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*International Society for*  
**Environmental Ethics** *Volume 10, No. 1, Spring 1999*  
*Newsletter*

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## General Announcements

**ISEE Members.** See the statement by the ISEE President J. Baird Callicott and the Governing Board at the end of the Newsletter. See also the report by Treasurer, Ernest Partridge.

**Environmental Ethics at the APA, Pacific Division:** Chair, Ernest Partridge.

I. Philip Cafaro (Southwest State University, MN), "For a Grounded Conception of Nature."  
Commentator: Mark Woods (University of San Diego).

II. Jason Kewall (Brown University), "Is (Merely) Stalking Sentient Animals Morally Wrong?"  
Commentator: William J. McKinney (Southeast Missouri State University).

III. Mark A. Michael (Austin Peay State University), "Modifying Nature vs. Interfering with Nature." Commentator: Don Mayer (Oakland University, MI).

Faces of Environmental Racism will be published in a second edition. Papers dealing only with African or Africana issues will be considered to replace some of the present chapters. Please contact editors Laura Westra, fax: (905) 303-8211, or Dr. Bill Lawson, Philosophy, Michigan State University, East Lansing, MI, fax: (517) 432-1320.  
e-mail: belawson@pilot.msu.edu

**Environmental racism.** A concise introduction is Irwin Weintraub's "Fighting Environmental Racism: A Selected Annotated Bibliography," available on the web:

<http://www.lib.uidaho.edu:70/docs/egj01/weint01.html>.

Weintraub defines environmental racism as "the intentional siting of hazardous waste sites, landfills, incinerators, and polluting industries in communities inhabited mainly by African-American, Hispanics, Native Americans, Asians, migrant farm workers, and the working poor." (Thanks to Ted Toadvine, Emporia State University, Emporia, KS.)

**Earth forum website:** <http://www.earthforum.org>

Includes updates on the Earth Charter campaign, with material from a recent "Global Ethics, Sustainable Development, and the Earth Charter" conference, an on-line interactive conference held April 6-9, 1999.

**Wilderness Society website:** <http://www.wilderness.org>

Wilderness areas, public lands, the land ethic, Earth Day, alerts.

Laura Westra, Secretary, ISEE, is the new book review editor for the Journal of Ecosystem Health, edited by David Rapport, University of Guelph, Guelph, Ontario, Canada. Fax (905) 303-8211.

**The Student Conservation Association** remains one of the best places to explore career options in environmental conservation, ethics, and policy. Several hundred summer and fall volunteer internship positions. Address: Student Conservation Association, Inc., P. O. Box 550, Charlestown, NH 03606-0550. 603/543-1700. Web: [www.sca-inc.org](http://www.sca-inc.org).

**Freud on nature and culture.** "Nature ... destroys us--coldly, cruelly, relentlessly. ... It was precisely because of these dangers with which nature threatens us that we came together and created civilization. ... For the principal task of civilization, its actual *raison d'être*, is to defend us against nature.

We all know that in many ways civilization does this fairly well already, and clearly as time goes on it will do it much better. But no one is under the illusion that nature has already been vanquished; and few dare hope that she will ever be entirely subjected to man. There are the elements, which seem to mock at all human control: the earth, which quakes and is torn apart and buries all human life and its works; water, which deluges and draws everything in a turmoil; storms, which blow everything before them; there are diseases, which we have only recently recognised as attacks by other organisms; and finally there is the painful riddle of death, against which no medicine has yet been found, nor probably will be. With these forces nature rises up against us, majestic, cruel and inexorable, she brings to our mind once more our weakness and helplessness, which we thought to escape through the work of civilization" (Sigmund Freud, *The Future of an Illusion* [New York: W. W. Norton, 1961], p. 19). So much for ecosystemic life support and harmony with nature. John Muir had already founded the Sierra Club; Freud was not a charter member.

**1999 Earth Day and environmental justice.** The National Council of Churches is circulating materials for use in local churches, this year on the theme of consumerism. "Both efficiency and sufficiency must guide us. While efficiency is about how to do things right, sufficiency is about how to do the right things." "Instead of worshipping God, we are worshipping our own creations in a way that is destroying the rest of God's creation." Contact NCC, 475 Riverside Drive, Room 812, New York, NY 10114-0050.

## **Master Environmental Ethics Bibliography**

**Annual Update of ISEE Bibliography.** The ISEE Bibliography website bibliography has been updated to include all 1998 entries. There are 7,700 entries, about 800 added for 1998. Entries for 1999 are to be found in the quarterly newsletters and will be merged into the website bibliography in February of 2000. Access via Internet from the ISEE World Wide Web Site at: <http://www.cep.unt.edu/ISEE.html>

The site has a search engine, by name and keyword. Files and search results can be e-mailed to your local e-mail address. The preceding require only ordinary website and e-mail capacities. The bibliography has also been placed in PDF files at the same website. This requires an Adobe

Acrobat Reader, with which the three files (A-F, G-O, and P-Z) can be downloaded to your local computer. With a PDF browser, the files can be read on line, though this requires a fast computer for convenience.

This bibliography is also available on disk in DOS WordPerfect 5.1 format (which can be easily converted to other formats), on three 3 1/2 disks. On disk, the bibliography is in three parts, A-F, G-O and P-Z. The bibliography can be searched for key words. The disks contain foreign diacritical marks, underlining, and special characters that disappear when the text is stripped for the main website address (though these do remain in the PDF files, if you can read those).

Copies of these disks are available from most of the ISEE contact persons throughout the world (see their names and addresses below) and at selected other locations. Disks are also available from the compiler: Holmes Rolston, III, Department of Philosophy, Colorado State University, Fort Collins, CO 80523, USA. Tel: 970-491-6315 (office); Fax: 970-491-4900; Email: rolston@lamar.colostate.edu Send \$5 to Rolston.

## **New Appointments in Environmental Ethics**

**Colorado State University** announces the appointment of **Philip J. Cafaro** as assistant professor, specializing in environmental ethics. Dr. Cafaro was previously in the Department of Philosophy, Southwest State University, Marshall, Minnesota. He completed his Ph.D. dissertation at Boston University in 1997, *Thoreau's Vision of a Good Life in Nature: Towards an Environmental Virtue Ethics*. Earlier he completed a master's degree in environmental history at the University of Georgia. He is an honors graduate of the University of Chicago, with a thesis on Kant and freedom. Dr. Cafaro is an associate and co-author with Richard Primack in his texts on conservation biology, especially *Essentials of Conservation Biology*, and they together are contributors to the forthcoming *Encyclopedia of Biodiversity* (Harcourt Brace). Dr. Cafaro has particular interests in wilderness conservation, represented in such publications as "For Indian Wilderness," *Terra Nova* 3(No. 3, 1998):53-59 and "For a Grounded Conception of Wilderness and More Wilderness on the Ground," presented at the Pacific APA and in press. He has also worked as an interpretive naturalist in national parks and forests in Washington, Oregon, New Mexico, and Montana.

**The University of North Texas** announces the appointment of **Irene J. Klaver** as associate professor, specializing in ecofeminism and environmental ethics. Dr. Klaver has been most recently at California State University, Stanislaus. She completed a Ph.D. at the State University of New York, Stony Brook, *Indeterminacy in Place* (environmental ethics and epistemology and the sense of place), 1996, under Edward Casey. She is Dutch and studied in the U.S. under a Fulbright grant. She taught at Montana State University, Billings for two years, followed by work in environmental policy conducted for the government of the Netherlands. She has publications in both Dutch and English.

**The University of South Carolina** announces the appointment of **Christopher J. Preston** as assistant professor, specializing in environmental ethics. Dr. Preston has most recently been visiting professor at the University of Montana. Earlier he taught at Prince William Sound Community College, Alaska, where he was crew member and captain of a fishing vessel. He completed his Ph.D. at the University of Oregon, *Epistemology and Environment: The Greening of Belief*, 1998. He earlier completed a master's degree at Colorado State University. He is

English and a graduate of the University of Durham. His publications include "Epistemology and Intrinsic Values: Norton and Callicott's Critiques of Rolston," *Environmental Ethics* 20(1998):409-428; "The Deep Ecology Movement and Natural Resource Industries: Some Lessons from a Fishing Boat," *The Trumpeter* 13(no. 4, Fall 1996):167-172; "Epistemology and Environment: The Importance of Place in the Construction of Knowledge," *Ethics and the Environment*, forthcoming.

**Tufts University School of Veterinary Medicine** announces the appointment of **Paul Waldau** as assistant professor in the Department of Environmental and Population Health, with area of specialization animal welfare. Waldau, who has a J.D. degree, recently completed a D. Phil. at Oxford University, a technical study of early Christian and Buddhist views of animals, emphasizing original languages and using interdisciplinary sources. The dissertation is now in press with Scholars Press and the American Academy of Religion. He is an organizer of the "Religion and Animals" conference at Harvard University, May 20-23, 1999.

## Recent articles and books

--Dower, Nigel, *World Ethics - The New Agenda*. Edinburgh: University of Edinburgh Press, 1998. As world citizens we have duties that are global in scope and the relations between states should be governed by this cosmopolitan ethic. Dower (a) explores the nature of world ethics, by identifying the different ways of thinking about ethics which underlie both the rejection of world ethics and the endorsement of it; (b) defends a normative cosmopolitan theory that steers a middle way ("solidarity with diversity") between traditional objectivism and a modern "liberal" paradigm; (c) applies the theory to war and peace, world poverty, the environment and the United Nations.

Chapters: 1. Introduction

2. World Ethics - an Ethical Taxonomy
  3. International and Global Scepticism
  4. Internationalism and Communitarianism
  5. Cosmopolitan Theories
  6. Cosmopolitanism and Community
- Part II: Application
7. Peace and War
  8. Aid, Trade and Development
  9. The Environment
  10. Which Way Forward? Globalisation, Global Governance and Global Ethics

Dower is Senior Lecturer in the Department of Philosophy, University of Aberdeen and has been active in the International Development Ethics Association.

--Attfield, Robin, *The Ethics of the Global Environment*. Edinburgh: Edinburgh University Press, 1999.

1. Nature and the Global Environment
2. Global Ethics and Environmental Ethics
3. Trustees of the Planet
4. The Threat of Extinction
5. Global Resources and Climate Change

6. Sustainable Development
7. Population and Poverty
8. Biodiversity and Preservation
9. Environmental Justice and World Order
10. Sustainability: Perspectives and Principles
11. World Citizenship in a Precarious World

Attfield is in philosophy, University of Wales, Cardiff, and known in environmental ethics since the publication of his *The Ethics of Environmental Concern*, 1983 (2nd ed. 1993).

--Pojman, Louis P., *Global Environmental Ethics*. Mountain View, CA: Mayfield Publishing Co., 2000. (!) 393 pages.

1. The Environment: A Global Perspective
2. What is Ethics?
3. Ethical Relativism: Who's to Judge What's Right and Wrong?
4. Egoism, Self-Interest, Altruism
5. Classical Ethical Theories and the Problem of Future Generations
6. The Historical Roots of Our Ecological Crisis (Anthropocentrism)
7. Animal Rights: Sentience as Significant
8. Does Nature Have Objective Value?
9. Ecocentric Holism: The Land Ethic
10. Contemporary Environmental Philosophy: Biocentric Egalitarianism
11. Population: General Considerations
12. Population and World Hunger
13. Air Pollution, the Greenhouse Effect, and Ozone Depletion
14. Water Pollution, Pesticides, and Hazardous Wastes
15. Energy: The Ethics of Power
16. Preservation of Wilderness and Species
17. Economics, Ethics, and the Environment
18. The Challenge of the Future: From Dysfunctional to Sustainable Society

There is also a test bank to accompany this text, prepared by E. R. Klein, Flagler College. Pojman teaches philosophy at the United States Military Academy, West Point.

--Carter, Alan, *A Radical Green Political Theory*. London: Routledge, 1999. 409 pp. ISBN 0-415-20309-0. The first systematic, comprehensive environmental political philosophy, exposing the relationships between the ever-worsening environmental crises, the nature of the prevailing economic structures and the role of the modern state. The combination of these factors is driving humanity towards destruction. After analyzing authoritarian, reformist, Marxist and anarchist approaches to the environmental problem, Carter argues that only the most radical of political practices can prevent an ecological catastrophe. A detailed analysis of social relationships, power, the state, anarchism, and Third World development. Sample sections: The need for a green political theory. Eco-authoritarianism. Eco-reformism. Marxism as a basis for green political theory. Individualism or collectivism? Re-thinking the state. Development or underdevelopment. The state and nature. Radical green values: feminist, socialist and anarchist. The coherence of green political thought. A duty of radical disobedience. Carter is in philosophy, Heythrop College, University of London.

--Krebs, Angelika, *Ethics of Nature: A Map*. Berlin/New York: Walter de Gruyter. Perspectives of Analytical Philosophy. 1999. 176 pages. paperback: US\$ 36.00, DM 58,-. ISBN 3-11-015830-2, hardcover: US\$ 96,00, DM 148,-. ISBN 3-11-015829-9. An inquiry into the value of nature: Is nature's value only instrumental value for human beings or does nature also have intrinsic value? It answers this question, first, by clarifying basic concepts such as "nature," "intrinsic value," and "epistemic" versus "moral" anthropocentrism. Second, it develops a critical taxonomy or "map" of thirteen arguments for the conservation of nature and defends the moral intrinsic value of sentient animals, but not of nonsentient nature. The book refers to an extensive range of publications, in the English and German languages, and also draws on texts, philosophical and literary, that lie outside the recent professional controversies. An effort is made to frame the arguments in a concise, simple, and unladen language. Moral philosopher Bernard Williams of Oxford provides a guest foreword. Krebs is in the faculty of philosophy, University of Frankfurt, Germany.

--Palmer, Clare, *Environmental Ethics*. Santa Barbara, California: ABC-CLIO, 1997 (P. O. Box 1911, Santa Barbara, CA 93116-1911; 800/368-6868; 805/968-1911. Fax: 805/685-9685. E-mail: sales@abc-clio.com). 192 pages. Hardback only, \$ 55.00, includes shipping. This book is back in print, and, though the price went up \$ 10.00 from the previous \$ 45.00, is still an excellent resource for libraries that have students doing introductory research and writing papers on environmental ethics.

--What is Environmental Ethics? (a one-chapter introduction)

--Chronology (1650, Descartes, to 1996, founding of the most recent journal in the field, *Ethics and the Environment*)

--Biographical Sketches (historically important figures, such as John Muir; contemporary contributors, such as J. Baird Callicott)

--Major Issues in Environmental Ethics (such as, agriculture, deforestation, genetic engineering, population, tourism, wilderness). An A-Z section.

--Environmental Ethics and Environmental Law

--Codes of Practice in Environmental Ethics (such as Volkswagen's Environmental Policy, IBM Corporate Environmental Policy)

--Annotated Directory of Organizations with an interest in environmental ethics

--Selected Print Resources, extended bibliography

--Selected Media and Non-print Resources, including videos, CD-Roms and internet sites).

It is worth your while to bug your librarian to get this. Palmer is in the Department of Religious Studies, University of Stirling, Scotland. Earlier announced in v.9,#3, but it sold out, now reprinted.

Tallacchini, Mariachiara, ed., *Etiche della terra: Antologia di filosofia dell' ambiente*. Milan: Vita e Pensiera, 1998. 372 pages. An Italian anthology on environmental ethics. Contains:

--Barr, James, "Uomo e natura. La controversia ecologica e l'Antico Testamento (Man and Nature: The Ecological Controversy in the Old Testament)," 1972.

--Barbour, Ian G., "Ambienta e uomo (Environment and Man)," 1978.

--Attfield, Robin, "Gli atteggiamenti cristiani verso la natura (Christian Attitudes toward Nature)," 1983.

--Leopold, Aldo, "L'etica della terra (The Land Ethic)," 1949.

--Naess, Arne, "Il movimento ecologico: ecologia superficiale ed ecologia profonda. Una sintesi

(The Shallow and the Deep, Long-Range Ecology Movement)," 1973.

--Rolston, Holmes III, "Esiste un'etica ecologica? (Is There an Ecological Ethic?)," 1975.

--Sagoff, Mark, "La preservazione dell'ambiente naturale (On Preserving the Natural Environment)," 1974.

--Murdy, W.H., "L'antropocentrismo: una versione moderna (Anthropocentrism: A Modern Version)," 1975.

--Callicott, J. Baird, "La liberazione animale: una questione triangolare (Animal Liberation: A Triangular Affair)," 1980.

--Nuyen, A. Tuan, "Un'etica antropocentrica per gli animali e la natura (An Anthropocentric Ethic towards Animals and Nature)," 1981.

--Callicott, J. Baird, "Teoria non-antropocentrica del valore ed etica ambientale (Non-anthropocentric Value Theory and Environmental Ethics)," 1984.

--Sober, Elliot, "Problemi filosofici dell'ambientalismo (Philosophical Problems for Environmentalism)," 1986.

--Brown, Montague, "Il diritto naturale e l'ambiente (Natural Law and the Environment)," (1990).

--Rodman, John, "Quattro forme di coscienza ecologica. Una rivisitazione (Four Forms of Ecological Consciousness Reconsidered)," 1976.

--Wenz, Peter S., "Il pluralismo morale: minimo, moderato ed estremo (Minimal, Moderate, and Extreme Pluralism)," 1993.

--Ost, Francois, "Il giusto 'milieu'. Una concezione dialettica del rapporto uomo-natura (Le juste milieu. Pour une approche dialectique du rapport homme-nature)," 1993.

Tallacchini is a researcher in philosophy of law at the University of Florence, Italy.

--Wynn, Mark, "Natural Theology in an Ecological Mode," *Faith and Philosophy* 16(1999):27-42. The possibility of an alliance between natural theologians and environmental ethicists. Both uphold the goodness of the natural world. The work of Holmes Rolston III can contribute towards the natural theologian's treatment of two issues: the nature and extent of the world's goodness, and the reasons why we may fail to register its goodness fully. The holism and the non-anthropocentrism of Rolston's seminal work throw new light on the values in nature, and on the multiple achievements that are presupposed in any informed appreciation of its goodness. Rolston's work offers a way of broadening traditional philosophical discussions of the problem of evil, in a way that takes account of disvalues which are independent of any hurt done to human beings, and draws attention to the multiple achievements--conceptual, experiential, and (broadly speaking) moral--which are presupposed in any informed response to these issues. Wynn is at the Australian Catholic University, Everton Park (Brisbane).

Kwiatkowska, Teresa, ed. *Humanismo y naturaleza (Humanism and Nature)*, Plaza y Valdez, UAM-I, Mexico, 1999, 232 pp, ISBN: 968-856-672-1. Contains the following:

--Francisco Pinon G., "Los origenes de la eticidad. Hombre, Naturaleza y universo en la filosofia griega. (The origins of the ethicity. Human being, Nature and the Universe in Greek philosophy)"

--Blanca Garcia M., "Un bestiario de Indias: los grabados de Prodigios (The Bestiary of Indies: the pictures of Prodigies)"

--Teresa Kwiatkowska, "Nueva armonia: cultura y naturaleza en la prosa de F. Schiller (New Harmony: culture and nature in the prose of F. Schiller)"

--Leonardo Tyrtania, "Ecologia de la mente (Ecology of mind)"  
--Jorge Martinez C., "Ecologia y evolucion (Ecology and Evolution)"  
--Miguel Angel Sobrino, "Ecologia y bioetica (Ecology and Bioethics)"  
--Juan Maria Parent J., "Defensa del ambiente: algunas referencias eticas (Defending the environment: some ethical reflexions)"  
--Jorge Issa, "Razon de ser de la etica ambiental, (The reason to be of nvironmental ethics)" --  
Teresa Kwiatkowska, Jorge Issa, "Etica ambiental, ecologia y naturaleza (Environmetal ethics, ecology and nature)"  
--Ricardo Lopez Wilchis, "Pasado, presente y futuro de la etica ambiental (Past, present and future of the environmental ethics)"

--Ball, Ian, Goodall, Margaret, Palmer, Clare, and Reader, John, eds., *The Earth Beneath: A Critical Guide to Green Theology*. London: SPCK, 1992. Sample articles, Grove White, Robin, "Human Identity and Environmental Crisis"; Palmer, Clare, "Stewardship: A Case Study in Environmental Ethics"; Carter, "Teilhard de Chardin: An Ecological Spirituality"; Goodall, Margaret and Reader, John, "Why Matthew Fox Fails to Change the World."

--Donnelley, Strachan, ed., "Nature, Polis, Ethics: Chicago Regional Planning," *The Hastings Center Report* 28 (no. 6, Nov.-Dec. 1998):supplement. Contains:

--Donnelley, Strachan, "Civic Responsibility and the Future of the Chicago Region"

--Adelmann, Gerald W., "Reworking the Landscape, Chicago Style"

--Heltne, Paul, "Basic Concepts of Ecology and Evolutionary Biology" (with reference to the Chicago region)

--Engel, Joan Gibb, "Who Are Democratic Ecological Citizens?"

--Engel, J. Ronald, "The Faith of Democratic Ecological Citizenship"

Articles are products of a four-year symposium of ethicists and Chicago civic leaders on long-term responsibilities to humans and nature in the Chicago metropolitan region. The key ethical concept proposed is that of "democratic ecological citizenship" understood within an evolutionary and ecological conceptual framework.

--Freyfogle, Eric T., *Bounded People, Boundless Lands: Envisioning a New Land Ethic*.

Washington, DC: Island Press, 1998. 207 pages. A philosophical examination of personal responsibility and the dominion of humans beings over Earth. Private property rights, responsible land ownership, the rights of wildlife, ecological health, presented in the context of contemporary events and legal cases. "On the eve of the new century, Americans are much in need of a more poetic sense of the land, a sense of its organic wholeness and beauty; its inner motion and energy, its subtle music and spirituality. To tend the land wisely is not just to use it efficiently; it is to recognize the land's sacredness and show it due respect.

When the land is rigidly divided, physically and in the hearts of people, it becomes harder for people to experience the sense of boundlessness Aldo Leopold felt ... before human-created boundaries reasserted their potent influence. ... A sense of boundlessness needs to undergird a new land ethic. ... The time must come when landowners concern themselves not just with a single parcel of land but with the landscape that includes it" (pp. 173-174). Freyfogle teaches law at the University of Illinois, Urbana-Champaign.

--Petrinovich, Lewis, *Darwinian Dominion: Animal Welfare and Human Interests*. Cambridge, MA: MIT Press, 1998. 448 pages. Humans have a set of cognitive abilities, developing from a suite of emotional attachments, that make them unique among species. Although other animals can think, suffer, and have needs, the interests of members of the human species should triumph over comparable interests of members of other species. Animal liberation, morality and animal research, the eating of animals, keeping animals in zoos and as pets, the importance of biodiversity. The main issues and principles governing the resolution of animal/human interactions and tradeoffs.

--Luper, Steven, and Brown, Curtis, eds., *The Moral Life*, 2nd. ed. Orlando, FL: Harcourt Brace, 1999. Part VII is Interspecies Issues, mostly dealing with the status of animals. Kant, "Duties toward Animals"; Singer, from *Animal Liberation*; Cigman, "Interest Criterion of Standing"; Goodpaster, from "On Being Morally Conserable"; and Rollin, "Environmental Ethics and International Justice."

--Lappé, Frances Moore, Collins, Joseph, and Rosset, Peter, *World Hunger: Twelve Myths*, 2nd ed. New York: Grove Press, 1999. \$ 11.00. The twelve myths:

1. Not enough food to go around.
2. Nature's to blame for famine.
3. Too many people.
4. The environment vs. more food?
5. The green revolution is the answer.
6. We need large farms.
7. The free market can end world hunger.
8. Free trade is the answer.
9. Too hungry to fight for their rights.
10. More U.S. aid will help the hungry.
11. We benefit from their poverty.
12. Curtail freedom to end hunger?

--Light, Andrew, and Smith, Jonathan M., eds. *Philosophy and Geography III: Philosophies of Place*. Lanham, Maryland: Rowman and Littlefield, 1998. 309 pp. Contents include:

--Malpas, Jeff, "Finding Place: Spatiality, Locality, and Subjectivity."

--Dickinson, James, "In Its Place: Site and Meaning in Richard Serra's Public Sculpture."

--Mandoki, Katya, "Sites of Symbolic Density: A Relativistic Approach to Experienced Space."

--Schnell, Izhak, "Transformations in the Myth of the Inner Valleys as a Zionist Place."

--Norton, Bryan, and Hannon, Bruce, "Democracy and Sense of Place Values in Environmental Policy."

--Howard, Ian, "From the Inside Out: The Farm as Place."

--Glidden, David, "Commonplaces."

--Wasserman, David, Womersley, Mick, and Gottlieb, Sara, "Can a Sense of Place Be Preserved?"

--Caragata, Lea, "New Meanings of Place: The Place of the Poor and the Loss of Place as a Center of Mediation."

--Brey, Philip, "Space-Shaping Technologies and the Geographical Disembedding of Place."

--Maskit, Jonathan, "Something Wild? Deleuze and Guattari and the Impossibility of

Wilderness."

--Rolston, Holmes III, "Down to Earth: Persons in Place in Natural History."

--ORourke (O'Rourke), Annie, "Caring-About Virtual Pets: An Ethical Interpretation of Tamagotchi," *Animal Issues* (University of Sydney, Australia) 2, no. 1, 1998.

--Albrecht, Glenn, "Thinking Like an Ecosystem: The Ethics of the Relocation, Rehabilitation and Release of Wildlife," *Animal Issues* (University of Sydney, Australia) 2, no. 1, 1998.

--Mahoney, Denis, "Towards a Better Press for Animals," *Animal Issues* (University of Sydney, Australia) 2, no. 1, 1998.

--Sutcliffe, Felicity, Review Essay of Frans de Waal, *Good Natured*. *Animal Issues* (University of Sydney, Australia) 2, no. 1, 1998.

--Scott, Peter, "Blessing and Curse: 'The Natural' as a Theological Concept," *Modern Believing* 38 (no. 4, 1997):15-23. Liberal humanism has lost any sustained sense of human naturalness. Modernism tries to escape the limitations and context of our natural origins. Christianity has been accused of originating this escape from nature. In view of this Christians need, and liberal humanism needs, a recovery of the naturalness in human life. But theologically there are good reasons for both accepting and rejecting the natural as a theological concept. A recovery in the theological method of our natural context is important as a part of the affirmation of human flourishing. The task of natural theology is to deny restrictive and false accounts of naturalness. But natural theology cannot succeed without Christology. A viable concept of the natural always begins from God's self-disclosure in Christ. Natural theology never escapes Christological control. Scott teaches theology at Cheltenham and Gloucester College of Higher Education, UK.

--Scott, Peter, "Types of Ecotheology," *Ecotheology* 4(1998):8-19. Provincialist (or confessional) ecotheologies draw heavily on Christian doctrinal resources. Secularist (or reconstructive) ecotheologies reinterpret Christianity in terms of new, worldly knowledge. Both can be either modernizing or anti-modernizing, yielding a four-fold typology. This typology can identify the doctrinal resources employed, the importance invested in the core doctrines of Christianity, the issue of "natural theology," the metaphysical issue of the relation between humanity and nature, and the hermeneutical significance of the context of modernity for the interpretation of nature. The typology is applied to various contemporary ecotheologians. Oelschlaeger's typology is found inadequate. Scott teaches theology at Cheltenham and Gloucester College of Higher Education, UK.

--Francione, Gary L., *Introduction to Animal Rights: Your Child or the Dog?* Philadelphia: Temple University Press, 1999. 264 pages. There is a great inconsistency between what people say they believe about animals and how they act toward animals. Laws designed to protect animals regularly fail to do so. Everyone--human and non-human--has the right not to be treated as a means to an end. Francione is in law and philosophy at Rutgers University Law School.

--Fox, Michael Allen, *Deep Vegetarianism*. Philadelphia: Temple University Press, 1999. A vegetarian diet is related to our larger worldview and to our comprehensive code of ethics. Good health, suffering, environmental impacts of meat production, the meaning of food, world hunger, religion and spirituality, ideologies, including feminism, human nature, humans as carnivores-- the vegetarian issue is linked with many other issues that figure in our view of life. Fox is in philosophy, Queen's University, Kingston, Ontario, and was once an outspoken advocate for animal experimentation.

--Odum, Eugene, *Ecological Vignettes: Ecological Approaches to Dealing with Human Predicaments*. Amsterdam, The Netherlands: Harwood Academic Publishers, 1998. 1. What we learn from ecology about growth. 2. What we learn from ecology about energy. 3. What we learn from ecology about organization. 4. What we learn from ecology about change. (There are checks and balances but no equilibria in nature). 5. What we learn from ecology about behavior. 6. What we learn from ecology about diversity. 7. Human ecology: What we don't learn from nature. (Money is a very incomplete measure of wealth.) 8. Bottom lines. An introductory section followed by twenty-six essays, some co-authored, a few by other authors, mostly previously published. Sample: "How to prosper in a world of limited resources: Lessons from coral reefs and forests on poor soils." Odum is with the University of Georgia Institute of Ecology. This and Frank Golley's *A Primer for Ecological Literacy* (Yale University Press), see previous newsletter, offer two of the most famous ecologists at the University of Georgia in a philosophical turn of mind. This worth getting in your college or university library and it might not show up there through the usual purchasing channels.

--Bhagat, Shantilal P., *Your Health and the Environment: A Christian Perspective. A Study/Action Guide for Congregations*. New York: Eco-Justice Working Group, National Council of Churches of Christ in the U.S.A, 1998. 65 pages. (Copies from Environmental Justice Resources, National Council of Churches, P O. Box 968, Elkhart, IN 46515). Biblical and theological perspectives on health. Living with high-risk synthetic chemicals. Drinking water. Air pollution. Food contamination. Cancer. Children's health and the environment. Women's health and the environment. Environmental racism and health. Healing ourselves and the Earth. Bhagat is in the Church of the Brethren, active in National Council eco-justice concerns, with wide experience in the UN and overseas.

--Wackernagel, Mathis, *Our Ecological Footprint: Reducing Human Impact on the Earth*. Gabriola Island, BC: New Society Publishers, 1996. 160 pages.

--Warner, Joan, et al., "The Atlantic Century?" *Business Week*, February 8, 1999, pp. 64-67, and related stories. Once again, the U.S. and Europe are the twin drivers of the world economy. Experts once predicted that the opening world markets would be global; capitalism would open up into a unified system, enriching all nations. But not so. North America and Europe are the global anchors of prosperity and stability, while the rest of the world struggles in economic limbo. Europe is emerging as an equal to the United States, especially with the euro, the common currency, and a market (\$ 6.5 trillion, 9,100 listed companies) nearly the size of the U.S. market (\$ 8 trillion, 9,900 listed companies). The euro will soon become the equal of the dollar. But while North America and Europe increasingly look like twin pillars of global growth, the former stars of the world economy are in a tailspin. Japan is no longer a growth engine for Asia; China

is more self-obsessed and protectionist. Nor does it seem that North America and Europe need the rest of the world for growth, so much as was once thought. The new divide between the haves and the have nots could be self-perpetuating; the rich will get richer and the poor poorer.

--Stokes, Samuel N., Watson, A. Elizabeth, and Mastram, Shelley S., *Saving America's Countryside*, 2nd ed. (National Trust for Historic Preservation) Baltimore: John Hopkins University Press, 1989, 1997. Rural Communities, landscapes, and their conservation.

--Cox, C. Barry, and Moore, Peter D., *Biogeography: An Ecological and Evolutionary Approach*, 5th ed. Cambridge MA: Blackwell Scientific Publishers, 1973-1993. Biodiversity in natural history, humans impacts on biodiversity, and biodiversity science in the interest of conservation and human wellbeing and survival.

--Anderson, Bob, *Beartooth Country: Montana's Absaroka and Beartooth Mountains*. Helena, MT: Montana Geographic Series # 7, rev. ed., American and World Geographic Publishing Co., (P. O. Box 5630, Helena, MT 59604), 1994. Anderson was the first executive director of the Greater Yellowstone Coalition and influential in forming the Absaroka-Beartooth Wilderness east of Yellowstone National Park.

--Worster, Donald, *Under Western Skies: Nature and History in the American West*. NY: Oxford University Press, 1992. Worster teaches environmental history, University of Kansas.

--Dunsmore, Roger, *Earth's Mind*. Albuquerque, NM: University of New Mexico Press, 1997. Thirteen essays on Native American literature. Mind is something larger and more pervasive in nature than the Western tradition has usually considered and this suggests respect for nature and Earth's mind as central to survival and conveys the essential wildness of mind. Dunsmore teaches in the Liberal Studies Department, University of Montana.

--Catton, Theodore, *Inhabited Wilderness: Indians, Eskimos, and Natural Parks in Alaska*. Albuquerque: University of New Mexico Press, 1997. Focus in Glacier Bay, Denali, and Gates of the Arctic. The Alaska National Interest Lands Conservation Act in 1980 set aside ten national parks, nine of which allow Alaska natives, whites included, "customary and traditional" subsistence use. Catton is a historian for the Historical Research Associates, Missoula, MT.

--Casey, Edward. *The Fate of Place: A Philosophical History*. Berkeley: University of California Press, 1997. 495 pp. \$45 cloth, \$19.95 paper. A philosophical history of the evolving conceptualizations of place and space in Western thought, an interpretation that is acutely sensitive to silences, absences, and missed opportunities in the complex history of approaches to space and place.

--Coates, Peter. *Nature: Western Attitudes Since Ancient Times*. Berkeley: University of California Press, 1998. 256 pp. \$29.95 cloth. Theories of nature from the Classical and Christian eras to the Enlightenment and Romanticism and up to modern times. Coates emphasizes religion and ethics, science, technology economics, gender, and ethnicity.

--Philander, S. George. *Is the Temperature Rising? The Uncertain Science of Global Warming*. Princeton: Princeton University Press, 1998. 240 pp. \$29.95. The basics of the Earth's climate and weather. The relationship between scientific knowledge and public affairs. Philander teaches geosciences at Princeton.

--Camacho, David, ed. *Environmental Injustices, Political Struggles: Race, Class, and the Environment*. Durham, NC: Duke University Press, 1998. 232 pp. \$17.95. The environment, public policy, and civil rights, race and ethnicity, urban and regional planning.

--Guruswamy, Lakshman D., and McNeely, Jeffrey A., eds. *Protection of Global Biodiversity: Converging Strategies*. Durham: Duke University Press, 1998. 440 pp. \$23.95. The magnitude of the problem and the obstacles to its solutions.

--Gottlieb, Roger, "The Transcendence of Justice and the Justice of Transcendence: Mysticism, Deep Ecology, and Political Life," *Journal of the American Academy of Religion* 67(1999):149-166. The search for some wisdom that transcends the perils and pains of ordinary existence is "mysticism," at the heart of the world's religions. A danger is that this search can become merely aesthetic or serve as a spiritual by-pass of the moral and the political. In our own social setting our collective violence towards the environment has led to a return--on something approaching a mass scale--of a mysticism that takes the earth and all its life as an ultimate truth.

From the heart of the spiritual impulse and the memories of countless generations in which forest and grassland, bird and wolf and salmon were our home and family and intimate enemy, comes Deep Ecology. The Deep Ecology of which I speak here is not the version presented in the technical language of philosophical ethics, where debates about varieties of intrinsic as opposed to instrumental value take place. Rather I speak of a passionate, spiritually oriented, mystical communion with the earth and its many beings, a recognition of kinship with those beings that requires no more philosophical justification than does the connection we feel with our parents, pets, or lovers. As such, Deep Ecology is a spiritual philosophy; and the deepest experiences that animate its adherents are profoundly mystical.

Deep Ecology has been criticized by emphasizing wilderness while forgetting toxic dumps, for love of trees and lack of concern for children. These criticisms have helped move Deep Ecology towards an understanding that environmentalism needs to embrace the concerns of environmental justice: an awareness of any resistance to the unfair distribution of responsibility for and suffering from humanity's attacks on the environment. Can we really love nature if these things escape our vision?

Gottlieb teaches philosophy at Worcester Polytechnic Institute, Worcester, MA.

--Shand, Hope, "Terminator Seeds: Monsanto Moves to Tighten Its Grip on Global Agriculture," *Multinational Monitor*, November 1998, pp. 13-16. Seeds that work once and produce plants that produce only sterile seeds, forcing farmers worldwide to return to Monsanto to purchase new seeds each season. Critics call them terminator seeds; Monsanto says it is a "technology protection system." Such seeds are some time off but under development. Monsanto, now the world's largest seed company, says farmers will not buy such seeds unless it is to their advantage; they will just continue to use the old ones. Farmers have been saving seeds for next year for 12,000 years, selecting for better crops. Various hybrids have been in use for many decades that are sterile, although the hybrids have increased vigor and crop yield. Critics say the

farmers will get hooked on the terminator seeds. Others worry about environmental spillover. Monsanto now advertises Monsanto's Law: The ability to identify and use genetic information is doubling every 12 to 24 months--analogously to Moore's law (predicted in 1965) that the computing power of computer chips would double every 18-24 months.

--Cross, Frank B., "The Subtle Vices Behind Environmental Values," *Duke Environmental Law and Policy Forum* 8(1997):151- . The apparent virtues of environmentalism may obscure a darker underside. Public perceptions of risks associated with the environment are often mistaken and should not be relied on for risk regulation. Public perceptions are selfish and people act in their own self interest, not in community interest. Democracy does not compel reliance on public perceptions.

--Lane, John and Thurmond, Gerald, eds. *The Woods Stretched for Miles: New Nature Writing from the South*. Athens, GA: University of Georgia Press, 1999. 256 pp. \$40 cloth, \$16.95 paper. Essays about southern landscapes and nature from eighteen writers with geographic or ancestral ties to the region.

--Soos, Frank. *Bamboo Fly Rod Suite*. Athens, GA: University of Georgia Press, 1999. 80 pp. \$18.95. Living simply and well with reflections on fishing and the geography of grace.

--Williams, Philip Lee. *Crossing Wildcat Ridge: A Memoir of Nature and Healing*. Athens, GA: University of Georgia Press, 1999. 240 pp. \$24.95. A counterpoint between Williams' open-heart surgery and contemplative essays on the natural world.

--Lines, William J., *Taming the Great South Land: A History of the Conquest of Nature in Australia*. Athens, GA: University of Georgia Press, 1999. 384 pp. \$18.95. Australia's history from the continent's geological origins, natural development, and earliest native cultures to its present-day state of population and economic overgrowth at the expense of the fragile environmental balance.

--Mooney, Edward F., ed. *Wilderness and the Heart: Henry Bugbee's Philosophy of Place, Presence, and Memory*. Athens, GA: University of Georgia Press, 1999. 296 pp. \$45 cloth, \$19.95 paper. Sixteen essayists trace Bugbee's explorations of thought, emotion, and the need for a sense of place attuned to wilderness. Existential philosophy, religion, and environmental studies.

--Baillie, J., and Groombridge, B., eds. *1996 IUCN Red List of Threatened Animals*. Gland, Switzerland: IUCN, 1996.

--IUCN - The World Conservation Union. *IUCN Red List Categories*. Gland, Switzerland: IUCN, 1994.

--May, R. "Conservation: Dealing With Extinction," Pages 48-62 in *Imagine Tomorrow's World*, Gland: Switzerland, IUCN, 1998.

--Oates, J. F., and the IUCN/SSC Primate Specialist Group. Status Survey and Conservation Action Plan, revised edition. Gland: Switzerland, IUCN, 1996.

--Oldfield, S., Lusty, C., and MacKinven, A., eds. The World List of Threatened Trees. Cambridge, U.K.: World Conservation Press, 1998.

--Prescott-Allen, R., and Prescott-Allen, C., eds. Assessing the Sustainability of Uses of Wild Species. Gland, Switzerland: IUCN Species Survival Commission, 1996.

--Rabb, G. B., and Sullivan, T. A., "Coordinating Conservation: Global Networking for Species Survival," *Biodiversity and Conservation* 1995(4):536-543.

--Walter, K. S., and Gillett, H. J., eds. 1997 IUCN Red List of Threatened Plants. Gland, Switzerland and Cambridge, U.K.: IUCN - The World Conservation Union, 1998.

--Torrance, John R., ed. The Concept of Nature. Oxford: Oxford University Press, 1992. 186 pp. Originally the Herbert Spencer lectures at Oxford University, in 1989. Contents include:

--Lloyd, Geoffrey E. R., "Greek Antiquity: The Invention of Nature," pages 1-24.

--Murray, Alexander, "Nature and Man in the Middle Ages," pages 25-62.

--Westfall, Richard S. "The Scientific Revolution of the Seventeenth Century: The Construction of a New World View," pages 63-93.

--Sober, Elliott R., "Darwin's Nature," pages 94-116.

--Penrose, Roger, "The Modern Physicist's View of Nature," pages 117-166.

--May, Robert M., "The Modern Biologist's View of Nature," pages 167-182. "I believe that we should cherish and conserve diversity primarily for the ethical reason that we now recognize we are no more, though no less, than a part of it" (p. 182).

--Kerr, Richard A., "Big El Niños Ride the Back of Slower Climate Change," *Science* 283(1999):1108-1109. After two El Niños of the century in fifteen years, climate researchers are finding explanations in long-term climate change. Global warming seems to intensify the El Niños.

--Foster, David R., *Thoreau's Country: Journey through a Transformed Landscape*. Cambridge: Harvard University Press, 1999. Thoreau had to hunt for some wildness on a largely transformed, agrarian landscape. But already New England farmers were being outcompeted by Mid-West farmers and many fields were being abandoned, and Thoreau's journals are full of observations of returning wildness. One observation is that farmers let cattle continue to graze on disused fields, and this may have accelerated the growth of pines over hardwoods, although pines do naturally return first to open fields. The returned forest in New England may be a peculiarly New England product. Foster is director of the Harvard Forest.

--Cohen, Jon, "Researchers Urged Not to Inject Virulent HIV Strain into Chimps," *Science* 283(1999):1090-1091. Previous HIV injections produce infections but do not make the chimps sick; newer strains do, and provide (some say) more realistic models of the human disease. A coalition of prominent AIDS researchers and primatologists (including Jane Goodall) have urged researchers not to use such strains "from both a scientific and an ethical standpoint." One

researcher says, "The prospect of causing a rapidly progressive and fatal disease in this near-human species is abhorrent." With text of the letter of protest, p. 1117.

--Bruce, Donald, and Bruce, Ann, eds., *Engineering Genesis: The Ethics of Genetic Engineering in Non-human Species*. London: Earthscan Publications, 1998. 337 pages. £12.99. A study by the Working Group of the Society, Religion and Technology Project, Church of Scotland. Chapter 1. Explaining Genetic Engineering and its Uses. Chapter 2. Case Studies. Chapter 3. Ethics under the Microscope. Chapter 4. Genetic Engineering and Animal Welfare. Chapter 5. Animal Ethics and Human Benefit. Chapter 6. Transgenic Food. Chapter 7. Letting Out the Genie: Environmental Risk and Regulation. Chapter 8. Patenting Life. Chapter 9. Genetic Engineering and Developing Countries. Chapter 10. The Social Context of Genetic Engineering. Chapter 11. Final Reflections. Donald Bruce is the Scientific Director, Society, Religion and Technology Project, Church of Scotland, Edinburgh. Ann Bruce was formerly an animal breeding specialist in the agricultural industry. Other contributors include: Michael Northcott, in Christian ethics, University of Edinburgh; Mike Appleby, lecturer in animal welfare, University of Edinburgh.

--Bekoff, Marc, "Jinxed Lynx? Some Very Difficult Questions with Few Simple Answers," *Boulder (Colorado) Daily Camera*, January 24, 1999. The Division of Wildlife released lynx in the Colorado San Juan Mountains in habitat from which they had become extinct, bringing trapped lynx from Canada for release. There is an expected starvation rate of 50% for the released lynx. Bekoff has serious reservations whether the project is well planned, justified in terms of the animal stress and suffering, and involves too much human dominion over nature, and may be "faking nature." Bekoff is a biologist, University of Colorado, Boulder. The article is on website:

<http://www.bouldernews.com/opinion/columnists/mark.html>

--Lloyd, Jillian, "When Saving a Species Proves To Be Hard on the Animals," *Christian Science Monitor*, Mar 11, 1999, p. 2. Loss of two lynxes in Colorado of five released in the San Juan Mountains raises questions about reintroduction efforts. "At the heart of the dispute is a troublesome question: Is it ethical to sacrifice the lives of individual animals to the larger goal of reviving a species?" George Byrne, Colorado biologist says, "There's no cookbook on this. We're only the second place ... to do a lynx reintroduction." A reintroduction in the Adirondack Mountains of New York failed after most of the lynx were hit by cars. A Defenders of Wildlife advocate, Nina Fascione: "Our position is very firm that it's a tragedy when an animal gets killed. But the overall good of the conservation of the species is the most important thing."

--Alexander, David E., and Fairbridge, Rhodes W., eds., *Encyclopedia of Environmental Science*. Hingham, MA: Kluwer Academic Publishers, 1999. With entries on environmental ethics, environmental aesthetics, wilderness.

--Humphrey, Caroline and Sneath, David, *The End of Nomadism: Society, State and the Environment in Inner Asia*. Cambridge, UK: Whitehorse Press, 1999. The vast steppe regions of Inner Asia, although divided by political boundaries, is historically dominated by Mongol culture, Buddhist shamanist religion and an economy phased on mobile pastoralism. Now, as its constituent states--China, Russia and Mongolia--adapt to market conditions, this long-standing

cultural-economic zone faces more radical change than at any age in its past. In most areas, the result has been a steep decline in herd mobility, often accompanied by degradation of pasture land. Humphrey is a social anthropologist at Cambridge University. Sneath is a lecturer at Oxford University.

--Humphrey, Caroline and Sneath, David, eds., Culture and Environment in Inner Asia. Vol. 1. The Pastoral Economy and the Environment. Vol. 2. Society and Culture. Cambridge, UK: Whitehorse Press, 1996.

--Bohlen, Steven R., et al, Geology for a Changing World: A Science Strategy for the Geological Division of the U.S. Geological Survey, 2000-2010. Washington, DC: U. S. Geological Survey Circular 1172, 1998. Seven goals, the main thrust of which is that geological research needs to be directed toward solving social environmental problems (such as anticipating the results of climate variability, educating the nation about energy and mineral resources, or mitigating environmental hazards). Bohlen, Associate Chief Geologist for Science, headed the Science Strategy Team for the Geological Division of the U.S. Geological Survey.

--Rolston, Holmes, III, "Zi ran di jiazhi yu jiazhi di benzhi (Value in Nature and the Nature of Value)," Zi Ran Bian Lun Fa Yet Jiu (Studies in Dialectics of Nature) 15(no. 2, February, 1999):42-46. ISSN 1000-8934. Translated by Liu Er. The editor of Dialectics of Nature is Ma Huidi, Institute of Philosophy, Chinese Academy of Social Sciences, Beijing. "Dialectics of Nature" in China means about what philosophy of science means in the West. (China)

--Yu, Mouchang, "Shengtai zhexue yu kechixu fazhan (Ecological Philosophy and Sustainable Development)," Zi Ran Bian Lun Fa Yet Jiu (Studies in Dialectics of Nature) 15(no. 2, February, 1999): 47-50. ISSN 1000-8934. (China).

--Lei, Yi, "Shengceng shengtai xue: yizhong jijin di huanjing zhuyi (Deep Ecology: A Radical Environmentalism)," Zi Ran Bian Lun Fa Yet Jiu (Studies in Dialectics of Nature) 15(no. 2, February, 1999):51-55. ISSN 1000-8934. With discussion of Arne Naess, Bill Devall and George Sessions, Richard Sylvan and David Bennett, Michael Zimmerman, and Warwick Fox. (China).

--She, Zhengrong, "Tuoshan shengtai lunlixue di wenhua jing yu (Extend the Domain of Ecological Ethics)," Zi Ran Bian Lun Fa Yet Jiu (Studies in Dialectics of Nature) 15(no. 2, February, 1999):56-60. ISSN 1000-8934. (China).

--Kim, Andrej, "Nekoliko temeljnih dilema eloloske etike (Some Basic Dilemmas of Ecological Ethics)," Socijalna Ekologija (Zagreb, Croatia) 7(No. 3, 1998):257-270. In Croatian. The relationship between nature and society directly determines the possibility of establishing an ecological ethics. The relation to nature has always implied also the relation towards men and inversely. An "efficient" use of nature begins with submitting of a man by another man. Contemporary processes of technological and ecological globalization do not dissolve this historical relation between man and nature, but elevate it on a higher level and give it a new form. There have been three important historical socioecological transformations: the paleolithic, the neolithic and the industrial. Mankind is now entering a fourth post-industrial and postmodern period, which transcends the traditional opposition between nature and society leading towards a complete dissolution of society within nature (naturalism), and inversely - towards the

dissolution of nature within society (social constructivism of nature). A complete naturalization the social excludes and makes ecological ethics impossible. The intrinsic ecological ethics can be conceived both instrumentally and anthropocentrically. The predominance of anthropocentricity has begun with modernism and enlightenment, as man started to be understood even more as a subject - as a basis of the all being. Discussion of Callicott, Oelschlaeger, Harlow, Roderick Nash, Paul Taylor, and others. Key words: anthropocentricity, anthropocentrism, intrinsic and instrumental ecological ethics, nature, society. Kirn is in the Faculty of Social Sciences, Ljubljana.

--Bird, E. A. R., "The Social Construction of Nature: Theoretical Approaches in the History of Environmental Problems," *Environmental Review* 11(no. 4, 1987):255-264.

--Ford, Andrew. *Modeling the Environment: An Introduction to System Dynamics Modeling of Environmental Systems*. Covelo, CA: Island Press, 1999. 480 pp. \$70 cloth, \$40 paper. Basic concepts of modeling using system dynamics; the design and application patterns of dynamic behavior; exercises for students.

--Cortner, Hanna J., Moote, Margaret A. *The Politics of Ecosystem Management*. Covelo, CA: Island Press, 1999. 224 pp. \$50 cloth, \$25 paper. The sweeping and profound changes that will be required of the American governance system--its political philosophy, institutions, notions of citizenship, and politics, as well as its resource management practices--if the shift to ecosystem management is to be realized.

--Environmental Careers Organization. *The Complete Guide to Environmental Careers in the 21st Century*. Covelo, CA: Island Press, 1999. 280 pp. \$39.95 cloth. \$17.95 paper. The entire spectrum of environmental career fields. Individual chapters provide an "at a glance" summary of a field; discuss its history and background along with current issues and trends. Specific career opportunities and their educational requirements; salary ranges by type of employer, level of experience, and responsibility.

--Thornemiller (Thorne-Miller), Boyce. *The Living Ocean: Understanding and Protecting Marine Biodiversity: Second Edition*. Covelo, CA: Island Press, 1999. 200 pp. \$29.95 cloth, \$17.95 paper. Marine biodiversity and how it can be protected.

--Johnson, K. Norman, Swanson, Frederick, Herring, Margaret, Greene, Sarah, eds. *Bioregional Assessments: Science at the Crossroads of Management and Policy*. Covelo, CA: Island Press, 1999. 385 pp. \$65 cloth, \$32.50 paper. A new approach to environmental management and policymaking that gives science and scientists a crucial role in the policymaking process. Synthesizes the knowledge from many regions by examining the assessment process and detailing a series of case studies from around the country.

--Karr, James R., Chu, Ellen W. *Restoring Life in Running Waters: Better Biological Monitoring*. Covelo, CA: Island Press, 1999. 200 pp. \$29.95. 37 premises and 7 myths that explore the theory and practice of biological monitoring and the use of multimetric indexes.

--Baydack, Richard K., Campa, Henry III, Haufler, Jonathan B., eds. *Practical Approaches to the Conservation of Biological Diversity*. Covelo, CA: Island Press, 1999. 320 pp. \$65 cloth, \$35

paper. Typical real-world constraints, criticisms, and related management problems; alternative solutions and options for managers. Future directions and innovations in biodiversity conservation.

--Bosselman, Fred P., Peterson, Craig A., McCarthy, Claire. *Managing Tourism Growth: Issues and Applications*. Covelo, CA: Island Press, 1999. 420 pp. \$40. Alternative legal and regulatory measures, management techniques, and incentives that target tourism growth at all levels: the quality of development, its amount and rate of growth, the locations in which it takes place.

--Honey, Martha. *Ecotourism and Sustainable Development: Who Owns Paradise?* Covelo, CA: Island Press, 1999. 350 pp. \$50 cloth, \$25 paper. The evolution and principles of ecotourism, where profits go, and the mechanics and politics of the tourist industry as a whole. The case studies highlight the economic and cultural impacts of tourism development on indigenous populations as well as ecosystems. Current thinking and policies of environmental groups and how political situations, human rights records, and natural resource management influence travel decisions.

--Ewing, Susan, and Grossman, Elizabeth, eds., *Shadow Cat: Encountering the American Mountain Lion*. Seattle, WA: Sasquatch Books, 1999. \$ 16.

--James, George A., ed., *Ethical Perspectives on Environmental Issues in India*. New Delhi: APH Publishing Corporation, 1998. ISBN 81-7648-050-9. A. P. H. Publishing Corporation, 5 Ansari Road, Darya Ganj, New Delhi 110 002, India. Available in the U.S. through South Asia Books, P.O. Box 502, Columbia, MO 65205. James is in philosophy at the University of North Texas.

--Sassen, Saskia, *Globalization and Its Discontents: Essays on the New Mobility of People and Money*. New York: New Press, 1998. 288 pages. \$ 25. Although money and people are more mobile than ever in the globalized economy, the money is really gathered in a rather few cities around the world, and the people who migrate are from developing countries in which rich countries have invested or which with they have had colonial or military dealings. These immigrants, legal and undocumented, commonly enter casual, low-skilled jobs in the U.S., Europe, or Japan in such cities, keeping wages low and providing services to the global cities, feeding a pattern of inequitable income distribution. The process of high-income "gentrification" in such global cities has been made possible by the ready supply of low income workers, especially female workers. Globalization erodes the power of national governments to regulate such developments, but this is too passively accepted. National governments may have more power than they think when they recognize how attached the transnational corporations are to a relatively few cities, where taxes and regulations may be easier to administer, and corporations have less power than supposed to flee somewhere else.

--Goldman, Michael, "'Customs in common': The Epistemic World of the Commons Scholars," *Theory and Society* 26(1997):1-37. Despite the fact that the famous model of natural resource use espoused by biologist Garrett Hardin, the "tragedy of the commons," has been thoroughly debunked by social scientists of most stripes, the model's assumptions--e.g. that selfish individuals using a common pool resource will overconsume to the detriment of all--have not

only survived but fruitfully multiplied, as if driven by higher laws of natural selection. Its seeds have sprouted, for example, in works of natural scientists who apply biology's behavioral laws to complex social realities. It thrives deep in the soul of most commons theorists, even those fervently opposed to Hardin's model, who ply their trade by identifying, protecting, managing, saving, developing, and making efficient commons throughout the world. This commons-tragedy discourse has also shaped the thinking on the new "global commons," led by academicians and policymakers striving to direct supranational decision-making on the gray areas of global real estate: the earth's ozone, deep seas, "biodiverse" reserves (e.g. the Amazon), the North and South poles, the air waves, and so on. In other words, an old, dubious framework once applied to questions of local commons (i.e. how to stop self-interested shepherds from destroying community pastures), is now being applied to saving our global commons.

In fact, the commons metaphor is an important icon of the "development world." It is being used as a hidden and not-so-hidden institution of domination and imperialism in North-South relations, in an effort to restructure the commons, to "privatize," "develop," "make more efficient," "valorize," "get the price right," in the service of crisis-ridden capitalisms. This does not stop destructive practices; it rather normalizes and further institutionalizes them, putting commoners throughout the world at even greater risk. Goldman is at the University of California, Berkeley.

--Taylor, Peter J., and Buttel, Frederick H., "How Do We Know We Have Global Environmental Problems? Science and the Globalization of Environmental Discourse," *Geoforum* (UK) 23(no. 3, 1992):405-416. Science has a central role in shaping what count as environmental problems. This has been evident most recently in the success of planetary science and environmental activism in stimulating awareness and discussion of global environmental problems. We advance three propositions about the special relationship between environmental science and politics: (1) in the formulation of science, not just in its application, certain courses of action are facilitated over others; (2) in global environmental discourse, moral and technocratic views of social action have been privileged; and (3) global environmental change, as science and movement ideology, is vulnerable to deconstructive pressures. These stem from different nations and differentiated social groups within nations having different interests in causing and alleviating environmental problems. We develop these propositions through a reconstruction of *The Limits to Growth* study of the early 1970's, make extensions to current studies of the human/social impacts of climate change, and review current sources of opposition to global and political formulations of environmental issues. Taylor is in science and technology studies, Cornell University, Ithaca; Buttel is in rural sociology, University of Wisconsin, Madison.

--MacDonnell, Lawrence J., *From Reclamation to Sustainability: Water, Agriculture, and the Environment in the American West*. Niwot, CO: University Press of Colorado, 1999. The American West viewed through the lens of its most contested resource: water. Western water resources have been developed beyond their sustainable capacity, resulting in overdevelopment, declining rural communities, dewatered streams incapable of supporting native species, and degraded water quality. Sustainable use of water depends on reducing the gap between diverted water and used water, restoring the functional integrity of water sources. MacDonnell is a water lawyer, and was the first director of the Natural Resources Law Center at the University of Colorado School of Law, Boulder.

--Andrews, Richard N. L., *Managing the Environment, Managing Ourselves: A History of American Environmental Policy*. New Haven: Yale University Press, 1999. \$ 30.00. American environmental policy is not just a product of late twentieth-century concerns about the environment. It is also rooted in America's nearly four-hundred-year history of government actions to promote or control human uses of nature. That rich history affects environmental issues today and in the future. Andrews is professor of environmental policy in the Department of Environmental Sciences and Engineering, University of North Carolina at Chapel Hill.

--Deffenbaugh, Daniel G., "Toward Thinking Like a Mountain: The Evolution of an Ecological Conscience," *Soundings* 78(1995):239-261. There is underway an evolution of the ecological conscience, a progressive movement away from thinking like self-interested human beings and toward thinking like a mountain. A review of the history of philosophical reflection in the West reveals why environmental ethics has been regarded as problematic. Very simply, we have inherited a tradition which has been developed from the perspective of egoism. If the human individual is the locus for discerning all value in the world, then ethics will naturally tend to serve those who are doing the valuing. In this case environmental ethics becomes a convenient tool for protecting human interests. A truly holistic environmental ethic involves a conceptual transition from egoism to ecoism, a move that is best facilitated by an understanding of the ecological sciences. The significant contribution of Aldo Leopold and Holmes Rolston III has been the fundamental realization that nature and not culture should have the last word as to prescriptive duties. Deffenbaugh teaches in the Department of Religious Studies at the University of Tennessee.

--Moltmann, Jürgen, Wolterstorff, Nicholas, and Charry, Ellen T., *A Passion for God's Reign: Theology, Christian Learning and the Christian Self*. Edited by Miroslav Volf. Grand Rapids, MI: Erdmans, 1998. 112 pages. Of interest here because Moltmann, the celebrated German theologian, calls for "a new theological/ecological architecture wherein we will realize "it is not the human being that is the measure of all things, but rather God, who created all life" (p. 20). Moltmann foresees "an ecological culture" in the next century (p. 28). Only so can humankind and the Earth survive.

--Potter, Van Rensselaer, "Fragmented Ethics and 'Bridge Bioethics'," *Hastings Center Report* 29(no. 1, 1999):38-40. Environmental ethics can be a bridge between the two cultures: the sciences and the humanities. An environmental ethic seeks the preservation and restoration of the natural landscape, plants, and animals; clean air; plentiful, nonpolluted water; and large areas in the wild state. It can serve as a bridge between pluralist interests in society, and bridge humans to nature, also serve as a bridge to the future. Potter is professor emeritus in oncology at the University of Wisconsin.

--Whitehouse, Peter J., "The Ecomedical Disconnection Syndrome," *Hastings Center Report* 29(no. 1, 1999):41-44. "Bridging medical and ecological ethics must be a critical aspect of future health and environmental planning, and in fact, of our species and others." "Our focus should shift not only from our individual selves to our human community, but to the community of other living creatures on earth. A new focus on 'values' or interests shared with other life on the planet is likely to lead to renewed spiritual exploration of our relationship to nature." Whitehouse is professor of biomedical ethics at Case Western Reserve University.

--Weiss, Edith Brown, and Jacobson, Harold K., eds., *Engaging Countries: Strengthening Compliance with International Accords*. Cambridge, MA: MIT Press, 1998.

--Carson, Rachel, *Lost Woods: The Discovered Writing of Rachel Carson*. Boston: Beacon Press, 1999. Edited with an introduction by Carson biographer Linda Lear. Little known Carson writings and correspondence, revealing details of Carson's life and thought.

--Karesh, William B., "Wildlife Rehabilitation--Additional Considerations for Developing Countries," *Journal of Zoo and Wildlife Medicine* 26(no. 1, 1995):2-9. Wildlife rehabilitation in developing countries faces veterinary challenges no longer a problem for most programs in North America and Europe: availability of local vets, competent and qualified workers, access to medical information, lack of equipment, supplies, pharmaceuticals, diagnostic capacities, control of contagious diseases during care, and general lack of financial resources, as well as political pressures for politically correct rehabilitation. Care of a single primate can cost more than the combined salaries of two park rangers, protecting animals in the wild, leading some to wonder whether such money might be better spent protecting wild animals. Karesh is with the Department of Field Veterinary Studies, Wildlife Health Sciences, Wildlife Conservation Society, Bronx, NY, associated with the Bronx Zoo.

--Burtonchristie (Burton-Christie), Douglas, "Mapping the Sacred Landscape: Spirituality and the Contemporary Literature of Nature," *Horizons* (College Theological Society, Villanova, PA) 21 (no. 1, 1994):22-47. The contemporary dialogue between spirituality and the contemporary literature of nature. (1) Their distinctive approaches to the mapping of the sacred landscape. (2) Some of the ambiguities and tensions within the literature of nature toward matters of religion. (3) Recent developments within the discipline of spirituality that enable scholars to respond more thoughtfully to questions raised by nature writers. (4) Genres found in the burgeoning literature of nature writing and themes that make it a useful resource and conversation partner for spirituality. (5) Evaluation of three prominent themes in contemporary nature writing--relationship, mystery, and moral responsibility--themes of particular importance for developing a contemporary spirituality of nature. Burton-Christie is at the Jesuit School of Theology, Graduate Theological Union, Berkeley, also the author of *The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism* (Oxford University Press, 1993).

--Getz, Wayne M., et al, "Sustaining Natural and Human Capital: Villagers and Scientists," *Science* 283(19 March 1999):1855-1856. Win-win solutions to saving natural and feeding people, with examples in Africa. Community-based natural resource management. Mostly large animals on which locals can make money from tourists and hunters. The ten authors are wildlife conservatioists from several nations.

--Inamdar, Amar, et al., "Capitalizing on Nature: Protected Area Management," *Science* 283(19 March 1999):1856-1860. The financial difficulties of government agencies responsibly for biodiversity in the developing world. They hold large land assets, perhaps 5% of the total area of a country, expensive to maintain, generating most of their revenue through tourism. But they are "socially exclusive," since locals cannot exploit these resources, and this is receiving growing criticism from an increasingly democratized populace (and an increasing population) at home. Responses often involve community based conservation. But these activities are also expensive,

their conservation benefits are ambiguous, and they have little prospect of generating income to cover their costs.

Kenya has 10% of its land in protected areas, generating about \$ 42 million in tourist revenues. This same land, converted to agriculture and livestock, could support 4.2 million people, generating \$ 203 million. Protected areas are almost universally unpopular with local peoples, and international observers tend to sympathize. Protected areas are suffering from a public relations crisis. On the one hand, simply fencing in protected areas is an untenable strategy. On the other hand, difficult tradeoffs between conservation and development will have to be made. The four authors are in the Environment and Development Group, Oxford, UK.

--Journal of Forestry 93 (no. 9, September 1995) is a theme issue on ethics in forestry, "Word of Honor: The Role of Professional Ethics in Forestry." contains:

--Cornett, Zane J., "Birch Seeds, Leadership, and a Relationship with the Land"

--"Code of Ethics for Members of the Society of American Foresters"

--Force, Jo Ellen, "SAF's Code of Ethics: Time for Another Look?"

--"The Case of the Missing BMP's." A forest engineer working for a forestry company is asked to evaluate a piece of property recently received in trade from a government agency. He finds that a partially constructed road does not comply with volunteer best management practices (BMP). Following his report to his supervisors, his company puts the land on sale. Among others, his church is considering buying the land. Comments on this case by several foresters.

--Smyth, Arthur V., "Foresters and the Land: The Evolution of SAF's Land Ethic"

--Irland, Lloyd, C., "Recognizing and Resolving Conflicts of Interest"

--Coufal, James E., and Spuches, Charles M., "Ethics in the Forestry Curriculum: A Challenge for All Foresters"

--Dickerson, Lynn, "Elements of 19th-Century Romanticism in Contemporary Forest Management Practices"

--Journal of Forestry 93 (no 2, February 1995). Theme issue on Forest Esthetics. Contains: (Forest aesthetics)

--Gobster, Paul H., "Aldo Leopold's 'Ecological Esthetic': Integrating Esthetic and Biodiversity Values"

--Jones, Geoffrey T., "The Careful Timber Harvest: A Guide to Logging Esthetics"

--Lewis, Richard, "Pardon the Mess, We're Growing a New Forest"

--Schuh, "Managing Esthetic Values: Weyerhaeuser Company's Approach"

--Bacon, Warren, "Creating an Attractive Landscape through Viewshed Management"

--O'Laughlin (O'Laughlin), and Belt, George H., "Functional Approaches to Riparian Buffer Strip Design"

--Bergen, Scott D., Fridley, James L., Ganter, Mark A., and Schiess, Peter, "Predicting the Visual Effect of Forest Operations."

--Moyle, Peter B. and Moyle, Petrea R., "Endangered Fishes and Economics: Intergenerational Obligations," *Environmental Biology of Fishes* 43(no. 1, 1995):29-37. The diversity of fishes is declining worldwide, and may be lost to future generations. "The best arguments for protection of biodiversity, from our perspective, are the ethical and moral arguments ... e.g. Norton, 1987, Rolston 1994). Ultimately, if these arguments do not prevail, much of the world's biodiversity is likely to be lost. In the short run, however, the most effective arguments are probably economic

arguments, ranging from those that point out the limits of the Earth's ability to sustain humanity to those that deal with local issues such as the value of protecting fisheries in a particular stream." (1) The humility principle: humans must accept that technological advances will not compensate for poor technological management. (2) The precautionary principle. (3) The reversibility principle. Irreversible changes to the environment should not be made. (4) The safe minimum standard. Err on the safe side. Peter Moyle is in the Department of Wildlife, Fish, and Conservation Biology, University of California, Davis. Petrea Moyle is with the Natural Heritage Institute, San Francisco.

--Maurer, Brian A., *Untangling Ecological Complexity: The Macroscopic Perspective*. Chicago: University of Chicago Press, 1999. Maurer argues that ecology can and ought to study fauna and flora on regional and continental scales, often more enlightening than too much detailed study in local communities, the macroscopic scale as opposed to the microscopic scale.

--Palovicová, Zuzana, "Problém Hodnôt v Environmentálnej Etike (The Value-Problem in Environmental Ethics)," *Filozofia* 51(no. 2, 1996):91-98. (In Slovak) An analysis of value in environmental ethics, with attention to the most important axiological theories, i.e. axiological individualism and axiological holism. A value theory adequate for the protection of the environment cannot be built on a merely subjective axiology. Value results from more objective human needs and from our human struggle to survive. "Systemic value" (Rolston) and "transformative value" (Norton) are analyzed, as is the relation between instrumental and intrinsic values. Also, Callicott, Regan, Singer. Palovicová is at the Institute of Philosophy, Slovak Academy of Sciences, Bratislava, Slovakia.

--Palovicová, Zuzana, "K Vychodiskám Etiky Životného Prostredia (Foundations of Environmental Ethics)," *Filozofia* 50(no. 7, 1995):375-381. (In Slovak) Palovicová is at the Institute of Philosophy, Slovak Academy of Sciences, Bratislava, Slovakia.

--O'Neill (O'Neill), John, "Humanism and Nature," *Radical Philosophy* (Canterbury, UK), no. 66, 1994, pages 21-29. Those who seek to construct a green Marxism often turn to Marx's early works. There can be either an anthropocentric or a biocentric humanism. Unfortunately, there are central components of Marx's early thought, inherited from Hegel, which cannot be incorporated into a defensible ecological political theory. What is often taken to be of value in Marx's early work is just that part of his thought that should be abandoned. O'Neill is in philosophy, University of Sussex, Brighton, UK.

--Heinen, Joel T., "Thoughts and Theory on Incentive-Based Endangered Species Conservation in the United States," *Wildlife Society Bulletin* 23 (no. 3, 1995):338-345. There are broad national benefits to endangered species conservation but the costs of such programs are frequently localized and may fall more on some members of society than others. The judicious use of incentives can then be important. Economic incentives may be needed to promote most endangered species conservation programs because benefits of these programs are usually diffuse and national, while costs are localized. A main priority for recovery plans should be to provide people with social and economic incentives, at socially relevant scales, to accept the proposed conservation program. Heinen is in environmental studies, Florida International University, Miami.

--Deudney, Daniel H., and Matthew, Richard A., eds., *Contested Grounds: Security and Conflict in the New Environmental Politics*. Albany, NY: State University of New York Press, 1999. 276 pages. \$ 21.00 paper. 12 contributors. The relationship between international security and the environment. The important, and overlooked, role that environmental factors have played in geopolitics. What are the relationships between environmental change, degradation and protection and traditional national security concepts and organizations? How useful are security concepts and organizations in mobilizing political responses to environmental problems? What role do environmental favors play in stimulating international conflict and cooperation. Deudney is in political science, Johns Hopkins University. Matthew is in social ecology and political science, University of California at Irvine.

--Barkin, J. Samuel, and Shambaugh, George E., eds., *Anarchy and the Environment: International Relations of Common Pool Resources*. Albany, NY: State University of New York Press, 1999. 205 pages. \$ 18.00 paper.

--Barry, Dwight, and Oelschlaeger, Max, "A Science for Survival: Values and Conservation Biology," *Conservation Biology* 10(no. 3, June 1996):905-911. Practice of conservation biology that does not actively and continuously question the values that shape it is self-defeating. Conservation biology is inescapably normative. Advocacy for the preservation of biodiversity is part of the scientific practice of conservation biology. Conservation biologists should reflect on the constitutive values underlying their research programs and policy recommendations. Such reflection is itself an inherent element of scientific objectivity and takes into account the social nature of scientific knowledge. Without openly acknowledging such a perspective, conservation biology could become merely a subdiscipline of biology, intellectually and functionally sterile and incapable of averting an anthropogenic mass extinction. Barry is in the School of Forestry and Environmental Studies, Yale University. Oelschlaeger was then in philosophy, University of North Texas, and now is at the University of Northern Arizona.

--Clark, Tim W., Curlee, A. Peyton, and Reading, Richard P., "Crafting Effective Solutions to the Large Carnivore Conservation Problem," *Conservation Biology* 10 (no. 4, August 1996):940-948. Grizzly bears. Gray wolves. Mountain lions. Wolverines. Five key variables that must be addressed to protect such endangered species: cultural history, valuation, ecology, management systems, and the political process. For example, many of the positive values associated with large carnivores (humans admiring them for their strength, courage, endurance, prowess) are difficult to quantify, and easy to ignore, though important and widely distributed among Americans, while the negative values (the costs of livestock predation) are easy to quantify, localized with a few ranchers, and hard to ignore in political decision-making. The authors are in the School of Forestry and Environmental Studies, Yale University.

--Pottast, Thomas, "Inventing Biodiversity: Genetics, Evolution, and Environmental Ethics," *Biologisches Zentralblatt* (now *Theory in Biosciences/Theorie in den Biowissenschaften*) 115(nos. 2/3, 1996):177-188. In English. A historical survey of the concept of biodiversity. There are two components: genetic diversity, arising from the study of cultivated plants, and species diversity, arising from the study of evolutionary history. The first person to combine these was Otto Herzfeld Frankel, Australian plant geneticist and breeding scientist, in 1970 and again in 1974, using the term "evolutionary responsibility," his precursor to the later term

"environmental ethics." Biodiversity conservation includes both economic dimensions and natural history dimensions, both with implications for nature conservation. (Presumably Frankel features genetic biodiversity conservation, else there was already Leopold, Carson, Muir, active in environmental ethics.) Pottast is at the Center for Ethics in the Sciences and the Humanities, University of Tübingen, Germany.

--Cohen, Stephen and Grace, Damian, "Engineers and Social Responsibility: An Obligation to Do Good," IEEE (Institute of Electrical and Electronics Engineers) Technology and Society Magazine 13 (no. 3, Fall 1994):12-19. With increasing concern about the environment, "social responsibility" has become an integral part of scientific and engineering endeavor. Engineers, both individually and collectively, have not only a duty to minimize harm, but, according to the very nature of their profession, a duty to do good. Includes the code of Ethics, The Institution of Engineers, Australia. Cohen is with the School of Philosophy and Grace with the School of Social Work, University of New South Wales, Sydney, Australia.

--Jamieson, Dale, "Ethics and International Climate Change," Climatic Change 33(1996):323-336. In recent years the idea of geoengineering climate has begun to attract increasing attention. There is the possibility that Earth may be undergoing a greenhouse-induced global warming, and few serious measures have been undertaken to prevent it. Jamieson argues for a set of conditions required for intentional climate change to be morally permissible and argues that these conditions are not now satisfied. However, research on intentional climate change should go forward, if other conditions are met. Jamieson is in technology and philosophy at Carleton College, Northfield, MN.

--DeaneDrummond (Deane-Drummond}, Celia E., "Genetic Engineering for the Environment: Ethical Implications of the Biotechnology Revolution," The Heythrop Journal 36(1995):307-327. Genetic engineering for agriculture purposes, especially crop plants. The philosophical, theological, and ethical implications of this application of biology are rather different from those pertaining to human beings and deserve separate attention. In particular, this technology has important environmental consequences, both in the short-term and in the long term. There is no a priori reason not to engineer such crops, but it has to be done judiciously and ethically. Deane-Drummond is at Chester College of Higher Education, Chester, UK.

--Kohák, Erazim, "Druhy Ekologické Zkusenosti (Varieties of Ecological Experience)," Filosoficky Casopis (Prague) 43(1995):899-919. In Czech. Also published in English: "Varieties of Ecological Experience," Environmental Ethics 19(1997):153-171, and see abstract at that entry. Kohak is in philosophy, Charles University, Prague, and was formerly in philosophy, Boston University.

--Smith, Andrew A., Moote, Margaret A. and Schwalbe, Cecil R., "The Endangered Species Act at Twenty: An Analytical Survey of Federal Endangered Species Protection," Natural Resources Journal 33(1993):1027-1075. The Endangered Species Act of 1973 is both praised and criticized for its efforts to protect species from extinction. Its stringent provisions spark controversies pitting species preservation against economic and other concerns. An analysis of issues central to debate of the ESA as it faces congressional reauthorization. Questions focus on measures that form the basis for species preservation under the ESA, federal government's role in its

implementation, funding problems, conflicts with private property rights, and the ESA's basic approach to conservation. Preservation policy must evolve with societal and scientific change, shifting its focus toward implementing ecosystem management techniques. The authors are at the School of Renewable Natural Resources, University of Arizona, Tucson.

--Purser, Ronald E., Park, Changkil, and Montuori, "Limits to Anthropocentrism: Toward an Ecocentric Organization Paradigm?" *Academy of Management Review* 20(1995):1053-1089. Historical anthropocentrism requires a linear perspective, a camera theory of knowledge, and human-nature dualism. These ideas are reproduced in organizational science and management practice. We now need an ecocentric approach, and here an environmental management paradigm is contrasted with an ecocentric responsibility paradigm. Corporate environmentalism and so-called "greening-business" are based in the environmental management paradigm, and incommensurable with the ecocentric responsibility paradigm. Out of the latter could grow an ecocentric organizational paradigm. Purser is in Organization Development, Loyola University, Chicago. Park is in Organization Behavior, Case Western Reserve University. Montuori is in Systems Science, Saybrook Institute and College of Notre Dame, San Francisco.

--Gladwin, Thomas N., Kennelly, James J., and Krause, Tara-Shelomith, "Shifting Paradigms for Sustainable Development: Implications for Management Theory and Research," *Academy of Management Review* 20(1995):874-907. Modern management theory is constructed by a fractured epistemology, which separates humanity from nature and truth from morality. Reintegration is necessary if organizational science is to support ecologically and socially sustainable development. Requisites of such development, rejecting the paradigms of conventional technocentrism and antithetical ecocentrism on grounds of incongruences. A more fruitful integrative paradigm of "sustaincentrism" is articulated, and implications for organization science are generated as if sustainability, extended community, and our Academy of Management mattered. The authors are with the Global Environment Program, School of Business, New York University.

--Zhi Xu, "Assessing Distributional Impacts of Forest Policies and Products: An Integrated Approach," *Evaluation Review* 18(no. 3, 1994):281-311. A model of the distributional impacts of forest policies and products that integrates monetary and nonmonetary measures. Case study in structural particleboard technology. Zhi Xu is in Forest Resource Policy and Economics, University of Minnesota.

--Cronon, William. Feature article, "An Environmentalist on a Different Path: A Fresh View of the Supposed 'Wilderness' and Even the Indians' Place in It," *New York Times*, April 3, 1999, p. A15, A17. "The ideal of wilderness is a fantasy and a threat." A fantasy because the American continent was already thoroughly altered by native Americans long before the Europeans came. A threat because wilderness is no model for the human/nature relations, it sets a stark opposition between nature and culture; the needed model is one where humans are to be in harmony with nature. Gary Snyder is not so impressed: "I must confess I am getting a bit grumpy about the dumb arguments being put forth by high-paid intellectual types in which they are trying to knock Nature, knock the people who value Nature and still come out smelling smart and progressive." Cronon is in environmental history at the University of Wisconsin.

--May, Robert M., "The Modern Biologist's View of Nature," pages 167-182 in Torrance, John, ed., *The Concept of Nature*. Oxford: Clarendon Press, 1992. "My conclusion is that humanity today does indeed have a very special place in nature, not because we were divinely created to use it and rule it, but rather because we have--for what must be a fleeting moment in evolutionary time--cast off the shackles that keep population in check, and in so doing threaten, by the continuing increase in human numbers and associated activities, to bring about the end of history in the natural world. ... I believe we should cherish and conserve diversity primarily for the ethical reason that we now recognize we are no more, though no less, than a part of it; no longer can an educated person see the world as a God-given inheritance to wreak to human ends" (p.168, p. 182). May is in zoology, Oxford University.

--Bengston, David N., "Changing Forest Values and Ecosystem Management," *Society and Natural Resources* 7(1994):515-533. We are currently in a period of rapid and significant change in forest values. Forest managers must address the questions: (1) What is the nature of forest values? Can all forest values be reduced to a single dimension, as assumed in utilitarian- based traditional forestry and economics, or are these values multidimensional and incommensurate? (2) What specific values are involved? (3) What is the structure of these values? How are they related to each other in value systems? (4) How and why have forest values changed over time? (5) What do changing forest values imply for ecosystem management? Bengston is with the USDA Forest Service, North Central Forest Experiment Station, St. Paul, MN.

--Pister, Edwin P., "Ethics of Native Species Restoration: The Great Lakes," *Journal of Great Lakes Research* 21, Supplement 1 (1995):10-16. Value issues are of increasing importance in environmental decisions, although narrow academic backgrounds and traditional scientific rigidity among decision makers have impeded proper consideration of ethics. Aldo Leopold's land ethic and the developing discipline of environmental ethics provide a solid foundation for restoration of habitats and native fauna in the Great Lakes. Such principles provides the best chance for constructing biologically and ethically sound restoration programs. Pister is with the Desert Fishes Council, Bishop, CA.

--Wuketits, Franz M., "Moral Systems as Evolutionary Systems: Taking Evolutionary Ethics Seriously," *Journal of Social and Evolutionary Systems* 16(1993):251-271. Evolutionary ethics goes beyond mere description. The fact that human behavior is biologically constrained can give rise to some ideas about how to establish moral norms, so that the fact/value distinction in its strict sense is no longer tenable. Taking evolutionary ethics seriously means, after all, looking for possibilities of human beings as a biological species. Biological evolution does not entail any values and moral norms, but in organizing our social life we are well-advised to consider those factors that have channeled our evolution--i.e. not just ask what humans ought to do, but what they are able to do. Moral systems are evolutionary systems. Wuketits is in philosophy of science, University of Vienna, University of Graz, Austria.

--Gay, Hannah, "Wilderness Philosophy," *Dialogue: Canadian Philosophical Review / Revue canadienne de philosophie* 33(1994):661-675. Critical review of Max Oelschlaeger, *The Idea of Wilderness*. "This book is written by a committed environmentalist--one has the impression that the author simply had to write it--and it has the principal strengths and weaknesses one might expect from such serious commitment; genuine engagement on the one hand, lack of detachment

on the other. As a self-identified post-Modern philosopher, Oelschlaeger is unlikely to see the latter as a major weakness." Gay is at Simon Fraser University.

--Perry, Gregory M., and Pope, C. Arden, "Environmental Polarization and the Use of Old-Growth Forests in the Pacific Northwest," *Journal of Environmental Management* 44(1995):385-397. The allocation of old-growth forests in the Pacific Northwest comes not from orderly market processes, but from chaotic and polarized political and legal conflicts. Analysis of the economic factors of polarization, of differences in environmental ethics regarding old-growth forests, and differences in time preferences. Resolving the debate over old-growth forests will be extremely difficult. Perry is in Agricultural and Resource Economics, Oregon State University. Pope is at Brigham Young University, Provo, UT.

--Mazzotta, Marisa J. and Kline, Jeffrey, "Environmental Philosophy and the Concept of Nonuse Value," *Land Economics* 71 (no. 2, 1995):244-249. Economists have hotly debated nonuse values, whether they are measurable, and whether they should be included in environmental decision-making. It is important to consider the possibility that many individuals may view nonmarket valuation as irrelevant to the more fundamental issue of whether humans have obligations to nature beyond purely anthropocentric concerns. Philosophical questions are at least as important to consider as methodological questions. The debate over nonuse values can be enriched by considering different environmental philosophies. This is a challenge for economists, but if resource economists broaden their anthropocentric perspective to encompass nonanthropocentric environmental philosophies, they may find that many of the methodological problems associated with defining and measuring nonuse values will be cast in a new light. Mazzotta and Kline are in Resource Economics, University of Rhode Island, Kingston.

--Benestad, Olav, "Energy Needs and CO2 Emissions: Constructing a Formula for Just Distributions," *Energy Policy* 22(no. 9 1994):725-734. Countries differ substantially in their capabilities to limit future emissions of CO2. Fairness, or equity, should be seen against the background of these differences. Benestad proposes an "Equal burden" formula for emissions, based on John Rawls theory of justice, showing how quotas given according to needs may be operationalized for different sectors and different countries in a comprehensive way, and with the net result that atmospheric concentrations do not increase. Benestad was with the Centre for Development and the Environment, University of Oslo, Norway, until his death.

--Cela Conde, Camilo J., "Humanos y no humanos. Sobre los derechos de unos y otros (On the Rights of Human and Non-Human Animals. Animal Experimentation and Animal Rights)," *Arbor-Ciencia Pensamiento y Cultura* (Madrid) 150(issue 592, 1995):47-60. In Spanish. Cela conde is in the Department of Philosophy, University of Islas-Baleares, Palma-de-Mallorca, Spain.

--Steel, Brent S., List, Peter, and Schindler, Bruce, "Conflicting Values About Federal Forests: A Comparison of National and Oregon Publics," *Society and Natural Resources* 7(1994):137-153. The degree to which the public embraces different values in forests nationally and regionally in Oregon, but finding strong biocentric value orientations in both cases. Value orientations are strongly related to policy preferences. Steel is in Political Science, Washington State University-Vancouver. List is in Philosophy, Schindler in Forest Resources, Oregon State University.

--Wildes, Fred T., "Recent Themes in Conservation Philosophy and Policy in the United States," *Environmental Conservation* 22 (no. 2, 1995):143-150. A compact history of environmental philosophy in the last thirty years, with numerous references. A dichotomy between utilitarian conservationist and preservationist non-anthropocentric views has been present the whole century, shifting with new emphases (such as ecofeminism or environmental spirituality), but still underpinning the main divisions across the last thirty years. Sustainable development is the dominant paradigm at present. Wildes is in geography, San Diego State University, University of California, Santa Barbara.

--Zimmer, Carl, "Life after Chaos," *Science* 284(2 April, 1999):83-86. In a special issue of *Science* on complex systems, with several related articles. "After years of hunting for chaos in the wild, ecologists have come up empty-handed. But the same equations that failed to find chaos are turning up stunning insights into how environmental forces and internal dynamics make populations rise and fall." Although "there is no unequivocal evidence for the existence of chaotic dynamics in any natural population," researchers found that "many were verging on chaos." "To many ecologists, the way nature seems to sit on the edge of chaos, and not plunge deep into it as models predict, is a fascinating puzzle." The studies are reminiscent of those of Stuart Kauffman and his claims that self-organization is stimulated at the edge of chaos. Ecosystems persist in the midst of their perpetual perishing.

--Weber, Marcel, "The Aim and Structure of Ecological Theory," *Philosophy of Science* 66(1999):71-93. Law-like statements often play an important role in ecological theory, contrary to the views of such philosophers of science as Shrader-Frechette and McCoy, who argue that ecology can only be piecemeal, local case studies. "I show that there are ecological laws, if it is allowed that laws generalize over a restricted domain of application." The principle of competitive exclusion (that species with insufficiently differentiated fundamental niches cannot coexist at equilibrium) is such a law. Weber is at the Zentrale Einrichtung für Wissenschaftstheorie und Wissenschaftsethik, Universität Hannover, Germany.

--Scoville, Judith N., "Cosmos, Creation and Cows: New Perspectives in a Theological Land Ethic," *CTNS (Center for Theology and the Natural Sciences) Bulletin* 18 (no. 2, 1999): 1-9. The interdisciplinary dialogue between science and theology has a critical role in developing a satisfactory doctrine of creation. Also especially helpful is sustainable agriculture's view of farming as cooperation--or conversation--with nature, rather than an attempt to conquer nature. Scoville holds the Hulings Distinguished Chair in Humanities at Northland College, Ashland, WI.

--Lodahl, Michael E., "'The Whole Creation Groans': Is There a Distinctively Wesleyan Contribution to an Environmental Ethic?" *CTNS (Center for Theology and the Natural Sciences) Bulletin* 18 (no. 2, 1999):10-19. Yes. A provocative Biblical passage is Romans 8.18-25, which was the text for John Wesley's 1781 sermon, "The General Deliverance," which can be a guide and touchstone for a Wesleyan environmental ethics. Lodahl is in theology at Northwest Nazarene College in Nampa, ID.

--McGinnis, Michael V., "On the Verge of Collapse: The Columbia River System, Wild Salmon and the Northwest Power Planning Council," *Natural Resources Journal* 35(1995):63-92. The

Columbia River Basin contains several species of endangered fish and wildlife. The Northwest Power Planning Council has attempted to restore salmon. The stakeholders are presumed to share values about the landscape, their sense of place in it, their relationship to nature, and to share faith in the ability of science and technology to restore ecosystems. Cooperation requires a high level of ecocentrism, principles of reverence, respect, humility, responsibility, care and respect--essentially an ethic of the environment. Nevertheless, the biological collapse of the salmon is at risk. But there is some hope. McGinnis is at the Center for Bioregional Studies and Conflict Resolution, Goleta, CA.

--Owens, Susan, "Land, Limits and Sustainability: A Conceptual Framework and Some Dilemmas for the Planning System," *Transactions of the Institute of British Geographers* 19(1994):439-456. Opportunities and contradictions in applying concepts of sustainable development to land use policy. The conceptual framework is provided by "stock maintenance" models of sustainability. A distinction is made between material, postmaterial, and non-instrumental dimensions of sustainability. Though concepts of sustainability are gaining ground in planning, translating theory into practice remains problematic. There are problems in value theory. With attention to questions of intrinsic value in nature. Owens is in geography, Cambridge University.

--Rosenzweig, Michael L., "Heeding the Warning in Biodiversity's Basic Law," *Science* 284(9 April 1999):276-277. Ecology's oldest law is that large areas harbor more species than smaller ones. Recent efforts to mathematize this law. Species-area relationships suggest that because humans have wrested away some 95% of Earth's surface from the world of nature, life faces a mass extinction in three phases. (1) Endemic species. (2) Sink species (those that cannot reproduce fast enough to replace themselves). (3) Rare accidents, such as the introduction of new diseases. "The problem suggests its own solution. The land remains. Share it more generously with other species. Do the research to discover gentler ways to occupy the land, ways to reconcile our uses with those of the many species that also need it to sustain life." Rosenzweig is in evolutionary biology at the University of Arizona, Tucson, also editor of *Evolutionary Biology Research*.

--Ostrom, Elinor, et al. (4 co-authors), "Revisiting the Commons: Local Lessons, Global Challenges," *Science* 284(9 April 1999):278-282. Garrett Hardin argued in 1968 the tragedy of the commons. New insights about such problems and the conditions likely to sustain uses of common-pool resources. The most difficult challenges concern the management of large-scale resources that depend on international cooperation, such as fresh water in international basins or large marine ecosystems. Institutional diversity may be as important as biological diversity for our long-term survival. Ostrom is at the Center for the Study of Institutions, Population, and Environmental Change, Indiana University, Bloomington.

--Nepstad, Daniel C., et al. (11 other authors), "Large-scale Impoverishment of Amazonian Forests by Logging and Fire," *Nature* 398(8 April 1999):505-508. Field surveys that map wood mills and forest burning areas in the Brazilian Amazon show that logging crews severely damage 10,000 to 15,000 square kilometers per year of forest that are normally not documented. In dry years this leaves up to 270,000 square kilometers vulnerable to future burning, and potentially

doubles net carbon emissions during severe El Nino episodes. Nepstad is at the Woods Hole Research Center, Woods Hole, MA.

--Sober, Elliott, and Wilson, David Sloan, *Unto Others: The Evolution and Psychology of Unselfish Behavior*. Cambridge, MA: Harvard University Press, 1998. A pioneering and highly readable analysis of the evolution and psychology of cooperation, understood from an evolutionary perspective. Part I of the book argues that group selection is important in evolution, and has been unjustifiably dismissed by evolutionary theorists, blinded by their insistence on selection at the individual level. In group selection, animals can evolve behaviors that are for the good of the group, though to the detriment of the individual (without any reference to intentions and without moral import). Part II argues that group selection in humans can lead to genuinely altruistic behavior, and examines the psychological evidence for such behavior. People (and perhaps other species) evolved the capacity to care for others as a goal in itself. Sober is in philosophy at the University of Wisconsin, Madison, and a well-known philosopher of biology. Wilson is in biology, Binghamton University, State University of New York.

--Leon, Warren, and Brower, Michael, *The Consumer's Guide to Effective Environmental Choices: Practical Advice from the Union of Concerned Scientists*. Pittsburgh: Three Rivers Press (Carnegie Mellon University), 1999. 304 pages. \$ 15, paper. Forget about paper versus plastic bags, cloth versus disposable diapers, paper cups versus ceramics; none of this makes any serious environmental impact. There are other, much more important things to feel guilty about. Worrying about the trivial things distracts us from the four big culprits: cars, meat, home appliances, and climate control. They have the greatest impact on environmental quality. You are kidding yourself if you drive your Land Rover to the grocery store and worry about buying disposable cups. A study prepared by the Union of Concerned Scientists, among the greenest of U.S. environmental groups.

--Fortey, Richard, *Life: A Natural History of the First Four Billion Years*. New York: Alfred A. Knopf, 1998. 346 pages. A celebration of biodiversity over the millennia by the senior paleontologist at the Natural History Museum in London and a Fellow of the Royal Society. On Stephen Jay Gould and his sheerly continent wonderful life, with disparate dead ends in the Burgess Shale: "If palaeontology has a priesthood, then Steve Gould is the pontiff. The Burgess Shale, however, was one case where he has, I think, been fallible. The excitement of the ideas being promulgated was so seductive that he simply passed over the real evidence presented by the Burgess fossils. ... One may still marvel at the fecundity of nature without making wild assertions about every fossil belonging to a different world. ... Any history of life is torn between portraying the narrative of successive species as orderly, almost a logical progression, and as something trawled from mighty disorder and upheaval from which chance alone picks survivors. ... Many Cambrian animals actually do make more sense in the light both of what came after them and of what is still alive today. ... Despite the claims of the 'new phylum' enthusiasts ... there are relatively Cambrian designs which are wholly unfamiliar to us. ... [They are] rather like improvisations upon an underlying musical theme that we can only recognize if we listen very carefully" (pp. 97-99).

--DirksEdmunds (Dirks-Edmunds), Jane Claire, *Not Just Trees: The Legacy of a Douglas-fir Forest*. Pullman, WA: Washington State University Press, 1999. An ecologist who has loved the

Oregon Coast Range for more than sixty years recalls the forests and their changes, lamenting all that we lose when we destroy old-growth forests. Dirks-Edmunds served for more than thirty years as professor of biology, Linfield College, McMinnville, OR.

#### Recent Theses in Environmental Ethics

N.B. This list does not include theses previously listed in the Newsletter bibliography, for instance, Cafaro, Philip Justin, *Thoreau's Vision of a Good Life: Towards an Environmental Virtue Ethics*, Boston University, 1997, or Mark J. Woods, *Rethinking Wilderness*, University of Colorado, 1996. For complete listings (as complete as we have) see the website:

<http://lamar.colostate.edu/~rolston/grad-st.htm>

Notice of additions is welcome and encouraged, especially internationally, as these may not come to our attention through the usual sources.

--Moriarty, Paul Veatch, *Animal Cognition and Self-Awareness (Cognitive Ethology)*, 1997, University of Colorado, Boulder, Ph.D. thesis, Department of Philosophy. Most cognitive psychologists see no reason to suppose that animals are aware of their own thoughts; many philosophers view self-awareness as being fundamental to our humanity, making self-awareness a dividing line between humans and (other) animals. But there is empirical evidence that some animals are self-aware, and this has profound implications for moral duties toward animals. Self-awareness comes in degrees, and varies along three independent axes: complexity of self-concept, properties attributed to the self, and degree of awareness. Mirror-self-recognition experiments provide only a limited evidence that does not bear moral weight. Animal communication provides evidence that some animals are aware of their own mental states. One result of the study is to see how the human mind fits into the natural world. The thesis advisor was Dale Jamieson. Moriarty is now teaching philosophy at Longwood College, Farmville, Virginia.

--Freund, Judith Ann, *Landscapes of Promise: An Examination of Students' Journals Written During a Cross-cultural Wilderness Experience (High School Students)*, 1997, University of St. Thomas, Saint Paul, Ed.D. thesis. 188 pages. An examination of nature journals written by ten American and ten Russian high school students during a cross-cultural exchange that provided experiences in selected national wilderness areas designated by the respective countries. The students participated in a backpacking excursion in the Lee Metcalf Wilderness Area of Montana in the summer of 1994, and a camping experience in the wilderness areas in the provincial region of Penza, Russia in the summer of 1995. Aesthetic 'peak' experiences; spiritual inspiration derived from experiences in nature; attitudes toward the preservation of wildlife; and environmental ethics.

--Kouneva, Penka Dinkova, *Where Nature and Soul Meet*, 1995, Duke University, Ph.D, thesis. 166 pages. A cantata for soprano and baritone soloists, mixed chorus and chamber orchestra. The advisor was Stephen Jaffe. The cantata addresses the relationship between humans and nature.

The subject was prompted by two concerns: first, that an attitude of condescension, exploitation and senseless destruction of nature will deepen the present ecological crisis; second, that dualisms such as nature/culture, emotion/reason, matter/spirit, body/soul, historically formative in much of Western culture, result in alienation and division, and in turn, reinforce such an attitude. The underlying poetic premise of the cantata is that the human soul can be fully realized only through a new environmental ethics based on integration and partnership with nature. The cantata is an attempt to critique, through music and poetic texts, an alienated world view, and to celebrate in song a new environmental ethic.

--Simpson, Juanita Mae, *The Theoretical Foundations for an Environmental Ethic (Intrinsic Value)*, 1997, University of Arizona, Ph.D. thesis. 223 pages. An analysis of the concept of intrinsic value as a foundation for an environmental ethic. Distinguishes between a metaphysical conception of intrinsic value, having to do with its ontological status, and a normative conception which pertains solely to questions of normativity and moral obligation. There is a symmetry between certain earlier metaethical dialogues (Sidgwick and Moore) and the recent debates in environmental value theory. The latter-day Last Person thought experiment mirrors the challenge given by Sidgwick to which Moore responded with his Beautiful World analysis. Theorists have conflated a requirement for a noninstrumentalist (intrinsic) value with the requirement for a strongly objectivist ontology for value. Hence, theorists believed that what was required was a nondispositionalist, internal notion of value, abstracted from any possible evaluative stance. This confusion is expressed in the contemporary environmental ethics. Quinn offers a revised theoretical framework for an environmental ethic. The advisor was Joel Feinberg.

--Miller, Pamela A., *The Implications of John Dewey's Ideas for Environmental Ethics (Pragmatism)*, 1998, Indiana University, Ph.D. thesis. 515 pages. Dewey's pragmatism identifies and addresses conflicts between human and nonhuman interests that can help bridge the gap between practice and theory in environmental ethics. Traditional arguments in environmental ethics often give little or no guidance in conflicts faced in practice. Dewey's philosophy offers an alternative that gives direction to practitioners for resolving conflicts so that all parties to a conflict 'grow' as a result of the conflict. This requires focus on the notions of inquiry, experience, growth, the idea of character in moral judgment, and Dewey's concept of the "good". A Deweyan approach to environmental ethics lends support to major claims of the ecofeminists. The advisor was Karen Hanson.

--Murray, Scott Fitzgerald, *Civic Virtue and Public Policy: Discerning the Particulars of Reforming the General Mining Law of 1872*, 1997, University of Nevada, Las Vegas, M. A. thesis. 220 pages. Analysis of the General Mining Law of 1872 advocating reforms to this public lands law anachronism. Drawing from Aristotle and David Hume, individuals of good character, acting as citizens in pursuit of the public good through historically informed self-government deliberate best about public policy. Through the exercise of civic virtue, incremental and acceptable solutions are most likely to be found. In this way strong ethical arguments can be made for reforming the General Mining Law.

--Monti, Michael J., *Origin and Ordering: Aristotle, Heidegger, and the Production of Nature*, 1997, State University of New York at Binghamton, Ph.D. thesis. 332 pages. Aristotle's concept of nature in the light of Martin Heidegger's critique of technological thinking and the influence

his works have in environmental ethics. The "positive terminus" of Heidegger's critique of nature lies in the forgotten Greek understanding of nature as *physis*, or self-emergence. Heidegger's lectures on Aristotle's *Physics* focus on nature's self-emergence. Aristotle conceives nature without imposing anthropocentric models of artistic production. Moving beyond Heidegger, Monti argues that Aristotle's teleological understanding of natural production reveals nature as a source of intrinsic good. But Aristotle also has important and uncomfortable limits, seen in his concept of species; and ecology attempts to expand our understanding of nature's intrinsic good. One can make provisional links between Aristotle's understanding of self-emergence and Heidegger's attempts at providing a post-technological way of relating to the natural world, which he calls "dwelling." The advisor was Stephen David Ross.

--Margaret Anne Scully, *Human Rights and the Environment (Indigenous Communities)*, University of Southern California, Ph.D thesis, 1997. 203 pages. Indigenous communities are commonly held to live in harmony with nature and yet are not immune to the environmental degradation wrought by development. Solutions to environmental problems need not be "grand schemes" or universally applicable standards. Environmental assessments intended to facilitate the "delicate balancing" of competing interests are often culturally biased. Important international agreements have broad-based aspirations but may evolve into customary norms. "Eco-cultural security" is explored in light of the desperate circumstances of many indigenous communities. Divergent cross-cultural environmental ethics can be used to privilege mainstream environmental principles. The advisor was Sheldon Kamieniecki.

--Smith, Graham Martin, *Pluralism, Deliberative Democracy and Environmental Values*, 1997, University of Southampton (United Kingdom), Ph.D. thesis in political science. 532 pages. How contemporary democratic decision making processes might more adequately attend to environmental values, connecting environmental politics and ethics. Humans value the nonhuman world in diverse ways. Value pluralism challenges moral philosophy and environmental ethics where the aim is to develop a monistic ethical theory. Decision making techniques such as cost-benefit analysis are insensitive to such value pluralism and misrepresent the values we associate with the nonhuman world. Liberal theory and liberal representative institutions fail to attend to environmental value pluralism. Two potential models of deliberative institutions are investigated--citizen panels and mediation--which might increase the ecological quality of political decisions.

--Abaidoo, Samuel, *Human-Nature Interaction and the Modern Agricultural Regime: Agricultural Practices and Environmental Ethics*, 1997, University of Saskatchewan (Canada), Ph.D. thesis in sociology. 305 pages. The relationship between farming practices and two predominant ontological assumptions: (1) the "externality" assumption: humans interact with nature but are only externally related to nature; and (2) the "internality" assumption: humans are internally related to nature. The theoretical orientation is Habermas' neo-modernity thesis, which argues that changes in social normative structures and actions can, and do develop, without changes in ontological assumptions about human-nature relationship. The Habermasian approach rejects the re-enchanted thesis espoused by constructive postmodernists. One aspect of the study involved archival research of Canadian agricultural policy; another was a survey of farm families living in the south western Saskatchewan section of the Palliser Triangle. There is a moderate to strong relationship between the "internality" assumption and alternative farming

practices. The "externality" assumption was more predominant among conventional farmers. Nevertheless there is only partial support for the Habermasian thesis. A significant minority of alternative farmers espouse environmentalist ethics and also an "externality" ontological assumption. The advisor was H. Dickinson.

--Kispert, Robert Calvin Nygaard, *Alienation in Nature's Nation: A Practical-Theological Analysis of the Resource Conservation and Wilderness Preservation Pieties in American Civil Religion (Environmental Ethics)*, 1997, University of Chicago, Ph.D. thesis in religious studies. 478 pages. The Hetch Hetchy Valley controversy caused a rift in the fledgling American environmental movement between wilderness preservationists and resource conservationists, which continues to define contemporary environmental debates. The United States is faced today with political and environmental issues that cannot be resolved on the basis of the premises of liberal democracy. Therefore religious convictions are appropriately brought to public policy debate. Pinchot and Muir are located in American civil religion, including the American pastoral myth and the myth of manifest destiny. Paul Tillich is used to criticize these myths. Pinchot and Muir both characterized their visions as Christian, but both deviate from Christian onto-theological presuppositions. A more adequate and redemptive environmental praxis for Nature's Nation can be envisioned. The advisors were: Don S. Browning, Alexander Campbell, and J. Ronald Engel.

--Jang, Do Gon, *God, Humanity, and Nature: Jesus-Centered Environmental Ethics*, 1997, Southern Baptist Theological Seminary, Ph.D. thesis. 248 pages. The relationship between humanity and nature and the role of Jesus in understanding the right relationship. Different views of contemporary Christian scholars: humanity-over-nature, humanity-in-nature, and humanity-with-nature. Analysis of the power-relationship between humanity and nature, arguing a "power-with" position and humanity-with-nature view, for which Jesus is a model of a humble attitude toward nature. Christians ought to practice simplicity in every day life as his disciples. The effectiveness of the three positions in resolving human population regulation and the reduction of human consumption. The advisor was Glen H. Stassen.

--Black, Brian Clyde, *Petrolia: The Landscape of Pennsylvania's Oil Boom, 1859-1873*, 1996, University of Kansas, Ph.D. thesis in environmental history. 425 pages. The tapping of the first commercial oil well in 1859 and the ensuing boom in western Pennsylvania was a revolution in land use--an ecological revolution--that rationalized a method of exploiting the environment and developing resources that was unprecedented. This was a watershed in American attitudes toward future modes of industrial development. The early oil industry helped to shape the ethics with which the broader culture defined acceptable use of natural resources. Americans were given a commodity of such significance that it overwhelmed the meaning of a place and made it worth sacrificing. The advisor was Donald Worster.

--Chauveur, Michele, *Ecology, Ethics, Education*, in 1996, Dalhousie University (Canada), M.A. degree in education. 158 pages. The Nova Scotia environmental movement has a wide spectrum of positions. Unification among these groups is precarious due to the incompatibility of the anthropocentric view and the biocentric view. Sustainable development is rejected by biocentric opponents. Animal rights activists defend universal justice for humans and animals alike. Ecofeminism links women/human oppression and nature's oppression, rejecting anthropocentric

and androcentric values. Social ecology and deep ecology have different views. The role of education versus fears of indoctrination. For a Freirian and a feminist educational approach, understanding nuclearism as a form of oppression and violence is a way to seek empowerment and change toward a post patriarchal society based on a profound awareness of interdependence and respect for the right of all beings to life. The advisor was Ann Manicom.

--Grewal, Varinder Singh, Strengthening Environmental Impact Assessment in India: Comparison of EIA in the United States, Western Australia, the Philippines, and India, 1996, San Jose State University, M.S. thesis, in environmental sciences. 87 pages. In India, uncontrolled population growth, poverty, urbanization and industrialization without proper infrastructure, the abysmal state of sanitation and filth, and deforestation and unprofessional agricultural practices are pushing the nation toward ecological disaster. Behind these problems are the bureaucratic and political hurdles, the general public's lack of understanding of environmental ethics, and the government's lack of environmentally sound economic-policy making capabilities. Environmental Impact Assessment (EIA) could be used to address these issues. An examination of existing administrative EIA procedures in India in comparison to the National Environmental Policy Act (NEPA) in the United States and different EIA models from other countries. In conclusion, eight recommendations would result in more effective implementation of EIA procedures in India. The advisor was Lynne Rulio.

--Roebuck, Paul Kenneth, The Geography of Nature (Environmental Ethics, Indians, Water Rights), 1996, University of Minnesota, Ph.D. thesis in geography and philosophy. 279 pages. The Enlightenment tradition stresses scientism and instrumental reason. Reactions against this tradition--Expressivism, Romanticism and Indigenous Knowledge provide the underpinning for radical environmentalism. Insofar as naturalistic theories leave out meaning, they are implausible and distort human life and action. Enlightenment thought provided a theory of knowledge and humanity founded on atomism, mechanism, and materialism and a radically utilitarian ethics. This movement of ideas is usually treated as an epistemological revolution with anthropological consequences. Viewed differently, subjectivity underlies this revolution from the start. Western ideas of subjectivity, meaning, and identity shifted from the Medieval period through the Sturm und Drang and the Romantic period. Once we question essential notions about meaning and objectivity, social criticism can move beyond ethnocentric projection and offer a genuine critique of our practices. Native-American and European-American ideas of nature relating to water projects in the Southwest reveal this contrast. The advisor was Philip W. Porter.

--Light, Andrew, Nature, Class, and the Built World: Philosophical Essays between Political Ecology and Critical Technology, 1996, University of California, Riverside, Ph.D. thesis in philosophy. 295 pages. Philosophical disagreements on environmental questions can sometimes be set aside in order to achieve compatible strategies to work toward improving environmental conditions. As part of this strategy, pragmatists call for abandoning the existing prejudices of environmental philosophy, in particular nonanthropocentrism and commitments to moral monism. The social ecology-deep ecology divide in political ecology, and the debate between monists and pluralists in environmental ethics. Both debates are used to advance the pragmatist position. The privatization of environmental regulations, and restoration ecology. Questions concerning urban space and political identity. Technology and built space have traditionally been

ignored by environmental philosophers. Space and place are integral to an environmental philosophy tempered by pragmatic concerns. The advisor was Bernd Magnus.

--Shaw, Derek, *Owning the Natural World*, 1996, University of Colorado, Boulder, Ph.D. thesis in philosophy. 263 pages. Philosophical reflections on property explain how our property institutions enable us to achieve valued goals, such as maximizing satisfied preferences. Many philosophers assume that the normative conclusions of property theory are universally valid. This is mistaken. Liberal philosophical justifications of private property are based on values and intuitions that are created within the context of private property-based societies. Our relations to the natural world, which are often assumed to be only mediated by property, are in fact determined and limited by the "nature" of our property regime. The ownership conventions (and land rights) of many native peoples have been overlooked and/or destroyed. Property theory can never be used to justify the imposition of Western-style ownership conventions onto native societies. Broader perspectives on property result from investigating the phenomenology and genealogy of property. The advisor was James Nickel.

--Samways, David, *Ecological Wisdom and the Noble Savage: Assessing the Foundations of Eco-fundamentalism*, 1996, University of Essex, UK, Ph.D. thesis in philosophy. 799 pages. Eco-fundamentalism attempts to establish incontestable foundations to environmental ethics, for example mobilizing a conception of human nature as the ultimate ground to ethical discourse. Such thinkers oppose the "ecological wisdom" of primitive peoples and the environmental degradation of civilization, with its anthropocentric orientation. But the simple equation of a certain orientation toward nature and consequent action is naive. Anthropocentrism has not been uniformly despotic, and it represents an unlikely candidate for the root cause of environmental degradation. Further, the ecological harmony of primitive peoples is a myth that owes more to Rousseauian speculation about the Noble Savage than any thoroughgoing anthropology or palaeo-anthropology. The ecological degradation caused by "developed" societies compared to primitive societies is quantitative rather than qualitative. Environmental ethics ultimately are no more than the beliefs and preferences of environmentalists. A pragmatist morality with a "medium strength anthropocentrism" can provide radical environmental ethics.

--Wiedmann, Sally Nelson, *Rawlsian Justice and Environmental Ethics*, 1996, University of Miami, Ph.D. degree in philosophy. 207 pages. Rawls can be the source of a public environmental ethic supporting the preservation of nature on the ground of nature's intimate association with certain primary goods and an obligation to future generations. Previous attempts to adapt Rawls' initial theory to an environmental ethic are all utilitarian, and unsuccessful. The appropriate Rawlsian ethic, while anthropocentric, is not narrowly so. Potential criticisms of the Rawlsian environmental ethic are rebutted. The advisor was Ramon Lemos.

--Wright, Charles Whitmer, *Toward an Environmentally Responsive Ethics of Communication* (Frankfurt School of Social Theory, Jurgen Habermas, Germany), 1996, State University of New York at Stony Brook a Ph.D. thesis philosophy. 495 pages. First generation members of the Frankfurt School of social theory--Max Horkheimer, Theodor Adorno and Herbert Marcuse--anticipated the need for theoretical reflection concerning the causes of environmental degradation, but their philosophical approach was burdened with serious conceptual difficulties. Jurgen Habermas's reconstruction promises to resolve many of these difficulties. Yet his

linguistic and pragmatic approach seems to entail an anthropocentrism that prevents an adequate environmental ethic. This thesis outlines the obstacles facing environmental thinkers in Habermas's conception of practical reason and in his conception of modernity. But his theoretical approach can be reconciled with the aims of environmental ethics and philosophy. A place for a moral dimension to human interaction with the natural world can be secured. The advisor was Kenneth Baynes.

--Martinschramm, (Martin-Schramm), James B., *Population, Consumption, and Ecojustice: Challenges for Christian Conceptions of Environmental Ethics*, Union Theological Seminary, New York, Ph.D. thesis. 314 pages. Four moral norms that have been proposed as the foundation for an ethic of ecojustice (sustainability, sufficiency, participation, and solidarity) are applied to the problems posed by unsustainable patterns of human production, consumption, and reproduction. An examination of the ecological, theological, and moral challenges posed by population growth and overconsumption. A constructive ethic of ecojustice and a critique of the 1994 United Nations World Plan of Action on World Population. An assessment of five important theologians: James Nash, Sallie McFague, John Cobb, Jr., Rosemary Radford Ruether, and Leonardo Boff. An adequate ethic of ecojustice must emphasize the reciprocal relationship of ecological integrity and social justice and must offer not only sound theological grounding but also specific ethical guidance toward policy formulation. The advisor was Larry Rasmussen.

--Sandilands, Catriona Alison Hayward, *The Good Natured Feminist: On the Subject of Ecofeminism and the Quest for Democracy*, 1995, York University (Canada), Ph.D. thesis in sociology and women's studies. Ecofeminism embodies both considerable promise and numerous problems, notably its tendency to reduce feminist-ecological collaboration to "identity." This focus causes a number of difficulties, including the reduction of women and nature to their supposed "difference" from male culture. Identity politics, including ecofeminism, are understood as embodying a democratic desire; in light of the critique of identity offered by Laclau and Mouffe, it also becomes possible to retrieve that desire into a more "radical" democratic politics. Ecofeminism has a potential ability to construct a series of democratic conversations about nature, in which identities are seen as performative and potentially subversive. At the core of this democratic possibility lies a Lacanian "ethics of the Real," in which ecofeminism recognizes the unspeakability of nature; this "lack" is not only what keeps radical democratic politics from "getting it right" (thus preserving a desirable openness), but suggests an environmental ethics of human humility toward a partially-enigmatic nature. The advisor was Karen Anderson.

--Heggen, Bruce Allen, *A Theology for Earth: Nature and Grace in the Thought of Joseph Sittler*, 1995, McGill University (Canada), Ph.D. thesis in theology. 429 pages. A theology adequate for an environmental ethic is found in the American Lutheran theologian, Joseph Sittler. This is not a "theology of nature," but an "incarnation theology applied to nature." The roots for Sittler's environmental concerns lie in the Christology and eucharistic theology of Martin Luther. Sittler also retrieves the theology of the second century theologian, Irenaeus of Lyons, in whom creation and redemption are acts of the same God. Sittler develops a "theology for earth," emphasizing the continuity of nature and grace and, using concepts drawn from literature, music, architecture, painting, and modern physics, articulates an "ontology of communion" in which

human beings recognize the presence of God in their own participation in the raw materials and processes of the world. The advisor was D. J. Hall.

--Figueroa, Robert M., *Debating the Paradigms of Justice: The Bivalence of Environmental Justice*, 1999. University of Colorado, Boulder, Ph.D. thesis. Environmental justice typically addresses social justice related to human activities that affect both human and natural environments. Environmental justice is typically described like civil rights concerns with environmental divisions. Justice theory is currently divided between distributive theories and participatory-democratic theories, the one finding justice in a more equitable distribution of resources, the other in more participation in democratic decision-making. Environmental justice fits neither paradigm well; it is a distinctive form of justice that requires a synthesis of distributive justice and participatory justice. Nancy Fraser's dialectical approach to resolving the problematic dichotomy is useful in such synthesis. Applied to environmental justice, a non-reductive bi-valent theory is superior to any prevailing accounts. There are also implications in environmental philosophy, with relevant concerns for non-human animals and ecosystems. The advisor was Claudia Mills. Figueroa is teaching philosophy at Webster University, St. Louis, MO.

--Crotty, Sean, *Single Track Mind: Cycling and the Evolution of the American Nature Ideal*. M.A. thesis in environmental history, Colorado State University, spring 1999. "Americans have constructed a natural idea in which machines are no longer an intruder in the garden, but rather indispensable tools for uncovering and enjoying nature's wonders." (Introduction). This includes automobiles, freeze-dried foods, Gore-tex jackets, cross-country skis, and mountain bikes. 63% of mountain bikers consider themselves environmentalists. They often drive an hour or more to put a \$ 1,500 bike into the woods. Bicycling has a long history of country cycling, and it can be a means of getting people out of their houses and cars and into more experience of nature, whether on suburban bikeways or mountain trails. The bicycle is, in some situations, "the most benevolent of the machines" (p. 38). "If nature is (socially) constructed, if it is indeed a blank screen awaiting the projection of human values, and if one of those values is technology, then mountain biking has the eco-friendly image that it does because it represents the culmination of an American idea of nature, constructed throughout this century" (p. 59). Why not then bikes in designated wilderness? Earlier regulations prohibited only "contrivances powered by a non-living power source," but today "mechanized transport" is prohibited (p. 85). Once it was no motors, now it is no gears. But clothing, pocket knives, axes, stoves, metal frame backpacks are o.k., even guns (where hunting is permitted) Or cellular phones, and satellite location devices. Crotty's conclusion is that the no-bikes-in-the-wilderness rule is justified only by degree of adverse impact, were large numbers of bikers to ride the wilderness trails. For the same reasons, horses or Vibram boots could be banned. There is no question of banning technology from the wilderness for purity of wilderness experience; modern humans cannot and will not go there without it. Crotty was formerly a professional mountain bike racer.

--Courtenay Hall, Pamela Mae, *Ecoholism and its Critics: A Critical Exploration of Holism in Environmental Ethics and the Science of Ecology*, Ph. D. thesis in philosophy, University of Toronto, 1995. 409 pages. ISBN 0-612-07281-9. In the 1970's, Western philosophers such as John Rodman and Kenneth Goodpaster, began to explore the possibility that the individualist framework of modern moral philosophy might be part of the environmental problem. Intrigued

by the science of ecology, they took seriously the possibility that the view of humankind as part of a more comprehensively understood nature might bring with it a new, holistic foundation for understanding what has moral significance, and why. This has expanded to include ecologist themes in more recent work, including deep ecology and ecofeminism. I develop a topography of the types of "ecoholism" thought to support the belief that all of nature is morally significant. I critically assess their support in the science of ecology. Ecology is comprised of a diverse group of research programs none of which is a "holistic" science in the sense required to support ecologist. In the light of feminist and other critiques of science, the project of seeking to base ethics on science is deeply problematic. The advisor was L. W. Sumner.

--Voges, F.W.J. (Ian), Sustainable Development and the Socially Embedded Firm. An Inquiry into the Nature, Causes and Transformation of Structural Unsustainability in Contemporary Liberal Capitalism. D.Phil. Dissertation at the University of Stellenbosch, South Africa, 1999. Voges argues that unsustainability is not an incidental consequence, but rather a structural feature of contemporary liberal capitalism. Sustainable development can be adequately conceptualised as intra- and intergenerational justice within the framework of Rawlsian constitutional liberalism. However, the Anglo-American model of capitalism that drives economic globalization does not represent the optimal institutional configuration for implementing intra- and intergenerational justice in the economy and corporations. The theory of associative democracy and contemporary political economics indicate that liberal capitalism can accommodate intra- and intergenerational justice if institutionally supplemented with empowered associations that play a visible role in economic and corporate governance. Promotor: Johan P. Hattingh, Co-promotor: Wouter Achterberg, University of Amsterdam. Voges is now in the office of Health and the Environment, Shell Oil Company, The Hague, Netherlands.

--Marincowitz, Friedl, Towards an Ecological Feminist Self beyond Dualism and Essentialism, 1998. M.A. thesis at the University of Stellenbosch, South Africa. 233 pages. Promotor: Johan P. Hattingh.

--Debeer (De Beer), H. Omgewingsetiek en omgewingsbewaring: 'n wysgerig-etiese perspektief op bewaringswetgewing, -beleid en strategiee in Suid-Afrika. (Environmental Ethics and Environmental Conservation: A Philosophical-Ethical Perspective on Conservation Law, Policy and Strategies in South Africa) M.A. thesis at the University of Stellenbosch, South Africa, 1998. Promotor: Johan P. Hattingh.

--MacFarlane, I., An Evaluation and Prioritisation of Dispute Resolution Procedures in the Context of Sustainable Development. M.Phil. thesis at the University of Stellenbosch 1998. Promotor: Johan P. Hattingh.

--Schafer, G. Bioregionalism and Contextual Discourse: Towards a Postmodern Environmentalism in South Africa. M.Phil. thesis, at the University of Stellenbosch, 1998. Promotor: Johan P. Hattingh.

## Issues

**The Sierra Club** was named the most influential environmental organization in Washington, according to an independent survey. Surveyed were all members of the U.S. Congress and other key government officials, in six policy areas. On environmental issues, the legislators and officials named the Sierra Club as the most influential environmental organization, receiving more than twice as many votes as the next organization, the National Federation of Independent Businesses (NFIB). The next environmental organization was the Environmental Defense Fund, with one third as many votes as the Sierra Club. Survey done by the Aspen Institute Non-Profit Sector Research Fund. The full report is at:  
[www.aspeninst.org/dir/polpro/nsrf/enpatoc.html](http://www.aspeninst.org/dir/polpro/nsrf/enpatoc.html)

**Ontario's** Lands for Life program, recommending a dramatic increase in logging, mining, and hydro-electric development on 40 million hectares of Crown Land is said by critics to be "the single most irresponsible decision every taken by a Western government over its forest resources." The plan allowed only one month of consultation on plans for an area twice the size of the United Kingdom. Industry-backed plans fly in the face of public opinion and scientific opinion. See Taiga News, Issue 26, December 1998 - January 1999 (Taiga Rescue Network, Jokkmokk, Sweden. E-mail: [taiga@jokkmokk.se](mailto:taiga@jokkmokk.se) Fax 46 971-12057

**Environment and environmental research in Sweden.** Environmental research has long been eminent in Sweden, but a fierce debate is raging over who should control environmental science. Researchers are waiting to see if their previously generous funding will be restored. See Nilsson, Annika and Rose, Joanna, "Environmental Researchers Wait Anxiously for Salvation," *Science* 283(1999):924.

**Critics charge Everglades restoration perpetuates human management.** Prominent environmental scientists have criticized the \$8 billion plan to restore the Florida Everglades to ecological health as failing to go far enough in re-establishing the natural flow of water in the ecosystem. Instead, they charge the restoration--as currently proposed--would leave the Everglades much as they are now, "a series of disconnected fragments dependent less on natural processes and more on human management involving a complex system of levees, canals, pumps, gates, and reservoirs." Paul Ehrlich, Gary Meffe, Gordon Orians, Peter Raven, E.O. Wilson, and Stuart Pimm are asking that the plan undergo an independent scientific review before it is submitted to Congress for approval in July of 1999. This is the most comprehensive ecological restoration effort ever proposed. It involves recapturing billions of gallons of water now channeled into the Atlantic and gulf, storing some of it in reservoirs and pumping some of it, through wells, into an aquifer. This water would then be pumped out and released when needed through a network of canals, many of them new, to be used by South Florida's growing population and also to mimic the natural flow of water in the Everglades. University of Tennessee ecologist Stuart Pimm argues that this approach at restoration is flawed because it fails to restore natural water flow as much as possible and retains the fragmentation of the Everglades. He believes the philosophy ought to be "natural is better than managed" and he rejects "the notion that the entire system can be managed in perpetuity" by humans. Staff scientists at Everglades National Park have made similar criticism of this high-tech approach at restoration favored by the Army Corp of Engineers. A case where the ecological health and naturalness goals of restoration may be in some tension. See William Stevens, "Everglades Restoration Plan Does Too Little, Experts Say," *NY Times* (2/22/99): A1. For a helpful overview

of the Everglades restoration project, see William Stevens "Putting Things Right in the Everglades," NY Times (4/13/99): D1. (Thanks to Ned Hettinger.)  
Also, story in Science 283(1999):1093.

**Human rights for apes.** A group of scientists and conservationists in New Zealand is hoping to make this country the first nation in the world to grant basic legal rights to nonhumans. They advocate altering animal welfare legislation now being considered in Parliament to include the right of great apes (i.e., chimpanzees, bonobos, gorillas and orangutans) not to be deprived of life and not to be used in scientific experimentation. In a submission to a committee of Parliament, the group argues that great apes share with humans self-awareness and the ability to reason. The group is affiliated with the Great Ape Project International that formed in 1993 to campaign for a U.N. charter on great apes. See Allan Coukell, "New Zealanders Press Plan for Apes' Rights," NY Times (3/16/99): D3. (Thanks to Ned Hettinger.)

**Shade-grown coffee protects songbirds.** Your morning cup of coffee may be contributing to the demise of the birds you listen to as you sip. The latest in environmentally-correct consumption involves buying specialty coffee grown in the shade of trees that are important habitat for migratory songbirds such as the wood thrush, Baltimore oriole, and numerous species of warbler. The U.S. coffee demand has skyrocketed. The U.S. now consumes one-third of the world's coffee; it is the No. 3 import after oil and steel. In order to meet the increased demand, farmers have been cutting the trees under which coffee bushes have traditionally been grown and using direct sunlight and chemicals to increase the yield. With the decline in rainforests, coffee plantations have become an increasingly important habitat (accounting for half the land cover in some Central American provinces). Currently none of the larger national coffee chains or food retailers market bird-friendly, 100 percent shade-grown coffee. Starbucks' consumer hotline is: 1-800-23-latte. See Joby Warrick, "A Growing Approach To Saving Songbirds," Washington Post (1/4/99). (Thanks to Ned Hettinger.)

**Stumbling effort to restore lynx to Colorado** comes under severe criticism. Four of the thirteen Canada lynxes released in an effort to restore the 18 to 25 pound wildcats to Colorado have starved to death as of mid-April. The Colorado Division of Wildlife's three year, three-quarter million dollar project has been severely criticized from its inception for its lack of scientific rigor and for its failure to respect the individual animals used for restoration purposes. Both animal rights advocates and environmentalists have criticized the project. Reed Noss (former editor of Conservation Biology) has called the project "pathetic" and wrote: "A variety of data and modeling approaches are available to investigate the biological feasibility of reintroducing lynx to Colorado. The state agency chose to ignore the potential of a habitat modeling approach, and instead is rushing in with untested reintroduction of animals. This action suggests that their motivations are political, not biological or ethical. Nevertheless, I hope the project works and that the animals survive and establish a breeding population." University of Colorado biologist, animal advocate, and environmental ethicist Marc Bekoff is leading a campaign against the project. He objects to the 50% possible mortality rate of the released lynx and to the lack of adequate evaluation of food resources for the animals. He argues that it is irrelevant that these Canadian lynx would likely die anyway at the hands of trappers because "just because animals might be killed one way doesn't justify killing them in other ways." The issue is politically tricky because property rights advocates and ranchers opposed the restoration effort as well. They fear

Endangered Species Act restrictions on their uses of property and display a general dislike of predators. See "4th Lynx Dies In State's Effort At Restoration," NY Times (4/14/99): A20. For detailed information about this issue, contact Marc Bekoff at [bekoffm@spot.Colorado.EDU](mailto:bekoffm@spot.Colorado.EDU). See also an editorial of Bekoff's at: <http://www.bouldernews.com/opinion/columnists/mark.html>. (Thanks to Ned Hettinger.) See also Bekoff, Marc, "Jinxed Lynx?"; Lloyd, Jillian, "When Saving a Species Proves To Be Hard on the Animals," (in bibliography).

**U.S. blocks international treaty on trade in genetically altered goods.** The U.S., Canada, Australia, Chile, Argentina and Uruguay blocked a Biosafety Protocol supported by 130 nations that would have required exporters of genetically-altered organisms and seeds to get explicit permission from importing nations. The treaty was aimed at preventing possible environmental harm from such trade. The six major agricultural exporters objected to the inclusion of commodities like wheat and corn, arguing that they are meant for eating and processing and do not enter the environment. They were afraid that the protocol would be used as an excuse to block billions of dollars in farm exports. From 25 to 45 percent of corn, cotton and soybeans grown in the U.S. has been genetically modified. The Biosafety Protocol was an outgrowth of the Convention on Biological Diversity agreed to at the 1992 Rio de Janeiro Earth Summit. The U.S. Senate has still not ratified this convention because of fear it would harm the biotechnology industries. See Andrew Pollack, "U.S. and Allies Block Treaty On Genetically Altered Goods," NY Times (2/25/99): A1. (Thanks to Ned Hettinger.)

**Butterflies at weddings?** At weddings all across the country, the smiling newlyweds are suddenly surrounded by a fluttering cloud of butterflies released by guests. But scientists say the fad may cause problems, and have called for a ban on such releases. Others deny there is likely to be a problem. See Judith Kirkwood, "Do Commercial Butterfly Releases Pose a Threat to Wild Populations?" National Wildlife, December/January 1999, page 70.

**Bushmeat crisis in Africa.** On 19 February 1999, 34 experts, representing 28 different organizations and agencies, assembled at the offices of the American Zoo and Aquarium Association (AZA) in Silver Spring, Maryland in a consensus statement expressed alarm at the commercial bushmeat crisis in Africa and its impact on threatened and endangered species, particularly great apes. The bushmeat trade is having dire consequences, not only for wildlife, but also for people in Africa and throughout the world. If current unsustainable rates of exploitation continue, the commercial bushmeat trade will decimate, if not eliminate, some endangered species, such as great apes, forest elephants, and other fauna upon which the health of forest ecosystems depend. It may have already caused the extinction of Miss Waldron's red colobus monkey, which formerly existed in the forested zones of Ivory Coast and Ghana. The African great apes--chimpanzees, gorillas, and bonobos--are at particular risk. This illegal trade is destroying free-ranging populations of chimpanzees just when their protection in the wild is being recognized as important for understanding how to control the spread of HIV and other emerging infectious diseases in humans. Moreover, the killing and dressing of chimpanzee meat in the bush may present a human health risk for those engaged in this trade and is a potential point of entry for new diseases into the global human population. African governments are called to take full responsibility for enforcing existing laws and maintaining vigilance against corruption, and until policy makers put the value of protecting wildlife ahead of immediate financial gain, there will be no way to stem the loss of Africa's irreplaceable biological heritage,

including our closest living relatives, the great apes. Logging companies, mining firms, and other extractive industries bear a significant responsibility for the growth of the unregulated commercial bushmeat trade. They must ensure that illegal hunting of threatened and endangered species is prohibited in their concessions and minimize their impact on wildlife by providing alternative sources of food for their employees. They should also do all they can to contribute to equitable, transparent, and lasting solutions. Contact: Michael Hutchins, Director, Conservation and Science, American Zoo and Aquarium Association, 8403 Colesville Road, Silver Spring, MD 20910-3314. MHutchins@aza.org (301) 562-0777, ext. 240. Fax: (301) 562-0888.

**Pesticidal plants.** Plant geneticists are engineering plants that produce their own pesticides (as many do naturally). The Environmental Protection Agency is proposing to require those introducing any such plants for general use to submit data showing that these plants are safe for humans and the environment. But opponents say the rule is unrealistic, casting too broad a net. Other say the proposed rule has too many exceptions. After four years of controversy, there are some prospects of reaching workable regulations. See Hagmann, Michael, "EPA, Critics Soften Stance on Pesticidal Plants," *Science* 284 (9 April 1999):249.

## Events

May 9-28, 1999. "Wild Mind, Gentle Heart," led by Peter Matthiessen, David Abram, and Bill McKibben, at Schumacher College, Devon, UK.

June 27-30, 1999. Budapest, Hungary. An Advanced Research Workshop will take place, funded by NATO and supported by the WHO, on "Implementing Ecological Integrity: Restoring Regional and Global Environmental and Human Health", PI Laura Westra, University of Windsor, Co-Director Dr. L. Ryskowski, Polish Academy of Science, Poznan, Poland. Originally planned as a conference, NATO restricted this to a workshop, primarily with European (Eastern) participants, and involving mostly scientists. The workshop will represent a continuation of the "implementation" part of the Global Integrity Project, and the proceedings will be published in the NATO Science Series. For information contact Laura Westra.

November 8-9, 1999. The Practice of Restoring Native Ecosystems, National Conference, Nebraska City, Nebraska. Contact: The National Arbor Day Foundation, P. O. Box 81514, Lincoln, NE 68501. 402/474-5655. Fax 402/474-0820.

November 7-27, 1999. "A Sense of Wilderness," led by Ian Player, Val Plumwood, and David Brower," at Schumacher College. Contact Hilary Nicholson, Schumacher College, The Old Postern, Dartington, Totnes, Devon TQ9 6EA, UK. 44 1803 865934. Fax 866899. E-mail: schumcoll@gn.apc.org.

Web: <http://www.gn.apc.org/schumachercollege/>

## A Message from the ISEE President, J. Baird Callicott

Jack Weir has resigned as Editor of the ISEE Newsletter. On behalf of the ISEE Governing Board and the membership at large, I thank him for his service to the organization. Holmes Rolston has agreed to serve as interim newsletter editor. The ISEE Governing Board herewith appoints Philip Cafaro, who will be joining Holmes in the Department of Philosophy at Colorado State University in September, to succeed Jack Weir as Editor of the Newsletter. Phil has graciously accepted and his appointment will be effective at that time.

The Governing Board has been discussing ways to bring actual ISEE administrative practice into conformity with the ISEE Constitution and By Laws (CBL). Because the offices of Treasurer and Secretary are separated, and the CBL does not spell out how the functions of these offices are to be coordinated, this statement attempts to spell that out. And it seemed also advisable to state the procedures by which elections of officers are conducted. The Board has adopted this policy statement by consensus. Because it involves no amendment of the ISEE Constitution and By Laws, but aims, as noted, either to bring actual practice into conformity with that document or to clarify that document, these items will not be submitted to the membership for a vote.

**\*(1) "Regional Contact Persons" shall henceforth be called "Regional Representatives."\***

The CBL mentions "contact persons" in several places, but provides them no formal name in capital letters. "Regional Representatives" seems to better reflect the often substantive role such persons play on behalf of ISEE in various parts of the world, while "Regional Contact Persons" seems more minimalistic.

**\*(2) All dues shall be sent directly to the Treasurer.\***

This simply accords with the CBL III, 1, (6) which reads in full as follows: "The Treasurer shall receive all monies due or payable to the Society; and shall pay all outstanding accounts; and shall officially receive all monies given or bequeathed to the Society. Information concerning these and all other transactions shall be transmitted to the Governing Board. The Treasurer shall maintain all necessary bank account and records, and shall report annually to the membership concerning the receipts and disbursements for the preceding fiscal year. The Treasurer may delegate assistants from the Governing Board to maintain bank accounts in other currencies. In the absence of other officers, the Treasurer shall preside at meetings of the Society." The penultimate sentence of this article contradicts the initial one, and the delegation of responsibility for dues collection has created disorder and confusion in the ISEE books. Moreover, the word "may" gives the Treasurer discretion in delegating responsibility for collecting dues in non-US currencies to others and the current treasurer chooses not to delegate this responsibility, having opened an international bank account which accepts most foreign currencies.

**\*(3) The Secretary will exercise executive control of the membership list, which will be generated by the Treasurer.\***

CBL III, 1, (5) reads in full as follows: "The Secretary shall keep a record of the meetings of the Society and of Governing Board; shall give at least four weeks notice to all members of the time and place of all Stated Meetings of the Society; shall call meetings of the Governing Board; shall

arrange elections of officers; shall send out lists of nominees to all members in advance of the election of officers; shall report election results to the membership by appropriate means; shall maintain a list of members; shall notify all committees of their appointment. These items of information may be disseminated by means of the Newsletter of the International Society for Environmental Ethics, which the secretary shall distribute. In the absence of the President and Vice President, the Secretary shall preside at meetings of the Society."

The ambiguity in need of clarification here concerns the membership list, which has proved to be a valuable asset to the Society and can be sold to publishers and others who may wish to notify the membership of books that may be of interest to it, or whatever. The Board feels that the Secretary should not only maintain it, but control it, for uses external to the Society. However, because who is and is not a current member of the Society is determined by who does and who does not pay dues, and all dues are now to be paid to the Treasurer, the Treasurer must perforce generate the membership list and continually add to it and subtract from it based on his or her records of dues paid and unpaid.

\*4) (a) A Ballot Committee shall be appointed, chaired by the the Chair of the Nominating Committee, to tally the ballots for ISEE officers.

(b) The Newsletter prior to the election of an officer shall contain envelopes addressed to the Ballot Committee. Ballots shall be sealed in these envelopes, and the voting members shall print and sign their names on the outside of the back of the envelopes.

(c) Before opening the ballot envelopes, the names of the voters shall be checked against a list of current members, discarding the ballot envelopes signed by persons not on the current membership list, and the postmarks shall be inspected for place of origin.

(d) The ballot envelopes shall be shuffled and arranged face up, and then be opened and saved, and the ballots tallied.

(e) The Ballot Committee shall communicate the election results simultaneously to all members of the Board of Governors. The Secretary shall announce the results to the membership via the next Newsletter.

(f) Violation of these provisions shall invalidate the election.\*

The CBL III, 2, (7) provides that "the Governing Board . . . may make such alterations in the election procedure as they deem necessary . . . except that a slate of nominees must be selected by the nominating committee, and the Secretary must provide notice of the election to the membership in the usual fashion."

\*5) The organizational pages of the Newsletter shall be circulated among members of the Board for comment prior to being finalized. The Newsletter shall not be altered, except upon the advice and consent of the Board of Governors, after it is finalized.\*

J. Baird Callicott, President  
International Society for Environmental Ethics  
E-mail: callicott@unt.edu

## Regional Representatives

Note that, following the Governing Board's policy statement above, all dues are henceforth to be sent to Ernest Partridge, ISEE Treasurer, address below, and not (as formerly) to regional representatives.

#### Africa

Prof. Johan P. Hattingh, Department of Philosophy, University of Stellenbosch, 7600 Stellenbosch, South Africa. Hattingh heads the Unit for Environmental Ethics at Stellenbosch. Tel. 27 (country code) 21 (city code) 808-2058 (office), 808-2418 (secretary); 887-9025 (home); Fax: 886-4343. Email: [jph2@maties.sun.ac.za](mailto:jph2@maties.sun.ac.za)

#### Australia and New Zealand

Prof. William Grey, Department of Philosophy, University of Queensland, 4067, Queensland AUSTRALIA. Email: [wgrey@cltr.uq.edu.au](mailto:wgrey@cltr.uq.edu.au)

#### Canada

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#### China: Mainland China

Professor Yu Mouchang, Institute of Philosophy, Chinese Academy of Social Sciences, Beijing 100732, P. R. China.

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#### Europe: Eastern Europe

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