the first specialization in Environmental Education of Argentina and one of first such programs in South America. Under the coordination of Carlos Galano (National University of Rosario), EMV inaugurated a forum for educative practice that requires philosophical reflection given the critical attitude that this

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<sup>10</sup> Bertomeu (1996) Problemas éticos del medioambiente [“Ethical Problems of the Environment”]. In Cuestiones morales [*Moral Questions*] Madrid: Editorial Trotta-Consejo Superior de Investigaciones Científicas, Iberoamerican Encyclopedia of Filosofía collection, number 12.

<sup>11</sup> Gutiérrez, Daniel Eduardo, (2006) Aspectos centrales de la discusión sobre normas y valores en torno de la Ecología Profunda de Arne Naess. [“The central aspects of the discussion of norms and values in Arne Naess’ Deep Ecology”]. Not yet published.

<sup>12</sup> Although we find, in Buenos Aires, the Escuela Marina Vilte, it is part of a network of Argentinean institutions that provide a space for discussion of Science and Technology in Society.

institution always adopted in the face of environmental themes in political and educative contexts.

In effect, Galano denounces the conditions the environment and society are exploited and revisits what critics have already presented for postmodern environmentalism, which was influenced in Latin American geography:<sup>13</sup> the pretension of the universalist “Reason” with its rampant fundamentalism institutes dominating forms when transformed itself into instrumental reason, thus turning the environment and the people who in it into simple objects reduced to mere elements with market value.

The emergence of forms of local resistance to the processes of appropriation of the environment with global and neocolonial characteristics, along with the crises of the cities, the overwhelming unemployment and degradation of urban and rural systems, to which there is added the cyclical economic crises of imposed economic models on the Third World, points out that the environmental crisis is actually a *global civilization crisis*.<sup>14</sup>

Galano, Silvina Corbetta, and Guillermo Priotto, among other specialists involved in the educative experience at CTERA, are close to the postulates of the *Manifiesto for Life*.<sup>15</sup> This document was signed in Bogota in 2002 by the same Carlos Galano along with Enrique Leff, Augusto Ángel, Antonio Elizalde and other intellectuals working on environmental themes of the Latin American region. According to the *Manifiesto*, this is not a mere ecological but a social crisis, a crisis of a style of thought that drowns cultural and natural diversity, and promotes an economic rationality of dependent deterritorialization of the countries of the Southern Hemisphere.<sup>16</sup>

The influence of French post-structuralism (analysis of power) and of Heidegger (ethic of sustainability such as “ethics of being and time,”<sup>17</sup> form a style of thought oriented to the deconstruction of hegemonic thought, and the positive reconstruction of an environmental rationality (Leff) that includes ancestral cultures, their own ways of being (Heidegger) and

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<sup>13</sup> In order to track the philosophical origin of this type of criticism, it seemed valuable to me to find similarities between the positions of the North American postmodern environmentalism and the positions of Galano and other components of the EMV. In his introduction to *Postmodern Environmental Ethics*, (1995, New York: State University of New York Press), Max Oelschlaeger exposes some characteristics of postmodern environmental ethics. Among them he emphasizes: 1) the rejection of the great stories (“master narratives”) and the recovery of local and contextual knowledge, 2) the rejection of the image of nature as mere matter in movement, and 3) the critical deconstructivist attitude toward the relations of the justification of power as part of modern discourse. On the other hand certain aspects exist that differentiate the position of Oelschlaeger from that of Galano. For Oelschlaeger, the location of thought in language is crucial. On the other hand, Galano utilizes the Heideggerian terminology of Being, and is without a doubt comes closer to a metaphysical approach than to a linguistic turn.

<sup>14</sup> Galano (2002) “Educación ambiental y la transición a la sustentabilidad” [“Environmental education and the transition to sustainability”], presented at the Forum of Environmental Ethics for Sustainable Development. Bogota, Colombia, (May 2-4, 2002); Galano (2003a) “Formación docente y Educación ambiental” [“Educational formation and environmental education.”] Presented at the 2<sup>nd</sup> Metropolitan Meeting of Environmental Education, November 12 and 13, 2003 Toluca. State of Mexico; Galano (2003b) “Crisis y sustentabilidad” [“Crisis and sustainability.”] In: Diario CTA (Center of Argentine Workers) October 11, 2003.

<sup>15</sup> (*Manifiesto por la Vida*) (2006, Buenos Aires, CTERA—EMV—Postgraduate in environmental education for sustainable development).

<sup>16</sup> VVAA, (2006) “Manifiesto por la vida. Por una ética de la sustentabilidad.” [“Manifiesto for life: towards an ethic of sustainability”]. Prepared by the Ministers of the Environment Commission for Latin America and the Caribbean, Rio de Janeiro (Brazil) 2001. Reprinted in Buenos Aires: CTERA-EMV-Postgraduate in environmental education for sustainable development.

<sup>17</sup> VVAA, 2006, p. 46.



characteristics, whose experience of interaction with the environment that they inhabit shows balance and equilibriums that assume a truthful attitude of care for all that is living.

Here, some of the observations done by Rodolfo Kusch are relevant. The Heideggerean strategy of *being* in order to explain the history of metaphysics leads to incongruencies: why criticize present human power exerted over all beings if after all one is another “epocal” manifestation of Being?<sup>18</sup>

### **ENVIRONMENTAL CRITICISM OF THE LEFT: THE EXPERIENCE OF “THEOMAI”**

Reunited around the journal “Theomai,”<sup>19</sup> a group of intellectuals working at a highly critical level and dedicated to rigorous analysis with a strong sense of interdisciplinarity, the journal tries to forge a type of thought with certain similarities to the experience of CTERA. They elaborate on a critique of the existing socio-environmental situation in dependent countries, developing a questioning of instrumental reason and a critique of “the neutral” positivism that legitimizes the status quo. Unlike CTERA, the group involved with “Theomai” emphasizes the recovery of critical theory, and underlines the interaction between intellectuals and social movements.

If before the philosophical influences encountered in Heidegger and French post-structuralism, in addition to the complex thought of Morin, with certain contributions from Fritjof Capra and Chilean team of biologists Francisco Varela and Humberto Maturana, now the thought is rooted in sources of socialist thought, as much Marxist as anarchist: Karl Marx, Theodor Adorno, Max Horkheimer and other descendents of the Frankfurt School, the classics are invoked, along with the positions of ecologist-Marxists such as James O’Connor, publisher of the journal *Capitalism, Nature, Socialism*.<sup>20</sup> From the anarchist aspect, without a doubt Murray Bookchin appears as quite an influential presence.

The coordinator of this publication, Guido Galafassi, confronts both postmodern irrationalism and positivist atomizing of reality. He criticizes the first for its apathy and conformism, and the second for its supposed neutrality. Applied to action and political decision-making, this invoked neutrality entails an automatic legitimate justification of the existing social situation, therefore preventing substantial change towards conditions of greater social justice. Without a doubt, this scientific detachment from social problems facilitates this justification.<sup>21</sup>

This author examines the interrelations between social movements and the production of scientific knowledge. The current of social anarchist and Marxist thought has already attempted to offer a broader model of science that integrates social aspects. The ecologist movement of the 1960s and 1970s—as said above—also led ecological science to consider society in its approaches. But these impulses were debilitated in the 1980s and 1990s for various reasons. On one hand, there was a new fortification of disciplinary fields whose logical positivism dissociates and objectifies reality. It positions itself in a supposed neutrality that avoids social distortions

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<sup>18</sup> Zimmerman (1994).

<sup>19</sup> First published by Universidad Nacional de Quilmes, today only found in virtual format (<<http://www.theomai.unq.edu.ar>>) in a page pertaining to this university.

<sup>20</sup> The Spanish edition of this publication, the magazine *Ecología Política* [*Political Ecology*], is published in Spain by Joan Martínez Alier.

<sup>21</sup> Galafassi, Guido (2005). “Estudios sobre sociedad-naturaleza: ¿ruptura del cientificismo y emergencia de un movimiento teórico-social o sólo una nueva forma de disciplinamiento?” [“Studies on society-nature: rupture of the scientism and crisis of a theoretical-social movement or only a new form of disciplinarity?”] In *Sociedad y desarrollo: Aportes para reiniciar un debate crítico*. [“Society and development: Contributions to reinitiate a critical debate.”] Buenos Aires: Ediciones Extramuros-Theomai libros-Nordan Comunidad.

(injustices, discrimination, etc). Secondly, the rise of postmodern thought<sup>22</sup> in the ideological plane promoted a basic pessimism about these social changes, and its promoters benefited from academic departmentalization. Thirdly, some advances of society-nature studies suffered the process of specialization (as it happened, by example, with “environmental economics” or “environmental justice”), or they integrated the methods of social study from systemic-positivist or biological methods (e.g. the “ecological” compression of the religion of Howard Odum).

Galafassi insists on recovering the interdisciplinary (and therefore, revolutionary) potential of the ecology that had greater strength in the 1960s and 1970s, but that soon receded in the face of limited expressions of perception and estimation of the eco-social reality, in parallel with the boom that during the last decades experienced the “conservative revolutions” in politics, and the postmodern advance in academia. Some signs exist now that studies of society-nature relations are recovering their revolutionary and interdisciplinary potential. In summary, Galafassi maintains that critical ecological thought promotes a “synthesis of independent-democratic, libertarian socialist, radical green, and feminist traditions” (Galafassi, 2005, p. 57).

I have no doubt that a critical attitude is not only helpful but essential for an understanding of reality. But aside from the serious critiques that have been presented to the constructivist positions,<sup>23</sup> the positions near Marxism seem to me to tend to reduce the social processes to economic relations, forgetting the inherent social complexity of human interactions. On the other hand, I consider this type of reflection very important to understanding the relevance economic processes have for environmental themes.

## **MASS MEDIA OF ENVIRONMENTAL PERSPECTIVES: MIGUEL GRINBERG and ANTONIO BRAILOVSKY**

Two proponents of ecological preoccupations have been on massive media for several years already. This allowed, although in more or less limited form, a greater spreading of environmental issues.

With training in economic history, although somewhat far from proper academia, education, or critical investigation, Antonio Brailovsky participates a little in all three of these areas: he is a professor at universities, involved in projects related to educative subjects, and enjoys great reception of his opinions that question present environmental policies.

Brailovsky has a long trajectory as an author on the economy, ecology and society in diverse publications of greater reaching of the greater public or of greater scientific specificity. His most recognized work, which has several editions, is *Green Memory: An Ecological History of the Argentine Republic*.<sup>24</sup> In this work, Brailovsky uses as references the diverse stages of the country’s economic history, reviews the ways of using the environment, and discusses how that use determined or influenced those economic systems.

Miguel Grinberg, who stands out as a key figure in the historical beginnings of environmental thought in Argentina, deserves a separate commentary. Born in Buenos Aires in 1937, he lived intermittently during his youth in the United States, where he was witness to political and aesthetic movements: the civil rights movement and the rock culture of the hippies,

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<sup>22</sup> The vision that Galafassi (and in general the group of Theomai) has of posmodernism is, without a doubt, negative, as is quite common of leftist positions.

<sup>23</sup> Holland-Cunz, Bárbara (1994) *Ecofeminismos [Ecofeminisms]*, Madrid: Cátedra-Universitat de València Editions—Instituto de la Mujer (Institute of Women).

<sup>24</sup> Brailovsky (1999) *Memoria Verde: Historia Ecológica de la República Argentina*. Buenos Aires, Editorial Sudamericana.

to which he adheres. In that context he knows important intellectual personalities such as Allen Ginsberg, Gary Snyder, and Thomas Merton. His superior education was completed in the “Center of Integrated Studies” at the University of New York, where he earned a degree in systemic thinking.

Already in Argentina, Grinberg involved himself from the beginning in multi-faceted activities: poet, journalist, essayist, historian of the Argentine rock and alternative movements, environmentalist, and prophetic visionary activist of ecological and sustainable societies. He founded and publishes diverse magazines: “Eco Contemporáneo” [“Contemporary Echo”] in the 1960s, “Contracultura” [“Counterculture”] in the 1970s, and “Mutantia” in the 1980s, in which he communicates to broader audiences the environmental problem by writing his own articles and translating the works of other authors and activists.

In radio activity, from its beginnings the 1970s, Miguel Grinberg began to communicate to the general public the concept of “social ecology,” an echo of the first writings of Murray Bookchin in the United States. From this point, this diffusion is maintained through the 1980s and 1990s in diverse radio programs that radiated from his position. He also worked in other communication media such as “el Diario La Opinión” (*Newspaper*), “la Revista Panorama” [*Panorama Magazine*] and “la Agencia de noticias Télam” [*Télam News*].

The ecological activism of Grinberg is also well known. Between 1982 and 1986 he was a member of the Board of the Environment Liason Centre (Nairobi, Kenya), in 1986 he co-founded the la Red Nacional de Acción Ecologista [National Network of Ecological Action] (RENACE), and he also co-founded, in 1989 in Chile, el Pacto de Acción Eco-social de América Latina [the Pact of Eco-social Action of Latin America]; he was coordinator of la Asamblea Ecológica Permanente de la Cámara de Diputados de la Nación Argentina [the Permanent Ecological Assembly of the House of Representatives of the Argentine Nation]; he participated in the summit of ONGs “Raíces del Futuro” [“Roots of the Future”] in 1991 (Paris), and in the Conference of the United Nations for the Environment and Development in Rio de Janeiro in 1992.

Miguel Grinberg has unfolded ample and varied educative activities that include courses in universities in Argentina and Brazil and diverse courses in the city of Buenos Aires on environmental themes and the system of meditation that he created and called “Holodinamia.” He has written tens of books on spiritual ecology, inner development and environmentalism. Grinberg insists on a spiritual ecology with social dimensions calling for a decentralization of power, autonomy (educative, energetic, food, etc.), and the solidarity of grassroots, along with non-violence. On the other hand this diffuser of the environmental perspective vindicates Bolívar and San Martín as liberators with ideas of a united Latin American that could be compatible with those principles.<sup>25</sup>

Although Grinberg has not elaborated an *environmental philosophy* in the sense of the organization and rigor that presupposes this phrase; this visionary represents a crucial point in the crisis of the Argentine and Latin American environmental *ethos*. Grinberg contributes to this ethos in various areas: innovative environmental perspectives, necessity of change (individual, social), and the diversity of his perspectives (political, social, historical, personal). Finally, and no less important, Grinberg constituted himself as a light that has shown routes of exploration and development of an incipient environmental philosophy.

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<sup>25</sup> Grinberg, (2000.) La sociedad inmolada [“The immolated society”]. In El resignificado del desarrollo [*The resignification of development*]. Buenos Aires: UNIDA.

## CONCLUSION

Without a doubt this essay represents a simple summary. From here we can venture some conclusions.

Environmental philosophy in Argentina<sup>26</sup> has a certain dispersion of its manifestations. This dispersion represents the other face of the diversity of the approaches to environmental themes derived from the variety of perspectives that inspire the different Argentinean environmental thinkers, and from a contrasting set of contexts where environmental ideas are generated. This type of dispersion contrasts, for example, with Colombian environmental philosophy, which conformed around the figure of Augusto Ángel Maya and achieves a certain degree of unity in relation to its subjects and approaches. To a great extent the reason for this unity is the limited number of authors and researchers dedicated to these subjects, a reflection of a society that just in the last years—perhaps because of various emergent environmental conflicts—began to approach and to take in consideration environmental themes.

Naturally, this great diversity does not deny similarities or certain agreements that appear basic: criticism of the civilization agenda associated with euro-centric instrumental reason, denunciation of the annihilation of cultural diversity—in parallel with biological diversity—as a result of that euro-centric thought, criticism of the processes of the concentration of cultural, political, and economic power, and an emphasis on interdisciplinarity. I hope that in the upcoming years, the greater entrance to the theoretical practices of specialists interested in the environment promotes a model of better development of environmental philosophy and greater dialogue (and why not discussion), given the diversity of approaches.

### Some Updates from Greece:

Elective classes in Environmental Ethics are being taught at the following universities: (1) University of Crete, Departments of Philosophy and Social Studies, Biology, Medicine and Sociology, Joint Postgraduate Programme in Bioethics, (2) University of Aegean, Department of Sciences of Pre-School Education and Educational Planning, Environmental Education Postgraduate Programme, (3) University of Athens, Department of Philosophy, Postgraduate Programme in Ethics, and (4) University of Patra, Department of Biology.

Books on Environmental Ethics: (1) K. Boudouris and K. Kalimtzis, eds. *Philosophy and Ecology*, vol. 1 & 2. Athens: Ionia Publications, 1999. (2) Efthimios Papadimitriou. *Toward a New Philosophy of Nature*. Athens: Politis, 1995 (in Greek). (3) Alexandros Georgopoulos. *Environmental Ethics*. Athens: Gutenberg, 2002 (in Greek). (4) Evaggelos Protopapadakis. *Ecological Ethics*. Athens: Sakkoula, 2005 (in Greek).

Translations: (1) Roderick Frazier Nash. *The Rights of Nature: A History of Environmental Ethics*, translated by Giorgos Politis. Athens: Thimeli, 1995. (2) Catherine Larrère. *The Philosophy of Environment*, translated by Elina Gounari. Athens: Pataki, 2001. (3) Peter Singer.

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<sup>26</sup> It is necessary to clarify that some of these mentioned people can participate in more than one context of knowledge production. Therefore, these categories do not represent watertight compartments: for example, Alicia Bugallo has participated in experiences such as la Multiversidad de Buenos Aires, a proposal organized by Grinberg, and has written articles in *Mutantia*; Daniel Gutiérrez has worked in environmental education and wrote two articles for *Theomai*; the participants of Theomai carry out their activities mainly in university environments, just like Carlos Galano who does so in la Universidad de Rosario, etc. Nevertheless, for reasons of organization of material and for expository purposes, it seemed suitable to me to determine diverse areas in which environmental thought in Argentina appears.

*Animal Liberation: A New Ethics for Our Treatment of Animals*, translated by Stavros Karageorgakis. Thessaloniki: Vaniass, 2008.

Doctoral Thesis: Stavros Karageorgakis. *Environmental Ethics and Political Ecology: The Obligations of an Ecological Society to Non-human Nature*. Athens: University of Athens & National Technical University, 2006.

Conference: "Meeting on Environmental Ethics," University of Aegean, Department of Sciences of Pre-School Education and Educational Planning, Rhodes, 26 April 2007: (1) Catherine Larrère (Université Paris I- Sorbonne), "Respect ou Responsabilité? Quelle éthique pour l'environnement ?" (2) Alexandros Georgopoulos (Aristotle University of Thessaloniki), Stavros Karageorgakis, and Loukia Lithoxoidou, "Environmental Education as a field of fermentation of paradigm changes: pedagogy and ethics." (3) Michael Bonnett, (University of Bath) "Environmental Education and the issue of nature." (4) Elena Theodoropoulou (University of Aegean), "When Environmental Ethics meets Education: Who cares about philosophy?"

Upcoming Conference: "International Conference on Ecological Theology and Environmental Ethics," Orthodox Academy of Crete, Chania, June 2-6, 2008.

Internet Blog: Environmental Ethics and Philosophy in Greece: <<http://enveth.blogspot.com/>>.

Many thanks to Stavros Karageorgakis, our ISEE representative from Greece, for this update!

### **Some Updates from China: Environmental Ethics in China in Recent Years**

Environmental issues are one of the recent priorities for China. To tackle environmental problems arising from rapid economic growth, China has adopted a series of comprehensive measures since 2000, with marked achievements to its credit. In 2003 the National Coordination Committee on Climate Change was established, and China's National Climate Change Program was formulated, outlining objectives, basic principles, and key areas of actions, as well as policies and measures to address climate change for the period up to 2010. In its 17<sup>th</sup> National Congress in 2007, the Communist Party of China explicitly declared that it is a basic policy both for the party and the government to construct an ecological civilization: an environment-friendly, resource-saving, and human-nature harmonious society. The State Bureau of Environmental Protection was upgraded to the Ministry of Environmental Protection in 2008, which means that the institution of environmental management will get more power to enforce environmental protection laws and policies. These events are symbols, in some degrees, for the progress China has made in protecting the environment.

With Chinese society putting more attention on environmental issues and the Chinese government taking more measures to protect the environment, there has been a fast and steady development of environmental ethics since 2000. Many events contribute to public awareness of the environment and environmental ethics. The burst of SARS in 2002 led the public to reflect upon their dealing with animals. In May 2004, the Beijing Municipal Legal Affairs Office announced that it had drafted legislation on animal welfare, and this led to a hot debate about whether and in what sense animals have welfare and rights. Consequently, many universities established Laboratory Animal Ethics Committees. The 2004 Indonesian tsunami triggered another public debate in China in 2005 over whether humans should revere nature. The disasters caused by prolonged low temperatures, icy rain, and heavy snow in the southern part of China in January and February 2008 laid bare for many people the fragility of humans in nature. The

ethical dimensions of all of these very visible events in the past four years have made the Chinese more receptive for the development of environmental ethics in China.

Since 2000, Chinese scholars have made many achievements in the field of environmental ethics. First, the study of environmental ethics has become more comprehensive, systemic, and deep as compared to the previous period. Western environmental ethics are explored comprehensively, and many books, such as Rolston's *Environmental Ethics* and *Philosophy Gone Wild*, have been translated into Chinese. Some scholars have begun to systematically advance, from the perspective of modern environmental ethics, Chinese traditional resources and the wisdom of environmental ethics. Many textbooks and original academic writings are being published.

Second, many universities such as Renmin University, Peking University, and Tsinghua University, and institutions such as the Chinese Academy of Social Sciences, now offer master and doctoral degrees in environmental ethics. In 2003, the Environmental Philosophy Committee of the Chinese National Association of Natural Dialectics was established.

Third, academic activities of environmental ethics are rapidly increasing. There has been at least one annual, national conference on environmental ethics since 2004. The topics of these conferences cover the philosophical foundation of environmental ethics, environmental justice in China and international environmental justice, the intrinsic value of nature, the rights of animal and nature, sustainable development ethics, Chinese traditional resources for environmental ethics, the environmental responsibility of corporations and consumers, ecological or green civilization, etc. The "First International Conference on Environmental Ethics" was held at Nanjing University in 2004, at which professors Dale Jamieson, Eugene Hargrove, Andrew Brennan, and Freya Mathews attended. The "International Seminar for Environmental Ethics," the aim of which was to train teacher who teach environmental ethics for college students, was held at the College for Environmental Management of China in 2006. Professors Hargrove, Brennan, Mathews, Norva Lo, and other Chinese scholars gave presentations in this seminar. Some Chinese scholars now go abroad to study environmental ethics and participate in international research programs.

The following two indexes show in some degrees the theoretical interests of Chinese scholars in recent years. The bibliography is far from complete, but important and interesting items for academic research are listed.

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Many thanks to Yang Tongjin, our ISEE representative from China, for this update! (Yang Tongjin is a professor at the Institute of Philosophy, Chinese Academy of Social Sciences, and is the vice president of the Chinese Society for Environmental Ethics. He can be reached at: <[yangtj-zxs@cass.org.cn](mailto:yangtj-zxs@cass.org.cn)>.)

### **Some Updates from Taiwan:**

The Taiwan Ecological Stewardship Association (TESA) has invited local cultural groups, churches, and environmental NGOs to join the global community in celebrating the international year of Planet Earth. There will be a Taiwanese puppet show, traditional drama play, children's drama show and dancing festivals, etc. These activities will start on April 12 (before the Earth Day 4/22), then May 31 (before the Environmental Day 6/5), and finally, TESA will encourage cities in north, south, east, and west part of Taiwan to host the Climate Change Community Summit on October 11.

The Taiwan Ecological Stewardship Association (TESA) has developed the following material. TESA Series in Thought and Praxis of Environmental Ethics:

- I. *Introduction to Environmental Ethics*
- II. *From Land Ethics to Earth Charter*
- III. *The Praxis of Environmental Ethics and Ecological Spirituality in Taiwan*
- IV. *Reconstructing the Ecological Culture in Taiwan*

The following are more details about the contents of these books:

Introduction to TESA Series in Thought and Praxis of Environmental Ethics: "The Island Country Taiwan needs Environmental Ethics for Sustainable Development" by Dr. Hsin-Huang Michael Hsiao (Executive Director of Center for Asia-Pacific Studies, Taiwan Academia Sinica).  
 Preface: "Sow the Seeds in Heart" by Nancy Tzu-Mei Chen (General Secretary of TESA).

### **Volume I: *Introduction to Environmental Ethics***

Introductions to Volume I by Dr. Hen-biau King (Director of Taiwan Forestry Research Institute) and Dr. Tze-tsao Chang (Institute of Environmental Education, National Taiwan Normal University).

Part One: Introduction and translation of articles and lectures by J. Baird Callicott.

J. Baird Callicott articles and lectures translated by Nancy Tzu-Mei Chen:

1. "Benevolent Symbiosis: The Philosophy of Conservation Reconstructed," in *Earth Summit Ethics: Toward A Reconstructive Postmodern Philosophy of Environmental Education* (1996).

2. "Holistic Environmental Ethics and the Problem of Ecofascism," in *Beyond the Land Ethic: More Essays in Environmental Philosophy* (1999).
3. "The Land Aesthetic," in *Companion to A Sand County Almanac: Interpretive and Critical Essays* (1987).
4. "Multicultural Environmental Ethics," Taiwan Lecture 1999.11.5.
5. "Conservation Values and Ethics," in *Principles of Conservation Biology*, 2<sup>nd</sup> ed. (1997).
6. "Ecological Sustainability as a Conservation Concept," in *Beyond the Land Ethic*.
7. "Ethics and Environmental Ethics," in *Earth's Insights: A Multicultural Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback* (1994).

Introduction:

1. "Quiet Strength: Environmental Philosopher Is Environmental Activist" by Nancy Tzu-Mei Chen.
2. "A Philosopher In Defense and Beyond the Land Ethic" by Dr. Yi-ming Jean (National Cheng Kung University)

Part Two: Introduction and translation of lectures and articles by Holmes Rolston III.

Introduction by Nancy Tzu-Mei Chen:

1. "A Philosopher Gone Wild."
2. "Introduction of Rolston's *Philosophy Gone Wild*."

Holmes Rolston III articles and lectures translated by Nancy Tzu-Mei Chen and others:

1. "The River of Life: Past, Present, and Future," Chapter 4 in *Philosophy Gone Wild: Environmental Ethics* (1986), translated by Yen-Ju Lin.
2. "The Pasqueflower," in *Philosophy Gone Wild*, translated by Wei-Jen Liang.
3. "Wild Life and Wild Lands," in *After Nature's Revolt: Eco-Justice and Theology* (1992)
4. "The Bible and Ecology," in *Interpretation: Journal of Bible and Theology* (1996).
5. "Caring for Nature: From Fact to Value, From Respect to Reverence," in *Zygon* (2004).
6. Templeton Prize address at the American Academy of Religion, November 23, 2003.
7. "Preaching on the Environment," in *Journal for Preachers* (2000).
8. "Ethics and the Environment," *Ethics Applied*, 2<sup>nd</sup> ed. (1999), translated by Yu-Lin Wu.

Lecture: "Living with Nature" by Dr. Hen-Biau King, Lecture in the Conference of Rolston's Trip to Taiwan (2004).

Part Three: "Issues of Science and Religion in Taiwan," four essays in *Wilderness* magazine (1991), by Nancy Tzu-Mei Chen.

Conclusion of Volume I: "Insights in the Three Trips of Dr. Callicott in 1999 and 2000" by Nancy Tzu-Mei Chen.

## **Volume II: *From Land Ethics to Earth Charter***

Introductions to Volume II by Dr. Tsao-Cheng Lin (National Cheng Kung University) and Dr. Sun-Mei Wang (Institute of Environmental Education, National Taiwan Normal University).

Part One:

1. "The Thought and/or Legacy of Aldo Leopold, Rachael Carson, E. F. Schumacher, Nancy Victorian Vangerud, Mosei Lin," ten essays by Nancy Tzu-Mei Chen.
2. "In Search of the Concept of the Harmony between Nature and Man in Traditional China: A Critique," by Dr. Edgar Jun-Yi Lin, Lecture in TESA's Conference (1999).

Part Two: "Introduction to the History of Ecological Ideas in *Nature's Economy* by Donald Worster," six essays by Nancy Tzu-Mei Chen.

Part Three: “Reawakening the Ancient Wisdom, In Search of an Alternative Life,” ten essays by Masauli Koung, Eunice Jiang, Esther Jiang, and Nancy Tzu-Mei Chen.

Part Four: “Introducing the Earth Charter: History, Principles and ECYI,” translated by Nancy Tzu-Mei Chen.

Part Five: “*Teacher’s Guide of the Earth Charter: Bringing Sustainability into the Classroom*,” edited by Mohit Mukerjee, translated by Nancy Tzu-Mei Chen.

Conclusion of Volume II: “Taitung, We Are Coming!” by Dr. J. C. Liu.

### **Volume III: *The Praxis of Environmental Ethics and Ecological Spirituality in Taiwan***

Introductions to Volume III by Dr. Jen-Wen Wang (Tainan Theological Seminary) and Dr. Sang-Ren Chen (Taiwan Theological Seminary).

Part One: “Global Warming as a Theological Concern,” ten essays by Nancy Tzu-Mei Chen.

Part Two: “Renewal of Faith in the Context of Ecological Crisis,” ten essays by Nancy Tzu-Mei Chen, one essay by Rev. Ke-Siu Young (former General Secretary of Presbyterian Church in Taiwan), and one essay by Rev. Carver Yu (President of China Graduate School of Theology in Hong-Kong).

Part Three: “Series on Freedom of Simplicity,” twelve essays by Nancy Tzu-Mei Chen.

Part Four: “A Mother Who Cares for the Earth and Her Family,” twelve essays by Nancy Tzu-Mei Chen.

Part Five: “The Journey to Find the Lost Taiwan Lily,” by Ming-Yong Lo (President of TESA)

Part Six: “Introduction to ‘The Greening of Religion’ in Roderick Frazier Nash’s *The Rights of Nature*” (1989), by Nancy Tzu-Mei Chen.

Conclusion of Volume III: “Land Ethics from the Kitchen,” by Nancy Tzu-Mei Chen.

### **Volume IV: *Reconstructing the Ecological Culture in Taiwan***

Introductions to Volume IV by Dr. Jong-Ho Wang (Taiwan Academia Sinica) and Jean-Yi Chen (Association of the Promotion of Land Ethics).

Part One:

1. Taiwan Christian Ecological Center.
2. Conference on Ecological Concern.
3. Taiwan Ecological Stewardship Association.
4. Core Values of TESA.

Part Two:

1. Faith and Environmental Ideas Study Group (twenty-four essays of book study report).
2. Land Ethics Study Group (four essays of book study report).

Part Three: Conference Lectures and Research Papers by Scholars:

1. The Global Environmental Issues.
2. The Taiwanese Environmental Problems.
3. The History of Environmental Protection Movement in Taiwan.
4. The Water Issues in Taiwan.
5. Deep Environmental Movement in Taiwan.
6. Biodiversity and Traditional Wisdom.
7. The Church of Biodiversity.
8. After the Kyoto Protocol.

Conclusion of Volume IV: “Caring for the Planet Earth” by Nancy Tzu-Mei Chen.



The publication of these four books is also part of TESA’s fund raising project for the above activities. The price of a set is NTD 1,150, or (US) \$40. The four volumes have 1,192 pages in total. 2,000 sets (8,000 volumes) were published in December 2007 as a preparatory project for the celebration of TESA’s 10<sup>th</sup> anniversary in 2008. The editor of this series is Nancy Tzu-Mei Chen, general secretary and founder of TESA. The content is mainly intended as reference reading for the general education on environmental ethics related courses in university, and can be very informative also for the school teachers, churches or NGOs.

Many thanks to Nancy Tzu-Mei Chen for this update!

**Reply to Rothenberg’s and Crowley’s Replies to Quick’s, Dregson’s, Sessions’s, and Devall’s Replies to 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 Dregson, George Sessions, and Bill Devall replied to Crowley’s report. In the Fall 2007 ISEE Newsletter, David Rothenberg and Thomas Crowley replied to Quick’s, Dregson’s, Sessions’s, and Devall’s replies.

Letter to the Editor from George Sessions:

“David Rothenberg, Pragmatism, and the Crowley/Deep Ecology Controversy”

Thomas Crowley’s report on Arne Naess and Norwegian deep ecology (ISEE Newsletter, Fall (2006)) provides a fresh opportunity to reassess the deep ecology movement. The deep ecology movement, with its long-standing radical critique of Western anthropocentrism and the corporate/consumer unlimited-growth society, has been criticized for every conceivable reason (and from every ideological perspective) since the mid-1980s (see my “Wildness, Cyborgs and Our Ecological Future,” *The Trumpeter* 22, 2 (2006) online). But reality, as they say, has a way of intruding. As biologist Paul Ehrlich pointed out (*Healing the Planet* (1991)), any realistic solution to the ecological crisis will require a “reduction in the scale of the human enterprise”—there is now a consensus among biologists that humanity has significantly overshoot the Earth’s carrying capacity (see Ehrlich, *One With Nineveh* (2004)). Underscoring this point is Jared Diamond’s claim that there are now twelve major ecological problems, each of which is capable of bringing about the global collapse of civilization (*Collapse* (2005) chpt. 16). And now NASA scientist James Hansen claimed at a scientific meeting last December that we have exceeded the

upper limit for carbon dioxide in the atmosphere—350 ppm is the safe upper limit and we are now at 387 ppm (Bill McKibben, “350 or Less ...” *Sacramento Bee* (12-30-2007)).

In *The Green Revolution*, (1993), Kirkpatrick Sale points to the 1990 PBS television series *Race to Save the Planet* where the guiding question was “Can we change the way we live in order to save the planet from destruction?” Sale points out that this question “goes to the very heart of the American, indeed the industrial system, its values, its assumptions, its configurations fashioned by five centuries of modern Western civilization” (p. 106). But academic environmental ethicists rarely discuss these broader “big picture” social/ecological issues. Does their professional commitment to the conceptual analysis of specialized problems result in a trained incapacity to take wider views and connect the big dots?

#### I. Deep Ecology and the Neo-Pragmatist Counterrevolution

And now American pragmatism has been resurrected and is all the rage in the field of environmental ethics. Eric Katz claims that we need to adopt the “methodology of pragmatism—the search for concrete solutions that work.” He promotes the pragmatism of Bryan Norton, Anthony Weston, and Mark Sagoff (*Environmental Ethics* 29 (Fall 2007)). But what side would the pragmatists have taken, for example, in the Rachel Carson/*Silent Spring* controversy? DDT pragmatically “worked”—at least for a while, just as the large scale burning of fossil fuels “worked”—for a while! The vague criterion of “what works” can be useless and even dangerous unless spelled out in specific ecological contexts, coupled with a strong dose of the precautionary principle.

American pragmatism was critiqued in 1911 by Harvard philosopher George Santayana, and later by Bertrand Russell, for its anthropocentrism and uncritical support for the American industrial unlimited-growth society (see my “Ecocentrism and the Anthropocentric Detour,” in *Deep Ecology for the 21<sup>st</sup> Century*). Mark Sagoff has promoted the unlimited technological optimism of Julian Simon (in opposition to Ehrlich), which provoked a rebuke from scientists of the AAAS in *Scientific American* a few years back. And Bryan Norton has been incensed for decades with the anthropocentric critique of Western culture and Naess’ shallow/deep ecology distinction. He has reinterpreted Aldo Leopold as a pragmatist, claimed that the quarrel between John Muir and Gifford Pinchot was a quarrel between anthropocentrists, and attributed the critique of anthropocentrism “originally” to historian Lynn White (see Nina Witozek and Andrew Brennan, *Philosophical Dialogues* (1999), pp. 394-401). But all these claims are historically and philosophically inaccurate (see my “Ecocentrism ...”—mentioned above—as well as my introduction to the section on “Wilderness and Wildness” in *DE21stC*).

Harold Glasser has concentrated on the policy applications of Naess’ position and, in his “Naess’s Deep Ecology Approach and Environmental Policy” (in Nina Witozek and Andrew Brennan, *Philosophical Dialogues* (1999)) he critiques the policy approaches of both Bryan Norton and Al Gore. There are important critiques of neo-pragmatism by Robyn Eckersley and Baird Callicott in Ben Minteer and Bob Taylor’s anthology on neo-pragmatism (*Democracy and the Claims of Nature* (2002)). Among other things, Eckersley points out that by refusing to examine the underlying assumptions of modern society, pragmatism results in a socially conservative position. And so, in failing to acknowledge and deal with the deeper causes of the ecological crisis, just how realistic and ultimately effective are the rather narrow local solutions neo-pragmatists propose (such as small-scale community restoration projects that may or may not be ecological)? Or are they actually diverting attention from the more global and radical social change that needs to occur? Norton now promotes what he calls “adaptive management.” There is presently a bill in Congress based on “adaptive management” that calls for opening up



protected old-growth forests in the Pacific Northwest to logging, to which biologists are adamantly opposed. So much for Norton's "convergence hypothesis"! Despite Norton's protests, the neo-pragmatist position provides a paradigm case of what Naess calls shallow environmentalism.

We can all agree with a search for solutions—the deep ecology movement has been calling for radical social solutions to the ecological crisis for decades. In the early 1990s, the world's scientific organizations began issuing increasingly dire warnings and promoting radical social change as the only realistic solution to the global ecological crisis. The world's religious leaders are now supporting the scientists' warnings and solutions (see my "Wildness and Cyborgs," pp. 130-33). There has been no suggestion by the deep ecology movement, the world's scientists, or the world's religious leaders, that these solutions be achieved by any other than democratic means, facilitated by a massive effort to educate the public to the need for this change (see the excellent paper by Robert Paehlke in the Minter/Taylor anthology). As the ecological state of the Earth has continued to worsen exponentially decade by decade, with global warming now all but out of control, environmental ethics theorizing (and now the pragmatists, as well as the major reform environmental organizations) have, at the same time, become increasingly more philosophically, politically, and socially conservative, and narrowly focused. [The conservative French deep ecology critic, Luc Ferry, essentially laid out the direction for neo-pragmatism in *The New Ecological Order* (1992) chpt. 7.] How is this anomaly to be explained?

## II. David Rothenberg's Misrepresentation of Naess and the Deep Ecology Movement

In his reply to my comments (ISEE Newsletter (Fall 2007)) Thomas Crowley says that I do not directly counter his claims. Crowley seems to miss the whole point of my reply. And, while Naess is an unusually fascinating person, the focus should be on his ecophilosophical approach to dealing with the ecological crisis, not turning the issue into a personality cult. And now David Rothenberg has jumped into the fray by condescendingly insulting deep ecology theorists when we replied to Crowley. Does Rothenberg feel we have no right to correct misrepresentations, or is his attitude part of a long-standing pattern with him?

Rothenberg undercuts Naess by saying that while he a nice great-grandfatherly figure for ecophilosophy, the Naess-inspired deep ecology position can't be taken seriously, for analytically-oriented ecophilosophers think it is too imprecise and poorly argued. But this, of course, begs the question. As I pointed out in my reply to Crowley (ISEE Newsletter (Winter 2006-07)) Naess challenged 20<sup>th</sup> century academic philosophy to go beyond specialized conceptual analysis and return to a "maximal perspective" worldview approach. Rothenberg dismissively asks why the ISEE Newsletter should waste so many pages discussing Naess and deep ecology. Witoszek and Brennen (the editors of *Philosophical Dialogues: Arne Naess and the Progress of Ecophilosophy* (1999)), on the other hand, claim the debate over deep ecology is "one of the more genuine and seminal intellectual dialogues of the latter part of the twentieth century ... (about) the fate of the planet ... an astonishing moment in the history of western philosophy ... [deep ecology is] a genuinely subversive philosophy" (pp. xiii, xv). Perhaps it's long overdue that we look at Rothenberg's relationship with deep ecology. While Crowley can be excused somewhat for his youthful inexperience, Rothenberg seems to have made a career out of misrepresenting Naess's ecosophy and the deep ecology movement.

Rothenberg tells us he had heard about deep ecology while a graduate student and wrote Naess. Naess graciously invited him over, and he showed up in Norway about 1985 and stayed for a couple of years. Rothenberg began collaborating with Naess to bring out a revised English edition of Naess's main work *Ecology, Community and Lifestyle* (first published in Norwegian in

the early 1970s). Rothenberg soon teamed up with another young philosopher Peter Reed, and they both rejected Naess's approach to ecophilosophy and headed in other directions. They were convinced that deep ecology was a distinctively Norwegian enterprise and soon published an anthology (*Wisdom in the Open Air: The Norwegian Roots of Deep Ecology* (1987)) to inform Norwegians, to their astonishment, that deep ecological ideas had shaped their culture (an American edition appeared in 1993). Thomas Crowley seems to have been influenced by Rothenberg for he also thinks deep ecology is essentially a Norwegian phenomenon. This, of course, is historically false. Environmentalism, of both the shallow and deep varieties, developed in several waves in the United States and then spread to the rest of the world. Rachel Carson, as Naess points out, is the founder of the modern international deep ecology movement. In fact, the first (non-poetic) comprehensive statement of a deep ecology position seems to be California Pulitzer Prize poet Gary Snyder's "Four Changes" written in 1969—three years before Naess wrote his original paper on the shallow/deep ecology distinction (see my paper in J. Halper, *Gary Snyder* (1991) for a paper that traces the American, and specifically Californian, influences on the rise of deep ecology; see the Czech researcher Petr Kropecky's "Nature Writing in American Literature," *The Trumpeter* 22, 2 (2006) online). While Norway, like other countries, has a distinctive Nature tradition that clearly influenced Naess, the main inspiration for his description of the deep ecology movement came from Carson, and his most significant philosophical insights (such as nondualism) came from the Dutch philosopher Spinoza, and from India's Gandhi.

### III. A Digression—Environmental Ethics and the History of the Environmental Movement

Doing environmental ethics and ecophilosophy in an historical vacuum—without a solid foundation in the history of environmentalism—seems rather like trying to do philosophy of science without an understanding of the history of science. Most environmental ethicists seem to have only a nodding acquaintance with the development of environmentalism out of which their environmental ethics theorizing has arisen. Among other things, this allows theorists like Bryan Norton to get away with doing "revisionist history" by making erroneous statements about Muir, Leopold, and Lynn White. Unfortunately, a comprehensive history of environmentalism and the rise of nonanthropocentric thinking in the West has yet to be written (for a summary, see my "Ecocentrism and the Anthropocentric Detour," cited above). The most insightful historical overview is Kirkpatrick Sale's *The Green Revolution* (1993). Sale discusses Rachel Carson, David Brower, and Paul Ehrlich during the 1960s which led to Earth Day I, 1970. Sale then characterizes the 1970s as the "Doomsday Decade" and the 1980s as the "Reagan Reaction." Many insightful details of this history throughout the 1970s and 1980s have been filled in by Frederick Buell's brilliant *From Apocalypse to Way of Life* (2004). Environmental ethicists who have entered the field since the Reagan Reaction of the 1980s, and are only minimally conversant with the history of environmentalism, may not be aware that we have been living with a wounded and shallow environmental movement since the 1980s that has largely been able to play only defense (as a result of the decisive shift from "limits to growth" to "sustainable development" during the 1980s).

The earlier period of conservation/environmental history is well covered in Stephen Fox's *John Muir and his Legacy: The American Conservation Movement* (1981). Michael Cohen's *The History of the Sierra Club* (1988) supplements Fox's history. Environmental historian Roderick Nash's *Wilderness and the American Mind* appeared in 1967 (4<sup>th</sup> ed. 2001) and now deserves another look (as well as the first four chapters of Nash's *The Rights of Nature* (1989)). Nash's historical scholarship is solid, and his book was extremely influential during the rise of

environmentalism in the 1960s. Nash documents how early American westward expansion was continually justified on the basis of anthropocentric Biblical passages. John Muir was reacting against this, in part, when he criticized the anthropocentrism of “Lord Man.” Nash also introduced Aldo Leopold to a much wider audience than the then-small conservationist movement that was inspired by him. The chapter on Leopold shows how he was understood by conservationists and biologists of the 1950s and 1960s, before environmental ethics theorists started interpreting him. The fact that Leopold was regarded as the leading proponent for protecting wilderness areas, from the 1920s until his death in 1948, should give Baird Callicott pause. Leopold’s primary concern was clearly to promote a non-anthropocentric worldview and an ecological understanding of reality (see also Max Oelschlaeger’s discussion of Leopold in *The Idea of Wilderness* (1991)). Leopold had been influenced by P.D. Ouspensky’s Gaia-like view of the Earth as a living organism. Nash also refers to the influence of Albert Schweitzer on Leopold (Schweitzer was also a major influence on Rachel Carson—there is an excellent discussion of Carson’s ecocentrism in Nash’s *The Rights of Nature*). As a precursor to the rise of the deep ecology movement in the 1960s, the influence of Schweitzer’s widely read critiques of Western religious and philosophical anthropocentrism (together with his “Reverence for Life” principle) throughout the first half of the 20<sup>th</sup> century has been greatly underestimated [see David Goodin, “Schweitzer Reconsidered,” *Environmental Ethics* 29 (2007)].

The “Doomsday Decade” of the 1970s, which developed out of the analyses of Paul Ehrlich and other ecologists of the 1960s (and the Ehrlich/Holdren I=PAT equation), was dominated by “limits to growth” thinking. As Sale points out, the Club of Rome commissioned the very influential 1972 *The Limits to Growth* MIT computer study, led by Donella Meadows, that argued if humanity didn’t rapidly embrace limits to growth, humanity was facing eventual doomsday [Meadows published a new computer study, *Beyond the Limits*, in 1992]. About the same time as the Club of Rome report, the British journal *The Ecologist* published *A Blueprint for Survival* which critiqued the industrial way of life as unsustainable and argued that limits to growth and “radical change is both necessary and inevitable” to avoid ecological collapse. This also was a remarkable document, supported by more than 200 leading scientists, and endorsed by the board of directors of the Sierra Club in May, 1972. Needless to say, the Club has significantly backed away from the radical ecological stance it took beginning in the 1960s under David Brower’s leadership—the best it can come up with these days is “smart growth.”

When Ronald Reagan and the neo-conservatives came into power in 1980 (the “Reagan Reaction”) Reagan appointed the evangelical/apocalyptic Christian James Watt as Secretary of the Interior, while enlisting Herman Kahn and Julian Simon to refute the limits to growth-inspired *Global 2000 Report to the President* (see Buhl, p. 187). Simon also took aim at Paul Ehrlich, as well as providing the inspiration for the right-wing Republican “counter science” movement which has continued to the present (see chpt. 1 “The Politics of Denial,” in Buell’s *From Apocalypse to Way of Life*). This Republican anti-ecological ideology has been continuous from Reagan and Bush I, through the Republican-controlled Congress under Newt Gingrich (which, among other things tried to eviscerate the Endangered Species Act), to the unparalleled anti-environmentalism of the George W. Bush administration (see Robert Kennedy, Jr. *Crimes Against Nature* (2003)). As a result, the American environmental movement, as well as the United Nations, were increasingly intimidated by these and other political pressures, and moved away from “limits to growth” to the less radical “ecological modernization” and “sustainable development” positions (see Buell, chpt. 6, and part VI of my *Deep Ecology for the 21<sup>st</sup> Century*). It is of some interest that Buhl discusses Charles Rubin (the summarizing author of

the Minter/Taylor neo-pragmatism anthology) as a member of the right-wing “counter science” movement (pp. 20-21). It makes one wonder just how many neo-conservative anti-ecological right-wing Republicans there are who fit comfortably under the umbrella of the neo-pragmatist counterrevolution.

#### IV. Back to Rothenberg

Rothenberg’s colleague Peter Reed soon critiqued Naess’s Self-Realization position and developed a position based on Norwegian existentialism in which humans are “apart” from Nature (see my “Wildness and Cyborgs,” footnote 90). In Rothenberg’s case, he rejected Naess’s philosophical/scientific approach to deep ecology and started promoting the view that deep ecology and Naess’s position should be expressed in literary and poetic form.

A key to understanding Rothenberg’s orientation is his claim that deep ecology is too radical and “alienating” (*Wisdom in the Open Air*, footnotes 2 and 3) as expressed in the 1984 Naess/Sessions Eight Point platform, and in Devall/Sessions *Deep Ecology* (1985). As a result, he developed a greatly simplified alternative to the Eight Point platform in which the points concerning human overpopulation, overconsumption, and the excessive interference of humans in the non-human world, were dropped (Rothenberg, “A Platform of Deep Ecology,” *The Environmentalist* 7 (1987)). Rothenberg not only comes up short on the history of environmentalism, he could also profit from a course in Environmental Science IA. And, in his introduction to *The World and the Wild* (2001), Rothenberg promotes the protection of wilderness primarily on esthetic grounds and lauds Jack Turner’s *The Abstract Wild* as the best recent book on wildness. But, in Rothenberg’s *Always the Mountains* (2002), he turns around and effectively rejects Turner’s characterization of wildness. Rothenberg sides with the relativism of the postmodernists and their deconstruction of wildness and wilderness, which results in his rejection of a culturally-neutral concept of wildness (I have defended wildness as characterized by Thoreau, Snyder, and Turner in my “Wildness and Cyborgs”). Are the world’s scientists deluded, and global warming, the loss of wild ecosystems, and the 6<sup>th</sup> Mass Species Extinction Event, merely social constructions? Or is the postmodern deconstruction of wildness, wilderness, and Nature merely a sophisticated intellectual form of ecological crisis denial (the academic Left’s version of right-wing “counter science”)?

Back in Norway, Rothenberg set about taping interviews with Naess which became his *Is It Painful to Think?: Conversations with Arne Naess* (published in English in 1993). This describes many aspects of Naess’s life, but when they begin discussing Naess’s philosophy and ecosophy the tone changes significantly. Overall Rothenberg seems to be conveying the message that Naess can’t formulate his position clearly and consistently, and how clever Rothenberg is in confounding the old master philosopher. When I stayed with Kit Fai and Arne Naess in Oslo during September 1992, they said they didn’t like Rothenberg’s introduction to *Ecology, Community and Lifestyle* and Arne had to rewrite portions of the main text that Rothenberg had “creatively” rewritten. The Norwegian edition of *Is It Painful to Think?* had just come out and had sold many copies. Arne said he had participated in the interviews in a casual way, and was upset that Rothenberg had not allowed him to correct various misleading formulations (Rothenberg admits in the book that he refused to allow Arne to make revisions).

The anthology by Witozek and Brennan is especially valuable in that Naess is allowed to respond to critics. But when Rothenberg teamed up with Eric Katz and Andrew Light to put together their critique of deep ecology philosophy (*Beneath the Surface: Critical Essays in the Philosophy of Deep Ecology* (2000)) Rothenberg (and the others) didn’t provide Naess the opportunity to respond to critics. Were the intentions of Rothenberg (and the neo-pragmatists,

Light and Katz) to provide readers with a fair and accurate assessment of the deep ecology position, or does the book represent, to a significant extent, a continuation of Rothenberg's long-standing hostility to, and misrepresentation of, Naess's ecophilosophy?

#### V. Critiquing Naess's Self-Realization Norm as Anthropocentric

In his paper in *Beneath the Surface*, Andrew Light argues that Naess's position is a very sophisticated version of moral and cultural pluralism (an overriding concern of the neopragmatists). But the overall tone of the book comes out in the introduction. In a panel discussion of the book with Rothenberg and Katz at an APA meeting in December 2000, Andrew McLaughlin pointed out that their characterization of deep ecology philosophy is a distorted caricature. Further, they tell us (p. x) that ecophilosophy and environmental ethics should be thought of as a small sub-branch of "applied" or "practical" philosophy (or in the case of the neo-pragmatists, as a branch of applied democratic political theory?).

Eric Katz is one of the few neo-pragmatists who holds that we need to develop a non-anthropocentric "metaphysics and a philosophy of nature that are not biased in favor of a human worldview." His is the key paper in the collection in providing a "grand refutation" of deep ecology by arguing that deep ecology philosophy (especially Naess's Self-Realization position) is actually anthropocentric. Katz attempts to anchor his argument with a quote from Rothenberg's *Is it Painful to Think?* where Naess makes the apparently anthropocentric statement that we need to protect nonhuman species in order to identify with them and thereby increase our own individual self-realization, as opposed to protecting them for their own sake (pp. 37-8). This is surely a passage that Naess would have modified if Rothenberg hadn't refused to let him do so. It's not either/or, but both! Katz considers this possibility but rejects it, since it doesn't fit with his anthropocentric critique. The key to understanding Naess is his nondualism (Fred Bender provides a clear characterization of nondualism: see my "Wildness and Cyborgs," pp. 149-51). The whole debate hinges on what Naess means by "Self" (with a capital "S").

As an editor, one would expect Katz to be familiar with the other papers in the collection. For instance, John Clark, in his paper, quotes Naess as saying that Self-Realization "includes personal and community self-realization, but is conceived also to refer to an unfolding of reality as a totality" (p. 13). Katz "cherry-picks" some of Naess's key papers ("The Deep Ecology Movement," "Self-Realization," "Ecosophy and Gestalt Ontology," and "Equality, Sameness, and Rights") in my *Deep Ecology for the 21<sup>st</sup> Century* (1995) for statements that seem to support his anthropocentric interpretation while ignoring those that don't. For instance, Naess changed his earlier "biocentric equality" stance into the claim that "the right to live is one and the same for all individuals, whatever the species..." To avoid inevitable misunderstanding of the norm "Maximize Self-Realization!" Naess suggests substituting the norm "Live and let live!" which refers "to all of the life forms and natural processes on the planet." He also says that what he calls the Self is what the Chinese call the Tao (for an entry into Naess's nondualistic understanding of "individuals-in-relationship," see Karyn Lai, "Conceptual Foundations for Environmental Ethics: A Daoist Perspective," *Environmental Ethics* 25 (2003)).

Katz also refers to Richard (Routley) Sylvan's critique of Self-Realization in which Sylvan claims that its roots lie in the West's humanistic enlightenment tradition and thus has an anthropocentric history and pedigree (p. 35). But that's not the source of Naess's concept of Self-Realization. Katz should also have paid more attention to the papers in the collection by Knut Jacobsen and Deane Curtin which trace the influence of Eastern thought on Naess.

Jacobsen shows that Naess's concept of Self-Realization comes from Gandhi's Hinduism, not Western enlightenment thinking.

Warwick Fox basically explained it all correctly a decade earlier with his discussion of the Hindu origins of Self-Realization; how early Hindu transcendent views were increasingly naturalized by Gandhi; Gandhi's influence on Naess; Naess's understanding of the nonduality of Zen Buddhism; and how Naess modified Eastern nondualism to apply to Spinoza's system (*Toward a Transpersonal Ecology* (1990) pp. 103-14). But somehow Fox ultimately fails to thoroughly understand nonduality, and goes astray in the rest of the book by attempting to turn deep ecology and Self-Realization into a form of anthropocentric humanistic psychology. [Compare this with Fred Bender's account of nondualism mentioned above; for an overall critique of Fox see my "Wildness and Cyborgs," p. 152; Harold Glasser, "On Warwick Fox's Assessment of Deep Ecology," *Environmental Ethics* 19 (1997).] I queried Fox about his anthropocentric understanding of Self-Realization, since he actually documents in a number of places in his book that Naess asserts that nonhuman beings have value for their own sake. Fox agreed with my point but somehow didn't see the relevance of it (Warwick Fox, "On the Interpretation of Naess's Central Term "Self-Realization," *The Trumpeter* 7 (1990)).

In his paper in *Beneath the Surface*, Deane Curtin mentions the UC Santa Barbara philosopher Paul Wienpaul, who spent time in a Zen monastery in Japan, and then came back to interpret Spinoza as a nondualist. Curtin also discusses Naess's understanding of Zen Buddhism, but then faults Naess's interpretation of Self-Realization (unlike Dogen's refinement of Zen—the "corealization of all beings") for stopping short at living beings, thereby not including the inanimate in the corealization process. Warwick Fox correctly points out that Naess reformulates Spinoza's central claim that "all beings strive to persevere in their existence" into the statement that "all beings strive to increase their individual self-realization (as parts of the whole-or the Self). And it is this basic sense of all living beings "striving for their individual self-realization" with which we "identify." This "striving for self-realization" makes literal sense, for Naess, only for living beings. And this doesn't require that they necessarily be similar to humans in any other way (thus avoiding another basis that Katz uses for claiming that Self-Realization is anthropocentric).

But Naess extends the concept of living beings to the inanimate as well—as he says in various places, the term "living" is also broadly used to refer to rivers, mountains, landscapes, ecosystems (for example, to the mountain, Hallingskarvet, where he has lived). And, in his reply to Genevieve Lloyd's "Spinoza's Environmental Ethics" (in Witozek and Brennen, p. 98) he says "all things acquire value in themselves." What we have, as a result, is a comprehensive and consistent non-anthropocentric nondualistic system of "corealization of all beings" with both Dogen's Zen Buddhism and Naess's ecological reinterpretation of Spinoza (see Naess's various papers on Spinoza and ecology). In a recent conversation, Gary Snyder reaffirmed to me that Dogen's version of Zen is a totally naturalistic understanding of the world, and this holds as well for Naess's Spinoza. For Zen Buddhism, enlightenment results in the nondualism of the egoless state in which one has unmediated spontaneous experience of reality. Naess may be more explicitly ecological than Zen in that human self-realization—the "ecological self"—results in experiencing the "concrete contents of reality" in terms of gestalts (whereas, on the other hand, theoretical science describes the "abstract structures of reality"). As Naess points out, "my gestalt ontology is a sort of ontological realism in the sense that we have direct access to the contents of reality in our spontaneous experiences."

In his paper in *Beneath the Surface*, Rothenberg continues to muddy the waters. He correctly points out that Naess rejects continental phenomenology (which includes Heidegger) because it is too subjective and anthropocentric. But Rothenberg again argues that Naess's "concrete contents of reality" (like all of his ecosophy) should be understood poetically and mythically. But Naess explicitly rejected that when he said "I leave poetry to the artists" (*Is It Painful to Think?* p. 133).

Christian Diehm ("Arne Naess and the Task of Gestalt Ontology," *Environmental Ethics* 28 (2006)) claims that Naess's ontology provides a powerful approach to understanding Nature, but shies away from Self-Realization as a result of the anthropocentric charges raised by Katz and others. Diehm does not have to worry—it should now be clear that these anthropocentric charges are totally unfounded. The critics of Naess's Self-Realization fail to understand his nonduality. And, as we have seen, Self-Realization and the "concrete contents of reality" are inseparably connected. As Naess has often said, deep ecology is in "good conceptual health."

It should be reiterated for the nth time that Ecosophy T (with its Self-Realization! top norm) and the deep ecology movement are not the same. Naess claims that Ecosophy T is his personal philosophy, and he believes in a diversity of religious/philosophical worldviews that optimally can be interpreted (as explained by the Apron Diagram) to support the ecological perspective and activism of the Eight Point platform. As Andrew McLaughlin points out in my *Deep Ecology for the 21<sup>st</sup> Century*, the deep ecology movement (as it has developed since Rachel Carson) is primarily a philosophical/social activist movement and "our urgent task is social change." These attempts by Rothenberg, Katz, Plumwood, Sylvan, and others, to discredit Self-Realization and the deep ecology movement ultimately represent a rather trivial "tempest in a teapot" by academics with philosophical axes to grind. Meanwhile, there are "real world" ecophilosophical concerns that urgently demand our attention!

#### VI. Two Opposing Views of the Future of Human Survival: Dark Green or Bright Green?

The ghosts of Buckminster Fuller, Pierre Teilhard de Chardin, and Julian Simon still haunt our future. Their thinking is a modern continuation of the old dream of Western culture, promoted by Bacon and Descartes but extending back to the Old Testament, that humans should be "the masters and possessors of Nature." Just as the Ecological Revolution, with its radically new orientation to Nature and call for protecting the ecological integrity of the Earth, was reaching its peak in the 1960s, Fuller and Teilhard were proposing a New Age global technological utopia in which humans take over biological evolution and the Earth's ecosystems. Fuller portrays the Earth as a machine ("Spaceship Earth") with humans as pilots at the controls—technology, he claimed, has given us the power of God. For Teilhard, humanity will take over the Earth and totally envelop it in a new layer he calls the "noosphere. As humans technologically "dominate and transform everything on the earth," and as "the artificial takes over from the natural," the Earth's wild ecosystems and species are expendable. In Simon's case, there are no physical limits to infinite human growth: the creativity of the human mind has an unlimited capacity to technologically manipulate the Earth. In his influential book, *Discordant Harmonies: A New Ecology for the 21<sup>st</sup> Century* (1990), Daniel Botkin also claims that "we have the power to mold nature into what we want it to be" and uses Fuller's imagery: "we need to instrument the cockpit of the biosphere." [I contrast the deep ecology movement with the New Age movement of Fuller and Teilhard in my "Deep Ecology and the New Age Movement,"—see also Donald Worster's critique of Botkin—in *Deep Ecology for the 21<sup>st</sup> Century*.]

The New Age movement has now reconstituted itself under the banner of “Bright Green Environmentalism” (claiming Fuller, Stuart Brand, Simon, and other technopians as its patron saints) while rejecting traditional “Dark Green Environmentalism.” An extended discussion of this “new environmental paradigm” appears in an obscure journal *What is Enlightenment?* (<[www.wie.org](http://www.wie.org)>) in a paper by Ross Robertson, “A Brighter Shade of Green” (no. 38 (2007) pp. 42-62). He points out that a central hub of activity for the Bright Greens is a group called Worldchanging (Worldchanging.com). And much of this technopian thinking is associated with Silicon Valley (for example, the issue of *Wired* magazine on “Al Gore and the Rise of the Neo-Greens” (May 2006) is thoroughly permeated with Bright Green environmental thinking).

The Dark Greens, from this viewpoint, cling to an “old school” worldview, refusing to join the realities of the 21<sup>st</sup> century. Dark Greens call for society to return to a scaled-down way of life, says Robertson, such as the journalist Bill McKibben with his *Enough* (2003) and *Deep Economy* (2007)—a takeoff on deep ecology. Perhaps the most influential global activist organization now proposing Dark Green solutions to what they call the “Triple Crisis” of global warming, economic crisis as a result of “peak oil,” and the ecological devastation of the biosphere (that they claim all have the same root causes) is the International Forum on Globalization (<[www.ifg.org](http://www.ifg.org)>). The Forum proposes alternatives to socially and ecologically destructive high-consumption economic globalization. But, for the Bright Greens, it’s full speed ahead toward technopia by “harnessing the engines of capitalism, high technology, and human ingenuity to jump-start the manufacture of a dramatically sustainable future.” The cheerleader for economic globalization, Thomas Friedman (*The World is Flat*), has recently “got Green religion” and sounds like the Bright Greens, as he gushes about “pushing the button on free-market capitalism” to solve global warming.

Bill McKibben’s views have been contrasted with Silicon Valley’s Ray Kurzweil’s *The Singularity is Near* (2005) in which he promotes the fusing of humans and machines into cyborgs (*San Francisco Chronicle* (Oct. 3, 2005)). In *Enough*, McKibben surprisingly wants humans to remain fully human and not turn into cyborg/robot/superconsumers. But we’re rapidly approaching that condition. Silicon Valley certainly deserves a major share of the responsibility for producing a new global younger generation that are clones of the stereotypical whiz kids of Silicon Valley: computer nerds that, as social critics point out, are increasingly illiterate (they don’t read books anymore); socially inept and avoiding face-to-face encounters; spending most of their time living in hyperreality and online in virtual reality and cyberspace, while suffering from what psychologists now refer to as Nature-deficit disorder (see, e.g. the Frontline 2008 documentary “Growing Up Online”). But, for the Bright Greens, the philosophical issue of what is happening to the very nature of humans, as a result of the contemporary onslaught of computer technology, is the least of their concerns.

There’s lots of postmodernist talk among Bright Greens about “the Death of Nature.” And so, their concern is with global warming while ignoring the other aspects of the ecological crisis—a technological “moon shot” mentality to produce alternative energy sources and redesign industrial society while all the other destructive social/ecological consequences of high consumption/ industrial growth societies continue to escalate. For example, Michael Schellenberger and Ted Nordhaus (of “The Death of Environmentalism” fame), together with their friend Adam Werbach, largely support the “new paradigm” of Bright Green environmentalism. In their essay, Schellenberger and Nordhaus refer positively to John Muir and his observation about how everything in the universe is hitched to everything else. But the explicitly ecological meaning of Muir’s statement is twisted by them, and they then turn around



and refer to the postmodern deconstruction of wilderness and Nature as a rationale for ignoring the overall ecological destruction of Nature. Schellenberger is quoted in *Wired* magazine as saying “[Why worry about] saving the Alaskan wilderness ... its all going to end up underwater from global warming anyway” (May 2006). They are now arguing, like right-wing “counter science,” that global warming isn’t really that serious. Robert Collier (visiting professor at the Center for Environmental Public Policy at UC Berkeley) reviewed Schellenberger and Nordhaus’s new book (*Break Through* (2007)) and severely chastised them for, among other things, their abusive critique of the traditional environmental movement and its ecological priorities (*San Francisco Chronicle* (Oct. 7, 2007)).

Robertson claims that Michael Zimmerman is the ecophilosopher who most closely supports the Bright Green position, mentioning his upcoming book (coauthored with Sean Esbjorn-Hargens) *Integral Ecology* (2008). In an interview with Robertson, Zimmerman also invokes the spirit of John Muir in connection with his advocacy of an ominously sounding “absolute creative stewardship over the biosphere” that humankind must now assume. Isn’t it rather disingenuous and misleading for Bright Green theorists to link major prophets of Dark Green environmentalism, like Muir, with a technotopian/cyborg vision they would surely find abhorrent, while promoting the elimination of the wild Earth they fought so hard to protect? It seems that Zimmerman’s switch from Heidegger to Ken Wilber was less incongruous than it initially appeared: both Heidegger and Wilber reject Darwinian evolution. For Heidegger, Wilber, and Zimmerman, humans are transcendent beings who are not really an integral part of the Earth’s wild ecological systems. [For an extended critique of Zimmerman’s advocacy of Wilber’s neo-Hegelian transcendent spirituality that he couples with Donna Haraway’s Cyborg Manifesto, see my “Wildness and Cyborgs” (pp. 153-57).]

Fred Buell provides a very sophisticated and devastating critique of the Bright Greens in what he calls the “culture of hyper-exuberance” (*From Apocalypse to Way of Life*, chpt. 7). This hyper-exuberance is characterized by an incredibly unrealistic optimism. For example, Ross Robertson says “I can’t wait to participate myself in the creative unfolding of a future so bright and green it’s currently impossible to imagine.” Ray Kurzweil has said “if anything the future will more wonderful than anything we can imagine today.” The so-called “gloom and doom” of Ehrlich’s generation of ecologists, and now the world scientist’s organizations, is not allowed. Also apparently not allowed is a realistic appraisal of our current ecological situation! This Bright Green hyper-optimism has been fueled by the neo-conservative technotopianism of Julian Simon: *Wired* magazine referred to Julian Simon as the “doomslayer” (see Buhl, p. 218).

Overall, the Bright Green vision is one in which humanity has transcended wild Nature in a totally artificial human-constructed technological space colony on Earth. The ecological world—the world of wild ecosystems and species—is to be left behind and discarded like a worn out booster rocket. (A beautifully written corrective to all this kind of thinking is the anthropologist Loren Eiseley’s “The Last Magician,” in *The Invisible Pyramid* (1970).) The conclusion seems unavoidable that the Bright Green vision rests on a totally ecologically illiterate understanding of reality. But the technological optimism and vision of the Bright Greens holds considerable appeal to a general public that is also largely ecologically illiterate.

It is now obvious that the ecological “limits to growth” analysis of the 1960s and the “Doomsday Decade” of the 1970s was essentially correct. [In recognition of this, the scientific community recently awarded Paul Ehrlich the first AAAS/Scientific American Prize for Science in the Service of Humanity.] And now, the “limits to growth” analysis has returned with a vengeance. The world scientist’s organizations are warning that we have a decade or less to

begin to turn things around. And we have surpassed the safe limit for CO2 concentration in the atmosphere. The conservation biologist/geographer Jared Diamond (*Collapse* (2005) chpt. 16) points to twelve ecological problems (including human overpopulation, biodiversity and wild ecosystem loss), each of which could result in the global collapse of civilization, and only one of which is global warming. He also points out that unless society changes the basic assumptions that produced the problems in the first place (such as the beliefs in unlimited growth, and that technology will solve all our problems), its chances for survival are minimal or none. The scientists of the global scientific ecological consensus are fully aware that it is totally unrealistic to think that humanity can live without the world's wild ecosystems and species, which literally constitute the life support systems of the biosphere. As James Lovelock recently warned, "there must be no more natural habitat destruction anywhere!" And so, the outcome of this "real world" conflict of visions between the Bright Greens and the Dark Greens will undoubtedly be a major determining factor (if not the ultimate determining factor) in the likelihood of the future survival of humanity. Innovative technology will obviously play a major role in dealing with the crisis, but it will be genuinely productive only if it is subsumed under a Dark Green vision and program for the future.

In the ISEE Newsletter over the last several years, I have noticed increasing concern over the issue of how ecophilosophy and environmental ethics can make more of a contribution, and be more relevant, to society's "real world" environmental/ecological problems. A valuable "litmus test" of one's attitudes toward the philosophical issues raised by the opposing orientations of the Bright and Dark Greens is the little-known paper by biologist J. Stan Rowe, "The Mechanical and the Organic: Virtual Reality and Nature" (*The Trumpeter* 14, 3 (1997) online). The world's National Academies of Sciences and the World Council of Churches have taken generally Dark Green positions on solutions to the ecological crisis (see my *Wildness and Cyborgs*, pp. 128-29, 132). What I am suggesting is that the fields of environmental ethics and ecophilosophy make the Bright/Dark environmental controversy one of its most central concerns. Teaching and textbooks could be structured around this key issue. Ecophilosophy and environmental ethics, properly understood, could at last claim its central role in "the greening of philosophy." Even stodgy introductory philosophy courses could be structured around the Bright/Dark green issue, thus making philosophy crucially relevant to future of college students. And it might be appropriate that the field of environmental ethics, like the world's scientific and religious leaders, take an institutional/professional stand on the issue. No philosophical/ecological "real world" issue appears to be more important in determining the fate of humanity and the Earth.

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## **CONFERENCES AND CALLS**

**Fifth Annual Joint ISEE-IAEP Meeting on Environmental Philosophy, Allenspark, Colorado, May 27-30, 2008:**

Tuesday, May 27

1900-2100: Introduction to the conference, dedicated to memory of Val Plumwood:

"Seeing the Natural World with Particularity: Reflections on Williams, Muir, Abbey, and Frank"  
by Charles Wilkinson

Commentator: Mark Woods

Chair: Robert Frodeman

Wednesday, May 28

0900-1030: Climate Change

1. "Climate, Collective Action and Individual Responsibility" by Marion Hourdequin  
Commentator: Allen Thompson
2. "No More Excuses" by Lauren Hartzell, Kirsten Oleson, and Michael Mastrandrea  
Commentator: Sandy Askland

1045-1300: Animals and the Environment

1. "Moral Considerability: A Response to O'Neill et al." by Paul Moriarty  
Commentator: Don Maier
2. "Morality in Animals: Yes, No, Maybe" by Jessica Pierce and Baylor Johnson  
Commentator: Ramona Ilea
3. "An Environmentalist's Lament on Predation" by Ty Raterman  
Commentator: Geoffrey Frasz

Wednesday Afternoon Free: Some walks might be organized.

1700-1800: ISEE Annual Business Meeting

1900-2100: Themed Session:

"Environmental Justice and the Green Revolution" by Paul Thompson and Evan Selinger

Thursday, May 29

0900 to 1030: Place and Value

1. "Environmental Aesthetics and Sense of Place" by Kathy Robinson  
Commentator: Piers Stephens
2. "Why Environmental Philosophy isn't Philosophy" by Robert Frodeman  
Commentator: Clare Palmer

1045-1300: Questions of Justice

1. "Expanding Environmental Justice: Identity, Reconciliation, and Relational Philosophy" by Robert Figueroa  
Commentator: Ben Hale
2. "Religion and Resistance in Appalachia" by Joseph Witt  
Commentator: Wayne Ouderkirk
3. "What is Ecofeminist Political Philosophy?" by Chaone Mallory  
Commentator: Christopher Preston

Thursday Afternoon and Evening Free: Some walks might be organized.

Friday, May 30

0900-1030: Use and Value

1. "What is Appropriate Use?" by Avram Hiller  
Commentator: John Basl
2. "The Role of Self-Transcendence in the Justification of Environmental Ethics" by John Nolt  
Commentator: Eli Weber

1045-1300: Concluding Session: Virtues and Such

1. "Values from Virtues" by Paul Haugh  
Commentator: Phil Cafaro
2. "Virtue Theory and Genetically Modified Crops" by Joshua Gambrell  
Commentator: Jonathan Parker
3. General conversation on the future of environmental philosophy (and this meeting!).

**Ecosophies : la philosophie à l'épreuve de l'écologie, Jeudi 29 mai et vendredi 30 mai 2008-03-20:** Colloque organisé par le Ministère de l'Écologie, de l'Energie, du Développement durable et de l'Aménagement du territoire, l'Institut Veolia et la Cité des sciences et de l'industrie.

Jeudi 29 mai 2008

9h00 Accueil

9h30 Présentation du colloque

Roland SCHAER, directeur sciences et société, CSI

Représentant du MEEDAT

10h00 – 13h00

1<sup>ère</sup> session : Les valeurs de la Nature (titre provisoire)

Avec

Catherine LARRERE, professeur de philosophie, Université Paris-I

John Baird CALICOTT, professeur de philosophie, University of Wisconsin-Stevens

Mark SAGOFF, professeur de philosophie, Maryland School of Public Policy, University of Maryland

Président de séance : Hicham-Stéphane AFEISSA, CIPH et Patrick DEGEORGES, MEEDAT

13h00

Déjeuner – Restaurant Le Hublot

14h30 – 17h30

2<sup>ème</sup> session : (titre provisoire)

Avec

Michel SERRES, philosophe, membre de l'Académie française

Andrew LIGHT, professeur de philosophie, Department of Philosophy, University of Washington

Dale JAMIESON, directeur de recherche, New York University

Président de séance : Roland SCHAER, CSI

Vendredi 30 mai 2008

9h30-13h00

3<sup>ème</sup> session : Biodiversité : De la théorie à la pratique (titre provisoire)

Virginie MARIS, post-doc Muséum national d'histoire naturelle

Julien DELORD, Attaché Temporaire d'Enseignement et de Recherche, Centre d'Enseignement et de Recherche sur l'Environnement et la Société, ENS

Catherine LARRERE, professeur de philosophie, Université Paris-I

Président de séance : Hervé KEMPF (Le Monde) ou Sylvestre HUET (Libération)

14h30-17h30

4<sup>ème</sup> session : Politique et biodiversité (titre de provisoire)

Donato BERGANDI, chargé de recherche, Muséum national d'histoire naturelle

Raphaël LARRERE, directeur de recherche, INRA

Xavier LOUBERT DAVAINÉ, MEEDAT et Patrick DEGEORGES, MEEDAT

Président de séance : Evelyne GROSSMAN, CIPH

Nathalie BLANC, chargée de recherche, CNRS - Ladyss Paris 7

**Thinking Though Nature: Philosophy for an Endangered Word, University of Oregon, Eugene, June 19-22, 2008:** This summer, the University of Oregon will collaborate with the International Association for Environmental Philosophy to host a four-day international summit

gathering together the environmental humanities and design communities, including scholars from anthropology, architecture, art, English, geography, landscape architecture, philosophy, political science, religious studies, and sociology. **The deadline for advance registration is 20 May 2008.** Events of the summit will include an afternoon of hands-on workshops, fifty interdisciplinary panels of speakers, keynote addresses by five internationally acclaimed guests, an opening reception and Saturday evening banquet, the Oregon premiere of the feature environmental film *Hotspots*, a book exhibit, and a series of excursions to nearby sites of environmental interest.

Keynote speakers will include:

- Donna Haraway, Professor of History of Consciousness, UC Santa Cruz
- John Llewelyn, Emeritus Reader in Philosophy, University of Edinburgh
- Gary Paul Nabhan, Distinguished Professor, Southwest Center and Department of Geography, University of Arizona
- Alberto Pérez-Gómez, Saidye Rosner Bronfman Professor of the History of Architecture, McGill University
- Karen Warren, Professor of Philosophy, Macalester College

The summit is sponsored by:

- The International Association for Environmental Philosophy (IAEP)
- The International Association for Environmental Ethics (ISEE)
- Association for the Study of Literature and Environment (ASLE)
- Society for Nature, Philosophy, and Religion (SNPR)
- Society for Ecofeminism, Environmental Justice, and Social Ecology (SEEJSE)
- The Oregon Humanities Center
- The University of Oregon's Environmental Studies Program; Departments of Architecture, English, and Philosophy; College of Arts & Sciences; International Affairs; and Office of the Vice President for Research and Graduate Studies.

Please visit the conference website at: <<http://www.uoregon.edu/~toadvine/TTN/index.html>>.

**Human Flourishing and Restoration in the Age of Global Warming, Clemson University, South Carolina, September 5-7, 2008:** The program for this conference is listed below. You can also find the program at:

<<http://people.clemson.edu/~athomp6/conference/program.html>>. Those wishing to attend should visit the registration page to register for the conference and reserve a hotel room, as rooms are limited. **Registration will be open until June 30, 2008.** A registration fee, calculated to cover your meals, will be payable upon arrival. We estimate a fee of about (US) \$70-\$90. The registration page can be found at:

<<http://people.clemson.edu/~athomp6/conference/registration.html>>. The program is as follows:  
Friday, September 5

0900-1130: Early-Bird Restoration Workshop:

Theory and Practice:

1. "Restoration as a Paradigm for Human Relationship with Nature" by Ned Hettinger
2. "Local Restoration Initiatives: Learning by Doing" by Gene Eideson
3. "Restoration and Remediation as Redress to Wrongdoing" by Benjamin Hale

Place:

1. "Developing Nature along Dutch Rivers" by Martin Drenthen
2. "The Need for Restoration in Urban Environmental Policy" by James Sheppard

1200-1300: Lunchtime Talk:

“Character and Limitless Growth” by Philip Cafaro

1330-1500: Parallel Sessions 1:

Everyday Vices:

1. “Rethinking Greed in an Age of Global Climate Change” by Jason Kawall
2. “Species Extinction and the Vice of Thoughtlessness” by Jeremy Bendik-Keymer

Food:

1. “Climate Change, GM Food, and Adaptation” by Anthony Vander Schaaf
2. “The Spread of Factory Farms in Developing Countries” by Ramona Ilea

1330-1700: Parallel Sessions 2:

Virtue, Ancient and Modern:

1. “Virtue Ethics and Social Reform” by Rob Ballingall
2. “Trust, Principled Autonomy, and Global Warming” by Melinda Rosenberg

Connection with Nature:

1. “Biophilia and Human Flourishing” by Dan Haybron
2. “Simplicity, Consumption, and Virtue” by Chris Stevens

1700-1900: Dinner

1900-2200: Plenary Talk and Round Table:

1. “The Status of Animals” by Martha Nussbaum (1900-2000)

The Capability Approach:

2. “Climate Change and Ecological Justice” by David Schlosberg
3. “Future Flourishing and Global Warming” by Justin Weinberg
4. “Environment as Meta-capability” by Breena Holland

Saturday, September 6

0900-1030: Parallel Sessions 3:

Flourishing for Tomorrow:

1. “The Virtues of the Future” by Allen Thompson
2. “Happiness and Sustainability” by Matthew Pianalto

Responsibility:

1. “Climate Change and Responsibility” by Jessica Nihlen-Flaquist
2. “Post-individualistic Responsibility and Climate Change” by Karen Houle

1115-1330: Work Lunch Round Table:

Restoration and Climate Change:

1. “In Defense of History” by Eric Higgs
2. “Environmental Virtues and the Aims of Restoration” by William Throop
3. “A Multiple Vision on Ecological Restoration” by Jozef Keulartz

1400-1530: Parallel Sessions 4:

Ontology:

1. “Alienation and the Commons” by Steven Vogel
2. “Embeddedness” by Michael Scoville

Language:

1. “The Voluntourist Comes Home” by James Barilla
2. “An Ecological Feminist Perspective on Climate Change” by Cecillia M. Herles
3. “Narratives of Ecological Collapse” by Nancy L. Menning

1545-1715: Parallel Sessions 5:

Co-Existence:

1. "A World Where Humans and Nature Can Flourish" by Baylor Johnson
2. "Nature as Other" by Mark H. Dixon and Forrest Clingerman

Refugees and Security:

1. "Global Warming Meets US National Security" by Mark Woods
2. "Environmental Justice for the Refugees of Change" by Rob Figueroa

1830-2130: Dinner Talk:

1. "Learning to Think Like a Planet" by Bryan Norton co-authored with Paul Hirsch
2. Title TBA by Dale Jamieson

Sunday, September 7

0900-1000: Rise and Shine Talk:

"Nature's Voice and Human Flourishing: The Possibilities of Ecological Democracy" by Roger S. Gottlieb

1000-1130: Parallel Sessions 6:

Metrics:

1. "Subsistence versus Sustainable Emissions" by Jay Odenbaugh
2. "A Calculation Regarding Personal Greenhouse Gas Emissions" by John Nolt

Know-How:

1. "Fuel Cells, Global Warming, and the Ethics of Expertise" by Kevin Elliot
2. "Dynamics of Public Participation in Ecological Restoration" by Yen-Chu Weng
3. "Adaptive Management and Institutional Agency" by Ken Shockley

1145-1330: Farewell Lunch and Discussion

Virtue and Restoration:

1. "Virtue and the Problem of Inconsequentialism" by Ron Sandler
2. "The Culture of Restoration" by Andrew Light

**International Academic and Community Conference, Minding Animals, University of Newcastle, Australia, July 13-19, 2009:** This conference is sponsored by the Animals and Society (Australia) Study Group and the University of Newcastle. The conference will bring together a broad range of academic disciplines and representatives from universities, non-government organizations and the community, industry, and government from around the world. Conference delegates will examine the interrelationships between human and nonhuman animals from cultural, historical, geographical, environmental, moral, legal, and political perspectives. The conference will have six major themes and objectives: (1) to reassess the relationship between the animal and environmental movements in light of climate change and other jointly-held threats and concerns, (2) to examine how humans identify and represent nonhuman animals in art, literature, music, science, the media, and on film, (3) to examine how, throughout history, the objectification of nonhuman animals and nature in science and society, religion, and philosophy, has led to the abuse of nonhuman animals and how this has since been interpreted and evaluated, (4) to examine how the lives of humans and companion and domesticated nonhuman animals are intertwined, and how science and human and veterinary medicine utilize these important connections, (5) to examine how the study of animals and society can better inform both the scientific study of animals and community activism and advocacy, and (6) to examine how science and community activism and advocacy can inform the study of nonhuman animals and society. Speakers include: Carol Adams, Marc Bekoff, J. Baird Callicott, JM Coetzee, Dale Jamieson, Val Plumwood, Bernard Rollin, Michael Soulé, Tom Regan, Andrew Rowan, James Serpell, Peter Singer, Paul Waldau, and Jennifer Wolch. For further information,

please go to the conference website at: <<http://www.mindinganimals.com>>. If you have any queries regarding the conference, please send an email to: <[mindinganimals@pco.com.au](mailto:mindinganimals@pco.com.au)>. **A call for abstracts and registration will open 1 July, 2008. In the meantime, please visit the conference website and complete the Expression of Interest in Attending form, and we will send you a reminder when the call for abstracts and registrations open.** The official language of the conference is English. However, we will also be accepting abstracts in the French and Spanish languages that relate to representations of animals, animals in literature and animals in art. We will also be accepting abstracts in Japanese as they relate to animal-assisted therapies, and in Chinese for abstracts relating to animal law, protection and abuses of nonhuman animals. Further details will be made available at a later time.

**Second Annual Behavior, Energy and Climate Change (BECC) Conference, Sacramento, California, November 16-19, 2008:** Following the extraordinary, sell-out success of the first BECC Conference in 2007, the second annual BECC Conference will be held on November 16-19, 2008. The conference is focused on understanding the behavior and decision-making of individuals and organizations, and using that knowledge to help accelerate our transition to an energy-efficient and low-carbon economy. **Abstracts for presentations, posters, and roundtables are due by May 27, 2008.** This conference does not require research papers. **Online registration starts June 1, 2008.** This year, because of the high level of interest and breadth of topics, the conference is expanding to two and a half days of sessions, plus a not-to-be-missed conference kick-off program and reception. There will be a rich mix of invited speakers, panels, and networking opportunities, in addition to presentations, posters, and roundtable topics selected from submitted abstracts. A partial list of 2008 BECC Conference topics includes: (1) behavior and technology-design, adoption, and use, (2) motivating individual and collective action, (3) behavior and policy design and regulation, (4) insights from anthropology, sociology, psychology, and public health research, (5) increasing program participation and effectiveness, (6) incorporating behavior in energy potential studies, (7) segmentation and strategic targeting, (8) media, messages, and messengers, (9) global perspectives, (10) behavior in organizations—business, governments, and communities, (11) leveraging the Internet and new media, (12) impacts of changing lifestyles on energy use, (13) social norms and networks, (14) behavioral economics and behavior metrics, (15) social marketing and other behavior change strategies, and (16) attitudes, opinions, and “public will.” The following should consider attending: (a) policymakers from federal, state, and local governments, regulatory agencies, and legislatures, (b) researchers from universities and organizations (anthropology, psychology, sociology, policy, economics, energy), (c) program implementers from utilities, agencies, and community organizations, (d) influencers from media, communications, business, and nonprofit, and (e) international and other participants involved and/or interested in behavior and climate change. The conference will be held steps away from the California State Capitol in downtown Sacramento. Details will be posted on the web site shortly. Convening Organizations include the California Institute for Energy and Environment (University of California), the Precourt Institute for Energy Efficiency (Stanford University), and the American Council for an Energy-Efficient Economy. For more information, please visit the conference website at: <[www.BECCconference.org](http://www.BECCconference.org)>.

**Religion, Nature, and Progress, 3<sup>rd</sup> International Conference of the International Society for the Study of Religion, Nature & Culture, University of Amsterdam, July 23-26, 2009:**



The intrinsic relation between ideas of progress and the impact that such progress has on ecosystems and natural environments is a central aspect of discussions about the ecological crisis. Notions of progress can take on quite different meanings, from economic progress to social improvements to progress in the natural sciences; religious discourses, too, often make use of metaphors of progress. Usually, these discussions seem to imply that the concepts involved—progress, nature, crisis, etc.—have a clear and simple meaning. Closer reflection, however, reveals that such concepts are themselves elements and products of a larger discourse, or worldview, that conceptualizes “nature” and the human relation with it in a particular way. Many underlying presumptions and evaluations have a long history in (western) culture, and often they are informed by religious views on the status of nature and humanity, views that vary widely and are often contradictory to one another. The western background of these concepts is apparent and should be the object of critical investigation. This international conference addresses the critical intersections of religion, nature, and progress in a multidisciplinary way, in order to give insight into the different positions of these subjects both in history and vis-à-vis the current debates on climate change, environmental policy, and cultural development. It is increasingly acknowledged that religions and metaphysics, which inform worldviews and notions of progress, have played and still play an important role in these debates and that a clear understanding of them is indispensable for policies and practices striving to solve the environmental, climate, and other crises. The overall theme provides a spectrum of subtopics and questions that can be engaged in a critical dialogue among various disciplines, such as the academic study of religion, history, anthropology, philosophy, cultural studies, the natural sciences, social sciences, economics, politics, architecture, urban planning, etc. The conference will take place in Amsterdam, situated in one of the most densely populated areas in the world, facing many ecological challenges that ask for reflection and active response. The Netherlands have a long history of “improving nature,” from protection against sea water to creating new land and learning to set up natural environments in highly populated spaces. The city of Amsterdam has committed itself to an ambitious plan of environmentally sustainable development. Therefore, the conference theme, although international and global in perspective, fits the conditions of this modern western European city well. The following questions will be addressed: (1) What does “progress” mean? What are the parameters of progress, and what are they based on? Which different conceptualizations of progress exist worldwide? And what does progress mean with regard to nature? Is nature in need of improvement or salvation? Or has nature to be protected from the impact of human activity? And is that progress? (2) Controlling nature has for centuries—particularly in western societies—been identified with “progress.” How can this be explained? And are recent notions of “managing planet earth” perhaps the new versions of the same idea, put into a more environmentally positive form? (3) Talking of progress seems to imply improvement and an ultimate goal that has to be achieved. What are the underlying principles of evaluation and diagnosis? Are they self-evident, or do they have a contested and changing genealogy? What are the cultural and intellectual sources where ideas of progress come from? (4) Many concepts of progress apply a model of time and salvation that is based on religious worldviews and traditions. How do ideas of salvation history and religious apocalypticism interact with secular notions of progress and nature? (5) Cross-cultural comparison shows that in different cultural contexts there exist different ideas regarding progress. Are contemporary concepts of progress typically western? Do certain religious traditions lend themselves more naturally than others to endeavors to “improve” nature and humanity? The due date for paper abstracts has not yet been set. For more information, visit the

International Society for the Study of Religion, Nature & Culture website at:  
<[www.religionandnature.com/society/conferences.htm](http://www.religionandnature.com/society/conferences.htm)>.

**Call for Papers in a Special Issue on Next Species of Thought: In the Approach of a More-Than-Human World, *Journal of Environmental Philosophy*, Fall 2008:** James Hatley is the guest editor. The essays of this volume will explore how philosophy might be initiated in the approach, gaze, or voice of another living species—plant or animal. In doing so, what it means to think specifically, as well as radically, about the living world will come into focus. This could occur through reflecting upon one’s own participation in the life-world of another entity, or in providing a case study of how yet another human individual or culture has done so. Papers analyzing texts or artistic works addressing the situation of being in the approach of another living species will also be considered. For instance, Karsten Heuer’s *Being Caribou*, Yann Martel’s *Life of Pi*, Amitav Ghosh’s *The Hungry Tide*, Joan Maloof’s *Teaching the Trees*, or Barry Lopez’s *Of Men and Wolves* might provide appropriate starting points for raising the volume’s theme. Preference will be given to papers addressing living entities still existing in a wild state, i.e., beyond an “emphatic” domesticity. The question to be asked in each paper is: How does becoming attentive to the lived-world of a particular species cast a unique shadow into one’s own philosophical praxis? This outcome can be religious, ethical, ontological, phenomenological, metaphysical, epistemo-logical, political, social, aesthetic, or all of the above. A diversity of results and styles is hoped for in the volume’s contributors. Poems or artworks taking up this theme can also be submitted for inclusion in the volume. **The deadline for submissions is June 1, 2008.** Please send submissions electronically or by post to: Dr. James Hatley, Department of Philosophy, Salisbury University, Salisbury, MD 21801, <[jhatley@salisbury.edu](mailto:jhatley@salisbury.edu)>. A printable flier is available online at: <<http://ephilosophy.uoregon.edu/CFP%20Species%20of%20Thought.pdf>>.

**Call for Papers, *Nanotechnology, Social Change, and the Environment*:** We invite proposals for a new book to be published by Rowman & Littlefield. The editors will be Kenneth A. Gould (CUNY-Brooklyn College) and Robert J. Torres (St. Lawrence University). **The proposal submission deadline is June 1, 2008, and the full chapter deadline is November 1, 2008.** We stand on the brink of a new era of technological power, one that offers the possibility of engineering the very building blocks of matter at the near-atomic level. Nanotechnology—engineering at the scale of around a billionth of a meter—is predicted by proponents to presage societal changes on the scale of the industrial revolution. Bringing together diverse disciplines to engineer in this tiny realm, nanotechnology is still in its infancy; yet, it is already being promoted as the solution to social and environmental problems as diverse as world hunger, energy dependence, and environmental degradation. Nanotech also promises to provide new materials, production processes, and military and commercial applications that are sure to transform our lives, social relations, economies, and environments in the coming years. Backed by billions of dollars in R&D budgets from government and private sector investment, nanotech promises a new kind of technological prominence. Controlling matter at the most minute of levels is an extension of the human influence over nature that will become all the more acute as nanotech combines with existing technologies. Even genetic engineering will be absorbed by nanotechnology as we see the advent of nanomachines capable of minute and exacting control within DNA itself. Nanotechnology is the new tiny giant that will alter our technological trajectory in the coming decades. Despite the changes that nanotechnology will almost certainly

bring in the years to come, there has been very little attention directed towards the social, environmental, and public health implications of these technologies. Offering a platform for a variety of social-scientific perspectives, this book will address these key gaps in the literature on nanotechnology. We welcome contributions on the origins and impacts of nanotechnology from a broadly social-scientific perspective, and especially encourage contributions on the following topics: (1) nanotechnology and public policy, (2) nanotechnology, normal accidents, and risk assessment/management, (3) the interplay of nanotechnology with labor, society, the economy, and the environment, (4) nanotechnology, democracy, and appropriate technology, and (5) public perception of nanotechnology. Potential contributors should submit via email a 2-4-page manuscript proposal (in RTF, Word, or PDF format) to the editors by June 1<sup>st</sup> clearly detailing the thesis and organization of the proposed chapter. Authors will be notified of the status of their submission by July 1<sup>st</sup> with final chapters of no more than 10,000 words due no later than November 1<sup>st</sup>. We are happy to consider previously published or presented work, but especially welcome original contributions. For inquiries and submissions, please contact either Kenneth A. Gould (<[kgould@brooklyn.cuny.edu](mailto:kgould@brooklyn.cuny.edu)>) or Robert J. Torres (<[rortorres@stlawu.edu](mailto:rortorres@stlawu.edu)>).

**Paper Competition to Design a Policy Framework to Succeed the Kyoto Protocol:** The Harvard Project on International Climate Agreements invites submission of papers focused on the design of international climate policy architectures. Papers should propose a complete policy framework to succeed the Kyoto Protocol in the post-2012 period. The Harvard Project will select one or more submitted papers and award winning authors an honorarium of US \$3,000 per paper. The Harvard Project will publish the winning paper through the Project's Working Paper Series and website at <<http://www.belfercenter.org/climate>>. **Papers should be submitted as a PDF file attachment by email to <[climate@harvard.edu](mailto:climate@harvard.edu)> by July 1, 2008.** Include "HARVARD PROJECT PAPER" on the subject line of the email. The paper should include the following: (1) the title of the paper, name and institutional affiliation of author(s) and their disciplines on the title page, (2) a one-page abstract, and (3) text not to exceed 10,000 words. Only English-language papers will be considered in the competition. Email submissions should also include a PDF file attachment of the lead author's curriculum vitae. The Harvard Project will acknowledge receipt of all submissions by email. Notification of acceptance will be made by September 1, 2008. This call for papers is open to policy practitioners, scholars, students, and others in all fields from developed and developing countries. Professors, researchers, students, and others affiliated with Harvard University or Resources for the Future are not eligible to participate in this competition. The Harvard Project will evaluate the submitted papers based on how effectively they address the following questions: (1) What incentives does the policy framework provide for participation and compliance? (2) Is the policy approach robust to various economic, political, and environmental shocks as well as the resolution of uncertainty over time? (3) Is it politically feasible to transition from the Kyoto Protocol to the proposed policy architecture? How does the proposed approach address major issues raised in the Bali Action Plan, including mitigation, adaptation, technology, and financial mechanisms? (4) What are the equity implications of the proposal? (5) How does the proposal pursue cost-effective mitigation of climate change risks? (6) How does the proposed framework provide the basis for satisfying the ultimate objective of the Framework Convention on Climate Change (Article 2)? (7) What are the costs and benefits of the proposed policy architecture, to the extent these can be identified? For examples of climate policy architectures, please refer to the proposals described in: *Architectures for Agreement: Addressing Global Climate Change in the Post-Kyoto World*.

Joseph E. Aldy and Robert N. Stavins, eds. Cambridge: Cambridge University Press, 2007. Summaries of these proposals can also be found on the Harvard Project website at <<http://www.belfercenter.org/climate>>. The goal of the Harvard Project on International Climate Agreements is to help identify key design elements of a scientifically sound, economically rational, and politically pragmatic post-2012 international policy architecture for global climate change. We are drawing upon leading thinkers from academia, private industry, government, and non-governmental organizations from around the world to construct a small set of promising policy frameworks, and then disseminate and discuss the design elements and frameworks with decision makers. The Harvard Project on International Climate Agreements is co-directed by Robert N. Stavins, Albert Pratt Professor of Business and Government and Director of the Harvard Environmental Economics Program, and Joseph E. Aldy, Fellow at Resources for the Future, a non-partisan, non-advocacy research institute in Washington, DC. For news, research results, and more information, see the Project's website at <<http://www.belfercenter.org/climate>>. To sign up for email alerts, please go to <<http://belfercenter.ksg.harvard.edu/subscribe.html>> and click on the Harvard Project on International Climate Agreements box. Major funding for the project has been provided by the Climate Change Initiative of the Doris Duke Charitable Foundation (<<http://www.ddcf.org>>). Additional funding has been provided by Christopher P. Kaneb, AB 1990, Harvard College and the James M. and Cathleen D. Stone Foundation.

**Call for Papers, *Intergenerational Justice Review*:** The Foundation for the Rights of Future Generations (FRFG) is a nonprofit think-tank which is focused on intergenerational justice and sustainability. It publishes the peer-reviewed journal *Intergenerational Justice Review (IGJR)*, scientific books as well as policy documents which are intelligible to all. Theories of intergenerational justice, environment, pension schemes, education, state debt, and demographical changes are some of the topics in FRFG's fields of study. The *IGJR* is an English-speaking quarterly magazine on intergenerational justice, seeking to publish articles of the most important research and current thinking from political science and ethics. It is published on a professional level with an international readership all over the world. Members of the editorial board are, inter alia, Ernest Partridge, Leslie Thiele, Dieter Birnbacher, Lukas Meyer, Axel Gosseries, Claus Dierksmeier, and Nandita Biswas Mellamphy. All articles are translated into German and possibly other languages. The target group of the *IGJR* includes scientists and present and future decision makers. Present decision makers that are part of the subscription list are: national and international parliament members, business executives, journalists and professors, numerous scientific institutions, and libraries. Future decision makers included in the subscription list are many dedicated students in various fields of study. We invite articles in English for the upcoming issue 3/2008 of the *IGJR* with the topic "Historical Injustice." The following questions may give you an idea for your article: (1) What are the effects of historical injustices on the well-being of present and future individuals and/or groups? (2) What is the normative (moral and/or legal) significance of historical injustices? (3) What are the long-term societal and moral consequences? (4) How should a response to historical injustices and their indirect effects look like? (5) Are there certain kinds of measures of reparation and symbolic restitution which are most appropriate? (6) If so, who are the bearers of claims to compensation owing to historical injustices, and who are the bearers of duties to provide restitution or compensation? May collective and societies stand under such a duty? (7) Can past people be said to have 'rights'? Can currently living people stand under duties towards

past people and, in particular, past victims of historical injustices? If you are interested in submitting an article please send us a short proposal (up to 500 characters). Subsequently, the editors will contact you and discuss the details of your possible article. The size limit of your final article is 30,000 characters (including spaces, annotation, etc.). **The deadline for submissions is August 1, 2008.** For further information, contact: FRFG, Postfach 5115, 61422 Oberursel, Germany; Phone: +49-(0)6171-982367; Fax: +49-(0)6171-952566; E-mail: <[kontakt@srzg.de](mailto:kontakt@srzg.de)>.

**Call for Papers in a Special Issue on Sustainability, *The Journal for Peace and Justice Studies*:** Manuscripts and related correspondence should be sent electronically to the Managing Editor at <[jpjs@villanova.edu](mailto:jpjs@villanova.edu)>. Manuscript submissions should be accompanied by a cover letter containing all contact information and title of the essay. No identifying information may be in the submission itself. All manuscripts submitted for publication must be prepared for blind review. Articles should be double-spaced throughout, with notes gathered at the end. An abstract of 100 to 150 words must be included with the submission. Authors are advised to use inclusive language throughout the manuscript, and to follow the MLA Style Sheet. Essays accepted for publication must be prepared in Microsoft Word (.doc) format. Regular Mailing Address: *The Journal for Peace and Justice Studies*, Villanova University, Sullivan Hall - Lower Level, 800 Lancaster Ave., Villanova, PA 19085-1699. **The deadline for submissions is October 30, 2008.** For more information on this special issue, contact: <[sally.scholz@villanova.edu](mailto:sally.scholz@villanova.edu)>.

**Call for Papers, *The Journal of Ecocriticism*:** *The Journal of Ecocriticism* (JoE) is about to be launched as new journal. It will be co-edited for an initial three year term by Rebecca Raglon (University of British Columbia) and Marian Scholtmeijer (University of Northern British Columbia). JoE will be a double-blind, peer-reviewed, open access electronic journal that will be published two issues per year. The JoE is an electronic review that focuses on research investigating the links between nature, society, and literature. We invite manuscripts that address any issue of interest to ecocritics, and especially encourage new scholars in the field to submit work to the journal. Proposals for special issues are also encouraged. Other relevant aspects of the journal include: (1) Reviewing Policy: Anonymized manuscripts are circulated to reviewers for comment, and anonymized comments from reviewers are circulated to authors to guide revisions, prior to acceptance of any manuscript for the journal. (2) Publication Schedule: JoE publishes two issues per year in June and December. Articles appear electronically on an incremental basis once the review and copy editing processes have been completed. Special issues may also be published from time to time. (3) Open-Access Policy: JoE provides immediate open access to its content on the principle that making research freely available to the public supports a greater global exchange of knowledge. (4) Archiving: JoE utilizes the LOCKSS system to create a distributed archiving system among participating libraries and permits those libraries to create permanent archives of the journal for the purposes of preservation and restoration. To view more details about the journal or submit a manuscript please go to <<http://ojs.unbc.ca/index.php/joe>> or <[www.ecocriticism.ca](http://www.ecocriticism.ca)>.

**Call for Papers, *International Journal of Climate Change Strategies and Management*:** In the history of science there have been only a few issues which have mobilized the attention of scientists and policy-makers alike as the issue of climate change currently does. The release of

the 4<sup>th</sup> Assessment produced by the Intergovernmental Panel on Climate Change (IPCC) in the summer of 2007, for example, has put the reality of human-induced global warming beyond any doubt. Although the subject matter of climate change is regarded as a critical issue and sound scientific knowledge is needed in order to address the problem in a holistic way, there is a paucity of academic, peer-reviewed publications specifically focusing on the management aspects of climate change or on approaches, methods, strategies, and other types of action needed in order to cope with the challenge of climate change. It is on the basis of this perceived need that the new *International Journal of Climate Strategies and Management* (IJCSM) has been created. IJCSM will report on climate change programmes, strategies and action plans; it will disseminate case studies, projects and programmes with consideration to market opportunities, cost savings, and the increased value of climate mitigation and adaptation measures; it will also focus on the dissemination of experiences and foster information exchange with respect to pilot projects in areas such as climate change and CO<sub>2</sub> emissions, the contribution of industry to global warming, the impacts of transport to the climate, the influence of legislation and appraisals of the impacts of regulations, as well as the links between climate change and disaster management. The journal is supported by a prestigious Editorial Advisory Board (EAB) with over 20 members representing academia, research institutes, industry, well-established NGOs, and government agencies. The EAB has members from various parts of the world, thus providing a sound geographical balance. Developing countries are especially well represented. Papers are now invited for submission in the journal. Further details about the journal and guidelines for submissions can be found at: <http://www.emeraldinsight.com/ijccsm.htm>.

**Call for Papers in the E-Newsletter of Solidarity, Sustainability, and Non-Violence:**

Violence is the main obstacle to human development. There is an intrinsic link between violence and religion, with patriarchal gender violence being the most pervasive expression of religious violence. Mitigating violence therefore requires overcoming the patriarchal mindset, especially in religious institutions. The mission of this independent newsletter is to provide a digest on current research and emerging issues related to human solidarity, ecological sustainability, and both religious and secular non-violence. The United Nations Millennium Development Goals are used as a point of reference. This newsletter is now seeking scholars willing to write (pro-bono) short articles about the impacts of religious patriarchies on human solidarity and ecological sustainability, as well as critical reviews of this work from the perspective of various religious traditions, i.e., Christianity, Buddhism, Judaism, Islam, Hinduism, Sikhism, etc. Articles should be 1,000 words minimum and 2,000 words maximum, with no images. They should include title, author's name and affiliation, abstract, and carefully validated references. Please submit only material that has not been already published elsewhere. The author's CV should be submitted with the paper. The newsletter is published monthly, but there are no specific deadlines. **Papers can be submitted at any time.** If approved by the editor, they will be added as an "invited paper" when time and space allows. Please visit the newsletter website at: <http://www.pelicanweb.org/solisust.html>.

**PROGRAMS AND GRADUATE AND POSTGRADUATE OPPORTUNITIES**

**Environmental Studies Fellowship, National Humanities Center, Research Triangle Park, North Carolina:** The National Humanities Center offers the Vivian and Strachan Donnelley

Fellowship for scholars working at the intersection of nature, the environment, and the humanities. The recipient will receive a stipend of \$40,000-\$50,000 and will be in residence at the Center September 2009 through May 2010. **Applications are due by October 15, 2008.** For further information see <<http://nationalhumanitiescenter.org/>> or write to Fellowship Program, National Humanities Center, Box 12256, Research Triangle Park, NC 27516.

**Three Graduate Student Fellowships from the Acequia Institute, San Luis, Colorado:** The Acequia Institute, Instituto de la Acequia, is a private non-profit organization dedicated to collaborative research and education for environmental resilience and social justice in acequia farming communities of the Upper Rio Grande bioregion. The Institute exists to protect and promote the acequia institution as one of the oldest forms of local democratic self-government and to nurture traditional forms of regenerative agriculture. There are three graduate student fellowships available from the Institute. The fellowships are intended to support applied, collaborative, and community-based action research on environmental justice, resilient agriculture, and food sovereignty. The three fellowships for the 2008-09 academic year are for \$2,000 (US) each. **Applications are due July 30, 2008 by surface mail, and the award announcements will be made by August 30, 2008.** Please download the application forms at the Institute's website at: <[www.acequiainstitute.org](http://www.acequiainstitute.org)>. For more information, you can also contact the Devon G. Peña, the founder and president of the Institute, at: <[dpena@acequiainstitute.org](mailto:dpena@acequiainstitute.org)>.

**Master of Arts in Environmental Policy Design, Certificate Program in Environmental Law and Policy, both at Lehigh University, Bethlehem, Pennsylvania:** The Environmental Initiative at Lehigh University offers two interdependent graduate programs that allow students to learn how to understand and solve environmental problems from a variety of standpoints. These programs can be taken independently, or one after the other, and provide students with exceptional opportunities to learn how to analyze present law and to address its deficiencies by creating new policy designs. The certificate in environmental law and policy provides students with basic instruction on how ethics, politics, and science policy influence the natural environment and shape human relationships to it. It also focuses on a more immediately practical and career-oriented component of policy studies by providing expertise in the existing positive law and policy that regulates environmental pollution and planning. Meanwhile, the master's degree in environmental policy design has a more wide-ranging mandate and includes more comprehensive study to understand the many facets of how one analyzes present policy and designs a response based on the moral, social, economic, political, and legal dimensions of the issue, its history, and its inherent values and principles. The master's degree is a two-year program, that, unlike traditional market-based approaches to policy analysis, encourages both the critical analysis of past and current environmental policy and constructive policy arguments for future change in how we justify and legislate humanity's relationship to nature. The degree is an all-inclusive effort to combine basic skills in traditional policy techniques with unique skills in applying various philosophical, legal, economic, and political models to problems of local, national, and global importance. Training in policy design is training in the facilitation and formulation of environmental policy solutions that span many disciplines and geographical spaces. Students acquire a deeper understanding of the complexity of public policy and the codified law that emerges from it. Graduates are capable of dealing with environmental problems in the context of global interactions, and are able to identify and justify the range of

policy responses possible, given the distinct values of those involved in synthesizing solutions to dialectically opposed ideas and institutions. For more information, go to:  
<<http://www.ei.lehigh.edu/academics/programs/Envma.pdf>>.

## **EMPLOYMENT OPPORTUNITIES**

**Wyoming Excellence/Spicer Distinguished Chair in Environmental and Natural Resources, University of Wyoming, Laramie:** The University of Wyoming (UW) invites applications and nominations for this newly created position. We seek an individual with an exceptional record of teaching and/or equivalent practitioner experience, public outreach, and scholarship in environment and natural resources management and policy, with an emphasis on conflict resolution and collaborative processes. The successful applicant will be expected to establish a strong, funded research program, as well as teach at the graduate and undergraduate levels. The Chair will provide leadership and vision for interdisciplinary curricula at the graduate and undergraduate levels in the area of environment and natural resources, conflict resolution and collaborative processes. The position will be a joint appointment with the Haub School of Environment and Natural Resources and another UW department appropriate for the background of the successful candidate. The Haub School is an interdisciplinary program that seeks to transcend disciplinary boundaries and examine complex environmental and natural resource issues from the full range of perspectives. Strong candidates may come from a number of backgrounds, such as law, economics, business, natural resources, etc. Minimum qualifications include: (1) an earned doctorate or other terminal degree, (2) a distinguished record of scholarship commensurate with an appointment at the rank of Associate or Full Professor in one of UW's academic departments, and (3) strong research credentials at the intersection between conflict resolution/collaborative processes and environment/natural resources issues. Preferred qualifications include experience as a practitioner of collaborative process and conflict resolution and demonstrated expertise in public outreach. **The search committee will begin reviewing applications on October 1, 2008 and will continue until the position is filled.** Persons seeking admission, employment or access to programs of the University of Wyoming shall be considered without regard to race, color, religion, sex, national origin, disability, age, veteran status, sexual orientation or political belief. Interested applicants are requested to submit electronically a letter of application, curriculum vitae, statement of research and teaching philosophy, teaching evaluations (if applicable), and contact information for three professional references to: Chair, Spicer Chair Search Committee, c/o Nancy Hoffer, Haub School of Environment and Natural Resources: <[nhoffer@uwyo.edu](mailto:nhoffer@uwyo.edu)>. Application information postal address: University of Wyoming, 1000 E. University Ave, Laramie, WY 82071.

## **WEBSITES OF INTEREST AND WEBSITE RESOURCES**

**Rollin-Rolston Debate on Environmental Ethics:** A debate on environmental ethics between Bernard Rollin and Holmes Rolston took place at Colorado State University on November 29, 1989 in which Rollin defended an animal welfare ethic and doubted the plausibility of an environmental ethic and Rolston defended an environmental ethic. This debate is now available online as a streaming video at Ethics Updates, University of San Diego (thanks to Larry Hinman) at either <[http://ethics.sandiego.edu/video/Catalogue/detail.asp?ID\\_Video=339](http://ethics.sandiego.edu/video/Catalogue/detail.asp?ID_Video=339)> or



<[http://ethics.sandiego.edu/video/Catalogue/detail.asp?ID\\_Video=340](http://ethics.sandiego.edu/video/Catalogue/detail.asp?ID_Video=340)>. A DVD copy is also available on request from Holmes Rolston: <[rolston@lamar.colostate.edu](mailto:rolston@lamar.colostate.edu)>.

**Ecological Sustainability Website:** <<http://www.sandyirvine.pwp.blueyonder.co.uk/>>. This website promotes the cause of ecological sustainability. By that, we mean that the conservation of environmental systems, biodiversity and bioregional human cultures must be society's overriding goal. We are committed to a politics for life on earth, all life not just its human form. This politics is founded on an ethos of 'enoughness', sharing the Earth's bounty, rather than the avaricious 'moreness' that dominates contemporary culture. The Ecological Sustainability Website seeks to publish material of genuine substance and relevance. But we feel there is no value in the mealy-mouthed fudging, not least about overpopulation. We aim to be forthright and indeed blunt. We firmly believe that the multiple and interacting crises it seeks to address are not some tragedy but the product of identifiable and usually deliberate actions for which those responsible should be held to account. That said, we also seek to be fair and reasonable. The Ecological Sustainability Website is, then, about sharp-edged polemic, backed by solid evidence and robust argument. We believe that there is now an even more urgent need for such material given the disappearance or makeover of magazines like *The Ecologist* that once performed that role. The costs of printing and difficulties with traditional means of distribution make it necessary to rely on electronic media, despite our deep reservations about computerisation. There will be different types of material: (1) bibliographic studies guiding readers to the best literature on various topics, (2) essays on currently topical issues and debates that will include critiques of particular organizations and individuals, (3) reviews of books, films, music and so forth, (4) cartoons and photographs, and (5) adworlds looking at the use and abuse of words and images in advertisements. All our material can be freely copied but we would appreciate due acknowledgement as well as any publicity you can give to our project. This site has been created by the Ecological Publishing Project. We can be contacted at: <[epp@blueyonder.co.uk](mailto:epp@blueyonder.co.uk)>.

**The Green Web:** <<http://home.ca.inter.net/~greenweb/>>. Green Web Bulletin #77 "Notions of Self in the Age of Ecology" by David Orton is now available on the Green Web at: <[http://home.ca.inter.net/~greenweb/GW77-Notions\\_of\\_Self.html](http://home.ca.inter.net/~greenweb/GW77-Notions_of_Self.html)>. The bulletin explores Self-realization, an important concept for Arne Naess, and looks at how the "self" of globalization and the deep ecology-inspired "ecological self" have come to be defined in today's society. Orton argues that a fundamental change of consciousness in society and in the individual is more important than environmental ethics or regulations, although ethics and regulations are not unimportant. Orton also develops a social conflict view of social change as the organizing path forward for greens and environmentalists, and for the society at large. He argues that Naess has a different view to this, i.e., his being a social harmony model of change. This Bulletin is part of the "My Path to Left Biocentrism" series of bulletins. This particular one is Part VII. The first one of these was written in 1998, ten years ago. These bulletins are meant to illustrate how left biocentrism has unfolded over a period now of about 20 years.

## RECENT ARTICLES AND BOOKS

—Acampora, Ralph R. *Corporal Compassion: Animal Ethics and Philosophy of Body*. Pittsburgh: University of Pittsburgh Press, 2006. Acampora critiques analytic approaches to

animal rights and animal liberation and uses deconstruction, existentialism, hermeneutics, and phenomenology to develop an interspecies ethos and an animal ethic based on a philosophy of body that emphasizes the phenomenal and somatic commonality of living beings. He discusses practical applications such as animal experimentation and zoological exhibition and challenges animal practitioners to go beyond reform ethics, exploitation, and total noninterference toward a posthumanist culture of caring in a participatory manner.

—Alberti, Mariana. *Advances in Urban Ecology: Integrating Humans and Ecological Processes in Urban Ecosystems*. New York: Springer, 2008. Alberti develops a unified framework to synthesize urban and ecological dynamics to advance ecological research and help managers and planners solve urban environmental issues.

—Ali, Saleem H., ed. *Peace Parks: Conservation and Conflict Resolution*. Cambridge, MA: The MIT Press, 2007. Contents include: (1) “Introduction: A Natural Connection between Ecology and Peace?” by Saleem H. Ali, (2) “Measuring Peace Park Performance: Definitions and Experiences” by Anne Hammill and Charles Besançon, (3) “Peace Games: Theorizing about Transboundary Conservation” by Raul Lejano, (4) “Peace Parks and Global Politics: The Paradoxes and Challenges of Global Governance” by Rosaleen Duffy, (5) “Scaling Peace and Peacemakers in Transboundary Parks: Understanding Glocalization” by Maano Ramutsindela, (6) “Peace Parks as Social Ecological Systems: Testing Environmental Resilience in Southern Africa” by Anna Spenceley and Michael Schoon, (7) “Connecting the World’s Largest Elephant Ranges: The Selous-Niassa Corridor” by Rolf D. Baldus, Rudolf Hahn, Christina Ellis, and Sarah Dickinson DeLeon, (8) “The ‘W’ International Peace Park: Transforming Conservation and Conflict in West Africa” by Aissetou Dramé-Yayé, Diallo Daouda Boubacar, and Juliette Koudénoukpo Biao, (9) “The Emerald Triangle Protected Forests Complex: An Opportunity for Regional Collaboration on Transboundary Biodiversity Conservation in Indochina” by Yongyut Trisurat, (10) “Conflict Avoidance and Environmental Protection: The Antarctic Paradigm” by Michele Zebich-Knos, (11) “The Waterton-Glacier International Peace Park: Conservation amid Border Security” by Randy Tanner, Wayne Freimund, Brace Hayden, and Bill Dolan, (12) “Bridging Conservation across *La Frontera*: An Unfinished Agenda for Peace Parks along the US-Mexico Divide” by Belinda Sifford and Charles Chester, (13) “Liberia: Securing the Peace through Parks” by Arthur G. Blundell and Tyler Christie, (14) “Preserving Korea’s Demilitarized Corridor for Conservation: A Green Approach to Conflict Resolution” by Ke Chung Kim, (15) “Nesting Cranes: Envisioning a Russo-Japanese Peace Park in the Kuril Islands” by Jason Lambacher, (16) “The Siachen Peace Park Proposal: Reconfiguring the Kashmir Conflict?” by Kent Biringer and Air Marshall K.C. (Nanda) Cariappa, (17) “Linking Afghanistan with its Neighbors through Peace Parks: Challenges and Prospects” by Stephan Fuller, (18) “Iraq and Iran in Ecological Perspective: The Mesopotamian Marshes and the Hawizeh-Azim Peace Park” by Michelle L. Stevens, and (19) “Conclusion: Implementing the Vision of Peace Parks” by Saleem H. Ali.

—Armstrong, Susan, and Richard G. Botzler, eds. *The Animal Ethics Reader*, 2<sup>nd</sup> edition. New York: Routledge, 2008. Contents include: (1) “The Case for Animal Rights” by Tom Regan, (2) “Reply to Tom Regan” by Carl Cohen, (3) “Are Human Rights Human?” by Paola Cavalieri, (4) “Practical Ethics” by Peter Singer, (5) “Feminism and the Treatment of Animals: From Care to Dialogue” by Josephine Donovan, (6) “Rights, Interests, Desires and Beliefs” by R.G. Frey, (7)

“Animals and the Harm of Death” by Frederike Kaldewaij, (8) “Consciousness, Emotion and Animal Welfare: Insights from Cognitive Science” by M. Medl and E.S. Paul, (9) “Reflections” by Barbara Smuts, (10) “Anthropomorphism and Cross-Species Modeling” by Sandra D. Mitchell, (11) “A Neuropsychological and Evolutionary Approach to Animal Consciousness and Animal Suffering” by Bob Bermond, (12) “Animal Consciousness: What Matters and Why” by Daniel C. Dennett, (13) “Animal Minds and Animal Emotions” by Marian Stamp, (14) “New Evidence of Animal Consciousness” by Donald R. Griffin and Gayle R. Speck, (15) “Animal Pain” by Bernard Rollin, (16) “How Facts Matter” by Gary Varner, (17) “Deep Ethology, Animal Rights, and the Great Ape/Animal Project: Resisting Speciesism and Expanding the Community of Equals” by Marc Bekoff, (18) “Ape Consciousness—Human Consciousness: A Perspective Informed by Language and Culture” by Sue Savage-Rumbaugh, William M. Fields, and Jared Taglialetela, (19) “Cultures in Chimpanzees” by A. Whiten, J. Goodall, W.C. McGrew, T. Nishida, V. Reynolds, Y. Sugiyama, C.E.G. Tutin, R.W. Wrangham, and C. Boesch, (20) “Are Apes Persons? The Case for Primate Intersubjectivity” by Juan Carlos Gómez, (21) “Problems Faced by Wild and Captive Chimpanzees: Finding Solutions” by Jane Goodall, (22) “Culture and Conservation of Non-Humans with Reference to Whales and Dolphins” by Hal Whitehead, Luke Rendell, Richard W. Osborne, and Bernd Wursig, (23) “Into the Brains of Whales” by Mark Peter Simmons, (24) “Whales as Persons” by Paola Cavalieri, (25) “Meat-Eating” by David DeGrazia, (26) “Thinking like Animals” by Temple Grandin, (27) “A Major Change” by Temple Grandin, (28) “Food Prices and Animal Welfare” by Michael C. Appleby, (29) “Animal Agriculture: Myths and Facts” by Animal Agriculture Alliance, (30) “The Least Harm Principle May Require that Humans Consume a Diet Containing Large Herbivores, not a Vegan Diet” by Steven L. Davis, (31) “The Ethical Imperative to Control Pain and Suffering in Farm Animals” by Bernard Rollin, (32) “The Basic Argument for Vegetarianism” by James Rachels, (33) “The Rape of Animals, the Butchering of Women” by Carol J. Adams, (34) “A Paradox of Ethic Vegetarianism: Unfairness to Women and Children” by Kathryn Paxton George, (35) “Judaism” by Norman Solomon, (36) “Enhancing the Divine Image” by Rabbi Stephen Fuchs, (37) “The Bible and Killing for Food” by Andrew Linzey, (38) “Islam” by Martin Forward and Mohamed Alam, (39) “The Case for Animal Rights” by Tom Regan, (40) “The Ethics of Animal Research: What are the Prospects for Agreement?” by David DeGrazia, (41) “Defending Animal Research: An International Perspective” by Baruch A. Brody, (42) “Who—or What—are the Rats (and Mice) in the Laboratory?” by Lynda Birke, (43) “Ethical Themes of National Regulations Governing Animal Experiments: An International Perspective” by F. Barbara Orlans, (44) “Summary of Recommendations” by Jonathan Balcombe, (45) “Human Education: The role of Animal-based Learning” by Andrew J. Petto and Karla D. Russell, (46) “Ecological Ethics: Building a New Tool Kit for Ecologists and Biodiversity Managers” by Ben A. Minter and James P. Collins, (47) “Ethics and Experimentation: Hard Choices for the Field Ornithologist” by Stephen T. Emlen, (48) “Some Ethical Issues in Biotechnology Involving Animals” by David Morton, (49) “Crossing Species Boundaries” by Jason Scott Robert and Francoise Baylis, (50) “In Defense of the Moral Relevance of Species Boundaries” by Robert Streiffer, (51) “Animal Genetic Manipulation: A Utilitarian Response” by Kevin R. Smith, (52) “The Inevitability of Animal Biotechnology? Ethics and Scientific Attitude” by Jeffrey Burkhardt, (53) “On Telos and Genetic Engineering” by Bernard E. Rollin, (54) “Brave New Birds: The Use of ‘Animal Integrity’ in Animal Ethics” by Bernice Bovenkerk, Frans W.A. Brom, and Babs J. van den Bergh, (55) “Cloning Advances and Challenge for Conservation” by Oliver A. Ryder, (56) “Creating Fido’s Twin: Can Pet

Cloning be Ethically Justified?” by Autumn Fiester, (57) “The Philosophical Value of Wildlife” by J. Baird Callicott, (58) “The Ethic of Care and the Problem of Wild Animals” by Grace Clement, (59) “Game and Wildlife Conservation” by Aldo Leopold, (60) “The Killing Game: An Ecofeminist Critique of Hunting” by Marti Kheel, (61) “Environmental Ethics and Trophy Hunting” by Alastair S. Gunn, (62) “Exotic Species, Naturalisation, and Biological Nativism” by Ned Hettinger, (63) “To Eat the Laughing Animal” by Dale Peterson, (64) “Orcas and Dolphins in Captivity” by Randall L. Eaton, (65) “Zoos and Eyes: Contesting Captivity and Seeking Successor Practices” by Ralph Acampora, (66) “Against Zoos” by Dale Jamieson, (67) “In Defense of Zoos and Aquariums: The Ethical Basis for Keeping Wild Animals in Captivity” by Michael Hutchings, Brandie Smith, and Ruth Allard, (68) “Zoos and the Rights of Animals” by Donald G. Lindburg, (69) “Opportunities Lost: Zoos and the Marsupial that Tried to be a Wolf” by Chris Wemmer, (70) “Affection’s Claim” by Konrad Lorenz, (71) “Dogmatism and Catechisms: Ethics and Companion Animals” by Bernard E. Rollin and Michael D.H. Rollin, (72) “The Pet World” by Paul Shepard, and (73) “Hand-Raising a Rhino in the Wild” by Anna Merz.

—Ashford, Nicholas A., and Charles C. Caldart. *Environmental Law, Policy, and Economics: Reclaiming the Environmental Agenda*. Cambridge, MA: The MIT Press, 2008. Ashford and Caldart survey the past several decades of environmental law, policy, and economics, focusing much of their discussion on pollution control and prevention. They argue that clear and stringent legal requirements, along with flexible means for meeting them and meaningful stakeholder participation, are necessary for creating technological transformations and environmental improvements.

—Atran Scott, and Douglas Medin. *The Native Mind and the Cultural Construction of Nature*. Cambridge, MA: The MIT Press, 2008. Growing concern with protecting the environment is accompanied by diminishing human contact with nature, with adverse effects on conservation. Atran and Medin examine the cognitive consequences of this loss of knowledge, the relationship between how people think about nature and how they act upon it, and how thinking and acting are affected by cultural differences. They argue that despite a base of universal processes, cultural differences in how nature is understood are associated with significant differences in environmental decision-making and intergroup conflict. There is extensive discussion of two case studies: (1) agro-forestry among Maya Indians and Spanish speakers in Mexico and Guatemala, and (2) resource conflict between American Indians and Euro-American fishers in Wisconsin.

—Bauman, Zygmunt. *Consuming Life*. Cambridge: Polity Press, 2007. Bauman examines the impact of consumerist attitudes and patterns of conduct on communities and partnerships, identity building, politics and democracy, the production and use of knowledge, and social divisions and stratifications. He discusses the invasion and colonization of human relations by the worldviews and behavioral patterns shaped and inspired by commodity markets and the sources of dissent, resentment, and resistance to occupying forces.

—Becket, Fiona, and Terry Gifford, eds. *Culture, Creativity and Environment: New Environmentalist Criticism*. Amsterdam: Rodopi, 2007. Contents include: (1) “Introduction” by Fiona Becket and Terry Gifford, (2) “Journey to the Heart of Stone” by Val Plumwood, (3)

“What is (ecological) ‘nature’? John Stuart Mill and the Victorian Perspective” by John Parham, (4) “Fear and Flowers in Anya Gallaccio’s *Forest Floor, Keep off the Grass, Glaschu and Repens*” by Judith Rugg, (5) “Like a Ship to be Tossed: Emersonian Environmentalism and Marilynne Robinson’s *Housekeeping*” by Hannes Bergthaller, (6) “In the Mirror of Middle Earth: Langland’s use of the world as a book and what we can make of it” by Gillian Rudd, (7) “Poodles and Curs: Eugenic Comedy in Ibsen’s *An Enemy of the People*” by Greg Garrard, (8) “The Hunter as Nature-Lover: Idyll, aggression and ecology in the German animal stories of Otto Alscher” by Axel Goodbody, (9) “Postcolonialism, Ecocriticism and the Animal in Recent Canadian Fiction” by Graham Huggan, (10) “Barry MacSweeney’s Moorland Romance” by Matthew Jarvis, (11) “Painting Landscape: Mediating Dislocation” by Judith Tucker, (12) “Modernity and the Politics of Place in Luis Trenker’s *Der verlorene Sohn*” by Guinevere Narraway, and (13) “Heidegger and Merleau-Ponty: Ecopoetics and the Problem of Humanism” by Louise Westling.

—Birch, Charles. *Science and Soul*. West Conshohocken, PA: Templeton Foundation Press, 2008. Birch, a famous Australian ecologist, reminisces about persons influential in his career—many famous ecologists, evolutionary biologists, and philosophers of religion—and develops his philosophy of life that he calls process pansubjectivism, panentheism. “Process thought does not see any line in the sand where mentality begins. Hence, there is no zero-mentality at any level of the evolutionary sequence of actual entities” (p. 165). In the course of this he addresses environmental ethics and values in nature.

—Blum, Elizabeth D. *Love Canal Revisited: Race, Class, and Gender in Environmental Activism*. Lawrence: University Press of Kansas, 2008. Blum argues that Love Canal shows how environmental activism opened up a window on broader social movements and highlighted a legacy rooted in race, class, and gender. She goes beyond headline people such as Lois Gibbs to show how marginalized black women fought to be heard, women who rejected feminism because of a perceived anti-family stance fought as activists for their rights, working class men found their wives in the front lines of activism instead of in the kitchen, and the white, middle class Ecumenical Task Force helped black residents negotiate legal obstacles for relocation and compensation.

—Bohannon, John. “The Big Thaw Reaches Mongolia's Pristine North.” *Science* Vol. 319, no. 5863 (1 February 2008): 567-68. Mongolia at high latitudes has been warming twice as fast as the global average, and unique ecosystems are being transformed. Four of the worst drought years on record occurred in the past decade. The landscape permafrost is melting, making the land spongy, and the land is drying out, although intense storms have grown more frequent. Wildfires are more likely. Mongolian herders find it increasingly difficult with too many animals on drier lands, making for an overgrazed steppe and leaving behind shrubby wasteland and sparse semi-desert. They face disaster.

—Braasch, Gary. *Earth Under Fire: How Global Warming Is Changing the World*. Berkeley: University of California Press, 2007.

—Bratton, Susan Power. *Environmental Values in Christian Art*. Albany: State University of New York Press, 2008. In environmental studies, a common claim is that Christianity brought a

transcendent God outside of nature and a hostility to nature. Bratton claims, to the contrary, that nature is included in the vision of Christian redemption. She examines Christian art and architecture from early third-century Rome to seventeenth-century Netherlands for the role nonhumans play in this art and how Christian art represents the ownership and management of natural resources. Bratton is in environmental studies at Baylor University.

—Carlson, Allen, and Sheila Lintott, eds. *Nature, Aesthetics, and Environmentalism: From Beauty to Duty*. New York: Columbia University Press, 2008. This is a major anthology on aesthetics of nature with a focus on the connections between aesthetics of nature and environmental ethics. Carlson is in philosophy at the University of Alberta; Lintott is in philosophy at Bucknell University. Contents include: (1) “Introduction: Natural Aesthetic Value and Environmentalism” by Allen Carlson and Sheila Lintott, (2) “Historical Foundations” by Allen Carlson and Sheila Lintott, (3) “The Historical Foundations of American Environmental Attitudes” by Eugene C. Hargrove, (4) “The Nature of Beauty” by Ralph Waldo Emerson, (5) “Walking” by Henry David Thoreau, (6) “A Near View of the High Sierra” by John Muir, (7) “The Art of Seeing Things” by John Burroughs, (8) “A Taste for Country: Country, Natural History, and the Conservation Esthetic” by Aldo Leopold, (9) “Nature and Aesthetic Value” by Allen Carlson and Sheila Lintott, (10) “Leopold’s Land Aesthetic” by J. Baird Callicott, (11) “Aesthetic Appreciation of the Natural Environment” by Allen Carlson, (12) “Icebreakers: Environmentalism and Natural Aesthetics” by Stan Godlovitch, (13) “Appreciating Nature on Its Own Terms” by Yuriko Saito, (14) “On Being Moved by Nature: Between Religion and Natural History” by Noel Carroll, (15) “Scientific Knowledge and the Aesthetic Appreciation of Nature” by Patricia Matthews, (16) “Nature and Positive Aesthetics” by Allen Carlson and Sheila Lintott, (17) “Nature and Positive Aesthetics” by Allen Carlson, (18) “The Aesthetics of Unscenic Nature” by Yuriko Saito, (19) “Aesthetics and the Value of Nature” by Janna Thompson, (20) “Valuing Nature and the Autonomy of Natural Aesthetics” by Stan Godlovitch, (21) “The Aesthetics of Nature” by Malcolm Budd, (22) “Nature Appreciation, Science, and Positive Aesthetics” by Glenn Parsons, (23) “Nature, Aesthetic Value, and Environmentalism” by Allen Carlson and Sheila Lintott, (24) “From Beauty to Duty: Aesthetics of Nature and Environmental Ethics” by Holmes Rolston III, (25) “The Beauty That Requires Health” by Marcia Muelder Eaton, (26) “Cultural Sustainability: Aligning Aesthetics and Ecology” by Joan Iverson Nassauer, (27) “Toward Ecofriendly Aesthetics” by Sheila Lintott, (28) “Aesthetic Character and Aesthetic Integrity in Environmental Conservation” by Emily Brady, and (29) “Objectivity in Environmental Aesthetics and Protection of the Environment” by Ned Hettinger.

—Carruthers, David V., ed. *Environmental Justice in Latin America: Problems, Promise, and Practice*. Cambridge, MA: The MIT Press, 2008. Contents include: (1) “Introduction: Popular Environmentalism and Social Justice in Latin America” by David V. Carruthers, (2) “Tracing Race: Mapping Environmental Formations in Environmental Justice Research in Latin America” by Juanita Sundberg, (3) “Contesting Trade Politics in the Americas: The Politics of Environmental Justice” by Peter Newell, (4) “Grassroots Reframing of Environmental Struggles in Brazil” by Henri Acselrad, (5) “Environmental Conflicts and Environmental Justice in Argentina” by Carlos Reboratti, (6) “Waste Practices and Politics: The Case of Oaxaca, Mexico” by Sarah H. Moore, (7) “Where Local Meets Global: Environmental Justice on the US-Mexico Border” by David V. Carruthers, (8) “Environmental Justice in Mexico: The Peñoles Case” by

Jordi Díez and Rodríguez Reyes, (9) “Ecotourism, Park Systems, and Environmental Justice in Latin America” by Michele Zebich-Knos, (10) “Environmental Justice and Agricultural Development in the Brazilian *Cerrado*” by Wendy Wolford, (11) “Popular Protest and Unpopular Policies: State Restructuring, Resource Conflict, and Social Justice in Bolivia” by Tom Perreault, (12) “The Struggle for Environmental Justice in Vieques, Puerto Rico” by Katherine T. McCaffrey, and (13) “Cultural Politics and the Essence of Life: Who Controls the Water?” by Stefanie Wickstrom.

—Castree, Noel. *Nature*. London: Routledge, 2005. This is offered as “an incisive introduction to the nature that geographers study.” “The nature that geographers produce must, therefore, be seen as part of a high-stakes contest over how we understand and act towards those myriad things we label ‘natural.’ This contest has implications for us all, as well as for the non-human world” (frontis). A quite problematic part of the contest, it turns out, is that geography is itself a “schizophrenic field” (p. 179), torn between the physical geographers who think that nature is real and the cultural geographers who are oversold on the social construction of nature. Castree is in the School of Environment and Development at Manchester University (UK).

—Cataldi, Suzzane L., and William S. Hamrick, eds. *Merleau-Ponty and Environmental Philosophy: Dwelling on the Landscapes of Thought*. Albany: State University of New York Press, 2008. Contents include: (1) “A Little Knowledge of Dangerous Things: Human Vulnerability in a Changing Climate” by Robert Kirkman, (2) “An Inquiry into the Intercorporeal Relations Between Humans and the Earth” by Kenneth Liberman, (3) “The Liminal World of the Northwest Coast” by Patricia M. Locke, (4) “Borders and Boundaries: Edging into the Environment” by Edward S. Casey, (5) “Logos of Our Eco in the Feminine: An Approach Through Heidegger, Irigaray, and Merleau-Ponty” by Carol Bigwood, (6) “Umwelt and Nature in Merleau-Ponty’s Ontology” by Duane H. Davis, (7) “Merleau-Ponty, Ecology, and Biosemiotics” by Maurita Harney, (8) “Earth in Eclipse” by David Abram, (9) “Lived Body and Ecological Value Cognition” by John R. White, (10) “‘Fleshing’ Out an Ethic of Diversity” by Molly Hadley Jensen, (11) “Social Ecology and the Flesh: Merleau-Ponty, Irigaray, and Ecocommunitarian Politics” by Sally Fischer, (12) “Harmony in a Dislocated World” by Jocelyn Dunphy-Blomfield, (13) “Merleau-Ponty’s Transversal Geophilosophy and Sinic Aesthetics of Nature” by Hwa Yol Jung, and (14) “Merleau-Ponty and the Ontology of Ecology or Apocalypse Later” by Martin C. Dillon.

—Charlton, Noel G. *Understanding Gregory Bateson: Mind, Beauty, and the Sacred Earth*. Albany: State University of New York Press, 2008. Charlton presents an overview of the science/philosophy of holistic thinker Gregory Bateson (1904-1980) by exploring the evolution of Bateson’s ideas and situating Bateson’s thought in relation to other ecological thinkers. Bateson developed a theory of mental processes and mind that were immanent in nature. From this, Charlton reconstructs a Batesonian understanding of aesthetics, awe of the sacred, and need to develop a new ecological ethics that reconnects people with the living world.

—*Children, Youth and Environments* Vol. 18, no. 1 (2008). The topic of this special issue is “Children and Disasters.” Contents include: (1) “Children and Disasters: Understanding Vulnerability, Developing Capacities, and Promoting Resilience—An Introduction” by Lori Peek (pp. 1-29), (2) “Psychological and Physiological Correlates of Stress in Children Exposed

to Disaster: Current Research and Recommendations for Intervention” by Inka Weissbecker, Sandra E. Sephton, Meagan B. Martin, and David M. Simpson (pp. 30-70), (3) “The Implications of Climate Change for Children in Lower-Income Countries” by Sheridan Bartlett (pp. 71-98), (4) “Children, Adolescents and the HIV and AIDS Pandemic: Changing Inter-Generational Relationships and Intra-Family Communication Patterns in Botswana” by Klaus Geiselhart, Fred Krüger, and Thando D. Gwebu (pp. 99-125), (5) “Vulnerability of Children and Youth in Drought Disasters: A Case Study of Botswana” by Agnes A. Babugura (pp. 126-57), (6) “A Look at the Standards Gap: Comparing Child Protection Responses in the Aftermath of Hurricane Katrina and the Indian Ocean Tsunami” by Anne Westbrook Lauten and Kimberly Lietz (pp. 158-201), (7) “The School as a Source of Support for Katrina-Evacuated Youth” by Edith J. Barrett, Maria Martinez-Cosio, and Carrie Y. Barron Ausbrooks (pp. 202-36), (8) “Caring for Young Children after a Hurricane: Childcare Workers Reflect on Support and Training Needs” by Samantha L. Wilson and Mary Ann Kershaw (pp. 237-53), (9) “The Role of Children and Youth in Communicating Disaster Risk” by Tom Mitchell, Katharine Haynes, Nick Hall, Wei Choong, and Katie Oven (pp. 254-79), (10) “Displaced Once Again: Honduran Migrant Children in the Path of Katrina” by Marisa O. Ensor (pp. 280-302), (11) “Disaster Resilience and Children: Managing Food Security in Zimbabwe’s Binga District” by Siambabala Bernard Manyena, Maureen Fordham, and Andrew Collins (pp. 303-31), (12) “Promoting Child and Family Resilience to Disasters: Effects, Interventions and Prevention Effectiveness” by Kevin R. Ronan, Kylie Crellin, David M. Johnston, Julia Becker, Kristen Finnis, and Douglas Paton (pp. 332-53), (13) “Out of the Floodwaters, But Not Yet on Dry Ground: Experiences of Displacement and Adjustment in Adolescents and Their Parents Following Hurricane Katrina” by Jennifer A. Reich and Martha Wadsworth (pp. 354-70), (14) “Youth Mortality by Forces of Nature” by Sammy Zahran, Lori Peek, and Samuel D. Brody (pp. 371-88), (15) “Disaster Risk Reduction and Vulnerable Populations in Jamaica: Protecting Children within the Comprehensive Disaster Management Framework” by Kerry-Ann N. Morris and Michelle T. Edwards (pp. 389-407), (16) “Caring for Children in the Aftermath of Disaster: The Church of the Brethren Children’s Disaster Services Program” by Lori Peek, Jeannette Sutton, and Judy Gump (pp. 407-21), (17) “Hurricane Disaster Response by School-Based Health Centers” by Norma A. Dolch, Daniel L. Meyer, and Angel V. Huval (pp. 422-34), (18) “Garbage to Garden: Developing a Safe, Nurturing and Therapeutic Environment for the Children of the Garbage Pickers Utilizing an Academic Design/Build Service Learning Model” by Daniel Winterbottom (pp. 435-55), (19) “Big Bird, Disaster Masters, and High School Students Taking Charge: The Social Capabilities of Children in Disaster Education” by Tricia Wachtendorf, Bethany Brown, and Macia C. Nickle (pp. 456-69), (20) “After the Tsunami in Cooks Nagar: The Challenges of Participatory Rebuilding” by Sheridan Bartlett (pp. 470-84), and (21) “Children and Disasters Annotated Resource List” by Sara Gill, Lindsey Gulsvig, and Lori Peek (pp. 485-510).

—Chomitz, K. M. *At Loggerheads? Agricultural Expansion, Poverty Reduction, and Environment in the Tropical Forests*. Washington, DC: World Bank, 2007. This is also in Spanish, Indonesian, French, and Portuguese, and a free down-loadable version is available online at <[www.worldbank.org/tropicalforestreport](http://www.worldbank.org/tropicalforestreport)>. This is essentially an economic study, with models to analyze the tradeoffs, necessary and unnecessary, between agriculture and forest conservation. People clear forests because they profit from doing so, sometimes substantially and sometimes not, but all too often the private gains are ephemeral, whereas the public losses are severe and enduring. The aim is to formulate policies with optimal tradeoffs between profit-



making and nature protecting, with much power and poverty, geography and corruption, and biodiversity and population pressure en route. This is an excellent treatment of the globally critical issue of tropical forest conservation. The author argues for carbon payments for avoided deforestation.

—Cock, Jacklyn. *The War Against Ourselves: Nature, Power and Justice*. Johannesburg: Wits University Press, 2008. Cock claims that we need to reexamine human relationships with nature by questioning binary divisions such nature vs. culture, people vs. animals, and economic growth vs. environmental protection. She argues that we need a new inclusive politics to bring social and environmental justice together with peace.

—Cohn, Avery, Jonathan Cook, Maragita Fernández, Rebecca Reider, Corrina Steward, eds. *Agroecology and the Struggle for Food Sovereignty in the Americas*. International Institute for Environment and Development, the IUCN Commission on Environmental, Economic and Social Policy, and the Yale School of Forestry & Environmental Studies, 2006. Available online at: <http://www.iied.org/pubs/pdfs/14506IIED.pdf>. Contents include: (1) “Sustainability and Social Justice in the Global Food System: Contributions of the Yale Workshop” by Kathleen McAfee, (2) “Food Security and Trade Reconceived” by Corrina Steward and Jonathan Cook, (3) “An Expanding Interface with Agriculture Will Change Global Conservation” by Karl S. Zimmerer, (4) “A Whole-System View of Agriculture, People, and the Rest of Nature” by Richard Levins, (5) “Academia and Social Movements” by Avery Cohn, (6) “Voices From the North and South: Finding Common Ground” by Rebecca Reider, (7) “Case Study: Tales From Guatemala” by Eric Holt-Giménez, (8) “Case Study: Food Sovereignty in the Mixteca Alta” by Phil Dahl-Bredine, (9) “Food Security and Food Sovereignty: Production, Development, Trade” by Rebecca Reider, (10) “Farming, Forests, and Biodiversity” by Avery Cohn, (11) “New Farmers, New Consumers, New Networks” by Corrina Steward, (12) “Case Study: From Local to National: Scaling Up Agroecology in Brazil” by Jean Marc von der Weid, (13) “Case Study: Living the Amazonian Dream: Breaking Boundaries through Market-Oriented, Small-Scale Agroforestry” by Corrina Steward, (14) “Case Study: Cultivating Community, Food, and Empowerment: Urban Gardens in New York and Havana” by Margarita Fernández, (15) “Food Sovereignty” by Kathleen McAfee, (16) “Farmer Identity, Organizations, and Networks” by Seth Shames, (17) “Changing Pressures on International Trade” by Kelly Coleman, (18) “Relationships Between Export Markets and Local Self-Reliance” by Jonathan Cook, (19) “Urban/Rural and Producer/Consumer Relations and Food Systems” by Alder Keleman, (20) “Education and the Diffusion of Agroecological Practices” by Rebecca Reider, (21) “Practicing Agroecology, Using Local Knowledge” by Margarita Fernández, (22) “New Farmers” by Avery Cohn, (23) “Biodiversity, Conservation, and Ecosystem Services” by Corrina Steward, (24) Interview with Alberto Gómez Flores, National Union of Autonomous Regional Peasant Organizations (UNORCA), (25) Interview with Ronaldo Lec, Mesoamerican Permaculture Institute (IMAP), (26) Interview with Jesús León Santos, Integral Peasant Development Center of the Mixteca (CEDICAM), (27) Interview with José Montenegro, International Center for Sustainable Rural Development (CIDERS), and (28) Interview with George Naylor, National Family Farm Coalition (NFFC).

—Colfer, Carol J. Pierce. *Human Health and Forests: A Global Overview of Issues, Practice and Policy*. London: Earthscan Publications, 2008. Colfer provides an introduction to issues

concerning the relationship between the health of people and the health of forests, particularly in Africa, Asia, and South America.

—Collar, N. J., “Beyond Value: Biodiversity and the Freedom of the Mind.” *Global Ecology & Biogeography* Vol. 12, no. 4 (2003): 265-69. “Moreover, though the conservation cause be estimable, it is not generally to be ranked alongside the greater immediate struggles for human health, wealth and rights (struggles that are better expressed in the negative—against disease, poverty and political repression).... Indeed, where the interests of conservation and human welfare are perceived to be in direct conflict, an almost universal sense of scandalized revulsion attaches to the idea that animals or habitats or landscapes might ever be thought to have legitimacy over people.”

—Convey, Peter, and Mark I. Stevens. “Antarctic Biodiversity.” *Science* Vol. 317, no. 5846 (28 September 2007): 1877-78. The terrestrial and freshwater ecosystems in the 0.3% of Antarctica that is free of ice contain small invertebrates, lower plants, and microbes. These were long thought to have been depleted in glacial ice ages and recolonized in warmer periods. But recent evidence suggests that forms of animal and plant life there have also survived glacial cycles over millions of years and have ancient origins.

—Cooper, David E. *A Philosophy of Gardens*. Oxford: Oxford University Press, 2006. Cooper explores the issue of why gardens are significant and mean so much to people. He argues that garden appreciation is distinct from the appreciation of art and the appreciation of nature, and that gardens matter as an epiphany of an intimate co-dependence between creative human activity and the mystery that allows for there to be a world for humans. He also argues that environmental philosophy should not focus on wilderness to the exclusion of the humanly shaped environment that includes gardens, and we should recognize how much gardens contribute to the good life for people.

—Corbett, Julia B. *Communicating Nature: How We Create and Understand Environmental Messages*. Washington, DC: Island Press, 2006. Corbett discusses how we form environmental beliefs, the links between environmental attitudes and behaviors, and how we communicate with each other about nature in terms of work and consumer culture, the use nature as commodity and entertainment for leisure, the use of nature in advertising, and the presentation of nature in the news media and public relations industry.

—Costanza, Robert, Lisa J. Graumlich, and Will Steffen, eds. *Sustainability or Collapse? An Integrated History and Future of People on Earth*. Cambridge, MA: The MIT Press, 2007. Contents include: (1) “Sustainability or Collapse? Lessons from Integrating the History of Humans and the Rest of Nature” by Robert Costanza, Lisa J. Graumlich, and Will Steffen, (2) “Human-Environment Interactions: Learning from the Past” by John A. Dearing, (3) “Assessing and Communicating Data Quality: Toward a System of Data Quality Grading” by Robert Costanza, (4) “The Rise and Fall of the Ancient Maya: A Case Study in Political Ecology” by Vernon L. Scarborough, (5) “Climate, Complexity, and Problem Solving in the Roman Empire” by Joseph A. Tainter and Carole L. Crumley, (6) “Integration of Climatic, Archaeological, and Historical Data: A Case Study of the Khabur River Basin, Northeastern Syria” by Frank Hole, (7) “The Trajectory of Human Evolution in Australia” by Timothy L. Flannery, (8) “Toward a

Comparative Study of Hegemonic Decline in Global Systems: The Complexity of Crisis and the Paradoxes of Differentiated Experience” by Jonathan Friedman, (9) “Group Report: Millennial Perspectives on the Dynamic Interaction of Climate, People, and Resources” by Fekri A. Hassan, Frank Hole, João Morais, Frank Riedel, Vernon L. Scarborough, Joseph A. Tainter, Peter Turchin, and Yoshinori Yasuda, (10) “Revolutionary Weather: The Climatic and Economic Crisis of 1788-1795 and the Discovery of El Niño” by Richard H. Grove, (11) “The Lie of History: Nation-States and the Contradictions of Complex Societies” by Fekri A. Hassan, (12) “Little Ice Age-type Impacts and the Mitigation of Social Vulnerability to Climate in the Swiss Canton of Bern prior to 1800” by Christian Pfister, (13) “Information Processing and Its Role in the Rise of the European World System” by Sander E. van der Leeuw, (14) “Group Report: Integrating Socioenvironmental Interactions over Centennial Timescales—Needs and Issues” by John A. Dearing, Lisa J. Graumlich, Richard H. Grove, Arnulf Grübler, Helmut Haberl, Frank Hole, Christian Pfister, and Sander E. van der Leeuw, (15) “A Decadal Chronology of 20th-Century Changes in Earth’s Natural Systems” by Nathan J. Mantua, (16) “Social, Economic, and Political Forces in Environmental Change: Decadal Scale (1900 to 2000)” by John R. McNeill, (17) “Integrating Human-Environment Approaches of Land Degradation in Drylands” by Eric F. Lambin, Helmut Geist, James F. Reynolds, and D. Mark Stafford Smith, (18) “Group Report: Decadal-scale Interactions of Humans and the Environment” by Kathy A. Hibbard, Paul J. Crutzen, Eric F. Lambin, Diana M. Liverman, Nathan J. Mantua, John R. McNeill, Bruon Messerli, and Will Steffen, (19) “Scenarios: Guidance for an Uncertain and Complex World?” by Bert J.M. de Vries, (20) “Evaluating Past Forecasts: Reflections on One Critique of *The Limits to Growth*” by Dennis L. Meadows, (21) “Integrating Global Models” by Robert Costanza, Rik Leemans, Roelof M.J. Boumans, and Erica Gaddis, and (22) “Group Report: Future Scenarios of Human-Environment Systems” by Marianne N. Young, Rik Leemans, Roelof M.J. Boumans, Robert Costanza, Bert J.M. de Vries, John Finnigan, Uno Svedin, and Michael D. Young.

—Daly, Herman. *Ecological Economics and Sustainable Development: Selected Essays of Herman Daly*. Williston, VT: Edward Elgar Publishing, 2008.

—de Châtel, Francesca. *Water Sheikhs and Dam Builders: Stories of People and Water in the Middle East*. New Brunswick, NJ: Transaction Publishers, 2007. De Châtel brings together four years of research and travel in the Middle East and North Africa to discuss some of the complexities of identifying the causes of water shortages, the role of water in religions and ideologies, the impacts of water projects on people’s perceptions, the politics of water pricing, and the future of water management. Rather than relying upon standard geopolitical, economic, and hydrological analyses, she presents water scarcity issues through the perceptions of local peoples.

—Deutsch, Claudia H. “A Threat So Big, Academics Try Collaboration.” *New York Times* (December 25, 2007). Scholars from different disciplines are crossing lines to share ideas about reducing the threat from climate change. This includes a number of university-sponsored sustainability institutes.

—Dezember, Ryan. “Beach Boars Thrive.” *Mobile (AL) Press Register* (December 10, 2007). On the Alabama Gulf Coast, the feral hog population is on the rise, even on the condo-lined,

urbanized beaches. Hogs have been variously released and escaped for three hundred years. Once they escape, their wildness returns in a few generations. Their tails uncurl, their shoulders broaden, their snouts elongate and they grow tusks reaching up to five inches. Their numbers across the US, mostly in the lower tiers of states, reach into the millions. They root up the soil, destroying native vegetation.

—DiMento, Joseph F.C., and Pamela M. Doughman, eds. *Climate Change: What It Means for Us, Our Children, and Our Grandchildren*. Cambridge, MA: The MIT Press, 2007. Contents include: (1) “Introduction: Making Climate Change Understandable” by Joseph F.C. DiMento and Pamela M. Doughman, (2) “A Primer on Global Climate Change and Its Likely Impacts” by John Abatzoglou, Joseph F.C. DiMento, Pamela M. Doughman, and Stefano Nespore, (3) “Climate-Change Effects: Global and Local Views” by John Abatzoglou, Joseph F.C. DiMento, Pamela M. Doughman, and Stefano Nespore, (4) “The Scientific Consensus on Climate Change: How Do We Know We’re Not Wrong?” by Naomi Oreskes, (5) “Climate Change: How the World Is Responding” by Joseph F.C. DiMento and Pamela M. Doughman, (6) “Climate Change as News: Challenges in Communicating Environmental Science” by Andrew C. Revkin, (7) “Climate Change and Human Security” by Richard A. Matthew, and (8) “Climate Change: What It Means for Us, Our Children, and Our Grandchildren” by Joseph F.C. DiMento and Pamela M. Doughman.

—Dobson, Andrew, and Robyn Eckersley, eds. *Political Theory and the Ecological Challenge*. Cambridge: Cambridge University Press, 2006. Contents include: (1) “Conservatism” by Roger Scruton, (2) “Liberalism” by Marcel Wissenburg, (3) “Socialism” by Mary Mellor, (4) “Feminism” by Val Plumwood, (5) “Nationalism” by Avner de-Shalit, (6) “Communitarianism” by Robyn Eckersley, (7) “Cosmopolitanism” by Andrew Linklater, (8) “Democracy” by Terence Ball, (9) “Justice” by James P. Sterba, (10) “The state” by Andrew Hurrell, (11) “Representation” by Michael Saward, (12) “Freedom and rights” by Richard Dagger, (13) “Citizenship” by Andrew Dobson, and (14) “Security” by Daniel Deudney.

—Donald, Paul F., Fiona J. Sanderson, Ian J. Burfield, Stijn M. Bierman, Richard D. Gregory, and Zoltan Waliczky. “International Conservation Policy Delivers Benefits for Birds in Europe.” *Science* Vol. 317, no. 5839 (10 August 2007): 810-13. The European Union’s Birds Directive has produced results that suggest that supranational conservation policy can bring measurable conservation benefits in increased populations of endangered birds.

—Doremus, Holly D, and A. Dan Tarlock. *Water War in the Klamath Basin: Macho Law, Combat Biology, and Dirty Politics*. Washington, DC: Island Press, 2008. During a drought in the summer of 2001, the United State Bureau of Reclamation made history by shutting down the headgates of the Klamath Irrigation Project in southern Oregon’s Upper Klamath Basin to conserve water to protect endangered species. This led to farmers taking direct action to protest the loss of their water rights and a war of rhetoric between farmers, environmentalists, and government officials. Doremus and Tarlock reconstruct the history of this conflict and draw lessons for future natural resource conflicts by focusing on the legal institutions that contributed to the Klamath conflict.

—Doyle, Martin W., Emily H. Stanley, David G. Havlick, Mark J. Kaiser, George Steinbach, William L. Graf, Gerald E. Galloway, and J. Adam Riggsbee. “Aging Infrastructure and Ecosystem Restoration.” *Science* Vol. 319, no. 5861 (18 January 2008): 286-87. Aging dams, bridges, sewers, surfaced roads, and offshore oil/gas platforms often need to be decommissioned, and this presents opportunities for ecosystem restoration. Access restrictions to military installations have made military bases some of the richest ecological reserves of any of the US’s public lands. Four hundred such sites have been closed, and some of them have become National Wildlife Refuges. Doyle is at the University of North Carolina at Chapel Hill.

—Drenthen, Martin. “New Wilderness Landscapes as Moral Criticism: A Nietzschean Perspective on our Fascination with Wildness.” *Ethical Perspectives* Vol. 14, no. 4 (2007): 371-403. In moral debates about the human relationship with nature, one often hears references to nature’s wildness. Apparently, postmodern city dwellers seem to be deeply fascinated by wild nature; for them, wildness somehow seems to have strong moral significance. How should we interpret this fascination? Moral meanings of nature come into play as soon as we start articulating our relationship with the world. In this process, we transform the neutrality of space into a meaningful place; that is, through interpretation we make mere environment into a meaningful and inhabitable world that we can live in. However, there is something peculiar with experiences of wild nature that seems to go beyond this hermeneutical framework. The word “wilderness” refers to the sphere that lies beyond culture, a part of the world that is not subject to human intervention and that is not (and can never be made) our home. Does this mean that wildness cannot be part of a meaningful world? Drenthen argues that Nietzsche’s account of nature can help elucidate today’s fascination with (the value of) wilderness as a place of value beyond the sphere of human intervention.

—Drenthen, Martin. “Wildness as a Critical Border Concept: Nietzsche and the Debate on Wilderness Restoration.” *Environmental Values* Vol. 14, no. 3 (2005): 317-37. How can environmental philosophy benefit from Friedrich Nietzsche’s radical critique of morality? In this paper, Drenthen argues that Nietzsche’s account of nature provides us with a challenging diagnosis of the modern crisis in our relationship with nature. Moreover, his interpretation of wildness can elucidate our concern with the value of wilderness as a place of value beyond the sphere of human intervention. For Nietzsche, wild nature is a realm where moral valuations are out of order. In his work, however, we can discern a paradoxical moral concern with this wildness. Wildness is a critical moral concept that reminds us of the fact that our moral world of human meanings and goals ultimately rests on a much grander, all-encompassing natural world. Nietzsche’s concept of wildness acknowledges the value of that which cannot be morally appropriated. Wild nature confronts us with the limits of human valuing. Wildness as a concept thus introduces the “beyond” of culture into the cultural arena of values.

—Drenthen, Martin. “Nietzsche and the Paradox of Environmental Ethics: Nietzsche’s View of Nature and Morality.” *New Nietzsche Studies* Vol. 5, no. 1/2 (2002): 12-25. This is a slightly adapted version of “The Paradox of Environmental Ethics: Nietzsche’s View on Nature and the Wild” (*Environmental Ethics* Vol. 21, no. 2 (1999): 163-75).

—Egan, Michael. *Barry Commoner and the Science of Survival: The Remaking of American Environmentalism*. Cambridge: MA: The MIT Press, 2007. Egan recounts Barry Commoner’s

career from calling attention to the hazards of nuclear fallout to raising public awareness of the environmental dangers posed by the petrochemical industry. Commoner drew connections between the environmental, civil rights, labor, and peace movements; he connected environmental decline with exploitation, injustice, poverty, and war; and he argued that the root cause of environmental problems was the American economic system and its manifestations. Egan argues that Commoner's commitments to the dissemination of scientific information, the importance of dissent, and the need for citizen empowerment were instrumental in helping remake American environmentalism.

—Elling, Bo. *Rationality and the Environment: Decision Making in Environmental Politics and Assessment*. London: Earthscan Publications, 2008. Political decision-making frameworks for environmental assessment have important ethical and aesthetic dimensions but usually lack the tools to provide guidance based on these dimensions. Drawing from a Habermasian trisection of rationality as cognitive-instrumental, moral-practical, and aesthetic-expressive, Elling argues that ethical and aesthetic dimensions can only be brought into environmental politics, assessment, and policies by public participation. Citizen involvement can counteract the dictatorship of technical and economic instrumentality in environmental policy.

—Emanuel, Kerry. *What We Know About Climate Change*. Cambridge, MA: The MIT Press, 2007. Emanuel, an atmospheric scientist at the Massachusetts Institute of Technology, discusses the basic science of global climate change and how the current scientific consensus about global warming has emerged.

—Esty, Daniel C., and Andrew S. Winston. *Green to Gold: How Smart Companies Use Environmental Strategy to Innovate, Create Value, and Build Competitive Advantage*. New Haven: Yale University Press, 2006. Esty and Winston discuss the advantages a company can reap by adopting environmental strategies.

—*Ethical Perspectives*, Vol. 14, no. 4 (2007). The topic of this special issue is “Environmental Philosophy after the De(con)struction of Nature.” Contents include: (1) “Introduction: Environmental Philosophy after the De(con)struction of Nature” by Ullrich Melle (pp. 361-70), (2) “New Wilderness Landscapes as Moral Criticism: A Nietzschean Perspective on our Contemporary Fascination with Wildness” by Martin Drenthen (pp. 371-403), (3) “Pining for the Wild” by Glenn Delière (pp. 405-29), (4) “The Beastly Familiarity of Wild Alterity: Debating the ‘Nature’ of our Fascination with Wilderness” by T.R. Kover (pp. 431-53), (5) “Wilderness, Wasteland, and Homeland: Comments on Drenthen” by Nathan Kowalsky (pp. 455-76), (6) “Alienation and the Siren Song of Nature” by Wim Bollen (pp. 477-98), (7) “Postmodernism, Deep Ecology and the Idea of Wildness: Some Problems with Drenthen's Formulations” by Kingsley Goodwin (pp. 499-510), and (8) “Reflections on the Meaning of Nature” by Ullrich Melle (pp. 511-27). *Ethical Perspectives* is the Journal of the European Ethics Network.

—Faber, Daniel. *Capitalizing on Environmental Justice: The Polluter-Industrial Complex in the Age of Globalization*. Lanham, MD: Rowman & Littlefield, 2008. Some of the major challenges facing today's environmental justice movement (EJM) are the global exportation of ecological hazards, capital restructuring, and the weakening of consumer, environmental, and occupational laws, all of which disproportionately hit poor people of color and the working class the hardest.

Faber analyzes these challenges and shows how the EJM resists the polluter-industrial complex to bring about meaningful social transformation.

—Farr, Douglas. *Sustainable Urbanism: Urban Design With Nature*. Hoboken, NJ: Wiley, 2007. Farr provides a comprehensive introduction to the design reform movement that combines the creation and enhancement of walkable and diverse places with the need to build high-performance infrastructure and buildings. He seeks to break down barriers between human-focused urbanists and nature-focused environmentalists by championing radical change in how we live in urban environments. Farr argues that we should make sustainable urbanism the primary pattern of human settlement by 2030.

—Farrelly, Elizabeth. *Blubberland: The Dangers of Happiness*. Cambridge, MA: The MIT Press, 2008. Farrelly critiques “Blubberland”—a world of cosmetic surgery, gated communities, home entertainment systems, pension funds, posh resorts, quadruple-garaged mansions, stretch limos, SUVs, trophy homes, and vast malls—and a state of mind in which we expect to be happy but in reality are increasingly bloated, bored, and miserable. She argues that our “superfluous superfluity” and goal of happiness lead to destructive habits and huge ecological footprints that jeopardize our survival.

—Fellenz, Marc R. *The Moral Menagerie: Philosophy and Animal Rights*. Champaign: University of Illinois Press, 2007. Fellenz draws from critical perspectives in environmentalism, feminism, and postmodernism and argues that moral extensionist routes to animal rights are ultimately inadequate because taking animals seriously requires a more radical reassessment of morality than the concept of animal rights implies.

—*Fruit of the Orchard: Environmental Justice in East Texas*. Denton: University of North Texas Press, 2006. Contents include: (1) “Introduction” by Phyllis Glazer, (2) “A Tear in the Lens” by Roy Flukinger, and (3) “Fruit of the Orchard” by Tammy Cromer-Campbell, (4) “Preventing Future Winonas” by Eugene Hargrove, and (5) “Toxicological Myths” by Marvin Legator.

—Gallagher, Kevin P, and Lyuba Zarsky. *The Enclave Economy: Foreign Investment and Sustainable Development in Mexico’s Silicon Valley*. Cambridge, MA: The MIT Press, 2007. The authors question foreign investment as a panacea for developing countries to kick-start modern industries and reduce poverty by showing how foreign investment in the information technology sector failed to deliver this in post-NAFTA Guadalajara. Foreign investment put many local information technology firms out of business, transferred very limited amounts of environmental sound technology, and created an “enclave economy” in which benefits were confined to an international sector not connected to the wider Mexican economy.

—Gambrel, Joshua Colt. *The Virtue of Simplicity*. M.A. Thesis, Colorado State University, Spring 2008. Modern American life has become increasingly complex. A paradigm shift is needed, and this transformation can be accomplished by cultivating the virtue of simplicity, with a deeper questioning and discovering of more lasting needs and interests. A voluntary simplification of life questions our over-consumptive lifestyles, especially the impact on the ecosphere. Simplifying our lifestyles helps us produce empowerment, equity, and justice. The virtue of simplicity addresses responsibilities to us, our families, our place, and to the

environment and animals; it means giving to ourselves a higher quality of life. The principal advisor was Philip Cafaro.

—Gareau, Brian J. “Dangerous Holes in Global Environmental Governance: The Roles of Neoliberal Discourse, Science, and California Agriculture in the Montreal Protocol.” *Antipode* Vol. 40, no. 1 (2008): 102-30. Gareau argues that the Montreal Protocol on Substances that Deplete the Ozone Layer has recently been undermined by United States’ protectionism. Drawing from empirical research he gathered while attending Montreal Protocol meetings to phase out methyl bromide from 2003 to 2006, he shows how the US has used a discourse of technical and economic infeasibility as a form of disguised protectionism.

—Garvey, James. *The Ethics of Climate Change: Right and Wrong in a Warming World*. New York: Continuum International Publishing Group, 2008.

—Gautier, Catherine. *Oil, Water, and Climate: An Introduction*. Cambridge: Cambridge University Press, 2008. Gautier provides an introduction to the interconnections that link climate, energy, population, and water from scientific, political, and economic perspectives.

—Gildart, Bert. “What Another Century of Global Warming Could Do to Our Wilderness—and How Wilderness Can Help us Fight Back.” *Wilderness* (2007-2008): 24-28. Predicted effects radically change many of the over 700 wilderness areas in the United States, differing depending on the capacity of species to migrate. Likely there will be catastrophic mortality and the slow assembly of perhaps novel communities. At the same time, conservation of wilderness can help mitigate the effects of global warming. An acre of pine forest can offset the carbon emissions produced by one automobile.

—Gliessman, Stephen R. *Agroecology: The Ecology of Sustainable Food Systems*. New York: CRC Press, 2006.

—Global Theme Issue on Poverty and Human Development, October 22, 2007. The Council of Science editors organized a Global Theme Issue on Poverty and Human Development in which science journals throughout the world simultaneously published articles of worldwide interest on October 27, 2007. Articles were published in 237 journals from 37 countries in all regions of the world on poverty and human development. See:

<<http://www.councilscienceeditors.org/globalthemeissue.cfm>>.

—*Globalizations* Vol. 5, no. 1 (2008). This issue contains the special forum “Global Action to Combat Global Climate Change.” Contents include: (1) “Editorial: The Urgent Need for Global Action to Combat Climate Change” by Mark Armen, M. Martin Bosman, and Barry K. Gills (pp. 49-52), (2) “The Mitigation of Climate Change: Findings of the IPCC Working Group III” by Calum Miller (pp. 53-55), (3) “Combating Global Climate Change: From Light Bulbs to Photovoltaics” by UN Under Secretary General and UNEP Executive Director Achim Steiner (pp. 56-57), (4) “Climate Change as an Emerging Global Issue” by R.K. Pachauri (pp. 58-59), (5) “The Oil Depletion Protocol: A Response to Peak Oil” by C.J. Campbell (pp. 60-62), (6) “The IPCC and the Ozone Hole: A Warning from History” by Jan Oosthoek (pp. 63-66), (7) “Creating Low Carbon Communities: *One Planet Living* Solutions” by Pooran Desai OBE (pp.



67-71), (8) “Priorities for Decision Makers: Tackling Climate Change in a Time of Corporate Globalization” by Benedict Southworth (pp. 72-75), (9) “A New Environmental Deal for the 21st Century” by Susan George (pp. 76-77), (10) “Climate Change and Globalisation are Reinforcing Global Inequalities: High Time for a New Social Democratic Era” by Ulrich Beck (pp. 78-80), (11) “China: Facing the Challenges to Link Climate Change Responses with Sustainable Development and Local Environmental Protection” by Zhang Shiqiu (pp. 81-82), and (12) “Climate Change: A Global Call to Action” by Barry K. Gills (pp. 83-87).

—Glover, Leigh. *Postmodern Climate Change*. New York: Routledge, 2006. Glover discusses international political efforts such as the Kyoto Protocol in order to critique climate change science, global environmental politics, and global environmental management. He argues that modernity’s usual economic, governmental, and scientific tools used to control climate change are inherently flawed, and the problem of climate change defies modernity’s end.

—Goodstein, Eban. *Fighting for Love in the Century of Extinction: How Passion and Politics Can Stop Global Warming*. Danvers, MA: University Press of New England, 2007. Eban discusses how global warming threatens to destroy huge numbers of species, tear at the web of our ecosystems, and reshape human habitation on the planet. He recounts economic, medical, agricultural incentives for preserving species diversity with vignettes detailing sublime moments Goodstein has spent in nature—on a kayak trip in Alaska, on a mountain trek, and childhood memories of Tennessee hills.

—Goodwin, Neva. “An Overview of Climate Change: What does it mean for our way of life? What is the best future we can hope for?” Working Paper No. 08-01. Global Development and Environment Institute, Tufts University, 2008. Abstract: This paper starts with the question of whether climate change will require a significant reduction of consumption among the richer people in the world, and ends with the most optimistic picture the author can conjure up, of the world in the year 2075. That hopeful picture is of a world in which inequalities—among and within nations—have been substantially reduced. The challenges and adjustments confronting humanity in the coming decades provide an opportunity that could be used to mitigate climate change in ways that can improve the circumstances of the poor. Ecological reasons to reduce throughput of energy and materials in economic systems urge the abandonment of high-consumption life-styles. The 21<sup>st</sup> century will be an era of many losses, but it is conceivable that societies will successfully make the transition from goals of economic growth, as understood in the 20<sup>th</sup> century, to goals of maintaining and increasing sustainable well-being. Goodwin is an economist and is the co-director of the Global Development and Environment Institute. The paper can be downloaded as a pdf at: <http://www.ase.tufts.edu/gdae/Pubs/wp/08-01OverviewOfClimateChange.pdf>.

—Gottlieb, Robert. *Reinventing Los Angeles: Nature and Community in the Global City*, Cambridge, MA: The MIT Press, 2007. Using history, theory, and personal narrative, Gottlieb discusses the emergence of Los Angeles as a global city and its continuing evolution. He examines how immigration and economic globalization intersect with changes in the politics of land use, transportation, and water by discussing grassroots accounts and activists responses to re-envision the Los Angeles River as a natural resource, Arroyofest, the closing of the Pasadena

Freeway for a day of bike riding and walking, and immigrants' initiatives to create urban gardens and connect with their countries of origin.

—Grafton, R.Q., T. Kompas, and R.W. Hilborn. "Economics of Overexploitation Revisited." *Science* Vol. 318, no. 5856 (7 December 2007): 1601. Profits from fisheries are maximized at population sizes larger than those that produce a sustainable yield, which drives overexploitation. Revising some classical accounts, the authors model ways to make sustainable population sizes economically viable by using incentives, quotas, and community harvesting rights.

—Green, Ronald M. *Babies by Design: The Ethics of Genetic Choice*. New Haven: Yale University Press, 2007. Parents have autonomy over their future children. This includes the right of parents to undertake genetic changes that they believe will benefit their child and enhance his or her life prospects. Embryo selection to avoid inherited disease is already in practice; therapeutic gene alteration to avoid diseases in embryos is on the horizon. We will afterward move to genetic enhancement and make future people "better than well." This includes cosmetico-genomics, where parents use prenatal or preconceptual genetics to improve a child's height, reduce his or her chances of obesity, and even select a child's skin or hair color. What about intellectual ability, athletic ability, and sexual attractiveness? For doubts about such eugenics, see *The Case against Perfection* by Michael Sandel (Cambridge, MA: Harvard University Press, 2007).

—Grenier, M. B., D. B. McDonald, and S.W. Buskirk. "Rapid Population Growth of a Critically Endangered Carnivore." *Science* Vol. 317, no. 5839 (10 August 2007): 779. The authors discuss a notable population recovery of released black-footed ferrets in the Shirley Basin of Wyoming, after a lag that seemed to portend population extinction, and also after the population went through a genetic bottleneck that reduced genetic variability. Efforts to release captive endangered animals back into the wild often fail, but this seems a success story.

—Grescoe, Taras. *Bottomfeeder: How to Eat Ethically in a World of Vanishing Seafood*. New York: Bloomsbury USA, 2008. Grescoe was shocked at what he found on a nine month, worldwide search for a delicious and humane plate of seafood. He critiques the \$55 billion dollar-a-year seafood industry that is engaged in unregulated fishing practices, causing out of control pollution, and contributing to climate change. In response he offers a practical, ethical guide to eating seafood.

—Grijalva, James M. *Closing the Circle: Environmental Justice in Indian Country*. Durham: Carolina Academic Press, 2008. Grijalva shows how federal-state partnerships of United States environmental law fails in Indian country where state regulatory jurisdiction is constrained by federal Indian law, leaving a void of effective environmental regulation that threatens the survival of American Indian tribes. He argues that a potential solution to this problem is to provide state-like status to sovereign tribal governments.

—Halsey, Mark. *Deleuze and Environmental Damage: Violence of the Text*. Burlington, VT: Ashgate Publishing, 2006. Halsey uses a detailed analysis of forest conflict in Australia and Giles Deleuze's thought to present a post-structuralist critique of the problems associated with modernist accounts of environmental harm and regulation. He argues that the traditional

variables of gender, race, and political economy need to be recast in light of four key modalities—vision, speed, lexicon, and effect—to develop a new ethics for categorizing and regulating nature and for challenging criminologists, cultural theorists, sociologists, and others to reconsider what it is possible to say and do about environmental problems.

—Haraway, Donna J. *When Species Meet*. Minneapolis: University of Minnesota Press, 2007. Haraway develops a treatise and rambling memoir of domesticated, companion species to discuss biological, cultural, and philosophical aspects of animal-human encounters.

—Harris, John. *Enhancing Evolution*. Princeton: Princeton University Press, 2007. Gene enhancement is not only allowable but should be morally obligatory for parents and society. For a counterpoint, see *The Case against Perfection* by Michael Sandel (Cambridge, MA: Harvard University Press, 2007).

—Hicks, Robert L., Bradley C. Parks, J. Timmons Roberts, and Michael J. Tierney. *Greening Aid? Understanding the Environmental Impact of Development Assistance*. Oxford: Oxford University Press, 2008. Using the most comprehensive dataset ever assembled of foreign aid, the authors evaluate the likely environmental impacts of over 400,000 development projects by more than fifty donors to over 170 recipient nations between 1970 and 2001 in order to explain the major trends and shifts of foreign aid, rank donors according to their performance, and compare and contrast donors and types of environmental aid.

—Hill, Barry. *Environmental Justice: Legal Theory and Practice*. Washington, DC: Environmental Law Institute, 2008. Hill provides an overview of the environmental justice movement in the United States from a legal perspective of environmental laws, environmental justice litigation, and civil rights legal theories.

—Ho, Mun S., and Chris P. Nielsen, eds. *Clearing the Air: The Health and Economic Damages of Air Pollution in China*. Cambridge, MA: The MIT Press, 2006. Contents include: (1) “Air Pollution and Health Damages in China: An Introduction and Review” by Chris P. Nielsen and Mun S. Ho, (2) “Summary for Policy” by Chris P. Nielsen and Mun S. Ho, (3) “Summary for Research” by Chris P. Nielsen and Mun S. Ho, (4) “Estimating Health Effects of Air Pollution in China: An Introduction to Intake Fraction and the Epidemiology” by Jonathan I. Levy and Susan L. Greco, (5) “Local Population Exposure to Pollutants from Major Industrial Sectors and Transportation” by Shuxiao Wang, Jiming Hao, Yongqi Lu, and Ju Li, (6) “Local Population Exposure to Pollutants from the Electric Power Sector” by Bingjiang Liu and Jiming Hao, (7) “Population Exposure to Power Plant Emissions Using CALPUFF” by Ying Zhou, Jonathan I. Levy, James K. Hammitt, and John S. Evans, (8) “The Economic Value of Air-Pollution-Related Health Risks in China: A Contingent Valuation Study” by Ying Zhou and James K. Hammitt, (9) “Sector Allocation of Emissions and Damage” by Mun S. Ho and Dale W. Jorgenson, and (10) “Policies to Control Air Pollution Damages” by Mun S. Ho and Dale W. Jorgenson.

—Hull, R.B. *Infinite Nature*. Chicago: University of Chicago Press, 2006. Much of the failure to make significant progress in environmental protection in recent years can be attributed to the fundamentalism of environmental activists who each see nature from one particular perspective and deny the validity of all other points of view. But there is no single nature. Rather, there is a

multiplicity of natures, an infinite number of them depending on how each of us views the world (Thoreau, Jefferson, Muir, Pinchot, Leopold, Native Americans, Jared Diamond, and on and on). We ought to embrace this plurality of ways in which nature can be “constructed.” A pragmatic pluralism will dissolve the polarization between the different factions of fundamentalist environmentalists. Within this pluralism a general theme is that humans should not be seen as separate from nature. We part of nature even when we attempt to dominate it.

—Hulme, Mike. “The Conquering of Climate: Discourses of Fear and Their Dissolution.” *The Geographical Journal* Vol. 174, no. 1 (2008): 5-16. Much of the public discourse of global climate change includes fear-like words such as “catastrophe” and “collapse.” To help make sense of this language, Hulme discusses several earlier European discourses of fear associated with climate to glean ways in which these discourses form and dissolve within a specific cultural matrix. Today’s cultural matrix includes conventional, utopian, and brash attempts to conquer climate change by relying upon ideas of mastering, controlling, and engineering future climate.

—Intergovernmental Panel on Climate Change. *Climate Change 2007: Synthesis Report (Summary for Policymakers)*. This can be downloaded as a pdf at: [http://www.ipcc.ch/pdf/assessment-report/ar4/syr/ar4\\_syr\\_spm.pdf](http://www.ipcc.ch/pdf/assessment-report/ar4/syr/ar4_syr_spm.pdf).

—Jenkins, Willis J. *Ecologies of Grace: Environmental Ethics and Christian Theology*. Oxford: Oxford University Press, 2008. Jenkins develops a map of Christian environmental strategies that draws from traditions of salvation to engage the problems of environmental ethics. He shows how this map can be used to explore the ecological dimensions of Christian theology by discussing the strategies of ecojustice, stewardship, and ecological spirituality that draw on the patterns of sanctification, redemption, and deification and adapt to secular approaches to environmental ethics. Jenkins then examines the problems of these strategies through critical reappraisals of Thomas Aquinas, Karl Barth, and Sergei Bulgakov, each of which can be explored as an ecology of grace. He argues that environmental issues come to the heart of Christian experience and prepare fertile ground for theological renewal.

—Jørgensen, Christian, Katja Enberg, Erin S. Dunlop, Robert Arlinghaus, David S. Boukal, Keith Brander, Bruno Ernande, Anna Gårdmark, Fiona Johnston, Shuichi Matsumura, Heidi Pardoe, Kristina Raab, Alexandra Silva, Anssi Vainikka, Ulf Dieckmann, Mikko Heino, and Adriaan D. Rijnsdorp. “Managing Evolving Fish Stocks.” *Science* Vol. 318, no. 5854 (23 November 2007): 1247-48. Intense harvesting of fish has resulted in the fish being placed under differing natural selection pressures. The fish are evolving different characteristics, such as earlier sexual maturation, smaller size, and elevated reproductive effort. In many fish stocks, death by being caught exceeds natural mortality by more than 400%.

—Joubert, Leonie. *Scorched: South Africa’s Changing Climate*. Johannesburg: Wits University Press, 2007. Joubert describes journeys through South African landscapes and discusses how these landscapes are changing as a result of global climate change. She attempts to give local color to a global problem.

—Kalof, Linda, and Amy Fitzgerald, eds. *The Animals Reader: The Essential Classic and Contemporary Writings*. Oxford: Berg Publishers, 2007. Contents include: (1) “Editorial

Introduction” by Linda Kalof and Amy Fitzgerald, (2) “The History of Animals” by Aristotle, (3) “Principles of Morals and Legislation” by Jeremy Bentham, (4) “In Defense of Slavery” by Marjorie Spiegel, (5) “Animal Liberation or Animal Rights?” by Peter Singer, (6) “The Rights of Humans and Other Animals” by Tom Regan, (7) “The Moral Status of Animals” by Martha Nussbaum, (8) “Becoming-Animal” by Gilles Deleuze and Félix Guattari, (9) “An Apology for Raymond Sebond” by Michel de Montaigne, (10) “From the Letters of 1646 and 1649” by René Descartes, (11) “Speaking for Dogs” by Clinton R. Sanders and Arnold Arluke, (12) “Wild Justice and Fair Play: Cooperation, Forgiveness, and Morality in Animals” by Marc Bekoff, (13) “Grief, Sadness, and the Bones of Elephants” by Jeffrey Moussaieff Masson and Susan McCarthy, (14) “Orangutan Cultures and the Evolution of Material Culture” by Carel P. van Schaik, Marc Ancrenaz, Gwendolyn Borgen, Birute Galdikas, Cheryl D. Knott, Ian Singleton, Akira Suzuki, Sri Suci Utami, and Michelle Merrill, (15) “The Hunter-Gatherer Prehistory of Human-Animal Interactions” by Steven Mithen, (16) “Animal Planet” by Harriet Ritvo, (17) “Animal Pets: Cruelty and Affection” by Yi-Fu Tuan, (18) “The Eating of Flesh” by Plutarch, (19) “Brave New Farm?” by Jim Mason and Mary Finelli, (20) “The Sexual Politics of Meat” by Carol J. Adams, (21) “The Promotion of ‘Meat’ and its Consequences” by David Nibert, (22) “Combats of Elephants” by Pliny the Elder, (23) “On Being Human in the Bullfight” by Garry Marvin, (24) “Dogfighting: Symbolic Expression and the Validity of Masculinity” by Rhonda Evans, DeAnn K. Gauthier, and Craig J. Forsyth, (25) “Zoo Spectatorship” by Randy Malamud, (26) “Hunting and Humanity in Western Thought” by Matt Cartmill, (27) “Why Look at Animals?” by John Berger, (28) “The Totemic Illusion” by Claude Lévi-Strauss, (29) “Animals as Tradition” by Boria Sax, (30) “What is the Postmodern Animal?” by Steve Baker, (31) “The Illumination of the Animal Kingdom: The Role of Light and Electricity in Animal Representation” by Jonathan Burt, (32) “The Brown Dog Riots of 1907” by Coral Lansbury, (33) “Into the Laboratory” by Lynda Birke, (34) “Hybrid Geographies: Rethinking the ‘Human’ in Human Geography” by Sarah Whatmore, (35) “Dolly’s Body: Gender, Genetics and the New Genetic Capital” by Sarah Franklin, and (36) “Cyborgs to Companion Species: Reconfiguring Kinship in Technoscience” by Donna Haraway.

—Kennedy, Greg. *An Ontology of Trash: The Disposable and Its Problematic Nature*. Albany: State University of New York Press, 2007. Kennedy presents a philosophical exploration of the problematic nature of the disposable by understanding trash as an ontological problem that is a result of our unsettled relation to nature. He argues that our metaphysical drive from immanence to transcendence leaves us in an alien world of objects drained of a meaningful physical presence, and consequently we interpret these objects as lacking essential meaning that exist only to disappear as trash.

—Kershaw, Baz. *Theatre Ecology: Environments and Performance Events*. Cambridge: Cambridge University Press, 2008. Kershaw explores questions such as: What are the challenges to theatre and the purposes of performance in an ecologically threatened world? Is there a future for theatre as an ethically and politically alert art through environmental action? How might ecological understandings refigure the natural virtues of theatre and performance?

—Kibel, Paul Stanton, ed. *Rivertown: Rethinking Urban Rivers*. Cambridge, MA: The MIT Press, 2007. Contents include: (1) “Bankside Urban: An Introduction” by Paul Stanton Kibel, (2) “Bankside Los Angeles” by Robert Gottlieb and Andrea Misako Azuma, (3) “Bankside

Washington, D.C.” by Uwe Steven Brandes, (4) “Bankside Chicago” by Ron Love, (5) “Bankside Salt Lake City” by Ron Love, (6) “Bankside San Jose” by Richard Roos-Collins, (7) “Bankside Federal” by Melissa Sarnet, (8) “Bankside Citizens” by Mike Houck, and (9) “Bankside Katrina: A Postscript” by Paul Stanton Kibel.

—Kiers, E. Toby, Roger R.B. Leakey, Anne-Marie Izac, Jack A. Heinemann, Erika Rosenthal, Dev Nathan, and Janice Jiggins. “Agriculture at a Crossroads.” *Science* Vol. 320, no. 5874 (18 April, 2008): 320-21. The present path of agricultural development will not achieve development goals, but there are opportunities for improvement. Agriculture is the single largest threat to biodiversity, requiring more land, water, and human labor than any other industry. Some 75% of the world’s poor and hungry live in rural areas and depend directly or indirectly on agriculture for their livelihoods. Governing agriculture requires new thinking, new technology to reduce hunger and poverty and to facilitate equitable, sustainable development. Kiers is at the Institute of Ecological Science at Vrije Universiteit, Amsterdam.

—Kintisch, Eli. “Tougher Ozone Accord Also Addresses Global Warming.” *Science* Vol. 317, no. 5846 (28 September 2007): 1843. The Montreal Protocols on chlorofluorocarbons (CFCs), now twenty years old, have been periodically strengthened, and the latest round also has measures that reduce global warming.

—Klyza, Christopher McGrory, and David Sousa. *American Environmental Policy: 1990-2006: Beyond Gridlock*. Cambridge, MA: The MIT Press, 2008. Since 1980 environmental issues have been legislatively gridlocked between the Democrat and Republican parties in the United States and have engendered bitter interest group politics. This has forced environmental policy-making onto other pathways in the US, both inside and outside government. Klyza and McGrory analyze five alternative policy paths: appropriations politics in Congress, executive authority, the judiciary, policy-making at the state level, and next generation collaborative experiments. In spite of legislative gridlock, the authors argue that the policy legacies of the 1960s and 1970s live on in an enduring green US state, rooted in bureaucratic routines, statutes, and public expectations.

—Kraft, Michael E., and Sheldon Kamieniecki, eds. *Business and Environmental Policy: Corporate Interests in the American Political System*. Cambridge, MA: The MIT Press, 2007. Contents include: (1) “Analyzing the Role of Business in Environmental Policy” by Michael E. Kraft and Sheldon Kamieniecki, (2) “Framing ANWR: Citizens, Consumers, and the Privileged Position of Business” by Deborah Lynn Guber and Christopher J. Bosso, (3) “Business, Elections, and the Environment” by Robert J. Duffy, (4) “Deep Freeze: How Business Has Shaped the Global Warming Debate in Congress” by Judith A. Layzer, (5) “Congress and Clean Air Policy” by Gary C. Bryner, (6) “Business and the Environment: Influencing Agency Policymaking” by Scott R. Furlong, (7) “Business Interests and Information in Environmental Rulemaking” by Cary Coglianesi, (8) “Business and Environmental Policy in the Federal Courts” by Paul S. Weiland, (9) “Industry’s Use of the Courts” by Lettie McSpadden, (10) “Business Influence in State-Level Environmental Policy” by Barry G. Rabe and Philip A. Mundo, (11) “Local Business and Environmental Policies in Cities” by Kent E. Portney, and (12) “Conclusions: The Influence of Business on Environmental Politics and Policy” by Sheldon Kamieniecki and Michael E. Kraft.

—Krkosek, Martin, Jennifer S. Ford, Alexandra Morton, Subhash Lele, Ransom A. Myers, and Mark E. Lewis. “Declining Wild Salmon Populations in Relation to Parasites from Farm Salmon.” *Science* Vol. 318, no. 5857 (14 December 2007): 1772-75. Rather than benefitting wild fish, industrial farming of salmon may contribute to decline in ocean fisheries and ecosystems from parasites spreading from the farmed salmon into wild populations. Salmon farms can cause parasite outbreaks that erode the capacity of a coastal ecosystem to support wild salmon populations.

—Kutz, Myer, ed. *Environmentally Conscious Transportation*. Hoboken, NJ: Wiley, 2008. Contents include: (1) “The Economic and Environmental Footprints of Transportation” by Lester B. Lave and Michael W. Griffin, (2) “Public Transportation and the Environment” by Michael D. Meyer, (3) “Transportation and Air Quality” by Mohan M. Venigalla, (4) “The Social Cost of Motor-Vehicle Use in the U.S.” by Mark A. Dulucchi, (5) “Traffic Congestion Management” by Nagui M. Roupail, (6) “Electric and Hybrid Vehicle Design and Performance” by Andrew Burke, (7) “Hydraulic Hybrid Vehicles” by Amin M. Motlagh, Mohammad Abuhaiba, Mohammad H. Elahinia, and Walter Olson, (8) “Biofuels for Transportation” by Aaron Smith, Cesar Granda, and Mark Holtzapple, (9) “Life Cycle Assessment as a Tool for Sustainable Transportation Infrastructure” by Gerardo W. Flintsch, (10) “Pavement and Bridge Management and Maintenance” by Sue McNeil, and (11) “Impacts of the Aviation Sector on the Environment” by Victoria Williams.

—Layfield, David. *Marxism and Environmental Crises*. Suffolk, UK: Arena Books, 2008. Layfield claims that capitalism is a unique social form predicated on the contradiction of infinite expansion in a finite world. He argues that contemporary developments of Marxism allow for us to understand why capitalism has produced today’s environmental crises, and Marxism offers the most effective way for greens to engage with material social production and political economy.

—Leatherman, Courtney. “The Poverty Question.” *Nature Conservancy Magazine* Vol. 58, no. 1 (2008): 42-51. Reducing poverty is at the top of the world’s development agenda. Five conservationists discuss what that means for environmental conservation. For example, Kent H. Redford, who directs the Wildlife Conservation Society Institute, says: “Conservation organizations are bailing out on their responsibility to the natural world and taking on poverty, not as a strategy but as an objective. I think that’s a dangerous move—particularly dangerous for the natural world, which has so few defenses. This is a dangerous infatuation on the part of conservation organizations because we know so little about the topic and because for at least 60 years there have been hundreds of billions [of dollars] devoted to this, and poverty is only increasing. As a result, if we take our meager funds and throw them in this much larger pool, not only will we probably make little difference because we’re innocent players, but we will also be reallocating those funds away from the conservation of nature” (p. 50).

—Liu, Jianguo, and Jared Diamond. “Revolutionizing China’s Environmental Protection.” *Science* Vol. 319, no. 5859 (4 January 2008): 37-38. China’s growth has created severe environmental problems that will require fundamental changes in China’s administrative system and its model of economic development.

—Lobell, David B. Marshall B. Burke, Claudia Tebaldi, Michael D. Mastrandrea, Walter P. Falcon, and Rosamond L. Naylor. “Prioritizing Climate Change Adaptation Needs for Food Security in 2030.” *Science* Vol. 319, no. 5863 (1 February 2008): 607-10. Some of the most profound impacts of climate change over the next few decades will be on agricultural and food systems. South Asia and Southern Africa will suffer failures in several crops that are important to large food-insecure populations—unless investments are now made in improving agricultural adaptation to climate change. Millions of hungry people subsist on what they produce. If climate change reduces production, and populations continue to increase, there will be much more hunger. Uncertainties vary widely by crop, and priorities will greatly depend on the risk attitudes of investment institutions. The complications include rising oil prices, globalization of the grain market, biofuel demands, and rising per capita consumption in India and China. Lobell is in the Food Security and Environment Program at Stanford University. For commentary, see “Food Security Under Climate Change” by Molly E. Brown and Christopher C. Funk (*Science* Vol. 319, no. 5863 (1 February 2008): 580-81).

—Lomborg, Bjørn. *Cool It: The Skeptical Environmentalist’s Guide to Global Warming*. New York: Alfred A. Knopf, 2007. There is also a rather different United Kingdom version published by London: Marshall Cavendish and Cyan Communications, 2007. “Global warming is happening; the consequences are important and mostly negative.” Lomborg conceded he has “cooled” (moderated) some of the views he originally expressed in *The Skeptical Environmentalist* (2001). But he does take aim at overheated rhetoric on global warming. He also he finds that there may be benefits to global warming: fewer persons may die from cold winters than die from overheated summers. He argues that the most cost-effective way of dealing with global warming is to spend modest amounts to reduce global warming now and ramp up expenditures later, when global wealth is greater. Lomborg is an adjunct professor at the Copenhagen Business School. See the review “Act Now (But How?)” by William F. Ruddiman (*Science* Vol. 319, no. 5861 (18 January 2008): 285).

—Luke, Brian. *Brutal: Manhood and the Exploitation of Animals*. Urbana: University of Chicago Press, 2007. Luke examines the gender divide over the treatment of animals by exposing the central role of masculinity in systems of animal exploitation. He synthesizes activist experience, empirical research, and philosophical analysis to develop a theory of how exploitative institutions merely support a particular construction of manhood instead of promoting human flourishing.

—Lyons, Thomas. *Civic Agriculture: Reconnecting the Farm, Food and Community*. Lebanon NH: Tufts University Press, 2004.

—Maher, Neil M. *Nature’s New Deal: The Civilian Conservation Corps and the Roots of the American Environmental Movement*. Oxford: Oxford University Press, 2007. Maher reconstructs the history of the CCC and argues that it was a turning point in national United States politics and the emergence of modern US environmentalism, the latter of which emerged in part as a critique of the public landscapes of campgrounds, hiking trails, motor roads, and picnic areas created by the CCC.



—Mann, Charles C. “America, Found and Lost.” *National Geographic* Vol. 211, no. 5 (May 2007): 32-67. “Jamestown: the real story: how settlers destroyed a native empire and changed the landscape from the ground up. How the English unsettled the landscape. Far from a pristine wilderness, the land inhabited by the Powhatan Indians was carefully managed. They burned undergrowth to keep the forest open, relocated their villages when crop depleted soils, and ranged widely to fish, hunt, and gather all they needed, moving with the seasons” (p. 46).

—Marcias, Thomas. “Conflict Over Forest Resources in Northern New Mexico: Rethinking Cultural Activism as a Strategy for Environmental Justice.” *The Social Science Journal* Vol. 45, no. 1 (2008): 61-75. Marcias examines a conflict over forest resources management between rural Hispanics (Herencia) and white environmentalists (Forest Guardians). Marcias argues that environmental activism that presumes shared interests based on cultural values runs the risk of losing sight of structural factors that strongly influence the manner in which ethnic and racial minorities view environmental issues.

—Marglin, Stephen. *The Dismal Science: How Thinking Like an Economist Undermines Community*. Cambridge, MA: Harvard University Press, 2008. Economics—with its focus on individual preferences and the pursuit of self-interest—perverts a natural moral order: “[T]he foundational assumptions of economics are in my view simply the tacit assumptions of modernity. The centerpiece in both is the rational, calculating, self-interested individual with unlimited wants for whom society is the nation-state.” And what modernism shunned was “community.” “The market undermines community because it replaces personal ties of economic necessity by impersonal market transactions.” “Economics is not only descriptive; it is not only evaluative; it is at the same time constructive—economists seek to fashion a world in the image of economic theory.” Economics and thinking like an economist are bad for the health of the world. Marglin is in economics at Harvard University. See the review “First, Kill the Economists” by E. Roy Weintraub (*Science* Vol. 320, no. 5874 (18 April 2008): 318-19).

—Marzluff, John M., Eric Shulenberger, Wilfried Endlicher, Mariana Alberti, Gordon Bradley, Clare Ryan, Ute Simon, and Craig ZumBrunnen, eds. *Urban Ecology: An International Perspective on the Interaction Between Humans and Nature*. New York: Springer 2008. Contents include: (1) “Human Domination of Earth’s Ecosystems” by Peter M. Vitousek, Harold A. Mooney, Jane Lubchenco, and Jerry M. Melillo, (2) “Humans as the World’s Greatest Evolutionary Force” by Stephen R. Palumbi, (3) “Urbanization” by Brian J.L. Berry, (4) “Urban Ecology as an Interdisciplinary Field: Differences in the use of ‘Urban’ Between the Social and Natural Sciences” by Nancy E. McIntyre, K. Knowles-Yanez, and D. Hope, (5) “The Growth of the City: An Introduction to a Research Project” by Ernest W. Burgess, (6) “On the Early History of Urban Ecology in Europe” by Herbert Sukopp, (7) “Urban Ecological Systems: Linking Terrestrial Ecological, Physical, and Socioeconomic Components of Metropolitan Areas” by S.T.A. Pickett, M.L. Cadenasso, J.M. Grove, C.H. Nilon, R.V. Pouyat, W.C. Zipperer, and R. Costanza, (8) “Integrated Approaches to Long-Term Studies of Urban Ecological Systems” by Nancy B. Grimm, J. Morgan Grove, Steward T.A. Pickett, and Charles L. Redman, (9) “Integrating Humans into Ecology: Opportunities and Challenges for Studying Urban Ecosystems” by Marina Alberti, John M. Marzluff, Eric Shulenberger, Gordon Bradley, Clare Ryan, and Craig Zumbrunnen, (10) “Sealing of Soils” by Gerd Wessolek, (11) “Producing and Consuming Chemicals: The Moral Economy of the American Lawn” by Paul Robbins and Julie

T. Sharp, (12) “Streams in the Urban Landscape” by Michael J. Paul and Judy L. Meyer, (13) “The Urban Climate—Basic and Applied Aspects” by Wilhelm Kuttler, (14) “Global Warming and the Urban Heat Island” by Maria Joao Alcoforado and Henrique Andrade, (15) “A Retrospective Assessment of Mortality from the London Smog Episode of 1952: The Role of Influenza and Pollution” by Micheile L. Bell, Devra L. Davis, and Tony Fletcher, (16) “Heat Waves, Urban Climate and Human Health” by Wilfried Endlicher, Gerd Jendritzky, Joachim Fischer, and Jens-Peter Redlich, (17) “The City as a Subject for Ecological Research” by Herbert Sukopp, (18) “Ecosystem Processes Along an Urban-to-Rural Gradient” by Mark J. McDonnell, Steward T.A. Pickett, Peter Groffman, Patrick Bohlen, Richard V. Pouyat, Wayne C. Zipperer, Robert W. Parmelee, Margaret M. Carreiro, and Kimberly Medley, (19) “House Sparrows: Rapid Evolution of Races in North America” by Richard F. Johnston and Robert K. Selander, (20) “On the Role of Alien Species in Urban Flora and Vegetation” by Ingo Kowarik, (21) “Socioeconomics Drive Urban Plant Diversity” by Diane Hope, Corinna Gries, Weixing Zhu, William F. Fagan, Charles L. Redman, Nancy B. Grimm, Amy L. Nelson, Chris Martin, and Ann Kinzig, (22) “Fauna of the Big City—Estimating Species Richness and Abundance in Warsaw, Poland” by Maciej Luniak, (23) “Island Biogeography for an Urbanizing World: How Extinction and Colonization May Determine Biological Diversity in Human-Dominated Landscapes” by John M. Marzluff, (24) “A Long-Term Survey of the Avifauna in an Urban Park” by Michael Abs and Frank Bergen, (25) “Biodiversity in the Argentinean Rolling Pampa Ecoregion: Changes Caused by Agriculture and Urbanisation” by Ana M. Faggi, Kerstin Krellenberg, Roberto Castro, Mirta Arriaga, and Wilfried Endlicher, (26) “Does Differential Access to Protein Influence Differences in Timing of Breeding of Florida Scrub-Jays (*Aphelocoma coerulescens*) in Suburban and Wildland Habitats?” by Stephan J. Schoech and Reed Bowman, (27) “Creating a Homogeneous Avifauna” by Robert B. Blair, (28) “Towards a Mechanistic Understanding of Urbanization’s Impacts on Fish” by Christian Wolter, (29) “Bat Activity in an Urban Landscape: Patterns at the Landscape and Microhabitat Scale” by Stanley D. Gehrt and James E. Chelsvig, (30) “Urbanization and Spider Diversity: Influences of Human Modification of Habitat Structure and Productivity” by E. Shochat, W.L. Stefanov, M.E.A. Whitehouse, and S.H. Faeth, (31) “Social Science Concepts and Frameworks for Understanding Urban Ecosystems” by Carolyn Harrison and Jacquie Burgess, (32) “The Iceberg and the Titanic: Human Economic Behavior in Ecological Models” by Jane V. Hall, (33) “Forecasting Demand for Urban Land” by Paul Waddell and Terry Moore, (34) “Characteristics, Causes, and Effects of Sprawl: A Literature Review” by Reid H. Ewing, (35) “Urban Ecological Footprints: Why Cities Cannot be Sustainable—and Why They are a Key to Sustainability” by William Rees and Mathis Wackernagel, (36) “Health, Supportive Environments, and the Reasonable Person Model” by Stephen Kaplan and Rachel Kaplan, (37) “Relationship Between Urban Sprawl and Physical Activity, Obesity, and Morbidity” by Reid Ewing, Tom Schmid, Richard Killingsworth, Amy Zlot, and Stephen Raudenbush, (38) “Megacities as Global Risk Areas” by Frauke Kraas, (39) “Why Is Understanding Urban Ecosystems Important to People Concerned About Environmental Justice?” by Bunyan Bryant and John Callewaert, (40) “The Struggle to Govern the Commons” by Thomas Dietz, Elinor Ostrom, and Paul C. Stern, (41) “Modeling the Urban Ecosystem: A Conceptual Framework” by M. Alberti, (42) “Scientific, Institutional, and Individual Constraints on Restoring Puget Sound Rivers” by Clare M. Ryan and Sara M. Jensen, (43) “Toward Ecosystem Management: Shifts in the Core and the Context of Urban Forest Ecology” by Rowan A. Rowntree, (44) “What Is the Form of a City, and How Is It Made?” by Kevin A. Lynch, (45) “What Should an Ideal City Look Like from an Ecological View?—Ecological Demands on the

Future City” by Ruediger Wittig, Juergen Breuste, Lothar Finke, Michael Kleyer, Franz Rebele, Konrad Reidl, Wolfgang Schulte, and Peter Werner, (46) “Land Use Planning and Wildlife Maintenance: Guidelines for Conserving Wildlife in an Urban Landscape” by Michael E. Soulé, (47) “Terrestrial Nature Reserve Design at the Urban/Rural Interface” by Craig L. Shafer, (48) “Restoration of Fragmented Landscapes for the Conservation of Birds: A General Framework and Specific Recommendations for Urbanizing Landscapes” by John M. Marzluff and Kern Ewing, (49) “Steps Involved in Designing Conservation Subdivisions: A Straightforward Approach” by Randall G. Arendt, and (50) “Beyond Greenbelts and Zoning: A New Planning Concept for the Environment of Asian Mega-Cities” by Makoto Yokohari, Kazuhiko Takeuchi, Takashi Watanabe, and Shigehiro Yokota.

—McBeath, Jerry, and Jonathan Rosenberg. *Comparative Environmental Politics*. New York: Springer, 2006. McBeath and Rosenberg discuss (1) state-society relations, (2) environmental non-governmental organizations, green parties, and environmental movements, (3) government and policy-making institutions, (4) the capacities of nations to protect the environment, and (5) national responses to global environmental problems.

—McCauley, Douglas J. “Selling Out on Nature.” *Nature* Vol. 443, no. 7107 (7 September 2006): 27-28. With scant evidence that market-based conservation works, the time is ripe for returning to the protection of nature for nature’s sake. Conservation based on ecosystem services is limited and often fails. “Are there other socially viable paths for conservationists besides the commodification of nature? Yes. Nature has an intrinsic value that is priceless, and this is reason enough to protect it” (p. 28). McCauley is in biology at Stanford University. For replies, see the following letters to the editor: (1) “*Nature*: ecosystems without commodifying them” by Robert Costanza (*Nature* Vol. 443, no. 7113 (19 October 2006): 749), (2) “*Nature*: the many benefits of ecosystem services” by Walter V. Reid, Harold A. Mooney, Doris Capistrano, Stephen R. Carpenter, Kanchan Chopra, Angela Cropper, Partha Dasgupta, Rashid Hassan, Rik Leemans, Robert M. May, Prabhu Pingali, Cristián Samper, Robert Scholes, Robert T. Watson, A.H. Zakri, and Zhao Shidong (*Nature* Vol. 443, no. 7113 (19 October 2006): 749), and (3) “*Nature*: poorest may see it as their economic rival” by Michelle Marvier, Joy Grant, and Peter Kareiva (*Nature* Vol. 443, no. 7113 (19 October 2006): 749-50).

—McKibben Bill, ed. *American Earth: Environmental Writing Since Thoreau*. New York: Literary Classics of the United States, 2008 (distributed by Penguin Putnam). Contents include: (1) from *Journals* by Henry David Thoreau, (2) from *Walden; or, Life in the Woods* by Henry David Thoreau, (3) from *Huckleberries* by Henry David Thoreau, (4) from *Letters and Notes on the Manners, Customs, and Condition of the North American Indians* by George Catlin, (5) “Fallen Forests” by Lydia Huntley Sigourney, (6) from *Rural Hours* by Susan Fenimore Cooper, (7) “Table Rock Album” by Susan Fenimore Cooper, (8) “This Compost” from *Leaves of Grass* by Walt Whitman, (9) “Song of the Redwood-Tree” by Walt Whitman, (10) from *Man and Nature* by George Perkins Marsh, (11) from *The Humbugs of the World* by P.T. Barnum, (12) from *A Thousand-Mile Walk to the Gulf* by John Muir, (13) “A Wind-Storm in the Forests” by John Muir, (14) from *My First Summer in the Sierra* by John Muir, (15) “Hetch Hetchy Valley” by John Muir, (16) from *Adventures in the Wilderness* by W.H.H. Murray, (17) from *A Review of Recent Changes, and Changes Which Have Been Projected, in the Plans of the Central Park* by Frederick Law Olmstead, (18) “About Trees” by J. Sterling Morton, (19) “To Frank Michler

Chapman” by Theodore Roosevelt, (20) “To John Burroughs” by Theodore Roosevelt, (21) “Speech at Grand Canyon, Arizona, May 6, 1903” by Theodore Roosevelt, (22) “The Scavengers” by Mary Austin, (23) from *Man and the Earth* by Nathaniel Southgate Shaler, (24) “The Art of Seeing Things” by John Burroughs, (25) “The Grist of the Gods” by John Burroughs, (26) “Nature Near Home” by John Burroughs, (27) “Prosperity” by Gifford Pinchot, (28) “The Bird Tragedy on Laysan Island” by William T. Hornaday, (29) “A Certain Oil Refinery” by Theodore Dreiser, (30) “The Last Passenger Pigeon” by Gene Stratton-Porter, (31) “Orion Rises on the Dunes” by Henry Beston, (32) “The Indigenous and the Metropolitan” by Benton MacKaye, (33) “What a few more seasons will do to the ducks” by J.N. “Ding” Darling, (34) from *Wintertrip into New Country* by Robert Marshall, (35) “Don Maquis what the ants are saying” by Robert Marshall, (36) “Letter from the Dust Bowl” by Caroline Henderson, (37) “Birds That Are New Yorkers” by Donald Culross Peattie, (38) “The Answer” by Robinson Jeffers, (39) “Carmel Point” by Robinson Jeffers, (40) from *The Grapes of Wrath* by John Steinbeck, (41) “This Land Is Your Land” by Woody Guthrie, (42) from *The Everglades: River of Grass* by Marjory Stoneman Douglas, (43) from *A Sand County Almanac* by Aldo Leopold, (44) “The Fog” by Berton Roueché, (45) “The Longest Day” by Edwin Way Teale, (46) from *Living the Good Life* by Helen and Scott Nearing, (47) “Northern Lights” by Sigurd F. Olson, (48) “Sootfall and Fallout” by E.B. White, (49) “How Flowers Changed the World” by Loren Eiseley, (50) from *My Wilderness: The Pacific West* by William O. Douglas, (51) “Dissent in *Sierra Club v. Morton*” by William O. Douglas, (52) from *The Death and Life of Great American Cities* by Jane Jacobs, (53) from *Silent Spring* by Rachel Carson, (54) “The Great Paver” by Russell Baker, (55) “The Living Canyon” by Eliot Porter, (56) from The Wilderness Act of 1964 by Howard Zahniser, (57) “Remarks at the Signing of the Highway Beautification Act of 1965” by Lyndon B. Johnson, (58) from *The Economics of the Coming Spaceship Earth* by Kenneth E. Boulding, (59) “On the Historical Roots of Our Ecologic Crisis” by Lynn White Jr., (60) “Polemic: Industrial Tourism and the National Parks” by Edward Abbey, (61) from *The Population Bomb* by Paul R. Ehrlich, (62) from “The Tragedy of the Commons” by Garrett Hardin, (63) “Do Androids Dream of Electric Sheep?” by Philip K. Dick, (64) “A Sample Day in the Kitchen” by Colin Fletcher, (65) “Spaceship Earth” by R. Buckminster Fuller, (66) “Mills College Valedictory Address” by Stephanie Mills, (67) “Smokey the Bear Sutra” by Gary Snyder, (68) “Covers the Ground” by Gary Snyder, (69) “The Beginning” by Denis Hayes, (70) “Millions Join Earth Day Observances Across the Nation” by Joseph Lelyveld, (71) “Big Yellow Taxi” by Joni Mitchell, (72) “Mercy Mercy Me (The Ecology)” by Marvin Gaye, (73) from *Encounters with the Archdruid* by John McPhee, (74) “Friends of the Earth from Only One Earth” by John McPhee, (75) “Manifesto: The Mad Farmer Liberation Front” by Wendell Berry, (76) “The Making of a Marginal Farm” by Wendell Berry, (77) “Preserving Wildness” by Wendell Berry, (78) “Fecundity” by Annie Dillard, (79) “The World’s Biggest Membrane” by Lewis Thomas, (80) “The Third Planet: Operating Instructions” by David R. Brower, (81) from *Energy Strategy: The Road Not Taken?* By Amory B. Lovins, (82) “A First American Views His Land” by N. Scott Momaday, (83) from *Ceremony* by Leslie Marmon Silko, (84) “A Short History of America” by R. Crumb, (85) “Outside the Solar Village: One Utopian Farm” by Wes Jackson, (86) from *Love Canal: My Story* by Lois Marie Gibbs, (87) from *The Fate of the Earth* by Jonathan Schell, (88) “Seasons of Want and Plenty” by William Cronon, (89) “Everything Is a Human Being” by Alice Walker, (90) “Bernhardsdorp” by E.O. Wilson, (91) “Wrath of Grapes Boycott Speech” by César Chávez, (92) “A Presentation of Whales” by Barry Lopez, (93) “Place” by W.S. Merwin, (94) from *The End of Nature* by Bill McKibben, (95) from *Dumping in*

*Dixie* by Robert D. Bullard, (96) “The Summer Day” by Mary Oliver, (97) from *Refuge: An Unnatural History of Family and Place* by Terry Tempest Williams, (98) from *The Ninemile Wolves* by Rick Bass, (99) “The Dubious Rewards of Consumption” by Alan Durning, (100) “After the Flood” by Scott Russell Sanders, (101) from *The Last Panda* by George B. Schaller, (102) “The Flora and Fauna of Las Vegas” by Ellen Meloy, (103) “Dwellings” by Linda Hogan, (104) from *The Ecology of Magic* by David Abrams, (105) “The Song of the White Pelican” by Jack Turner, (106) “A Multicultural Approach to Ecopsychology” by Carl Anthony & Renée Soule, (107) “Speech at the Kyoto Climate Change Conference” by Al Gore, (108) from *Heart and Blood: Living with Deer in America* by Richard Nelson, (109) “Planet of Weeds” by David Quammen, (110) from *Ecology of a Cracker Childhood* by Janisse Ray, (111) from *The Legacy of Luna* by Julia Butterfly Hill, (112) from *Inspirations for Sustaining Life on Earth* by Calvin B. DeWitt, (113) “Greeting Friends in Their Andean Gardens Sandra Steingraber” from *Having Faith* by Calvin B. DeWitt, (114) “Knowing Our Place” by Barbara Kingsolver, (115) from *The Omnivore’s Dilemma* by Michael Pollan, (116) from *Blessed Unrest* by Paul Hawken, and (117) “The Thoreau Problem” by Rebecca Solmit.

—McManus, Reed. “Green & Greed: Can They Get Along?” *Sierra* Vol. 91, no. 1 (January/February 2008): 26-33. McManus audits the merger of business and the environment. For those who think environmental problems need a host of piecemeal solutions, cumulating into overall effectiveness, this is a useful summary of what business is doing to go green and typically also to save money: better packaging, energy savings, offsetting emissions, fair-trade certified crops, and hybrid vehicles. Wal-mart gives better placement in stores for products that have addressed sustainability issues. Wal-mart used research by energy consultant Amory Lovins to improve fuel efficiency by 25%, partly by installing generators in its fleet of trucks so that parked drivers don’t need to run their engines to get air conditioning. Dell Computer plans for its entire operation to be carbon neutral this year.

—Millar, Heather. “Coverage for Carnivores.” *National Wildlife* Vol. 46, no. 2 (February/March 2008): 30J-30P. Project Snow Leopard is a program to insure herders in Pakistan against livestock losses to snow leopards. The program has been worked out by a native Pakistani and Yale University Ph.D. student, Shafqat Hussain, mixes the modest insurance investments of local herders with income from ecotourism and foundation grants, and is administered in such a way, including herder participation and decisions about payments, that non-cooperation and cheating are discouraged. As a result, unlike other such compensation programs, this one seems to be working well.

—Miller, Greg. “Animal Extremists Get Personal.” *Science* Vol. 318, no. 5858 (21 December 2007): 1856-58. As animal rights extremism wanes in the United Kingdom, US researchers have faced increasing threats and harassment. The Animal Liberation Brigade has left a bomb on the doors of the home of a physician-researcher and physicians that are involved in a study to test an electrical stimulator that could bring paralyzed eye muscles back to life in children.

—Milly, P.C.D., Julio Bentancourt, Malin Falkenmark, Robert M. Hirsch, Zbigniew W. Kundzewicz, Dennis P. Lettenmaier, and Ronald J. Stouffer. “Stationarity is Dead: Whither Water Management.” *Science* Vol. 319, no. 5863 (1 February 2008): 573-74. Climate change undermines a basic assumption that historically has facilitated water management: natural flow

systems fluctuate within limits of variability (“stationarity”). “Substantial anthropogenic change of Earth’s climate is altering the means and extremes of precipitation, evapo-transpiration, and rates of discharge of rivers.” That poses enormous challenges in water management.

—Morrell, Virginia. “Wolves at the Door of a More Dangerous World.” *Science* Vol. 319, no. 5865 (15 February 2008): 890-92. As wolves were about to be delisted as endangered species, there was considerable controversy among biologists over whether the delisting was premature. A major concern was that this returned management to state levels and required each of the states (Idaho, Wyoming, Montana) to maintain a population of 100 wolves and 10 breeding pairs. This could mean a minimum population of 300 wolves, contrasted with the present recovered population of 1,500 wolves.

—Morton, Timothy. *Ecology without Nature: Rethinking Environmental Aesthetics*. Cambridge, MA: Harvard University Press, 2007. To have a properly ecological view, we must relinquish, once and for all, the idea of nature. Morton provides a critique of the political and ethical meanings of “place” and “space” and argues for an environmentalism better suited politically to the realities of twenty-first century life. He champions a different vision of dwelling together on a vulnerable planet, with a focus on aesthetics.

—Mosher, Steven W. *Population Control: Real Costs, Illusory Benefits*. New Brunswick, NJ: Transaction Publishers, 2008. Mosher critiques the failures of population control programs and policies and questions the conventional notion of “overpopulation,” a term without a clear meaning. Those who argue that the world is overpopulated conjure up images of poverty to justify anti-natal policies and programs, but these cause what they predict—a world that is plagued with disease that is materially poorer and less economically advanced.

—Nelson, Robert H. “The Gospel According to Conservation Biology.” *Philosophy and Public Policy Quarterly* Vol. 27, no. 3/4 (2007): 10-16. The field of conservation biology presents itself as a science, but its policy prescriptions reflect a powerful set of values. Nelson argues that on closer examination these values turn out to be religious and specifically to be derived from Christian sources. Conservation biologists need to pay more attention to this theological side of their discipline.

—*New Nietzsche Studies* Vol. 5, no. 1/2 (2002). The topic of this special issue is “Nietzsche’s ecology.” Contents include: (1) “‘Did He Not Kiss the Horse?’ Nietzsche as Ecological Philosopher” by Wilhelm Schmid, (2) “Nietzsche and the Paradox of Environmental Ethics” by Martin Drenthen, (3) “A Banal Utopia or Tragic Recompense? Positivism, Ecology, and the ‘Problem of Science’ for Nietzsche” by Barry Allen, (4) “Nietzsche and Unamuno: The Meaning of the Earth” by Simón Royo Hernández, (5) “The Biopolitics of Art” by Steven T. Brown, and (6) “Nietzsche on the Disciplinary Practices of Western Culture” by David Michael Levin.

—Normile, Dennis. “Driven to Extinction.” *Science* Vol. 319, no. 5870 (21 March 2008): 1606-09. Rinderpest, an animal disease that devastated cattle and other animals and their human keepers across Eurasia and Africa for millennia, may join smallpox as the only viral diseases to have been eradicated. This would be, some say, the most remarkable achievement in veterinary medical history. In one epidemic, cattle shipped from India to feed an Italian army carried the

virus to the horn of Africa in 1897. The virus soon reached Cape Town, killing about 90% of the cattle as well as large populations of sheep and goats. Domesticated oxen died, leaving farmers unable to plow fields. The virus also decimated populations of buffalo, giraffe, and wildebeest. A vaccine became available in the 1950s, but it has been difficult to achieve widespread vaccination and surveillance and to eliminate all the loci of infection.

—Nussbaum, Martha C. *Frontiers of Justice: Disability, Nationality, and Species Membership*. Cambridge, MA: Harvard University Press, 2006. Nussbaum's third new frontier in justice is the moral status of nonhuman animals.

—Omeje, Kenneth, ed. *Extractive Economies and Conflicts in the Global South: Multi-Regional Perspectives on Rentier Politics*. Burlington, VT: Ashgate Publishing, 2008. Contents include: (1) "Extractive Economies and Conflicts in the Global South: Re-Engaging Rentier Theory and Politics" by Kenneth Omeje, (2) "Rentier Politics, Extractive Economies and Conflict in the Global South: Emerging Ramifications and Theoretical Exploration" by Usman A. Tar, (3) "Anatomy of an Oil Insurgency: Violence and Militants in the Niger Delta" by Michael Watts, (4) "Nationalization versus Indigenization of the Rentier Space: Oil and Conflicts in Nigeria" by Ukoha Ukiwo, (5) "Greed or Grievance? Diamonds, Rent-Seeking and the Recent Civil War in Sierra Leone" by John Kabia, (6) "Politics and Oil in Sudan" by Peter Woodward, (7) "São Tomé and Príncipe: The Troubles of Oil in an Aid-Dependent Micro-State" by Gerhard Siebert, (8) "Rentier Politics and Low Intensity Conflicts in the DRC: The Case of Kasai and Katange Provinces" by Germain Tshibambe Ngoie and Kenneth Omeje, (9) "Thugs' Paradise, Agencies' Guinea Pig and the Natural Resource Intrigue: The Civil War in Liberia" by T. Debey Sayndee, (10) "Resource Exploitation, Repression and Resistance in the Sahara-Sahel: The Rise of the Rentier State in Algeria, Chad and Niger" by Jeremy Keenan, (11) "Oil Sovereignties in the Mexican Gulf and Nigerian Niger Delta" by Anna Zalik, (12) "Extractive Resources and the Rentier Space: A South American Perspective" by Julia Buxton, (13) "Rentier States and War-Making: The United Arab Emirates and Iraq in Comparative Perspective" by Rolf Schwarz, and (14) "Rethinking the Rentier Syndrome: Oil and Resource Conflict in the Persian Gulf" by Dauda Abubakar.

—Pergams, Oliver R. W., and Patricia A. Zaradic. "Evidence for a Fundamental and Pervasive Shift away from Nature-based Recreation." *Proceedings of the National Academy of Sciences* (PNAS), PNAS Early Edition (2008). Available online at: [www.pnas.org/cgi/doi/10.1073/pnas.0709893105](http://www.pnas.org/cgi/doi/10.1073/pnas.0709893105). After fifty years of steady increase in *per capita* visits to natural parks, such as US national parks, visits have declined since 1987, with a cumulative downturn of 18% to 25%. There are similar trends in Japan. The downturn is in camping, hunting, and fishing, although not in hiking and backpacking. Other studies show that interest in conserving nature and environmentally responsible behavior correlate highly with direct contact with the natural environment, so declining nature participation has crucial implications for current conservation efforts. The authors suggest that a major cause is "videophilia" (increased electronic media/internet use). Pergams is in biology at the University of Illinois; Zaradic is in the Environmental Leadership Program at Bryn Mawr College.

—Pickett, Steward T.A., Jurek Kolasa, and Clive G. Jones. *Ecological Understanding: The Nature of Theory and the Theory of Nature*, 2<sup>nd</sup> edition. San Diego: Academic Press, 2007. The

authors discuss ecology in terms of theory development, ecological integration, and scientific understanding from a philosophical point of view. This is an important contribution to the philosophy of ecology.

—Pilkey, Orrin H., and Linda Pilkey-Jarvis. *Useless Arithmetic: Why Environmental Scientists Can't Predict the Future*. New York: Columbia University Press, 2007. The authors complain about too much unquestioning faith in models and forecasts by environmental professionals.

—Pinstrup-Andersen, Per, and Peter Sandøe, eds. *Ethics, Hunger, and Globalization: In Search of Appropriate Policies*. New York: Springer 2007. Contents include: (1) “Introduction and Summary” by Per Pinstrup-Andersen and Peter Sandøe, (2) “Eliminating Poverty and Hunger in Developing Countries: A Moral Imperative or Enlightened Self-Interest?” by Per Pinstrup-Andersen, (3) “Ethics, Globalization, and Hunger: An Ethicist’s Perspective” by Lou Marinoff, (4) “The Ethics of Hunger: Development Institutions and the World of Religion” by Katherine Marshall, (5) “What Hunger-Related Ethics Lessons Can We Learn From Religion? Globalization and the World’s Religions” by Richard S. Gilbert, (6) “Freedom from Hunger as a Basic Human Right: Principles and Implementation” by Asbjørn Eide, (7) “Millennium Development Goals and Other Good Intentions: How to Translate Rhetoric Into Action” by Urban Jonsson, (8) “What We Know About Poverty and What We Must Do: Ethical and Political Aspects of Empowerment” by Sartaj Aziz, (9) “Ethics and Hunger: A Non-Governmental Organization (NGO) Perspective” by Tom Arnold, (10) “Economic Development, Equality, Income Distribution, and Ethics” by Erik Thorbecke, (11) “On the Ethics and Economics of Changing Behavior in Food and Agricultural Production, Consumption, and Trade: Some Reflections on What to Do” by Joachim von Braun and Tewodaj Mengistu, (12) “Agricultural and Food Ethics in the Western World: A Case of Ethical Imperialism?” by Peter Sandøe and Kathrine Hauge Madsen, (13) “Ethics, Hunger, and the Case for Genetically Modified (GM) Crops” by Paul B. Thompson, (14) “Reforming Agricultural Trade: Not Just for the Wealthy Countries” by M. Ann Tutwiler and Matthew Straub, (15) “Agricultural Subsidy and Trade Policies” by Devinder Sharma, (16) “Food Safety Standards in Rich and Poor Countries” by Julie A. Caswell and Christian Friis Bach, and (17) “Concluding Reflections on the Role of Ethics in the Fight Against Poverty” by Peter Sandøe, Karsten Klint Jensen, and Per Pinstrup-Andersen.

—Postma, Dirk Willem. *Why Care for Nature? In Search of an Ethical Framework for Environmental Responsibility and Education*. New York: Springer, 2006. Postma critiques the Education for Sustainable Development framework used by environmental educators and in its place develops an ethical framework for responsibility and care of nature that is inspired by our commitment to collective practices and by our sensual-aesthetic acquaintanceship with natural surroundings in our everyday activities.

—Radkau, Joachim. *Nature and Power: A Global History of the Environment*, translated by Thomas Dunlap. Cambridge: Cambridge University Press, 2008. This was originally published as *Natur und Macht: Weltgeschichte der Umwelt* in 2002. Radkau provides an overview of world environmental history that revolves around a number of key topics focused on primeval symbioses of humans and nature, energy and resource use, colonialism, limits of nature, and globalization.



—Rappaport, Ann, and Sarah Hammond Creighton. *Degrees That Matter: Climate Change and the University*. Cambridge, MA: The MIT Press, 2007. This book is directed toward practical guidance for academic students, faculty, and staff. The authors, both involved in Tufts' University Climate Initiative, argue that colleges and universities can serve as communities for strategizing and organizing effective action, laboratories for learning and centers of research, and models for how to reduce greenhouse gas emissions, all directed toward mitigating global climate change.

—Reilly, Sean. "Alabama Sturgeon Vanishing." *Mobile (AL) Press Register* (December 9, 2007): 1A, 4A. Only one Alabama sturgeon has been caught in eight years. Biologists now fear there are too few for a captive breeding program. The fish is a listed endangered species, about 30 inches long, and one of only 25 sturgeon species in the world. At the turn of the last century, Alabama harvested 42,000 pounds of sturgeon. Biologists think the principal trouble is that damming of rivers has interrupted its spawning cycle.

—Revkin, Andrew C. "Arctic Melt Unnerves the Experts." *New York Times* (October 2, 2007). Reprinted with further commentary in *The Polar Times* Vol. 3, no. 12 (January 2008) 3-5. Scientists were astonished by the shrinking of the Arctic ice cap during the summer of 2007, unparalleled in over a century. One million square miles (six Californias) of open water appeared beyond the average since satellites made possible accurate measurements in 1979. Warming and also winds that pushed freed ice further south were responsible. One result is that the north polar nations of Russia, Canada, Denmark, Norway, Finland, and the United States have started making claims about military control, shipping routes, fishing rights, and mineral rights to what lies under the Arctic Ocean. Russia has planted a capsule with a flag at 13,200 feet beneath the (still frozen) surface at the North Pole, claiming that the Lomonosov Ridge beneath is an extension of its continental shelf and that the 460,000 square miles of resource-rich Arctic waters fall under the Kremlin's jurisdiction. See also "Water Wrestling" by Moki Kokoris (*The Polar Times* Vol. 3, no. 12 (January 2008): 6).

—Roberts, Leslie. "Battling Over Bed Nets." *Science* Vol. 318, no. 5850 (26 October 2007): 556-59. How best to deliver bed nets to combat malaria in Africa? Some say protect mothers and children first. Others say that this misunderstands how the disease spreads. Some say use the cheapest nets and give them away. Others say nets with insecticide work better and are more likely to be used if sold at a modest cost.

—Rollin, Bernard E. *Animal Rights and Human Morality*, 3<sup>rd</sup> edition. Amherst, NY: Prometheus Books, 2006.

—Rosenthal, Elizabeth J. *Birdwatcher: The Life of Roger Tory Peterson*. Guilford, CT: The Lyons Press, 2008. Rosenthal provides an illustrated history of the birding and natural history guru Roger Tory Peterson who invented the modern field guide with his 1934 landmark *Field Guide to the Birds*.

—Russell, Colin, A. *Saving Planet Earth—A Christian Response*. Milton Keynes, UK: Authentic Media, 2008. Russell’s book is intended for the church population at large as an introduction and aid to Christian action in the environmental crisis.

—Sachs, Jeffrey D. *Common Wealth: Economics for a Crowded Planet*. New York: The Penguin Press, 2008. Sachs uses economic data, demographic trends, and climate science to explore how to mitigate global warming and environmental destruction, stabilize the world’s population, end extreme poverty, and break barriers—such as unilateral, militarized approaches to international problems—that hinder global cooperation. He argues that there are concrete, low-cost, and pragmatic remedies with benchmarks and budgets for these problems.

—Sagoff, Mark. *The Economy of the Earth: Philosophy, Law, and the Environment*, 2<sup>nd</sup> edition. Cambridge: Cambridge University Press, 2008. This revised edition of Sagoff’s book that was first published in 1988 contains the following table of contents: (1) “Introduction,” (2) “At the Shrine of Our Lady of Fatima or Why Political Questions Are Not All Economic,” (3) “The Allocation and Distribution of Resources,” (4) “Values and Preferences,” (5) “Can We Put a Price on Nature’s Services?,” (6) “Do We Consume Too Much?,” (7) “Is an Environmental Ethic Compatible with Biological Science?,” (8) “Settling America or the Concept of Place in Environmental Ethics,” (9) “Natural and National History,” and (10) “Environmentalism: Death and Resurrection.”

—Sagoff, Mark. “Environmentalism: Death and Resurrection.” *Philosophy and Public Policy Quarterly* Vol. 27, no. 3/4 (2007): 2-9. “Environmentalism has slipped from a popular spiritual or cultural cause and has become an academic research program.” “But the spirit of environmentalism ... might rise again.” Sagoff is at the Institute for Philosophy and Public Policy at the University of Maryland.

—Sahni, Pragati. *Environmental Ethics in Buddhism: A Virtues Approach*. New York: Routledge, 2007. Sahni discusses the metaphysical and ethical dimensions of early Buddhist literature to show that early Buddhism can best be understood as an environmental virtue ethics.

—Sandel, Michael. *The Case against Perfection*. Cambridge, MA: Harvard University Press, 2007. Sandel provides a critique of gene enhancement in humans.

—Savage, Jenn. *The Green Parent: A Kid-Friendly Guide to Environmentally-Friendly Living*. Seattle: Kedzie Press, 2008. Savage’s book contains chapters on how parents can teach their children to green a variety of things, such as clothes, gifts, home remodeling, parties, pets, schools, shopping, transportation, workplaces, and vacations.

—Schalow, Frank. *The Incarnality of Being: The Earth, Animals, and the Body in Heidegger’s Thought*. Albany: State University of New York Press, 2006. Schalow examines Heidegger’s concern for the materiality of the world to explore the ecological dimensions of Heidegger’s thought in terms of kinship between humans and animals and the mutual interests that humans and animals have for preserving the environment.

—Scharlemann, Jörn P. W., and William F. Laurance. “How Green Are Biofuels?” *Science* Vol. 319, no. 5859 (4 January 2008): 43-44. Many biofuels are associated with lower greenhouse gas emissions but have greater aggregate environmental costs than gasoline.

—Schmitz, Oswald J. “Effects of Predator Hunting Mode on Grassland Ecosystem Function.” *Science* Vol. 319, no. 5865 (15 February 2008): 952-54. Predators, by affecting prey behavior, can change both plant diversity and productivity in an ecosystem. Greenness in a system with only plants is reduced by the herbivores, but carnivores restore the greenness by suppressing herbivores. Further, the degree to which carnivores roam or sit and wait for prey affects herbivore impacts on greenness. For commentary, see “Green with Complexity” by Shahid Naeem (*Science* Vol. 319, no. 5865 (15 February 2008): 913-14). Schmitz is in forestry at Yale University.

—Shiva, Vandana. *Soil Not Oil: Environmental Justice in an Age of Climate Crisis*. Cambridge, MA: South End Press, 2008. Shiva condemns industrial agriculture because of its dependence on fossil fuels and globalization and its contribution to climate change. She uses the Himalayan organization Navdanya as a model for championing the small, independent farm that is biologically more diverse, puts more resources into the hands of the poor, and replaces corporate power and profits with community, self-organization, and community. Shiva argues that the solution to poverty is the solution to climate change.

—Shrader-Frechette, Kristin. *Taking Action, Saving Lives: Our Duties to Protect Environmental and Public Health*. Oxford: Oxford University Press, 2007. Shrader-Frechette argues that the United States government has failed to protect its citizens from industrial and agricultural toxins—that disproportionately poison children, the poor, and minorities—because campaign contributors, lobbyists, and politicians and their power over advertising, media, and public relations, along with well-funded polluters and special interests that capture science and regulators themselves, have conspired to cover up environmental disease and death. She claims, however, that the blame for this should be placed upon ordinary citizens that in a democracy have duties to remain informed about and involved in public health and environmental decision-making and to help prevent avoidable environmental deaths. She calls for a new democratic revolution to accomplish this.

—Sideris, Lisa H., and Kathleen Dean Moore, eds. *Rachel Carson: Legacy and Challenge*. Albany: State University of New York Press, 2008. Contents include: (1) “Introduction” by Lisa Sideris, (2) “One Patriot” by Terry Tempest Williams, (3) “Rachel Carson’s Scientific and Ocean Legacies” by Jane Lubchenco, (4) “Rachel Carson and George J. Wallace: Why Public Environmental Scientists Should be Advocates for Nature” by Peter C. List, (5) “Rachel Carson’s Environmental Ethics” by Philip Cafaro, (6) “Thinking Like a Mackerel: Rachel Carson’s Under the Sea-Wind as a Source for a Trans-Ecotonal Sea Ethic” by Susan Power Bratton, (7) “The Conceptual Foundations of Rachel Carson’s Sea Ethic” by J. Baird Callicott and Elyssa Back, (8) “Rachel Carson’s The Sea Around Us, Ocean-Centrism, and a Nascent Ocean Ethic” by Gary Kroll, (9) “The Ecological Body: Rachel Carson, Silent Spring, and Breast Cancer” by Lisa H. Sideris, (10) “Science and Spirit: Struggles of the Early Rachel Carson” by Maril Hazlett, (11) “‘Silence, Miss Carson!’: Science, Gender, and the Reception of Silent Spring” by Michael Smith, (12) “After Silent Spring: Ecological Effects of Pesticides on Public

Health and on Birds and Other Organisms” by David Pimentel, (13) “Contested Icons: Rachel Carson and DDT” by Steve Maguire, (14) “In Her Footsteps” by Christopher Merrill, (15) “Living Downstream of Silent Spring” by Sandra Steingraber, (16) “The Secular and Religious Sources of Rachel Carson’s Sense of Wonder” by Lisa H. Sideris, (17) “How to Value a Flower: Locating Beauty in Toxic Landscapes” by Vera Norwood, and (18) “The Truth of the Barnacles: Rachel Carson and the Moral Significance of Wonder” by Kathleen Dean Moore.

—Simon, Julian L. *Hoodwinking the Nation*. New Brunswick, NJ: Transaction Publishers, 2006. The now-late Julian Simon continues to make his case that population growth is not a problem, we are not running out of natural resources, and the environment is not becoming more polluted. His goal in this final book is to examine why the media reports so much false and bad environmental news. Simon argues that government reports are often the basis for doomsday analyses and environmental news scams, biologists tend to become falsely and overly alarmed about mythical environmental scares, and politicians misuse statistics in the service of their own political and policy goals. All of this is compounded by the facts that cultural and psychological mechanisms make people receptive to bad news instead of good news and that most people have too positive a view about the past and too negative a view about the future.

—Smil, Vaclav. *Energy in Nature and Society: General Energetics of Complex Systems*. Cambridge, MA: The MIT Press, 2008. Smil uses fundamental unifying metrics to analyze the study of natural and anthropogenic energy flows and their transformations from hunter-gatherer and agricultural societies through modern-day industrial civilization. Topics include heterotrophic conversions, traditional agriculture, preindustrial complexification, fossil fuels, fossil-fueled civilization, the energetics of food, and the implications of energetics for the environment.

—Smil, Vaclav. *Global Catastrophes and Trends: The Next Fifty Years*. Cambridge, MA: The MIT Press, 2008. Smil examines rare, cataclysmic events (natural and anthropogenic) and trends of global importance—including the transition from fossil fuels to other energy sources, political and demographic shifts, battles for global primacy, and growing social and economic inequality. He argues that relying upon long-term historical perspectives of change can help us reverse negative trends and minimize the risk of catastrophe.

—Spellman, Frank R. *Ecology for Non-Ecologists*. Blue Ridge Summit, PA: Government Institutes, 2007. Spellman’s book is organized into three parts: the fundamentals of ecology, the role of biodiversity, and the practical side of ecology.

—Speth, James Gustave. *The Bridge at the Edge of the World: Capitalism, the Environment, and Crossing from Crisis to Sustainability*. New Haven: Yale University Press, 2008. Drawing from nearly four decades of environmental work with NGOs, the United States government, and the UN Development Programme, Speth, now Dean of the Yale School of Forestry & Environmental Studies, begins with the observation that if we continue to do exactly what we do on Earth with no economic or population growth, Earth will soon be an unfit planet on which to live. While the environmental community has continued to grow in strength and sophistication, the environment has continued to decline, and we are now on the edge of catastrophe. Speth argues that the root cause of this is the economic and political system of modern capitalism, and we

must turn this system around by developing a new consciousness and new politics that makes the market work for the environment, changes the fundamental dynamics of the corporation, and moves us to a post-growth society that actually promotes the well-being of people and nature.

—Sze, Julie. *Noxious New York: The Racial Politics of Urban Health and Environmental Justice*. Cambridge, MA: The MIT Press, 2006. Sze relies extensively on fieldwork and interviews with community members and activists to track urban planning and environmental health activism in Brooklyn’s Sunset Park and Williamsburg sections, West Harlem, and the South Bronx in response to economic decay and a concentration of noxious incinerators, solid waste transfer stations, and power plants. The emergence of local campaigns organized around issues of asthma, energy systems, and garbage in the 1980s and 1990s is linked to the nineteenth century’s sanitation movement and New York’s history of garbage, sewage and sludge management.

—Taylor, Bron Raymond, ed. *Encyclopedia of Religion and Nature*. New York: Continuum International Publishing Group, 2008.

—Torres, Bob. *Making a Killing: The Political Economy of Animal Rights*. Oakland: AK Press, 2007. Torres uses Marxist political economy, social anarchist theory, and an abolitionist approach to animal rights to examine the intersections between animal and human oppressions in relation to the exploitative dynamics of capitalism. He argues that we need to simultaneously fight animal exploitation and capitalism and that social justice movements for people must also take stock of domination, hierarchy, and power in human-animal relationships to liberate both people and animals.

—Tremmel, Joerg Chet, ed. *Handbook of Intergenerational Justice*. Williston, VT: Edward Elgar Publishing, 2006. Contents include: (1) “Introduction” by Joerg Chet Tremmel, (2) “Responsibility for Future Generations—Scope and Limits” by Dieter Birnbacher, (3) “Principles of Generational Justice” by Christoph Lumer, (4) “The Impossibility of a Theory of Intergenerational Justice” by Wilfred Beckerman, (5) “John Rawls on the Rights of Future Generations” by Claus Dierksmeier, (6) “Justice Between Generations: The Limits of Procedural Justice” by Michael Wallack, (7) “Rule Change and Intergenerational Justice” by Axel Gosseries and Mathias Hungerbühler, (8) “The Economic Sustainability Indicator” by Peer Ederer, Philipp Schuller and Stephan Willms, (9) “Protecting Future Generations: Intergenerational Buck-passing, Theoretical Ineptitude and a Brief for a Global Core Precautionary Principle” by Stephen M. Gardiner, (10) “Institutional Determinants of Public Debt: A Political Economy Perspective” by Bernd Süßmuth and Robert K. von Weizsäcker, (11) “Establishing Intergenerational Justice in National Constitutions” by Joerg Chet Tremmel, (12) “A Constitutional Law for Future Generations—The ‘Other’ Form of the Social Contract: The Generation Contract” by Peter Häberle, (13) “The French Constitutional Charter for the Environment: An Effective Instrument?” by Dominique Bourg, (14) “Commission for Future Generations in the Knesset: Lessons Learnt” by Shlomo Shoham and Nira Lamay, (15) “Institutional Protection of Succeeding Generations—Ombudsman for Future Generations in Hungary” by Benedek Jávör, (16) “The Role of CPB in Dutch Economic Policy” by Rocus van Opstal and Jacqueline Timmerhuis, and (17) “Intergenerational Justice” by Emmanuel Agius.

—Vanderheiden, Steve. *Atmospheric Justice: A Political Theory of Climate Change*. Oxford: Oxford University Press, 2008. Vanderheiden addresses the challenge of mitigating climate change via conceptual frameworks of equality, justice, and responsibility. He discusses how climate change raises issues of international and intergenerational environmental justice by expanding on the work of John Rawls, and he argues that climate change policy can offer insights into resolving contemporary controversies within political theory.

—Velayos, Carmen. *Ética y cambio climático [Ethics and Climate Change]*. Paris: Desclée De Brouwer, 2007. No es demasiado tarde, pero la humanidad necesita empezar a actuar colectivamente para poner freno a la crisis climática que padecemos y que, sin duda, es uno de los más graves retos sociales que jamás hayamos padecido. Organismos internacionales reconocen que el cambio climático es un problema eminentemente *ético*. En primer lugar, su origen es humano: el aumento global de emisiones de gases de efecto invernadero. Se ha de comenzar a entender la crisis climática como un daño producido y no como un *mal* inevitable. En segundo lugar, ni su generación ni su desenlace han sido ni serán equitativos. No todos hemos contaminado en la misma medida ni resultamos igualmente vulnerables a sus efectos. Los países que menos han contribuido al cambio climático seguramente se verán más afectados. Todo esto genera importantes cuestiones éticas que inciden en el reparto de la responsabilidad, en la salvaguarda de derechos humanos básicos, en la precaución colectiva frente a los riesgos, en la pregunta por nuevos hábitos o por la búsqueda de la felicidad.

—Volk, Tyler. *CO<sub>2</sub> Rising: The World's Greatest Environmental Challenge*. Cambridge, MA: The MIT Press, 2008. Volk discusses the global carbon cycle in relation to global warming and climate change. He argues that addressing issues such as projections of future levels of CO<sub>2</sub>, energy systems and processes that will supply future power, relationships among the wealth of nations, and global equity in per capita emissions will constitute the greatest environmental challenge we have ever faced.

—Walter, Robert C., and Dorothy J. Merritts. “Natural Streams and the Legacy of Water-Powered Mills.” *Science* Vol. 319, no. 5861 (18 January 2008): 299-304. New England streams were multithread channels before the Europeans built dams, contrary to the prevailing account that they were meandering single channels. Also the authors find much of the soil of New England stripped from upland farms and impounded behind mill dams. Situations may be similar elsewhere in the US and beyond. For commentary, see “Dreams of Natural Streams” by David R. Montgomery (*Science* Vol. 319, no. 5861 (18 January 2008): 291-92).

—Wang, Guangyu, John L. Innes, Jiafu Lei, Shuanyou, and Sara W. Wu. “China’s Forestry Reforms.” *Science* Vol. 318, no. 5856 (7 December 2007): 1556-57. Forestry management policies in China have changed direction to encourage sustainability while balancing land-use, economic growth, and demand for forest products. Past government policies have favored economic growth over the environment, but the central government has now proposed a science-based approach designed to realize balanced sustainable development. However, in practice, local governments continue to put economic growth ahead of any concern for the environment, which has led critics to call for stronger governmental control.

—Weisman, Alan. *The World Without Us*. New York: Thomas Dunne Books, 2007. Weisman explores the consequences of a thought experiment of what would happen on Earth if humans were suddenly extinguished.

—Westra, Laura. *Environmental Justice and the Rights of Indigenous Peoples: International and Domestic Legal Perspectives*. London: Earthscan Publications, 2007. Westra reconstructs the historical background and current legal plight of indigenous peoples by using examples from case law and showing how indigenous peoples' lack of sufficient legal rights consistently leaves them defenseless against environmental injustices.

—Whitehead, Mark. "Cold Monsters and Ecological Leviathans: Reflections on the Relationships between States and the Environment." *Geography Compass* Vol. 2, no. 2 (2008): 414-32. Whitehead provides a critical review of approaches to the study of environment-state relations across a range of different disciplines and argues that states continue to play a significant role in socio-environmental relations at a number of different scales in terms of normative perspectives, critical approaches, and notions of environmental governmentality.

—Wilcove, David S. *No Way Home: The Decline of the World's Great Animal Migrations*. Washington, DC: Island Press, 2008. Around the world great animal and bird migrations are disappearing. International conservation efforts are urgently needed to save the migrants from the devastating effects of over-exploitation, habitat destruction, human created obstacles, and climate change. Some of the migrants include songbirds, red knots, bellbirds, monarch butterflies, dragonflies, wildebeests of the Serengeti, springbok of South Africa, the white-eared kob of Sudan, bison of North America, grey whales, right whales, sea turtles, and salmon. The Rocky Mountain locust is already extinct. Wilcove is an ecologist at Princeton University.

—Wildlife Alliance. "Smuggler Nabbed at Russian-China Border with Tiger Pelts, Hundreds of Bear Paws" (September 5, 2007). Environmental News Network online at: <http://www.enn.com/animals/article/22694/print>. The Chinese demand for tiger parts, bear paws, bear galls, deer penises, musk glands, and so on for use in traditional medicine seems insatiable, with an illegal border traffic of thousands of such animal parts, the most valuable from endangered species, and all too little enforcement.

—Wilks, Sarah, ed. *Seeking Environmental Justice*. Amsterdam: Rodopi, 2008. Contents include: (1) "Search for a Theory Linking Environment and Society" by Doriana Dariot and Luis Felipe Nascimento, (2) "Gaia: The Politics of Love and the Globe's Future: Orientations in Perverse Ecologies" by Serena Anderlini D'Onofrio, (3) "Sustainability: Framing a Shared Vision of Hope" by Kendal Hodgman, (4) "Voluntary Agreements in Queensland, Australia: Contributing Factors and Current Incentive Schemes" by Jo Kehoe, (5) "Global Environmental Governance: Mapping Unequal and Contested Terrain" by Andrew Deak, (6) "Sustainable Outcomes through Effective Conflict Management" by Tania Sourdin, (7) "The Public Debate on Genetic Modification (GM)—Varieties of Understanding" by Linda Hadfield, (8) "Environmental Justice: Bridging the Gap Between Experts and Laymen" by Kim Loyens, (9) "Promoting Environmental Citizenship? A Critique of the Moral Persuasiveness on Direct Action Environmental Protest" by Belinda Clements, (10) "How many Koalas are there on Kangaroo Island?" by Sarah Wilks, (11) "Environmental Education in a Course on Ethics and

International Development” by Judith Andre, (12) “Carbon Justice? The Case Against a Universal Right to Equal Carbon Emissions” by Derek R. Bell, (13) “The Final Frontier: Free Trade, Corporate Capitalism and International Environmental Law” by Kristy J. Buckley, and (14) “Empowerment of Professionals as a Strategy for Effective Sustainability of the Built Environment” by Joseph Akin Fadamiro.

—Wilson, Edward O. *The Creation: An Appeal to Save Life on Earth*. New York: W.W. Norton & Company, 2006. Wilson, who abandoned his childhood Baptist faith, writes to an imaginary Baptist pastor to search his faith for reason to make common cause with secular conservation biologists.

—Worldwatch Institute. *State of the World 2008: Toward a Sustainable Global Economy*. New York: W.W. Norton & Company, 2008. Contents include: (1) “The Need to Remake Economies” by Gary Gardner and Thomas Prugh, (2) “A New Bottom Line for Progress” by John Talberth, (3) “Rethinking Production” by Hunter Lovins, (4) “Sustainable Lifestyle: Dreams and Realities” by Tim Jackson, (5) “Meat and Seafood: The Most Costly Ingredients in the Global Diet” by Brian Halweil and Danielle Nierenberg, (6) “Building a Low-Carbon Economy” by Christopher Flavin, (7) “Harnessing Carbon Markets” by Zoë Chafe and Hilary French, (8) “Water in a Sustainable Economy” by Ger Bergkamp and Claudia Sadoff, (9) “Using Markets to Conserve Biodiversity” by Ricardo Bayon, (10) “The Parallel Economy of the Commons” by Jonathan Rowe, (11) “Building Sustainable Communities” by Erik Assadourian, (12) “Development from the Ground Up” by Jason Calder, (13) “Investing in Sustainability” by Bill Baue, and (14) “New Approaches to Trade Governance” by Mark Halle.

—Worldwatch Institute. *State of the World 2007: Our Urban Future*. New York: W.W. Norton & Company, 2007. Contents include: (1) “An Urbanizing World” by Kai N. Lee, (2) “Providing Clean Water and Sanitation” by David Satterthwaite and Gordon McGranahan, (3) “Farming the Cities” by Brian Halweil and Danielle Nierenberg, (4) “Greening Urban Transportation” by Peter Newman and Jeff Kenworthy, (5) “Energizing Cities” by Janet L. Sawin and Kristen Hughes, (6) “Reducing Natural Disaster Risk in Cities” by Zoë Chafe, (7) “Charting a New Course for Urban Public Health” by Carolyn Stephens and Peter Stair, (8) “Strengthening Local Economies” by Mark Roseland with Lena Soots, and (9) “Fighting Poverty and Environmental Injustice in Cities” by Janice E. Perlman with Molly O’Meara Sheehan.

—Zamir, Tzachi. *Ethics and the Beast: A Speciesist Argument for Animal Liberation*. Princeton: Princeton University Press, 2007. Zamir argues that animal liberation doesn’t require a rejection of speciesism. Liberation instead should be based on common moral beliefs and intuitions to attract wide support and understanding. This can result in a robust liberation program that includes commitments not to eat, factory farm, or experiment on animals.

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