



## Newsletter

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### SEND US YOUR UPDATES

Whether you landed a new job, won an award, defended your dissertation, retired from teaching, or did something peculiar, interesting, or enlightening, ISEE wants to know! If you have news to share, please contact [ISEE](#) with the subject heading “Member News.”



Welcome to the fall 2011 edition of the ISEE Newsletter. As the length of the newsletter attests, the second half of this year has seen an intense amount of activity. The number of scholars working in environmental ethics and philosophy continues to climb, research is strong, and the job market is steadily improving. If there is a theme to the current issue, it is the state of the profession. On pp. 2-3 you will find an overview of the profession with references to more detailed information in subsequent sections, including an update on graduate programs and certificates, a listing of current job openings, and an extensive end-of-the-year bibliography.

For this edition we are fortunate to have two contributions from our members. Baylor Johnson (St. Lawrence University) provides a glimpse of a book in progress about a six-week outdoors trip he took with his teenage daughter Tess. In the excerpt, Baylor reflects on the idea of the sublime at Cirque of the Towers, Wind River Range, Wyoming. Our second contribution is the unnerving poem “Remaking a Bush Garden” by Vivienne Benton (University of Queensland).

ISEE is also very busy. Planning is underway for the [Ninth Annual Meeting for Environmental Philosophy](#) to be held June 12th to 15th, 2012 in Allenspark Colorado (elevation 8,500 feet). This year’s keynote speakers are Lori Gruen (Wesleyan University) and Phil Cafaro (Colorado State University). We encourage members to submit abstracts for the always rewarding event. The winner of the first annual Holmes Rolston, III Early Career Essay Prize is Joakim Sandberg; a description of his paper can be found in the General Announcements section (pp. 8-9). As well, ISEE has announced the [second iteration of the annual competition](#). Scholars in the early stages of their career should be sure to submit a paper.

The ISEE website continues to grow and mature. Traffic is up, with almost 4,000 hits in the month of September alone. New additions to the site include [video](#) and [podcasts](#) sections, an animal studies bibliography maintained by Michigan State University, and other scrip-scrap, such as the eye-popping [Drake Hotel Thanksgiving menu](#) from 1886.

Finally, I am looking for a volunteer to help produce the ISEE newsletter. Please contact me at [iseethics@hotmail.com](mailto:iseethics@hotmail.com) if you are interested or know of someone who may be interested. Students wishing to get the pulse of the field and to interact with many of its figures are particularly encouraged to volunteer. A number of exciting projects are in the works, including a series on select environmental themes. Details are soon to follow.

I wish everyone a safe, gratifying, and productive end of the year. See you on the other side of 2011.

—William Grove-Fanning

## The State of the Profession

Readers wishing for some background on the state of the profession of environmental philosophy should consult the special issue of *Ethics & the Environment* 12, no. 2 (Autumn 2007), which contains 15 commentaries on the future of environmental philosophy.

In a nutshell, the profession is healthy, it is evolving rapidly to meet new challenges, and it is incorporating new voices and approaches. Despite the continued deterioration of the tenure system, the increasing popularity of and new directions in environmental philosophy provide some assurance that specialists will be well-positioned to land tenure-track jobs across academia. This is especially the case for those focused on emerging issues and willing to work interdisciplinarily in environmental studies programs.

—**Graduate Programs.** ISEE and the Center for Environmental Philosophy have periodically tracked graduate programs and graduate certificates in environmental philosophy. Where previously it made sense to list classes in environmental ethics and departments having a single specialist, it is no longer feasible to do so given the relative abundance of introductory classes and the increased number of philosophers with competence in the field. Accordingly, for the current update ISEE has adopted new standards of inclusion: (1) a college/school/program/major/etc. must list in writing environmental philosophy as one of its curricular components; (2) the parent institution must have more than one philosopher actively working in the field. Fourteen programs satisfy the new criteria—2 offer graduate certificates, 9 offer an MA or MS, and 7 offer a Ph.D. A brief description of each program along with their affiliated specialists and web address can be found on pp. 14-17. If your program satisfies the criteria and you would like to have it listed in an upcoming newsletter and on the ISEE website, please contact ISEE at [iseethics@hotmail.com](mailto:iseethics@hotmail.com).

—**Jobs.** Jobs for Philosophers (JFP), a publication of the American Philosophical Association (APA), is the primary venue for advertising jobs in philosophy in the United States and Canada. While the APA publishes four issues of the JFP per year, the fall edition is the most important as interviews for positions are conducted in December at the meeting of the East Coast Division. Although the number of advertised positions for 2011 is nowhere near pre-2008 levels, the number of job openings is up 33% over last year, from 146 (fall 2010) to 194 (fall 2011). The situation is even better for those working in environmental ethics and philosophy. Consistent with the larger trend, there are 43% more jobs in environmental ethics and philosophy this year (10 advertised positions) than last year (7 advertised positions). More significantly, there has been a considerable uptick of philosophy-friendly jobs in environmental studies programs or departments, a trend that is sure to continue as schools further incorporate the humanities in their programs and degrees. ISEE, for instance, has posted 20 environmental studies jobs, at all ranks, since August 2011. All told, ISEE has posted 36 job openings this fall for which a specialist in environmental ethics and philosophy will be qualified.

—**Research.** As evidenced by the size of the latest bibliography (pp. 53-144), research in environmental philosophy continues at a brisk pace. In addition to the nine journals that ISEE catalogs, more than 25 journal neighbors (<http://iseethics.org/journals-of-interest/>) regularly

publish work of philosophical interest. Since last fall's newsletter, there are 61 new books, 34 articles in non-philosophy journals, and 4 special issues of environmental philosophy in non-environmental philosophy journals. Seventy-four new chapters or books of interest were also published.

Climate change remains the hottest research area, with 8 new books, 5 anthologies, 16 articles, and 2 special journal issues. Ecotheology follows closely behind with 15 new books, 7 anthologies, and 7 articles in non-philosophy journals. (Offerings in ecotheology are listed in the sections "Articles in Non-Environmental Philosophy Journals" and "Other Books and Chapters," pp. 99-144.) Another area garnering increased attention is animal studies, the interdisciplinary study of the relationship between humans and other animals. There are 7 new books and 3 anthologies including the just-published, 984 page *Oxford Handbook of Animal Ethics*. Readers wishing to become familiar with this area of investigation are encouraged to visit the [Minding Animals International website](#) as well as Michigan State University's [animal studies bibliography](#).

Last of all, 2011 saw the release of a spate of [introductory textbooks](#), 7 in all. Two thousand twelve looks to continue this trend with 2 textbooks scheduled for publication the first part of the year and more undoubtedly on the way.

—**Trends.** It is increasingly difficult to conceive of environmental ethics and philosophy as a unified field given that its boundaries are more fluid and its shape more amorphous than ever. This is primarily due to two factors—a greater variety of theoretical commitments and an increasing number of environmental problems. Regarding the former, while the field was created by philosophers trained in classical Western and analytic philosophy in the United States and Australasia in the 1970s, by the mid-to-late 1980s continental environmental philosophy emerged as a second major strand. Where, loosely speaking, classically trained analytic philosophers are amenable to the truth of scientific claims and focus on conceptual clarification, continental philosophers are more wary of scientific abstraction and claims of context-independence. Continental philosophy, moreover, is an umbrella term that encompasses any number of approaches ranging from phenomenology and existentialism to hermeneutics and deconstruction. The last few years has seen a rapid increase in deconstruction and anti-foundationalist approaches to environmental philosophy, resulting in new zones of philosophical enquiry. Increasingly, philosophically interesting environmental material is being conducted by scholars with backgrounds in critical theory, queer studies, postcolonialism, American pragmatism, and so forth.

The shape and future direction(s) of environmental philosophy is also determined by problems that environmental philosophers are trying to eliminate. In addition to those addressed by the founders of the field (animal rights, biodiversity loss, land degradation, nuclear energy, pollution and health, population growth, etc.), emerging issues (environmental justice, energy sustainability, climate change, geoengineering, nanotechnology, synthetic biology, food and water issues, etc.) continue to energize the field. If one adds the push for inter- multi- and trans-disciplinarity and new intersections of exploration (ecocriticism, animal studies, urban ecology, environmental & architectural phenomenology, etc.), it is manifest that environmental philosophy is rapidly transforming into a problem-driven field with multiple centers of gravity that cut across traditional academic disciplines.

Excerpt from *Father,  
Daughter: Travels with Tess*

**Baylor Johnson**

St. Lawrence University

The following passage is an excerpt from a work in progress, a book about a six week camping/climbing road trip with my teenage daughter. This excerpt describes reflections on the character of the high alpine landscape of the Cirque of the Towers, Wind River Range, Wyoming. It explains the concept of the sublime and uses the landscape to illustrate it and its significance.

CIRQUE OF THE TOWERS, WIND RIVER  
RANGE, WYOMING

This day dawns clear. My old back is aching, and I'm out of the tent a bit after six. We are camped thirty miles or more from the nearest pavement, ten miles from a trailhead, five miles from the last terrain navigable by horse. At over ten thousand feet, surrounded by mountains rising two or three thousand more above us, our campsite will remain in shadow for hours still. The pan of water I left out is frozen over, and, wrapped in every stitch of clothing I brought, I still feel the cold. Soon cumulous clouds begin to form overhead. They race down the sky at a frightening pace.

Though the racetrack aloft runs from the west, powerful gusts from the east shake the tent like an angry giant, and I fear it will collapse or be torn apart. All I can think is that the fierce winds up high are scraping the top of Mitchell Peak to the east and rolling like waves off a sea wall back down into the Cirque. Despite my worry about the tent, I am excited to be in a place so stripped to essentials that I feel the hidden world of the wind like a spirit force. I think back to hang-gliding lessons when my instructor explained that wind is three-dimensional. If you are

going to ride its currents on a fragile sail, you must, he said, learn to envision the tumbling, swirling maelstrom that supports you. I never developed that intuitive vision, but here I am living amidst what he described.

The back of our tent is arrow shaped, and when we made camp on a calm afternoon we set that end to the west. The unexpected ricochet off Mitchell means we are taking the force of these powerful winds against the blunter front end of the tent. After Tess rises and we finish breakfast and morning chores, I ask her to help me reorient it. We pull up the stakes, and untie the extra guy lines from their anchor stones. We turn it so that the narrower end faces the gusts rolling down from Mitchell. The tent nearly flies away while we have it untethered. Tess goes inside to weight it down, but the frame is jitterbugging in the gusts. I stake and rock it down at all four corners, with extra guy lines running from the tent poles to bowling ball sized rock anchors.

Our campsite is in a hanging valley, surrounded by the stone walls of the original glacial cirque. To the northeast it drops about 250 feet down a low angled slope to Lonesome Lake less than a mile away. Tess and I decide to take our lunch down there. The established trail lies well to the east of us, so as we have been doing since the afternoon of our first day walking in, we cut cross country. Occasionally we see cairns where previous wanderers have tried to mark their way by piling stones. I encourage Tess to take the lead, offering advice occasionally when we need to find a way through brush or a boulder field. The slope of the land naturally tilts us toward a stream that dances and sparkles, carrying the Cirque's snowmelt into the basin below, and we follow it down.

Overhead, white clouds still tear across the blindingly bright blue sky. We have the light of mid-summer, but the season up here is

really spring. Amidst the gray stone, dwarf willow is just leafing out, and tiny wildflowers dot the ground like fallen stars. Huge snow fields are still melting around the rim of the valley. We hear the rush of the water downhill to the lake, the swirling of the gusty wind, and the chirp, chitter, and trill of birds. I teach myself the repeated, elaborate call of one by onomatopoeis: “Hey what are you thinkin’ noow babe?” The vowels are wrong, of course, but the rhythm is right.

There is beauty in the Cirque, but it shimmers as melting snow down a bare rock wall, peeks out like a wildflower from the crack splitting steep cliff, nestles among the chaos of rocky waste. I read once of a Zen master who lived by a sea shore, a place of renowned beauty. A visitor to his home found at first no window toward the sea until, bending to cross a low passageway, he glimpsed an exquisite scene framed like a painting by one small window. This is the beauty of Alpine places: richer for its rare display, evanescent like the play of sun and shadow, reserved for the few who come and have senses attuned to grasp it.

To say that this alpine landscape is beautiful would be an injustice. I don’t mean that it is ugly. I mean that calling it beautiful is inadequate. “Beautiful” fails to say what is unique about high mountain places where life nears its limits and gives way to rock, snow, cloud, and air. You could start by saying that it has an austere beauty. But that speaks only of what the eye knows. It doesn’t capture the effect on the spirit.

Romantics (I mean the artists and philosophers of the 18<sup>th</sup> and 19<sup>th</sup> century intellectual movement) called this kind of landscape sublime. That word has lost its original meaning for us. If we use it now, we might say “That cheesecake was sublime,” meaning it was intensely pleasurable. The Romantics used “sublime” to refer to things that were immense, overpowering, even threatening, but also spiritually elevating, and

exciting to experience. The sublime and the beautiful were for them different categories of what is attractive, especially in nature. They are like male and female: inherently linked, but irreducible to one another.

The beautiful landscape of a pasture in spring seems gentle and full of promise of comfort and succor. The sublime and rigorous landscapes of high mountains evoke awe and fear. Through the idea of the sublime, Romanticism provided a way for people to ease into loving wilderness, which up until then connoted what was hideous, frightening, inhospitable to humans. I’ve read that prior to the Romantic revolution aristocratic travelers crossing the Alps pulled closed the curtains on their carriage lest the awful sight of the towering peaks overpower their delicate sensibilities.

The Romantic elevation of the sublime changed that awful sight into something to be sought out. A couple of centuries later John Muir crept out onto a narrow ledge at the top of Yosemite Falls where, with a thunderous roar, it tumbles fourteen hundred feet to the valley below. He was seeking the thrill of the sublime. Today we’ve come so far from our pre-Romantic ancestors that we look at the Alps and pronounce them neither horrible nor sublime, but simply beautiful. It is a gain that we can appreciate them, but a loss, I think, that we throw them into the same mental basket alongside laughing children, shapely women, wildflowers, and bucolic landscapes. Better to see them as sublime. Better to see them as attractive, but in a way that also notices their austerity, their mystery, their latent threat, their inhospitality to most human enterprise. Life in the high mountains is often thrilling, but seldom easy, and what ease you find can quickly turn to threat. You might doze in the afternoon sun, but shiver while your water freezes overnight. You could start your day under azure skies and end it fighting for life in a snow storm.

Thoreau encountered the sublime when he climbed Mount Katahdin in heavy cloud.

*He [the climber] is more lone than you can imagine. ... Vast, Titanic, inhuman Nature has got him at disadvantage, caught him alone, and pilfers him of some of his divine faculty. She does not smile on him as in the plains. She seems to say sternly, why came ye here before your time? This ground is not prepared for you. Is it not enough that I smile in the valleys? ... Why seek me where I have not called thee, and then complain because you find me but a stepmother? Shouldst thou freeze or starve, or shudder thy life away, here is no shrine, nor altar, nor any access to my ear...*

The Cirque has plenty of beauty, but overall, it is sublime. The sublime speaks to our depths as surely as beauty, and as distinctly, but in a different, unique voice. Even on a bright day in July, the Cirque is too rugged, too bare, too challenging for the word “beauty” to do it justice. As we strode that landscape in bright sunlight at the height of summer, Tess and I were swaddled against the bugs, the cold air and wind. We saw no other human the whole day. Had I, somehow, been dropped here without equipment and map, not knowing where I was, I would have felt terror and despair. I love the high places of the world, but I love them the way a bungee jumper loves her ride. I love them because I think I am up to their challenges, and feel secure enough to open myself to their beauty and their spiritual resonance. There may be no other place on earth where I feel so alive. I think, though, that this feeling is inseparable from the fragility of life here. If there are other people within miles, we have no sign of them. If we look to the rock walls around us, we see not a single sign of life. Invert our normal perspective and consider: as much as we are on a high place of the earth, we are also approaching the nearest edge of outer space. Life has fallen away with every upward step. The air has thinned, grown cold. The winds have grown stronger. We stand at the edge of the living world, where it surrenders

to the barren, lifeless universe that surrounds us. As I talk with Tess later, she says that up here you don't find the god of any one religion, but you feel instead the mystery, yearning, and awe that are the source of them all.

When my personal universe of memory winks out, perhaps the last star I see will be the recollection of this time, here, with my daughter, amidst the raw elements of creation.

*September 16, 2011*

## *Remaking a Bush Garden*

**Vivienne Benton**

University of Queensland

I wake in sweat from the nightmare,  
Tears in my eyes, a scream in my throat,  
And in my ears still the disembodied voice instructing me to put it back the way it was.

*Was*, before the destruction of the rains that washed the top soil down the creek,  
Uprooting trees, tugging at plants, displacing roots, order and symbiosis.  
*Was*, with the layers of life that processed detritus into food to share with the food chain  
that lies below.

I had surveyed the garden by the creek, and knew the species' names, granting me  
ownership and superiority.

But I, with environmental letters after my name, am ignorant as to where to begin,  
How to reconstruct a fern fringed, fungus frilled, forest path.

How to make *was* into is.

Should I begin with spiders as volcanic islands do?

Drifting in on gossamer threads,

Spreading their lacy web of life, to capture seeds, floating plants and insects,

Attracting bright birds, herbivorous and carnivorous animals.

Should I begin with tiny freshwater cray that work on leaf litter, taking it down into the  
underground caverns to serve as feast for smaller creatures still?

Cray that dig burrows and dams deep in the soil, to irrigate regal Regnans,

Releasing the waiting water drip-by-drip, spurt-by-spurt

Through miniature rock ravines and particles pushed aside like eager onlookers at a  
cavalcade.

Where to begin for *was*?

How to replace relational existence piece by piece?

I do not know enough to get to *was*, let alone to make it whole again.

And now I read that scientists, realising that if we are to save this Earth,

Need to replace the rainforests our civilisations have destroyed.

Plant over, under and lower story growth,

Fill up the canopy with insects,

The forest floor with creatures that creep, crawl, bond to the sides of wetted bark

Caress the roots of sodden silk.

Balance bacteria that sift the nutrients of the soil and make it wholesome for their  
symbiotic friends.

Here in my damaged garden by the stream,

With sunlight filtering through the fronds and leaves,

I am reminded of the hubris of human kind.

*March 9th, 2011*

## General Announcements

### —ISEE Sessions at the APA Meeting in Washington DC, December 29, 2011

GROUP SESSION VII, GVII-4, 9:00-12:00 pm	GROUP SESSION X, GX-4, 7:00 - 10:00 pm
Chair: Derek Turner (Connecticut College)	Chair: Jason Simus (University of North Texas)
Speaker MARK SAGOFF (George Mason University), “Does Ecological Economics Rest on a Mistake?”; Commentator: Robert Chapman (Pace University)	Speaker: MATT FERKANY (Michigan State University), “Assessing the Relative Merits of Teleological versus Nonteleological Accounts of Environmental Virtue”; Commentator: Christopher Rice (Fordham University)
Speaker: BEN HALE (University of Colorado), “Moral Friction”; Commentator: Derek Turner (Connecticut College)	Speaker: JOEL MACCLELLAN (University of Tennessee), “Is Biocentrism Dead?” Unresolved Problems for Life-Centered Ethics”; Commentator: Paul Haught (Christian Brothers University)
Speaker: JASON SIMUS (University of North Texas), “Save the Earth on Your Own Time”; Commentator: Joel MacClellan (University of Tennessee)	Speaker: ANTOINE DUSSAULT (Université de Montréal), “Ecocentrism and the Critiques of Ethical Naturalism”; Commentator: Chaone Mallory (Villanova University)

—**ISEE at the XXIII World Congress of Philosophy at Athens in 2013.** The XXIII World Congress of Philosophy is scheduled for Athens in 2013. There has been some talk about ISEE sponsoring talks or panels there. In addition, there will also be opportunities for environmental philosophers to propose talks directly to the Athens schedulers. If anyone has ideas or proposals for sessions, please communicate them to ISEE President [Emily Brady](#) or to Vice President [Phil Cafaro](#).

—**ISEE Conference Report 2011.** The Eighth Annual Meeting of the International Society for Environmental Ethics (ISEE) was held in Nijmegen, The Netherlands, from the 14th to the 17th of June. This was the first time this conference has been held outside Colorado and indeed the United States. The theme was “Old World and New World Perspectives on Environmental Philosophy,” and was organized by Martin Drenthen (Radboud University Nijmegen) and Josef Keulartz (Wageningen University) with additional sponsorship from the International Society for Environmental Philosophy (IAEP) and the Netherlands School for Research in Practical Philosophy.

The venue was the Holthurnse Hof, a luxurious (by my standards, anyway) estate-style conference centre with enormous rooms. Located in Berg en Dal, a small village on the outskirts of Nijmegen, accessing the property with public transit required one to walk along a narrow dirt path between woods and corn fields after leaving pavement behind. The property was well situated for excursions to both a nearby landscape garden and a re-wilded flood plain along the Waal branch of the Rhine river. The conference and the excursions in particular were featured by the Dutch media in both print and radio.

The location of this year’s gathering created a welcome opportunity for greater participation by European and Continental environmental philosophers. The membership of both ISEE and IAEP were well represented, displaying the full range of philosophical styles and approaches to environmental questions. With nearly seventy papers presented, two keynote addresses, a film



screening and an author-meets-critics session, the program was bigger than it has been in the past. The meeting also presented the opportunity to form a European Network for Environmental Ethics to work together with ISEE and IAEP. Overall (if I may say so), the organizers and sponsors provided an excellent opportunity to develop and renew research contacts and advance the field of environmental philosophy in its various aspects. ~Nathan Kowalsky, *St. Joseph's College, University of Alberta*

—**ISEE Gets an ISSN Number.** An International Standard Serial Number (ISSN) is a unique eight-digit number, similar to an ISBN number, used to identify a print or electronic periodical publication. Acquiring an ISSN number allows ISEE's newsletters, dating back to 1990, to be recorded under the internationally recognized standard. Our new number is listed on the first page of the newsletter, under the bibliographic details.



—**European Network for Environmental Ethics (ENNE).** ENNE was formally established at an assembly on June 16, 2011, at the conference Old World-New World Perspectives in Environmental Philosophy that was held in Nijmegen, Netherlands. The aim of the network is to provide a platform for all those working in the field of (academic) environmental ethics and philosophy in Europe to meet, exchange ideas, and cooperate on new projects. ENNE works with the International Society for Environmental Ethics (ISEE) and the International Association for Environmental Philosophy (IAEP). The ENNE network is first and foremost a platform for individual environmental philosophers and ethicists in Europe, and for national and regional groups of environmental ethicists. The society aims to promote European environmental philosophy and to stimulate cooperation and exchange between European environmental philosophers. ENNE is run by [Martin Drentham](http://www.martin-drentham.nl) (Radboud University Nijmegen); the society's web address is <http://eegroup.pbworks.com/w/page/41657492/European-Network-for-Environmental-Ethics>.

—**Holmes Rolston, III Early Career Essay Prize Winner for 2011.** ISEE and the Center for Environmental Philosophy are pleased to announce the winner of our first Holmes Rolston III Early Career Essay Prize, Joakim Sandberg's essay, "My Emissions Make No Difference," which will be published in the Fall 2011 issue of *Environmental Ethics*. The essay addresses an important and timely topic, the question of individual responsibility with respect to carbon emissions. Dr. Sandberg is a Research Fellow in Practical Philosophy at the University of Gothenburg, Sweden, and an Associate Researcher at the Centre for European Research on Microfinance at Université Libre de Bruxelles, Belgium. His research on environmental philosophy has been made possible by financial support from the Swedish Foundation for Strategic Environmental Research (Mistra/SIRP).

The aim of the annual essay prize is to encourage and support research in environmental philosophy by scholars in the early stages of their career (within five years of having earned the PhD). The prize is named for Holmes Rolston III, in recognition of his pioneering work in the field of environmental philosophy. Congratulations to our prize winner!

## Member News & Activities

—**Phil Cafaro** took part in NY Times's "Room for Debate" series that gathers together several commentators to tackle an issue of the day ("What's So Bad About a Flat Tax?", "Is Occupying Wall Street Effective?", etc.). The topic for October 16, 2011 is "Fewer Babies, for Better or Worse."

The moderator asks: “As European, Chinese and American women have fewer children, is the global economy endangered? Or is this easing the burden on a crowded planet?” Phil’s response to the question, along with 5 others, can be viewed at <http://nyti.ms/nDlsuL>.

—**William Grove-Fanning** has been named an Andrew W. Mellon Environmental Scholar for The Associated Colleges of the South, 2011-2013. His home university is [Trinity University](#) in San Antonio, Texas. Featuring a reduced teaching load, supported research, faculty mentoring, and consortial workshops, the Environmental Fellowship Program (EFP) introduces new faculty to the rewards and challenges of teaching, scholarship, and professional development at private liberal arts colleges and universities. Another aim of the EFP is to enhance interdisciplinarity throughout the ACS curriculum, disseminating environmental studies (ES) courses as widely as possible, and “ramping up” ES departments and programs across the consortium so that they better meet the urgent need for graduates equipped to tackle environmental challenges which, by definition, are interdisciplinary in nature.

—**Jasper Kenter**, interdisciplinary Ph.D. student in Environmental Sustainability at the University of Aberdeen, Scotland, won two awards for his paper “The importance of deliberation for valuing ecosystem services in developing countries – evidence from the Solomon Islands”—the Society for Conservation Biology’s first European student spotlight award and the best paper prize from the European Society for Ecological Economics. The paper introduces a new methodology for integrating deliberative learning processes into environmental valuation, and argues that deliberation is essential in eliciting deeper held values, which in the Solomon Islands case study, led to participants being unwilling to trade-off the environment against monetary benefits.

Kenter, J.O., Hyde, T., Christie, M., Fazey, I. (2011) [The importance of deliberation in valuing ecosystem services in developing countries - Evidence from the Solomon Islands](#). *Global Environmental Change* 21, no. 2 (May 2011): 505-521.

—**Holmes Rolston**, ISEE’s founding president, has a new book, *A New Environmental Ethics: The Next Millennium for Life on Earth*. Out this September 27, from Routledge Press, it is both Rolston’s first introductory textbook in environmental ethics and a restatement of his environmental philosophy. A description of the book can be found in the last ISEE newsletter, volume 22, no. 2 (Spring 2011).

## Events & Issues

—**The Crucial Role of Predators: A New Perspective on Ecology**. Scientists have recently begun to understand the vital role played by top predators in ecosystems and the profound impacts that occur when those predators are wiped out. Now, researchers are citing new evidence that shows the importance of lions, wolves, sharks, and other creatures at the top of the food chain. *Read the rest of [Caroline Fraser’s story](#).*

—**Al Gore Calls Out Obama, News Media on Climate Change**. In a [blistering essay](#) in a recent issue of *Rolling Stone*, the Hon. Al Gore takes President Obama to task for failing to push for “bold action” on climate change, and the news media for letting right-wing ideologues and major polluters get away with lying about it. From the piece: “President Obama has thus far failed to use the bully pulpit to make the case for bold action on climate change. After successfully passing his green stimulus package, he did nothing to defend it when Congress decimated its funding. After the

House passed cap and trade, he did little to make passage in the Senate a priority. Senate advocates—including one Republican—felt abandoned when the president made concessions to oil and coal companies without asking for anything in return. He has also called for a massive expansion of oil drilling in the United States, apparently in an effort to defuse criticism from those who argue speciously that ‘drill, baby, drill’ is the answer to our growing dependence on foreign oil.”

—**Green Sidewalk Makes Electricity—One Footstep At a Time.** Paving slabs that convert energy from people’s footsteps into electricity are set to help power Europe’s largest urban mall, at the 2012 London Olympics site. The recycled rubber “[PaveGen](#)” paving slabs harvest kinetic energy from the impact of people stepping on them and instantly deliver tiny bursts of electricity to nearby appliances. The slabs can also store energy for up to three days in an on-board battery, according to its creator. In their first commercial application, 20 tiles will be scattered along the central crossing between London’s Olympic stadium and the recently opened Westfield Stratford City mall—which expects an estimated 30 million customers in its first year. *Read the rest of [George Webster’s story](#).*

—**President’s Cancer Panel: Environmental Causes of Cancer Underestimated.** The “[President’s Cancer Panel](#),” specially appointed by George W. Bush, has published its 2008-2009 Annual Report entitled “Reducing Environmental Cancer Risk, What We Can Do Now.” It warns that environmental causes of cancer have been “grossly underestimated.” The panel was mandated under the US National Cancer Act of 1971, and its role is to “monitor the development and execution of the activities of the National Cancer Program, and shall report directly to the President.” This is a particularly important report as it is the first significant study (and the first time the Panel has been specifically tasked) to look at environmental factors related to cancer. The two member panel Dr. LaSalle D. Lefall, Jr., a professor of surgery at Howard University and Margaret Kripke, a professor at University of Texas’ M.D. Anderson Cancer Center urged the President “to use the power of your office to remove the carcinogens and other toxins from our food, water, and air that needlessly increase health care costs, cripple our nation’s productivity, and devastate American lives.”

—**Rinderpest Eradicated.** Animal health officials are about to report that rinderpest, which has decimated cattle herds for millennia, has been eradicated worldwide after a 17-year vaccination effort. The virus was last detected in Kenya in 2001. This is the first animal disease to be eradicated. There are numerous spillover results for wildlife. *Science* 332 (May 20, 2011): 901.

—**The 7 Billion and Counting Campaign.** A project of the Center for Biological Diversity (CBD), the 7 Billion and Counting campaign is aimed at raising awareness about the link between [booming human population growth](#) and wildlife extinctions happening around the world. For more information see CBD’s website: [7 Billion & Counting](#). See also [Robert Engelman’s report](#) on the ecological impacts of a world of 10 billion people.

—**Thinking the Unthinkable: Engineering Earth’s Climate.** A U.S. panel has called for a concerted effort to study proposals to manipulate the climate to slow global warming—a heretical notion among many environmentalists. This scenario lies at the heart of [a report issued last week by the task force](#), composed of noted experts in climate science, social science, and foreign policy. It called for a comprehensive study of geoengineering options—including removing CO2 from the atmosphere and reflecting solar energy back into space in case the Earth’s climate crosses certain tipping points, such as a mass release of methane from the Arctic that would drastically warm the

planet. In an [interview](#) with Yale Environment 360, Jane C. S. Long, the group's chairwoman, explains why we need to know more about the possibilities and perils of geoengineering.

—**U.S. Reaches a Settlement on Decisions About Endangered Species.** The Interior Department, facing an avalanche of petitions and lawsuits over proposed endangered species designations, said Tuesday that it had [negotiated a settlement](#) under which it will make decisions on 251 species over the next six years. Under the agreement, species that the department has already deemed to be at potential risk but whose status remains in limbo, including the New England cottontail and the greater sage grouse of the West, will take priority in the Fish and Wildlife Service workload. If approved by a federal judge, the settlement would bring about the most sweeping change in the enforcement of the Endangered Species Act since the 1990s, when the department streamlined a procedure for protecting the habitats that endangered species need to recover. *Read the rest of [Felicity Barringer's story](#).*

—**What are the Top Seed Companies?** Philip H. Howard, Assistant Professor at Michigan State University has created an interesting infographic on the [Structure of the Seed Industry from 1996 to 2008](#). Not surprisingly, it shows an oligopolistic industry with a small number of large players such as Monsanto, Dupont, Syngenta, Limagrain-Vilmorin, Land-O'Lakes, KWS and Bayer. As an example, the top three seed firms control 85% of the transgenic corn patents, and 70% of the non-corn transgenic patents in the US. Howard has also created a series of infographics on the [Organic Processing Industry Structure](#).

## In Memoriam

—**Nina Leopold Bradley (1917 – May 25, 2011), “The Vision and Force” Behind Aldo Leopold Center, Dies at 93.** Nina Leopold Bradley continued the legacy of her famous father—renowned environmentalist Aldo Leopold—but in every sense of the word made it her own. A lifelong naturalist and researcher, she returned in 1976 to the family land where Leopold recorded his observations of nature in the 1930s and 1940s, published as the seminal *A Sand County Almanac* after his death in 1948. Bradley continued those observations, finding clear evidence of how plants and animals were responding to climate changes since her father walked the same land. Her work was published in 1999 by the National Academy of Sciences, “in one of the first published studies that species were responding differently to climate change,” said Buddy Huffaker, executive director of the Aldo Leopold Foundation. “She definitely made her own mark,” he said. “She committed her life to conservation.” Bradley died of natural causes Wednesday at her home on the Aldo Leopold Reserve near Baraboo in Sauk County, WI.

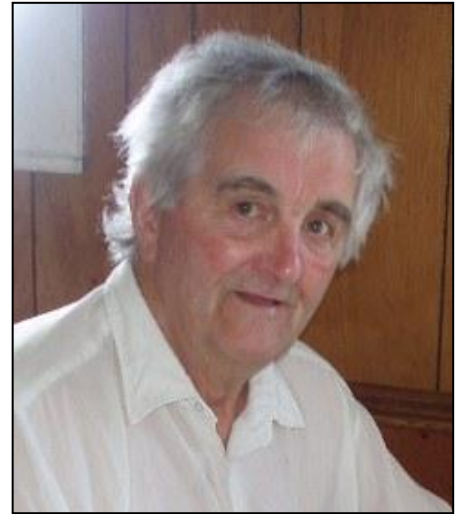


Bradley was the third of five children born to Aldo and Estella Leopold, all of whom went on to careers in environmental work and earth sciences. With her siblings, Bradley was instrumental in the creation of the foundation and later its Aldo Leopold Legacy Center, located on the family land where Leopold worked to restore an abandoned farm to its natural state. It was where they long spent weekends and summers. The family's ever-so-humble home still stands there—a rehabbed structure known as The Shack—and the only chicken coop listed on the National Register of Historic Places.

As a young woman, she earned a degree in geography from the University of Wisconsin-Madison and married biologist William Elder. His work took him to exotic places, including Hawaii and Botswana. The marriage ended in divorce. In 1971, she married geologist Charles Bradley, a childhood friend, in a ceremony at The Shack. They later used pine trees planted in her childhood to build their retirement home—and for other special projects including the Schlitz Audubon Center in Bayside. Her husband also became her partner in observing and recording what was happening on the Leopold land, and in training graduate students.

Other survivors include daughter Nina Loeffel; stepchildren Dorothy Bradley and Charles Bradley Jr.; sister Estella Leopold; grandchildren and great-grandchildren. Her brothers, Starker, Luna and Carl, died earlier. Bradley's ashes were be scattered on the land she loved, just as the family did with those of her late husband. ~By *Amy Rabideau Silvers of the Journal Sentinel*

**—David Orton (January 6, 1934 - May 12th, 2011), Noted environmental activist dies at 77.** Writer, philosopher and longtime “[deep green](#)” environmental activist, David Orton died at his home in Watervale, Pictou County, Nova Scotia on Thursday, May 12th, 2011. During his lifetime, Orton fought many battles against what he saw as destructive environmental practices. He campaigned vigorously, for example, against the widespread use of off-road, all-terrain vehicles; against forestry practices such as clear cutting; against the installation of industrial wind turbines, against the slaughter of seals and against uranium mining. Underpinning his activism was a belief in deep ecology, a movement with a platform that says all forms of life have inherent value and that human beings have no right to reduce the “richness and diversity” of other life forms “except to satisfy vital needs.” Orton’s main contribution to deep ecology was his work in helping to develop what he called “left biocentrism,” a philosophical approach that blends environmental ethics with left-wing causes such as the fight for social justice. Left biocentrism opposes capitalism, economic growth and consumerism. “An industrial capitalist society, that does not recognize ecological limits but only perpetual economic expansion and has the profit motive as driver, will eventually consume and destroy itself,” Orton wrote. “But we will all be taken down with it.”



David Orton was born on January 6, 1934 in Portsmouth, England. In 1957, he emigrated to Canada, where he attended Montreal’s Sir George Williams University (now Concordia), earning a Bachelor’s degree in 1963. In 1965, he received an MA from the New School for Social Research in New York City and studied for a Ph.D, but did not complete his thesis. In 1977, Orton moved to the Queen Charlotte Islands in B.C., where he worked for a fish-packing company. “Moving to the Charlottes greatly stoked my interest in environmental issues,” he wrote. “I decided to re-focus my organizing work on environmental issues.” In 1979, Orton and his partner Helga moved to Nova Scotia where they have been active in a wide variety of environmental causes. In the 2006 federal election, Orton ran unsuccessfully for the Green Party in Peter MacKay’s riding of Central Nova. However, his involvement with the party did not prevent him from criticizing it for adopting positions that he saw as accepting capitalist, industrial society. In his last blogpost on April 30th, Orton thanked all those who had encouraged his contributions to deep ecology. “We all eventually return to the Earth,” the post ends. “Goodbye and keep fighting.” ~By *Bruce Wark of The Coast*

—**Wangari Maathai (April 1, 1940 - September 25, 2011), The Passing of an Environmental Legend.**

Wangari Maathai was a leading environmental activist and became renowned the world over as an advocate for tree planting and a champion for social justice and human rights. She became the first African woman to win the Nobel Peace Prize. As founder of the [The Green Belt Movement](#) in 1977 which focuses on environmental conservation and community development, she worked relentlessly for the upliftment of women by teaching them their deep relationship with the environment.



Wangari Muta Maathai was born in the village of Ithite in the Central Highlands of Kenya. She graduated in the University of Pittsburgh as a biologist and returned to Kenya to be the first woman in east and central Africa to get a Ph.D. While working with African rural women in the 1970s, she learnt firsthand about their deteriorating environmental and social conditions, especially their lack of firewood and clean drinking water. She encouraged them to plant trees, an initiative that would at once solve multiple problems of managing watersheds, improving soil, providing access to firewood and fodder for livestock and making women self-sufficient. Maathai soon realized that these environmental and social issues were entrenched in the larger political context of corruption and erosion of community values. She and other pro-democracy advocates fought valiantly with the dictatorial regime of Kenyan President Daniel Arap Moi, who repeatedly harassed her and got her jailed. In December 2002, she was elected Member of Parliament in the country's first ever democratic elections and later become the Minister of Environment. She won the Nobel Peace Prize in 2004 for her contribution to sustainable development, democracy and peace.

## The Profession

For the most recent updates see ISEE's website at <http://iseethics.org>.

## Update on Graduate Programs & Certificates in Environmental Philosophy

—**Bowling Green State University.** MA and Ph.D. in applied philosophy

- Associated Faculty: John Basl, R.G. Frey (emeritus), Donald Scherer (emeritus)
- BGSU is known for its applied ethics program.
- <http://www.bgsu.edu/departments/phil/index.html>

—**Colorado State University.** MA in philosophy

- Associated Faculty: Phil Cafaro, Katie McShane, Bernard Rollin, Holmes Rolston III (emeritus)
- <http://www.colostate.edu/Depts/Philosophy/index.html>

—**Michigan State University.** MA & Ph.D. in philosophy with a concentration in environmental philosophy

- Associated Faculty: Matt Ferkany, Fred Gifford, Michael P. Nelson, Daniel Steel, Paul Thompson, Gretel Van Wieren, Kyle Powys Whyte
- MSU hosts the “Distinguished Lectures in Environmental Philosophy” series.
- <http://iseethics.files.wordpress.com/2011/10/msu-environmental-philosophy-brochure.pdf>

—**New York University.** MA in Bioethics: Life, Health, & Environment

- Associated Faculty: Dale Jamieson, Benjamin Sachs, Christopher Schlottmann
- The program promotes a broad conception of bioethics encompassing both medical and environmental ethics, drawing on courses as well on faculty affiliates and programs in the schools of Medicine, Law, Education, Environmental Studies, and Public Service.
- Students may choose to follow a health track or an environment track but in both cases they will receive training in a broader bioethics whose theories and applications encompass life in all its forms.
- <http://bioethics.as.nyu.edu/page/home>

—**Texas A&M University.** Ph.D. in philosophy with an emphasis in environmental, animal, & food ethics

- Associated Faculty: Robert Garcia, Clare Palmer, Gary Varner
- Ph.D. students specializing in animal, environmental, and food ethics are encouraged to complete a master's degree in another field. For instance, a student specializing in environmental ethics might take a master's in Wildlife and Fisheries Sciences with an emphasis in ecology, or a master's in Political Science emphasizing environmental politics and regulation.
- <http://philosophy.tamu.edu/Research/Animal,%20Environmental,%20Food%20Ethics.html>

—**University of Central Lancashire (UK).** MA in Values and Environment (MAVE)

- Associated Faculty: Isis Brook, Warwick Fox, Peter Lucas
- MAVE is run entirely by distance learning and so can be taken by students anywhere in the world. It also offers shorter Postgraduate Certificate and Postgraduate Diploma versions of this course.
- [http://www.uclan.ac.uk/schools/education\\_social\\_sciences/mave\\_values\\_and\\_environment.php](http://www.uclan.ac.uk/schools/education_social_sciences/mave_values_and_environment.php)

—**University of Colorado at Boulder.** MS and Ph.D. in environmental studies with an emphasis in values and theory

- Associated Faculty: David Boonin, Benjamin Hale, Sarah Krakoff, Alastair Norcross, Steve Vanderheiden, Michael Zimmerman
- Through the values and theory core, students in CU's Environmental Studies Program can focus on environmental philosophy and the conceptual underpinnings of environmental studies.
- [http://envs.colorado.edu/grad\\_program/C157/Values%20&%20Theory%20Core/](http://envs.colorado.edu/grad_program/C157/Values%20&%20Theory%20Core/)

—**University of Colorado at Boulder.** Graduate Certificate in Environment, Policy and Society

- In conjunction with the traditional philosophy major, students can focus on environmental issues that transcend ordinary academic boundaries.
- [http://envs.colorado.edu/grad\\_program/C111/Certificate/](http://envs.colorado.edu/grad_program/C111/Certificate/)

—**University of Georgia.** Environmental Ethics Certificate Program (EECP)

- Associated Faculty: Chris Cuomo, Dorinda Dallmeyer, Victoria Davion, Cecilia Herles, Piers Stephens
- The Graduate Environmental Ethics Certificate was designed primarily to provide an additional credential to enhance professional development. It currently enrolls 20 graduate students, and was the first certificate program of its kind in the United States, began in 1983.
- [http://www.uga-eeep.com/students\\_grad.php](http://www.uga-eeep.com/students_grad.php)

—**The University of Montana.** MA in philosophy with a concentration in environmental philosophy

- Faculty: Deborah Slicer, Christopher Preston, Soazig Le Bihan, Dan Spencer
- The University of Montana also hosts the Environmental Writing Institute and the Mansfield Ethics and Public Affairs Program (formerly known as the Center for Ethics).
- Students are required to take three credits in an internship or field course which can be fulfilled by participating as an assistant in a three-week Wild Rockies Field Institute course in one of Montana's natural areas.
- <http://www.cas.umt.edu/phil/masters.htm>

—**University of North Texas.** MA and Ph.D. in philosophy with a concentration environmental ethics and philosophy

- Associated Faculty: Adam Briggie, J. Baird Callicott, Robert Figueroa, Sarah Fredericks, Bob Frodemon, Trish Glazebrook, Eugene Hargrove, Jonathan Hook, Pankaj Jain, George James, David Kaplan, Irene Klaver, Ricardo Rozzi
- The philosophy department at UNT is the home of the first journal in the field, *Environmental Ethics* (founded 1979), as well as the Center for Environmental Philosophy.
- The department pursues a number of research projects focusing on the broad issues of environmental concern—OMORA, The Water Program, Center for the Study of Interdisciplinarity, The Philosophy of Food Project, and the Environmental Justice Project.
- <http://www.phil.unt.edu/>

—**University of Oregon.** Ph.D. in Environmental Science, Studies, and Policy with a focus in Philosophy

- Associated Faculty: Mark Johnson, Bonnie Mann, Scott Pratt, Ted Toadvine, Peter Warnek
- Offered through the University's Environmental Studies Program
- The journal *Environmental Philosophy* is published at the University of Oregon as a joint venture of the Philosophy Department and Environmental Studies Program.
- <http://envs.uoregon.edu/graduate/doctoral/doctoralaboutfocaldept/focalphil/>

—**University of Stellenbosch, South Africa.** MPhil in philosophy with a specialization in environmental ethics

- Associated Faculty: Johan Hattingh
- Offered in 2013 by the Philosophy Department and the Centre for Applied Ethics (CAE)
- <http://sun025.sun.ac.za/portal/page/portal/Arts/Departments/philosophy/programmes/Tab1/Advertensie%20nuwe%20programme%202011.pdf>



—**Washington State University and University of Idaho**, joint program. MA in philosophy with an emphasis in environmental philosophy and ethics

- Associated Faculty: Dale D. Goble, Douglas Lind, Michael O'Rourke, Kathryn Paxton George, Gundars Rudzitis, Dan Holbrook
- Each spring, students in the program attend the Idaho/Montana Graduate Student Conference in Environmental Philosophy and have the opportunity to present a paper before peers and select faculty from the two universities.
- <http://www.uidaho.edu/class/philosophy/philosophy>

## **CALLS: PAPERS/BOOK REVIEWS/ANTHOLOGIES**

—**November 1, 2011.** CALL FOR ABSTRACTS: “Environmental Ethics & Policy When the Future Does Not Resemble the Past.” An event to be held 10-11 March 2012 at the University at Buffalo.

In light of the changes we can expect to see as a result of climate change, there is a need, recognizable in recent work in policy, law, and ethics, to reconsider both the ethical norms relevant to our changing world and the forms of justification provided for those norms. The Buffalo workshop on Ethics and Adaptation will provide a venue for beginning to address this need. This workshop will bring together philosophers, policy scholars, and others working on issues related to ethics, adaptation, and sustainability in light of a rapidly changing environment.

That we now face a new set of theoretical and practical challenges in ethics, policy, and law is clear. While historically, political change and increased scientific understanding led to significant transformation of our ethical viewpoints, these changes took place within the fairly stable Holocene epoch. If, as many argue, we are now in a less stable, human generated era, the “anthropocene” epoch as some have called it, we have no precedent for understanding how to modify our practical and evaluative standards. What sort of ethical adaptation should we, or must we, make in an anthropocene epoch? How should this lack of precedent influence our ethical norms and values as we adapt to our changing world? While answers to these questions will surely involve profound changes in our current policy, they may also involve the nature of our moral concepts, the purported universality or objectivity of ethical claims, the structure of practical and political reasoning, or the very idea of flourishing and the good.

### Confirmed Workshop Attendees Include

- Paul Baer (Co-Founder of Ecoequity and Georgia Tech, Public Policy)
- Jeremy Bendik-Keymer (Case Western Reserve University, Beamer-Schnider Professor in Ethics)
- J. Baird Callicott (University of North Texas, Philosophy)
- Ben Hale (Colorado, Philosophy and Environmental Studies)
- Andrew Light (Center for American Progress and George Mason University, Philosophy)
- Allen Thompson (Oregon State University, Philosophy and Environmental Humanities)

### Possible topics include but are not limited to

- Capabilities, flourishing, and virtues in a time of climate change
- Disaster Ethics

- Whether or not the need for adaptation should have an influence on our ethical, political, or legal norms
- Ethical considerations appropriate to policy in times of great instability
- Ethical issues surrounding particular features of adaptation (e.g., does the need to adapt to a changing world influence the duty to provide aid to the distant needy?)
- Ethical issues surrounding particular political practices (e.g., does the need to adapt to a changing world change the legitimacy of international political institutions?)
- A framework for balancing the needs of human and non-human interests in addressing climate change and extreme weather.
- The influence of epistemological or decision-theoretical considerations on ethical norms or policy matters in times of great uncertainty

#### Submission Procedure, Workshop Format, and Other Particulars

- 500 word abstracts or preliminary proposals should be submitted by November 1, 2011 to Kenneth Shockley ([kes25@buffalo.edu](mailto:kes25@buffalo.edu)).
- For those proposals selected, short (1500-2500 word) work-in-progress papers will be due by 15 January 2012. We will discuss these circulated drafts in light of the best available analysis of the world to which we might be adapting. Each workshop participant will have 15 minutes to present or expand upon the work previous circulated. This will be followed by 30 minutes of open discussion. There will be ample time for open discussion and coordinating future projects and common endeavors.
- Accommodation will be provided for workshop participants. There will be opportunities to publish the results of this workshop; *Ethics, Policy, and Environment* has expressed an interest.
- The timing of this workshop has been chosen to follow immediately upon an earlier workshop, organized by the Anthropologist Ezra Zubrow, titled, “The Big Thaw: Policy, Governance, and Climate Change in the Circumpolar North”. “The Big Thaw” is scheduled to run from the 8th to 9th of March. Participants will have the opportunity to participate in this workshop as well.

Any questions should be addressed to Kenneth Shockley at [kes25@buffalo.edu](mailto:kes25@buffalo.edu).

—**November 1, 2011.** CALL FOR PAPERS: “New Science, New Risks.” Center for Philosophy of Science, University of Pittsburgh. Conference: March 30-31, 2012. Cases involving climate change, epigenetics, GMOs, nanotechnology and stem-cells have taught us that various kinds of factor create epistemic uncertainty. Knowing what we do not know is a good thing when we are making difficult choices and taking serious risks. How do we and should we take risks when the quality and quantity of information is poor or brittle? How do we and should we make decisions when our preferences are unfixed or unreliable? How do we make decisions and take risks when the classical theories of rational decision-making are no longer our shepherd? The conference will explore these questions from a range of perspectives, philosophical as well as psychological.

#### Speakers

- Melissa Finucane, East-West Center, Honolulu, Hawaii
- Baruch Fischhoff, Carnegie Mellon University
- Teddy Seidenfeld, Carnegie Mellon University
- Paul Slovic, Decision Research, Eugene, Oregon

- Paul Weirich, University of Missouri-Columbia

### Submission Instructions

We invite submissions of extended abstracts (1000 words) of papers of approximately 30-minute presentation time. Please include your name, the title of the paper, your academic affiliation and your e-mail address in the submission. Please direct your submissions to <https://www.easychair.org/account/signin.cgi?conf=nsnr2012>. The decisions will be announced by December 15th, 2011. Accommodation for up to 3 nights will be provided for speakers.

### Other Details

- Organizing Committee: Nils-Eric Sahlin (Chair), Melissa Finucane, John D. Norton, Teddy Seidenfeld and Paul Weirich.
- Questions can be directed to Nils-Eric Sahlin, [NIS50@pitt.edu](mailto:NIS50@pitt.edu), or Karen Kovalchick, [rubus@pitt.edu](mailto:rubus@pitt.edu).
- For updates, visit: [www.pitt.edu/~pittcntr](http://www.pitt.edu/~pittcntr)

—**November 5, 2011.** CALL FOR PROPOSALS: “Environment, Culture & Place in a Rapidly Changing North.” ASLE Off-Year Symposium, June 14-17, 2012. University of Alaska Southeast.

### Theme

The North American “North” of Alaska and Canada is an excellent geographical imaginary through which to understand the human-nature concerns of our time. Ecosystems transgress national boundaries, for instance, and Northern communities experience the symptoms of climate change disproportionately relative to their contribution to its acceleration. A symposium focusing on “the North” suggests a transnational perspective of this paradox, as well as a range of concerns, from peak oil and climate change to traditional ecological knowledges and tourism. While the North is often seen as an isolated place with a unique character, safe from the economic and environmental woes of “down south,” this imaginary belies the North’s place within transnational phenomena, such as colonialism, global climate change, and globalization.

### Keynote

The symposium’s keynote speaker will be Julie Cruikshank, Professor Emerita of Anthropology at University of British Columbia, and author of *Do Glaciers Listen? Local Knowledge, Colonial Encounters and Social Imagination*. One secured plenary speaker, Ellen Frankenstein, will screen her documentary film, *Eating Alaska*.

### Topics

We welcome proposals for papers, interdisciplinary research, or creative work on issues related to literature and the environment, and also work that explores the North American North, addressing (but not limited to) the following themes: the North in the environmental imagination; global indigenous environmental movements; subsistence/food security/food justice/food cultures; traditional/local ecological knowledges; climate change; transnational North; animals/animality/wildlife; boundaries/borders in the North; migrations.

### Submission Procedures

Proposals related to the field of literature and environment broadly, or to the symposium theme specifically, should include a 250-word abstract, paper title, your name, and affiliation. Proposals for

pre-organized panels are also welcome. Submit proposals to Sarah Jaquette Ray ([sjray@uas.alaska.edu](mailto:sjray@uas.alaska.edu)) and Kevin Maier ([kevin.maier@uas.alaska.edu](mailto:kevin.maier@uas.alaska.edu)).

—**December 1, 2011.** CALL FOR ABSTRACTS: “Inaugural International Conference on Education in Ethics.” May 1-3, 2012, Pittsburgh, USA. This conference is organized by the [International Association for Education in Ethics \(IAEE\) and the Center for Healthcare Ethics, Duquesne University, Pittsburgh, USA](#). The aims of IAEE are (a) to enhance and expand the teaching of ethics at national, regional and international levels, (b) to exchange and analyze experiences with the teaching of ethics in various educational settings, (c) to promote the development of knowledge and methods of ethics education, and (d) to function as a global centre of contact for experts in this field, and to promote contacts between members from countries around the world.

### Possible Topics

Abstracts in English are invited for the following sessions on ethics education worldwide focused on athletics and ethics, bioethics, biotechnology ethics, business ethics, communication ethics, education ethics, engineering ethics, environmental ethics, ethics and biological sciences, ethics and law, medical and dental ethics, nursing ethics, pharmacy ethics, philosophical ethics, religious ethics, social sciences and ethics.

### Submission Procedure

The program of the conference includes plenary sessions as well as parallel sessions. Anyone wishing to present a paper at the conference should submit an abstract (500 words maximum) before December 1, 2011. The Conference Program Committee will select abstracts for oral presentation.

Please send abstract by email to: Professor Henk ten Have, Secretary of IAEE, Center for Healthcare Ethics, Duquesne University, Pittsburgh, USA. Email: [tenhaveh@duq.edu](mailto:tenhaveh@duq.edu).

Structure your abstract using the following headings:

- contact details of the author(s) (Family name, initials, institution/university, city, country, email)
- abstract title
- keywords
- area of applied ethics (e.g. bioethics, ethics and law)
- abstract body text
- background of the topic
- aim/purpose
- methods and/or philosophical perspective
- results, outcomes and implications
- conclusion
- audio/visual equipment needed

After review, you will be informed by email whether your abstract has been accepted. Selected abstract can be orally presented (maximum 20 minutes). Selected abstracts will be published in the conference materials.

—**December 1, 2011.** CALL FOR PAPERS: “Literature: Ecocriticism & Environment.” 33rd Annual Conference: Southwest/Texas Popular Culture & American Cultural Association. February 8 – 11, 2012. Albuquerque, New Mexico, Hyatt Regency Hotel & Conference Center.

### Themes

Panels are now being formed for presentations regarding Literature, Ecocriticism and the Environment. Specific areas might include:

- ecocritical approaches to literature
- environmentally-focused artists and their art
- representations of nature and the environment in popular and American culture
- interdisciplinary approaches to the environment by environmental historians, philosophers, geographers, ecologists, governmental agencies, etc.
- environmental/ecocritical pedagogy & environmental education
- environmental discourse in the media
- the environment in film
- ecofeminism
- environmental issues in the Southwest
- urban environmentalism
- nature writing and its authors
- environmental activism, non-profit, governmental issues, etc.

### Submission Procedure

To submit a proposal, go to <http://conference2012.swtxpca.org> and enter the proposal into the database. Accepted applicants will be notified by email, and must register for the conference by December 31, 2011.

### Contact

Dr. Ken Hada, Chair

[khada@ecok.edu](mailto:khada@ecok.edu)

East Central University

1100 E. 14th St.

Ada, OK 74820

http: [www.swtxpca.org](http://www.swtxpca.org)

—**December 1, 2011.** CALL FOR PROPOSALS: “Political Animals and Animal Politics.” ECPR Joint Sessions of Workshops. Antwerp, Belgium. April 10-15, 2012. Despite 20 years of environmental politics scholarship, the place of animals and the non-human realm in environmental politics has remained unclear—addressed primarily in the margin of environmental/resource management research questions, or in the ethical rather than political status of animals. This workshop aims at a systematic, interdisciplinary understanding of the politics of animals and non-human nature, by addressing a series of research questions consistently from three perspectives: normative political theory; the qualitative analysis of the discourses and ideology of policy makers, political parties and social movements; and more classic political analysis of public policy and party politics.

The workshop will deal with the following, intrinsically related questions:

1. What do some of the recent normative approaches to animal/nonhuman politics add to our political approach to nature?
2. How have animal rights groups and parties framed their recent arguments for animal protection? What discourses of animal/nature politics have been most popular and appealing to movements and groups?
3. Which normative approaches and/or movement discourses have been successful, and which not, as frames for public policy initiatives? How can we analyze the policy processes that have led to successes and failures of political initiatives on animals and non-human nature? Contributors can address a variety of animal/nature politics campaigns from single-state, regional, and comparative perspectives.

### Submitting a Proposal

Proposals should be submitted online via the ECPRnet system. Proposals are then considered by the Workshop Directors and you will be notified of the outcome of your proposal by January 15, 2012. Only proposals that are submitted via the website will be able to be included for assessment. Papers that have gone direct to Workshop Directors will not be considered.

In order to propose a paper, go to:

[http://new.ecprnet.eu/Joint%20Sessions/2012\\_Antwerp/JointSessionsPaperProposal.aspx?EventID=6](http://new.ecprnet.eu/Joint%20Sessions/2012_Antwerp/JointSessionsPaperProposal.aspx?EventID=6). Be sure to select your institution (or select 'other' for non-ECPR members), and the workshop on Political Animals and Animal Politics. In addition to the abstract, the form asks you to make clear the relevance of your paper to the workshop theme.

### Who Can Propose a Paper?

Anyone who is conducting research in the field covered by the Workshop. However only 10% of the total number of participants in a Workshop can be from a non-ECPR member institution and this will be implemented by the Workshop Directors.

### For Further Information

Prof. dr. Marcel Wissenburg  
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NSW 2006  
Australia  
[david.schlosberg@sydney.edu.au](mailto:david.schlosberg@sydney.edu.au)

—**December 9, 2011.** CALL FOR PAPERS: “Ninth Annual Meeting for Environmental Philosophy.” Sponsored by International Society for Environmental Ethics, International Association for Environmental Philosophy, and the Center for Environmental Philosophy. The

ninth annual meeting for environmental philosophy will take place from June 12-15th, 2012, at the Highlands Center in Allenspark, on the border of Rocky Mountain National Park in Colorado. The Highlands Center is a retreat center which includes rooms, meeting space, and a cafeteria. Longs Peak (elev. 14259 feet/4346 meters) hovers above the conference center and is within hiking distance.

### Conference Sessions

Sessions will take a variety of forms. This call is for proposals of the following kinds:

1. Themed Sessions: Proposals for 2-hour themed sessions are encouraged, including author-meets-critics sessions, sessions emphasizing socially engaged philosophic activities, etc. Themes might include but are not limited to: animals; species; agricultural ethics and food ethics; ecosystem management; sustainability and the arts; ethics and technology.

Abstracts for themed sessions should include names of participants, an outline of the theme and how the session will fit together, and a 150 word abstract for each paper.

2. General session papers: Papers are welcomed from all philosophical traditions, and from environmental philosophy broadly conceived (not just environmental ethics). The format for full paper presentations at the conference will be a 15 minute summary of the paper by the author, followed by a 10 minute commentary.

Abstracts of 300 words should be submitted for this category.

### Submission Procedures

Abstracts should be prepared so that they may be blind-refereed by the conference committee. Acceptances will be announced by January 16th, 2012. Full papers must be available to be placed on the conference website by May 1st, 2012. Send abstracts and proposals (in Word format), or expressions of your willingness to comment or chair, via email to:

Emily Brady  
Chair, 2012 Conference Committee  
President, International Society for Environmental Ethics  
[Emily.Brady@ed.ac.uk](mailto:Emily.Brady@ed.ac.uk)

### Commentators and Chairs

We particularly welcome offers to comment (10 minutes) on general or themed session papers. We will try to match commentators with papers in their field of interest, so do indicate what these are when offering to comment. Offers for chairing sessions are also welcomed. Offers of assistance with organizing group walks would also be very welcome.

### Housing

We have reserved 24 rooms, each of which comfortably house between 2 and 4 guests. Rooms are available at the Highlands Center ranging from \$115 (single or double) for the first night, then \$75 for subsequent nights. In addition, camping facilities and other housing options are available nearby. For further information see <http://www.highlandscamp.org/guestsretreats.html>

There will be free time in the course of the conference for hiking and conversation. Our hope is to attract a broad cross-section of the environmental philosophy community, including graduate

students, who do not have to pay the conference fee. Details about registering for the conference will be provided in due course.

—**January 15th, 2012.** CALL FOR PAPERS: “Creatureliness, and Creativity: The Human Place in the Natural World.” The Society for Continental Philosophy and Theology’s 2012 conference takes today’s ecological crises as its point of departure.

### Themes

We invite theological and philosophical contributions informed by continental traditions such as phenomenology, hermeneutics, eco-feminism, post-structuralism, post-colonial studies, deconstruction, and social and deep ecology that help us understand and implement a sustainable future together. Authors may submit papers that address ecological issues head on, as well as those that tackle philosophical and theological themes that underlie these issues.

### Keynote Speakers

- Bruce Foltz (Eckerd College)
- Janet Martin Soskice (Cambridge University)
- Norman Wirzba (Duke Divinity School)

### Submission Procedure

Only complete papers with a maximum of 3,000 words will be accepted. Papers should be prepared for blind review and sent to [Bruce Ellis Benson](#).

### Conference Date & Location

April 20-22, 2012. Loyola Marymount University, Los Angeles

Website: [The Society for Continental Philosophy and Theology](#)

—**January 20, 2012.** CALL FOR PAPERS: “Ecological Thinking within a Globalized World” for *Dialogue and UniversalismE*, a peer-reviewed, open-access international forum for philosophical dialogue devoted to issues of global and contemporary social importance. *Dialogue and UniversalismE* is dedicated to the philosophical analysis of issues relevant to making the world a more decent, just, and humane home for all living beings. Towards this goal, the journal takes dialogue to be the ultimate arbiter of any shared values strong enough to serve as reliable guides to a healthy, sustainable, and just future for humanity and the larger community of life. It strives to cultivate the sort of philosophical dialogue necessary to transcend ideologies of domination and hopes to advance an ethos of dialogue as a community-building praxis.

Possible paper topics include but are not limited to the following: pluralism and universalism in ecological philosophy, the role of place in environmental ethics, political ideology in environmental thought, environmental philosophy and the East West dichotomy, environmental justice and ecological citizenship, traditional ecological knowledge, and non-western approaches to ecological philosophy. All styles of philosophy as well as interdisciplinary approaches are welcomed.

### Submission Procedures

Articles should be 3,000 - 8,000 words in length. Submissions should be sent electronically by email attachment to Charles Brown at [cbrown@emporia.edu](mailto:cbrown@emporia.edu). Please send articles with 150 word maximum abstract, preferably as a MS Word document. We request that authors use footnotes



rather than endnotes, double quotes for actual quotations, titles of articles, poems, etc. and ‘single quotes’ for all other purposes.

—**January 23, 2012.** CALL FOR PAPERS: “Under Western Skies 2: Environment, Community, and Culture in North America.” Mount Royal University, Calgary, Alberta, Canada. October 10-13, 2012. <http://www.skies.mtroyal.ca/>. Building on the success of Under Western Skies: Climate, Culture, and Change in Western North America in October 2010, Under Western Skies 2 welcomes academics from across the disciplines as well as members of artistic and activist communities, non- and for-profit organizations, government, labor, and NGOs to address the environmental challenges faced by human and nonhuman actors across North America. UWS 2 will take place on Mount Royal University campus in the LEED Gold certified Roderick Mah Centre for Continuous Learning.

### Keynote Speakers

- Environmental historian Donald Worster (University of Kansas; author of *Under Western Skies* [OUP, 1982])
- 2011 Gemini Award-winning filmmaker and Arctic anthropologist Niobe Thompson (Clearwater Media, Edmonton, AB; co-director Tipping Point: The Age of the Oilsands award-winning Canadian poet Skydancer Louise Halfe (Saskatoon, Saskatchewan)
- Climatologist Scott Denning (Colorado State University).

### Theme

With its mandate for both interdisciplinarity and community outreach, UWS 2 broadens the geographical scope of the inaugural conference but retains its wide call for contributions from all environmental fields of inquiry and endeavor, including the humanities, natural and social sciences, North American studies, public policy, business, and law. Artistic, creative, and non-academic proposals are also welcome.

Possible directions may include, but are not limited to: agriculture, food, and food security; alpine and glacial change; animal rights and commodification; automobility/transportation/infrastructure; borders and transnational issues; climate shock; collaboration between scientific and non-scientific communities; continental “perimeter security”; direct action and activism; ecology or nature?; “ecoterrorism”; environmental catastrophe and community; environmental devastation as neo-colonialism; environmental economies; environmental humanities; environmental racism and justice; environmental technologies; feedlots and runoff; forests and forestry; fracking; the Great Lakes; historical perspectives; human and nonhuman migration; indigenous environmental kinship; indigenous land, air, and water rights; indigenous worldviews and sovereignties; interdisciplinarity and transdisciplinarity; invasive species; the Keystone Pipeline and continental integration; law and public policy in North America; literary, filmic, and new media representations; marine ecosystems; national and regional parks; new continental weather patterns; North American bioregions; North American nuclear culture and power after Fukushima; North American studies; oil culture; the politics of meat; resilient communities and solidarity; restoration, reclamation, reparation; the rights of nature; seeds and seed patents; senses of place; technology as social construction; tourism and amenity migration; urban biodiversity; water rights, watersheds, and river systems; the “wilding” of North American cities like Detroit; wildlife and animality; women’s, gender and/or sexuality studies; youth, education, and activism.

A selection of papers will go forward for an edited book publication or special journal issue following UWS 2. (The collection of edited papers stemming from UWS 2010 is forthcoming from Wilfrid Laurier University Press as a part of its Environmental Humanities Series.)

### Submission Procedures

Proposals should run no more than 250 words in length and be attached to an email as a .doc or .docx file. Proposals for readings, panels, screenings, displays, and workshops are also welcome. Direct all proposals, together with brief bio and contact information, to: Dr. Robert Boschman at <[rboschman@mtroyal.ca](mailto:rboschman@mtroyal.ca)> and to Dr. Mario Trono at <[mtrono@mtroyal.ca](mailto:mtrono@mtroyal.ca)>. Check for regular updates regarding UWS 2 at the conference website: <<http://www.skies.mtroyal.ca/>>.

—**April 15, 2012.** CALL FOR PAPERS: “Environmental Humanities & the Challenge of Multidisciplinarity.” Workshop at the [13th International Conference of the International Society for the Study of European Ideas](#), “The Ethical Challenge of Multidisciplinarity: Reconciling ‘The Three Narratives’—Art, Science, and Philosophy.” University of Cyprus, Nicosia, July 2 – 6, 2012

### Theme

Environmental issues are typically framed within public discourse as problems that require empirical information and technological solutions. This paradigm holds not only scientific but also philosophical assumptions, most importantly that the real world is the one described by natural science, the world of scientific realism. In this worldview, all other disciplines (such as ethics, the qualitative social sciences, and politics and policy) are assimilated as “tools in the toolbox” used to solve the problems previously defined by Western science. The intensity of current environmental crises—especially global climate destabilization—energizes this focus on practical problem-solving and on technological and policy solutions within existing institutional, economic, and political frameworks. However, this approach fails to recognize that the humanistic disciplines, including philosophy, literature, and the arts, both construct and express knowledge of nature that exceeds the bounds of problem-solving and the ontology of scientific realism. Further, claims about nature that appeal to the authority of Western science, though masked as objective, are frequently deployed to undergird ideological constructions about race, class, gender, and nation; the authority to make claims about nature is inseparable from political power.

Underlying this default position of the natural sciences is the unexamined assumption that environmental problems are encountered independently of any context, values, history, or disciplinary biases. Humanities scholars in the emerging fields of ecocriticism, environmental art, environmental philosophy, and related areas of inquiry vigorously challenge this assumption, arguing that our environmental problems are inescapably ethical, historical, and political. The very definitions of environmental problems at any given moment are a function of human ideas and negotiations that have a particular cultural location and history and that reflect specific concepts of ethical responsibility and justice. Consequently, the methods of the natural sciences, although necessary for meeting our environmental challenges, cannot replace the interpretive, critical, and artistic methods of the humanities. The emergence of the “environmental humanities,” as a multidisciplinary site of convergence within academic scholarship, responds to this need.

This workshop will engage with the emerging disciplines of the environmental humanities to pose a series of questions, including:

1. How are the methods and epistemology of the humanities distinct from those of the empirical sciences?

2. What would a genuinely interdisciplinary approach to questions of the environment look like, and how can this be negotiated within current institutional limitations?
3. What impact can the humanities have on public discourse and political will in specific areas, such as environmental justice and climate change?

### Submission Procedure

Please submit two-page abstracts by email in Word format to the workshop organizers. Each presenter will have 20 minutes and is asked to present rather than read a paper. Abstracts of accepted presentations will be circulated to the participants in advance of the conference.

### Conference Proceedings

Final versions of the papers (not to exceed 3,000 words, or 10 double-spaced pages, including notes) will be reviewed by the workshop organizers for possible publication in the conference proceedings.

### The Conference

This workshop is planned under the auspices of the 13th International Conference of the International Society for the Study of European Ideas, on the theme “The Ethical Challenge of Multidisciplinarity: Reconciling ‘The Three Narratives’—Art, Science, and Philosophy.” For more information, visit ISSEI’s website at <http://issei2012.haifa.ac.il/>.

### The Venue

The workshop will be held at the University of Cyprus – Main Campus, Kallipoleos Avenue 75, Nicosia 2100 Cyprus.

### Contacts

- Janet Fiskio  
Environmental Studies  
Oberlin College  
[jfiskio@oberlin.edu](mailto:jfiskio@oberlin.edu)
- Ted Toadvine  
Philosophy and Environmental Studies  
University of Oregon.  
[toadvine@uoregon.edu](mailto:toadvine@uoregon.edu)

—**May 31, 2012.** CALL FOR PAPERS: “A Festschrift to Honor Alan Drengson.” Twenty-eight years ago, Alan Drengson began to publish [The Trumpeter: A Journal of Ecosophy](#). The first issue was photocopied, stapled and hand mailed by Alan. Twenty-eight years and two additional Editors-in-Chief *The Trumpeter* is an online, open journal hosted by Athabasca University Press.

*The Trumpeter’s* editors, past and present, invite contributors (students, colleagues, collaborators) to participate in a Festschrift honoring Alan Drengson’s life and work by submitting the following:

1. Personal narratives
2. Academic papers
3. Accounts of the founding of *The Trumpeter*
4. Reprints of Alan’s early work
5. Joyful paeans to Alan

These contributions could be in the form of narratives, poetry, photo-journals, or other archival information that reflect Alan's early and continued involvement in the developing ideas, application, and elaboration of Deep Ecological principles; his activism; teaching; and related/relevant contributions. This special issues honoring and celebrating Alan Drengson seek a balanced mix between the types of materials above mentioned for a summation of Alan's contributions to ecosophy, *The Trumpeter*, and Deep Ecology.

### Contacts

Please direct any questions or comments to:

- Michael Caley, Editor-in-Chief: [TrumpeterAE@shaw.ca](mailto:TrumpeterAE@shaw.ca)
- Jorge Conesa-Sevilla, Managing Editor: [uchitola@yahoo.com](mailto:uchitola@yahoo.com)

## **Upcoming Events: Classes/Institutes/Conferences**

—**October 28-30, 2011.** WORKSHOP: "Conservation Ethics." Learn how to apply the principles of conservation ethics in a transparent, rational and critical manner to issues in conservation and management. Presented by [The Conservation Ethics Group](#).

### Background Information

Ethical claims are easily identified as statements that can be expressed as, "We ought to..." While true, this leads many to think ethics is primarily concerned with telling other people how they ought to behave. No. Ethics is an academic discipline whose purview is to understand how one ought to behave. This understanding is gained through the formal analysis of arguments associated with ethical claims about how we ought to behave. As such, the academic field of ethics is more associated with logic than is commonly appreciated. Conservation and natural resource management is ultimately about the analysis of claims like: "We ought to hunt this population, because..." or "We ought to conserve this land, in this way, because..." In other words, Conservation and natural resource management are conservation ethics in action.

Ethical arguments are not fights, nor do they involve yelling. An ethical argument is a conclusion (e.g., We ought to manage this population in this way.) preceded by a list of premises that are expected to support the conclusion. Argument analysis is the most reliable way known to Western scholars for better understanding whether a conclusion is sound and valid. But the analysis of arguments related to conservation is tricky and difficult business. It involves identifying missing premises; assessing inference mistakes; assessing the reliability of premises; the interaction of premises drawn from far ranging perspectives, including ecology, sociology, politics, various ethical world views; understanding when unreliable premises undermine a conclusion, and when they don't; communicating the technical results of argument analysis to broader audiences of stakeholders; and more. In this workshop you will learn and practice skills that ethicists have developed for the analysis of arguments.

The future of success of conservation depends on the ability of stakeholders and decision-makers to effectively use of the principles of conservation ethics. These are the principles on which we will focus during this workshop.

### Workshop Format

The three-day workshop includes:

- Concepts and case studies in conservation ethics and argument analysis, presented by the workshop leaders

- Smaller- and larger-group discussions about those concepts
- Informal socialization for the purpose of developing a deeper sense of the concepts
- A central activity will be working in small groups with the workshop leaders to develop an argument analysis for some specific challenge in conservation that is of interest to you. That is, your group will decide the topic. To maximize the learning experience, each small group will share the results of the argument analysis with the entire group at the end of the workshop.

### Registration Information

The Conservation Ethics Workshop meets on campus October 28-30, 2011 in Missoula. Space is limited to 20 participants. Please contact the presenters directly with any course content related questions. For questions on how to register, contact the Ethics and Public Affairs Program at (406) 243-6605. Choice of 2 graduate credits, with options for traditional letter grade, pass/fail, or audit. If more than 15 people register for this workshop, all participants will receive a \$50 rebate.

### Registration steps

- For Workshop Option (no credit): Print and send in the [Conservation Ethics Registration Form](#), along with workshop fee payment (\$340) to the “Program on Ethics and Public Affairs”.
- For Credit Option (2 academic credits): Print and send in the [Conservation Ethics Registration Form](#), along with workshop fee payment (\$340).

At our first meeting, you will also need to pay the credit recording fee (\$135) directly to the School of Extended & Lifelong Learning. Forms will be provided.

This course is offered through the Maureen and Mike Mansfield Center’s Program on Ethics and Public Affairs at The University of Montana October 28-30, from 9:00am-5:00pm, with pre-course online work. All participants must pay a course fee to the Program on Ethics and Public Affairs and separate fees to UM School of Extended and Lifelong Learning for optional academic credit. Follow the steps described above to pay all relevant fees.

### Contacts

For further information on workshop details and expectations please contact either Michael Nelson ([mpnelson@msu.edu](mailto:mpnelson@msu.edu)) or John Vucetich ([javuceti@mtu.edu](mailto:javuceti@mtu.edu)).

—**January 10-12, 2012.** CONFERENCE: “Eighth International Conference on Environmental, Cultural, Economic, and Social Sustainability.” The 2012 Conference is to be held at the Robson Square, University of British Columbia, Vancouver, Canada. The Conference will work in a multidisciplinary way across the various fields and perspectives through which we can address the fundamental and related questions of sustainability. Plenary speakers include some of the leading thinkers in these areas, as well as numerous paper, colloquium and workshop presentations. Parallel sessions are loosely grouped into streams reflecting different perspectives or disciplines. Each stream also has its own talking circle, a forum for focused discussion of issues. Virtual participation is also available. For more information: <http://onsustainability.com/conference-2012/>.

—**March 13-17, 2013.** CONFERENCE: “5th Latin American (Inter-American) Environmental Philosophy Conference 2013.” Held in Puerto Natales, Chile, on March 13-17, 2013. The

conference will be preceded by an International Course (March 4-13, 2013) on “Biodiversity and Conservation: Integrating new ecological understanding and ethical foundations,” coordinated by Drs. Juan Armesto and Dr. Ricardo Rozzi. Post-conference optional field trips will include visits to the Senda Darwin Biological Station (Chiloé Island) to learn about long-term ecological research on forest biodiversity, ecosystem functioning and plant-animal interactions in rural landscapes, and to the Omora Ethnobotanical Park to learn about the field environmental philosophy program, sub-Antarctic ecotourism and biocultural conservation in the Cape Horn Biosphere Reserve.

The course and the conference are co-organized by the Institute of Ecology and Biodiversity (IEB – Chile) and the [Universidad de Magallanes \(UMAG\)](#) in collaboration with the [University of North Texas \(UNT\)](#), the [Center for Environmental Philosophy \(CEP\)](#), and the Group of Environmental Thinking “Augusto Angel Maya” led by Dr. Patricia Noguera at the Department of Human Sciences and the Institute of Environmental Studies (IDEA), [Universidad Nacional de Colombia, Campus Manizales](#). For more information, contact [ieb.umag.conf@gmail.cl](mailto:ieb.umag.conf@gmail.cl).

## Employment Opportunities

—**EXECUTIVE DIRECTOR**, SCHOOL OF ENVIRONMENT AND SUSTAINABILITY, THE UNIVERSITY OF SASKATCHEWAN, SK, CA. The University of Saskatchewan is internationally recognized for its signature scholarship and innovation in the field of environment and natural resources. An institution on the move, with a growing reputation and high aspirations, the U of S is poised to become one of the country’s pre-eminent research-intensive universities. Located on one of Canada’s most beautiful campuses, the academic community comprises more than 18,500 undergraduate and graduate students, 1,100 faculty, and 6,400 staff and its 17 colleges and schools offer an array of discipline-based, inter-disciplinary, and professional programs.

[The School of Environment and Sustainability is a priority interdisciplinary initiative](#) of the University of Saskatchewan. With a vision of creating and integrating multiple understandings of natural and human environments and being internationally known for innovative, provocative, and wide-ranging approaches to environmental sustainability, the School offers a course-based Master of Sustainable Environmental Management (MSEM) as well as thesis-based Master (MES) and Doctoral (PhD) programs. These programs emphasize the complex nature of environmental and sustainability challenges, and the need for interdisciplinary understandings across a range of topics. Since its inception in 2007, the School has developed a thriving community of more than 69 graduate students and 18 core faculty, with another 30 faculty holding associate or adjunct affiliations. For more information on the School please visit: <http://www.usask.ca/sens>.

Reporting to the Provost, the Executive Director provides leadership to a School renowned for its distinguished faculty members who are drawn from the Colleges of Arts and Science, Engineering, Law, Education, Western College of Veterinary Medicine, Nursing, Agriculture and Bioresources and the Edwards School of Business. The Executive Director will have the ability to balance fairly the demands of an interdisciplinary school and also to capitalize on opportunities for synergy and collaboration across campus and externally. S/he will possess both a strong record of research and scholarly achievement as well as progressive and relevant experience in administration and advancement activities. This exciting role demands superb interpersonal and communication skills, and sound judgment to lead the continuing development of the academic programs, research, and creative life within the School of Environment and Sustainability. As a member of the University’s senior administrative team, s/he will also play a significant and influential role in University-wide initiatives.

All qualified candidates are encouraged to apply, however, Canadians and permanent residents will be given priority. The University of Saskatchewan is committed to employment equity. Members of designated groups (women, Aboriginal peoples, people with disabilities and visible minorities) are encouraged to apply.

To learn more about this exciting opportunity, call Natasha Knight or Maureen Geldart at The Geldart Group: (604) 926-0005 or forward your application package (current CV, letter of application and reference list) in confidence to [info@thegeldartgroup.com](mailto:info@thegeldartgroup.com).

—**ASST. PROF. IN SUSTAINABILITY STUDIES**, University of Utah, Salt Lake City, UT. The College of Humanities and the College of Social and Behavioral Science at the University of Utah seek an Assistant Professor in sustainability studies, with the successful candidate to be appointed to the department within these two colleges most relevant to his or her research and teaching specialization. The successful applicant will be expected to pursue an active research and publication agenda, and to teach required courses both in the Environmental Humanities Graduate Program and the undergraduate Environmental and Sustainability Studies Program. We are especially interested in applicants whose research and teaching methods utilize an interdisciplinary approach to ecology and sustainability issues. Ph.D. required by start date. Standard teaching load is two courses per semester. Salary is competitive. Start date: Fall 2012 semester.

Submit letter of application, curriculum vitae, and three letters of recommendation at <http://utah.peopleadmin.com/postings/9455>.

—**October 13, 2011**. ASST. PROF., WINONA STATE UNIVERSITY, WINONA, MN. Full-time, tenure-track, assistant professor or instructor, beginning August 2012. Four undergraduate courses per semester. AOS: Applied Ethics. AOC: Political Philosophy. Must be able to teach the following courses: moral problems, business ethics, environmental ethics, biomedical ethics, and philosophy of law. Duties also include being Director of our unique War, Peace, and Terrorism program and teaching its core course, Introduction to War, Peace, and Terrorism. Scholarly research, advising, and committee work are also required as part of one's professional development. ABD required, but Ph.D. preferred, in philosophy. (ABD will be hired as fixed-term instructor). Apply directly online at: <http://agency.governmentjobs.com/winona/default.cfm> and submit these required materials: cover letter, resume, transcripts, and a list of at least 3 references, with addresses and telephone numbers. Candidates are also strongly encouraged to supply sample course syllabi, evidence of teaching excellence, actual letters of reference, and a short writing sample.

—**October 14, 2011**. ASST. PROF., ENVIRONMENTAL STUDIES INTERDISCIPLINARY PROGRAM, LAFAYETTE COLLEGE, EASTON, PA. Lafayette invites applications for a full-time, tenure-track position in Environmental Studies beginning in the 2012-2013 academic year. We are seeking an enthusiastic individual who will teach in and foster the development of a new degree program in Environmental Studies. The candidate should be capable of teaching an introductory course in an interdisciplinary Environmental Studies major, an intermediate level course in Environmental Policy, and intermediate and advanced courses in his or her area of expertise. Candidates with teaching and research interests in the social sciences or humanities are particularly desirable. Expertise in environmental law is also desirable, however, we welcome applications from a broad range of specialties in environmental studies. Lafayette College is committed to creating a diverse community, one that is inclusive and responsive, and is supportive of each and all of its faculty, students, and staff. All members of the College community share a responsibility for creating, maintaining, and developing a learning environment in which difference is valued, equity is sought, and inclusiveness is practiced. The starting date is Fall Semester 2012.

Candidates must submit a letter of application, statement of teaching interests, vita, college and graduate school transcripts, and three letters of reference to Dr. Dru Germanoski, 201 Van Wickle Hall, Lafayette College, Easton, PA 18042. [germanod@lafayette.edu](mailto:germanod@lafayette.edu), (610) 330-5196.

—**October 14, 2011.** DIRECTOR FOR THE INSTITUTE FOR ENVIRONMENTAL STUDIES, UNIVERSITY OF WISCONSIN-MADISON. The University of Wisconsin-Madison welcomes applications and nominations for the position of director of its Gaylord Nelson Institute for Environmental Studies. This position is an opportunity for an integrative and creative leader to build upon the momentum of a growing and thriving interdisciplinary institute with deep roots extending back to Aldo Leopold and John Muir. The Nelson Institute has world-class strengths in studying climate change, sustainability, energy, environmental history, land use, water, biodiversity, and many other key issues of the 21st century. The institute is a unique hybrid that has its own tenured faculty and degree-granting programs while simultaneously synergizing the intellectual and institutional resources of one of the greatest gatherings of environmental scientists, scholars, and professionals in the world. Its successes are firmly grounded in collaborations that honor the values and objectives of the communities with which it works. The university is seeking a leader who can cultivate and inspire a diverse community of colleagues, students, and partners to strengthen relationships that advance the University of Wisconsin-Madison as a world leader in addressing environmental challenges. The University of Wisconsin-Madison is a major land-grant university committed to excellence in teaching, research and public service with revenues of \$2.4 billion, a student body of approximately 42,000 and faculty/ staff of 20,000.

The director of the Nelson Institute has the rank of a dean, reports to the chancellor and the provost, serves on the Dean's Council, and provides general leadership for environmental initiatives across the campus. The director promotes faculty, staff, and student collaborations and programs in interdisciplinary environmental scholarship, instruction, and community engagement. The Nelson Institute has an annual operating budget of \$3.2 million, endowments totaling \$9.3 million, and averages \$4.5 million in external research awards per year. It is home to 18 budgeted and 140 affiliated faculty members from more than 40 natural and social science, engineering, and humanities departments across the campus. Besides offering more than 100 courses in partnership with the university's schools and colleges, the Nelson Institute administers three graduate degree programs (in Environment and Resources, Conservation Biology and Sustainable Development, and Water Resources Management), five graduate-level certificate programs (in Air Resources Management; Culture, History, and Environment; Energy Analysis and Policy; Humans and the Global Environment; and Transportation Management and Policy) and the largest undergraduate certificate program (in environmental studies) at the UW-Madison. The university recently approved a new undergraduate major in environmental studies, and implementing that major will be a significant initiative for the new director. Total enrollment in the graduate programs is approximately 200 students; enrollment in the undergraduate program averages approximately 400. The Nelson Institute includes four interdisciplinary research centers—the Center for Climatic Research, the Center for Culture, History, and Environment, the Center for Sustainability and the Global Environment, and the Land Tenure Center—and has a strong commitment to fostering community partnerships in education, research, and service at the local to international levels.

Please see the following web sites for information about [UW-Madison](#) and the [Nelson Institute](#). Candidates will be evaluated on the following professional and personal characteristics: commitment to the institute's mission and to maintaining and extending the scholarly values, academic breadth, and diverse missions of a public research university through interdisciplinary scholarship, teaching, and service; a record of successful leadership in higher education, business, or non-profit organizations; proven ability to build coalitions with diverse stakeholders; extensive



experience and a strong track record in development and fundraising; commitment to shared governance with faculty, staff and students; and ability to work with external constituencies including state and federal government, business, non-profit agencies, community organizations, and alumni. Candidates must be qualified for tenure at the level of full professor at UW-Madison. In keeping with the university's goals and objectives, candidates will also be evaluated on their demonstrated commitment to the diversity of students, faculty and staff, to equal employment opportunity, affirmative action and non-discriminatory practices, and to advancing an inclusive climate that stimulates diversity. The University of Wisconsin-Madison has one of the strongest traditions of shared governance in the United States, and a successful director must be able to work effectively in this context.

Electronic applications and nominations must be received by 15 October 2011 to ensure consideration. Later applications and nominations may also be considered. The committee strongly encourages applications and nominations of women and persons of underrepresented groups. At a minimum, a nomination should include full contact information for the nominee, including an email address. An application should include a current resume or curriculum vita and a comprehensive cover letter that addresses how the candidate's strengths and experience match the qualifications for the position, and what the candidate sees as challenges and opportunities of the position, as well as the names, addresses, email addresses, and telephone numbers of five references. Candidates will be informed before references are contacted. Please note that in accordance with Wisconsin statutes the names of nominees and applicants who explicitly request confidentiality will not be made public. However, the university is required to release the names and titles of the finalists who will be interviewed by the chancellor. Applications and nominations should be submitted electronically to the Nelson Institute Director Search and Screen Committee at: [Nelson-Institute-Search@secfac.wisc.edu](mailto:Nelson-Institute-Search@secfac.wisc.edu). Questions may be directed to the search committee office at 608-262-1677 or [ehanneman@secfac.wisc.edu](mailto:ehanneman@secfac.wisc.edu).

—**October 24, 2011.** ASST. PROF., INTERDISCIPLINARY DEPARTMENT OF ENVIRONMENTAL STUDIES AT UNIVERSITY OF ILLINOIS AT SPRINGFIELD. The Interdisciplinary Department of Environmental Studies at UIS seeks applications at the tenure-track assistant professor level with expertise in sustainability or sustainable development. One position will begin August 16, 2012; the other pending approval. Candidates must have a Ph.D. in sustainability, sustainable development, environmental studies, environmental science, or a related field; evidence of research potential; and ability to perform academic and research advising. The position(s) requires teaching Environmental Social Sciences and Humanities, Sustainable Development, Introduction to Sustainability, and courses in candidates' areas of expertise. Some flexibility exists regarding electives; recent electives have included Environmental Ethics, Environmental Education, Environmental Justice, Global Change in Local Places, Environmental Economics, Sustainable Food Systems, Environmental Sociology, Literature and the Environment, Environmental Issues and the Press, and Writing and the Environment. Teaching load consists of a combination of on-campus and online courses at both the undergraduate and graduate levels. For full information, please visit: <http://uis.edu/ens>.

Located in the state capital, UIS is one of three campuses of the University of Illinois. The UIS campus serves approximately 5,000 students in 23 undergraduate and 21 graduate programs. The academic curriculum of the campus emphasizes a strong liberal arts core, an array of professional programs, extensive opportunities in experiential education, and a broad engagement in public affairs issues of the day. The campus offers many small classes, substantial student-faculty interaction, and a rapidly evolving technology-enhanced learning environment. Our diverse student body includes traditional, non-traditional, and international students. Twenty-five percent of majors are in 17 undergraduate and graduate online degree programs and the campus has received several

national awards for its implementation of online learning. UIS faculty members are committed teachers, active scholars, and engaged professionals in service to society. Applicants are encouraged to visit the campus web page at <http://www.uis.edu/>.

Send a letter of application, statement of teaching philosophy and research interest, vita, undergraduate and graduate transcripts (unofficial acceptable), and the names and contact information of three references to: Search Committee, Department of Environmental Studies, University of Illinois at Springfield, One University Plaza, PAC 308, Springfield, Illinois 62703.

—**November 1, 2011.** EXECUTIVE DIRECTOR, BUCKNELL ENVIRONMENTAL CENTER, LEWISBURG, PA. Established in 2004, the mission of the Bucknell University Environmental Center (buec) is to integrate perspectives from the natural and social sciences, humanities, and engineering to enhance student, faculty, staff, and community learning regarding complex contemporary environmental issues and the interactions between human beings and nature over time. The buec <http://www.bucknell.edu/EnvironmentalCenter.xml> seeks to have national level impact by developing and implementing applied research, curricular, and outreach programs in areas such as watershed studies, sustainability studies, and community-based cultural studies, among others. In addition, drawing upon Bucknell's historic strengths in liberal arts education, buec's support of innovative curricular programs looks to provide a national model for interdisciplinary undergraduate environmental studies across multiple departments and programs. The Executive Director is responsible for overall leadership and management of the BUEC, its staff, and its programs.

#### Minimum Qualifications

- Ph.D. or equivalent terminal degree in an academic or professional discipline relevant to the Center's thematic foci and programming
- Evidence of substantive professional accomplishment, including scholarship, teaching, and mentoring
- Evidence of fundraising accomplishments and overall programmatic and budgetary responsibility at a substantive and diverse level.
- Ability to represent effectively the Center and the University with a broad range of internal and external groups and organizations in furthering the mission and goals of the Center and the University's instructional programs.
- Evidence of professional engagement in environmental studies from an interdisciplinary standpoint, including approaches in either arts, engineering, humanities, natural sciences or social sciences.
- Excellent oral and written communication skills

Interested applicants should apply on Bucknell University's online recruiting Web site (<http://www.bucknell.edu/x19450.xml>) and select "Jobs at Bucknell" for details.

—**November 1, 2011.** ASST. PROF., INTERDISCIPLINARY ENVIRONMENTAL STUDIES, FLORIDA GULF COAST UNIVERSITY, FORT MYERS, FL. Minimum Qualifications: Doctoral degree in an appropriate field of specialization from a regionally accredited institution or equivalent accreditation. ABD will be considered if conferred by August 7, 2012. If successful candidate is ABD, appointment will be made at a Lecturer level on a fixed contract. Evidence of strong commitment to the University's learning goals of ecological perspective and community awareness and involvement. Evidence of a strong commitment to interdisciplinary and multi-disciplinary teaching and learning. Ability to

develop and initiate appropriate service-learning (experiential learning) experience for students. Must meet the University and College criteria for appointment at the level of Assistant Professor.

Preferred Qualifications: University teaching experience in environmental education, sustainability education, or other area related to sustainability. Outstanding teaching credentials in interdisciplinary teaching and/or service learning. Use of technology in teaching to create innovative learning experience. Record of scholarship connected to teaching and sustainability issues. Record of service connected to sustainability. Appointment will be made on a 9-month multi-year appointment basis available August 2012. Additional details and how to apply, please visit <http://jobs.fgcu.edu/applicants/Central?quickFind=53020>.

—**November 1, 2011.** NON-TT ASSISTANT PROFESSOR, NEW YORK UNIVERSITY, ENVIRONMENTAL STUDIES PROGRAM, NEW YORK, NY. New York University invites applications from specialists in environmental ethics and philosophy for a full-time, non-tenure track assistant professor position in the Environmental Studies Program to start September 1, 2012, pending budgetary and administrative approval. The [Environmental Studies Program](#) is an interdisciplinary program in its fifth year, with faculty from across the university. Responsibilities include developing and teaching courses in the Environmental Studies Program, advising undergraduates, supervising interns, and serving as a core faculty member in Environmental Studies. Teaching duties will include six courses annually, including internship seminars, with the possibility of a course reduction for a formal advising role. Previous research and teaching experience at the undergraduate level is required. The position is initially for 3 years, with the option of renewal based on performance. It does not have tenure implications.

Candidates should submit an application, including a CV, three letters of reference, and a writing sample. Review of applications will begin November 1, 2011. Please apply online at the [New York University Environmental Studies Program website](#), via the “Faculty Recruitment” link. You may use the following address in the cover letter, Chair of the Environmental Studies Search Committee, Environmental Studies Program, New York University, 285 Mercer Street, 9th Floor, New York, NY 10003.

—**November 1, 2011.** ASST. PROF., Tufts University, Boston, MA. Beginning Fall 2012. Area of Specialization: Normative Ethics or Metaethics with a proven specialization in Environmental Ethics. Area of Competence: Open. Four courses/year, some of which will be cross-listed in Environmental Studies, an undergraduate interdisciplinary major. Usual non-teaching duties. The [Department](#) seeks a promising ethicist or meta-ethicist who will enhance its undergraduate and MA programs, complement its existing teaching and research strengths, and contribute to the teaching and research mission of Tufts’ Environmental Studies program. Ph.D. in Philosophy at time of appointment and teaching experience required. This position is part of a multidisciplinary cluster-hiring initiative designed to deepen and broaden the Environmental Studies program as well as to enhance traditional academic departments.

Applications must include a CV, three letters of recommendation, a writing sample, and an e-mail address and phone number at which the candidate may be reached in December. Evidence of teaching experience and expertise welcome. Preliminary interviews will be conducted at the December APA meetings. To apply, all candidates should submit a cover letter, curriculum vitae, and a writing sample at [www.academicjobsonline.org](http://www.academicjobsonline.org). Candidates should have three writers of reference letters submit their letters directly to [www.academicjobsonline.org](http://www.academicjobsonline.org) (the link for “writers of reference letters” is listed on the Academic Jobs On Line home page.)

—**November 4, 2011.** ASST. PROF., UNIVERSITY OF NORTH FLORIDA, JACKSONVILLE, FL. AOS: Ethical Theory; AOC: Environmental or Engineering Ethics. Assistant Professor, tenure-track, beginning fall semester, 2012. The successful candidate will actively engage in research and be expected to participate in the department's M.A. program in Practical Philosophy and Applied Ethics. She or he will have the opportunity to participate in UNF's Blue Cross and Blue Shield of Florida Center for Ethics, Public Policy, and the Professions. Ph.D. required by time of appointment. The department is a pluralistic department emphasizing diverse approaches to teaching and research. A strong commitment to excellent undergraduate teaching is required as demonstrated by previous successful teaching experience; a portion of the teaching load will be lower division introductory philosophy courses that meet general education requirements. A willingness to contribute to the department's service mission is required. Usual non-teaching duties. The equivalent of 6 courses/year (3/semester), undergraduate/graduate. We encourage applications from women and minorities.

Applicants should send a complete dossier, including a letter of application, C.V., at least three letters of recommendation, graduate transcripts, a writing sample up to 25 pages, and evidence of successful teaching experience to: Philosophy Search 1, Department of Philosophy, University of North Florida, Jacksonville, FL 32224-7699.

NOTE: to be considered for this position, applicants must complete the online application form at <http://www.unfjobs.org>, in addition to submitting by mail all required documents. Applicants who do not complete the online application form will not be considered for this position.

—**November 7, 2011.** ASST. PROF., DARTMOUTH COLLEGE, ENVIRONMENTAL STUDIES, HANOVER, NH. [The Environmental Studies Program at Dartmouth College](#) aims to recruit a tenure-track, assistant professor in policy, politics and governance. The successful candidate will have an integrative understanding of concepts and methods from diverse social science disciplines and will take an interdisciplinary approach to society-environment interactions. We are particularly interested in candidates who focus on sustainability, energy, climate, ecosystems, food, justice or development. Qualifications: A Ph.D. in Environmental Studies, the environmental social sciences or a related field completed by the appointment date.

Please send a letter of application, a CV, reprints of representative work, and three letters of reference to: Richard B. Howarth, Chair, Environmental Studies Program Search Committee, 6182 Steele Hall, Dartmouth College, Hanover, NH 03755 USA. Queries and letters of reference may be sent via e-mail to [envssearch@dartmouth.edu](mailto:envssearch@dartmouth.edu).

—**November 14, 2011.** ASST. PROF., MOUNT HOLYOKE COLLEGE, SOUTH HADLEY, MA. Tenure track. AOS: Moral, Social and Political Philosophy. AOC: some of the following—Philosophy of Law, Environmental Philosophy, Feminist Philosophy, Philosophy of Race. Interest and ability in teaching Ancient Philosophy would be an asset. Four courses per year, and customary administrative responsibilities. Ph.D. by September 2012 strongly preferred. Submit dossier (including CV, three confidential letters of recommendation, sample of scholarly work, and evidence of excellence in and commitment to teaching) online at <http://jobsearch.mtholyoke.edu>. Deadline: November 14, 2011. Mount Holyoke is an undergraduate liberal arts college for women with 2,100 students and 210 faculty. Half the faculty are women; one fourth are persons of color. It is located about 80 miles west of Boston in the Connecticut River valley, and is a member of the Five College Consortium consisting of Amherst, Hampshire, Mount Holyoke, and Smith Colleges and the University of Massachusetts. Mount Holyoke is committed to fostering multicultural diversity and

awareness in its faculty, staff, and student body and is an Equal Opportunity Employer. Women and persons of color are especially encouraged to apply.

—**November 14, 2011.** ASST. PROF., SAINT JOSEPH’S UNIVERSITY, PHILADELPHIA, PA. Beginning August 15, 2012. Pending board approval. Three undergraduate courses, typically two preps, per semester; advising and committee duties; opportunities for teaching in honors and service-learning programs. Strong evidence of Ph.D. completion by August 15, 2012 is required. AOS Ethics; AOC Applied Ethics. Candidates should be prepared to teach multiple sections of our core course, “Moral Foundations,” as well as introductory-level courses in either one of our two additional core areas: Philosophical Anthropology; Faith and Reason. (Please see our department’s website for examples of courses in these areas—[www.sju.edu/cas/philosophy](http://www.sju.edu/cas/philosophy). In addition, candidates should be prepared to teach upper-level courses in one or more areas of applied ethics, e.g., business ethics, bio-medical ethics, environmental ethics. Essential: a commitment to undergraduate teaching; and the ability to contribute to the mission of a Jesuit Catholic University in a deliberately diverse department. Candidates must demonstrate evidence of effective teaching and the promise of an active scholarly agenda. Salary competitive.

To apply, submit an application letter and CV on-line at <https://jobs.sju.edu> (Select “search jobs” from menu at top, left; then select “tenure track faculty.”) In addition, please send a letter of application for this position, CV, evidence of teaching ability, a writing sample, and letters of recommendation to: Search Committee, Philosophy Department, Saint Joseph’s University, 5600 City Avenue, Philadelphia, PA 19131. For full consideration, on-line applications should be completed by Monday November 14th; additional materials mailed to the department should be postmarked by November 14th. Prearranged interviews at the Eastern APA meeting. Saint Joseph’s University is a private, Catholic, and Jesuit institution and expects members of its community to be knowledgeable about its mission and to make a positive contribution to that mission.

—**November 15, 2011.** ASST. PROF., ALLEGHENY COLLEGE, MEADVILLE, PA. AOS: Ethics and its application to issues of social justice, such as those concerning race, gender, and environment. Teaching load is 6 courses. All faculty are expected to participate in delivering periodic college-wide first-year/sophomore seminars that emphasize writing and speaking. Allegheny College is a highly selective private undergraduate liberal arts college with a dedicated faculty of teacher-scholars. The successful candidate will provide evidence of excellence in teaching, ongoing scholarship and professional development. Completion of PhD by September 2012 expected.

Send letter of application, C.V., a sample of scholarly work, evidence of teaching effectiveness and three letters of reference to Eric Boynton, Chair, Department of Philosophy and Religious Studies, Allegheny College, Meadville, Pennsylvania 16335. Interviews to be conducted at APA Eastern meeting.

—**November 15, 2011.** ASST. PROF., COLBY COLLEGE, WATERTOWN, ME. Tenure-track, starting September 1, 2012. Five courses per year. AOS: Environmental Philosophy. AOC: Continental Philosophy. ABD or Ph.D. in Philosophy required. Send all application materials (pdf format) in a single email to [philosophysearch@colby.edu](mailto:philosophysearch@colby.edu) with your last name in the subject line, and include: cover letter describing exact fit with this job description; curriculum vitae; statement of teaching philosophy; evidence of teaching effectiveness; and a representative sample of current research. Begin each file name with your last name. In addition, please arrange for three confidential letters of recommendation to be sent directly, by your recommenders, to the same email address. Letters of recommendation should also be in pdf format and, if possible, arrive with your last name in the

subject line and file name. We will conduct interviews at the Eastern APA. For more information about the College, please visit the Colby Web site: [www.colby.edu](http://www.colby.edu).

—**November 15, 2011.** DIRECTOR OF ENVIRONMENTAL STUDIES MINOR, HIGH POINT UNIVERSITY, HIGH POINT, NC. High Point University invites applications for a tenure-track position starting August 2012 as Director of an emerging Environmental Studies minor. The Director would also teach courses in this interdisciplinary minor and his/her discipline area. The new program will consist of a two-course core curriculum that includes Environmental Science and Issues in Environmental Science, plus three electives from Environmental Economics, Global Issues in the Built Environment, Environmental Ethics, Environment and Society, and Asian Religions and Environmental Concerns. We seek student-centered applicants who are strongly committed to teaching undergraduate students. A successful candidate must also have relevant leadership and/or administrative experience to bring expertise to the minor. Responsibilities would include establishing a strategic direction and long-term goals, working with departments on course scheduling, managing budgets, coordinating assessment protocols, and promoting and marketing the program. We seek candidates with a proven record of scholarly publishing in an area of environmental studies, who have an ongoing commitment for further research, and who consider their research projects a means to enhance their classroom teaching. Further, the ideal candidate will have a deep commitment to the liberal arts and interdisciplinary nature of environmental studies. He/she must be eager to work with faculty and existing courses from across the curriculum to shape the minor. The ideal candidate will also be inspired to develop cross-curricular projects and initiatives that reach beyond the classroom to nourish student and faculty interest in Environmental Studies. We welcome applicants from a broad range of disciplinary backgrounds including business and economics, the sciences, and the humanities that are related to environmental studies. A Ph.D. in one of these disciplines is required, and the candidate will have a formal faculty appointment within the appropriate department. Rank and salary are dependent on qualifications.

All candidates should submit a cover letter, current curriculum vitae, graduate transcripts, three letters of reference, and a statement of teaching and scholarship philosophy. Please send all materials to Dr. Stephanie Crofton, Chair of Environmental Studies Committee, c/o Susan Clark Campus Drawer 42, High Point University, 833 Montlieu Avenue, High Point, NC 27262.

High Point University, located in the Piedmont Triad region of North Carolina, is a private liberal arts institution with over 4,200 undergraduate and graduate students from 51 countries and 46 states. The university offers 50 undergraduate majors, 43 undergraduate minors and 10 graduate degree programs.

—**November 15, 2011.** ASST. PROF., UW Tacoma. The University of Washington Tacoma seeks an intellectually expansive scholar with a Ph.D. in Comparative Religion, Philosophy, or closely related field, possessing wide-ranging interests and demonstrating excellent teaching and research potential for a full-time, tenure-track assistant professor position in Interdisciplinary Arts and Sciences (IAS). In exceptional cases candidates who are ABD may be appointed on an acting basis. In order to complement IAS's existing strengths in environmental science and global studies, an interest in Asian religions and social/cultural approaches to ethics and/or environmental science and technology are a plus. The position begins September 16, 2012 and is contingent on funding.

IAS offers a range of innovative interdisciplinary majors. We welcome applicants representing diverse perspectives and approaches. One of three University of Washington campuses, UWT is located in new and historic facilities in downtown Tacoma and serves students of a wide range of ages and backgrounds in the South Puget Sound region. For more information on UWT, visit our website at <https://www.tacoma.uw.edu>.

To apply, please submit

- 1) letter delineating your interests and qualifications, a description of research projects underway, and your teaching experience
- 2) curriculum vitae, including a list of courses taught,
- 3) statement of your teaching philosophy
- 4) an article length writing sample
- 5) evidence of teaching effectiveness, and
- 6) three letters of reference.

Submit all application materials through <https://academicjobsonline.org/ajo/jobs/1082>. For further information, e-mail Dr. Samuel Parker, search chair, at [skparker@u.washington.edu](mailto:skparker@u.washington.edu).

—**November 30, 2011.** ASST. PROF., FACULTY OF ENVIRONMENTAL STUDIES, GENDER, RACE AND ENVIRONMENT, YORK UNIVERSITY, TORONTO, CANADA. Applications are invited for a tenure-track position, at the Assistant Professor level, in Gender, Race and Environment. Candidates must hold a PhD in a relevant field by the time of appointment. We seek candidates who work at the intersections of gender, race, class and environment, such as: critical gender and race theory; gender and transnationalism; social marginalization and processes of racialization and gender/sex oppression; the relations among racialization, gender, and political ecology; and gender and anti-racist activism/politics, especially as these are articulated with issues of environmental justice and sovereignty. Also welcome are applicants whose work focuses on issues of colonialism, globalization, and indigenous race/gender justice or on the Global South (Africa, Asia-Pacific, Latin America and the Caribbean). Candidates should have demonstrated expertise in interdisciplinary scholarship. Applied experience addressing gender, race and environment issues at local/community levels is an asset. Candidates must have teaching experience and be able to contribute to teaching, advising and research at both the undergraduate and graduate levels, including supervision of doctoral research. The successful applicant must demonstrate excellence or promise of excellence in scholarly research, teaching and service. The ability to contribute to one or more of the Faculty's certificate or diploma programs is an asset.

#### Application Procedure

A letter of application with an up-to-date curriculum vitae, a statement of research and teaching interests, and the names and full contact information for three academic references should be sent, by November 30, 2011, to: Gender, Race and Environment Search Committee, 126 HNES. Tel: 416.736.5252. Fax: 416.736.5679. E-mail: [feshires@yorku.ca](mailto:feshires@yorku.ca).

—**December 1, 2011.** ASST. PROF., WOMEN'S STUDIES DEPARTMENT, LOYOLA MARYMOUNT UNIVERSITY, LOS ANGELES, CA. The Women's Studies Department in the Bellarmine College of Liberal Arts at Loyola Marymount University (LMU) seeks a candidate holding the Ph.D. in Women's Studies, Environmental Studies, or a social science discipline who specializes in how environmental justice/policy affects minority populations and women. Imperative is the ability to teach feminist ecology and feminist research methods, both within a national and international context. Strong candidates for this position should value and be able to conduct community based learning with underrepresented and/or marginalized minority populations.

Desirable areas include ecofeminism, feminist political ecology, environmental studies, post-colonial studies, and women in the Third World. In addition, the Women's Studies Department places a high priority in developing a multicultural learning environment and inclusive pedagogy in

which people from diverse backgrounds can engage in dialogue and foster academic excellence. Candidates must show promise in both research and teaching.

Interested applicants are invited to send a curriculum vitae, a statement of teaching and research interests, a writing sample, and three letters of reference by December 1, 2011 to: Professor Stella Oh, Associate Professor and Chair, Department of Women's Studies, Suite 4400, University Hall, Loyola Marymount University, One LMU Drive, Los Angeles, Ca 90045-2659. Please also send electronic copies of all materials to [soh@lmu.edu](mailto:soh@lmu.edu).

LMU, a Catholic university in the Jesuit and Marymount traditions, is a mid-sized comprehensive institution emphasizing excellent undergraduate education for a diverse student body. LMU seeks outstanding applicants who value its mission and share its commitment to academic excellence, the education of the whole person, and the building of a just society. The campus is located on the western edge of Los Angeles, near the Pacific Ocean. Salaries are competitive and commensurate with background and experience.

—**December 1, 2011.** ASST. PROF., BRIDGEWATER STATE UNIVERSITY, BRIDGEWATER, MA. The Department of Philosophy invites applications for a tenure-track appointment at the rank of assistant professor, beginning Fall 2012. We are chiefly interested in candidates with AOS in Applied Ethics (e.g., medical ethics, environmental ethics, business ethics, etc.). The department is especially interested in candidates with an AOC in medieval philosophy. The successful candidate must have competence to teach, and interest in, the required Core Curriculum course "Foundations of Logical Reasoning." Teaching load is four courses per semester—typically one upper level course and three sections of the Core course. There will also be opportunities to offer First- and Second-Year Seminars. Summer teaching possible. Additional responsibilities include participating in departmental and university decision-making, curriculum development, and advising of majors. Ph.D., publications (or other evidence of a strong scholarly record), and evidence of teaching effectiveness required. The successful candidate will be the 7th member of a collegial and philosophically pluralistic department.

For more information about the department, please visit <http://www.bridgew.edu/philosophy>. Interested applicants should apply online at <http://jobs.bridgew.edu> and attach the following documents to their online application: a letter of interest, CV, sample of written work, and supporting materials. Also please forward three letters of recommendation to the Department of Philosophy, Bridgewater State University, Tillinghast Hall, Room 340, 45 School Street, Bridgewater, MA 02325.

—**December 1, 2011.** ASST. PROF., ILLINOIS WESLEYAN UNIVERSITY, BLOOMINGTON, IL. Tenure-track, beginning fall semester, 2012. 6 courses/year, (semester/May Term), lower level and advanced undergraduate. Usual non-teaching duties. AOS: Ethical Theory. AOC: Open, but willingness to teach at least one of the following—Ancient Philosophy, Political Theory, Feminist Philosophy or Environmental Ethics—is desirable. The successful candidate will be expected to teach a range of philosophy courses, some of which are writing intensive. Provide documentation of teaching effectiveness and potential for excellence in research. Ph.D. required by August 1, 2012. Salary competitive. Send complete dossier to: Philosophy Search, Department of Philosophy, Illinois Wesleyan University, Bloomington, IL. 61702-2900.

—**December 1, 2011.** ASST. PROF., SAN JOSÉ STATE UNIVERSITY, SAN JOSE, CA. Department of Environmental Studies, Environmental Policy and Science. Salary Range: Commensurate with qualifications and experience. Starting Date: August 20, 2012



### Qualifications

A Ph.D. in a social science, natural/physical science, or interdisciplinary environmental field with expertise in environmental law and/or policy. Priority given to applicants with analytical skills in climate change, biodiversity, environmental justice, environmental impact assessment, environmental education and/or green building. Applicant must have a strong background in qualitative or quantitative research methods and should be a scientist/analyst who has applied her/his background to solving environmental issues. International experience and outlook is an asset. Must demonstrate commitment to teaching in an interdisciplinary undergraduate/graduate Environmental Studies department. Applicants should have awareness of and sensitivity to the educational goals of a multicultural population as might have been gained in cross-cultural study, training, teaching and other comparable experience.

### Responsibilities

Teaching responsibilities will include the Environmental Studies core courses and others in the applicant's specialties. Candidates should be prepared to teach the introductory Environmental Studies course, upper division courses, and graduate courses (see departmental course list at <http://www.sjsu.edu/depts/EnvStudies/courses/index.htm>). Other undergraduate responsibilities include advising students and supervising internships. Applicants must be willing to supervise graduate research leading to the Master of Science thesis. The applicant should have a defined research program and be willing to seek external funding to support research and department activities.

A record of both effective teaching and scholarly professional achievements is essential for tenure and promotion. We seek a teacher-researcher who is committed to quality interaction with students at all levels, undergraduate and graduate. Candidate must address the needs of a student population of great diversity—in age, cultural background, ethnicity, primary language and academic preparation—through course materials, teaching strategies and advisement.

### Application Procedures

For full consideration send a letter of application, curriculum vitae, statement of teaching interests/philosophy and research plans, transcripts, and at least three original letters of reference with contact information by December 1, 2011 to: Dr. Lynne Trulio, Chair, Search Committee, Department of Environmental Studies, San José State University, One Washington Square, San Jose, CA 95192-0115.

Please include Job Opening ID (JOID 14147) on all correspondence. Please do not send applications via email. Allowances can be made for unavoidable delays in providing academic transcripts. For further information about this position, call Dr. Lynne Trulio at (408) 924-5445 or email her at [lynne.trulio@sjsu.edu](mailto:lynne.trulio@sjsu.edu).

### General Information

The Department of Environmental Studies was founded in 1970 and serves over 200 undergraduate majors and over 40 graduate students. It grants B.S., B.A., and M.S. degrees. There are six full-time faculty members, complemented by professionals from the surrounding community who teach applied specialty classes.

San José State University is California's oldest institution of public higher learning. The campus is located on the southern end of San Francisco Bay in downtown San Jose (Pop. 945,942), hub of the world-famous Silicon Valley high-technology research and development center. Many of California's most popular national, recreational, and cultural attractions are conveniently close. A member of the 23-campus CSU system, San José State University enrolls approximately 29,000

students, a significant percentage of whom are members of minority groups. The University is committed to increasing the diversity of its faculty so our disciplines, students and the community can benefit from multiple ethnic and gender perspectives.

—**December 1, 2011.** ASST. PROF., UTICA COLLEGE, UTICA, NY. Utica College, a dynamic, student-centered private institution in Upstate New York, seeks applications for a tenure-track, Assistant Professor position in its Philosophy Department. Preference will be given to candidates with competence in the analytic tradition. Strong preference will be given to applicants who have a Ph.D. by August 1, 2012. A commitment to quality undergraduate teaching is primary, but active professional scholarship is also required. AOS: Ethical theory and applied ethics. AOC: Health Care Ethics, Environmental Ethics; must be ready to assume leadership of the Institute of Applied Ethics. 4/4 teaching load will include introduction to ethics and professional ethics. Ground, online and graduate teaching required. All application materials must be submitted online.

To apply submit a letter of application, CV, evidence of teaching excellence, statement of teaching philosophy and contact information for at least three references online at: <http://uc.peopleadmin.com/postings/167>. Selected applicants will be interviewed virtually, not at the APA convention. Finalists will be invited to campus for an interview.

—**December 1, 2011.** ASST. PROF., CALIFORNIA STATE POLYTECHNIC UNIVERSITY, POMONA. The Philosophy Department in the College of Letters, Arts, and Social Sciences at California State Polytechnic University, Pomona (Cal Poly Pomona) invites applications for a tenure-track position at the rank of Assistant Professor to begin Fall 2012.

### The Position

The successful candidate will teach nine quarter courses per year, including lower-division general education courses and upper-division major courses. The areas of specialization for this position are Environmental Ethics and Policy. Areas of competence are open; however, department has teaching needs in feminism and race studies. Responsibilities will also include participation in university, college, and departmental governance, curriculum development, student advising, and research and scholarly activities. Candidates with appropriate qualifications will also be expected to contribute leadership and expertise to the interdisciplinary degree program in Science, Technology, and Society. Applicants whose work incorporates a global perspective and a demonstrated commitment to diversity in higher education are particularly encouraged to apply.

### Minimum Qualifications

- Ph.D. in Philosophy from an accredited university by September 1, 2012
- Evidence of university teaching experience; please send teaching evaluations if available
- Evidence of ability to work with and mentor a diverse student population
- Evidence of scholarly potential (conference presentations, publications, grant development)

### Preferred/Desired Qualifications

- Evidence of one or more years of university teaching experience in specialization/teaching areas of Environmental Ethics and Policy
- Experience working with and mentoring a diverse student population
- Evidence of scholarly productivity in areas of Environmental Ethics and Policy

### Application Procedure

A completed application will consist of:

- a cover letter that describes the candidate's teaching and research experience and interests and that addresses the duties and qualifications articulated in the position description; this must include a statement of the candidate's teaching philosophy within a multicultural environment with examples of past experiences;
- a curriculum vitae comprised of at least those elements specified on the application form and including the names, titles, addresses, and telephone numbers of at least five individuals who can speak to the candidate's potential for success in this position;
- three recent (dated within the past two years) letters of reference, at least one of which (at least in part) addresses teaching qualifications;
- a writing sample;
- a completed application form available at <http://www.class.csupomona.edu/fs/jobs/>
- a transcript showing highest degree earned (an official transcript will be required of finalists).

Please address all nominations, inquiries, requests for application forms, and application materials to:

Faculty Search Committee  
c/o Peter Ross, Professor  
Philosophy Department  
California State Polytechnic University, Pomona  
Pomona, CA 91768  
Phone: 909.869.4766 FAX: 909.869.4434  
Email: [pwross@csupomona.edu](mailto:pwross@csupomona.edu)  
Department Website: <http://www.class.csupomona.edu/phl>

—**December 15, 2011.** Asst. Prof., Millersville University, Millersville, PA. Tenure-track position, beginning August 2012. 8 courses/year (4/semester; 3 preparations). Some senior thesis supervision. Usual non-teaching duties. AOS: Ethics and/ or Social/Political Philosophy. AOC: History of Philosophy (Ancient and Modern), introductory logic, and some area of applied ethics or applied philosophy (e.g. environmental ethics, biomedical ethics, or philosophy and public policy). Teaching experience and ABD in Philosophy required prior to application. Ph.D. required for eligibility to apply for reappointment to second year. Salary competitive. Summer and winter teaching available. Millersville University is a public university, with a commitment to the liberal arts, located in Lancaster County, PA, 90 minutes from Baltimore and Philadelphia. For complete list of duties and qualifications and to apply, go to <https://jobs.millersville.edu> and create a faculty application. Department representatives will be available to meet applicants at the APA Eastern Division meeting December 27-30, 2011. An EO/AA Institution [www.millersville.edu](http://www.millersville.edu).

### **Prizes/Grants/Awards/Fellowships**

—**November 15, 2011.** [Postdoctoral Fellows Program in Sustainable Development at The Earth Institute, Columbia University](#). The Fellows Program is the premier program in the world for those dedicated to a better understanding of critical scientific and social issues related to meeting global sustainable development goals. Postdoctoral fellows will join multidisciplinary teams of outstanding, committed scientists from a diverse group of Earth Institute research units and departments across Columbia University.

The Fellows Program provides innovative postdoctoral scholars with the opportunity to build a foundation in one of the core disciplines represented within the Earth Institute (i.e., any of the social sciences, earth sciences, biological sciences, engineering sciences and health sciences), while at the same time acquiring the cross-disciplinary expertise and breadth needed to address critical issues related to sustainable development and reducing environmental degradation, poverty, hunger and disease. The program offers a unique intellectual surrounding that fosters cross-disciplinary interaction, research and education. Earth Institute fellowships will ordinarily be granted for a period of 24 months. The fellowship includes a \$12,000 research allowance for the two year appointment, and carries an annual salary of about \$48,000.

Candidates should submit a proposal for research based in a core discipline or in a thematic area represented by the Cross-Cutting Initiatives of the Earth Institute. The proposal should indicate how the research will contribute to the goal of global sustainable development. Proposals may include participating in and/or contributing to an existing multidisciplinary Earth Institute project, an extension of an existing project, or a new project that connects existing Earth Institute expertise in innovative ways. Proposals will be evaluated on the basis of the strength of the research proposal and relevance to the goals of the Earth Institute and one or more of its research units.

Postdoctoral Fellows Program Administrator  
The Earth Institute, Columbia University  
A-110 Hogan Hall, MC 3277  
2910 Broadway  
New York, NY 10025  
Program Email: [fellows@ei.columbia.edu](mailto:fellows@ei.columbia.edu)

—**November 30, 2011.** [Humanities Research Center at Rice University.](#) The HRC at Rice University seeks a one-year postdoctoral fellow to take part in a Mellon-Sawyer seminar on “Cultures of Energy: Global Economies and Local Communities” during the academic year 2012-13. The fellowship and seminar are designed to incubate multi-disciplinary humanistic collaboration and scholarly inquiry on issues of energy and energy transition. Applicable fields include, but are not limited to, history, philosophy, languages, literature, linguistics, religious studies, art history and the arts. Proposals employing humanistic approaches to energy are also welcome from anthropology and other social sciences, natural sciences, music, architecture, and engineering. This fellow will teach one course in Spring 2013 on “Cultures of Energy” and is expected to make significant progress in his or her research. The fellow meets with other HRC affiliates regularly to share works in progress and otherwise participate in the intellectual life of the Center. The fellow receives \$50,000 salary per year plus benefits and up to \$2000 in relocation and research funds and is eligible for university benefits.

#### Eligibility

- Applicants must have received the PhD between July 1, 2009 and June 30, 2012.
- Fellowship recipients cannot have accepted or currently hold a tenure-track position.

#### Deadline

The application and letters of reference must be received by 5:00 p.m. central standard time November 30, 2011. After that time, we will no longer accept applications. Applicants will be notified of decisions in February 2012. Selected fellows begin their appointment July 1, 2012.

## Application

Apply online at [https://jobs.rice.edu/applicants/jsp/shared/position/JobDetails\\_css.jsp](https://jobs.rice.edu/applicants/jsp/shared/position/JobDetails_css.jsp). Please include in your application:

1. Letter of interest
2. CV
3. 1000-word research project description plus one-page bibliography, in language appropriate for a multi-disciplinary panel of non-specialist readers. Please double-space and use 12-point type.
4. 250-word statement of the project's potential intellectual contribution to the Mellon-Sawyer seminar working group
5. A brief course proposal for a one-semester undergraduate course on energy and the humanities
6. Letters of reference: Three letters of reference must be solicited by the applicant and sent by a dossier service (such as Interfolio) directly to the HRC. (If you cannot use a dossier service, please contact the HRC at the number listed below.) The most effective letters show a detailed knowledge of the candidate's past work and address both the importance of the proposed project and the candidate's qualifications to pursue it.

Dossier services should use the following address:

Cultures of Energy Postdoctoral Fellowship  
Humanities Research Center – MS 620  
Rice University  
6100 Main St.  
Houston TX 77005

Alternatively, dossier services may send reference letters electronically to [laurenk@rice.edu](mailto:laurenk@rice.edu). For inquiries regarding the mailing of your recommendation letters only, please contact the HRC at 713-348-2770. For all other inquiries, please contact Human Resources at [jobs@rice.edu](mailto:jobs@rice.edu) or 713-348-4074.

—**December 1, 2011.** [ACM-Mellon Post-doctoral Fellow in philosophy with a strong competence in environmental ethics for 2012-2014](#). Coe College, Department of Philosophy and Religion, invites applicants for a two year Mellon Post-Doctoral Fellowship in Philosophy. Coe College is a selective residential liberal arts college whose Philosophy Program offers both a major and a minor. The teaching load is three courses per year. AOS: Ethics or Applied Ethics, but candidates should have a strong competence in Environmental Ethics and a willingness to contribute to the College's nascent Environmental Studies program. Competencies in Global Justice, Bioethics, and/or Gender and Race issues would also be welcome. Review of applications will begin on Dec. 1, and we will be conducting preliminary interviews at the APA Meetings in Washington, D.C. on Dec. 27-30. More information about this position may be found at [www.coe.edu/aboutcoe/employment](http://www.coe.edu/aboutcoe/employment). Please send application materials, including curriculum vitae, three letters of recommendation, graduate transcripts, and evidence of teaching effectiveness to: ACM-Mellon fellow search, Coe College, 1220 First Avenue NE, Cedar Rapids, IA 52402. Coe College is an Affirmative Action/Equal Opportunity Employer.

—**December 9, 2011.** [USF Postdoctoral Scholars, Social Sciences and Humanities, 2012-2013](#). The University of South Florida has embarked on an ambitious program to enhance its rising stature as a

pre-eminent research university with state, national and global impact, and position itself for membership in the Association of American Universities through: (1) Expanding world-class interdisciplinary research, creative and scholarly endeavors; (2) promoting globally competitive programs in teaching and research; (3) expanding local and global engagement initiatives to strengthen sustainable and healthy communities; and (4) enhancing revenue through external support. Details are available in the USF Strategic Plan (<http://www.ods.usf.edu/plans/strategic/>).

As part of this initiative, the University of South Florida is pleased to announce the fourth year of its Postdoctoral Scholars program in the Social Sciences and Humanities. The over-arching theme for this year's scholars is Global Change in a Dynamic World. Potential themes include (but are not limited to) sustainability; sustainable development; disaster management; population changes; technology and information issues; communication and language development; cultural diasporas; ethnicity, gender, and aging issues; cultural heritage and histories; citizenship; identity; health, economic, education, and environmental disparities; political economy; ethics; human rights; peace and conflict studies; injury and violence; security issues. Specific research and geographical areas are open, and applicants may consider both past and contemporary perspectives.

Postdoctoral Scholars will: (i) contribute to one or more of the priority goals of the strategic plan; (ii) work closely with distinguished faculty; (iii) participate in interdisciplinary and programmatic seminar series; (iv) teach two courses over a twelve-month period which may include summers; and (v) continue to build an independent research record and engage in publishing refereed articles and creative scholarship.

### Postdoctoral Scholars

At least three twelve-month postdoctoral scholarships will be awarded in 2012-13 with appointments beginning August 6th, 2012. Appointments are for full time employment (40 hours per week) and will be continued for a maximum of 2 years contingent upon satisfactory performance. The salary is \$40,000 per year and the University contributes to a health insurance program for postdoctoral scholars and their dependents (up to \$6,000). Support for travel to academic conferences will also be available. Scholars will be responsible for relocation and housing expenses.

### Eligibility

Applicants must have a doctoral degree in one of the following disciplines: Anthropology, Communication, Economics, English, Geography, Government and International Affairs, History, Philosophy, Sociology or an affiliated program, earned no earlier than 2009. Candidates who will have successfully defended their dissertations by May 1, 2012 will also be considered, however the doctoral degree must have been conferred prior to the first day of employment. Note: applicants must have received their doctoral degree from an institution other than the University of South Florida.

### Selection Criteria

- Strength of research/creative scholarship record and demonstrated promise of a successful academic career
- Research and teaching experience in Global Change in a Dynamic World aligned with the goals of the USF Strategic Plan especially interdisciplinary inquiry, global initiatives, and community engagement
- Teaching experience and contributions that fit within USF programs

## Application

Letters of application and supporting material must include the following:

- A cover letter stating your interest in this Postdoctoral Initiative. It must provide details on (i) how your research and teaching expertise would contribute to the theme of Global Change in a Dynamic World and the goals and aspirations of the USF Strategic Plan (<http://www.ods.usf.edu/plans/strategic/>); (ii) the department or departments with which you would like to be affiliated; (iii) your teaching experience and courses that you would like to offer; and (iv) your long-term goals
- A Curriculum Vitae
- Two letters of reference
- Scanned copies of up to three of your published papers/scholarly works or book chapters (maximum of 3)
- Scanned copies of current academic transcript from all degree awarding institutions

Send all application materials to [postdoc@grad.usf.edu](mailto:postdoc@grad.usf.edu).

### —December 9, 2011. [Postdoctoral Position in Values and Public Policy at Princeton University](#).

The Princeton University Center for Human Values and the Woodrow Wilson School of Public and International Affairs invite applications for postdoctoral positions in Values and Public Policy. We aim to support highly promising scholars trained in moral and political philosophy, political theory, normative economics and related areas to develop a research agenda in the ethical dimensions of public policy. Candidates selected will undertake a research project exploring a normative problem arising in an area of public policy in which the Woodrow Wilson School sponsors research. They will be affiliated with a unit of the School that can inform and support their work. They will also be invited to participate in programs of the University Center for Human Values. In most cases, candidates will be expected to contribute one course each year to the School's undergraduate program on a topic related to ethical issues in public policy. Applicants must have completed the requirements for the Ph.D. by September 1, 2012 and must not have held the degree for more than three years by that date. They may not be employed by another institution during the term of their Princeton appointment. Applicants' dissertation research need not be specifically in values and public policy, but they will be expected to demonstrate a commitment to developing a research project in this area during their time at Princeton. Projects related to environmental policy, population and health, democratic institutions and processes, information technology policy and global governance may have an advantage, although we will consider proposals related to any area in which the School sponsors research. For more information about these areas, please consult [http://www.princeton.edu/centers\\_programs/](http://www.princeton.edu/centers_programs/). The term of appointment is one year, normally beginning September 1, 2012, with the expectation of renewal for one further year assuming good performance. Applicants are expected to be in residence for the duration of the appointment. Princeton offers competitive salary and employee benefits. Submit an online at <http://jobs.princeton.edu>, requisition #0110665. For more information about the fellowship and full application details, please visit [http://uchv.princeton.edu/fellowships\\_awards/vpp\\_postdoc.php](http://uchv.princeton.edu/fellowships_awards/vpp_postdoc.php).

—January 11, 2012. [The McCoy Family Center For Ethics In Society Postdoctoral Fellowship Opportunities for 2012-2013](#). Stanford University, Stanford, CA. For 2012-2013, The McCoy Family Center for Ethics in Society seeks up to four new postdoctoral fellows. We welcome candidates with substantial normative research interests from diverse backgrounds including

philosophy, the social sciences, and professional schools. We are especially interested in candidates with research interests in inequality, human rights, immigration, and environmental justice, but we welcome all applicants with strong normative interests that have some practical implications. Fellows will teach one class, participate in a Political Theory Workshop, interact with undergraduates in the Ethics in Society Honors Program and help in developing an inter-disciplinary ethics community across the campus. The appointment term is September 1, 2012 – August 31, 2013; however, the initial term may be renewed for an additional year. Applicants must have completed all requirements for their PhD by June 30, 2012. Candidates must also be no more than 3 years from the awarding of their degree (i.e., September 2009). Stanford University is an equal opportunity employer and is committed to increasing the diversity of its faculty. It welcomes applications from women and members of minority groups, as well as others who would bring additional dimensions to the university's research and teaching missions. Salary is competitive.

To access the online application system, visit <https://academicjobsonline.org/ajo/jobs/1133>. For inquiries, please contact Joan Berry ([joanberry@stanford.edu](mailto:joanberry@stanford.edu)).

—**January 13, 2012.** [Harvard University Center for the Environment, Environmental Fellows Program](#). The Harvard University Center for the Environment created the Environmental Fellows program to enable recent doctorate recipients to use and expand Harvard's extraordinary resources to tackle complex environmental problems. The Environmental Fellows will work for two years with Harvard faculty members in any school or department to create new knowledge while also strengthening connections across the University's academic disciplines.

#### Eligibility

- Candidates for 2012 Environmental Fellowships should have received their terminal degree between May 2008 and August 2012. (Fellows must have completed all requirements of their degree before starting work in September 2012.)
- Candidates with a doctorate or equivalent in any field are eligible, and they may propose research projects in any discipline. Applicants without a Ph.D. may apply if they have studied in fields where the Ph.D. is not the typical terminal degree. All successful candidates will be able to demonstrate experience performing scholarly research.
- Each candidate must secure a commitment from one or more Harvard faculty members to serve as a mentor and to provide office or lab space for the two-year fellowship. Harvard is an affirmative action, equal opportunity employer. The Center strongly encourages women and minorities to apply.
- Candidates may have received their degrees at any university in the world. Foreign nationals are eligible for fellowships, though study at Harvard generally requires proficiency in English.
- Candidates who received terminal degrees from Harvard, and post-docs currently working at Harvard are eligible for the fellowship provided their research and host arrangements take them in new directions and forge new connections within the University. Harvard candidates should not propose to continue to work with the same professors or lab groups with whom they are currently associated. No candidate should propose to work extensively with his or her thesis advisor.
- Successful candidates should be prepared to commit to work at Harvard for the full two years of the fellowship.



### Stipend

The fellowship will provide an annual stipend of \$55,000 plus health insurance, a \$2,500 allowance for travel and professional expenses, and other employee benefits. The Harvard University Center for the Environment awarded four fellowships in 2010, and expects to award approximately four to five fellowships per year thereafter. The Center will organize a co-curricular program to ensure that the fellows get to know each other and each other's work. All fellows will attend biweekly dinners with their colleagues, faculty members, and guests.

### Application

Applications and all letters of reference must be received by the Center for the Environment by 5 pm EDT, Friday, January 13, 2012. The Center will select a group of fellows and alternates by March 2012, and contact applicants with results at that time. A complete application includes:

- Cover sheet (available at [http://environment.harvard.edu/sites/default/files/Fellows\\_app\\_12.pdf](http://environment.harvard.edu/sites/default/files/Fellows_app_12.pdf))
- Curriculum vitae including list of publications
- Detailed research proposal (a maximum of five pages, including illustrations; 12 point type; references may be counted separately)
- Letters of reference from at least three professional colleagues, including the applicant's dissertation adviser
- A letter of support from the applicant's host committing to serve as a mentor and explaining his or her commitment to the proposed research, including the provision of office or lab space and any financial commitments
- Up to three publications submitted as PDFs
  
- Applicants are encouraged to ask their referees and hosts to email letters of reference as PDFs or, if necessary, as Word documents attached to the emails. Referees and hosts should send their letters directly to the Center at [environmental\\_fellows@harvard.edu](mailto:environmental_fellows@harvard.edu)
- The Center will notify applicants to confirm receipt of a complete application
- The Center will also accept hard copies of letters of reference and communications from universities. They should be mailed to: Environmental Fellows Program, Harvard University Center for the Environment, 24 Oxford Street, 3rd Floor Cambridge, MA 02138

If you have questions about the fellowship or application process, please contact:

Jean Gauthier, Harvard University Center for the Environment  
24 Oxford Street, 3rd Floor  
Cambridge MA 02138617-495-0368  
[jean\\_gauthier@harvard.edu](mailto:jean_gauthier@harvard.edu)

—**January 31, 2012.** [Rachel Carson Center for Environment and Society Fellowship Program](#). The Rachel Carson Center for Environment and Society invites applications for its 2013-2014 class of postdoctoral and senior fellows. The fellowship program, directed by Christof Mauch (LMU Munich/Ludwig-Maximilians-Universität) and Helmuth Trischler (Deutsches Museum) is designed to bring to Munich a cohort of excellent scholars who are working in the environmental humanities and related disciplines.

The Center will award fellowships to scholars from around the globe and from a variety of disciplines. Research and writing of applicants should preferably pertain to one (or more) of the topics that will be at the core of the Center's 2012-2013 research agenda:

- Environmental Ethics, Politics, and Movements
- Ecological Imperialism
- Resource Use and Conservation

Applications that deal with past and future topics of the Center will also be considered. These include:

- Transformation of Landscapes
- Environmental Knowledge and Knowledge Societies
- Natural Disasters and Cultures of Risk

The program is a writing fellowship program; the Carson Center does not sponsor field trips or archival research. Fellowships will usually be granted for periods of 6, 9, or 12 months but they can also be granted for 3 months or be broken up into individual 3 month periods. Fellows are expected to spend their fellowship in residence, to work on a major research project, to attend the weekly lunchtime colloquium, and to present their research at the Center.

The Carson Center will pay for a replacement of the successful candidate at his or her home institution; alternatively it will pay a fellowship that is commensurate with experience and current employment.

Applications should include a cover letter, curriculum vitae, project description (3,000 words maximum), research schedule for the fellowship period, and the names of three scholars who might serve as references. While applicants may write in either English or German, we recommend that they use the language in which they are most proficient. They will be notified about the outcome of their application within approximately two months of the deadline given above. Please send applications (electronically only) in PDF or Word format via e-mail to [carsoncenter@lmu.de](mailto:carsoncenter@lmu.de).

For more information about the Rachel Carson Center for Environment and Society, visit the website at: [www.rachelcarsoncenter.de](http://www.rachelcarsoncenter.de).

—**February 24, 2012.** [Udall Public Policy & Conflict Resolution Dissertation Fellowship](#). The Udall Foundation awards two one-year fellowships of up to \$24,000 to doctoral candidates whose research concerns U.S. environmental public policy and/or U.S. environmental conflict resolution, and who are entering their final year of writing the dissertation. Dissertation Fellowships are intended to cover both academic and living expenses from July 1, 2012 through June 30, 2012.

Eligible fields of study include geography; marine sciences; environmental anthropology; political science; economics; environmental science, policy and management; ecology; environmental justice; environmental ethics and philosophy, regional planning; natural resource policy; environmental analysis and design, and many more. While scholarly excellence is of prime importance in selection of fellows, the Foundation is also seeking to identify individuals who have a demonstrated commitment to U.S. environmental public policy and/or U.S. environmental conflict resolution, and who have the potential to make a significant impact in the real world. Interdisciplinary projects are particularly welcome.

If you have questions about the Udall Fellowship Program, please contact Jane Curlin, Senior Program Manager, at [curlin@udall.gov](mailto:curlin@udall.gov).

—**June 1, 2012.** The Holmes Rolston Early Career Prize. [The International Society for Environmental Ethics \(ISEE\)](#) and the [Center for Environmental Philosophy](#) invite submissions for its annual essay prize for scholars in the early stages of their career. The prize is named in honor of Professor Holmes Rolston III, for his pioneering work in the field of environmental philosophy.

### The Prize

Papers are invited on all aspects of environmental philosophy or environmental affairs (with a strong theoretical component). A prize of \$500 will be awarded to the winning essay. All submitted papers that qualify (see conditions) will be reviewed by an Essay Prize Committee in consultation with the Editorial Board of Environmental Ethics. The winning essay will be published in the journal, *Environmental Ethics*.

### Submission Guidelines And Conditions

- Closing date for submissions: \*June 1st, 2012\*
- Eligibility: Submissions are invited from scholars who already hold a PhD and have earned their doctorate no more than five years prior to the submission deadline. Submissions must be accompanied by a one-page CV to provide evidence of early career status.
- Word limit: 60,000 characters (including spaces), including notes and references. An abstract of 100-150 words should also be included.
- Style: consult the Chicago Manual of Style or any recent issue of Environmental Ethics.
- Essays must be prepared for blind review (cover page with contact information and email on a separate page).
- Submissions should be emailed to: [Emily.Brady@ed.ac.uk](mailto:Emily.Brady@ed.ac.uk). Please put 'Essay Prize' in the subject line of the email submission.
- The essay should not be under consideration for publication elsewhere, and should not be submitted to any other journal until the outcome of the competition is announced.
- The decision of the committee will be final. There is only one prize per year and the committee reserves the right not to award the prize if submissions are not of an appropriate standard.

### Contacts

- Dr. Emily Brady  
President, International Society for Environmental Ethics  
University of Edinburgh, [Emily.Brady@ed.ac.uk](mailto:Emily.Brady@ed.ac.uk)
- Dr. Eugene C. Hargrove  
Center for Environmental Philosophy  
University of North Texas, [cep@unt.edu](mailto:cep@unt.edu)

## Multimedia

### **Recent Films**

See <http://iseethics.org/category/film/> for a current listing of environmental films as they are released through the year.

—**Lords of Nature: Life in a Land of Great Predators** (2011). Wolves and cougars, once driven to the edge of existence, are finding their way back—from the Yellowstone plateau to the canyons of Zion, from the farm country of northern Minnesota to the rugged open range of the West. This is the story of science how science is discovering the great carnivores as revitalizing forces of nature, and a society now learning tolerance for the beasts they had once banished. 60 min.

—**Garbage Island** (2011). Part of *VBS.TV's Toxic Series*, Garbage Island explores the Great Pacific Garbage patch, a gyre of toxic marine litter, constituted by pelagic plastics, chemical sludge, and other debris that have been collected by currents of the North Pacific Gyre. The Director's Cut is streamed here: <http://www.vbs.tv/watch/toxic>.

—**Living Downstream** (2010). Based on the book by ecologist and cancer survivor Sandra Steingraber. The film follows Sandra during one pivotal year as she travels across North America, working to break the silence about cancer and its environmental links. After a routine cancer screening, Sandra receives some worrying results and is thrust into a period of medical uncertainty. Thus, we begin two journeys with Sandra: her private struggles with cancer and her public quest to bring attention to the urgent human rights issue of cancer prevention. But Sandra is not the only one who is on a journey—the chemicals against which she is fighting are also on the move. We follow these invisible toxins as they migrate to some of the most beautiful places in North America. We see how these chemicals enter our bodies and how, once inside, scientists believe they may be working to cause cancer. Several experts in the fields of toxicology and cancer research make important cameo appearances in the film, highlighting their own findings on two pervasive chemicals: atrazine, one of the most widely used herbicides in the world, and the industrial compounds, polychlorinated biphenyls (PCBs). Their work further illuminates the significant connection between a healthy environment and human health. 85 min.

—**Pyramids of Waste** (2010). Also known as “The lightbulb conspiracy,” *Pyramids of Waste* is a documentary about the negative effects of consumerism and planned obsolescence, the policy of deliberately designing a product that has a limited life span so that consumers are forced to replace it after a period of time. The light bulb conspiracy is the theory that the leading manufacturers of incandescent light bulbs have conspired to keep the lifetime of their bulbs far below their real technological capabilities. This way, they ensure the continuous demand for more bulbs and hence, long-term profit for themselves. 53 min. Streamed at <http://documentaryheaven.com/the-lightbulb-conspiracy/>

## Podcasts and Videocasts

See ISEE website for a current listing of [podcasts](#) and [videocasts](#) as they are posted throughout the year.

—**Chrisoula Andreou on Climate Ethics**. Philosopher Chrisoula Andreou studies how humans make decisions. She says that even if we could all agree on how to stem climate change, our own individual actions might be hard for us to complete, procrastination being the culprit. This phone interview was recorded Sept. 5, 2011. Produced for the NSF [Climate Ethics Works-in-Progress Conference](#), September 8-9, 2011, University of Alaska Anchorage, AK. Streamed here.

—**Dale Jamieson & Jay Odenbaugh on Philosophy & Climate Change**. In this conversation, Dale Jamieson and Jay Odenbaugh discuss how climate change raises novel philosophical concerns and underscores traditional ones. Climate change, they explain, poses a challenge for both consequentialism and its alternatives, and brings out questions about our obligations to future generations and about the moral status of non-humans. Further, the public controversy over climate science involves questions about the epistemology of testimony, the value-neutrality of science, and action under uncertainty. Produced by Philosophy TV and streamed [here](#).

—**James Garvey on Ethics & Climate Change.** Not so long ago there was almost no philosophy on what is today’s most urgent political issue—global warming. Now there’s a burgeoning philosophical literature in the area. Climate change raises a range of moral questions. Who’s responsible for the situation we’re now in? How should we live, to avoid making things even worse? And what obligations, if any, do we have to future generations? James Garvey works at the Royal Institute of Philosophy and is author of a book on the ethics of climate change. Produced by Ethics Bites, Open University/BBC. Part of 14-part podcast on ethics. Streamed [here](#).

—**Alastair Norcross on Animal Ethics.** Alastair Norcross, philosophy professor at University of Colorado, discusses issues of animal welfare, and Joel MacClellan from University of Tennessee discusses sentience and issues of moral consideration. The discussions stem from the Animal Ethics Graduate Student Conference at Colorado State University, April 9-10, 2011. Streamed [here](#).

—**Bryan Norton on Climate Ethics.** Bryan Norton talks about devising an environmental decision-making process that brings all interests to the table. What we need to sustain our planet, he says, is a decision-making process that accommodates ALL values—human, environmental and economic. This phone interview was recorded Sept. 5th, 2011. Produced for the NSF [Climate Ethics Works-in-Progress Conference](#), September 8-9, 2011, University of Alaska Anchorage, AK. Streamed [here](#).

—**Bryan Norton on A Pragmatist Philosophy of Sustainability.** Bryan Norton speaks about his book *Sustainability: A Philosophy of Adaptive Ecosystem Management* and how pragmatism can inform a more rigorous philosophical framework for thinking about “sustainability.” Produced by [Sense and Sustainability](#), a production devoted to exploring the diversity of perspectives on issues of sustainable development. Episode 17, August 15, 2001. Streamed [here](#).

—**Seeking Balance: Indigenous Knowledge, Western Science & Climate Change.** The Symposium was comprised of discussions between practitioners of both Indigenous and Western science seeking to address climate and environmental challenges facing the planet. Co-hosted by NMAI, CWE, Indigenous Peoples’ Climate Change Assessment (IPCCA), and the United Nations University, the Symposium featured CWE’s Indigenous partner from 16 communities in 13 countries, climate solutions advocates and representatives from NASA, NOAA, US Forest Service, UNESCO, UNDP and US EPA. [Part 1](#); [Part 2](#).

—**Clark Wolf on Our Environmental Debt.** Clark Wolf teaches philosophy and political science at Iowa State University, with an emphasis on resource sustainability and future generations. Here he previews ideas in the paper he’ll deliver at the Climate Ethics Conference at UAA. This interview was recorded September 2, 2011. It is produced for the NSF [Climate Ethics Works-in-Progress Conference](#), September 8-9, 2011, University of Alaska Anchorage, AK. Streamed [here](#).

## Recent Publications

### Environmental Philosophy Books

—**Andreozzi, Matteo.** *Verso una prospettiva ecocentrica: ecologia profonda e pensiero a rete.* [Heading toward an ecocentric mindset. Deep ecology and reticular thinking]. Milano: LED, 2011. Philosophical reflection could still play an important role in facilitating changes in cultural perspective, it seems that in this century

should expect from Western civilization? The deep ecology movement in philosophy and society believes so and proposes to address the many crises of the modern world by adopting a new model of reality. It simply argues that the “center” of the world we should not ask more than the man, but the totality of relationships between the living-environment that allows life to thrive. Nevertheless, our culture still seems far from giving way to other paradigms of thought. This volume illustrates the central ideas of speculation ecophilosophy, the ontological and existential implications of the proposals by the deep ecology movement ecosophies and explores some of the reasons that appear to impede or slow the development and dissemination of thought ecocentric. The results of research provide an overview of the ecocentric philosophy.

—**Appleby, Michael C.** *Animal Welfare*. 2nd ed. Wallingford, Oxfordshire, UK: CABI, 2011. The welfare of animals continues to increase in recognition and concern throughout the world, with more and more research in the field offering new insights into the optimal conditions and treatment for the animals we live and work with. Providing a broad introduction to the key topics in the welfare of animals large and small, farm and companion, wild and zoo, this fully updated textbook covers ethics, animal pain and injury, health and disease and social conditions, welfare issues and problems, their assessment, and solutions. With contributions from renowned international experts *Animal Welfare*, 2nd Edition is an essential resource for students and researchers in animal and veterinary sciences.

### Contents

1. “Animal ethics” by Clare Palmer and Peter Sandøe
2. “Understanding animal welfare” by Linda J. Keeling, Jeff Rushen, and Ian J.H. Duncan
3. “Environmental challenge and animal agency” by Marek Spinka and Françoise Wemelsfelder
4. “Hunger and thirst” by Ilias Kyriazakis, and Bert Tolkamp
5. “Pain” by Ignacio Viñuela-Fernández, Daniel M. Weary, and Paul Flecknell
6. “Fear and other negative emotions” by Bryan Jones and Alain Boissy
7. “Behavioural restriction” by Georgia J. Mason and Charlotte C. Burn
8. “Health and disease” by Michael S. Cockram and Barry O. Hughes
9. “Behaviour” by I. Anna S. Olsson, Hanno Würbel, and Joy A. Mench
10. “Physiology” by Dominique Blache, Claudia Terlouw, and Shane K. Maloney
11. “Preference and motivation research” by David Fraser and Christine J. Nicol
12. “Practical strategies to assess (and improve) welfare” by Andrew Butterworth, Joy A. Mench, and Nadja Wielebnowski
13. “Physical conditions” by Birte L. Nielsen, Michael C. Appleby, and Natalie K. Waran
14. “Social conditions” by Francisco Galindo, Ruth C. Newberry, and Mike Mendl
15. “Human contact” by Paul H. Hemsworth and Xavier Boivin
16. “Genetic selection” by Paul M. Hocking, Richard B. D’Eath, and Joergen B. Kjaer
17. “Economics” by Richard Bennett and Paul Thompson
18. “Incentives and enforcement” by Ute Knierim, *et al.*
19. “International issues” by Michael C. Appleby and Stella Maris Huertas

—**Beauchamp, Tom L., and R. G. Frey.** *The Oxford Handbook of Animal Ethics*. New York: Oxford University Press, 2011. Humans encounter and use animals in a stunning number of ways. The nature of these animals and the justifiability or unjustifiability of human uses of them are the subject matter of this volume. Philosophers have long been intrigued by animal minds and vegetarianism, but only around the last quarter of the twentieth century did a significant philosophical literature begin to be developed on both the scientific study of animals and the ethics of human uses of

animals. This literature had a primary focus on discussion of animal psychology, the moral status of animals, the nature and significance of species, and a number of practical problems. This Oxford Handbook is designed to capture the nature of the questions as they stand today and to propose solutions to many of the major problems. Several chapters in this volume explore matters that have never previously been examined by philosophers.

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34. Literary Works and Animal Ethics

—**Bhaskar, Roy, Karl G. Høyer, and Petter Naess.** *Ecophilosophy in a World of Crisis: Critical Realism and the Nordic Contributions.* Milton Park, Abingdon, Oxon: Routledge, 2011. Building on its origins at a seminar in Oslo organized by two of the editors, this book combines classic texts of Nordic ecophilosophy and the original contributions of those influenced by this tradition to present the view that critical realism is indeed a worthy intellectual tradition to carry forward and further develop the work of the founders of Nordic ecophilosophy. It was clear at the seminar that there was a promising convergence of interests and themes in the two approaches; while at the same time, within the Nordic ecophilosophical tradition, there was appreciation of the capacity of critical realism, with its provision of a robust philosophical ontology and generation of totalizing immanent critiques of Western philosophy, to provide an expansive and secure home for the development of ecophilosophical work generally.

#### Contents

1. “Introductory Perspectives” by Roy Bhaskar, Karl G. Høyer, and Petter Naess
2. “Critical realism in resonance with Nordic ecophilosophy: ecophilosophical themes in the development of critical realism” by Roy Bhaskar
3. “Nature, Technology and Environmental Crisis” by Arne Johan Vetlesen
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11. “From Ecophilosophy to Degrowth” by Karl G. Høyer and Petter Naess
12. “Ecophilosophy, Precaution, and Theory of Science” by Karl G. Høyer
13. “Between Critical Realism and Nordic Ecophilosophy” by Trond Jakobsen
14. “Selected titles, published in English” by Karl G. Høyer and Petter Naess.

—**Brady, Emily, and Pauline Phemister (eds.)**. *Human-Environment Relations: Transformative Values in Theory and Practice.* New York, Berlin: Springer-Verlag, 2012. The anthology is predicated on the notion that values shift back and forth between humans and the world around them in an ethical communicative zone called ‘value-space’. The contributors examine the transformative interplay between external environments and human values, and identify concrete ways in which these norms, residing in and derived from self and society, are projected onto the environment. The authors represent a diverse range of disciplines, including philosophy, theology, human geography, literature and the arts, each addressing the interwoven nature of human-environment relations and exploring the subject through abstract theory and concrete applications alike. The work includes specific and practical contexts such as climate change and community gardening as well as less tangible aspects of our complex yet interdependent connection with the world around us. As a critical interrogation of the Enlightenment separation of humanity and Nature that seeks to reintegrate the two, this book



will interest academics and practitioners working in philosophy, environmental studies, the environmental social sciences, and the arts.

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11. The Embodiment of Nature: Fishing, Emotion and the Politics of Environmental Values
12. Ethics and Aesthetics of Environmental Engagement

—**Brown, Peter G., and Jeremy J. Schmidt.** *Water Ethics: Foundational Readings for Students and Professionals.* Washington, DC: Island Press, 2010. Having manipulated water for irrigation, energy, and burgeoning urban centers, humans are facing the reality that although fresh water is renewable, it is as finite as any other resource. Countries, states, and cities are now scrambling to develop an intelligent, well-informed approach to mitigate the growing global water crisis. *Water Ethics* is based on the belief that responding to contemporary water problems requires attending to questions of value and culture. How should we capture, store, and distribute water? At what cost? For whom? How do we reconcile water's dual roles as a practical resource and spiritual symbol? According to the editors of this collection of essays, questions surrounding water are inherently ethical. Peter Brown and Jeremy Schmidt contend that all approaches to managing water, no matter how grounded in empirical data, involve value judgments and cultural assumptions. Each of the six sections of the book discusses a different approach to thinking about the relationship between water and humanity, from utilitarianism to eco-feminism to religious beliefs, including Islam, Hinduism, and Christianity. Each section is framed by an original introductory essay written by the editors.

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#### Part 1 Introduction

1. "Water Ethics and Water Management" by Jeremy J. Schmidt

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4. "Water Ethics Perspectives in the Arab Region Faraj Al-Awar" by Mohammad J. Abdulrazzak Radwan Al-Weshah
5. "Which Rights Are Right? Water Rights, Culture, and Underlying Values" by Rajendra Pradhan Ruth Meinzen-Dick
6. "Women, Water, Energy: An Ecofeminist Approach" by Greta Gaard

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10. "Surface Water and Groundwater Regulation and Use: An Ethical Perspective" by Steven E. Kraft
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### Part 4 Water as a Community Resource

13. Editors' Introduction
14. "Water Rights in the Commons" by Elinor Ostrom Paul C. Stern Thomas Dietz
15. "Encounters with the Moral Economy of Water: General Principles for Successfully Managing the Commons" by Paul Trawick
16. "The Legal Status of Water in Quebec" by Madeleine Cantin Cumyn
17. "The Rebirth of Environmentalism as Pragmatic, Adaptive Management" by Bryan G Norton

### Part 5 Water: Life's Common Wealth

18. Editors' Introduction
19. "Are There any Natural Resources?" by Peter G. Brown
20. "The Missing Piece: A Water Ethic" by Sandra Postel
21. "Fish First! the Changing Ethics of Ecosystem Management" by Carolyn Merchant

### Part 6 Ethics in Complex Systems

22. Editors' Introduction
23. "Ecohydrosolidarity: a New Ethics for Stewardship of Value-Adding Rainfall" by Malin Falkenmark Carl Folke
24. "An Ethic of Compassionate Retreat" by Peter G. Brown Jeremy J. Schmidt

—**Bryant, Bunyan.** *Environmental Crisis or Crisis of Epistemology?: Working for Sustainable Knowledge and Environmental Justice.* New York: Morgan James, 2011. Over the years, we have witness unprecedented growth and development that threatens our planet earth as evidenced by environmental degradation, world poverty all of which will be exacerbated by climate change. *Environmental Crisis or Crisis of Epistemology?* explores the ideas that environmental destruction and injustice is integrally related to unsustainable knowledge and the role that knowledge plays in a racially discriminatory and unequal society. It also challenges us to think more critically about certain kinds of growth and development and creating knowledge that is more sustainable, environmentally benign and just and more compatible with the earth's lifecycle. To continue business as usual without questioning our epistemology could lead to dire and unintended consequences of Herculean proportions. We can and must reverse this perilous trend. We must embarked upon creating knowledge that is more protective of the environment and the inhabitants of the earth.

—**Byrne, Travis A.** *Bill Devall's Deep Ecology: Simple in Means, Rich in Ends.* Thesis (M.A.)--Humboldt State University, 2011, 2011. This thesis is an intellectual exploration into Bill Devall's writing on

Deep Ecology. It examines Devall's earlier work, especially his doctoral dissertation on the Sierra Club, and continue to follow his intellectual development in the promotion of Deep Ecology. Drawing from the works of philosopher Arne Naess and others, Devall articulates that we must find the right form of practicing that helps us to explore and cultivate our ecological Self that, in turn, provides a living form of "practical activity" and ecosophy. The thesis also explores the intellectual journey of Devall through his thinking in Deep Ecology and his development of his ecological consciousness, concluding with Devall's final thoughts on the future direction of the environmental movement, national and local.

—**Castano, Ermanno.** *Ecologia e potere: un saggio su Murray Bookchin* [*Ecology and power. An essay on Murray Bookchin*]. Milano: Mimesis, 2011. The ecological crisis that is putting the life on the planet at serious risk, has provided the opportunity for a philosophical reflection on the rift between the "human" and "animal" that circumscribes the field of contemporary biopolitics, where it is converted into general biocide. What is the relationship between power and life (human and non-human) in modernity? Murray Bookchin, one of the best known voices of today's American counterculture, has dedicated his entire work to the exploration of these areas, a path that intersects the thought of Adorno and that of Foucault. This essay provides a critical reading of the texts of Bookchin and provides an archeology of the fundamental concepts of ecology that it is useful to the debate on animal rights.

—**Clingerman, Forrest, and Mark H. Dixon.** *Placing Nature on the Borders of Religion, Philosophy and Ethics*. Farnham, Surrey: Ashgate, 2011. The natural world has been 'humanized': even areas thought to be wilderness bear the marks of human impact. But this human impact is not simply physical. At the emergence of the environmental movement, the focus was on human effects on 'nature'. More recently, however, the complexity of the term 'nature' has led to fruitful debates and the recognition of how human individuals and cultures interpret their environments. This book furthers the dialogue on religion, ethics, and the environment by exploring three interrelated concepts: to recreate, to replace, and to restore. Through interdisciplinary dialogue the authors illuminate certain unique dimensions at the crossroads between finding value, creating value, and reflecting on one's place in the world. Each of these terms has diverse religious, ethical, and scientific connotations. Each converges on the ways in which humans both think about and act upon their surroundings. And each radically questions the damaging conceptual divisions between nature and culture, human and environment, and scientific explanation and religious/ethical understanding. This book self-consciously reflects on the intersections of environmental philosophy, environmental theology, and religion and ecology, stressing the importance of how place interprets us and how we interpret place. In addition to its contribution to environmental philosophy, this work is a unique volume in its serious engagement with theology and religious studies on the issues of ecological restoration and the meaning of place.

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"On the spiritual understanding of nature" by Páll Skúlason

#### Part 1. Restoring place and meaning

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3. "Recreating [in] Eden: ethical issues in restoration in wilderness" by Daniel T. Spencer
4. "Re-creation: phenomenology and guerrilla gardening" by Mélanie Walton

5. “Eschatology of environmental bliss in Romans 8:18-22 and the imperative of present environmental sustainability from a Nigerian perspective” by Sampson M. Nwaomah
6. “Resurrecting spirit: Dresden’s Frauenkirche and the Bamiyan Buddhas” by James Janowski
7. “Chanting the birds home: restoring the spirit, restoring the land” A. James Wohlpart

Part 2. Recreating place, reconnecting with others.

8. “Reading ourselves through the land: landscape hermeneutics and ethics of place” by Martin Drenthen
9. “Who am I, who are these people, and what is this place?: a hermeneutic account of the self, others, and environments” David Utsler
10. “Concern for creation: a religious response to ecological conservation” by David C. McDuffie
11. “Recreate, relate, decenter : environmental ethics and domestic animals” by Anna L. Peterson
12. “Replacing animal rights and liberation theories” by Jonathan Parker
13. “Re-placing the doctrine of the Trinity : horizons, violence, and postmodern Christian thought” by Sarah Morice-Brubaker
14. “In the beginning and in the end” by H. Peter Steeves

—**Cook, Deborah.** *Adorno on Nature*. Durham [England]: Acumen, 2011. Decades before the environmental movement emerged in the 1960s, Adorno condemned our destructive and self-destructive relationship to the natural world, warning of the catastrophe that may result if we continue to treat nature as an object that exists exclusively for our own benefit. *Adorno on Nature* presents the first detailed examination of the pivotal role of the idea of natural history in Adorno’s work. A comparison of Adorno’s concerns with those of key ecological theorists—social ecologist Murray Bookchin, ecofeminist Carolyn Merchant, and deep ecologist Arne Naess—reveals how Adorno speaks directly to many of today’s most pressing environmental issues. Ending with a discussion of the philosophical conundrum of unity in diversity, *Adorno on Nature* also explores how social solidarity can be promoted as a necessary means of confronting environmental problems.

Contents

1. Critical materialism
2. Nature, red in tooth and claw
3. Thought thinking itself
4. Adorno’s endgame
5. Adorno and radical ecology.

—**Curry, Patrick.** *Ecological Ethics: An Introduction*. 2nd ed., Cambridge, UK: Polity Press, 2011. In this thoroughly revised and updated second edition of the highly successful *Ecological Ethics*, Patrick Curry shows that a new and truly ecological ethic is both possible and urgently needed. With this distinctive proposition in mind, Curry introduces and discusses all the major concepts needed to understand the full range of ecological ethics. He discusses light green or anthropocentric ethics with the examples of stewardship, lifeboat ethics, and social ecology; the mid-green or intermediate ethics of animal liberation/rights; and dark or deep green ecocentric ethics. Particular attention is given to the Land Ethic, the Gaia Hypothesis and Deep Ecology and its offshoots: Deep Green Theory, Left Biocentrism and the Earth Manifesto. Ecofeminism is also considered and attention is paid to the close relationship between ecocentrism and virtue ethics. Other chapters discuss green ethics as post-secular, moral pluralism and pragmatism, green citizenship, and human population in

the light of ecological ethics. In this new edition, all these have been updated and joined by discussions of climate change, sustainable economies, education, and food from an ecocentric perspective.

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6. Light green or shallow (anthropocentric) ethics
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8. Dark green or deep (ecocentric) ethics
9. Deep green ethics as post-secular
10. Moral pluralism and pragmatism
11. Green citizenship and education
12. Grounding ecological ethics
13. Human overpopulation
14. Postscript

—**Des Jardins, Joseph R.** *Environmental Ethics*. 5th ed. Wadsworth Pub Co, 2012. The fifth edition of *Environmental Ethics* offers brief yet wide-ranging introduction to issues of environmental ethics and major schools of thought in the field. A discussion of basic concepts in ethical theory in Part I is followed by an application of these thoughts across a variety of major environmental problems (such as pollution, population, animals) in Part II. Part III introduces students to the major theories of environmental ethics in particular (including biocentrism, ecofeminism, and the land ethic). The final chapter offers a pragmatic approach to reconciling philosophical perspectives as a means to making progress in solving environmental problems.

### New to this edition

The text has been updated throughout to reflect the emergence of new topics in the Environmental Ethics field. Discussion Cases have been added or significantly revised to provide students with examples on contemporary environmental issues. End of chapter Discussion Questions have been expanded so that they not only test comprehension but also ask student for more in depth analysis/argumentation.

### Contents

1. Basic concepts
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  - b. Ethical theory and the environment
2. Environmental ethics as applied ethics
  - a. Ethics and economics: managing public lands
  - b. Responsibilities to future generations: sustainable development
  - c. Responsibilities to the natural world: from anthropocentric to nonanthropocentric ethics
3. Theories of environmental ethics
  - a. Biocentric ethics and the inherent value of life
  - b. Wilderness, ecology, and ethics

- c. The land ethic
- d. Deep ecology
- e. Environmental justice and social ecology
- f. Ecofeminism
- g. Pluralism, pragmatism, and sustainability

—**Easton, Thomas A.** *Environmental Studies*. 4th ed. New York: McGraw-Hill, 2012. Each volume in the Classic Edition Sources series brings together selections of enduring intellectual value—classic articles, book excerpts, and research studies—that have shaped a discipline of study. Edited for length and level, the selections are organized topically around the major areas of study within the discipline. Selected World Wide Web sites are included, and an annotated table of contents provides a quick and easy review of the selections. Every Classic Edition Sources volume is supported by an online Instructor’s Resource Guide that provides a complete synopsis of each selection, guidelines for discussing the selection in class, and testing materials. For more information, visit the Classic Edition Sources series website ([www.mhhe.com/classicedition](http://www.mhhe.com/classicedition)).

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### Part 1: An Overview of Environmental Studies

1. Preservation vs. Conservation
  - a. George Perkins Marsh, from *Man and Nature* (Charles Scribner, 1864)
  - b. John Muir, “Hetch Hetchy Valley” from *The Mountains of California* (Houghton Mifflin, 1916)
  - c. Gifford Pinchot, “Principles of Conservation” from *The Fight for Conservation* (Doubleday, 1910)
  - d. Aldo Leopold, from *A Sand County Almanac: And Sketches Here and There* (Oxford University Press, 1977)
  
2. Fundamental Causes of Environmental Problems
  - a. Paul S. Martin, from “Prehistoric Overkill: The Global Model,” in *Quaternary Extinctions: A Prehistoric Revolution*, Paul S. Martin and Richard G. Klein (eds.), University of Arizona Press, Tucson, 1984
  - b. Lynn White, Jr., from “The Historical Roots of Our Ecological Crisis,” *Science* (March 10, 1967)
  - c. Garrett Hardin, from “The Tragedy of the Commons,” *Science* (December 13, 1968)
  
3. Ecosystems and Ecosystem Services
  - a. John Teal and Mildred Teal, from *Life and Death of the Salt Marsh* (Ballantine Books, 1969)
  - b. Peter M. Vitousek, Harold A. Mooney, and Jerry M. Melillo, from “Human Domination of Earth’s Ecosystems,” *Science* (July 25, 1997)
  - c. Millennium Ecosystem Assessment, from *Ecosystems and Human Well-Being: Synthesis* (Island Press, 2005)

### Part 2: Energy

1. Energy and Ecosystems
  - a. Chancey Juday, from “The Annual Energy Budget of an Inland Lake,” *Ecology* (October 1940)
  - b. John M. Fowler, from *Energy and the Environment*. (McGraw-Hill, 1975)

- c. Mark Z. Jacobson and Mark A. Delucchi, from “A Path to Sustainable Energy by 2030,” *Scientific American* (November 2009)

### Part 3: Environmental Degradation

1. Forests, Wilderness, and Wildlife
  - a. William O. Douglas, from *Sierra Club v. Morton*, U.S. Supreme Court, 405 U.S. 727, 1972
  - b. William Cronon, “The Trouble With Wilderness; or, Getting Back to the Wrong Nature” from *Uncommon Ground: Toward Reinventing Nature* (W.W. Norton, 1995)
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  - a. Secretariat of the Convention on Biological Diversity, from *Global Biodiversity Outlook 3* (2010); <http://gbo3.cbd.int/>
  - b. Boris Worm, et al., from “Impacts of Biodiversity Loss on Ocean Ecosystem Services,” *Science* (November 3, 2006)
  - c. John Vandermeer and Ivette Perfecto, from “Re-thinking Rain Forests: Biodiversity and Social Justice,” *Food First Backgrounder* (Summer 1995)
3. Pollution
  - a. John Evelyn, from *Fumifugium: Or the Inconvenience of the Aer and Smoake of London Dissipated* (1661)
  - b. Beverly Paigen, from “Controversy at Love Canal,” *Hastings Center Report* (June 1982)
  - c. Margaret A. Palmer and J. David Allen, from “Re-storing Rivers,” *Issues in Science & Technology* (Winter 2006)
  - d. Orrin H. Pilkey Aand Rob Young, from *The Rising Sea* (Shearwater 2009)
4. Global Warming and Ozone Depletion
  - a. The Intergovernmental Panel on Climate Change, from *Climate Change 2007: The Physical Science Basis, Summary for Policymakers. IPCC Fourth Assessment Report*. (February 2007).
  - b. Bill Mckibben, from “The Most Important Number on Earth,” *Mother Jones* (November/December 2008).

### Part 4: Human Health and the Environment

1. Food
  - a. Lester R. Brown, from “Could Food Shortages Bring Down Civilization?” *Scientific American* (May 2009)
  - b. N. V. Fedoroff, Et Al., from “Radically Rethinking Agriculture for the 21st Century,” *Science* (February 12, 2010)
2. *Chemicals*
  - a. Robert van den Bosch, from *The Pesticide Conspiracy* (Doubleday 1978)
  - b. Sandra Steingraber, from *Living Downstream: An Ecologist Looks at Cancer and the Environment*. (Addison-Welsey, 1997)
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## Part 5: Environment and Society

### 1. Political and Economic Issues

- a. Mark Sagoff, from “At the Shrine of Our Lady of Fatima, or Why Political Questions Are Not All Economic,” *Arizona Law Review* (1981). (3rd ed. Acknowledgments page credits Mark Sagoff, *The Economy of the Earth: Philosophy, Law, and the Environment*, Cambridge University Press 1988)
- b. Robert D. Bullard, from “Environmental Justice for All,” *Crisis (The New)*, January/February 2003
- c. Janet N. Abramowitz, from “Putting a Value on Nature’s ‘Free’ Services,” *World Watch* (January/February 1998)

### 2. Population Control Controversies

- a. Dave Foreman, from “The Human Population Explosion and the Future of Life,” The Rewilding Institute, (March 11, 2008)
- b. Betsy Hartmann, from *Reproductive Rights and Wrongs: The Global Politics of Population Control*, rev. ed. (South End Press, 1995)
- c. Joel E. Cohen, “Human Carrying Capacity” from *How Many People Can the Earth Support?* (W.W. Norton, 1995)

### 3. Environmental Ethics and Worldviews

- a. Paul W. Taylor, from “The Ethics of Respect for Nature,” *Environmental Ethics* (Fall 1981)
- b. Vandana Shiva, from “Women’s Indigenous Knowledge and Bio-diversity Conservation,” in Maria Mies and Vandana Shiva, *Ecofeminism* (Zed Books 1993)
- c. Jared Diamond, from *Collapse: How Societies Choose to Fail or Succeed* (Viking Penguin, 2005)

—**Elliott, Kevin Christopher.** *Is a Little Pollution Good for You?: Incorporating Societal Values in Environmental Research.* New York: Oxford University Press, 2011. Could low-level exposure to polluting chemicals be analogous to exercise—a beneficial source of stress that strengthens the body? Some scientists studying the phenomenon of hormesis (beneficial or stimulatory effects caused by low-dose exposure to toxic substances) claim that that this may be the case. *Is A Little Pollution Good For You?* critically examines the current evidence for hormesis. In the process, it highlights the range of methodological and interpretive judgments involved in environmental research: choices about what questions to ask and how to study them, decisions about how to categorize and describe new information, judgments about how to interpret and evaluate ambiguous evidence, and questions about how to formulate public policy in response to debated scientific findings. The book also uncovers the ways that interest groups with deep pockets attempt to influence these scientific judgments for their benefit. Several chapters suggest ways to counter these influences and incorporate a broader array of societal values in environmental research: (1) moving beyond conflict-of-interest policies to develop new ways of safeguarding academic research from potential biases; (2) creating deliberative forums in which multiple stakeholders can discuss the judgments involved in policy-relevant research; and (3) developing ethical guidelines that can assist scientific experts in disseminating debated and controversial phenomena to the public. Kevin C. Elliott illustrates these strategies in the hormesis case, as well as in two additional case studies involving contemporary environmental research: endocrine disruption and multiple chemical sensitivity. This book should be of interest to a wide variety of readers, including scientists, philosophers, policy makers, environmental ethicists and activists, research ethicists, industry leaders, and concerned citizens.



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2. The Hormesis case
3. An argument for societal values in policy-relevant research
4. Lesson #1: safeguarding science
5. Lesson #2: diagnosing deliberation
6. Lesson #3: ethics for experts
7. The MCS and ED cases
8. Conclusion

—**Evanoff, Richard.** *Bioregionalism and Global Ethics: A Transactional Approach to Achieving Ecological Sustainability, Social Justice, and Human Well-Being.* New York: Routledge, 2011. *Bioregionalism and Global Ethics* suggests that current trends towards globalization are creating entirely new social and environmental problems which require cross-cultural dialogue towards the creation of a new “global ethic.” Current models of development are based on an implicit global ethic which advocates bringing everyone in the world up to the same standards of living as those prevalent in the so-called “developed” countries through unlimited economic growth. Evanoff argues that this goal is not only unattainable but also undesirable because it ultimately undermines the ability of the environment to sustain both human and non-human flourishing, exacerbates rather than overcomes social inequalities both within and between cultures, and fails to achieve genuine human well-being for all but a wealthy minority. An alternative bioregional global ethic is proposed which seeks to maximize ecological sustainability, social justice, and human well-being through the creation of economically self-sufficient and politically decentralized communities delinked from the global market but confederated at appropriate levels to address problems that transcend cultural borders. Such an ethic is based on a transactional view of the relationship between self, society, and nature, which attempts to create more symbiotic and less conflictual modes of interaction between human cultures and natural environments, while promoting the flourishing of both. Instead of a single monolithic global ethic, bioregionalism suggests that there should be sufficient convergence between cultures to allow for the successful resolution of mutual problems, but also sufficient divergence to enable the continued evolution of both biological and cultural diversity on a global scale.

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11. Bioregionalism and Human Well-Being
12. Preserving Biocultural Diversity
13. Bringing the Economy Home
14. Acting Locally, Interacting Globally
15. Global Ethics Revisited

## 16. Transitions to a Bioregional “World Order”

—**Ferret, Stéphane.** *Deepwater horizon: éthique de la nature et philosophie de la crise écologique.* [Deepwater Horizon: ethics and philosophy of the nature of the ecological crisis] Paris: Seuil, 2011. Ecology is one of the major challenges of the twenty-first century. Everyone knows the effects, sometimes devastating of human activity on the environment, be it global warming or the collapse of biodiversity. Stéphane Ferret invites us to explore the metaphysical origins of the ecological crisis. He builds on the Western philosophical tradition and the theory of evolution from Darwin to establish a diagnosis: the only humanist worldview leads inexorably to disaster. In the wake of environmental ethics and animal ethics in contemporary Anglo-American philosophy, he proposes an ambitious reflection on the value and the right kind of beings—individual beings such as trees and elephants, and the plural entities or supra-individual, such as forests and herds of elephants. Written in a clear and well-argued, rich in references and thought experiments, *Deepwater Horizon*—the name of the offshore oil rig that exploded April 20, 2010 in the Gulf of Mexico—plunges the reader in the heart of ecological thinking, often ignored or caricatured.

—**Frémaux, Anne.** *La nécessité d'une écologie radicale: la pensée à l'épreuve des problèmes environnementaux* [The need for radical ecology—Thinking to the test of environmental problems]. Paris: Sang de la Terre, 2011. This book aims to provide a diagnosis on the state of our civilization. Far from being an isolated symptom, the ecological crisis we are experiencing appears to be the last gasp of a deeper crisis, that of a civilization. The difficulty is that we are the authors and we do not yet see the impact. How then begin to move? The deep ecology that we are calling for must be the engine of a revolutionary challenge to our society: this is the real challenge to ensure the freedom and dignity of human existence. Anne Frémaux is professor in philosophy, a teacher at the Academy of Grenoble and lecturer at the University Pierre Mendès-France.

—**Gesang, Bernward.** *Klimaethik* [Climate Ethics]. Berlin: Suhrkamp, 2011. Climate change raises a number of questions that are commonly referred to as “moral” or “ethical”. Most often discussed are questions of justice: Is it just that the biggest polluters (the industrialized countries) are likely to be harmed least and perhaps even ostensibly profit from climatic changes, while those regions of the world that have hardly or not at all contributed to the overall volume of greenhouse gas emissions will be hit hardest by the negative consequences of global warming? Is it just that future generations will have to pay for what previous generations have done? Is it just when polluter states refuse to enter into international agreements, as did for example the United States and Australia with respect to the Kyoto Convention? What about individual responsibility? Does climate change obligate each individual to examine his conduct and, where appropriate, to alter it so as to make it climate compatible? In his book Bernward Gesang seeks an answer to these and similar questions. Above all, he wants to help gain philosophical recognition for climate ethics as a “branch of applied ethics”, a recognition it has so far lacked in the German-speaking world. He also wants of course to do something more: to liberate the discourse of climate ethics from the embrace of the theory of justice and to set it on a utilitarian basis. Behind this lies a genuine philosophical intention: to demonstrate the power of the utilitarian approach in a concrete application, to help a philosophical position that has so far been rather marginal in Germany to find greater acceptance.

—**Gethmann, Carl Friedrich, and Eckart Ehlers.** *Environment Across Cultures.* Berlin: Springer, 2011. Disparate perceptions and conceptual frameworks of environment and the relationship between humans and nature often lead to confusion, constraints on co-operation and collaboration and even conflict when society tries to deal with today's urgent and complex environment research

and policy challenges. Such disparities in perception and “world view” are driven by many factors. They include differences in culture, religion, ethical frameworks, scientific methodologies and approaches, disciplines, political, social and philosophical traditions, life styles and consumption patterns as well as alternative economic paradigms. Distribution of poverty or wealth between north and south may thus be seen as consequence of the above mentioned disparities, which is a challenge for its universal reasoned evaluation. This volume discusses a wide range of factors influencing “Environment across Cultures” with a view to identifying ways and means to better understand, reflect and manage such disparities within future global environmental research and policy agendas for bridging the gap between ecology and economy as well as between societies. The book is based upon the results of a scientific symposium on this topic and covers the following sections: Cross Cultural Perception of Environment; Ethics and Nature; Environment, Sustainability and Society. Corresponding contributions were made by well-known scientific authors representing different cultural spheres in accordance to the inter-cultural approach of this effort.

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“Environments across Cultures – an Introduction” by Eckart Ehlers

#### I The Concept of Nature

1. “The Ends of Nature” by Rolf Peter Sieferle
2. “The Concept of Nature. Historical and Epistemological Aspects” by Jürgen Mittelstraß

#### II Cross-Cultural Perception of Environment

3. “Yes, Culture Matters, but in what Way?” by Michael Thompson
4. “What Makes ‘Environmentalism’ a Southern Pejorative?” by Dipak Gyawali

#### III Religion, Ethics and Environment

5. “Ethics and Nature. A Contextual Approach” by Paul Claval
6. “Ethics and Nature in the World’s Religions” by Harold Coward
7. “Notions of Nature in Traditional Hinduism” by Axel Michaels
8. “A Preliminary Attempt to give a Birdseye View on the Nature of (Traditional Eastern Asian) and Western (European) Environmental Ideas” by Hong-key Yoon
9. “Are there Universal Environmental Values?” by Dieter Birnbacher
10. “Environmental Values and Comprehensive Environmental Assessment” by Konrad Ott

#### IV Sustainability among Society and Environment

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12. “Beyond Sustainability: Indigenous Peoples’ Culture and Environment at Risk” by Levita A. Duhaylungsod
13. “The Concept of Sacred Linked to Biological Resource Management in the Himalayan Culture” by Bhaskar Sinha, P. S. Ramakrishnan, K.G. Saxena and R.K. Maikhuri

“Epilogue: Can there be universal principles of circumspective concern towards our natural environment?” by Carl Friedrich Gethmann

—**Giblett, Rodney James.** *People and Places of Nature and Culture*. Bristol: Intellect, 2011. Using the rich and vital Australian Aboriginal understanding of country as a model, *People and Places of Nature and Culture* affirms the importance of a sustainable relationship between nature and culture. While current thought includes the mistaken notion—perpetuated by natural history, ecology, and political

economy—that humans have a mastery over the Earth, this book demonstrates the problems inherent in this view. In the current age of climate change, this is an important appraisal of the relationship between nature and culture, and a projection of what needs to change if we want to achieve environmental stability.

#### Part I: Cultural Nature

1. The Nature of Natures and the Cultures of Natures
2. Is the Public Sphere to the Biosphere as Culture is to Nature (as Male is to Female?)

#### Part II: Landscape Aesthetics

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#### Part VI: Land Symbiotics

11. 'We are the Land Ourselves': Aboriginal Country is a Cultural Landscape
12. Home is Here: Livelihood, Bioregion and Symbiosis

—**Griffin, John.** *On the Origin of Beauty: Ecophilosophy in the Light of Traditional Wisdom.* Bloomington, Ind: World Wisdom, 2011. In the light of the looming ecological crisis facing the world today, much of the stunning beauty of the natural world is being lost forever. *On the Origin of Beauty* seeks to confront this crisis through a philosophical enquiry into our perception of natural beauty. Through discussions of numerous fields including the philosophy of science, environmental ethics, rationalism, and Eastern and Western religion, Griffin asserts that Beauty itself may be the catalyst needed to save the globe from destruction.

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Part Four: The Vertical Dimension

7. Descent
8. Ascent

Part Five: The Nature of Nature

9. The Primacy of the Spirit
10. The Imprint of the Sacred

—**Harris, Paul G.** *China's Responsibility for Climate Change: Ethics, Fairness and Environmental Policy*. Bristol: Policy Press, 2011. Along with being an increasingly wealthy country, China is now the largest national source of pollution that causes global warming. This book assesses how China's longstanding concerns about international fairness and justice can be squared against the pressing need for an effective international regime that limits greenhouse gas emissions, including those from China. From a variety of perspectives and with an ethical focus, the book critically explores China's contribution to and responsibility for climate change. It describes and analyzes China's domestic and foreign policy responses to this problem.

Contents

1. "Diplomacy, Responsibility and China's Climate Change Policy" by Paul G. Harris
2. "Climate Duties, Human Rights and Historical Emissions" by Derek Bell
3. "Responsibility for Emissions and Aspirations for Development" by Olivia Bina
4. "Differentiating Historical Responsibilities for Climate Change" by Christian Ellermann, Niklas Hohne, and Benita Muller
5. "The Non-Cooperator Pays Principle and the Climate Standoff" by Jonathan Symons
6. "Evaluating ethical obligations across scales of governance" by Erich W. Schienke
7. "Short-Lived Greenhouse Gases and Climate Fairness" by Frances C. Moore and Michael C. MacCracken
8. "Sustainable Consumption and Production in Global Value Chains" by Patrick Schroeder
9. "Global Governance, Responsibility and a New Climate Regime" by Andreas Oberheitmann and Eva Sternfeld
10. "Chinese Responsibility for Climate Change" by Paul G. Harris

—**Harris, Paul G.** *Ethics and Global Environmental Policy: Cosmopolitan Conceptions of Climate Change*. Cheltenham, UK: Edward Elgar Publishing, 2011. This collection of provocative essays reevaluates the world's failed policy responses to climate change, in the process demonstrating how cosmopolitan ethics can inform global environmental governance. A cosmopolitan worldview points to climate-related policies that are less 'international' and more 'global'. From a cosmopolitan perspective, national borders should not delineate obligations and responsibilities associated with climate change. Human beings, rather than the narrow interests of nation-states, ought to be at the center of moral calculations and policy responses to climate change. In this volume, contributors examine questions of individual and global responsibility, burden sharing among people and states, international law and environmental justice, capitalism and voluntary action, pluralist cooperation and hegemony, and alternative approaches to climate action and diplomacy. The book helps to illuminate new principles for global environmental policy that can come from cosmopolitan conceptions of climate change.

## Contents

1. “Introduction: Cosmopolitanism and Climate Change Policy” by Paul G. Harris
2. “Climate Justice as Globalized Responsibility: Mitigation, Adaptation and Avoiding Harm to Others” by Steve Vanderheiden
3. “Climate Change and the Cosmopolitan Responsibility of Individuals: Policy Vanguard” by Nigel Dower
4. “Individual Responsibility and Voluntary Action on Climate Change: Activating Agency” by Jennifer Kent
5. “Cosmopolitan Solutions ‘From Below’: Climate Change, International Law and the Capitalist Challenge” by Romain Felli
6. “Sharing the Burdens of Climate Change: Environmental Justice and Qualified Cosmopolitanism” by Michael W. Howard
7. “Cosmopolitanism and Hegemony: The United States and Climate Change” by Robert Paehlke
8. “Overcoming the Planetary Prisoners’ Dilemma: Cosmopolitan Ethos and Pluralist Cooperation” Philip S. Golub and Jean-Paul Maréchal
9. “Cosmopolitan Diplomacy and the Climate Change Regime: Moving Beyond International Doctrine” by Paul G. Harris

—**Hache, Emilie.** *Ce à quoi nous tenons: propositions pour une écologie pragmatique.* [What we would like. Proposals for a practical ecology.] Paris: Découverte, 2011. With the environmental crisis, the air we breathe, the water we drink, the forests that surround us are not things that are obvious and can be treated with indifference. We discover that they are not inexhaustible resources, or resources simply in the sense of simple ways to serve our own purposes. We did not finish with morality. But making a morality that includes the relationships that humans have with animals, mountains, oceans, climate, etc. involves new proposals. It cannot be the simple variation of universal principles based a priori; they must rely on the many experiments in progress, undertaken by scientists as well as farmers, economists, activists patients or mingling often this is not supposed to look. In attempting to describe as close to what we want and not to prescribe what should be done without ever separating the moral concern of its political consequences, Emily Hache explores new ways to consider these things. She proposes a pragmatic approach to environmental issues: it is to learn to develop compromises in order to give a chance to build a common world, demanding not to stop the question “Who is responsible?”, but to accept one another, asking the much harder question, “How to respond?”

—**Kagawa-Fox, Midori.** *The Ethics of Japan’s Global Environmental Policy: The Conflict between Principles and Practice.* Milton Park, Abingdon, Oxon: Routledge, 2012. This book examines the Japanese government policies that impact on the environment in order to determine whether they incorporate a sufficient ethical substance. Through the three case studies on whaling, nuclear energy, and forestry, the author explores how Western philosophers combined their theories to develop a “Western environmental ethics code” and reveals the existence of a unique “Japanese environmental ethics code” built on Japan’s cultural traditions, religious practices, and empirical experiences. Kagawa-Fox’s discussions show that in spite of the positive contributions that Japan has made towards the global environment, the government has failed to show a corresponding moral obligation to the world ecology in its environmental policy. The book argues that this is a result of the integrity of the policies having been compromised by vested interests and that Japanese business and politics ensure that the policies are primarily focused on maintaining sustainable economic growth. Whilst Japan’s global environmental initiatives are the key to its economic survival in the

21st century, and these initiatives may achieve their aims, they do however fail the Japanese code of environmental ethics.

—**Kaebnick, Gregory E.** *The Ideal of Nature: Debates about Biotechnology and the Environment*. Baltimore, Md: Johns Hopkins University Press, 2011. Going back at least to the writings of John Stuart Mill and Jean-Jacques Rousseau, people have argued for and against maintaining a state of nature. Is there an inherent virtue in leaving alone a naturally occurring condition, or does the human species thrive when we find ways to improve our circumstances? This volume probes whether “nature” and “the natural” are capable of guiding moral deliberations in policy making. Drawing on philosophy, religion, and political science, this book examines three questions central to debates over the idea of “nature” in human action. Conceptually, it asks what the term means, how it should be considered, and if it is, even in part, a social construct. From a moral perspective, the contributors question if being “natural” is itself of value or if its worth is only as a means to advance other morally acceptable ends. Politically, essays discuss whether appeals to nature can and should affect public policy and, if so, whether they are moral trump cards or should instead be fitted alongside or weighed against other concerns. Achieving consensus on these questions has proven elusive and seems unattainable. This should not, however, be an obstacle to moving the debate forward. By bringing together disparate approaches to addressing these concepts, *The Ideal of Nature* suggests the possibility of intermediate positions that move beyond the usual full-throated defense and blanket dismissal found in much of the debate. Scholars of bioethics, environmental philosophy, religious studies, sociology, public policy, and political theory will find much merit in this book’s lively discussion.

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1. “Disposing nature or disposing of it?: reflections on the instruction of nature” by Kate Soper
2. “In defense of living nature: finding common ground in a medieval tradition” by Jean Porter
3. “Nature as absence: the logic of nature and culture in social contract theory” by Bruce Jennings
4. “Human nature without theory” by Gregory E. Kaebnick
5. “Preserving the distinction between nature and artifact” by Eric Katz
6. “Why ‘nature’ has no place in environmental philosophy” by Steven Vogel
7. “The appeal to nature” by Bonnie Steinbock
8. “Thinking like a mountain: nature, wilderness, and the virtue of humility” by Paul Lauritzen
9. “He did it on hot dogs and beer: natural excellence in human athletic achievement” by David Wasserman
10. “Sport, simulation, and EPO” by Nicholas Agar
11. “Common-sense morality and the idea of nature: what we can learn from thinking about therapy” by William A. Galston
12. “Rawls, sports, and liberal legitimacy” by Thomas H. Murray and Peter Murray

—**Kaplan, David M.**(ed.). *The Philosophy of Food*. Berkeley: University of California Press Books, 2012. This book explores food from a philosophical perspective, bringing together sixteen leading philosophers to consider the most basic questions about food: What is it exactly? What should we eat? How do we know it is safe? How should food be distributed? What is good food? David M. Kaplan’s introduction grounds the discussion, showing how philosophers since Plato have taken up questions about food, diet, agriculture, and animals. However, until recently, few have considered food a standard subject for serious philosophical debate. Each of the essays in this book brings in-depth analysis to many contemporary debates in food studies—Slow Food, sustainability, food

safety, and politics—and addresses such issues as “happy meat,” aquaculture, veganism, and table manners. The result is an extraordinary resource that guides readers to think more clearly and responsibly about what we consume and how we provide for ourselves, and illuminates the reasons why we act as we do.

### Contents

1. “Introduction: The Philosophy of Food” by David M. Kaplan
2. “Real Men Have Manners” by Roger Scruton
3. “Down-Home Global Cooking: A Third Option between Cosmopolitanism and Localism” by Lisa Heldke
4. “Hunger Is the Best Sauce” by Kevin Sweeney
5. “Tastes, Smells, and Everyday Aesthetics” by Emily Brady
6. “Ethical Gourmandism” by Carolyn Korsmeyer
7. “Two Evils in Food Country: Hunger and Lack of Representation” by Michiel Korthals
8. “Ethics and Genetically Modified Food” by Gary Comstock
9. “The Ethics of Food Safety in the Twenty-First Century: Who Keeps the Public Good?” by Jeffrey Burkhardt
10. “The Myth of Happy Meat” by Richard P. Haynes
11. “The Problem of Happy Meat and the Importance of Vegan Education” by Gary Francione
12. “Animal Ethics and Food Production in the Twenty-First Century” by David Fraser
13. “Nature Politics and the Philosophy of Agriculture” by Paul B. Thompson
14. “The Ethics and Sustainability of Aquaculture” by Matthias Kaiser
15. “Scenarios for Food Security” by David Castle, Keith Culver, and William Hannah
16. “Nutritionism and Functional Foods” by Gyorgy Scrinis
17. “In Vitro Meat: What Are the Moral Issues?” by Stellan Welin, Julie Gold, and Johanna Berlin

—**Kibert, Charles J.** *Working Toward Sustainability*. Hoboken, NJ: Wiley, 2011. Because sustainability ultimately rests on ethics, this book is a crucial link in extending sustainability from a mere intellectual exercise to a broader spectrum. *Ethics of Sustainability* develops a comprehensive ethical foundation for sustainability by bringing together nine ethical principles together in a cohesive manner to provide the badly needed ethical arguments that support this important concept. Each chapter is supported by case studies, exercises and other pedagogy, enabling technical professionals in various fields to understand the ethical foundations that apply to their needs.

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8. Integrating the Three Legs of Sustainability
9. Improving Our Thinking about Sustainability
10. The Process of Changing Behavior
11. Creating Change with Groups
12. Applying an Ethic of Sustainability



### 13. A Final Critique

—**Forman, Dave.** *Man Swarm and the Killing of Wildlife*. Durango, CO: Ravens Eye Press LLC, 2011. The population bomb did not fizzle. It blew up. It is still blowing up. Man Swarm is the main driver behind the biodiversity crisis—the greatest mass extinction since the dinosaurs became extinct, the scalping of hundreds of millions of acres of forest and other key wildlife habitat, and the atmospheric pollution by greenhouse gases leading to “Global Weirding.” Dave Foreman shows that only by stabilizing human population worldwide and in the United States can we stop wrecking our home—Earth. Foreman outlines a sweep of practical steps we can take to bring our numbers down to what Earth can support—if we have the daring, boldness, and love of life to do it.

—**Korthals, Michiel.** *Genomics, Obesity and the Struggle Over Responsibilities*. Dordrecht: Springer, 2011. This volume in The International Library of Environmental, Agricultural and Food Ethics Series addresses the overlapping aspects of the fields of genomics, obesity and (non-) medical ethics. It examines the implications of genomics for obesity from an ethical perspective. Genomics covers the sciences and technologies involved in the pathways that DNA takes until the organism is completely built and sustained: the range of genes (DNA), transcriptor factors, enhancers, promoters, RNA (copy of DNA), proteins, metabolism of cell, cellular interactions, organisms. Genomics offers a holistic approach, which, when applied to obesity, can have surprising and disturbing implications for the existing networks tackling this phenomenon. The ethical concerns and consideration presented are inspired by the interaction between the procedural perspective emphasizing the necessity of consultative and participatory organizational relationships in the new gray zones between medicine and food, and the substantive perspective that both cherishes individual autonomy and embeds it in socio-cultural contexts.

—**Kowanda-Yassin, Ursula.** *Mensch und Naturverständnis im sunnitischen Islam: ein Beitrag zum aktuellen Umweltdiskurs*. [Understanding of man and nature in Sunni Islam: A contribution to the current environmental discourse] Würzburg: Ergon, 2011. The present study deals with current issues on “Islam and nature” apart. Religious sources (Quran and Sunnah) are examined for relevant verses and hadiths, and it made a reference to the current situation. In modern discourse, the theme “Religion and Environment” is associated primarily with the question of anthropocentrism. Therefore the first part is on “anthropocentric ideas.” The religions of the book are the people at the center of world affairs. Critics of this view is the cause of the yield of nature. But on closer examination of religious requirements you come across some interesting answers and possible solutions. Anthropocentrism and a responsible approach to nature may be compatible. The Islamic nature of proximity is evident in a religious environmental ethics, which is discussed in the second part of this book. The prophet preaches to use and requires careful use of water, the treasures of nature in terms of sustainability. The theme of “Animals in Islam” constitutes the third phase of the study. Here too, current issues are discussed: How Islamic vegetarianism or the general practice care for animals.

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6. Allgemeine Umweltethik
7. Islamische Umweltethik

## III. Tiere im Islam

8. Einleitung
9. Islamische Tierliebe: Aktueller Diskurs um den Umgang

—**Lewis, Tania, and Emily Potter.** *Ethical Consumption: A Critical Introduction*. Milton Park, Abingdon, Oxon: Routledge, 2011. A not-so-quiet revolution seems to be occurring in wealthy capitalist societies—supermarkets selling “guilt free” Fairtrade products; lifestyle TV gurus exhorting us to eat less, buy local and go green; neighborhood action groups bent on “swopping not shopping.” And this is happening not at the margins of society but at its heart, in the shopping centres and homes of ordinary people. Today we are seeing a mainstreaming of ethical concerns around consumption that reflects an increasing anxiety with—and accompanying sense of responsibility for—the risks and excesses of contemporary lifestyles in the “global north.” This collection of essays provides a range of critical tools for understanding the turn towards responsible or conscience consumption and, in the process, interrogates the notion that we can shop our way to a more ethical, sustainable future. Written by leading international scholars from a variety of disciplinary backgrounds—and drawing upon examples from across the globe—*Ethical Consumption* makes a major contribution to the still fledgling field of ethical consumption studies.

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4. “Fair Trade in Cyberspace: The Commodification of Poverty and the Marketing of Crafts on the Internet” by Tim Scrase
5. “Neo-liberalism, the ‘Obesity Epidemic’ and the Challenge to Theory” by Michael Gard

#### Part 3: Commodities and Materiality

6. “Placing Alternative Consumption: Commodity Fetishism in Borough Fine Foods Market, London” by Benjamin Coles and Philip Crang
7. “Feeding the World: Towards a Messy Ethics of Eating” by Elspeth Probyn
8. “Drinking to Live: The Work of Ethically-Branded Bottled Water” by Emily Potter
9. “Ethical Consumption, Sustainable Production, and Wine” by Paul Starr
10. “Eco-ethical Electronic Consumption in the ‘Smart-design’ Economy” by Richard Maxwell and Toby Miller
11. “The Ethics of Second Hand Consumption” by Adrian Franklin
12. “Is Green the New Black? Exploring Ethical Fashion Consumption” by Chris Gibson and Elyse Stanes

Part 4: Practices, Sites and Representatives

13. “Slow Living and the Temporalities of Sustainable Consumption” by Wendy Parkins and Geoff Craig
14. “Ethical Consumption Begins at Home: Green Renovations, Eco-Homes and Sustainable Home Improvement” by Fiona Allon
15. “Cultivating Citizen-subjects Through Collective Praxis: Organized Gardening Projects in Australia and Philippines” by Kersty Hobson and Ann Hill
16. “Lifestyle Television: Gardening and the Good Life” by Frances Bonner
17. “‘Caring at a Distance’: The Ambiguity and Negotiations of Ethical Investment” by Cathy Greenfield and Peter Williams
18. “The Moral Terrains of Ecotourism and the Ethics of Consumption” by Robert Mechior Figuera and Gordon Waitt

—**Nyborg, Karine.** *Ethics and Politics of Environmental Cost-Benefit Analysis*. Routledge, 2012. The aim of this book is to discuss some of the ethical and political issues arising in the context of applied cost-benefit analysis and environmental valuation and to do so using economic analysis, but in a language accessible to non-specialists. In particular, the author emphasizes the fundamental, but surprisingly often poorly understood distinction between normative and positive analysis, and the implications of this distinction for practical use of cost-benefit analyses. Most books in cost-benefit analysis assume, implicitly or explicitly, that the purpose of a project assessment is to rank projects according to their net contribution to social welfare. Here, the purpose of a project assessment is to provide the best possible informational input to a democratic decision-making process in which there may be normative disagreement, and in which no single decision-maker may necessarily be able to decide the final outcome. Hence, the book provides a systematic and easily accessible discussion of such issues, based on economic theory, but with a strong emphasis on applicability.

—**Marrone, Gianfranco.** *Addio alla natura [Goodbye to Nature]*. Torino: G. Einaudi, 2011.

—**McCord, Edward LeRoy.** *The Value of Species: Why We Should Care*. New Haven: Yale University Press, 2012. In the face of accelerating extinctions across the globe, what ought we to do? Amid this sea of losses, what is our responsibility? How do we assess the value of nonhuman species? In this book, naturalist and philosopher Edward L. McCord explores urgent questions about the destruction of species and provides a new framework for appreciating and defending every form of life. The book draws insights from philosophy, ethics, law, and biology to arrive at a new way of thinking about the value of each species on earth. McCord demonstrates that the inherent value of species to humanity is intellectual: individual species are phenomena of such intellectual moment—so interesting in their own right—that they rise above other values and merit enduring human embrace. The author discusses the threats other species confront and delineates the challenges involved in creating any kind of public instrument to protect species.

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1. To an inquisitive mind open to honest reflection, the value of every species is incalculable
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3. The fate of life on earth hinges on property values
4. Humans are poised to destroy the resources of a world of bountiful interest
5. Property ownership and the desire for money work against the interests of species
6. Free market environmentalism places profits above the public interest
7. Species have no direct claim for consideration in an ethical community

8. What kind of humanity do we embrace?

—**Millett, Stephan.** *Aristotle's Powers and Responsibility for Nature*. Bern: P. Lang, 2011. This book addresses the theme of what “nature” is and humans’ obligations toward the natural world. It demonstrates that an approach based in metaphysics can help us to understand better what nature is and our obligations to the natural world. Beginning with ideas traced from Aristotle through some of the significant figures in European philosophy, the author shows that each living thing is a unique source of value. He then argues that this value puts humans under an obligation and that adopting an attitude of responsibility to living things is an essential part of what it means to be human.

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4. Nature, Moral Considerability and Respect
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6. Value and Responsibility: Value, Complexity and Obligation

—**Minteer, Ben A.** *Refounding Environmental Ethics: Pragmatism, Principle, and Practice*. Philadelphia: Temple University Press, 2012. Providing a bold and original rethinking of environmental ethics, Ben Minteer’s *Refounding Environmental Ethics* will help ethicists and their allies resolve critical debates in environmental policy and conservation practice. Minteer considers the implications of John Dewey’s pragmatist philosophy for environmental ethics, politics, and practice. He provides a new and compelling intellectual foundation for the field, one that supports a more activist, collaborative, and problem-solving philosophical enterprise. Combining environmental ethics, democratic theory, philosophical pragmatism, and the environmental social sciences, Minteer makes the case for a more experimental, interdisciplinary, and democratic style of environmental ethics, one that stands as an alternative to the field’s historically dominant “nature-centered” outlook. Minteer also provides examples of his pragmatic approach in action, considering a wide range of application and issues, including invasive species, ecological research, biodiversity loss, protected area management, and conservation under global climate change.

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6. The animal rights-environmental ethics debate: a pragmatic reconciliation
7. Pluralism, contextualism, and natural resource management: environmental ethics gets empirical
8. A practical ethics for ecologists and biodiversity managers with James P. Collins
9. Conservation after preservation

—**Mulgan, Tim.** *Ethics for a Broken World: Imagining Philosophy After Catastrophe*. Montreal: McGill-Queen’s University Press, 2011. Imagine living in the future in a world already damaged by humankind, a world where resources are insufficient to meet everyone’s basic needs and where a chaotic climate makes life precarious. Then imagine looking back into the past, back to our own

time and assessing the ethics of the early twenty-first century. *Ethics for a Broken World* imagines how the future might judge us and how living in a time of global environmental degradation might utterly reshape the politics and ethics of the future. This book is presented as a series of history of philosophy lectures given in the future, studying the classic texts from a past age of affluence, our own time. The central ethical questions of our time are shown to look very different from the perspective of a ruined world. The aim of *Ethics for a Broken World* is to look at our present with the benefit of hindsight—to reimagine contemporary philosophy in an historical context—and to highlight the contingency of our own moral and political ideals.

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13. Lecture 13: Rawls
14. Lecture 14: Rawls and the future
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#### Part IV: Democracy

16. Lecture 16: Democracy
17. Lecture 17: Democracy and the future

—**Munthe, Christian.** *The Price of Precaution and the Ethics of Risk*. Dordrecht: Springer, 2011. For a couple of decades, the notion of a precautionary principle plays a central and increasingly influential role in international as well as national policy and regulation regarding the environment and the use of technology. Urging society to take action in the face of potential risks of human activities in these areas, the recent focus on climate change has further sharpened the importance of this idea. However, the idea of a precautionary principle has also been problematized and criticized by scientists, scholars and policy activists, and been accused of almost every intellectual sin imaginable: unclarity, impracticality, arbitrariness and moral as well as political unsoundness. In that light, the very idea of precaution as an ideal for policy making rather comes out as a dead end. On the basis of these contrasting starting points, Christian Munthe undertakes an in-depth philosophical analysis of what the idea of a precautionary principle is and should be about. A theory of the ethics of imposing risks is developed and used as a foundation for defending the idea of precaution in

environmental and technological policy making against its critics, while at the same time avoiding a number of identified flaws. The author argues that, while the price we pay for precaution must not be too high, we have to be prepared to pay it in order to act ethically defensible. A number of practical suggestions for precautionary regulation and policy making are made on the basis of this, and some challenges to basic ethical theory as well as consumerist societies, the global political order and liberal democracy are identified.

### Contents

1. Introduction
2. Dimensions of Precaution
3. Precaution and Rationality
4. Ethics and Risks
5. The Morality of Imposing Risks
6. Practical Applications

—**Palmer, Clare.** *Animal Ethics in Context*. New York: Columbia University Press, 2010. It is widely agreed that because animals feel pain we should not make them suffer gratuitously. Some ethical theories go even further: because of the capacities that they possess, animals have the right not to be harmed or killed. These views concern what not to do to animals, but we also face questions about when we should, and should not, assist animals that are hungry or distressed. Should we feed a starving stray kitten? And if so, does this commit us, if we are to be consistent, to feeding wild animals during a hard winter? In this controversial book, Clare Palmer advances a theory that claims, with respect to assisting animals, that what is owed to one is not necessarily owed to all, even if animals share similar psychological capacities. Context, history, and relation can be critical ethical factors. If animals live independently in the wild, their fate is not any of our moral business. Yet if humans create dependent animals, or destroy their habitats, we may have a responsibility to assist them. Such arguments are familiar in human cases—we think that parents have special obligations to their children, for example, or that some groups owe reparations to others. Palmer develops such relational concerns in the context of wild animals, domesticated animals, and urban scavengers, arguing that different contexts can create different moral relationships.

### Contents

1. Animals' capacities and moral status
2. Capacity-oriented accounts of animal ethics
3. Capacities, contexts, and relations
4. Wildness, domestication, and the laissez-faire intuition
5. Developing a new, relational approach
6. Past harms and special obligations
7. Some problems and questions
8. Puzzling through some cases

—**Sarkar, Sahotra.** *Environmental Philosophy: From Theory to Practice*. Chichester, West Sussex: Wiley-Blackwell, 2012. How do we distinguish genuine environmental problems from those that are not? What should we be concerned with saving—is it humanity's future alone that we work toward? What of other species, ecosystems, and the natural physical features of Earth? Do we have responsibilities to animals? To future generations that will be affected by climate change? Environmental philosophy is a multidisciplinary endeavor that engages with theoretical concepts of both traditional philosophy and with the wide variety of interrelated environmental sciences. Environmental

impacts and the path forward are also critical issues in the real world, so equally important is the practical application of theory into policy. In this comprehensive guide, environmental theorist Sahotra Sarkar delves into our thinking around these issues, covering ethics, decision theory, conservation biology, restoration ecology, sustainability, and more. He addresses current topics in the politics of environmentalism, examining the claims of ecofeminism, social ecology, and the environmental justice movements. This guide constitutes the first comprehensive treatment of environmental philosophy, going beyond ethics to address the philosophical concepts that underlie environmental thinking and policy-making today.

—**Rollin, Bernard E.** *Putting the Horse Before Descartes: My Life's Work on Behalf of Animals*. Philadelphia: Temple University Press, 2011. When philosopher Bernard Rollin was six years old, he visited an animal shelter and was told about unwanted dogs being put to sleep. The event shaped his moral outlook and initiated his concern for how animals were treated. In his irreverent memoir, *Putting the Horse before Descartes*, Rollin provides an account of how he came to educate himself and others about the ethical treatment of animals and work toward improvements in animal welfare. *Putting the Horse before Descartes* showcases the passionate animal advocate at his best. He recalls teaching veterinary students about ethical issues. He also recalls face-offs with ranchers and cowboys about branding methods and roping competitions in rodeos. In addition, he describes his work to legally mandate more humane conditions for agricultural and laboratory animals. As public concern about animal welfare and the safety of the food supply heighten, *Putting the Horse before Descartes*, ultimately, is more than a memoir. Rollin offers a wide-ranging discussion of ethical issues in many settings and he testifies to the myriad ways that people of good conscience accept their ethical responsibility in regard to animals.

—**Sauer, Thomas J., John M. Norman, and M. V. K. Siva Kumar.** *Sustaining Soil Productivity in Response to Global Climate Change: Science, Policy, and Ethics*. Chichester, West Sussex: Wiley-Blackwell, 2011. A two-part text bringing together the latest research in soil science and climatology and the ethical, political and social issues surrounding the stewardship of this vital resource. Chapters include scientific studies on microbial function, maintaining fertility, and the effects of greenhouse gas emissions, as well as ethical issues ranging from allocation of land use to policies needed for conservation. Based on topics presented by speakers at the Organization for Economic Cooperation and Development's conference, this text is internationally contributed to by experts in the field.

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1. "Science, Ethics, and the Historical Roots of Our Ecological Crisis: Was White Right?" by Thomas J. Sauer and Michael P. Nelson
2. "Intellectual Inertia: An Uneasy Tension between Collective Validation of the Known and Encouraging Exploration of the Unknown" by John M. Norman
3. "The Ethics of Soil: Stewardship, Motivation, and Moral Framing" by Paul B. Thompson
4. "Aldo Leopold and the Land Ethic: An Argument for Sustaining Soils" by Susan L. Flader
5. "Rural Response to Climate Change in Poor Countries: Ethics, Policies, and Scientific Support Systems in Their Agricultural Environment" by C. J. (Kees) Stigter
6. "Soil and Human Health" by Eiliv Steinnes
7. "Agroecological Approaches to Help "Climate Proof" Agriculture While Raising Productivity in the Twenty-First Century" by Norman Uphoff
8. "Ecological Integrity and Biological Integrity: The Right to Food" by Laura Westra

9. "Soil Ecosystem Services: Sustaining Returns on Investment into Natural Capital" by Brent E. Clothier, Alistair J. Hall, Markus Deurer, Steven R. Green, and Alec D. Mackay
10. "Climate and Land Degradation" by Mannava V. K. Sivakumar
11. "The Role of Soils and Biogeochemistry in the Climate and Earth System" by Elisabeth A. Holland
12. "Net Agricultural Greenhouse Gases: Mitigation Strategies and Implications" by Claudia Wagner-Riddle and Alfons Weersink
13. "Overview on Response of Global Soil Carbon Pools to Climate and Land-Use Changes" by Thomas Eglin, Philippe Ciais, Shi Long Piao, Pierre Barré, Valentin Bellassen, Patricia Cadule, Claire Chenu, Thomas Gasser, Markus Reichstein, and Pete Smith
14. "Potential Impacts of Climate Change on Microbial Function in Soil: The Effect of Elevated CO<sub>2</sub> Concentration" by Paolo Nannipierin
15. "Impacts of Climate Change on Forest Soil Carbon: Uncertainties and Lessons from Afforestation Case Studies" by Philip J. Polglase and Keryn I. Paul
16. "The Effect of Forest Management on Soil Organic Carbon" by Giustino Tonon, Silvia Dezi, Maurizio Ventura, and Francesca Scandellarin

—**Scheiner, Samuel M., and Michael R. Willig.** *The Theory of Ecology*. Chicago: The University of Chicago Press, 2011. Despite claims to the contrary, the science of ecology has a long history of building theories. Many ecological theories are mathematical, computational, or statistical, though, and rarely have attempts been made to organize or extrapolate these models into broader theories. *The Theory of Ecology* brings together some of the most respected and creative theoretical ecologists of this era to advance a comprehensive, conceptual articulation of ecological theories. The contributors cover a wide range of topics, from ecological niche theory to population dynamic theory to island biogeography theory. Collectively, the chapters ably demonstrate how theory in ecology accounts for observations about the natural world and how models provide predictive understandings. It organizes these models into constitutive domains that highlight the strengths and weaknesses of ecological understanding. This book is a milestone in ecological theory and is certain to motivate future empirical and theoretical work in one of the most exciting and active domains of the life sciences.

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### II. Perspectives on the role of theory in ecology

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### III. Constituent theories of ecology

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5. "Ecological niche theory" by Jonathan Chase
6. "Single species population dynamics and its theoretical underpinnings" by Alan Hastings
7. "Natural enemy-victim interactions: do we have a unified theory yet?" by Robert D. Holt
8. "The metacommunity concept and its theoretical underpinnings" by Mathew A. Leibold
9. "Domain and propositions of succession theory" by Steward T. A. Pickett, Scott J. Meiners, and Mary L. Cadenasso
10. "The equilibrium theory of island biogeography" by Dov Sax and Steven D. Gaines



11. “Theories of ecosystem ecology” by Ingrid C. Burke and William K. Lauenroth
12. “Perspectives on global change theory” by Debra P. C. Peters, Brandon T. Bestelmeyer, and Alan K. Knapp
13. “A theory of ecological gradients: a framework for aligning data and models” by Gordon A. Fox, Samuel M. Scheiner, and Michael R. Willig
14. “Biogeographical gradient theory” by Robert K. Colwell

#### IV. Synthesis

15. “The state of theory in ecology” by Michael R. Willig and Samuel M. Scheiner

—**Schmidtz, David, and Elizabeth Willott.** *Environmental Ethics: What Really Matters, What Really Works*. 2nd ed. New York: Oxford University Press, 2011. Extensively revised and expanded in this second edition, *Environmental Ethics: What Really Matters, What Really Works* examines morality from an environmental perspective. Featuring seventy-one accessible selections—from classic articles to examples of cutting-edge original research—it addresses both theory and practice. Asking what really matters, the first section of the book explores the abstract ideas of human value and value in nature. The second section turns to the question of what it would take to solve our real-world environmental problems. Moving beyond the “hype,” it presents authoritative essays on applying environmental ethics to the issues that matter right now. The book is enhanced by chapter introductions (“Questions for Reflection and Discussion”) that offer brief summaries and questions for further analysis and class discussion

#### New to this edition

- Chapters on climate change, urban management issues, and technology (Chapters 12-14)
- Twenty-nine new readings on a wide range of topics, including:
- The human relationship with wilderness, the agricultural contradictions of obesity, the roots of the environmental crisis, ecofeminism, and the ethics of ranching
- Current practical issues like the costs of tragedy, urban waste management, genetically modified food, nanotechnology, and institutional support (or lack thereof) for environmental activism
- “Free Market Environmentalism Pace Environmentalism,” by Dan C. Shahar, and “Air Pollution Abatement Strategies,” by Tom Fournier, both custom-written for this anthology

—**Shrader-Frechette, Kristin** *What Will Work: Fighting Climate Change with Renewable Energy, Not Nuclear Power*. New York: Oxford University Press, 2011. *What Will Work* makes a rigorous and compelling case that energy efficiencies and renewable energy—and not nuclear fission or “clean coal”—are the most effective, cheapest, and equitable solutions to the pressing problem of climate change. Kristin Shrader-Frechette, a respected environmental ethicist and scientist, makes a damning case that the only reason that debate about climate change continues is because fossil-fuel interests pay non-experts to confuse the public. She then builds a comprehensive case against the argument made by many that nuclear fission is a viable solution to the problem, arguing that data on the viability of nuclear power has been misrepresented by the nuclear industry and its supporters. In particular she says that they present deeply flawed cases that nuclear produces low greenhouse gas emissions, that it is financially responsible, that it is safe, and that its risks do not fall mainly on the poor and vulnerable. She argues convincingly that these are all completely false assumptions. Shrader-Frechette then shows that energy efficiency and renewable solutions meet all these

requirements—in particular affordability, safety, and equitability. In the end, the cheapest, lowest-carbon, most-sustainable energy solutions also happen to be the most ethical.

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1. Why Climate-Change Skeptics Are Wrong
2. Trimming the Data on Nuclear Greenhouse Emissions
3. Trimming the Data on Nuclear Costs
4. Nuclear Safety, Flawed Science, and Accident Cover-Up
5. Nuclear Energy and Environmental Justice
6. The Solution: Using Renewable Energy, Efficiency, and Conservation to Address Climate Change
7. Answering Objections
8. Conclusions

—**Singer, Peter.** “Speciesism and Moral Status.” *Metaphilosophy*, July 2009: 567–581. Many people believe that all human life is of equal value. Most of them also believe that all human beings have a moral status superior to that of nonhuman animals. But how are these beliefs to be defended? The mere difference of species cannot in itself determine moral status. The most obvious candidate for regarding human beings as having a higher moral status than animals is the superior cognitive capacity of humans. People with profound mental retardation pose a problem for this set of beliefs, because their cognitive capacities are not superior to those of many animals. I argue that we should drop the belief in the equal value of human life, replacing it with a graduated view that applies to animals as well as to humans.

—**Smith, Mick.** *Against Ecological Sovereignty: Ethics, Biopolitics, and Saving the Natural World*. Minneapolis: University of Minnesota Press, 2011. *Against Ecological Sovereignty* is a passionate defense of radical ecology that speaks directly to current debates concerning the nature, and dangers, of sovereign power. Engaging the work of Bataille, Arendt, Levinas, Nancy, and Agamben, among others, Mick Smith reconnects the political critique of sovereign power with ecological considerations, arguing that ethical and political responsibilities for the consequences of our actions do not end with those defined as human. *Against Ecological Sovereignty* is the first book to turn Agamben’s analysis of sovereignty and biopolitics toward an investigation of ecological concerns. In doing so it exposes limits to that thought, maintaining that the increasingly widespread biopolitical management of human populations has an unrecognized ecological analogue—reducing nature to a “resource” for human projects. Smith contends that a radical ecological politics must resist both the depoliticizing exercise of sovereign power and the pervasive spread of biopolitics in order to reveal new possibilities for creating healthy human and nonhuman communities.

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5. Suspended Animation: Radical Ecology, Sovereign Powers, and Saving the (Natural) World
6. Risks, Responsibilities, and Side Effects: Arendt, Beck, and the Politics of Acting into Nature
7. Articulating Ecological Ethics and Politics
8. Against Ecological Sovereignty

## 9. Apologue: In Relation to the Lack of Environmental Policy

—**Taylor, Paul W.** *Respect for Nature: A Theory of Environmental Ethics*. 25th Anniversary Edition. Princeton, N.J.: Princeton University Press, 2011. This classic book remains a valuable resource for philosophers, biologists, and environmentalists alike—along with all those who care about the future of life on Earth. A new foreword by Dale Jamieson looks at how the original 1986 edition of *Respect for Nature* has shaped the study of environmental ethics, and shows why the work remains relevant to debates today.

—**Thomas, Lyn.** “Islam in the Globalized World: Consumerism and Environmental Ethics in Iran.” Chap. 6 in *Religion, Consumerism and Sustainability: Paradise Lost?*, by Hossein Godazgar, 115-136. Houndmills, Basingstoke, Hampshire: Palgrave Macmillan, 2011.

—**Thompson, Allen A., and Jeremy Bendik-Keymer.** *Ethical Adaptation to Climate Change: Human Virtues of the Future*. Cambridge, Mass: MIT Press, 2012.

—**United States.** *Leave “No Trace” Land Ethics*. (Washington, DC): US Dept. of Agriculture, Forest Service, Southwestern Region, 2011.

—**Valle, Luciano.** *Dall’ecologia all’ecosofia: percorsi epistemici ed etici tra Oriente e cristianesimo, tra scienza e saggezza* [From Ecology to Ecosophy: Epistemic and ethical routes between East and West, between science and wisdom]. Como: Ibis, 2011. For the first time in Italy a book that tackles the theme of “ecosophy,” i.e., knowledge that offers a philosophical look on “inhabiting the earth,” living in the world with a new attitude, according to a sensitivity different, in a form that respects the nature and people. The ecosophy, in short, is a form of a new planetary humanism, post-mechanistic, as well as the crude anthropocentrism. The roots of this knowledge rooted in a culture that plural, as the subtitle of the book, refers to the thought of the Christian West and the East, as Buber refers to theologians, men of peace like Gandhi, Einstein as scientists, writers As Coetzee. So this is a thought that combines different perspectives in a complex and organic whole. This is not a text for specialists, but a work that takes on a strictly informative and accessible. Luciano Valle , ecologist, environmentalist philosopher, teaches at the University of Pavia.

—**Varner, Gary E.** *Personhood, Ethics, and Animal Cognition: Situating Animals in Hare’s Two Level Utilitarianism*. New York: Oxford University Press, 2012. Varner proposes a new justification of Hare’s ethical theory and applies it to a view of animals that takes recent empirical research on animal cognition seriously.

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1. Introduction
2. Hare on the logic of moral discourse
3. The nature of intuitive level system (“ILS”) rules
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6. Personhood and biography
7. Moral significance and autonoetic consciousness (AC)
8. Candidates for near-personhood
9. Replaceability and population policy
10. Humane sustainable agriculture

## 11. Conclusion.

—**Vest, Jay Hansford C.** *Will-of-the-Land: A Philosophy of Wilderness Praxis and Environmental Ethics*. Germany: VDM Verlag Dr Müller, 2011. *Will-of-the-Land* is a figurative and etymological derivation of the term wilderness that reflects the primal intrinsic value of wildlands. The study initially explores the traditional Indo-European (Germanic and Celtic) origins of the wilderness ideal in ancient practice and as a precursor to the American wilderness land use designation. A subsequent chapter investigates Genesis and the Judeo-Christian values associated with wilderness, as well as a history of Britain's Royal Forests as wilderness. It further examines a Native American approach to sacred geography with particular attention to the Pikuni-Blackfoot Badger-Two Medicine sacred wildlands. As the history of the wilderness ideal is continually developed, discussions engage the American wilderness philosopher Henry David Thoreau and his critics, American activist John Muir and his role in the Hetch Hetchy controversy with attention to developing a natural aesthetic theory. Subsequent themes engaged include the philosophy of wilderness solitude, eco-justice, wilderness praxis, wildness and creation, as well as ecological egalitarianism with an overriding concern for environmental ethics.

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6. Traditional Blackfoot religion and the sacred badger: two medicine wildlands
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8. Muir v. Pinchot and the Hetch Hetchy controversy: the question of wild aesthetics
9. The philosophical significance of wilderness solitude
10. Nature's standing: eco-justice and wildness
11. Wilderness management: an oxymoron: the irony of scientific rationalism in wildland preservation
12. Notes on wilderness praxis: grazing and wildlife concerns
13. Tiger wild: a will-of-the-land reprise
14. Epilogue: A proprietary right over the land? Anthropocentrism versus wildness

—**Waldau, Paul.** *Animal Rights: What Everyone Needs to Know*. Oxford: Oxford University Press, 2011. In this compelling volume in the *What Everyone Needs to Know* series, Paul Waldau expertly navigates the many heated debates surrounding the complex and controversial animal rights movement. Organized around a series of probing questions, this timely resource offers the most complete, even-handed survey of the animal rights movement available. The book covers the full spectrum of issues, beginning with a clear, highly instructive definition of animal rights. Waldau looks at the different concerns surrounding companion animals, wild animals, research animals, work animals, and animals used for food, provides a no-nonsense assessment of the treatment of animals, and addresses the philosophical and legal arguments that form the basis of animal rights. Along the way, readers will gain insight into the history of animal protection—as well as the political and social realities facing animals today—and become familiar with a range of hot-button topics, from animal cognition and autonomy, to attempts to balance animal cruelty versus utility.

Chronicled here are many key figures and organizations responsible for moving the animal rights movement forward, as well as legislation and public policy that have been carried out around the world in the name of animal rights and animal protection. The final chapter of this indispensable volume looks ahead to the future of animal rights, and delivers an animal protection mandate for citizens, scientists, governments, and other stakeholders. With its multidisciplinary, non-ideological focus and all-inclusive coverage, *Animal Rights* represents the definitive survey of the animal rights movement—one that will engage every reader and student of animal rights, animal law, and environmental ethics.

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6. Political realities
7. Social realities
8. Education, the professions, and the arts
9. Contemporary sciences, natural and social
10. Major figures and organizations in the animal rights movement
11. The future of animal rights

—**Wild, Markus.** *Tierphilosophie zur Einführung* [*Animal Philosophy: An Introduction*]. Hamburg: Junius Verlag, 2008. What distinguishes humans and animals? Do animals think? Do animals have rights? These are the three central issues of animal philosophy. This introduction focuses on the first two questions and designs for the first time, an approach in which animals are consistently put at the starting point of philosophical reflection. Animals are sentient beings, and man as an animal is already a thinking being. However, he differs from animals that he has produced a cultural world that makes him look far beyond the animal-derived awareness. Based on new research from the behavioral sciences, and the thoughts of philosophers such as Descartes, Darwin, Davidson, Dretske and Derrida.

—**Williston, Byron.** *Environmental Ethics for Canadians*. Don Mills, ONT: Oxford University Press Canada, 2011. *Environmental Ethics for Canadians* is a comprehensive introduction to the core ethical questions shaping current environmental debates. This wide-ranging introduction combines readings by leaders of the environmental ethics and philosophy movement with contemporary selections and original pieces by emerging voices in the field. Readings are complemented by Byron Williston's commentary, which provides necessary context for complex theories and explication of abstract concepts in an engaging and accessible style. Organized into three sections, this hybrid text explores thirteen diverse and contentious topics in a balanced and even-handed manner. Areas of discussion include animal welfarism, biocentrism, ecocentrism, ecofeminism, climate change, and environmental aesthetics. Each chapter begins with an "Ecological Intuition Pump," a brief paragraph that encourages students to consider their personal thoughts and attitudes towards "large picture" issues that will be discussed in the text that follows. Further, the book features seven selections by Canadian academics in addition to end-of-chapter case studies that highlight environmental issues of particular concern for Canadians. In essence, this is the only ground-up Canadian text on the market. The only direct competitor has not been updated in 14 years.

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8. First Nations' Perspectives
9. Environmental Virtue Ethics

#### Part III: Environmental Issues

10. Climate Change
11. Population and Consumption
12. The Biodiversity Crisis
13. Sustainability

—**Workineh Kelbessa.** *Indigenous and Modern Environmental Ethics: A Study of the Indigenous Oromo Environmental Ethic and Modern Issues of Environment and Development.* Washington, D.C.: Council for Research in Values and Philosophy, 2011. This book investigates the Oromo environmental ethic and the relationship between indigenous and modern environmental ethics. It aims to sift useful ideas within Oromo indigenous beliefs and practices which are relevant to environmentally and socially sound development. This process undercuts some of the modern arguments and opinions about what counts as authority, who counts as an expert, and who counts as a scientist. It is the result of some years of field research carried out among the Oromo people, for it is among the cultures of Africa that I have first-hand or inside knowledge through both natural upbringing and deliberate reflective observation. Available at <http://www.crvp.org/book/Series02/II-13//front.htm>.

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13. Indigenous Environmental Knowledge and Intellectual Property Rights: Integrating Two Systems of Innovation
14. Indigenous and Modern Environmental Ethics: Towards Partnership

#### Conclusion

—**Yan, Zuomao, Lei Feng, Xinrong Li, and Weifen You.** 环境的思想与伦理 / *Huan jing de si xiang yu lun li*. [Environmental Thought and Ethics] Beijing: Zhong yang bian yi chu ban she, 2011.

### Articles in Environmental Philosophy Journals

*ENVIRONMENTAL ETHICS* is an interdisciplinary journal dedicated to the philosophical aspects of environmental problems. It is intended as a forum for diverse interests and attitudes, and seeks to bring together the nonprofessional environmental philosophy tradition with the professional interest in the subject. The journal is published by Environmental Philosophy, Inc. and the University of North Texas; the academic sponsor is Colorado State University. This journal came into existence in 1979 and is published four times a year.

#### Volume 33, no. 2 (Summer 2011)

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  - a. “The Other in A Sand County Almanac: Aldo Leopold’s Animals and His Wild-Animal Ethic” by J. Baird Callicott, Jonathan Parker, Jordan Batson, Nathan Bell, Keith Brown (115-146).
  - b. “Humans and the Soil” by Daniel C. Fouke (147 – 161)
2. Discussion Papers
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  - c. “Sustainable Development and the Destruction of the Amazon: A Call for Universal Responsibility” by Jessica Christie Ludescher (197 – 218)
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  - b. Clare Palmer’s *Animal Ethics in Context* (2010) reviewed by J. M. Dieterle

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  - c. Jörg Chet Tremmel’s *A Theory of Intergenerational Justice* reviewed by Jana Thompson (321-322)
  - d. Mark J. Smith and Piya Pangasapa’s *Environment and Citizenship: Integrating Justice, Responsibility and Civic Engagement* reviewed by Dustin Mulvaney
  - e. Bron Taylor’s *Dark Green Religion: Nature Spirituality and the Planetary Future* reviewed by Eric Katz
  - f. Eilon Schwartz’s *At Home in the World: Human Nature, Ecological Thought, and Education After Darwin* reviewed by Kelley A. Parker
  - g. James Schaefer’s *Theological Foundations for Environmental Ethics: Reconstructing Partistic and Medieval Concepts* reviewed by Whitney A. Bauman
  - h. David N. Cole and Laurie Yung’s *Beyond Naturalness: Rethinking Park and Wilderness Stewardship in an Era of Rapid Change* reviewed by David Henderson

ENVIRONMENTAL VALUES (EV) brings together contributions from philosophy, economics, politics, sociology, geography, anthropology, ecology, and other disciplines, which relate to the present and future environment of human beings and other species. In doing so it aims to clarify the relationship between practical policy issues and more fundamental underlying principles or assumptions. EV is published by the White Horse Press. This journal came into existence in 1992 and is published four times a year.

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- 2. Discussion
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  - b. “Darwin, Meaning and Value” by Robin Attfield (309-314)
  - c. “What Do We Do about Bleakness?” by Alan Holland (315-321)



3. Features
  - a. “Ethical Extensionism under Uncertainty of Sentience: Duties to Non-Human Organisms without Drawing a Line” by Kai M.A. Chan (323-346)
  - b. “Towards a Multidimensional, Environmentalist Ethic” by Alan Carter (347-374)
  - c. “The Map of Moral Significance: A New Axiological Matrix for Environmental Ethics” by Barbara Muraca (375-396)
  - d. “Why Do Young People Participate in Environmental Political Action?” by Riikka Paloniemi and Annukka Vainio (397-416)
  - e. “Gaining Legitimacy and Losing Trust: Stakeholder Participation in Ecological Risk Assessment for Marine Protected Area Management” by Raphael Treffny and Ruth Beilin (417-438)
  
4. Book Reviews (439-452)
  - a. Jane Bennett’s *Vibrant Matter* reviewed by Andrew Dobson
  - b. S. M. Gardiner, S. Caney, D. Jamieson and H. Shue’s (eds.) *Climate Ethics: Essential Readings* reviewed by Unn Laská
  - c. Kevin J. O’Brien’s *An Ethics of Biodiversity* reviewed by Michael Northcott
  - d. F. Rauschmayer, I. Omann and J. Frühmann’s (eds.) *Sustainable Development* reviewed by Lieske Voget-Kleschin and Marius Christen
  - e. A. Carlson and S. Lintott’s (eds.) *Nature, Aesthetics and Environmentalism* reviewed by Alejandra Mancilla

*ETHICS AND THE ENVIRONMENT* is an interdisciplinary forum for theoretical and practical articles, discussions, reviews, comments, and book reviews in the broad area encompassed by environmental ethics. The journal focuses on conceptual approaches in ethical theory and ecological philosophy, including deep ecology and ecological feminism, as they pertain to environmental issues such as environmental education and management, ecological economics, and ecosystem health. The journal is supported by the Center for Humanities and Arts, the Philosophy Department, and the Environmental Ethics Certificate Program at the University of Georgia. This journal came into existence in 1996 and is published twice a year.

Volume 16, no. 1 (Spring 2011)

1. “Taming Growth and Articulating a Sustainable Future: The Way Forward for Environmental Ethics” by Philip Cafaro (1-23)
2. “Ethical Response to Climate Change” by Dennis Patrick O’Hara and Alan Abelson (25-50)
3. “Environmental Pragmatism, Adaptive Management, and Cultural Reform” by Willis Jenkins (51-73)
4. “Invasive Species and the Loss of Beta Diversity” by Sarah Wright (75-97)
5. “Interspecies Etiquette in Place: Ethical Affordances in Swim-With-Dolphins Programs” by Traci Warkentin (99-122)

*ETHICS, POLICY, & ENVIRONMENT* (EPE) is a journal of philosophy and geography that offers scholarly articles, reviews, critical exchanges, and short reflections on all aspects of geographical and environmental ethics. The journal aims to publish philosophical work on the environment—human and natural, built and wild—as well as meditations on the nature of space and place. While the scope of EPE includes environmental philosophy and cultural geography, it is not limited to these fields. Past authors have been concerned with a wide range of subjects, such as applied environmental ethics, animal rights, justice in urban society, development ethics, cartography, and

cultural values relevant to environmental concerns. The journal also welcomes theoretical analyses of practical applications of environmental, urban, and regional policies, as well as concrete proposals for grounding our spatial policies in more robust normative foundations. EPE is published by Routledge. The journal came into existence in 1996 as *Philosophy & Geography*, merged as *Ethics, Place & Environment* in 2005, and changed its name to *Ethics, Policy, & Environment* in 2010. It is published three times a year.

Volume 14, no. 1 (March 2011)

1. Editorial
  - “Ethics, Policy & Environment: A New Name and a Renewed Mission” by Benjamin Hale & Andrew Light (1-2)
2. Target Article
  - “How Harmful Are the Average American’s Greenhouse Gas Emissions?” by John Nolt (3-10)
3. Open Peer Commentaries
  - a. “Nolt, Future Harm and Future Quality of Life” by Robin Attfield (11-13)
  - b. “Responsibility for Emissions: A Commentary on John Nolt’s ‘How Harmful Are the Average American’s Greenhouse Gas Emissions?’” by Lauren Hartzell (15-17)
  - c. “Morally Significant Effects of Ordinary Individual Actions” by Avram Hiller (19-21)
  - d. “Future Harms and Current Offspring” by Jason Kawall (23-26)
  - e. “This American Life” by Jay Odenbaugh (27-29)
  - f. “Beware of Averages: A Response to John Nolt’s ‘How Harmful are the Average American’s Greenhouse Gas Emissions?’” by Ronald Sandler (31-33)
  - g. “Causal and Moral Responsibility of Individuals for (the Harmful Consequences of) Climate Change” by Anders Schinkel (35-37)
  - h. “Determining Moral Responsibility for CO2 Emissions: A Reply to Nolt” by Thomas P. Seager, Evan Selinger & Susan Spierre (39-42)
4. Feature Articles
  - a. “Letter to Liberals: Liberalism, Environmentalism, and Economic Growth” by James Gustave Speth (43-54)
  - b. “Towards Weather Ethics: From Chance to Choice with Weather Modification” by Dr. Sanna Joronen, Dr. Markku Oksanen & Timo Vuorisalo (55-67)
  - c. “Ecological Restoration in Context: Ethics and the Naturalization of Former Military Lands” by Marion Hourdequin & David G. Havlick (69-89)
5. Symposium on Anthony Weston’s *The Incomplete Eco-Philosopher*
  - a. “Environmental Knowledge: Courteous Yet Subversive, Grounded Yet Surprising” by Christopher Preston (91-96)
  - b. “Envisioning a De-Anthropocentrised World: Critical Comments on Anthony Weston’s *The Incomplete Eco-Philosopher*, by Eric Katz (97-101)
  - c. “An Ecofeminist Philosophical Perspective of Anthony Weston’s *The incomplete eco-philosopher*” by Karen J. Warren (103-111)
  - d. “Modes of Multicentrism: Some Responses to my Commentators” by Anthony Weston (113-122)

6. Book Review

John O'Neill, Alan Holland, & Andrew Light's *Environmental Values* reviewed by Evelyn Brister (123-125)

Volume 14, no. 2 (June 2011)

1. Target Article

"Respect for Everything" by David Schmidtz (127-138)

2. Open Peer Commentaries

- a. "Schmidtz on Species Egalitarianism" by Robin Attfield (139-141)
- b. "Respect for Nature: The Capabilities Approach" by Thom Brooks (143-146)
- c. "Respect for Nature" by Greg Bognar (147-149)
- d. "Ecocentrism as anthropocentrism" by Martin Drenthen (151-154)
- e. "In What Sense of 'Respect' Should We Respect Nature? A Comment on David Schmidtz's 'Respect for Everything'" by Matt Ferkany (155-157)
- f. "Shifting the Burden" by Kendy M. Hess (159-162)
- g. "Conflict and Comparison between Species" by Dan C. Shahaar (163-166)
- h. "Biocentrism Defended" by James P. Sterba (167-169)
- i. "Speciesism and Reverse Speciesism" by Gary Varner (171-173)

3. Feature Articles

- a. "Environmental Aesthetics and Public Environmental Philosophy" by Katherine W. Robinson & Kevin C. Elliott (175-191)
- b. "Political Geography as Public Policy? 'Place-shaping' as a Mode of Local Government Reform" by Bligh Grant & Brian Dollery (193-209)
- c. "Normative Dimensions of Sustainable Energy Policy" by Sanya Carley (211-229)

4. Commentary

"Revisiting 'Beyond Leave No Trace'" by Jeffrey L. Marion, Ben Lawhon, Wade M. Vagias & Peter Newman (231-237)

5. Book Reviews (239-262)

- a. Allison Hayes-Conroy's *Reconnecting Lives to the Land: An Agenda for Critical Dialogue* reviewed by Robert L. Chapman
- b. Marc Bekoff & Jessica Pierce's *Wild Justice: The Moral Lives of Animals* reviewed by Tony Milligan
- c. Mark Sagoff's *The Economy of the Earth: Philosophy, Law, and the Environment*, 2nd edition reviewed by Kenneth Shockley
- d. Allen Carlson & Sheila Lintott's *Nature, Aesthetics, and Environmentalism* reviewed by Christopher Stevens
- e. J.M. Whiteley, H. Ingram & R.W. Perry's (eds.) *Water, Place, and Equity* reviewed by Melissa Whited, Minhye Park, & Cheng Ji

JOURNAL OF AGRICULTURAL AND ENVIRONMENTAL ETHICS (JAEE) presents articles on ethical issues confronting agriculture, food production, and environmental concerns. The goal of this journal is to create a forum for the discussion of moral issues arising from actual or projected social

policies in regard to a wide range of questions. Among these are ethical questions concerning the responsibilities of agricultural producers, the assessment of technological changes affecting farm populations, the utilization of farmland and other resources, the deployment of intensive agriculture, the modification of ecosystems, animal welfare, the professional responsibilities of agrologists, veterinarians, or food scientists, the use of biotechnology, the safety, availability, and affordability of food. JAEE publishes scientific articles that are relevant to ethical issues, as well as philosophical papers and brief discussion pieces. JAEE is published by Springer Netherlands. The journal came into existence in 1988 and is now published six times a year.

Volume 24, no. 4 (August 2011). Special Issue: Animal welfare in a broad perspective, papers from the Nordic Network of Agriculture and Food Ethics. Guest Editors Helena Röcklinsberg and Mickey Gjerris.

1. "From the Guest Editors" by Helena Röcklinsberg and Mickey Gjerris (305-307)
2. "How to Consider the Value of Farm Animals in Breeding Goals. A Review of Current Status and Future Challenges" by H. M. Nielsen, I. Olesen, S. Navrud, K. Kolstad and P. Amer (309-330)
3. "The Price of Responsibility: Ethics of Animal Husbandry in a Time of Climate Change" by M. Gjerris, C. Gamborg, H. Röcklinsberg and R. Anthony (331-350)
4. "Inspiring Respect for Animals Through the Law? Current Development in the Norwegian Animal Welfare Legislation" by Ellen-Marie Forsberg (351-366)
5. "A New Format for Learning about Farm Animal Welfare" by Anne Algers, Berner Lindström and Edmond A. Pajor (367-379)
6. "Sustainable Aquaculture: Are We Getting There? Ethical Perspectives on Salmon Farming" by Ingrid Olesen, Anne Ingeborg Myhr and G. Kristin Rosendal (381-408)
7. "Milk in the Multiple: The Making of Organic Milk in Norway" by Stig Larssæther (409-425)

Volume 24, no. 5 (October 2011).

1. "From the Editor" by Richard P. Haynes (429-430)
2. "Deliberating Animal Values: a Pragmatic—Pluralistic Approach to Animal Ethics" by Frank Kupper and Tjard De Cock Buning (431-450)
3. "Transgenesis in Animal Agriculture: Addressing Animal Health and Welfare Concerns" by Michael Greger (451-472)
4. "A Defense of Animal Rights" by Aysel Dog˘an (473-491)
5. "Food Insecurity in Pakistan: Causes and Policy Response" by Mohammad Aslam Khan and S. Akhtar Ali Shah (493-509)
6. "Local Perception of Environmental Change in a Semi-Arid Area of Northeast Brazil: A New Approach for the Use of Participatory Methods at the Level of Family Units" by Shana Sampaio Sieber, Patrícia Muniz Medeiros and Ulysses Paulino Albuquerque (511-531)
7. Book Reviews (533-551)
  - a. Anna Lappé's *Diet for a Hot Planet: The Climate Crisis at the End of Your Fork and What You Can Do About It* reviewed by John Vandermeer
  - b. Patrick J. Carr and Maria J. Kafalas' *Hollowing Out the Middle: The Rural Brain Drain and What It Means for America* reviewed by Doug Seale
  - c. William D Schanbacer's *The Politics of Food: The Global Conflict Between Food Security and Food Sovereignty* reviewed by Cornelia Butler Flora
  - d. Paul Collier's *The Plundered Planet: Why We Must—And How We Can—Manage Nature for Global Prosperity* reviewed by Amitrajeet A. Batabyal

*JOURNAL FOR THE STUDY OF RELIGION, NATURE AND CULTURE* (JSRNC) came about to answer questions such as the following: What are the relationships among human beings and what are variously understood by the terms “religion,” “nature,” and “culture”? What constitutes ethically appropriate relationships between our own species and the places, including the entire biosphere, which we inhabit? The ideas for this journal began in the late 1990s during Bron Taylor’s (University of Florida) work assembling and editing the interdisciplinary Encyclopedia of Religion and Nature in which 520 scholars from diverse academic fields contributed 1,000 essays. Recognition of what would likely become a longstanding and fertile academic field led to exploring the religion/nature/culture nexus. The journal *Ecotheology* began in 1996, followed by the official formation of the International Society for the Study of Religion, Nature and Culture in 2006. *Ecotheology* was expanded in scope and became the JSRNC in 2007, officially affiliated with the International Society for the Study of Religion, Nature and Culture. The JSRNC is published four times a year in affiliation with ReligionandNature.com. Home website.

Volume 4, no. 1 (2010)

1. “Editorial Introduction” by Bron Taylor (5-6)
2. Articles
  - a. “From Biophilia to Cosmophilia: The Role of Biological and Physical Sciences in Promoting Sustainability” by Lucas F. Johnston (7-23)
  - b. “The Spirits of Conservation: Ecology, Christianity, and Resource Management in Highlands Papua New Guinea” BY Jerry K Jacka (24-47)
  - c. “The Spiritual is Political: Gender, Spirituality, and Essentialism in Forest Defense” BY Chaone Mallory (48-71)
3. Review Essay
 

“Duelling over Dualism” by Frederick Ferré (72-87)
4. Book Reviews (88-
  - a. Andrew Linzey’s *Why Animal Suffering Matters: Philosophy, Theology, and Practical Ethics* reviewed by Christopher John Libby
  - b. Sarah McFarland Taylor’s *Green Sisters: A Spiritual Ecology* reviewed by Laurel Kearns
  - c. Rebecca Kneale Gould’s *At Home in Nature: Modern Homesteading and Spiritual Practice in America* reviewed by Amaranth Amarasingam
  - d. Graham Harvey’s *Animism: Respecting the Living World* reviewed by Robin M. Wright (95-97)
  - e. Dianne D. Glave and Mark Stoll’s (eds.) “*To Love the Wind and the Rain*”: *African Americans and Environmental History* reviewed by Eleanor Finnegan
  - f. Sylvie Shaw and Andres Francis’s (eds.) *Deep Blue: Critical Reflections on Nature, Religion and Water* reviewed by Gary L. Chamberlain
  - g. Peter G. Brown and Jeremy J. Schmidt’s (eds.) *Water Ethics: Foundational Readings for Students and Professionals* reviewed by Gary L. Chamberlain
  - h. Thomas A. Tweed’s *Crossing and Dwelling: A Theory of Religion* reviewed by Whitney Bauman
  - i. Raphael D. Sagarin and Terence Taylor’s (eds.), *Natural Security: A Darwinian Approach to a Dangerous World* reviewed by Gene Thursby
  - j. Daniel Hillel’s *The Natural History of the Bible: An Environmental Exploration of the Hebrew Scriptures* reviewed by Carol A. Newsom

- k. G.L. Chamberlain's *Troubled Waters: Religion, Ethics, and the Global Water Crisis* reviewed by Jeremy J. Schmidt
- l. Tom Tyler and Manuela Rossini's (eds.) *Animal Encounters* reviewed by Marc Bekhoff
- m. Philip Clayton and Paul Davies's (eds.) *The Re-Emergence of Emergence: The Emergentist Hypothesis from Science to Religion* reviewed by Taede A. Smedes
- n. Kathleen Dean Moore and Lisa Sideris's (eds.) *Rachel Carson: Legacy and Challenge* reviewed by Linda Lear
- o. Marc Bekoff's *The Emotional Lives of Animals: A Leading Scientist Explores Animal Joy, Sorrow, and Empathy—and Why They Matter* reviewed by Nancy R. Howell

Volume 4, no. 2 (2010). Forests of Belonging: The Contested Meaning of Trees and Forests in Indian Hinduism.

1. "Guest Editor's Introduction: Forests of Belonging: The Contested Meaning of Trees and Forests in Indian Hinduism" by Eliza F. Kent (129-138)
2. Articles
  - a. "Forest Paradigms in *Vrat Kathas*" by Robert Menzies (139-158)
  - b. "Weaving Nature into Myth: Continuing Narratives of Wood, Trees, and Forests in the Ritual Fabric around the God Jagannath in Puri" by Albertina Nugteren (159-172)
  - c. "Faces in the Trees" by David L. Haberman (173-190)
  - d. "'Bonafide Tribals': Religion and Recognition among Denizens of Mumbai's Forest Frontier" by William Elison (191-212)
  - e. "A Road Runs Through It: Changing Meanings in a Sacred Grove in Tiruvannamalai, Tamil Nadu" by Eliza F. Kent (213-231)
  - f. "Forests of Belonging: Reflections from Peasant and *Adivasi* Perspectives" by Pramod Parajuli (232-238)
3. Review Essay
 

"The Reciprocal Relationship of Culture and Environment in Asia: Two Recent Environmental Histories of South and Southeast Asia" by Albertina Nugteren (239-248)
4. Book Reviews
 

Pier Luigi Luisi and Zara Houshmand's, *Mind and Life: Discussions with the Dalai Lama on the Nature of Reality* reviewed by Amos Yong (249-250)

Volume 4, no. 3 (2010). Boundaries

1. "Editorial Introduction" by Lucas Johnstson (133-134)
2. Articles
  - a. "Virtual Nature: Environmentalism in Two Multi-player Online Games" by William Sims Bainbridge (135-152)
  - b. "'Chickens, Crops, and Tractors': The Use of Machines as Sacred Resource in Mennonite Fresh Air Hosting Programs" by Tobin Miller Shearer (153-181)
  - c. "Being Known by a Birch Tree: Animist Refigurings of Western Epistemology" by Priscilla Stuckey (182-205)
3. Perspectives
 

"Grizzly Man and the Spiritual Life" by Patrick Curry (206-219)
4. Review Essay by Forrest Clingerman (220-227)

5. Book Reviews (228-250)
  - a. Eugenie C. Scott and Glenn Branch's (eds.) *Not in Our Classrooms: Why Intelligent Design Is Wrong for Our Schools* reviewed by Mark Dixon (228-230)
  - b. Victor J. Stenger's *God: The Failed Hypothesis: How Science Shows that God Does Not Exist* reviewed by Thomas Aechtner
  - c. Robert E. Ulanowicz's *A Third Window: Natural Life beyond Newton and Darwin* reviewed by Sarah E Fredericks
  - d. Edward S. Slingerland's *What Science Offers the Humanities: Integrating Body and Culture* reviewed by Nathaniel Barrett
  - e. David J. Linden's *The Accidental Mind: How Brain Evolution Has Given Us Love, Memory, Dreams, and God* reviewed by Emma Cohen
  - f. Peter J. Bowler's *Monkey Trials and Gorilla Sermons: Evolution and Christianity from Darwin to Intelligent Design* reviewed by Paul Croce
  - g. Emma Cohen's *Emma Cohen, The Mind Possessed: The Cognition of Spirit Possession in an Afro-Brazilian Religious Tradition* reviewed by Todd Tremlin
  - h. William A. Dembski and Michael Ruse's (eds.) *Debating Design: From Darwin to DNA* reviewed by Jason Matzke
  - i. Robert Wright's *The Evolution of God* reviewed by Dale Harrison

Volume 4, no. 4 (2010). Avatar and Nature Spirituality

1. Editorial
 

"Avatar as Rorschach" by Bron Taylor (381-383)
2. Articles
  - a. "Opening Pandora's Film" by Bron Taylor and Adrian Ivakhiv (384-393)
  - b. "Avatar fandom as nature-religious expression?" by Britt Istoft (394-413)
  - c. "Post-Pandoran Depression or Na'vi Sympathy: Avatar, Affect, and Audience Reception" by Matthew Alan Holtmeier (414-424)
  - d. "'Mālama the 'āina, Mālama the people on the 'āina:' The reaction to Avatar in Hawai'i" by Rachelle K Gould, Nicole M Ardoin, and Jennifer Kamakanipakolonahe`okekai Hashimoto (425-456)
  - e. "I See You: Interspecies Empathy and 'Avatar'" by Lisa Hatton Sideris (457-477)
  - f. "Spirituality and Resistance: Ursula Le Guin's 'The Word for World is Forest and the Film Avatar'" by David Barnhill (478-498)
3. Book Reviews (499-507)
  - a. Michael S. Northcott's *A Moral Climate: The Ethics of Global Warming* reviewed by W Malcolm Byrnes
  - b. James Treat's *Around the Sacred Fire: Native Religious Activism in the Red Power Era* reviewed by Paul Rosier
  - c. Aparecida Vilaça and Robin Wright's (eds.) *Native Christians: Modes and Effects of Christianity Among Indigenous Peoples of the Americas* reviewed by Kenneth M. Morrison
  - d. Anne-Christine Hornborg's *Mi'kmaq Landscapes: From Animism to Sacred Ecology* reviewed by James Treat

Volume 5, no. 1 (2011).

1. Editorial

- a. “Editorial Introduction” by Joseph D Witt (5-7)
  - b. “Exploring Religion, Nature and Culture (continued): The Growing Field, Society, and Journal” by Joseph D Witt, Lucas Johnston, and Bron Taylor (8-17)
2. Articles
- a. “Clarifying the spiritual values of forests and their role in sustainable forest management” by William A. Clark (18-38)
  - b. “The role of religion in linking conservation and development: Challenges and opportunities” by Shonil A Bhagwat, Alison A Ormsby, and Claudia Rutte (39-60)
  - c. “Church and climate change: An examination of the attitudes and practices of Cornish Anglican Churches regarding the environment” by Michael W. DeLashmutt (61-81)
  - d. “‘In the Mills, We Are Not So Far from God and Nature’: Industrialization and Spirituality in Nineteenth-Century New England” by Jane Weiss (82-100)
3. Book Reviews (101-112)
- a. Michael J. Sheridan and Celia Nyamweru’s (eds.) *African Sacred Groves: Ecological Dynamics and Social Changes* reviewed by Walter van Beek
  - b. Joachim Radkau’s *Nature and Power: A Global History of the Environment* reviewed by Brett Walker
  - c. Ian Frederick Finseth’s *Shades of Green: Visions of Nature in the Literature of American Slavery* reviewed by Kim Smith (106-107)
  - d. Mary Pettenger’s (ed.) *The Social Construction of Climate Change: Power, Knowledge, Norms and Discourses* reviewed by Arran Stibbe
  - e. James Taylor’s *Buddhism and Postmodern Imaginings in Thailand: The Religiosity of Urban Space* reviewed by Carl Olson

Volume 5, no. 2 (2011). Imagining Ecotopia

1. “Guest Editors’ Introduction: Imagining Ecotopia” by Evan Berry and James D. Proctor (121-125)
2. Articles
- a. “Conceiving Ecotopia” by David Landis Barnhill (126-144)
  - b. “Ecotopian Exceptionalism” by James D. Proctor and Evan Berry (145-163)
  - c. “Sacred Nature: Earth-based Spirituality as Popular Religion in the Pacific Northwest” by Mark A. Shibley (164-185)
  - d. “Cinema of the Not-Yet: The Utopian Promise of Film as Heterotopia” by Adrian Ivakhiv (186-209)
  - e. “Twilight of Utopias: Julian and Aldous Huxley in the Twentieth Century” by R. S. Deese (210-240)
3. Book Reviews (241-245)
- a. Eugene N. Anderson’s *The Pursuit of Ecotopia: Lessons from Indigenous and Traditional Societies for the Human Ecology of our Modern World* reviewed by Robin Globus
  - b. Bron Taylor’s *Dark Green Religion: Nature Spirituality and the Planetary Future* reviewed by E.N. Anderson

MINDING NATURE explores conservation values and the practice of ecological democratic citizenship. Published by the Center for Humans and Nature, one of the journal’s central goals is to share the best thinking that the Center has generated. It is these ideas—and their relevance to public



policy, economic reform, cultural innovation, and ultimately the well-being of our human and natural communities—that Minding Nature hopes to convey.

Volume 4, no. 2 (August 2011)

1. “From the Editor: Another Economy” by Bruce Jennings (4-7)
2. “The Dream of This Place with Us: Science, Religion, and the Environmental Crisis” by Robert L. Nadeau (8-19)
3. “God or Nature: Desire and the Quest for Unity” by Bill Vitek (20-25)
4. “Humans, Nature, and Ethics” by Gregory E. Kaebnick (26-32)
5. Reviews & Reflections  
“Re-Enchanting Liberalism: On the Prospects of Civil Religion” by Bruce Jennings (33-39)
6. The Last Word  
“Facing North From Michigan’s Shores” by Curt Meine (41-43)

Volume 4, no. 1 (April 2011)

1. “From the Editor: In Search of Meaning, With No Time to Lose” by Bruce Jennings (4-6)
2. “Behind the Scenes in the Making of Green Fire:” by Buddy Huffaker (7-11)
3. “Animal Welfare and Conservation: An Essential Connection” by Paul Waldau (12-16)
4. “The Influence of A.N. Whitehead on the Future of Ecological Economics” by Alexandre Poisson (17-26)
5. “Knowing with One’s Whole Being” by Qi Feng Lin (27-30)
6. Reviews and Reflections  
“On Common Ground: Stories of the ACE Basin” by Dana Beach (31-36)

Volume 3, no. 3 (December 2010)

1. “From the Editor: The Wisdom of Conservation” by Bruce Jennings (4-5)
2. “The Perfect Moral Storm, When the Life Rafts are on Fire” by Kathleen Dean Moore And Michael P. Nelson (6-11)
3. “Leopold’s Evolving Legacy: Key Trends in Conservation Ideas, Science, and Practice” by Curt Meine (12-17)
4. “Toward a Deeper Bioethics” by Peter Whitehouse (18-24)
5. “Measures of Time: Exploring Debt, Imagination, and Real Nature” by Julianne Lutz Warren (25-34)
6. “Documenting a Moral Imperative: Filming Common Ground: South Carolina’s ACE Basin” by William K. Bailey (35-37)
7. Reviews and Reflections  
“The Regulation of Synthetic Biology: Comments to the Presidential Commission for the Study of Bioethical Issues” by Bruce Jennings (38-40)
8. The Last Word  
“Connecting Why to How” by Gavin Van Horn (41-45)

Volume 3, no. 2 (August 2010)

1. "From the Editor: Crossing the Rubicon, or Conserving its Bounty?" by Bruce Jennings (4-6)
2. "The Principles of Plentitude" by Juliet B. Schor (7-15)
3. "An Ethic of Compassionate Retreat" by Peter G. Brown and Jeremy J. Schmidt (16-27)
4. "Conservation and Continuity" by Curt Meine (28-34)
5. "Conservation and the Catholic Imagination" by Marybeth Lorbiecki (35-40)
6. Reviews and Reflections
  - a. "Setting Ethics Free" by Anja Claus (41-44)
  - b. "Interpreting the Social Meaning of Biotechnology" by Bruce Jennings (45-47)
  - c. "The Moral Obligations of Scientists" by John A. Vucetich and Michael P. Nelson (48-49)
7. The Last Word
 

"A World Made of Stories" by Gavin Van Horn (51-54)

Volume 3, no. 1 (April 2010)

1. "From the Editor: Inventing a New Language of Dissent" by Bruce Jennings (4-5)
2. "Materializing Ethics: Shaping the Environments that Shape Us" by Christopher J. Preston (6-11)
3. "The Waste of Hope: Exploring the Crux of Utopia, History, and Ecology" by Julianne Lutz Warren (12-16)
4. "The Biosphere Ethics Initiative: Building Global Solidarity for the Future of Life" by Kathryn Kintzele (17-19)
5. "Synthetic Biology: Origin, Scope, and Ethics" by Joachim Boldt (20-26)
6. Reviews and Reflections
  - a. "Ethical Aspects of Sustainability" by Bruce Jennings (27-29)
  - b. "A Review of W. Ophuls, Requiem for Modern Politics" by Peter Brown (28-29)
7. The Last Word
 

"Post Script to Avatar: Living World, I See You" by Brooke Hecht (30-31)

*THE TRUMPETER: JOURNAL OF ECOSOPHY* is an environmental journal dedicated to the development of an ecosophy, or wisdom, born of ecological understanding and insight. As such, it serves the Deep Ecology Movement's commitment to explore and analyze philosophically relevant environmental concerns in light of ecological developments at every relevant level: metaphysics, science, history, politics. Gaining a deeper understanding involves a comprehensive set of criteria that includes analytical rigor, spiritual insight, ethical integrity, and aesthetic appreciation. *The Trumpeter* was founded in 1983 by Alan Drengson.

Volume 27, no. 2 (2011)

1. "Editorial" by Michael T. Caley (1)
2. "A Critical Appreciation of Ken Wilber's Critique of Eco-Holism" by Whit Hibbard (2-54)
3. Book Review: David Abram's *Becoming Animal* reviewed by Jorge Conesa-Sevilla (55-58)
4. Cartoon: "It's a Wonderful World" by Antonio Martinez Sarrion (59)
5. Cartoon: "The Tree" by Antonio Martinez Sarrion (60)

6. Deep Ecology and Ecophilosophy: “Ecotage, Ecodefense, and Deep Ecology” by Christian Diehm (61-80)
7. In Memoriam: David Orton (1934-2011) (81)

*WORLDVIEWS: ENVIRONMENT CULTURE RELIGION* has as its focus the relationships between religion, culture and ecology worldwide. Articles discuss major world religious traditions, such as Islam, Buddhism or Christianity; the traditions of indigenous peoples; new religious movements; philosophical belief systems, such as pantheism, nature spiritualities and other religious and cultural worldviews in relation to the cultural and ecological systems. Focusing on a range of disciplinary areas including Anthropology, Environmental Studies, Geography, Philosophy, Religious Studies, Sociology and Theology, the journal also presents special issues that center around one theme. *Worldviews* is published three times a year by Brill publishing House.

Volume 15, no. 2 (2011)

1. “Dirt, Collapse, and Eco-responsibility: ‘Natural’ Evils and the Eager Longing for Eco-justice by Peter Admirand (127-150)
2. “The Jurisprudence of Thomas Berry” by Peter Burdon (151-167)
3. “A Feng Shui landscape and Tree Planting with explanation based on Feng Shui Diaries: A case study of Mainland Okinawa, Japan” by Bixia Chen and others (168-184)
4. “Metaphors and Metaphysics in Ecology” by Jason Simus (185-202)
5. “Nature, Environment and Beauty: An Examination of the Beliefs of Modern Black Churchgoers and John Muir” by Eileen Smith-Cavros (203-216)

## Articles in Non-Environmental Philosophy Journals

—**Attfield, Robin.** “Ecological Issues of Justice.” *Journal of Global Justice* 5, no. 2 (2009): 147-154. In the first part of this article the author explores the implications for justice of the wider range of parties holding moral standing that environmental ethics has recently disclosed. These implications concern the equitable treatment of future generations and nonhuman creatures, and are relevant both to policies, such as approaches to global warming, and procedures, which may need to be revised to give an equitable voice to unrepresented interests. Later the author considers some radical implications of regarding humanity as stewards of the planetary environment, a view defended in his recent book *Creation, Evolution and Meaning*. If all adult humans have this role, but many are prevented from discharging it by poverty and related constraints, then those who are thus disempowered need to be empowered to exercise this role. This requirement of equity would arise not from their moral patienthood but from what is involved in respecting them as moral agents. Some approaches to tackling global warming are considered in this connection.

—**Attfield, Robin.** “Mediated Responsibilities, Global Warming, and the Scope of Ethics.” *Journal of Social Philosophy* 40, no. 2 (2009): 225-236. In our times, the entire context of ethics has fundamentally changed. So argued Hans Jonas in *The Imperative of Responsibility*, a 1984 translation of two German works of his from 1979 and 1981. When the classical texts of ethics from Plato to Kant were written, the impacts of human action were seen as affecting almost exclusively the human contemporaries of the agent, and any long-term outcomes could be disregarded as serendipitous and unpredictable side effects, inessential for purposes of constructing adequate theories of virtue or duty. But now, because of technology, the impacts of a great deal of human action have to be recognized as affecting large swathes of the biosphere and future generations for many centuries to come. Preserving the conditions for the continuation of human life on our planet has become an

ethical issue, as have responsibilities with regard to the rest of the biosphere, regarded by Jonas as needing to be recognized as a sphere of human stewardship, to which anthropocentric approaches both in ethics and in metaphysics are inappropriate. In general, human responsibilities need to be reconceptualized to match this radically new context, so that the scope of ethics corresponds to the range of impacts of human actions and omissions.

—**Attfield, Robin.** “Non-Reciprocal Responsibilities and the Banquet of the Kingdom.” *Journal of Global Ethics* 5, no. 1 (2009): 33-42. Granted the far-flung impacts of humanity on the future and the biosphere, Hans Jonas has rightly called for our responsibilities to be reconceptualised, and where responsibilities are non-reciprocal Chris Groves has put forward a model of the ethics of care to underpin them. In view, however, of Derek Parfit’s work on responsibilities with regard to the possible but unidentifiable people of alternative possible futures, the author suggests that an ethical model grounded in relations, while helpful, is insufficient with regard to these impersonal responsibilities, and is not sufficiently strengthened by resorting to ‘constitutive value’. To meet the need for further models, he first presents two familiar ones (those of bequests or legacies and of stewardship or trusteeship), and then a new model appropriate for responsibilities towards unidentifiable parties, based on hospitality and generosity, and Jesus’ parable of the great banquet as in Luke 14. This model also has its shortcomings, but could, alongside the others, assist people to take non-reciprocal responsibilities seriously.

—**Betz, Margaret.** “Are Dogs the New Hummer?” *Think: Philosophy for Everyone* 10, no. 27 (Spring 2011): 105-108.

—**Brady, Emily.** “Ugliness and Nature.” *Enrahonar: quaderns de filosofia* 45 (2010): 27-40. In this paper, I object to the view that ugliness is only apparent and that what might seem to be ugly is in fact beautiful. This view holds that ugliness is really just a variety of beauty, and there is no negative aesthetic value in the world. In environmental aesthetics, my focus, this is expressed as the thesis of “positive aesthetics,” which has been developed by several philosophers, most notably, Allen Carlson. As he puts it: “the natural environment, insofar as it is untouched by man, has mainly positive aesthetic qualities; it is, for example, graceful, delicate, intense, unified, and orderly, rather than bland, dull, insipid, incoherent, and chaotic” (Carlson, 2000, p. 5). Against this type of position, I argue that ugliness in nature is real and cannot be explained away by acquiring knowledge of some ugly thing or through some holistic understanding of how apparently ugly things/phenomena function within beautiful ecosystems. Although I ultimately argue that ugliness is a form of negative aesthetic value, I then develop a position to show why we might have other reasons to care about ugliness in nature, and therefore seek to protect it.

—**Brady, Emily.** “Animals in Environmental Art: Relationship and Aesthetic Regard.” *Journal of Visual Art Practice* 9, no. 1 (December 2010): 47-58. Earth, wood, stone, water, plants, light and other organic and inorganic natural matter and processes have provided the material for works falling into the amorphous range of contemporary art forms described as land, environmental, land and ecological art. Insects and other tiny non-human creatures have often played some role in these works, either intentionally or only incidentally. Larger non-human creatures amphibians, reptiles, birds, fish and mammals have played a much smaller role. In this article, I outline the different ways animals (broadly understood) have featured in these art forms and what sorts of human/nonhuman relationships these interventions with nature express or embody. Given these relationships, I critically explore just how we might square such interventions with attitudes of care and respect for nature. Introducing animals into artistic practice brings with it a set of worries and tensions.

Alongside encouraging engagement and intimacy with creatures other than ourselves, problems of aestheticizing, sentimentalizing, trivializing, manipulating and just plain interfering trouble our artistic interactions with animals. How do artistic expressions and interests regard and show regard for animals? These questions are addressed through a range of artists and works, including art and ecological restoration/species reclamation; trans-species art; activist/performance art in environments; and art in wildlife conservation.

—**Brady, Emily.** “Adam Smith’s ‘Sympathetic Imagination’ and the Aesthetic Appreciation of Environment.” *Journal of Scottish Philosophy* 9, no. 1 (March 2011): 95-109. This paper explores the significance of Adam Smith’s ideas for defending non-cognitivist theories of aesthetic appreciation of nature. Objections to non-cognitivism argue that the exercise of emotion and imagination in aesthetic judgement potentially sentimentalizes and trivializes nature. I argue that although directed at moral judgement, Smith’s views also find a place in addressing this problem. First, sympathetic imagination may afford a deeper and more sensitive type of aesthetic engagement. Second, in taking up the position of the impartial spectator, aesthetic judgements may originate in a type of self-regulated response where we stand outside ourselves to check those overly humanizing tendencies which might lead to a failure in appreciating nature as nature.

—**Callicott, J. Baird.** “Into Terra Incognita.” *The Aldo Leopold Outlook Magazine* 11, no. 1 (Winter 2011): 11-12. Environmental ethicist J. Baird Callicott examines the impact of Leopold’s land ethic on environmental philosophy.

—**Caney, Simon, and Cameron Hepburn.** “Carbon trading: unethical, unjust and ineffective?” [Working Paper 49](#), *Centre for Climate Change Economics and Policy*, June 2011. Cap-and-trade systems for greenhouse gas emissions are an important part of the climate change policies of the EU, Japan and New Zealand, among others, as well as China (soon) and Australia (potentially). However, concerns have been raised on a variety of ethical grounds about the use of markets to reduce emissions. For example, some people worry that emissions trading allows the wealthy to evade their responsibilities. Others are concerned that it puts a price on the natural environment. Concerns have also been raised about the distributional justice of emissions trading. Finally, some commentators have questioned the actual effectiveness of emissions trading in reducing emissions. This paper considers these three categories of objections—ethics, justice and effectiveness—through the lens of moral philosophy and economics. It is concluded that only the objections based on distributional justice can be sustained. This points to reform of the carbon market system, rather than its elimination.

—**DeLind, Laura B.** “Are local food and the local food movement taking us where we want to go? Or are we hitching our wagons to the wrong stars?” *Agriculture and Human Values* 28, no. 2 (June 2011): 273-283. Much is being made of local food. It is at once a social movement, a diet, and an economic strategy—a popular solution—to a global food system in great distress. Yet, despite its popularity or perhaps because of it, local food (especially in the US) is also something of a chimera if not a tool of the status quo. This paper reflects on and contrasts aspects of current local food rhetoric with Dalhberg’s notion of a regenerative food system. It identifies three problematic emphases—the locavore emphasis, the Wal-Mart emphasis, and the Pollan emphasis—and argues that they are shifting local food (as a concept and a social movement) away from the deeper concerns of equity, citizenship, place-building, and sustainability. It is suggested that local food activists and advocates might consider the use of multiple methodologies and forms of expression to explore the integration and reintegration of local food into diverse and redundant place-based

practice. A short case study of a low-income, urban neighborhood in Lansing, Michigan, illustrates the value of contextual analysis for more fully enabling the local food movement and a regenerative food system.

—**Glazebrook, Trish.** “What Women Want: An (Eco)Feminist in Dialogue with John D. Caputo.” In *Cross and Khora: Deconstruction and Christianity in the Work of John D. Caputo*, edited by Mark Zlomislíć and Neal Deroo, 230-258. Eugene, OR: Pickwick Pub., 2010.

—**Glazebrook, Trish.** “Women and Climate Change: A Case-Study from Northeast Ghana.” *Hypatia*, 2011. This paper argues that there is ethical and practical necessity for including women’s needs, perspectives, and expertise in international climate change negotiations. I show that climate change contributes to women’s hardships because of the conjunction of the feminization of poverty and environmental degradation caused by climate change. I then provide data I collected in Ghana to demonstrate effects of extreme weather events on women subsistence farmers and argue that women have knowledge to contribute to adaptation efforts. The final section surveys the international climate debate, assesses explanations for its gender blindness, and summarizes the progress on gender that was made at Copenhagen and Cancun in order to document and provoke movement toward climate justice for women.

—**Goralnik, Lissy, and Michael P. Nelson.** “Framing a Philosophy of Environmental Action: Aldo Leopold, John Muir, and the Importance of Community.” *The Journal of Environmental Education* 42, no. 3 (2011): 181-192. A philosophy of action consists of a theory about how and why we do things and what motivates us to act. By juxtaposing the theory of environmental action implied by the works and life of John Muir with the philosophy of action suggested by Aldo Leopold’s Land Ethic, we will illuminate the importance of a philosophy of action in determining one’s approach to environmental decision making. This discussion is important for environmental education and the ethics these experiences inspire because both philosophies advocate very different visions of environmental action. In short, Muir demonstrates an ethic guided by the expected results of actions, an approach parallel to the responsible environmental behavior model (REB) of environmental education, whereas Leopold, demonstrates the role of intention and emotion in ethical decision making through the lens of community.

—**Gore, M. L., Nelson, M. P., Vucetich, J. A., Smith, A. M. and Clark, M. A.** “Exploring the ethical basis for conservation policy: the case of inbred wolves on Isle Royale, USA.” *Conservation Letters* 4, no. 5 (October/November 2011): 394–401. Data about values are beneficial for resolving disagreements over conservation policy choices because values influence policy acceptance and compliance with conservation rules. Empirical conservation ethics integrate social science methods with conservation dilemmas to determine the origins of values and contribute new solutions to resolving debate. Using the case of genetically rescuing an inbred population of wolves as a policy exemplar, we explored (1) ethical paradigms invoked in justifying policy choices; (2) objects of moral relevance related to choices; and (3) ascriptions of responsibility for action. Discussion board posts revealed diverse ethical paradigms and ascriptions of responsibility, a strong tendency toward collectivism, and associations between some policy choices and ethical paradigms. Conservation ethics can help the conservation community better understand key human dimensions of conservation problems by providing a novel diagnostic framework for policy debate, structuring stakeholder engagement, and informing evaluation.

—**Hale, Benjamin.** “Non-renewable Resources and the Inevitability of Outcomes.” *The Monist* 94, no. 1 (July 2011).

—**Hale, Benjamin, and Lisa Dilling.** “Geoengineering, Ocean Fertilization, and the Problem of Permissible Pollution.” *Science, Technology, and Human Values* 36, no. 2 (March 2011): 190-212. In this paper, we explore this problem by taking up ocean fertilization and advancing an argument that rests on three moral claims. First observe that pollution is, in many respects, a context-dependent matter. This observation leads us to argue for a “justifiability criterion.” Second, we suggest that remediating actions must take into account the antecedent conditions that have given rise to their consideration. We call this second observation the “antecedent conditions criterion.” Finally, we observe that ocean fertilization, and other related geoengineering technologies, propose not strictly to clean up carbon emissions, but actually to move the universe to some future, unknown state. Given the introduced criteria, we impose a “future-state constraint.” We conclude that ocean fertilization is not an acceptable solution for mitigating climate change. In attempting to shift the universe to a future state (a) geoengineering sidelines consideration of the antecedent conditions that have given rise to it—conditions, we note, that in many cases involve unjustified carbon emissions—and (b) it must appeal to an impossibly large set of affected parties.

—**The Hastings Center Report.** *Ethical Issues of Synthetic Biology*. Volume 41, No. 4 (July-August 2011). For the last couple of years, The Hastings Center has been running a research project titled “The Ethical Issues of Synthetic Biology” that is focused primarily on whether the prospect of altering microorganisms to meet human ends is intrinsically troubling. “Synthetic biology” is not necessarily limited to the alteration of microorganisms, but the applications now under development—such as yeast that produce a precursor of the antimalarial drug artemisinin or blue-green algae that produce fuel—are certainly limited to that. A set of essays in this issue of the Report features a variety of different takes on the field.

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1. “The Ethics of Synthetic Biology: Guiding Principles for Emerging Technologies” by Amy Gutmann (17-22)
2. “Staying Sober about Science” by Rob Carlson (22-25)
3. “Of Microbes and Men” by Gregory E. Kaebnick (25-28)
4. “The Intrinsic Scientific Value of Reprogramming by Mark A. Bedau (29-31)
5. “Interests, Identities, and Synthetic Biology” by Thomas H. Murray (31-36)

—**Jamieson, Dale, and Peter Singer.** “[Take climate change off the back burner -- and do it now.](#)” *NY Daily News Op-Ed*, August 11, 2010.

—**Journal of Global Ethics.** *Climate Ethics* edited by Martin Schönfeld. Volume 7, no. 2 (August 2011).

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1. “Plan B: global ethics on climate change” by Martin Schönfeld (129-136)
2. “Climate, imagination, Kant, and situational awareness” by Michael Thompson (137-147)
3. “Moral progress and Canada’s climate failure” by Byron Williston (149-160)
4. “Climate change and philosophy in Latin America” by Ernesto O. Hernández (161-172)
5. “Watsuji Tetsuro, Fudo, and climate change” by Bruce B. Janz (173-184)
6. “Climate change and the ecological intelligence of Confucius” by Shih-yu Kuo (185-194)

7. “A Daoist response to climate change” by Chen Xia & Martin Schönfeld (195-203)
8. “Justice, negative GHIs, and the consumption of farmed animal products” by Jan Deckers (205-216)

—**McShane, Katie.** “Environmental Ethics: An Overview.” *Philosophy Compass* 4, no. 3 (2009): 407–420. This essay provides an overview of the field of environmental ethics. I sketch the major debates in the field from its inception in the 1970s to today, explaining both the central tenets of the schools of thought within the field and the arguments that have been given for and against them. I describe the main trends within the field as a whole and review some of the criticisms that have been offered of prevailing views.

—**The Monist.** *Morality and Climate Change* edited by Simon Caney and Derek Bell. Volume 94, no. 3 (July 2011). The prospect of human induced climate change raises many ethical issues. What criteria should we use to assess the impacts of climate change? Can cost benefit analysis capture all the ethically significant impacts? Do current generations have an obligation to future generations not to bring about long-term dangerous climate change? Is discounting the well-being of future generations obligatory or permissible or indefensible? Some potential impacts of climate change are not known with certainty and this raises the question of how we should respond to risky or uncertain impacts on the earth’s climate. For example, should current generations adopt a version of the ‘precautionary principle’ when considering whether to engage in activities which produce high levels of greenhouse gases? Who should bear the burdens of dealing with global climate change? How should the right to engage in activities which emit carbon dioxide be distributed? Is carbon trading just and, if so, under what conditions? Are some entitled to compensation or reparations for the harmful effects of anthropogenic climate change? In addition to the above, we face ethical question pertaining to how decisions about climate policy should be taken. Papers are invited on any of the above themes.

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1. “Introduction” by Simon Caney & Derek Bell
2. “Climate Change Refugees, Compensation and Rectification” by Avner de Shalit
3. “Can the Maximin Principle Serve as a Basis for Climate Change Policy?” by Greg Bogner
4. “Climate Change and Individual Responsibility” by Avram Hiller
5. “Nonrenewable Resources and the Inevitability of Outcomes” by Benjamin Hale
6. “Global Climate Justice, Historic Emissions and Excusable Ignorance” by Derek Bell
7. “Climatic Justice and the Fair Distribution of Atmospheric Burdens: A Conjunctive Account” by Edward Page
8. “A Right to Sustainable Development” by Darrel Moellendorf

—**Moore, Kathleen Dean, and Michael P. Nelson.** “Toward a Global Consensus for Moral Action.” *The Leopold Outlook* 11, no. 1 (Winter 2011): 4-9. Kathleen Dean Moore and Michael P. Nelson present an argument for ethical responsibility to the future.

—**Nelson, Michael P., and John A. Vucetich.** “[True sustainability needs an ethical revolution.](#)” *The Ecologist*, December 31, 2009.

—**Nelson, Michael P., John A. Vucetich, Paul C. Paquet, and Joseph K. Bump.** “An Inadequate Construct?: North American Model: What’s Flawed, What’s Missing, What’s Needed.” *The Wildlife Professional*, 2011: 58-60. The North American Model of Wildlife Conservation has seen



a meteoric rise in acceptance and influence among wildlife professionals in the past decade. But what exactly have so many been writing about, endorsing, teaching, explaining, and celebrating? The North American Model is expressed as two related (sometimes conflated) endeavors: a description of the history of conservation in North America, and an ethical prescription for how conservation should proceed. That is, the word “model” is sometimes employed to describe the way wildlife was or is managed in North America, and sometimes the word “model” is used in a congratulatory sense to praise the past and to prescribe how future wildlife conservation ought to be conducted in North America and elsewhere. Yet the rise in the Model’s popularity is worrisome in both its descriptive and prescriptive modes: One rests upon an inadequate account of history and the other on an inadequate ethic.

—**Nisbet, Matthew C., Mark A. Hixon, Kathleen Dean Moore, and Michael Nelson.** “Four cultures: new synergies for engaging society on climate change.” *Frontiers in Ecology and the Environment* 8, no. 6 (August 2010): 329–331. The scientific community has largely reached consensus that climate change is real, is exacerbated by human activities, and is causing detectable shifts in both living and non-living components of the biosphere. Yet, documenting and predicting the ecological, economic, social, and cultural consequences of climate change have not yet stimulated an appropriately strong and rapid societal response, especially in the US. Climate-change impacts, and the related environmental degradation and species extinctions, continue to increase at rates far steeper than the rate of social change. Scientists and scientific knowledge alone cannot create the resources and infrastructure needed to instigate societal change. In this commentary, we draw attention to the need for truly multidisciplinary collaborations across academic and other institutions.

—**Rolston, Holmes III.** “Saving Creation: Faith Shaping Environmental Policy.” *Harvard Law and Policy Review* 4, no. 1 (2010): 121-148. Science, unaided, does not teach us what we most need to know about nature: how to value it. Ecologists may be able to tell us what our options are, what will work and what will not, and what is the minimum baseline health of the landscapes we inhabit. But there is nothing in ecology per se that gives ecologists any authority or skills at making more inclusive policy decisions: how much land to keep wild, how much to reserve for agriculture, how much to keep as working landscapes, and how much to develop. Biologists describe a wonderland Earth—even they find it wonderful—but how much biodiversity ought we to save, especially if this limits human economic development? Science does not enable us to choose between diverse options, all of which are scientifically possible. Faith urges both enjoying the abundant gifts of the Earth and saving this creation. An icon of such caring is the new Green Bible, with environmentally relevant scriptures printed in green, similar to earlier Bibles with the words of Jesus in red.

—**Royal Institute of Philosophy Supplements.** *Philosophy and the Environment* edited Anthony O’Hear. Volume 69 (October 2011).

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1. “Preface” by Anthony O’Hear (vii-vii)
2. “The Future of Environmental Ethics” by Holmes Rolston (1-28)
3. “Beyond Anthropocentrism” by Robin Attfield (29-46)
4. “Foundations of a General Ethics: Selves, Sentient Beings, and Other Responsively Cohesive Structures” by Warwick Fox (47-66)
5. “Darwinism and Environmentalism” by Brian Garvey (67-82)
6. “The Ugly Truth: Negative Aesthetics and Environment” by Emily Brady (83-99)

7. “The Temporal and Spatial Scales of Global Climate Change and the Limits of Individualistic and Rationalistic Ethics” by J. Baird Callicott (101-116)
8. “Moral Foundations for Global Environmental and Climate Justice” by Chukwumerije Okereke (117-135)
9. “Aesthetic Appreciation of Nature and Environmentalism” by Allen Carlson (137-155)
10. “Climate Change and Causal Inefficacy: Why Go Green When It Makes No Difference?” by James Garvey (157-174)
11. “A Reasonable Frugality” by David Wiggins (175-200)
12. “Carbon Trading: Unethical, Unjust and Ineffective?” by Simon Caney and Cameron Hepburn (201-234)
13. “Sustainable Consumption, Climate Change and Future Generations” by Dieter Helm (235-252)
14. “Depoliticized Environments: The End of Nature, Climate Change and the Post-Political Condition” by Erik Swyngedouw (253-274)

—**Sagoff, Mark.** “The Poverty of Economic Reasoning about Climate Change.” *Philosophy and Public Policy Quarterly* 30, no. 3-4 (Summer-Fall 2010): 8-15. Economic analysis presents climate change as a collective action problem, a market failure, or a problem about the allocation or distribution of property rights. Mark Sagoff argues that it is none of these. Economic theory cannot provide a useful way—either a model, method, or metaphor—to think about climate change. The reasons to reduce greenhouse gases are not economic, but ethical.

—**Selinger, Evan, Kevin Outterson, and Kyle Powys Whyte.** “Poverty Tourism, Justice and Policy.” *Public Integrity*, Boston Univ. School of Law, Public Law Research Paper No. 11-21 (May 23, 2011). Available at SSRN: <http://ssrn.com/abstract=1850801>. Based on moral grounds, should poverty tourism be subject to specific policy constraints? This article responds by testing poverty tourism against the ethical guideposts of compensation justice, participative justice, and recognition justice, and two case descriptions, favela tours in Rocinha and garbage dump tours in Mazatlan. The argument advanced is that the complexity of the social relationships involved those tours requires policy-relevant research and solutions.

—**Selinger, Evan, Paul Thompson, and Harry Collins.** “Catastrophe Ethics and Activist Speech: Reflections on Moral Norms, Advocacy, and Technical Judgment.” *Metaphilosophy* 42, no. 1-2 (January 2011): 118-144. This essay critically examines whether there are ethical dimensions to the way that expertise, knowledge claims, and expressions of skepticism intersect on technical matters that influence public policy, especially during times of crisis. It compares two different perspectives on the matter: a philosophical outlook rooted in discourse and virtue ethics and a sociological outlook rooted in the so-called third-wave approach to science studies. The comparison occurs through metaphilosophical analysis and applied claims that clarify how the disciplinary orientations appear to lead to different judgments about matters related to Robert Paarlberg’s condemnation of activists who advise African politicians to ban genetically modified food.

—**Shue, Henry.** “Face Reality? After You! A Call for Leadership on Climate Change.” *Ethics & International Affairs* 25, no. 1 (Spring 2011): 17-26. In Joseph Heller’s comic war novel, *Catch-22*, the catch-22 of the title refers to a supposed military regulation that allowed one to be relieved of military service if one was insane, but further provided that no one who realized he would be better off out of military service could possibly be insane. Humanity’s so far leaderless approach to dealing

with rapidly accelerating climate change embodies a similar, but profoundly tragic, catch-22 that has, among other twists and contradictions, transmuted justice into paralysis.

—**Taylor, Bron.** “Back to Religion and Nature.” *Journal of the American Academy of Religion* 77, no. 1 (2009): 73-80.

—**Taylor, Bron.** “Gaian Earth Religion and the Modern God of Nature.” *Phi Kappa Phi Forum* 91, no. 2 (Summer 2011): 12-15.

—**Taylor, Bron.** “Idolatry, Paganism, and Trust in Nature.” *Pomegranate: The International Journal of Pagan Studies* 12, no 1 (2010): 103-108. Since nature is the wellspring of all life, I suggest that, in contrast to the Abrahamic view, a type of idolatry of nature is valuable to humanity, even though it need not involve perceptions of or beliefs in non-material divine beings. Indeed, a spirituality that considers nature to be intrinsically valuable and sacred and that advances kinship ethics with non-human organisms and expresses a deep sense of humility about the human place in the biosphere is growing rapidly in the world, largely outside of explicitly Pagan subcultures.

—**Toadvine, Ted.** “The Entomological Difference: On the Intuitions of Hymenoptera.” *Poligrafi: Journal for Interdisciplinary Study of Religion* 16, no. 61-62 (2011): 185-214.

—**Toadvine, Ted.** “Six Myths of Interdisciplinarity.” *Thinking Nature: A Journal on the Concept of Nature* 1 (2011). <http://thinkingnaturejournal.com/volume-1/>.

—**Westra, Laura.** “Climate Change and the Human Right to Water.” *Journal of Human Rights and the Environment* 1, no. 2 (September 2010): 161-188. The author argues that earlier understandings of water as a sacred resource form an invaluable backdrop to contemporary reflections upon the damage caused by climate change, and can, moreover, be related to the modern concept of biological integrity. Linking climate change damage to the violation of human rights, in particular to the human rights of indigenous populations, the author offers a critique of the current failure to respond adequately to climate change damage, linking this to consumerism and globalization. She argues for the adoption of a focus on climate change justice that clearly enmeshes climate change and human rights, including the human right to water, which she argues should now be explicitly adopted as an international human right.

—**Whyte, Kyle Powys, and Thompson Paul. B.** “A Role for Ethical Analysis in Social Research on Agrifood and Environmental Standards.” *Journal of Rural Social Sciences* 25, no. 3 (2010): 79-98. Lawrence Busch claims that, although some philosophers may recognize the ethical import of standards, they do not endeavor to understand how people justify standards in social reality. The argument in this paper is that the Michigan State University (MSU) School of Agrifood Governance and Technoscience should actually be understood as fleshing out a more important role for ethicists. This argument is explored through an analysis of the MSU School’s research on standards, a reassessment of J.O. Urmson’s “On Grading,” and a review of major ethical theories, from utilitarianism to discourse ethics. The conclusion is that, though standards may be used and justified within social networks and worlds, there will always be points where their determination and application require discussion by stakeholders and other publics. It is at these points that the reasons offered in support of various standards should be subject to debate and skepticism, and the role of ethics as an activity is crucial in conjunction with social scientific research.

## Other Books or Chapters

—**Abbate, Cheryl Elizabeth.** *Research on Prisoners: An Alternative to Animal Testing.* Master's Thesis, Fort Collins, CO: Colorado State University, Department of Philosophy, Spring 2011. Members of the biomedical community justify research on sentient beings by depicting the benign results which are regarded as necessary for scientific and medical progress, which in turn is absolutely necessary for maintaining human health, well being, and life. Rather than take for granted that the burden of biomedical research be spread across only nonhuman animals, I will explore whether or not there is a more appropriate class of sentient beings that we should conduct our biomedical research on. I will argue, based on utilitarian principles, that if we can maximize overall happiness by conducting our research on a different group of beings, then we should opt to conduct our biomedical experiments on these beings. My central proposal is that our decision to experiment on nonhuman animals is not the best alternative available; rather, if we were to experiment on violent criminals, we would increase overall happiness. Since conducting biomedical research on this particular group of prisoners would fulfill the aims of retributive punishment, deter crime, and procure optimal scientific results, we would produce the maximal amount of benefits by experimenting on violent transgressors. Thus when faced with the choice to experiment on either violent criminals or nonhuman animals, the morally commendable decision would be to perform research on violent criminals. The advisor was Bernard Rollin. Abbate is pursuing a PhD in Philosophy at Marquette University in Milwaukee, Wisconsin.

—**Aikenhead, Glen S., and Herman Michell.** *Bridging Cultures: Scientific and Indigenous Ways of Knowing Nature.* Toronto, Ont: Pearson Canada, 2011. This book supports science teachers, teacher candidates, and science educators preparing to implement science curricula that recognize Indigenous knowledge as a foundational way to understand the physical world. Indigenous and scientific ways of knowing nature have similarities and differences, as well as strengths and limitations. By exploring these in detail based on academic scholarship, the book guides the reader in building their own cultural bridges between their scientific world and the world of an Indigenous community; bridges that lead to a culturally responsive science classroom. These cross-cultural capabilities can be applied to multicultural classrooms in urban settings.

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1. Introduction
2. Reasons for Placing Indigenous Knowledge in School Science
3. Eurocentric Science – Background
4. Eurocentric Sciences
5. Indigenous Knowledge – Background
6. Indigenous Ways of Living in Nature
7. Comparing the Two Ways of Knowing Nature
8. Building Bridges of Understanding: General Advice for Teachers

—**Altman, Matthew C.** *Kant and Applied Ethics: The Uses and Limits of Kant's Practical Philosophy.* Malden, MA: Wiley-Blackwell, 2012. For better or worse, Immanuel Kant casts a long shadow over contemporary Western thought. The philosophical and historical importance of Kant's ethics can hardly be overestimated, yet his legacy for the wide variety of issues in applied ethics has still not been fully and fairly appreciated. In *Kant and Applied Ethics*, Matthew C. Altman takes a comprehensive look at Kant's moral philosophy as it relates to the most consequential ethical discussions of our time, including animal and environmental ethics.

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1. Animal suffering and moral character
2. Kant's strategic importance for environmental ethics
3. Moral and legal arguments for universal health care
4. The scope of patient autonomy
5. Subjecting ourselves to capital punishment
6. Same-sex marriage as a means to mutual respect
7. Consent, mail-order brides, and the marriage contract
8. Individual maxims and social justice
9. The decomposition of the corporate body
10. On becoming a person
11. Conclusion: emerging from Kant's long shadow.

—**Anker, Peder.** *From Bauhaus to Ecobouse: A History of Ecological Design.* Baton Rouge, LA: Louisiana State University Press, 2010. Global warming and concerns about sustainability recently have pushed ecological design to the forefront of architectural study and debate. As Peder Anker explains in *From Bauhaus to Ecobouse*, despite claims of novelty, debates about environmentally sensitive architecture has been ongoing for nearly a century. By exploring key moments of inspiration between designers and ecologists from the Bauhaus projects of the interwar period to the eco-arks of the 1980s, Anker traces the historical intersection of architecture and ecological science and assesses how both remain intertwined philosophically and pragmatically within the still-evolving field of ecological design.

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1. The Bauhaus of nature
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5. Buckminster Fuller as captain of spaceship earth
6. The ecological colonization of space
7. Taking ground control of spaceship earth
8. The closed world of ecological architecture
9. Conclusion: the unification of art and science

—**Antholis, William, and Strobe Talbott.** *Fast Forward: Ethics and Politics in the Age of Global Warming.* Washington, D.C.: Brookings Institution Press, 2011. *Fast Forward* is equal parts science primer, history lesson, policy prescription, and ethical treatise. This pithy and compelling book makes clear what we know and don't know about global warming; why the threat demands prudent and urgent action; why the transition to a low-carbon economy will be the most difficult political and economic transaction in history; and how it requires nothing less than a revolution in our sense of civic responsibility. William Antholis and Strobe Talbott guide the reader through two decades of climate change diplomacy, explaining the national and international factors that have influenced and often impeded the negotiations. Their brisk narrative includes behind-the-scenes coverage of Barack Obama's impromptu meeting with key leaders in Copenhagen that broke a logjam and salvaged an agreement. The near-disaster of that summit demonstrated how the United Nations cannot move forward fast enough to produce a global deal. Instead, the "Big Four" of the United States, the European Union, China, and India must drive the next stage of the process. Antholis and Talbott

also recommend a new international mechanism modeled on the General Agreement on Tariffs and Trade that would monitor national commitments and create incentives for other countries to coordinate their efforts to cut emissions. Antholis and Talbott put their recommendations for immediate congressional and diplomatic action into the larger context of our obligation to future generations. They note that this theme is stressed by a diverse coalition of religious leaders who are calling for ambitious political action on climate change. The world we leave to our children and grandchildren is not an abstraction, or even just a legacy; we must think about what kind of world that will be in deciding how live—and act—today.

—**Barnett, Clive.** *Globalizing Responsibility: The Political Rationalities of Ethical Consumption*. Chichester, West Sussex, U.K.: Wiley-Blackwell, 2011. Interest in the ethics and politics of consumption is rising steadily. But many questions still remain about the complex motivations and practices involved in being an “ethical consumer.” *Globalizing Responsibility: The Political Rationalities of Ethical Consumption* presents a reinterpretation of the forces that have shaped the remarkable growth of ethical consumption. The book challenges the claim that this phenomenon reflects an increase in individualism and a retreat from proper politics. Using detailed qualitative empirical cases of ethical consumption campaigns, the book investigates the practical strategies used to encourage various ethical consumption activities by ordinary people. First, it looks at the way in which discourses of responsibility and repertoires of consumerism are deployed by activists to enroll support for global campaigns around fair trade, environmental issues, and human rights. And then it looks at how ordinary people engage critically as citizens, not just as consumers. These two interwoven strands reveal the pragmatic dynamics of ethical action in consumption processes and point to important new directions in understanding the contemporary politicization of consumption.

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1. Introduction: Politicizing consumption in an unequal world
2. Part 1. Theorising consumption differently
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  - b. Practising consumption
  - c. Problematizing consumption
3. Part 2. Doing consumption differently
  - a. Grammars of responsibility
  - b. Local networks of global feeling
  - c. Fairtrade urbanism
4. Conclusion: Doing politics in an ethical register

—**Benediktsson, Karl, and Katrin Anna Lund.** *Conversations With Landscape*. Farnham, Surrey, UK: Ashgate, 2010. *Conversations With Landscape* moves beyond the conventional dualisms associated with landscape, exploring notions of landscape and its relation with humans through the metaphor of conversation. Such an approach conceives of landscape as an actor in the ongoing communication that is inherent in any perception, recognizing the often-ignored mutuality of encounters between human and non-human actors. With contributions drawn from a variety of disciplines, including anthropology, geography, archaeology, philosophy, literature and the visual arts, this book explores the affects and emotions engendered in the conversations between landscape and humans. Offering

scope for an original and coherent approach to the study of landscape, this book will appeal to scholars and researchers across a range of social sciences and humanities.

### Contents

1. “Introduction: starting a conversation with landscape” by Katrín Anna Lund and Karl Benediktsson
2. “Conversations with ourselves in metaphysical experiences of nature” by Sigridur Thorgeirsdóttir;
3. “The limits of our ‘conversations with nature’, Gabriel Malenfant; Landscape as conversation” by Edda R.H. Waage
4. “Time for fluent landscapes” by Oscar Aldred
5. “Grief paves the way” by Arnar Árnason
6. “Slipping into landscape” by Katrín Anna Lund and Margaret Willson
7. “Landscape and aesthetic values: not only in the eye of the beholder” by Guðbjörg R. Jóhannesdóttir
8. “The sublime, ugliness and ‘terrible beauty’ in Icelandic landscapes” by Emily Brady
9. “Transporting nature: landscape in Icelandic urban culture” by Anna Jóhannsdóttir and Ástráður Eysteinnsson
10. “Ways of addressing nature in a northern context: romantic poet and natural scientist Jónas Hallgrímsson” by Sveinn Yngvi Egilsson
11. “A stroll through landscapes of sheep and humans” by Karl Benediktsson
12. “Sentience” by Anne Brydon
13. “The empty wilderness: seals and animal representation” by Bryndís Snæbjörnsdóttir and Mark Wilson
14. “Aurora landscapes: affective atmospheres of light and dark” by Tim Edensor
15. “Epilogue” by Tim Ingold

—**Bennett, George D.** “Green Chemistry as an Expression of Environmental Ethics.” Chap. 5 in *Green Chemistry for Environmental Sustainability*, by Sanjay Kumar Sharma and Ackmez Mudhoo, 105-126. Boca Raton, FL: CRC Press, 2011.

—**Bergmann, Sigurd, and Dieter Gerten.** *Religion and Dangerous Environmental Change: Transdisciplinary Perspectives on the Ethics of Climate and Sustainability*. Berlin: Lit, 2010.

### Contents

1. “Religion In Climate And Environmental Change: Towards a Symphony of Voices, Memories and Visions in a New Polycentric Field” by Sigurd Bergmann and Dieter Gerten
2. “Dangerous Environmental Change And Religion: How Climate Discourse Changes the Perception of our Environment, the Spiritual Fabrication of its Meaning and the Interaction of Science and Religion” by Sigurd Bergmann
3. “Adapting To Climatic And Hydrologic Change: Variegated Functions of Religion” by Dieter Gerten
4. “Life Breathing On Us: Three Painted Landscapes by Hardy Brix” by Sigurd Bergmann
5. “The ‘True’ Story Of Climate Change?: Aesthetic and Efferent Readings of Hardy Brix’ Painted Landscapes” by Petra Hansson
6. “Sentient Landscapes, Vulnerability To Rapid Natural Change, and Social Responsibility” by Thomas Heyd

7. “What’s In A Name? Gaia and the Reality of Being Alive in a Relational World” by Anne Primavesi
8. “Anthropogenic Climate Change And The Truthfulness Of Trees” by Michael Northcott
9. “Climate Research, Interdisciplinarity And The Spirit Of Multi-Scalar Thought” by Timothy B. Leduc
10. “The Cultural Dimension Of Un/Sustainability: Delicate Distinctions between Societal Survival and Collapse” by Davide Brocchi
11. “Mapping A Moral Landscape Of The IPCC” by David Olsson Kronlid
12. “Ethical Foundations Of Climate Change Policies” by Konrad Ott
13. “What Are We Waiting For?: Climate Change and the Narrative of Apocalypse” by Stefan Skrimshire

—**Bergmann, Sigurd, and Heather Eaton.** *Ecological Awareness: Exploring Religion, Ethics and Aesthetics*. Berlin: Lit, 2011. The past years have seen an ecological development in religions that is staggering. These efforts are responses to difficult local and global ecological problems, with an increased awareness that religions need to be alert, engaged and active partners in the work for a sustainable future. *Ecological Awareness*—with 17 authors from theology, religious studies, biology, sociology and philosophy—explores how religious practitioners have become increasingly aware of ecological challenges. The book considers aspects of ecological awareness: personal, social, political, religious and ecological. It sheds new light on an essential function of belief systems, which function not only as cognitive and moral systems, but emerge from and affect our human body and its mode of perceiving our milieu and ourselves within it. The book contributes to an increasing awareness of our embeddedness in larger life processes, as well as the awareness of life as a gift.

—**Borlik, Todd Andrew.** “Hast any philosophy in thee, shepherd?: Environmental Ethics and the Good Life in Renaissance Pastoral.” Chap. 4 in *Ecocriticism and Early Modern English Literature: Green Pastures*, 135-164. New York: Routledge, 2011.

—**Boyd, David R.** *The Environmental Rights Revolution: A Global Study of Constitutions, Human Rights, and the Environment*. Vancouver: UBC Press, 2011. The right to a healthy environment has been the subject of extensive philosophical debates that revolve around a key question: should rights to clean air, water, and soil be entrenched in law, in the constitutions of democratic states? In *The Environmental Rights Revolution*, David Boyd, answers this question by moving beyond theoretical debate to measure the practical effects of enshrining the right to a healthy environment in constitutions. His analysis of 192 constitutions and the laws and court decisions of 100 nations shows how the constitutional right to a healthy environment has been incorporated in legislation and is being judicially enforced in Europe, Latin America, Asia, and Africa. Nations with constitutional protections have stronger environmental laws, enhanced enforcement, greater government accountability, and better access to justice, information, and public participation in decision making than nations without such provisions. As a result, they also have smaller ecological footprints, rank higher on comprehensive indices of environmental performance, and have reduced pollution faster.

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## Part 3: Evaluating the Impacts of Environmental Provisions in Constitutions

11. Lessons Learned: Practical Experiences with the Right to a Healthy Environment
12. Do Environmental Provisions in Constitutions Influence Environmental Performance?
13. An Idea Whose Time Has Come

—**Braithwaite, Victoria.** *Do Fish Feel Pain?* Oxford; New York: Oxford University Press, 2010.

Fish have in the past been portrayed as slow, cold automata with a very simple brain that generates stereotyped behavior. But Braithwaite presents new scientific evidence that seriously challenges this view. Indeed, there is a growing body of science demonstrating that fish are far smarter and more cognitively competent than we have previously suspected. Several fish species are surprisingly intelligent and research has shown that they can have both accurate and long lasting memories, which in some cases, such as migrating salmon, can span years. Moreover, the author demonstrates that fish have more in common with other vertebrates than we think. Their overall physiology, for instance, shares many similarities with other vertebrates—even ourselves. The way that they respond to stressful situations, the so-called “stress response,” is strikingly similar. Victoria Braithwaite is one of the key scientists working on fish pain and she is also actively involved with both the fishing industry and the angling world, helping them sort through the implications of these findings. Though far from anti-fishing, she concludes that scientific evidence suggests that we should widen to fish the protection currently given to birds and animals.

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1. The problem
2. What is pain and why does it hurt?
3. Bee stings and vinegar: the evidence that fish feel pain
4. Suffer the little fishes?
5. Drawing the line
6. Why it took so long to ask the fish pain question—and why it must be asked
7. Looking to the future

—**Brakes, Philippa, and Mark P. Simmonds.** *Whales and Dolphins: Cognition, Culture, Conservation and Human Perceptions.* London: Earthscan, 2011. Whales and dolphins are icons for the conservation movement. They are the most conspicuous ambassadors for entire marine ecosystems and possibly even for the biosphere as a whole. Concurrent with our realization of impending threats to their environment is a growing scientific understanding of the social and cognitive complexity of many of these species. This book brings together experts in the relevant diverse fields of cetacean research, to provide authoritative descriptions of our current knowledge of the complex behavior and social organization of whales and dolphins. The authors consider this new information in the context of how different human cultures from around the world view cetaceans and their protection, including attitudes to whaling. They show how new information on issues such as cetacean intelligence,

culture and the ability to suffer, warrants a significant shift in global perceptions of this group of animals and how these changes might be facilitated to improve conservation and welfare approaches.

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1. “Why whales, why now?” by Philippa Brakes
2. “Impressions: whales and human relationships in myth, tradition and law / Stuart Harrop
3. “Whales of the Pacific” by Viliamu Iese and Cara Miller
4. “The journey towards whale conservation in Latin America” by Miguel Iñíguez
5. “Whales and the USA” by Naomi A. Rose et al.
6. “Whales in the balance: to touch or to kill? A view of Caribbean attitudes towards whales” by Nathalie Ward
7. “The British and the whales” by Mark Peter Simmonds
8. “Whales in Norway” by Siri Martinsen
9. “Of whales, whaling and whale watching in Japan: a conversation” by Jun Morikawa and Erich Hoyt
10. “A contemporary view of the International Whaling Commission / Richard Cowan -- The nature of whales and dolphins” by Liz Slooten
11. “Brain structure and intelligence in cetaceans” by Lori Marino
12. “Communication” by Paul Spong
13. “Lessons from dolphins” by Toni Frohoff
14. “Highly interactive behaviour of inquisitive dwarf minke whales” by Alastair Birtles and Arnold Mangott
15. “The cultures of whales and dolphins” by Hal Whitehead
16. “Whales and dolphins on a rapidly changing planet” by Mark Peter Simmonds and Philippa Brakes
17. “From conservation to protection: charting a new conservation ethic for cetaceans” by Philippa Brakes and Claire Bass
18. “What is it like to be a dolphin?” by Thomas I. White
19. “Thinking whales and dolphins” by Philippa Brakes and Mark Peter Simmonds

—**Brennan, Andrew, and Norva Y. S. Lo.** “Environment.” In *The Routledge Companion to Ethics*, edited by John Skorupski, 754-768. London: Routledge, 2010.

—**Buckley, Mary Ann.** “Incarnation and the Environment.” In *The World’s Religions: A Contemporary Reader*, by Arvind Sharma, 178-181. Minneapolis, MN: Fortress Press, 2011.

—**Chase, Steven.** *Nature as Spiritual Practice*. Grand Rapids, Mich: William B. Eerdmans Pub, 2011. Steven Chase uses a compelling blend of theological, scriptural, historical, and cultural discussions to reclaim the role of nature in the formation of Christian spiritual and moral identity. His thought-provoking “creation practices” will lead readers into more profound knowledge of themselves and their Creator, guide them to greater compassion for their neighbors, instill in them reverence for and companionship with nature, and awaken in them a greater commitment to creation care. · *Nature as Spiritual Practice* offers stories, anecdotes, research, scriptural tie-ins, practical advice, and contemplative exercises to help readers experience God in nature.

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3. The book of nature
4. Creation contemplation
5. The dark night of the planet
6. Nature as spiritual guide
7. The moral senses of nature
8. The green beatitudes

—**Clark, Timothy.** *The Cambridge Introduction to Literature and the Environment.* Cambridge: Cambridge University Press, 2011. The degrading environment of the planet is something that touches everyone. This book offers an introductory overview of literary and cultural criticism that concerns environmental crisis in some form. Both as a way of reading texts and as a theoretical approach to culture more generally, “ecocriticism” is a varied and fast-changing set of practices which challenges inherited thinking and practice in the reading of literature and culture. This introduction defines what ecocriticism is, its methods, arguments and concepts, and will enable students to look at texts in a wholly new way. Boxed sections explain key critical terms and contemporary debates in the field with “hands-on” examples and comparisons. Timothy Clark’s thoughtful approach makes this an ideal first encounter with environmental readings of literature.

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6. Part IV. The Animal Mirror
  - a. Ethics and the nonhuman animal

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—**Cole, David N., and Laurie Yung.** *Beyond Naturalness: Rethinking Park and Wilderness Stewardship in an Era of Rapid Change.* Washington, DC: Island Press, 2010. The central concept guiding the management of parks and wilderness over the past century has been “naturalness”—to a large extent the explicit purpose in establishing these special areas was to keep them in their “natural” state. But what does that mean, particularly as the effects of stressors such as habitat fragmentation, altered disturbance regimes, pollution, invasive species, and climate change become both more pronounced and more pervasive? *Beyond Naturalness* brings together leading scientists and policymakers to explore the concept of naturalness, its varied meanings, and the extent to which it provides adequate guidance regarding where, when, and how managers should intervene in ecosystem processes to protect park and wilderness values. The main conclusion is the idea that naturalness will continue to provide an important touchstone for protected area conservation, but that more specific goals and objectives are needed to guide stewardship. The issues considered in *Beyond Naturalness* are central not just to conservation of parks, but to many areas of ecological thinking—including the fields of conservation biology and ecological restoration—and represent the cutting edge of discussions of both values and practice in the twenty-first century.

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1. “Park and wilderness stewardship: the dilemma of management intervention” by David N. Cole and Laurie Yung
2. “The trouble with naturalness: rethinking park and wilderness goals” by Gregory H. Aplet and David N. Cole
3. “Evolving ecological understandings: the implications of ecosystem dynamics” by Richard J. Hobbs *et al.*
4. “Shifting environmental foundations: the unprecedented and unpredictable future” by Nathan L. Stephenson, Constance I. Millar, and David N. Cole
5. “Changing policies and practices: the challenge of managing for naturalness” by Laurie Yung *et al.*
6. “Let it be: a hands-off approach to preserving wildness in protected areas” by Peter Landres
7. “Ecological integrity: a framework for ecosystem-based management” by Stephen Woodley
8. “Historical fidelity: maintaining legacy and connection to heritage” by David N. Cole, Eric S. Higgs, and Peter S. White
9. “Resilience frameworks: enhancing the capacity to adapt to change” by Erika S. Zavaleta and F. Stuart Chapin III
10. “Objectives, priorities, and triage: lessons learned from invasive species management” by John M. Randall
11. “Responding to climate change: a toolbox of management strategies” by David N. Cole, Constance I. Millar, and Nathan L. Stephenson
12. “Conservation at large scales: systems of protected areas and protected areas in the matrix” by Peter S. White *et al.*
13. “Planning in the context of uncertainty: flexibility for adapting to change” by F. Stuart Chapin III *et al.*
14. “Wild design: principles to guide interventions in protected areas” by Eric S. Higgs and Richard J. Hobbs
15. “A path forward: conserving protected areas in the context of global environmental change” by Laurie Yung, David N. Cole, and Richard J. Hobbs

—**Coley, Christopher.** *Holding Agriculture Accountable: Moral Obligations in the Dairy Industry.* Master's Thesis, Fort Collins, CO: Colorado State University, Department of Philosophy, Spring 2011. The present social attitude towards agriculture is in disarray. The average person has developed more robust opinions about the ethical implications of agriculture; yet remains more removed from the actual practice itself than in any other time in history. Meanwhile, the growing popularity of “ethical” foods such as organics, GM-free, etc., show the public’s growing concern with food. This tension has introduced several misconceptions and failed judgments about agricultural products, putting greater social and governmental pressures on the industry as a whole. Because of this, it is important for philosophers to consider the ethical obligations of agriculture and its associated responsibilities to incorporate moral values into its future practices. The goal of this thesis is to confront these issues within the dairy industry (a paradigm case) by developing a historical account of the industry and its guiding paradigm, engaging the paradigm’s moral instability, and then offering a means of creating adequately pragmatic, yet ethically rigorous solutions. The advisor was Bernard Rollin. Coley is entering a Ph. D. program at Amrita University in Kerala, India studying social sciences and applied philosophy, specifically natural disaster management

—**Collier, Paul.** *The Plundered Planet: Why We Must, and How We Can, Manage Nature for Global Prosperity.* Oxford: Oxford University Press, 2010. In *The Plundered Planet*, Collier builds upon his work on developing countries and the poorest populations to confront the global mismanagement of nature. Proper stewardship of natural assets and liabilities is a matter of planetary urgency: natural resources have the potential either to transform the poorest countries or to tear them apart, while the carbon emissions and agricultural follies of the rich world could further impoverish them. *The Plundered Planet* charts a course between unchecked profiteering on the one hand and environmental romanticism on the other to offer realistic and sustainable solutions to dauntingly complex issues.

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8. Is a fish a natural asset?
9. Natural liabilities
10. Nature and hunger
11. Restoring natural order

—**Deane-Drummond, Celia, and Heinrich Bedford-Strohm.** *Religion and Ecology in the Public Sphere.* London: T & T Clark, 2011. For decades, Christian ecotheology has tacitly assumed its own relevance on the basis of the weight of ecological concerns, the impact of religion in shaping environmental perceptions, attitudes and cultural habits (often for the worse), the ecological wisdom embedded in the biblical roots of Christianity and the presence of Christian-inspired campaigns for eco-justice and earthkeeping ministries. However, one also needs to ask whether and how such theological discourse has itself actually influenced political and economic decision making processes in the public sphere, leading towards the transformation of societies and thus influencing the

biophysical environment. This is precisely the crucial question that the essays in this groundbreaking volume address. With this volume, discourse in ecotheology thus shifts into another gear.

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9. “Public Theology as a Substantial Contribution to an Ecumenical and Ecological Culture” by Daniel Munteanu
10. “Public Theology as Contested Ground: Arguments for Climate Justice” Celia Deane-Drummond

—**Descola, Philippe.** *L’écologie des autres: l’anthropologie et la question de la nature* [*The ecology of the others: Anthropology and the question of the nature*]. Versailles: Quae, 2011. Since the late nineteenth century, an anthropology that studies the unity of humanity in the diversity of its manifestations has not escaped the division between nature and culture. It is divided between a physical anthropology that shows the unity beyond the variations and a cultural anthropology or social reports on the variations on the bottom of unit. But cultural anthropology is itself divided between two explanations: one that considers cultural diversity as much as adaptive responses to the constraints of the natural environment and one that emphasizes the symbolic processing of natural elements selected from the surrounding environment. According to Philippe Descola, anthropology is freeing itself of dualism and reconstructing an ecology of relations between humans and nonhumans, surrendering its anthropocentrism, and leaving the debate between natural and cultural determinism.

After studying philosophy, Descola has moved towards Americanist ethnology. He devotes himself to the anthropological study of the relationship between humans and nonhumans. In 2000 he was appointed professor at the College de France in the chair of anthropology of nature.

—**Dryzek, John S., Norgaard, Richard B., and Schlosberg, David.** *The Oxford Handbook of Climate Change and Society*. Oxford Univ Pr, 2011. Climate change presents perhaps the most profound challenge ever confronted by human society. *The Oxford Handbook of Climate Change and Society* is a definitive analysis drawing on the best thinking on questions of how climate change affects human systems, and how societies can, do, and should respond. Key topics covered include the history of the issues, social and political reception of climate science, the denial of that science

by individuals and organized interests, the nature of the social disruptions caused by climate change, the economics of those disruptions and possible responses to them, questions of human security and social justice, obligations to future generations, policy instruments for reducing greenhouse gas emissions, and governance at local, regional, national, international, and global levels.

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47. “Resilience” by W. Neil Adger, Katrina Brown, and James Waters

—**Faramelli, Norman J., Rodney Lawrence Petersen, and James A. Nash.** *James Nash: A Tribute : Environmental Ethics, Ecumenical Engagement, Public Theology.* Newton Centre, MA: Boston Theological Institute, 2010. This volume is a collection of essays dedicated to Jim A. Nash. The work of Jim Nash on environmental ethics, its relation to ecumenical engagement and to public theology, grows out of a context of increasing concern for the world, its ecological integrity and the well being of all sentient life. These are not topics easily objectified. As the theologian Jürgen Moltmann reminds us, “What we call the environmental crisis is not merely a crisis in the natural environment of human beings. It is nothing less than a crisis in human beings themselves.” James Nash was aware of this and it drove him to write not only about nature and the human predicament but also about related topics in public theology with relation to church and society.

—**Fitzpatrick, Tony.** *Understanding the Environment and Social Policy.* Bristol: Policy Press, 2011. Bringing together leading experts, this textbook explores the key social, political, economic and moral challenges that environmental problems pose for social policy in a global context. Combining theory and practice with an interdisciplinary approach, the book reviews the current strategies and policies and provides a critique of proposed future developments in the field. Understanding the environment and social policy guides the reader through the subject in an accessible way using chapter summaries, further reading, recommended webpages, a glossary and questions for discussion. Providing a much-needed overview, the book will be invaluable reading for students, teachers, activists, practitioners and policymakers.

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1. “Introduction” by Tony Fitzpatrick
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3. “The challenge to social policy” by Tony Fitzpatrick
4. “Social challenges: causes, explanations and solutions” by John Hannigan
5. “Challenges to the State” by Philip Catney and Timothy Doyle
6. “Environmental ethics” by Alan Carter
7. “Environmental justice: theories and practices” by Tony Fitzpatrick
8. “Health and quality of life” by Glenda Verrinder
9. “Planning and the urban environment” by Stephen M. Wheeler
10. “Transport” by Michael Cahill
11. “Citizenship and care” by Sherilyn MacGregor
12. “Jobs and employment” by Nikolay Angelov and Maria Vredin Johansson
13. “International development and global poverty” by Carolyn Snell and Claire Quinn
14. “Conclusion” by Tony Fitzpatrick

—**Fleming, James Rodger.** *Fixing the Sky: The Checkered History of Weather and Climate Control.* New York: Columbia University Press, 2010. As alarm over global warming spreads, a radical idea is gaining momentum. Forget cuts in greenhouse gas emissions, some scientists argue. Instead, bounce sunlight back into space by pumping reflective nanoparticles into the atmosphere. Launch mirrors into orbit around the Earth. Make clouds thicker and brighter to create a “planetary thermostat.” These ideas might sound like science fiction, but in fact they are part of a very old

story. For more than a century, scientists, soldiers, and charlatans have tried to manipulate weather and climate, and like them, today's climate engineers wildly exaggerate what is possible. Scarcely considering the political, military, and ethical implications of managing the world's climate, these individuals hatch schemes with potential consequences that far outweigh anything their predecessors might have faced. Showing what can happen when fixing the sky becomes a dangerous experiment in pseudoscience, James Rodger Fleming traces the tragicomic history of the rainmakers, rain fakers, weather warriors, and climate engineers who have been both full of ideas and full of themselves. Weaving together stories from elite science, cutting-edge technology, and popular culture, Fleming examines issues of health and navigation in the 1830s, drought in the 1890s, aircraft safety in the 1930s, and world conflict since the 1940s. Killer hurricanes, ozone depletion, and global warming fuel the fantasies of today. Based on archival and primary research, Fleming's original story speaks to anyone who has a stake in sustaining the planet.

—**Frewer, Lynn.** *Nanotechnology in the Agri-Food Sector: Implications for the Future.* Weinheim: Wiley-VCH, 2011. Providing an overview of nanotechnology in the context of agriculture and food science, this monograph covers topics such as nano-applications in the agri-food sector, as well as the social and ethical implications. Following a review of the basics, the book goes on to take an in-depth look at processing and engineering, encapsulation and delivery, packaging, crop protection and disease. It highlights the technical, regulatory, and safety aspects of nanotechnology in food science and agriculture, while also considering the environmental impact.

—**Gatta, John.** "Another Metamorphosis: The Greening of Religious Culture." Chap. 9 in *The Transfiguration of Christ and Creation*, 99-118. Eugene, O: Wipf & Stock Publishers, 2011.

—**Garner, Robert.** *Environmental Politics: The Age of Climate Change.* Houndmills, Basingstoke, Hampshire: Palgrave Macmillan, 2011. The impact of the environment in general and climate change in particular is now entrenched as a key political concern. The comprehensively revised edition of this popular text provides an accessible, concise and genuinely international introduction to the politics of the environment in theory and practice at both national and global level. Contains student-friendly pedagogy to aid and reinforce learning and new coverage of the politics of climate change and global ethics.

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1. Introduction: the political dimension of environmentalism
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5. The environment and global justice
6. Actors and regimes in international environmental politics
7. Understanding international environmental politics
8. Environmental policy-making at the national level
9. Green parties and movements
10. Conclusion: towards a sustainable future

—**Garrard, Greg.** *Ecocriticism.* Abingdon, Oxon: Routledge, 2012. Ecocriticism explores the ways in which we imagine and portray the relationship between humans and the environment in all areas of cultural production, from Wordsworth and Thoreau through to Google Earth, J.M. Coetzee and Werner Herzog's Grizzly Man. Greg Garrard's volume traces the development of the movement

and explores its key concepts, including: pollution, wilderness, apocalypse, dwelling, animals, and earth. Featuring a newly rewritten chapter on animal studies, and considering queer and postcolonial ecocriticism and the impact of globalization, this fully updated second edition also presents a glossary of terms and suggestions for further reading in print and online.

—**Hayward, Steven F.** *Mere Environmentalism: A Biblical Perspective on Humans and the Natural World*. Washington, D.C.: AEI Press, 2011. In *Mere Environmentalism*, Steven F. Hayward provides an examination of the philosophical presuppositions underlying today’s environmentalist movement and the history of policies intended to alleviate environmental challenges such as overpopulation and global warming. Relying on Scripture to understand God’s created order, Hayward offers an reflection on the relationship between humans and the natural world.

—**Held, David, Angus Fane-Hervey, and Marika Theros.** *The Governance of Climate Change: Science, Economics, Politics and Ethics*. Cambridge: Polity, 2011. Climate change poses one of the greatest challenges for human society in the twenty-first century, yet there is a major disconnect between our actions to deal with it and the gravity of the threat it implies. In a world where the fate of countries is increasingly intertwined, how should we think about, and accordingly, how should we manage, the types of risk posed by anthropogenic climate change? The problem is multi-faceted, and involves not only technical and policy specific approaches, but also questions of social justice and sustainability. In this volume the editors have assembled a range of contributors who together examine the intersection between the science, politics, economics and ethics of climate change. The book includes perspectives from some of the world’s foremost commentators in their fields, ranging from leading scientists to political theorists, to high profile policymakers and practitioners. They offer a critical new approach to thinking about climate change, and help express a common desire for a more equitable society and a more sustainable way of life.

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1. Editor’s Introduction
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  - a. “The Challenge of Climate Change” by Sir David King
  - b. “Climate Change, Science and Society” by Martin Manning
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  - d. “Economics Piece” by Alex Bowen and James Rydge
  - e. “Democracy, Climate Change, and Global Governance” by David Held and Angus Fane-Hervey
  - f. “‘Until the Last Ton of Fossil Fuel Has Burnt to Ashes’: Climate Change, Global Inequalities, and the Dilemma of Green Politics” by Ulrich Beck and Joost van Loon
3. Part 2: Social Justice and Sustainability
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4. Part 3: Where to from here?
  - a. “Green Peace: Energy, Europe, and the Global Order” by David Miliband
  - b. “The Politics of Climate Change” by Edward Miliband

- c. “International climate policy after Copenhagen: Towards a ‘Building Blocks’ Approach” by Robert Falkner, John Vogler and Hannes Stephan

—**Hessel, Dieter T.** “Eco-Justice and Ethics: A Brief Overview.” In *The World’s Religions: A Contemporary Reader*, by Arvind Sharma, 182-188. Minneapolis, MN: Fortress Press, 2011.

—**Hessel-Robinson, Timothy, and Ray Maria McNamara.** *Spirit and Nature: The Study of Christian Spirituality in a Time of Ecological Urgency*. Eugene, OR: Pickwick Publications, 2011. *Spirit and Nature* is a collection of essays exploring how the resources of Christian spirituality can inform the practice of a more ecologically sustainable faith. Our current ecological situation calls for people of religious faith to reexamine the way they envision the practice of spirituality. As environmental ethicists have called us to reconsider the human-Earth relationship so that the planet is not seen as simply an endless supply of resources to fill human wants and needs, so these essays call us to reconsider spiritual practice as it relates to Earth’s ecology. Rather than viewing spirituality as an escape from the material world, the authors describe the embodiment of the God-quest within the human-nature relationship. Drawing on diverse disciplinary perspectives, these essays examine a variety of topics, including the relationship between Earth and humans in the Bible, the role of nature’s beauty in Christian spirituality, the practice of Christian discernment and contemplation in light of the natural sciences, the role of nature in liturgical prayer, and others. These essays consider how scholarship in Christian spirituality can contribute to re-imagining faith in ways that better cherish the Earth’s fragile beauty.

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1. “The legacy of creation in the Hebrew Bible and apocryphal/deuterocanonical books” by Toni Craven and Mary Jo Kaska
2. “Spiritual practice and sustainability: resources from early Christian monasticism” by John O’Keefe
3. “A reformed vision of the world: Trinitarian beauty and environmental ethics” by Belden C. Lane
4. “Orthodox spirituality and contemporary ecology: John Cassian, Maximus the Confessor, and Jurgen Moltmann in conversation” by Brock Bingaman
5. “Contemplation in the vibrant universe: the natural context of Christian spirituality” by Robert John Russell
6. “Practicing Christian spiritual discernment in light of natural science” by Nancy S. Wiens
7. “Requiem for the Baiji: liturgical lamentation and species extinction” by Timothy Hessel-Robinson
8. “Water as earth’s bloodstream: latina ecofeminist spirituality and water justice” by Laura A. Stivers
9. “Alice Walker and the emergence of ecowomanist spirituality by Melaine L. Harris
10. “Surely the woods are God’s tabernacle: considering Emily Carr’s ecospirituality today” by Colleen Mary Carpenter
11. “Love of nature and love of God: a Christian ecological spirituality” by Ray Maria McNamara

—**Hodson, Margot R.** *Uncovering Isaiah’s Environmental Ethics*. Cambridge, UK: Grove Books, 2011. The book of Isaiah is rich in natural imagery and would seem ideally suited to provide a source for an environmental ethic; but how do we use these images, given that they were metaphors for theological ideas? This booklet uses perceptual analysis to uncover an ecological understanding

underlying the natural metaphors in Isaiah: respect for nature as God's creation combined with a mandate for active management as responsible stewards. Creation is damaged through human sin but will be redeemed in the new creation. <http://www.hodsons.org/Isaiah/>

—**Humphreys, Rebekah, and Sophie Vlacos.** *Creation, Environment and Ethics*. Newcastle: Cambridge Scholars, 2011. *Creation, Environment and Ethics* aims to contribute to a critical understanding of ethics, evolution and creation, and to provide a pluralistic response to some of the most pressing issues facing the global environment today. Following the example of Professor Robin Attfield, this volume aims to reflect the diverse responses with which theological, ethical and evolutionary discourses have contributed to the broad scope of environmental philosophy and also to ongoing debates about creation and evolution. Critiques of the work of Attfield are provided by prominent philosophers, and Attfield provides a clear and thorough response to each of these critiques in turn. The broad ranging nature of this book will appeal to environmentalists, ethicists, theologians and students alike. Some of the contributions also offer more pragmatic approaches to environmental issues such as climate change, development and sustainability, which will be of interest to a general as well as to an academic readership.

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1. “Foreword” by Mary Midgley
2. “Introduction” by Rebekah Humphreys and Sophie Vlacos
3. “Creation, Environment and Ethics: Some Cardiff-Based Contributions to Philosophy” by Robin Attfield
4. “Robin Attfield: Changing the Ethical Climate on Climate Change” by Nigel Dower
5. “Reply to Nigel Dower” by Robin Attfield
6. “Creation and Value from a Darwinian Perspective” by Alan Holland
7. “Reply to Alan Holland” by Robin Attfield
8. “Parasites and Pangloss: Robin Attfield on Evolutionary Theodicy and Environmental Ethics” by Christopher Southgate
9. “Reply to Christopher Southgate” by Robin Attfield
10. “Perfectionism and Hedonism” by Roger Crisp
11. “Reply to Roger Crisp” by Robin Attfield
12. “Attfield and Animals: Capacities and Relations in Attfield’s Environmental Ethics” by Clare Palmer
13. “Reply to Clare Palmer by Robin Attfield

—**Hüppauf, Bernd-Rüdiger.** *Vom Frosch: eine Kulturgeschichte zwischen Tierphilosophie und Ökologie [The Frog: A Cultural History Between Animal Philosophy and Ecology]*. Bielefeld: Transcript, 2011. Nothing is more urgent than the question of our relationship to nature and in particular to the animal. New thinking is needed that understands people and their culture as fundamentally ecological. The current discourse about animal philosophy, ecology and mirror neurons conveys to a contemporary cultural theory that humanity was always determined by its historical relationship to the animal. But at the height of the crisis, the eco-cultural history of the frog is also reason for hope: In the animal image of the present is the “Ökofrosch” a totem animal of the environmental movement. Is it the sign of the breaking of a new, truly ecological era?

—**Karmel, Philip E., and Edward L. Strohbehn.** *Environmental Regulation, 2011: Managing in the Face of Rapid Change*. New York, NY: Practising Law Institute, 2011.

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1. Climate Change Regulatory Developments 2010
2. Outline of Key Issues: Climate Change Regulatory Developments
3. Impact of the 2010 Midterm Elections on Greenhouse Gas Legislation
4. With Legislation Stalled, EPA Presses Forward with Greenhouse Gas Regulatory Program Under the Clean Air Act As January 2, 2011 Trigger Date Approaches
5. Clean Air Act Developments in Year 2010
6. EPA Is Taking a More Aggressive Role in Clean Air Act Enforcement Against Owners of Coal Fired Generating Units, Including the Targeting of Municipalities for “Informal” Enforcement Negotiations (Latham & Watkins Client Alert Number 1108, Dec. 8, 2010)
7. EPA’s PSD and Title V Permitting Guidance for Greenhouse Gases: Overview and Analysis (Latham & Watkins Client Alert Number 1104, December 3, 2010)
8. California Air Resources Board Adopts Renewable Electricity Standard Raising California’s Renewable Mandate to 33 Percent by 2020 (Latham & Watkins Client Alert Number 1091, October 21, 2010)
9. Similarities and Differences in Global Legislation: Nanotechnology Overview and Update
10. Summary and Comparison of House and Senate TSCA Legislative Efforts
11. Corporate Environmental Preparedness
12. Corporate Environmental Initiatives and Sustainability
13. Vapor Intrusion, Site Remediation, and Recent Guidance
14. EPA’s New Construction Industry Effluent Limitations Guidelines
15. New California General Storm Water Permit: Are You Ready to Comply? (Holland & Knight Environment Alert)
16. EPA’s Clean Water Act Enforcement Initiative: How the New Enforcement Climate Will Impact Water Agencies
17. New Developments in Managing Environmental Liabilities: Vapor Intrusion, Superfund and Water Quality
18. Rough Justice: U.S. Supreme Court Liberalizes Use of Apportionment Instead of Joint and Several Liability in Superfund Litigation and Clarifies Conditions for Imposing “Arranger” Liability Under CERCLA
19. Environmental Issues in Bankruptcy & Settlement
20. U.S. EPA, Clean Water Act (CWA) Enforcement Documents
21. U.S. EPA, Resource Conservation and Recovery Act (RCA): Enforcement Documents
22. Environmental Regulation 2011: Managing in the Face of Rapid Change
23. A Fresh Look at Ethical Obligations for Environmental Lawyers
24. Ethical Limits on Sharing Client Confidential Information with the Client’s Other Professionals

—**Lane, Belden C.** *Ravished by Beauty: The Surprising Legacy of Reformed Spirituality*. Oxford: Oxford University Press, 2011. In this exploration of Reformed spirituality, Belden C. Lane uncovers a “green theology” that celebrates a community of jubilant creatures of all languages and species. Lane reveals an ecologically sensitive Calvin who spoke of himself as “ravished” by the earth’s beauty. He speaks of Puritans who fostered a “lustful” spirituality in which Christ figured as a lover who encouraged meditation on the wonders of creation. He presents a Jonathan Edwards who urged a sensuous “enjoyment” of God’s beauty as the only real way of knowing God. Lane argues for the “double irony” of Reformed spirituality, showing that Calvinists who often seem prudish and proper are in fact a people of passionate desire. Similarly, Reformed Christians who appear totally focused on divine transcendence turn out at times to be closet nature mystics, exulting in God’s glory everywhere. Lane also demonstrates, however, that a spirituality of desire can be derailed,

ending in sexual excess and pantheism. Ecologically, holy longing can be redirected from a contemplation of God's splendor in the earth's beauty to a craving for land itself, resulting in disastrous misuse of its resources. Between the major chapters of the book are engaging personal essays drawn from the author's own love of nature as a Reformed Christian, and providing a thoughtful discussion of contemporary issues of species diversity and the honoring of an earth community.

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6. Can we chant Psalms with all God's creatures?
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10. Biodiversity and the holy trinity
11. Jonathan Edwards on beauty, desire, and the sensory world
12. On pilgrimage with Jonathan Edwards
13. Transformed by beauty
14. Environmental ethics and the wildness of God
15. Epilogue: Dead Creek, East Saint Louis

—**Lappé, Anna.** *Diet for a Hot Planet: The Climate Crisis at the End of Your Fork and What You Can Do About It.* New York: Bloomsbury USA, 2010. Nearly four decades after her mother, Frances Moore Lappé, published *Diet for a Small Planet*, sparking a revolution in our thinking about the social and environmental impact of our food choices, Anna Lappé picks up the conversation, examining another hidden cost of our food system: the climate crisis. From raising cattle in industrial-scale feedlots to razing rainforests to make palm oil for Pop-Tarts, the choices we make about how we put food on our plates, and what we do with the waste, contribute to as much as one third of total greenhouse-gas emissions. Lappé exposes the interests resisting this crucial conversation while she educates and empowers readers and eaters committed to healing the planet.

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6. Cool food: five ingredients of climate-friendly farming
7. Myth-informed: answering the critics
8. The hunger scare
9. The biotech ballyhoo
10. Eat the sky: seven principles of a climate-friendly diet
11. Beyond the fork.

—**Laszlo, Ervin, Allan Combs, and Thomas Berry.** *Thomas Berry, Dreamer of the Earth: The Spiritual Ecology of the Father of Environmentalism.* Rochester, VT: Inner Traditions, 2011. When cultural historian and spiritual ecologist Thomas Berry, described by Newsweek magazine as “the most provocative figure among the new breed of eco-theologians,” passed away in 2009 at age 94, he left behind a dream of healing the “Earth community.” In his numerous lectures, books, and essays, Berry proclaimed himself a scholar of the earth, a “geologist,” and diligently advocated for a return to Earth-based spirituality. This anthology presents 10 essays from leading philosophers, scientists, and spiritual visionaries—including Matthew Fox, Joanna Macy, Duane Elgin, Sean Esbjörn-Hargens, Ervin Laszlo, and Allan Combs—on the genius of Berry’s work and his quest to resolve our global ecological and spiritual challenges, as well as a little-known but essential essay by Berry himself. Revealing Berry’s insights as far ahead of their time, these essays reiterate the radical nature of his ideas and the urgency of his most important conclusion: that money and technology cannot solve our problems, rather, we must reestablish the indigenous connection with universal consciousness and return to our fundamental spontaneous nature—still evident in our dreams—in order to navigate our ecological challenges successfully.

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1. “The university of the earth: an introduction to Thomas Berry” by Allan Combs
2. “The emerging ecozoic period” by Thomas Berry
3. “Some thoughts on Thomas Berry’s contributions to the Western spiritual tradition” by Matthew Fox
4. “Thomas Berry and the evocation of participatory consciousness” by Geneen Marie Haugen
5. “Incendence—the key to the great work of our time: a soulcentric view of Thomas Berry’s work” by Bill Plotkin
6. “Dreaming in sacred sites: a study and tribute to Thomas Berry” by Stanley Krippner *et al.*
7. “The double life of Thomas Berry: emergence and evolution” by Duane Elgin
8. “Ecological interiority: Thomas Berry’s integral ecology legacy” by Sean Esbjörn-Hargens
9. “Earth community: what it tells us about faith and power” by Joanna Macy
10. “Berry and the shift from the anthropocentric to the ecological age” by Ervin Laszlo.

—**Lynch, Tom, Cheryll Glotfelty, Karla Armbruster, and Ezra J. Zeitler.** *The Bioregional Imagination: Literature, Ecology, and Place.* Athens: University of Georgia Press, 2012.

—**Martusewicz, Rebecca A.,** Jeff Edmundson, and John Lupinacci. *Ecojustice Education: Toward Diverse, Democratic, and Sustainable Communities.* New York: Routledge, 2011. Designed for introductory social foundations or multicultural education courses, this text offers a powerful model for cultural ecological analysis and pedagogy of responsibility, providing teachers and teacher educators with the information and classroom practices they need to help develop citizens who are prepared to support and achieve diverse, democratic, and sustainable societies in an increasingly globalized world. The Companion Website for this book ([www.routledge.com/textbooks/9780415872515](http://www.routledge.com/textbooks/9780415872515)) offers a wealth of resources linked to each chapter. Winner of the 2011 Critics Choice Book Award of the American Educational Studies Association.

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5. Learning our place in the social hierarchy: an ecojustice approach to class inequality
6. Learning racism: an ecojustice approach to racial inequality
7. Learning about globalization: education, enclosures, and resistance
8. Learning from indigenous communities
9. Teaching for the commons: educating for diverse, democratic, and sustainable communities.

—**Maser, Chris, and Carol A. Pollio.** *Resolving Environmental Conflicts*. 2nd ed. Boca Raton: CRC Press, 2012. The second edition of this popular reference covers the basic transformative concepts that are vital for resolving environmental conflicts. This updated edition includes discussions on the inviolate biophysical principles, how the English language is changing, as well as the critical principles of social behavior. It considers new dynamics in making decisions along with the effects of the younger generations shifting their interests from nature-oriented interest to technologically-oriented interests and their subsequent lack of understanding the importance of the natural environment to a sustainable society.

—**Marchant, Gary Elvin, and Peter A. French.** *Growing Gap between Emerging Technologies and Legal-Ethical Oversight: The Pacing Problem*. Berlin: Springer, 2011. At the same time that the pace of science and technology has greatly accelerated in recent decades, our legal and ethical oversight mechanisms have become bogged down and slower. This book addresses the growing gap between the pace of science and technology and the lagging responsiveness of legal and ethical oversight society relies on to govern emerging technologies. Whether it be biotechnology, genetic testing, nanotechnology, synthetic biology, computer privacy, autonomous robotics, or any of the other many emerging technologies, new approaches are needed to ensure appropriate and timely regulatory responses. This book documents the problem and offers a toolbox of potential regulatory and governance approaches that might be used to ensure more responsive oversight.

Part I: The “Pacing Problem”

1. “Governance and Technology Systems: The Challenge of Emerging Technologies” by Braden R. Allenby
2. “The Growing Gap Between Emerging Technologies and the Law” by Gary E. Marchant,
3. “Ethical Challenges of Emerging Technologies” by Joseph R. Herkert

Part II: Oversight Dynamics for Emerging Technologies

4. “Public Policy on the Technological Frontier” by David Rejeski
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Part III: A Toolbox of Solutions

8. “Pacing Science and Technology with Codes of Conduct: Rethinking What Works” by Brian Rappert
9. “An International Framework Agreement on Scientific and Technological Innovation and Regulation” by Kenneth W. Abbott
10. “Principles-Based Regulation and Emerging Technology” by Ruth Carter & Gary Marchant
11. “Administrative Law Tools for More Adaptive and Responsive Regulation” by Lyn Gaudet & Gary Marchant

12. “Voluntary Programs” by Kathleen Waugh & Gary Marchant

“Conclusion” by Gary Marchant

—**Mattson, Ingrid, Murad Wilfried Hofmann, Martin Arneth, and Dietmar Mieth.** *Islam, Christianity & the Environment*. Amman, Jordan: Royal Aal Al-Bayt Institute for Islamic Thought, 2011. Proceedings from the Symposium “Islam, Christianity and the Environment” which was held at the Baptism Site in Jordan in September, 2010. Available at <http://www.rissc.jo/docs/Islam-Christianity-Environment-110616.pdf>

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1. “The Islamic view on consumption & materials development in light of environmental pollution” by Ingrid Mattson
2. “The protection of animals in Islam” by Murad Wilfried-Hofmann
3. “Basic demands established in the Christian Bible to assume responsibility for the world” by Martin Arneth
4. “Christian conceptions of creation, environmental ethics, and the ecological challenge today” by Dietmar Mieth

—**Moore, Steven A.** *Pragmatic Sustainability: Theoretical and Practical Tools*. Milton Park, Abingdon, Oxon: Routledge, 2010. In the short time since the turn of the millennium, the notion of “sustainable development” has been distilled to the specific battle against climate change. The tools for waging this battle are largely technoscientific and linked to market-based strategies. Such grand plans suggest a simple technological fix is not only possible, but profitable. The authors gathered here welcome action toward solving this clear and present threat. However, they are skeptical of the assumption that a single approach, model, or list of best practices can be universally applied in a diverse world. Instead, they advocate a pragmatic and pluralist approach to environmental and social change, demanding constant adaptation to changing conditions. The pragmatic attitude and tools investigated in this collection contribute to the development of a much needed transdisciplinary conversation to emphasize the long-term consequences of our actions, not their ideological or disciplinary purity. Despite the often failed attempts to incorporate the insights of others, here we step beyond narrow disciplinary incentives to offer a new understanding of how we all might live sustainably.

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3. “Equity: the forgotten E in sustainable development” by Michael D. Oden
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5. “In search of green knowledge: a cognitive approach to sustainable development” by Andrew Jamison
6. “Renewal and resistance: the quest for sustainability in the Hudson River Valley” by Langdon Winner
7. “Engineering sustainable technologies” by David Allen et al.
8. “Beyond Japonisme: the adaptive pragmatism of Japanese urbanism” by Simon Guy
9. “The moral journey of environmentalism: from wilderness to place” by Andrew Light
10. “Regionalism, place, specificity, and sustainable design” by Vincent B. Canizaro

11. “Natural allies: historic preservation and sustainable design” by Jeffrey M. Chusid
12. “Planning for sustainability” by Frederick Steiner
13. “Full circle? Public responsibility versus privatization of water supplies in the United States” by Martin V. Melosi
14. “A political economy of sustainability: alternative pathways and industrial innovation” by David J. Hess
15. “Bringing corporate stakeholders to the table in collaborative ecosystem management” by Sean B. Cash and Samuel D. Brody
16. “Incommensurable paradigms: values and the environment” by Andrew Feenberg

—**Müller, Norbert, Peter Werner, and John G. Kelcey.** *Urban Biodiversity and Design*. Chichester, UK: Wiley-Blackwell, 2010. With the continual growth of the world’s urban population, biodiversity in towns and cities will play a critical role in global biodiversity. This is the first book to provide an overview of international developments in urban biodiversity and sustainable design. It brings together the views, experiences and expertise of leading scientists and designers from the industrialised and pre-industrialised countries from around the world. The contributors explore the biological, cultural and social values of urban biodiversity, including methods for assessing and evaluating urban biodiversity, social and educational issues, and practical measures for restoring and maintaining biodiversity in urban areas. Contributions come from presenters at an international scientific conference held in Erfurt, Germany 2008 during the 9th Conference of the Parties of the Convention on Biodiversity. This is also Part of our Conservation Science and Practice book series (with Zoological Society of London).

—**O’Brien, Kevin J.** *An Ethics of Biodiversity: Christianity, Ecology, and the Variety of Life*. Washington, DC: Georgetown University Press, 2010. Life on earth is wildly diverse, but the future of that diversity is now in question. Through environmentally destructive farming practices, ever-expanding energy use, and the development and homogenization of land, human beings are responsible for unprecedented reductions in the variety of life forms around us. Estimates suggest that species extinctions caused by humans occur at up to 1,000 times the natural rate, and that one of every twenty species on the planet could be eradicated by 2060. “An Ethics of Biodiversity” argues that these facts should inspire careful reflection and action in Christian churches, which must learn from earth’s vast diversity in order to help conserve the natural and social diversity of our planet. Bringing scientific data into conversation with theological tradition, the book shows that biodiversity is a point of intersection between faith and ethics, social justice and environmentalism, science and politics, global problems and local solutions.

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12. Christian care for biodiversity : moral formation as conservation
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15. Diversities and justice
16. Conclusion: the work of conserving biodiversity

—**Ophuls, William.** *Plato's Revenge: Politics in the Age of Ecology.* Cambridge, Mass: MIT Press, 2011.

In this call for a new ecological politics, William Ophuls starts from a radical premise:

“sustainability” is impossible. We are on an industrial Titanic, fueled by rapidly depleting stocks of fossil hydrocarbons. Making the deck chairs from recyclable materials and feeding the boilers with biofuels is futile. In the end, the ship is doomed by the laws of thermodynamics and by the implacable biological and geological limits that are already beginning to pinch. Ophuls warns us that we are headed for a postindustrial future that, however technologically sophisticated, will resemble the preindustrial past in many important respects. With *Plato's Revenge*, Ophuls, author of *Ecology and the Politics of Scarcity*, envisions political and social transformations that will lead to a new natural-law politics based on the realities of ecology, physics, and psychology. In a discussion that ranges widely—from ecology to quantum physics to Jungian psychology to Eastern religion to Western political philosophy—Ophuls argues for an essentially Platonic politics of consciousness dedicated to inner cultivation rather than outward expansion and the pursuit of perpetual growth. We would then achieve a way of life that is materially and institutionally simple but culturally and spiritually rich, one in which humanity flourishes in harmony with nature.

—**Peterson, James C.** *Changing Human Nature: Ecology, Ethics, Genes, and God.* Grand Rapids, Mich: W.B. Eerdmans Pub. Co, 2010. Nature around us and indeed, our own human nature are constantly changing. The question before us then is not if there will be change, but rather whether we will be conscious and conscientious about the course of that change. In *Changing Human Nature*, James Peterson helps us to think through what our part should be from a Christian perspective.

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Called to Shape What is Entrusted to Us

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Three Helpful Cautions, but Inadequate Guides for Shaping Human Nature

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9. Best use of always finite resources

Who Applies These Standards?

10. The devastating history of coercion, racism, and eugenics
11. Checks and balances.

—**Pierotti, Raymond John.** *Indigenous Knowledge, Ecology, and Evolutionary Biology.* London: Routledge, 2011. Indigenous ways of understanding and interacting with the natural world are characterized as Traditional Ecological Knowledge (TEK), which derives from emphasizing relationships and connections among species. This book examines TEK and its strengths in relation to Western ecological knowledge and evolutionary philosophy. Pierotti takes a look at the scientific basis of this approach, focusing on different concepts of communities and connections among living entities, the importance of understanding the meaning of relatedness in both spiritual and biological creation, and a careful comparison with evolutionary ecology. The text examines the themes and principles informing this knowledge, and offers a look at the complexities of conducting research from an indigenous perspective.

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7. Applying Principles of TEK within the Western Scientific Tradition
8. Connected to the Land: Nature and Spirit in Native American Novels
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10. A Critical Comment on Both Western Science and Indigenous Responses to the Western Scientific Tradition
11. Who Speaks for the Buffalo? Finding the Indigenous in Academia
12. Traditional Ecological Knowledge: The Third Alternative

—**Piguet, Etienne, Antoine Pécoud, and P. F. A. de Guchteneire.** *Migration and Climate Change.* Cambridge: Cambridge University Press, 2011. Migration and Climate Change provides the first authoritative overview of the relationship between climate change and migration. It brings together both case studies and syntheses from different parts of the world and critically discusses empirical evidence, methodological challenges, conceptual gaps, policy responses, and normative issues. The book constitutes a unique and thorough introduction to one of the most discussed but least understood consequences of climate change and brings together experts from a wide range of disciplines, including anthropology, climatology, demography, geography, law, political science and sociology.

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1. “Introduction: migration and climate change” by Etienne Piguet, Antoine Pécoud and Paul de Guchteneire
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  - a. “The main climate change forecasts that might cause human displacements” by Martine Rebetez”
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3. Part II. Policy Responses, Normative Issues and Critical Perspectives
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    - g. “Environmental refugees’: aspects of international state responsibility” by Astrid Epiney
    - h. “Concluding remarks on the climate change-migration nexus” by Stephen Castles

—**Rauschmayer, Felix, Ines Omann, and Johannes Frühmann.** *Sustainable Development: Capabilities, Needs, and Well-Being*. New York: Routledge, 2011. This work establishes links between sustainable development, needs, well-being, and the capabilities approach that is central to human development and the United Nations Development Programme. The collection asks its readers to reconsider the role of needs based on the philosophical arguments presented, to understand how sustainability can become a part of the capability approach, to better consider the dependency of life chances on birth contingencies, and to see the relationship between capabilities, needs, and well-being in a different light. The editors finish by clarifying the possibilities and challenges of a needs-based sustainability policy for policy makers, and explain the role of deeply held values. This book should be of interest to postgraduates and researchers in Environmental and Ecological Economics, as well as many other disciplines including Political Economics, Social Ecology, Human Ecology, Sustainability Science and Developmental Politics.

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1. “Needs, capabilities and quality of life: refocusing sustainable development” by Felix Rauschmayer, Ines Omann and Johannes Frühmann
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6. “Human needs frameworks and their contribution as analytical instruments in sustainable development policymaking” by Ivonne Cruz
7. “A plea for the self-aware sustainability researcher: learning from business transformation processes for transitions to sustainable development” by Felix Rauschmayer, Tell Muenzing and Johannes Frühmann
8. “Transition towards sustainable development: which tensions emerge? How do we deal with them?” by Ines Omann and Felix Rauschmayer

—**Richardson, Katherine.** *Climate Change: Global Risks, Challenges and Decisions.* Cambridge: Cambridge University Press, 2011. Providing an up-to-date synthesis of all knowledge relevant to the climate change issue, this book ranges from the basic science documenting the need for policy action to the technologies, economic instruments and political strategies that can be employed in response to climate change. Ethical and cultural issues constraining the societal response to climate change are also discussed. This book provides a handbook for those who want to understand and contribute to meeting this challenge. It covers a very wide range of disciplines—core biophysical sciences involved with climate change (geosciences, atmospheric sciences, ocean sciences, ecology/biology) as well as economics, political science, health sciences, institutions and governance, sociology, ethics and philosophy, and engineering. As such it will be invaluable for a wide range of researchers and professionals wanting a synthesis of climate change issues, and for advanced student courses on climate change.

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#### Part V: Meeting the challenge

15. Integrating adaptation, mitigation and sustainable development
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17. The human-Earth relationship: past, present and future

—**Rolston, Holmes III.** “Care on Earth: Generating Informed Concern.” In *Information and the Nature of Reality: From Physics to Metaphysics*, edited by Pauland Davies and Gregersen Niels Henrik, 204-245. Cambridge: Cambridge University Press, 2010.

—**Ross, Anne.** *Indigenous Peoples and the Collaborative Stewardship of Nature: Knowledge Binds and Institutional Conflicts*. Walnut Creek, CA: Left Coast Press, 2011. Involving Indigenous peoples and traditional knowledge into natural resource management produces more equitable and successful outcomes. Unfortunately, argue Anne Ross and co-authors, even many “progressive” methods fail to produce truly equal partnerships. This book offers a comprehensive and global overview of the theoretical, methodological, and practical dimensions of co-management. The authors critically evaluate the range of management options that claim to have integrated Indigenous peoples and knowledge, and then outline an innovative, alternative model of co-management, the Indigenous Stewardship Model. They provide detailed case studies and concrete details for application in a variety of contexts.

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5. Exploring obstacles in action: case studies of indigenous knowledge and protected-areas management
6. Joint management and co-management as strategies for indigenous involvement in protected-areas management
7. The indigenous stewardship model
8. Conclusion

—**Sabin, Scott C., and Kathy Ide.** *Tending to Eden: Environmental Stewardship for God’s People*. Valley Forge, PA: Judson Press, 2010. Written by Scott Sabin, executive director of a Christian relief and Development Agency, *Tending to Eden* is an invaluable resource for environmentally conscious congregations and community groups. In this practical guide for creation care, Sabin offers: Theological foundations for environmental stewardship, Practical strategies, Case studies of contemporary ministry groups, and Sidebars by leading voices in the Christian church who are passionate about environmental stewardship. Each chapter also includes a study guide for small-group use, and the appendix offers a related Bible study. With the holistic tools provided in this innovative and practical resource, churches and organizations can transform lives, communities, and ministries.

—**Schaefer, Jame.** *Confronting the Climate Crisis: Catholic Theological Perspectives*. Milwaukee, Wis: Marquette University Press, 2011. Can theologians respond meaningfully to the overwhelming scientific evidence that human activities are accelerating the temperature of Earth and adversely affecting people, other species, ecological systems, and the biosphere? Members of the Catholic Theological Society of America’s Interest Group on Global Warming have dug deeply into the biblical to contemporary traditions, reflected systematically, and produced seventeen original essays that demonstrate fruitful ways in which to approach the climate crisis so that current and predicted effects may be mitigated. Framing these essays are an overview of basic scientific findings that



compelled this group effort and statements by the United States Conference of Catholic Bishops and Pope Benedict XVI.

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18. “Global Climate Change: A Plea for Dialogue, Prudence, & the Common Good” by U.S. Catholic Bishops, with Comments by Jane Elyse Russell, O.S.F.
19. “If You Want to Cultivate Peace, Protect Creation” by Pope Benedict XVI

—**Schneider, Daniel.** *Hybrid Nature: Sewage Treatment and the Contradictions of the Industrial Ecosystem.* Cambridge, Mass: MIT Press, 2011. Biological sewage treatment, like electricity, power generation, telephones, and mass transit, has been a key technology and a major part of the urban infrastructure

since the late nineteenth century. But sewage treatment plants are not only a ubiquitous component of the modern city, they are also ecosystems—a hybrid variety that incorporates elements of both nature and industry and embodies multiple contradictions. In *Hybrid Nature*, Daniel Schneider offers an environmental history of the biological sewage treatment plant in the United States and England, viewing it as an early and influential example of an industrial ecosystem. Schneider explores the relationship between society and nature in the industrial ecosystem and the contradictions that define it: the naturalization of industry versus the industrialization of nature; the public interest versus private (patented) technology; engineers versus bacterial and human labor; and purification versus profits in the marketing of sewage fertilizer. Schneider also describes biotechnology’s direct connections to the history of sewage treatment, and how genetic engineering is extending the reaches of the industrial ecosystem to such “natural” ecosystems as oceans, rivers, and forests.

—**Schultz Bergin, Marcus.** *The Poverty of Protectionism.* Master’s thesis, Fort Collins, CO: Colorado State University, Department of Philosophy, Spring 2011. Much of the modern debate on the global economy takes the form of two ships passing in the dark. The economics literature on the subject defends liberalized trade on empirical grounds while the philosophical literature defends protectionism on theoretical grounds. I aim to unite the literature, arguing against protectionism and defending liberalized trade both empirically and theoretically in the name of poverty reduction. In chapter 1, I explore two country-specific case studies to get an idea of how trade liberalization benefitted their development and poverty reduction efforts. I also establish a general background for both the economic theory, between protectionism and trade liberalization, as well as the current state of poverty and protectionism in the world. Chapter 2 seeks to expand the case study analysis to analyze three general ways protectionism and trade liberalization interact with poverty reduction efforts. I argue that trade liberalization, as opposed to protectionism, promotes short term gains to national wealth. Additionally, trade liberalization, as opposed to protectionism, promotes sustained growth and poverty reduction. Finally, I argue that trade liberalization contributes to good governance, while protectionism works against it. In the final chapter I consider a theory of fairness for the global economic system and its implications on three aspects of the global economic order: worker exploitation, protectionism in the developed world and the Fair Trade movement. The advisor was Bernard Rollin. Shultz-Bergin is pursuing a PhD. in Applied Philosophy at Bowling Green State University, Bowling Green, Ohio.

—**Schwarz, Astrid E., and Kurt Jax.** *Ecology Revisited: Reflecting on Concepts, Advancing Science.* Dordrecht: Springer, 2011. As concerns about humankind’s relationship with the environment move inexorably up the agenda, this volume tells the story of the history of the concept of ecology itself and adds much to the historical and philosophical debate over this multifaceted discipline. The text provides readers with an overview of the theoretical, institutional and historical formation of ecological knowledge. The varied local conditions of early ecology are considered in detail, while epistemological problems that lie on the borders of ecology, such as disunity and complexity, are discussed. The book traces the various phases of the history of the concept of ecology itself, from its 19th century origins and antecedents, through the emergence of the environmental movement in the later 20th century, to the future, and how ecology might be located in the environmental science framework of the 21st century.

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5. “The classical holism-reductionism debate in ecology” by Ludwig Trepl and Annette Voigt
6. “Conceptualizing the heterogeneity, embeddedness, and ongoing restructuring that make ecological complexity ‘unruly’” by Peter Taylor
7. “A few theses regarding the inner structure of ecology” by Gerhard Wiegler
8. “Dynamics in the formation of ecological knowledge” by Astrid Schwarz
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15. “The rise of systems theory in ecology” by Annette Voigt
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25. “Geography as ecology” by Gerhard Hard
26. “Border zones of ecology and the applied sciences” by Yrjö Haila
27. “Border zones of ecology and systems theory” by Egon Becker and Broder Breckling
28. “Economy, ecology and sustainability” by John M. Gowdy

—**Smillie, Ross L.** *Practicing Reverence: An Ethic for Sustainable Earth Communities*. Kelowna, B.C.: CopperHouse, 2011. Every day we hear more about how humans are degrading the environment and causing suffering to themselves and the rest of life. Where will it end? *Practicing Reverence* shows that it is up to all of us, in community, to live in ways that honor not just our own lives, but all life. Minister, theologian, and environmental ethics teacher Ross Smillie combines his areas of expertise to document our current situation and, even more importantly, to offer hope. Smillie's science background is evident in his extensive factual reporting of ecological issues. His engagement with theology and ethics balances scientific fact with moral and ethical ponderings. The result is an up-close view of how things are, and a glimpse of how things could be.

—**Singh, Indra Narain.** *Environment and Buddhism*. Delhi: Prashant Pub. House, 2011. In today's world we face a range of environmental problems, such as global warming, ozone layer depletion, deforestation, and a reduction in biodiversity. The problems caused by a reduction in biodiversity are regarded as some of the greatest challenges facing humanity today. The practice of Buddhism for solving environmental problems is in direct accord with the intention of Buddhism in that it results in removing pain from all sentient beings. This means that developing ethical norms and plans of action based on Buddhist practices not only leads to solving environmental problems but also simultaneously fulfills the purpose of Buddhism.

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10. Buddhist Ethics and Social Criticism

—**Sullivan, Andi Thomas.** *Water: Source of Life and Source of Conflict: Defining a Christian Ethic of Water Rights.* Thesis (M.Div.) – Mercer University, Atlanta, 2011.

—**Swearer, Donald K.** *Ecologies of Human Flourishing.* Cambridge, Mass: Harvard University, Center for the Study of World Religions, 2011. Prominent Buddhist scholar Donald Swearer posits that the future requires a radical shift toward living in recognition of the interdependence of all life forms and the consequent ethic of communality and a lifestyle of moderation or “enoughness” that flows from that recognition, which he calls “an ecology of human flourishing.” In this volume, Swearer has assembled world-class thinkers to explore and imagine several dimensions of an ecology of human flourishing: economic, sociological, religious, ethical, environmental, historical, and literary. The essays address how notions of human flourishing, quality of life, and common good have been constructed and, in the contemporary world, how they are illuminated or are challenged by issues of distributive justice, poverty and economic inequality, global health, and environmental sustainability. With contributors ranging from ecoactivist Bill McKibben and medical anthropologist Arthur Kleinman to transformative theologian Sallie McFague and Malaysian critic of global injustice Chandra Muzaffar, the book provides ethical and religious aspirations to remake the world in the midst of the contradictions, injustices, and problems of our daily lives and today’s global crises.

—**Taylor, Robert W.** *Taking Sides. Clashing Views in Sustainability.* New York: McGraw-Hill, 2012. *Taking Sides* volumes present current controversial issues in a debate-style format designed to stimulate student interest and develop critical thinking skills. Each issue is thoughtfully framed with an issue summary, an issue introduction, and a postscript or challenge questions. *Taking Sides* readers feature an annotated listing of selected World Wide Web sites. An online Instructor’s Resource Guide with testing material is available for each volume. Using *Taking Sides in the Classroom* is also an excellent instructor resource. Visit [www.mhhe.com/takingsides](http://www.mhhe.com/takingsides) for more details.

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—**United States.** *An Examination of the Views of Religious Organizations Regarding Global Warming: Hearing Before the Committee on Environment and Public Works*, United States Senate, One Hundred Tenth Congress, First Session, June 7, 2007. Washington: US GPO, 2011.

—**Thiele, Leslie Paul.** *Indra’s Net and the Midas Touch: Living Sustainably in a Connected World*. Cambridge, Mass: MIT Press, 2011. We live today in a global web of interdependence, connected technologically, economically, politically, and socially. As a result of these expanding and deepening interdependencies, it has become impossible fully to control—or foretell—the effects of our actions. The world is rife with unintended consequences. Wall Street’s reckless investment in toxic assets recently produced massive defaults and a global economic recession. Our attachment to fossil energy is producing a climate default. The first law of human ecology—which declares that we can never do merely one thing—is a truth we ignore at our peril. In *Indra’s Net and the Midas Touch*, Leslie Paul Thiele explores the impact of interdependence and unintended consequences on our pursuit of sustainability. Unfortunately, good intentions provide no antidote to the law of unintended consequences, and proffered cures often prove worse than the disease. Biofuels developed for the purpose of reducing carbon emissions, for example, have had the unintended effect of cutting off food supplies to the needy and destroying rain forests. The challenge we face is to be ingenious and adaptive in our pursuit of sustainability. But we cannot simply invent our way out of our ecological and economic crisis. Rather, we must fundamentally transform our patterns of thinking and behavior. Thiele offers the intellectual and moral foundations for this transformation, drawing from ecology, ethics, technology, economics, politics, psychology, physics, and metaphysics. Awareness of our interconnectedness, he writes, stimulates creativity and community; it is a profound responsibility and a blessing beyond measure.

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—**Van Wieren, Gretel.** *Restoring Earth, Restored to Earth: Christianity, Environmental Ethics, and Ecological Restoration.* Ph.D. dissertation, New Haven, CT: Yale University, Yale Divinity School, May 2011. Environmentalists have long bemoaned the modern alienation of humans from the natural world. One response to this alienation that has received surprisingly scant attention from environmental ethicists, especially religious environmental ethicists, is the practice of ecological restoration. Ecological restoration is the attempt to heal and make nature whole through the science and art of repairing ecosystems that have been damaged by human activities. In a deeper sense, however, ecological restoration is the attempt to heal and make the nature-human relation whole. In its metaphysical understanding of the fundamental interconnectedness of nature and culture and in its practice which provides a material bridge between people and land, ecological restoration is viewed by its proponents as providing a promising, and moral, model for human living with the natural world. In the actual practice of repairing degraded lands by reintroducing, reforesting, revegetating, ripping out and so on by persons and communities are, in an important sense, restored to land. Further, ecological restoration is understood as a form of restitution for past (and present) destruction and exploitation of land and land-based communities, and as an important vehicle of empowerment for communities whose native ecosystems have been degraded for the purpose of cultural and economic progress. This dissertation examines the significance of ecological restoration thought and practice for environmental ethics, especially Christian approaches to environmental ethics, and for our understanding of the human relationship to nature. It argues that ecological restoration provides a distinctive framework for understanding the nature-human relation, one that ought to shape twenty-first century environmentalism as well as environmental ethics. It further argues that the explicit treatment of ecological restoration as an ethical framework advances the field of environmental ethics in a more action-oriented, experience-based direction, deepening our understanding of the way in which particular environmental activities may shape certain spiritual experiences and moral ecological values, virtues, and norms. The advisor was Margaret Farley. Van Wieren is now teaching at Michigan State University.

—**Verhey, Allen.** *Nature and Altering It.* Grand Rapids, Mich: William B. Eerdmans Pub, 2010. It is true—and troubling—that we humans are able to control and manipulate nature in many ways, and this ability seems to be growing exponentially. In this book Allen Verhey addresses this reality and seeks to show the importance of bringing a Christian voice into the debate. Verhey identifies the various narratives under which people view the term “nature” and then questions these narratives or “myths” at work in our culture. He presents the biblical narrative as an alternative story capable of providing a different understanding of nature and altering it. Finally, Verhey shows the relevance of the Christian story to many forms of discourse in our society, including contemporary ecological wisdom and analytical and political discourse.

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7. Appendix B: a note on typologies for the relation of nature and humanity

—**Williams, Lewis, Rose Alene Roberts, and Alastair McIntosh.** *Radical Human Ecology: Intercultural and Indigenous Approaches*. Farnham, Surrey, England: Ashgate Pub. Company, 2011. Human ecology, the study and practice of relationships between the natural and the social environment, has gained prominence as scholars seek more effectively to engage with pressing global concerns. In the past seventy years most human ecology has skirted the fringes of geography, sociology and biology. This volume pioneers radical new directions, in particular, it explores the power of indigenous and traditional peoples' epistemologies both to critique and to complement insights from modernity and postmodernity.

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8. "Sufi path: possibilities of transcending limited and limiting identity" by Nayyar Javed
9. "The promise of Orthodox Christianity for sustainable community development" by Keith Morrison
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12. "Teaching radical human ecology in the academy" by Alastair McIntosh
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