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*International Society for*  
**Environmental Ethics**  
*Newsletter*

*Volume 11, No. 3, Fall 2000*

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## **GENERAL ANNOUNCEMENTS**

Message from ISEE President.

*Dear Fellow ISEE Members,*

Our group is becoming better known and growing in membership, thanks to the hard work and interest of many of you. In particular, we would like to thank Max Oelschlaeger and Phil Cafaro for all their work in getting out the newsletter. In order to promote this growth and also to be sure that the ISEE is as open and democratic as possible, the board and I have 3 proposals on which we request your assistance.

(1) The ISEE is eager to have divisional or regional representatives, throughout the world, in order to promote ISEE, to relay regional information, and to recruit new members. We would like to open nominations for these positions to everyone and to have an election (or an appointment, if not enough people volunteer to run) for these representatives. Some wonderful people already have offered to serve, but we want to be sure that all these positions are open to everyone. We would like to have divisional representatives, at least, for Africa, Asia, Canada, Europe, and South America. If anyone is willing to serve as a divisional representative or wishes to nominate someone for this position, please send this nomination to me by email, along with a 100-word email biosketch. Please confirm that you have already secured the permission of the person to run for this position.

(2) Anyone who is interested in serving as ISEE historian, please let me know. Include details of your publications and your involvement over the years with ISEE, and we will elect/appoint the best qualified person to the position. Again, if there are not enough people to have an election, we will simply appoint whoever volunteers. Anyone interested please send me a 100-word biosketch. The job description follows below:

"The ISEE Historian shall write a history of the society, post it at the ISEE website, and circulate it to ISEE members. In addition, the ISEE Historian shall publish a list of all past ISEE conferences and APA sessions, with speakers, so that members may consult this list at the ISEE website."

(3) Effective immediately, in order to insure a more open and democratic society, ISEE APA sessions should not include the same person (as speaker or commentator) on any APA-ISEE

program more often than once in 3 years. ISEE session leaders should strive for diversity, particularly in international representation.

Please let me or any of the board members know of your proposals for enriching and promoting the ISEE.

Cordially,

Kristin Shrader-Frechette, ISEE President, O'Neill Professor of Philosophy  
and Concurrent Professor of Biology, University of Notre Dame

**ISEE Members.** Deadlines for submitting material for the next two newsletters are December 7 (Winter) and March 7 (Spring). Submit material (e-mail preferred) to Phil Cafaro (address at end of newsletter).

**Connecting Environmental Ethics, Ecological Integrity, and Health in the New Millennium.**

This conference took place in San Jose, Costa Rica. It was sponsored by ISEE, with the participation of the North American Society for Social Philosophy, the International Society for Value Inquiry, the Society for Business Ethics, and the Society for the Philosophy of Technology, with the support of Sarah Lawrence College, the University of Notre Dame, the Global Integrity Project, the NATO Advanced Research Workshop on Implementing Ecological Integrity, and Barbara B. and Bertram J. Cohen. Conference organizers were Peter Miller, Jim Sterba, and Laura Westra.

Plenary sessions were on topics such as the earth charter, ecological health and the protection of nature in reserves and elsewhere, human health and environmental responsibility, social justice: cross cultural and religious perspectives, developing solutions for the new millennium, environmental law effectiveness and ecosystem health, and achieving healthy ecosystems. Plenary speakers included Maximo Kalaw, Albelardo Brenes Castro, Rodrigo Gomez, J. Baird Callicott, James Karr, Eugene Hargrove, Colin Soskolne, Jonathan Patz, Roberto Bertolini, Roger Gottlieb, Jack Mano, Paul Schollmeier, Don Brown, Gerardo Budowski, James Sterba, Bernardo Aguilar, Ligia Umaña, Ana Isla, Terisia Turner, Lech Ryszkowski, Peter Miller, Clive Edwards, William Rees, Laura Westra, McKay Kenneth, James Foulds, and Konrad Ott. Other sessions included topics such as wilderness protection of specific areas in Costa Rica, ecological feminism, recent work in environmental ethics, business ethics and social justice, human values and the environment, Eastern European environmental issues, sustaining the environment as a source of human values, and the environment and the future.

This conference was unique in that it brought together a wide variety of scholars from different disciplines, public policy makers, government officials, and students. The interdisciplinary and international composition of the group made discussions particularly exciting. In addition, several excursions were arranged to rain forests, volcanos, and rivers, to allow the group to see examples of ecological integrity. (contributed by Victoria Davion, University of Georgia)

**ISEE Group Sessions at the APA Central Division Meeting**, Minneapolis, MN.

\* Session I. "Environmental Ethics, Emergent Risks, and the Principle of Integrity": Authors

meet Critics. Speakers Richard P. Hiskes (University of Connecticut), author of *Democracy, Risk and Community*. Laura Westra (York University), author of *Living in Integrity*. Commentators: Hiskes, Westra, and William Vitek, (Clarkson University). Chair: James Sterba (University of Notre Dame).

\* Session II. "The Environment and World Hunger." Speakers: Dank Banik (University of Oslo), "Combating Hunger in Developing Countries." Nigel Dower (University of Aberdeen), "Poverty and the Environment." Rosalind Hursthouse (Open University, UK), "Virtue Ethics and the Environment." Commentator: John Zavodny (Unity College). Chair: Hugh LaFollette.

**APA Eastern Divisional Meeting**, December 27-30, New York City. A number of talks and sessions are scheduled on environmental ethics. In addition to two ISEE group sessions, these include:

\* "Environmental Justice, Science and Technology," a special session arranged by the APA board of officers. Speakers: Robert Crease, "Fallout: Issues in the Study, Treatment, and Reparations of Exposed Marshall Islanders." Lori Gruen, "Toxic Responsibility and Moral Luck." Robert Figueroa and Sonya Sanchez, "Environmental Heritage and the Value of Technological Progress." Commentator: Dale Jamieson. Chair: Robert Figueroa.

\* "Owning Genetic Information and Gene Enhancement Techniques," an APA main program colloquium presentation by Adam Moore.

\* Society for Philosophy and Technology Group Session. "Nature and Technology I: Author Meets Critics: Beneath the Surface: Critical Essays on the Philosophy of Deep Ecology, eds. Eric Katz, Andrew Light and David Rothenberg. Speakers: Eric Katz, David Keller, Andrew McLaughlin, David Rothenberg. Chair: Deborah Johnson.

\* Society for Philosophy and Technology Group Session. "Nature and Technology II: Panel on Nature and Virtuality." Speakers: Babak Ashrafi, Deborah Johnson, Diane Michelfelder, Eric Steinhart. Chair: Deborah Johnson.

\* American Society for Value Inquiry Group Session. "Value and Nature." Speakers: Christine Sistare, "On the Nature of Value and the Value of Nature." Robert Halliday, "Being Human, Naturally." Chair: Kevin Stoehr.

\* Society for the Study of Ethics and Animals Group Session. Speakers: Melissa Clarke, "Ontology and Moral Consideration for Sentient Beings." Mylan Engel, Jr., "Nonegalitarian Humane Moralism, or How to Have Your Speciesism and Eat Your Tofu, Too." Andrew Fenton, "Human Knowledge as Animal Knowledge." Commentators: Nancy Goldberg, Judith Boss, Timothy Menta. Chair: Harlan Miller.

\* Society for Philosophy and Geography Group Session. "Author Meets Critics: Place and Experience: A Philosophical Topography," Jeff Malpas. Speakers: Edward Casey, Andrew Light, Jeff Malpas. Chair: Yoko Arisaka.

**SaveOurEnvironment.org** is a new collaboration among the most influential US environmental advocacy groups, spearheaded by Earth Day Network chair Denis Hayes. Their primary goal is to continue the battle against global warming. You can check them out at <http://www.saveourevironment.org>.

**Keekok Lee** has been appointed an honorary professor at the University of Lancaster, where she will pursue research in environmental ethics and philosophy of technology. Lee was long in the Department of Philosophy at the University of Manchester.

**Clare Palmer** has been hired for a position in environmental ethics by the Philosophy Department at Lancaster University. Palmer has written two books, *Environmental Ethics and Process Thinking* (Oxford University Press: Oxford, 1998) and *Environmental Ethics* (ABC-CLIO: Santa Barbara and Denver, 1997). Palmer is also founding editor of the journal *Worldviews: Environment, Culture, Religion*. Her Ph.D. is from Oxford University.

**The International Association For Environmental Philosophy** held its fourth annual meeting, October 7-9, at Penn State University. Edward Casey (SUNY Stony Brook) gave the keynote address, "Finding Face in the Landscape in the Wake of Levinas." President Bruce Foltz moderated. Further sessions:

Session 1. Continental Approaches to Environmental Philosophy. Moderator: James Hatley (Salisbury State University). "Nature Begins and Ends in Wonder: Aesthetics as Exposure to the Promise of Things, in Betrayal," Steven David Ross (Binghamton University). "Postmodern Environments," Hugh J. Silverman (SUNY Stony Brook). "What is Eco-Phenomenology?," David Wood (Vanderbilt).

Session 2. The Environmental Thought of Paul Shepard. Moderator: Joseph P. Lawrence (College of the Holy Cross). "In the Company of Others," Allan Larsen (Slippery Rock University). "Ecological Consciousness," Alphonso Lingis (Pennsylvania State University).

Session 3. Environmental Ontology. Moderator: Irene Klaver (University of North Texas). "A Liberating Ecology of the Other: A Hegelian Aufhebung of Levinas for Non-Human Others," Hyo-Dong Lee (Vanderbilt University). "The Nature of Artifacts," Steven Vogel (Denison University). "Nature, Nurture, Environment: How to Find our Way?," Bruce Wilshire (Rutgers University).

Session 4. Natural Science. Moderator: Nathan Andersen (Eckerd College). "Shifting Ground: Continental Philosophy and the Earth Sciences," Robert Frodeman (University of Colorado) and John Van Buren (Fordham University). "Conservation Biology, Risk, and Scientific Knowledge Production," Wyatt James Galusky (Virginia Polytechnic Institute). "Deleuze's Return to Science as a Basis for Environmental Philosophy," Robert Mugerauer (University of Texas).

Dialogue on Environmental Philosophy. Moderator: Robert Frodeman (University of Colorado). Guest speaker Eric Barron, Director of the Earth Systems Science Center, Penn State University: "Global Warming and the Future of the Earth."

Session 5. Ethics and After. Moderator: Hwa Yol Jung (Moravian College). "Nature Through the Looking-Glass or, Environmentalism and the Problem of Freedom," Robert Kirkman (SUNY Stony Brook). "Children and the Ethics of Place," Ingrid Stefanovic (University of Toronto). "Imagination and Responsibility: Rethinking Heidegger's Contribution to Environmental Philosophy," Gail Stendstad (East Tennessee State University).

Session 6. Panel on Henry Bugbee's Philosophy of Wilderness. Moderator: Edward Casey (SUNY Stony Brook). Panelists: Douglas Anderson (Penn State), Daniel Conway (Penn State), Edward Mooney, (Sonoma State University), Bruce Wilshire (Rutgers University).

Session 7. Environmental Praxis. Moderator: Carl Mitcham, Colorado School of Mines. "Gardening as Environmental Practice," Silvia Benso (Siena College). "Cove Mallard: A Case Study in Environmental Activism," Patricia Glazebrook (Colgate University). "The Inoperative Earth," Brian Schroeder (Skidmore College). "Agrarian Economics," Norman Wirzba (Georgetown College).

**The Sierra Institute**, part of University of California Extension, Santa Cruz, is an academic

field school providing environmental studies programs in ecology, natural history, nature philosophy, conservation biology, and related subjects. Spring courses include "Rewilding California: Ecology and Conservation," "Nature and Culture: Cultural Ecology and Environmental Issues," and "California Wilderness: Nature Philosophy and Religion." They are taught by faculty in the natural sciences, theology, environmental studies, environmental education, and environmental policy and management, among others. For info call 831-427-6618. Web site: <http://www.ucsc-extension.edu/sierra>.

**Teresa Kwiatkowska**, ISEE regional contact for Mexico, and Ricardo Lopez Wilchis, presented a paper titled "Genetic Engineering and Environmental Ethics," during the First Iberoamerican Congress of Philosophy of Science and Technology, held in Morelia, Michoacan, September 25-29. They looked for prudent and permissible ways of applying the newest technology for the good of humans and the environment.

**Ethologists for the Ethical Treatment of Animals / Citizens for Responsible Animal Behavior Studies**. This advocacy group has been founded by Mark Bekoff and Jane Goodall. The purpose is to develop and maintain the highest of ethical standards in comparative ethological research, in the field and in the laboratory. The latest developments from research in cognitive ethology and on animal sentience are used to inform discussion and debate about the development of scientific standards, ethics and policy. Website: <http://www.ethologicaethics.org>.

**Euro Environment 2000**, a conference on sustainable development, met this past October in Aalborg, Denmark. The conference is backed by the World Business Council for Sustainable Development (WBCSD). According to WBCSD president Björn Stigson, who chaired the conference: "Business cannot address the sustainable development challenges alone. It must engage in dialogue with all members of society" For a full account of the conference, go to their website at: [www.akkc.dk/environment](http://www.akkc.dk/environment).

**Environmental Science: Meaning in Indigenous Religion** is a forthcoming team-taught course by Lori Colomeda of Salish Kootenai College, Flathead Nation Indian Reservation in Montana, and Eberhard Wenzel of Griffith University in Queensland, Australia. The course offers a cross-cultural exploration of spirituality and science within Native American and Aboriginal communities. Much of the teaching will be done via the internet to accommodate the needs of students in Australia and the United States. The course has been funded by the Templeton Foundation Science and Religion Course Program. Contact Peter M. J. Hess, Associate Director, SRCP, Center for Theology and the Natural Sciences, 2380 Ellsworth St., Berkeley, CA 94704. E-mail: [pmjhess@ctns.org](mailto:pmjhess@ctns.org). Or: Lisa Stenmark, Western Region, SRCP. E-mail: [ctnswest@ctns.org](mailto:ctnswest@ctns.org).

**Environmental Ethics in Yellowstone**. Holmes Rolston, Colorado State University, taught a three day seminar on environmental ethics in Yellowstone National Park, in July, as one of the Yellowstone Institute course offerings. This course has also been taught in other years by David Strong, Rocky Mountain College, Billings, MT. Yellowstone Institute is an interpretive division of the National Park, and offers over a hundred short courses each year interpreting park fauna, flora, and natural history. Website: [www.YellowstoneAssociation.org](http://www.YellowstoneAssociation.org). E-mail:

ya@YellowstoneAssociation.org. P. O. Box 117, Yellowstone National Park, WY 82190.

**Environmental Ethics in Pakistan.** In the North-West Frontier Province, the Institute of Education and Research, University of Peshawar, in collaboration with World Wildlife Fund--Pakistan's Peshawar office, introduced a new core course for pre-service trainee teachers in the one year degree programme of Bachelor of Education. The course title is "Perspectives of Education and Contemporary Social Issues" and has sections dedicated to Environmental Ethics. It was introduced through the efforts of Ex-director Dr. Zulfiqar Gillani and Nasir Azam Sahibzada, Manager of Education for WWF--Pakistan. This is the first effort of its kind in Pakistan and could prove to be a turning point in the education of teachers. The course developers are working on short training courses in environmental ethics for teachers and would welcome support in the shape of material and ideas. For more information please contact Nasir Azam Sahibzada at [naasir1@email.com](mailto:naasir1@email.com). **The National Wilderness 2000 Conference** was held in Denver, Colorado, September 7-9. Nearly 500 people from across the country came to join in a weekend of inspiration, education and celebration. Issues discussed included wilderness management, rural organizing, art & wilderness, outreach to broader constituencies and many others. Forest Service Chief Mike Dombeck's stirring speech on the importance of wilderness can be found at [www.fs.fed.us/intro/speech/Wildfinl\\_web.htm](http://www.fs.fed.us/intro/speech/Wildfinl_web.htm).

**Want to vote to protect the environment?** The League of Conservation Voters helps U.S. environmentalists cast green votes, by providing non-partisan analyses of candidates' voting records at state and federal levels. Check [www.voteenvironment.org](http://www.voteenvironment.org) for information on your state legislators, governors, U.S. representatives and senators

## OPPORTUNITIES

**Iowa State University**, Ames, IA. Postdoctoral Teaching Fellow in Ethics and Agricultural Biotechnology. Ph.D. by start date, June 1, 2001. Three responsibilities: (a) Research in ethical issues associated with genetic modification of plants, foods, and/or animals; (b) Teach one section each semester of the introductory ethics course in the Philosophy Department; (c) Develop and teach new curricular materials in life science ethics for educators of high school students and non-university adults. \$35,000 plus full benefits and \$2,500 travel fund. One year. Possibility of renewal up to three years. For more information and an application, go to: <http://www.biotech.iastate.edu/bioethics/jobpostings.html> or contact Dr. Gary Comstock, Bioethics Program Coordinator, 402 Catt Hall, Iowa State University, Ames, IA 50011. Phone: 515-294-5400. E-mail: [bioethics@iastate.edu](mailto:bioethics@iastate.edu). Deadline is Dec. 15, 2000, or until position is filled. Iowa State University is an AA/EEO employer.

**Jobs for Philosophers.** The job market for philosophers seems to be improving. The latest issue of the A.P.A.'s "Jobs for Philosophers" (volume 147), the main source for academic job listings in philosophy in the U.S., lists 316 positions, the most this editor has ever seen. The number of positions requiring or accepting an area of specialization or area of competence in environmental ethics is also unprecedented. ("Area of specialization" tends to mean "scholarship in an area," "area of competence" tends to mean "able to teach a course in an area.") Listed below are all those job descriptions which list an AOS or AOC in environmental ethics, environmental philosophy, or philosophy of technology. Not listed are other job descriptions for which

environmental ethicists may be qualified, such as ethics, applied ethics, bioethics. These listings are brief, due to space constraints, and many of them are coming up against their due dates. Anyone interested in these positions should immediately contact the institutions for further information. Anyone interested in obtaining an academic position in environmental ethics in the U.S. should subscribe to "Jobs for Philosophers," further information available at [www.udel.edu/apa](http://www.udel.edu/apa):

\* **Binghamton University, State University of New York.** Binghamton, NY. Assistant Professor of Philosophy, tenure track. AOS: Environmental Ethics and Policy or Ethical Theory. AOC: Environmental Ethics and Policy. Contact: Chair of Search Committee, Philosophy Department.

\* **Connecticut College.** New London, CT. Assistant Professor of Philosophy, tenure track. AOS: Philosophy of Science with concentration in the Life Sciences. Concentration should emphasize both the metaphysical/epistemological and bioethical challenges posed by contemporary science and technology. Contact: Lawrence Vogel, Department of Philosophy, Connecticut College.

\* **University of Delaware.** Newark, DE. Open rank, tenure track. AOS: Bioethics. AOC: Ethical issues in biology, medicine and biotechnology. Contact: Michael Rea, Chair of Search Committee, Philosophy Department.

\* **Moravian College.** Bethlehem, PA. Two-year position. AOS: open, but department is interested in candidates who focus on one or more of the following: nonwestern philosophies or cultures, previously marginalized voices, philosophy of technology, the environment, or science studies. Contact: Miguelina Ortiz, Philosophy Search Committee.

\* **Rutgers University.** Newark, NJ. Assistant or Associate Professor of Philosophy, tenure track. AOS: Applied Ethics and/or Political Philosophy, with a demonstrated research interest in public policy issues having to do with urban concerns, including poverty, education and the environment. Contact: Pheroze Wadia, Search Committee Chair, Philosophy Department.

\* **Stetson University.** Deland, FL. Assistant Professor of Philosophy, tenure track. AOS: Ethics. AOC: History of Philosophy and Applied Ethics (Environmental, Feminist, or Medical). Contact: [www.stetson.edu/departments/philosophy](http://www.stetson.edu/departments/philosophy).

\* **Kent State University.** Kent, OH. Assistant Professor of Philosophy, tenure track. AOS: Biomedical Ethics, Philosophy of Law, Social Philosophy, or Philosophy and Technology Studies. Contact: Assistant Dean Robert Sines, Trumbull Campus, Warren OH.

\* **Oakland University.** Rochester, MI. Assistant Professor of Philosophy, tenure track. AOS: Ethical Theory. AOC: Applied Ethics, ethical issues arising out of science and technology preferred. Contact: Paul Graves, Chairman, Philosophy Department.

\* **Iowa State University.** Ames, IA. Assistant Professor of Philosophy, tenure track. AOS: Ethical Theory. AOC: Philosophy of Technology. Contact: philosophy department.

\* **University of Missouri.** Columbia, MO. Kline Professor of Philosophy, tenured. AOS: Ethical Theory, with interdisciplinary interests in bioethics, including veterinary and agricultural issues. Contact: Paul Weirich, Chair, Philosophy Department.

\* **University of Missouri.** Columbia, MO. Visiting bioethics scholar, one year. AOS: Bioethics and/or biopolicy, as it effects medicine or agricultural biotechnology. Would work with groups performing federally funded research on (1) corn and soybean genomes, (2) development and reproduction of domestic animals including animal cloning, and (3) human genetics. Contact: R. Michael Roberts, Chair, Molecular Biology Program.

\* **Southern Illinois University.** Carbondale, IL. Assistant Professor of Philosophy, tenure track. AOS: Feminist Theory. AOC: history of philosophy, environmental philosophy, or contemporary continental philosophy. Contact: Kenneth Stickers, chair, philosophy department.

\* **University of Colorado.** Boulder, CO. Assistant Professor of Philosophy and Environmental Studies, tenure track. AOS: Environmental Ethics/Philosophy. AOC: strong interdisciplinary interests in environmental studies (e.g: philosophy of biology). Contact: Graham Oddie, Chair of Search Committee, Philosophy Department.

\* **Texas Tech University.** Lubbock, TX. Open rank, tenured or tenure track. AOS: Environmental Ethics. AOC: open. Contact: Frederick Suppe, Chair, Search Committee C, Philosophy Department.

\* **University of Alaska.** Anchorage, AK. Assistant Professor of Philosophy, tenure track. AOS: Applied Ethics, particularly environmental and professional ethics (excluding biomedical ethics). AOC: preference for Eastern philosophy or comparative religion, with teaching interest in feminist philosophy and/or history of philosophy. Contact: Philosophy Department.

\* **California State Polytechnic University.** Pomona, CA. Assistant Professor of Philosophy, tenure track. AOS: Philosophy of Science. AOC: Philosophy of Technology, others. Contact: Dr. Judy Miles, Chair, Philosophy Department.

\* **University of California.** Davis, CA. Director of Science and Technology Studies Program. AOS: strong scholarly and teaching accomplishments in some field of social, historical or philosophical studies of the natural or social sciences, medicine, or engineering. Contact: Search Committee Chair, James Griesemer, Science and Technology Studies Program. Phone: 530-752-1068. E-mail: jrgriesemer@ucdavis.edu.

\* **McGill University.** Montreal, Quebec. Assistant Professor, tenure track. Position shared by philosophy department and the School of Environment. AOS: Philosophy of Biology, including philosophical problems associated with biodiversity, the theory of evolution, genetics, and population genetics. AOC: Philosophy of Science. Contact: P. Buckley or Peter Brown, Philosophy Department. Note to jobseekers: Canadian Universities rarely give serious consideration to American applicants.

\* **National University of Singapore.** Singapore. Assistant Professor of Philosophy, tenure track. AOS: Ethics (including applied ethics), others. The philosophy department currently has two active research components: a studies in Chinese philosophy group and a bioethics study group. Contact: Alan K. L. Chan, Deputy Head, Philosophy Department. E-mail: phihead@nus.edu.sg. Website: <<http://www.nus.edu.sg/NUSinfo?Appoint/arts-phi.html>>.

## CONFERENCES AND CALLS FOR PAPERS

ISEE Group Sessions. Proposals are invited for individual papers or group sessions for the APA Western, Central and Eastern Division meetings. For the Western, contact ISEE newsletter editor Phil Cafaro, acting for ISEE treasurer Max Oelschlaeger. Particularly welcome would be offers to comment on papers at the next divisional meeting, April, 2001. For the central, contact ISEE secretary Laura Westra. For the Eastern, contact ISEE Vice-President Dale Jamieson. Addresses at the end of the newsletter. The deadline for proposals is September 1 for the Western and Central, March 1 for the Eastern.

**Man and Nature in the New Millennium**, an international conference to be held November 27-29, 2000, in Donghaidao, Zhanjiang city, Guangdong province, China.

What are living organisms and what are their proper places in the Universe? How can we restore harmony between man and Nature? How can we expand human cognitive potentials, in order to achieve new developments in scientific knowledge and stimulate the health of the people of the Earth? These are some of the issues which the Conference proposes for discussion. They invite scientists and specialists in the spheres of Ecology and Environmental Protection, Philosophy, Medicine (Western, Eastern, Alternative), Biology, Physics and Quantum Physics, Chemistry, the Life Sciences, and all other fields, connected with the study of the relations between Man and Nature, to take part. Contact the organizing committee for further information. Telephone: 0086-759-2964303, 0086-759-2962333, or 0086-759-2964307. Fax: 0086-759-2965198. Email: hanlin@bol.bg; hanlin\_academy@altavista.com.

**Biotechnology.** Essays are invited for an edited volume on varied aspects of biotechnology. Essays may address intellectual property rights, the environment and biotechnology, political and economic dimensions, military uses of biotechnology, social consequences of biotechnology, case studies, practical proposals, and related issues. The editors seek a range of essays that address the theoretical issues, empirical realities and practical policies surrounding this important issue. Articles are due January 15, 2001. Please send articles by email to Lois Ann Lorentzen (lorentze@usfca.edu) AND Eduardo Mendieta (mendietae@usfca.edu). They may also be reached at the University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117.

**Environmental Virtue Ethics.** Philosophy in the Contemporary World, an international journal devoted to applying philosophy to contemporary issues, solicits papers for a special issue on the topic: Environmental Virtue Ethics. Submissions can be literary or analytic, theoretical or case-based, radical or reformist. All approaches are welcome, including ecofeminism, deep ecology, Kantianism, utilitarianism, eudaimonism, etc. Submissions should be 9,000 words or less and include a short abstract. One copy, print or electronic, is sufficient. For submissions or inquiries

contact guest editor Philip Cafaro, Department of Philosophy, Colorado State University, Eddy Hall 226, Fort Collins, CO 80521. Phone: 970-491-2061. Fax: 970-491-4900. E-mail: [cafaro@lamar.colostate.edu](mailto:cafaro@lamar.colostate.edu). Submission deadline: February 1, 2001.

**Carson Conference.** Nature and Environmental Writers - College and University Educators (NEW-CUE), a non-profit, environmental education organization, invites submissions for the first Annual Writers' Workshop and Conference in honor of Rachel Carson, June 12-15, 2001 in Boothbay Harbor, ME. The event will be both a scholarly and a social occasion, and they welcome submissions that represent a 15-minute reading by the author. There will be an opportunity to hear keynote and plenary speakers discuss their work, to meet with publishers, and to informally share your writing and explore ways in which the various genres respond to the environmental challenges of the 21st Century.

New and established writers, instructors, and practitioners are encouraged to send examples of their work: essays, poems, children's literature and selections from fiction and journalism, illustrating the environmental issues raised by Rachel Carson, who blended science with a lyrical appreciation of nature. Submissions should include a cover page with the author's full name, institutional or organizational affiliation, and contact information including mailing address, phone, fax and e-mail address. Submissions should be typed and no longer than three pages, with the author's name included on each page. Please send surface mail, fax or e-mail before November 1, 2000 to: Barbara Ward Klein, President NEW-CUE, C/o St. Thomas Aquinas College, Sparkill, NY 10976. Phone: 845-398-4247. Fax: 845-398-4224. E-mail: [new-cue@care2.com](mailto:new-cue@care2.com). Further information on the event can be found on the organization's web-site at <http://www.new-cue.org>.

**Indian Philosophical Congress: Platinum Jubilee Session.** The IPC will meet December 28-January 1, in New Delhi, with a conference theme of "Spirituality, Science, and Technology." For further information contact: S.R. Bhatt, MP-23 Maurya Enclave, Pitampura, Delhi-110034, India. E-mail: [csc@dell2.vsnl.net.in](mailto:csc@dell2.vsnl.net.in).

**Acada Books**, founded in 1997, publishes college texts and supplements that encourage a transformation in the relationship of people to the natural world. They are seeking book manuscripts on environmental topics, and are specifically interested in book ideas that are tailored for undergraduate college courses and take an interdisciplinary approach to the subject. To learn more about them and how to submit your book idea, please visit their website at [www.acadabooks.com](http://www.acadabooks.com) or call toll free at (888) 242-6657.

**The 12th Biennial International Conference of the Society for Philosophy and Technology**, will be held July 9th-11th 2001, at the University of Aberdeen, Scotland. Papers are invited on any topic relevant to the conference theme--"Nature and Technology"--or to philosophical considerations of technology in general. The new deadline for submissions is November 15, and late submissions are possible. Contact Andrew Light, Conservation Education Program, 246 Greene Street, Suite 300, New York University, New York, NY 10003, USA. Fax: 212-995-4832. E-mail: [andrew.light@nyu.edu](mailto:andrew.light@nyu.edu).

**Global Challenges**, an environmental meeting, will convene November 5-10, 2000, in San Jose, Costa Rica. It will take place at the University for Peace, now joined with the Earth Charter Organization, under the leadership of Maurice Strong, Rector.

**Rio Ten Years Later.** In 2002, the world takes a critical look back at the historic UN Conference on Environment and Development held in Rio de Janeiro, Brazil. There will be many UN-sponsored and national conferences and working groups on various aspects of sustainability and biodiversity protection. It is time to start now to make the ten-year review comprehensive, frank and useful. The U.N. Commission on Sustainable Development (CSD) Secretariat welcomes input into this massive effort. For further information, contact their website: [www.un.org/rio+10.htm](http://www.un.org/rio+10.htm).

## **ENVIRONMENTAL ETHICS IN TAIWAN**

J. Baird Callicott, who has traveled to Taiwan three times in the past year, sends us this special report:

Geographical background: Shaped like a sweet potato, Taiwan is 395km long (north-south), 144km wide (east-west), and separated from mainland China by a strait 160km across. It is bisected by the Tropic of Cancer. Over 90% of the human population of 22-23 million is concentrated in the fertile western coastal plain. Taiwan lies at the subduction zone where the Philippine Sea tectonic plate collides with the Eurasian, giving rise to precipitous mountains, hot springs, sulphurous vents, and frequent earthquakes. The mountains rise straight out of the Pacific Ocean on the east side of Taiwan and occupy about two thirds of the island. Jade Mountain, the highest peak, is 3952m high. The climate is subtropical, but varies considerably with elevation.

Demographical background: The indigenous people of Taiwan are related, ethnically and linguistically, to island peoples to the southeast, especially those of the Philippines. European contact began in the 1500s. Southern Taiwan was partly colonized by the Dutch beginning in 1624 and northern Taiwan by the Spanish beginning in 1626. The Dutch drove the Spanish out in 1642, and were themselves expelled by the Han Chinese in 1661. The Han population steadily increased by immigration, mostly from Fujian, right across the Taiwan Strait, but also from Henan in northern China. At first, the Han co-existed, not always peaceably, with the indigenous peoples. Thereafter, the aboriginal population was dramatically reduced by disease. Survivors and their descendants retreated to the mountains. Today, indigenous people represent about 2% of the population. Most live on "preserves" (comparable to American Indian reservations) located in mountain valleys and the vast majority (>90%) of Taiwan's population is, ethnically, Han Chinese.

Political background: Taiwan became a province of China in 1885, during the Ching dynasty, China's last. In 1895, at the end of the Sino-Japanese war, Taiwan was ceded to Japan, which ruled Taiwan for the next 50 years. Meanwhile, in 1911, China became a republic, under the leadership of Sun Yat-sen. After Dr. Sun's designated successor, Yuan Shi-kai, died of cancer in 1916, a power struggle ensued from which Chiang Kai-shek's Kuomintang (KMT) party emerged in control of the Republic of China (ROC). At the end of WWII, Taiwan was returned

to Chinese rule. The post-war Chinese government of Taiwan was so corrupt and incompetent as to provoke riots on February 28, 1947, which were brutally repressed. Between 10,000 and 30,000 Taiwanese were killed, including almost all of the Taiwanese intelligentsia. Martial law was then declared and not revoked for forty years. In 1949, Chiang Kai-shek was forced to move the ROC government (along with many national treasures) to Taiwan, and Mao Tse-tung established the People's Republic of China (PRC), ruled by his Communist Party. In 1971, the ROC was replaced by the PRC in the United Nations; and in 1979, the United States recognized the PRC as the legitimate government of China. Chiang Kai-shek died in 1975. He was succeeded by his son, Chiang Ching-kuo, who held office until his own death in 1988, but allowed the formation of an opposition party, the Democratic Progressive Party (DPP) in 1986, and lifted martial law in 1987. The Taiwanese-born Lee Teng-hui succeeded Chiang Ching-kuo as president, and instituted more democratic reforms, including a free press and free election of the National Assembly. In 2000, the DPP candidate, Chen Shui-bian was elected president.

The search for a national identity: For more than a century, Taiwan has been politically and economically separate from China, first during the fifty years of Japanese colonization, and then during the last sixty years of the ROC - PRC split. But just as surely, the Taiwanese national identity has been repressed. The Japanese imposed their own language and culture on the Taiwanese, and the KMT was obsessed with retaking the mainland and maintaining the illusion that Taiwan was but the temporary seat of the legitimate Chinese government and the temporary home of genuine Chinese civilization and culture. A large part of the present recovery of a distinct and independent national identity in Taiwan is an appreciation of place, of environment. It seems not accidental that Taiwan inaugurated a system of national parks in the mid-1980s, just as Chiang Ching-kuo and Lee Teng-hui were liberalizing the government. Today 6 national parks comprise 8.5% of the territory. Within the national parks, and in many other places, the Taiwanese are rediscovering their own culture and history. For example, in Yangmingshan National Park, near Taipei, the capital city, old foot roads of commerce, shrines of the land deity (a major object of worship in Taiwan), and sulphur mines more than 800 years old are being discovered and restored. The U.S. government's "one China policy" and the intransigence of the Beijing government prevents the realization of the aspirations of the Taiwanese to become the Republic of Taiwan and enjoy full membership in the international community of nations.

Major Environmental Issues: Dreaming of a triumphant return to the mainland, the KMT woefully neglected building an infrastructure in Taiwan. Public transportation in Taiwan's major cities is substandard. To get around, many people ride air-polluting motor scooters (10.2 million) and drive cars (5 million). The government is now trying to eliminate the more egregious two-stroke type scooter. Only 7% of Taiwanese households are connected to a sewage treatment system; only 36% of those in Taipei. As a consequence, lowland reaches of the island's rivers are grossly polluted. Fortunately, at higher elevations the rivers are much cleaner; and many mountain streams are virtually pristine. The government is going forward with plans, despite strong popular opposition, to build a fourth nuclear power plant, north of Taipei, ironically right on Taiwan's best swimming beach. In southern Taiwan, the government has suspended plans--but not necessarily permanently--to dam the Laonung River above the small city of Meinung, to augment freshwater resources for expanding steel and computer industries around Kaoshiung. The dam would adversely affect a population of the yellow butterfly (*Catopsilia Pomonai*) in the

river valley, whose annual mass migration is of local cultural significance, and would threaten the residents of Meinung, because the dam site is subject to seismic activity.

Issues of Environmental Justice: The creation of a system of national parks in Taiwan has dispossessed some aboriginal peoples. The national parks are conceived and administered on the US model, and thus exclude human habitation and subsistence activities. In a heavy-handed effort to conserve Taiwan's fauna, all hunting has been banned. Because hunting was traditionally a mainstay of their subsistence and culture, aboriginal people are actively seeking the restoration of their hunting rights. If the Meinung dam project is stopped, the government may try to build its reservoir on aboriginal lands. It is vital to the future of environmental ethics in Taiwan to find win-win solutions to conflicts between aboriginal land tenure and subsistence rights, on the one hand, and nature preservation and species conservation, on the other. One aboriginal tribe, the Tsou tribe in Chiayi County, is experimenting with ecotourism as a source of income that is consistent with environmental and cultural conservation.

Organizations for Environmental Ethics in Taiwan: Led by Chen Tzu-mei, the Taiwanese Christian Ecological Center energetically promotes ecological literacy in Taiwan through activism, lectures, conferences, study groups, and translations of the works of Aldo Leopold and contemporary environmental philosophers. Other organizations include: the Meinung People's Association, whose motto is "good mountains and good waters left for children, good men and good women fighting against dams "; the Eco-Conservation Alliance; the Taiwan Watch Institute; Ecoscape Formosana; The Association of Taiwan Land Ethics (formed before the works of Aldo Leopold had become known in Taiwan, during the last few years). For more information contact (Nancy) Chen Tzu-mei at [tetcenvr@ms6.hinet.net](mailto:tetcenvr@ms6.hinet.net).

## **ENVIRONMENTAL ETHICS IN IRELAND**

A special report from Mark Rowlands, Department of Philosophy, University College, Cork, Ireland:

1. Historical Overview. Ironically enough, many of the environmental problems facing Ireland today stem more or less directly from one source: its non-participation in the industrial revolution. The more direct ways centre around successive Irish government's industrial policies, beginning with the Sean Lemass administration of 1959-66. Inheriting a country with a very low standard of living, and high unemployment and emigration rates, Lemass's government allocated what was then an unprecedented £220 million to encourage foreign investment, in the form of grants and tax incentives. Orchestrated by the Irish Development Authority (IDA), Ireland, between the mid 1980s and early 1990s, became, in effect, an open door to chemical, pharmaceutical and other polluting industries: a door opened by, initially, an almost complete lack of environmental regulation, and then, later, by an unwillingness to enforce what regulations were in place.

Today, more than 50% of all Multinational Corporations (MNC's) operating in Ireland, are subsidiaries of US corporations. The vast majority of these engage in highly polluting bulk production. Raw materials are imported, processed, and exported for finishing elsewhere. Wastes are disposed of in Ireland, at low cost relative to the more regulated disposal required by the

parent company's country and most other Western nations. In the Irish pharmaceutical sector alone, there are over 120 subsidiaries of foreign MNCs, which employ 15,000 people and export over \$12 billion per annum (more than 20% of total Irish exports). In other words, in a little over a quarter of a century, Ireland moved from being a negligible exporter of pharmaceuticals to one of the largest in the world. And this means, of course, that the Irish legislature is, and has been for some time, heavily compromised with respect to environmental legislation. Almost all environmental legislation (e.g. the 1977 water pollution act and the 1987 air pollution act) have been mandated by European Union (EU) directives, and their enforcement has, typically, been lax (e.g. a 1993 Cork Environmental Alliance study of effluent emissions into Cork Harbour, from January to June of that year, documented 1,740 breaches of Water Pollution licence conditions. No action was taken by the licensing authority).

This pattern is repeated in most areas of environmental planning. The legal requirement for an Environmental Impact Study prior to proposed development came into force only recently, again as the result of an EU directive. However, in Ireland, the study is directly commissioned by the developers, creating the clear possibility of a conflict of interests.

The fruit of Ireland's lack of involvement in the industrial revolution, then, was a pervading ethos of development of at any cost, and therein lies the root of many of the environmental problems of today. It means that certain areas of the country are heavily polluted (e.g. a 1987 study of Cork Harbour by the Zoology Department of University College Cork indicated that 67% of the fish were diseased).

Other areas face different problems. The majority of the country is still predominantly agricultural, an industry that is, today, in severe difficulties, with the associated problems (e.g. environmental spoliation due to attempts to increase efficiency) that usually accompany such difficulties. The dominance of agriculture also means that the idea of the reintroduction of native species, particularly large predators, is one utterly alien to Irish thinking.

2. Attitudes towards the Environment. A recent (1999) Department of the Environment study indicates the superficiality of attitudes towards the environment. Only 20% are willing to pay higher taxes for the sake of the environment, 18% to pay higher prices, and 12% willing to make cuts in their standard of living. The most popular environmental concern is rubbish on the streets (38%). Only 4% registered any concern with natural habitats, biodiversity or rainforests. The superficiality of attitudes is highlighted by comparisons between the 1999 study and an earlier (1991) one. In 1991 50% registered a concern about the general appearance of their locality, whereas the level of concern was 72% in 1999. Similarly, litter and graffiti aroused concern in 43% in 1991 and 68% in 1999. However, concern with the far more serious problem of pollution of rivers and seas dropped from 62% in 1991 to 40% in 1999. And concern with quality of drinking water dropped from 46% in 1991 to 38% in 1999. The report concludes: 'The Irish public want to see the government doing more, yet few of us are willing to make individual sacrifices ... We are a nation concerned with about rubbish and the appearance of our local areas'.

3. Environmental Groups. The major Irish environmental group is Earthwatch/Friends of the Earth Ireland. Others include VOICE (Voice of Irish Concern for the Environment), formerly Greenpeace Ireland, but officially closed down by their international headquarters. VOICE had

agreed to a merger with FOE Ireland, but, at the time of writing, the status of this merger is unclear. Friends of the Irish Environment (FIE) is a coalition of (some would say) mavericks, especially interested in planning. They are currently flushed from a somewhat spectacular recent success at the European Commission against Coillte, the semi-state Irish forestry agency, for appropriating European funds that were intended for elsewhere. There is also the Cork Environmental Alliance (CEA) and Compassion in World Farming (CIWF). The Foundation for the Economics of Sustainability (FEASTA) does very useful work in promoting and developing the idea of sustainable development. Finally, the Green party has two seats in the Dail (the Irish Parliament), two members of the European parliament (MEPs) and two local councillors.

4. Environmental Issues. In the past quarter of a century, Ireland has been transformed from a rural agricultural society marginally above third-world levels of per capita production and consumption, to a booming, increasingly urban, industrial and post-industrial society. The environmental problems facing Ireland are fairly typical of societies that have undergone large and rapid expansions in their economic sector, together with associated increases in consumption. There is a considerable degree of consensus, among the major environmental groups, as to the primary environmental issues currently facing Ireland.

Firstly, and most obviously, there is a profound waste crisis (to call it a waste management crisis would, I think, suggest an overly optimistic level of planning and forethought in government policy). Government response has been to advocate incineration of waste, in place of landfills. No attempts have been made to reduce the amount of waste, through re-use or recycling. Indeed, for the vast majority of the Irish population, the infrastructure simply does not exist to make recycling a practical possibility. Accordingly, opposition to incinerators usually takes the form of advocacy of zero waste policies (along the lines of those adopted in Australia and New Zealand).

Secondly, pollution of air and water remains a serious problem, the principal sources being chemical, pharmaceutical and, increasingly, agricultural. Third, successive Irish governments have, in conjunction with financial packages supplied by the EU, been building new roads just about anywhere new roads can be built. To the extent that there is a co-ordinated transport policy, it takes no account of the impact of the construction on the non-human environment. The EU requirement that an EIS be carried out prior to construction is offset by the fact that this study will be commissioned by the planning authority who, of course, have, in addition to money and a large team of retained 'specialists', a vested interest in the development going ahead.

Fourth, there are some, utterly familiar, problems associated with forestry policy. There is the usual decline in old broadleaf forests, and their replacement by monoculture non-native species plantations, together with the usual problems this brings (soil quality, drainage of wetlands).

Fifth, a peculiar one. Successive Irish governments have persisted in the policy of fluoridation of water, despite the known toxicity of fluorine, the complete absence of studies of its long term effects on human beings, and the fact that most Western European states have abandoned this policy (and even where it is maintained, in the U.K. and Spain, affects only 10% and 3% respectively of the population, against 75% in Ireland). Sixth, there are the usual concerns about biotechnology, in particular, genetically modified food and biopatenting.

5. Environmental Ethics in Ireland? Environmental ethics in Ireland is in its infancy. Indeed, to describe its condition as 'infancy' is, perhaps, overly optimistic. The situation within Irish universities is particularly grim. While there exist environmental science and environmental studies programs at several universities, there is only one course offered specifically in environmental ethics (by the Department of Philosophy at University College Cork). Publications in environmental ethics and philosophy are equally rare, although Mark Rowlands, has recently published three books in the general area. *The Environmental Crisis: Understanding the Value of Nature* (Macmillan/St Martin's Press, 2000) is an attempt to work out the nature of environmental value; *The Body in Mind* (Cambridge University Press, 1999) argues for what the author calls an environmental model of the mind, in which the mind is not a self-contained interiority but literally, in part, constituted by environmental items. There is also his *Animal Rights* (Macmillan/St Martin's Press 1998). (See further in the bibliographic entries for these three books.)

Environmental publications are more common outside academia. In particular, Richard Douthwaite, the economist, has recently published the revised edition of his excellent *The Growth Illusion* (Lilliput Press 1992/1999). There is also the monthly FOE Ireland magazine 'Earthwatch', one of the very best of its genre.

Environmental events are, again, far more numerous outside academia, although University College Cork did recently host the international, interdisciplinary, conference 'Environmental Values'. Keynote speakers were Robin Attfield (University of Wales, Cardiff), Greta Gaard (Western Washington University) and Holmes Rolston III (Colorado State University). For more detail see ISEE Newsletter, v. 11, # 2, Summer 2000.

The second annual FEASTA lecture, entitled 'The cancer of capitalism', was given by the economist David Korten (The first was given by the anti-economic growth economist Herman Daly of the University of Maryland). John Seed recently visited Ireland, as guest of the Teach Bride convent, where he ran a workshop on deep ecology.

6. Biodiversity Conservation and Natural History. Ireland, legendary for its natural beauty and residential landscapes, has quite rich possibilities in forging a culture in harmony with nature, and this adds urgency to current trends. Ireland has a long and proud tradition of natural history, and some of its leading naturalists have made outstanding contributions to the knowledge and understanding of its important segment of the European fauna and flora. Some of its most distinctive features have achieved fame as gems of the international scene of natural wonders: the fantastic limestone pavements of the Burren with their unique plant assemblage; the desolate blanket bogs and rocky heaths of Mayo and Connemara; the magnificent mossy oak woods of Kerry and Cork; the spectacular seabird islands and headlands, and the greatly varied series of lakes and fens among both lowlands and mountains.

Ireland, like many European countries, has a long history of fluctuating fortunes of wild nature, especially adversely affected by draining wetlands, particularly turloughs (seasonal lakes) and by overgrazing, especially by sheep. Overgrazing produces irreversible damage by erosion. There is an ambitious afforestation program, constituting the greatest land use change taking place in Ireland today. Much of the planting is of exotic conifers--sitka spruce and lodgepole pine--and

often on blanket bogland, with environmentalists doubtful of the wisdom of such plantings. Peat cutting, both by private individuals and commercially, often destroys boglands, especially raised bogs. Salmon farms are thought to have contributed to the collapse of sea trout in the rivers.

Tourism has escalated, with many visitors drawn by the scenic natural environments. In 1994, the number of overseas tourists, 3.7 million, exceeded the number of residents in the Republic, and in recent years that number has risen to over 9 million, swamping the residents three to one. To cater to visitors, a proliferating infrastructure of interpretive centers, visitor centers, shops, hotels, car parks, nature trails, toilet facilities are springing up, often with controversies about their location in otherwise natural areas. In the Republic, some 1,200 Natural Heritage Areas have been identified, as yet without statutory protection, although no EU or government grants are permitted on such areas. Northern Ireland has designated 11 Special Protection Areas. There are five National Parks in the Republic; none in Northern Ireland, although there are a series of Countryside Parks. For an introduction to wild Ireland, see the following:

\* Cabot, David, general editor, *Ireland: A Natural History*. London: HarperCollins, 1999. ISBN 0-00-220080-5. Chapter 12 is, "Conservation of Nature," pp. 421-443.

\* de Buitléar, Éamon, *Ireland's Wild Countryside*. London: Tiger Books International, 1995. ISBN 1-85501-729-6.

\* Foster, John Wilson, ed., *Nature in Ireland: A Scientific and Cultural History*. Dublin: The Lilliput Press, 1997.

## **MEDIA**

*The Pig Picture*, by the Humane Farming Association. Video, 18 minutes. Good short introduction to the animal welfare issues raised by factory farming. Clear description and depiction of change in hog farming from family farms to industrial agriculture, with attendant misery for the hogs. Finishes with presentation of humane and economical alternatives. Order from The Humane Farming Association (HFA), PO Box 3577, San Rafael, CA, 94912.

*Varmints*, directed by Doug Hawes-Davis, presented by High Plains Films. Video, 91 minutes. A compelling documentary on prairie dog shooting. Humorous and sad, excellent for generating class discussion on hunting ethics, wildlife management issues, endangered species issues. Everyone has their say, from shooters to ranchers to wildlife biologists to animal rights advocates. Described by the Fort Collins "Coloradoan" as "the Schindler's List of wildlife documentaries." Order from High Plains Films, POB 8796, Missoula, MT 59807. (406) 543-6726. [dhd@wildrockies.org](mailto:dhd@wildrockies.org).

## **RECENT ARTICLES AND BOOKS**

The ISEE Website Bibliography is now available up to January 2000, on the website: <http://www.cep.unt.edu/ISEE.htm> (late this year, sorry). At that site, the bibliography is available in two forms:

1. Regular website text (html). In this database, each annual update is added on to the pre-existing database. Each update is alphabetized, but is not re-alphabetized into the pre-existing

database. This database is searchable, and the results can be e-mailed to your local address. They will be alphabetized in year groups, together with other "hits" wherever they occur.

2. PDF files. In this database, there are four parts:

A-D 2,083 entries About 1.1 metabytes.

E-K 2,126 entries About 1.1 metabytes.

L-R 2,398 entries About 1.25 megabytes.

R-Z 1,937 entries About 1.0 metabytes.

There are 8,544 entries, and some entries, such as anthologies, may contain up to a dozen or so contributors. Together with other references within entries, there are over 10,000 references available.

You can download these files to your local computer and have the complete database. For those unequipped to handle PDF files, you may still obtain by mail four 3 1/2 disks from Holmes Rolston, III, Department of Philosophy, Colorado State University, Fort Collins, CO 80523. Cost \$ 10.00. But mail will no longer be a primary source of distribution.

Entries for the year 2000 accumulate in the quarterly newsletters, and these too are available at the same website, also searchable there. But these will not be integrated into the main database until spring 2001.

We still need volunteers willing to spend some editing time word processing entries that come in another form and have to be re-formatted for use in this database. No great skill is needed, only modest word processing abilities. Rolston will send you perhaps 100 entries needing appropriate formatting.

--Athanasίου, Tom, *Divided Planet: The Ecology of Rich and Poor*. Athens, GA: University of Georgia Press, 1998. "Divided Planet has a simple premise-- environmentalism is only now reaching its political maturity. Past enthusiasms offer little solace, and before the challenges of Asia and Africa, of the oceans and the air, past victories seem only the slightest prelude. Faith in solar democracy, easy reform, deep ecology and simple utopias of all kinds has faded year by year. The greens need enthusiasm, but they need all the powers of adulthood besides, and they know it" (p. 3). Athanasίου is active in environmental and technology politics, an active writer, who also runs an electronic publishing group at Sun Microsystems.

--Bekoff, Marc, ed., *The Smile of a Dolphin: Remarkable Accounts of Animal Emotions*. New York: Random House, 2000. With foreword by Stephen Jay Gould. The surprisingly complex lives of animals revealed in firsthand stories by leading animal behavior researchers, and in 120 photographs by some of the world's best wildlife photographers.

--Bekoff, Marc, "Beastly Passions," *New Scientist* No. 2236, 29 April 2000, pages 32-35. Besotted whales, ecstatic iguanas and embarrassed chimps have persuaded Marc Bekoff and other biologists that we humans are not alone in our passions.

--Bekoff, Marc, "Redecorating Nature: Reflections on Science, Holism, Community, Humility, Reconciliation, Spirit, Compassion, and Love," *Human Ecology Forum* 7(no. 1, 2000):59-67. "Holistic and heart-driven compassionate science needs to replace reductionist and impersonal science. I argue that creative proactive solutions drenched in deep caring, respect, and love for the universe need to be developed to deal with the broad range of problems with which we are confronted. ... My vision is to create a world-wide community in which humans perceive themselves as a part of nature and not apart from her, in which humans who are overwhelmed and whose spirits and souls have been robbed and squelched by living in and amongst steel, concrete, asphalt, noise, and a multitude of invasions of their private space reconnect with raw nature. ... Nature is our unconditional friend and reconnecting with nature can help overcome alienation and loneliness. The power of love must not be underestimated as we forge ahead to reconnect with nature."

--Bekoff, Marc, "Redecorating Nature: Deep Science, Holism, Feeling, and Heart," *BioScience* 50 (no. 8, August 2000):635. "To make science more attractive to students, creative, passionate, and bold dreaming needs to be reinforced in the scientific arena. ... Questioning science and deepening and broadening its scope are healthy moves toward a world in which magnificent nature--her deep and rich sensuality, her beneficence, her complexity--will be respected, cherished, and loved." Bekoff is in *Environmental, Population, and Organismic Biology*, University of Colorado, Boulder.

--Bekoff, Marc, *Strolling with Our Kin: Speaking for and Respecting Voiceless Animals*. New York: Lantern Books, 2000. Foreword by Jane Goodall. We can and ought help save and heal animal lives; we can stroll with our kin by acting on behalf of them. Addressed to youth and children.

--*Biodiversity and Conservation*, Volume 9, No. 8, August 2000, is a special issue: "Concepts of Nature: The Social Context and Ethical Implications of Ecology." The guest editors are Nigel S. Cooper and Michael J. Samways. Contains:

\* Cooper, Nigel S. "Speaking and Listening to Nature: Ethics Within Ecology," *Biodiversity and Conservation* 9(no. 8, 2000):1009-1027. Abstract. One context for the papers arising from INTECOL VII in this special issue is the debate over the social construction of science. Some fear that advocates for the social or cultural construction of ecology will undermine attempts to defend nature. But resources are made available in a mediating position of social "construal," particularly alerting ecologists to the social and ethical dimensions of the conducting of their work. When speaking, ecologists will use living and dead metaphors and these carry connotations which in turn raise ethical questions. Different political interest groups may use a word like biodiversity for different ethical purposes. The position of any one speaker is limited, and so greater knowledge is achieved if scientists listen to the situated knowledges of other, diverse people. Even Nature herself, or creatures, may have aspects of personhood. The good ecologist will listen with empathy as a naturalist to what is being said, giving Nature the respect she deserves. These are some of the ethical implications in the very doing of ecology. Key words: biodiversity, metaphor, personalism, situated knowledge, social construction of science.

\* Norton, Bryan G. "Biodiversity and Environmental Values: In Search of a Universal Earth Ethic," *Biodiversity and Conservation* 9(no. 8, 2000):1029-1044. Abstract. While biodiversity protection has become a widely accepted goal of environmental protectionists, no such agreement exists regarding why it is important. Two, competing theories of natural value here called "Economism" and "Intrinsic Value Theory" - are often cited to support the goal. Environmentalists, who have recently proposed the articulation of a universal "Earth Charter" to express the shared values humans derive from nature, have cited both of these theories as support for biodiversity protection. Unfortunately, these theories, which are expressed as polar opposites, do not work well together and the question arises: is there a shared value that humans place on nature? It is argued that these two value theories share four questionable assumptions: (1) a sharp distinction between "intrinsic" and "instrumental" value; (2) an entity orientation; (3) moral monism; and (4) placeless evaluation. If these four assumptions are denied, an alternative value system emerges which recognizes a continuum of ways humans value nature, values processes rather than only entities, is pluralistic, and values biodiversity in place. An alternative theory of value, which emphasizes protecting processes rather than protecting objects, and which values nature for the creativity of its processes, is proposed as a more attractive theory for expressing the universal values of nature that should motivate an Earth Charter and the goal of biodiversity protection. Key words: biodiversity, creativity, social values, value theories.

\* Rolston, Holmes III. "The Land Ethic at the Turn of the Millennium," *Biodiversity and Conservation* 9(no. 8, 2000):1045-1058. Abstract. Aldo Leopold's land ethic has proved more complex and subtle than he envisioned. Nevertheless, Leopold launched what, facing a new millennium, has proved urgent on the global agenda: an environmental ethics concerned in theory and practice about appropriate respect for values carried by the natural world and human responsibilities for the sustaining of these values. A blending of anthropocentric and biocentric values continues to be vital. These duties toward nature involve analysis of ecosystem integrity and evolutionary dynamism at both scientific and philosophical levels; any responsible environmental policy must be based on plausible accounts of ecosystems and a sustainable biosphere. Humans and this planet have entwined destinies. We now envision an Earth ethic beyond the land ethic. Key words: Aldo Leopold, Earth ethics, environmental ethics, land ethic, naturalized ethics.

\* Curry, Patrick. "Redefining Community: Towards an Ecological Republicanism," *Biodiversity and Conservation* 9(no. 8, 2000):1059-1071. Abstract. This paper makes some suggestions for a concept of community which arguably satisfies the most important criteria for both human communities, as defined in the social sciences and humanities, and natural communities, as defined in ecology and biology. Beginning with the former, I arrive at two such criteria: (1) a material and social connection among members, and (2) some kind and degree of awareness of other members. These are then supplemented with a third drawn from civic republicanism, with its focus on citizenship and the common good: communities (3) enable and require certain practices for their maintenance. Turning to ecological definitions of community, I find the dominant (reductionist) one seriously deficient as compared with a more holist and ecosystemic approach. However, I invoke a nonreductive holism to defend the idea of community, and go on to argue that each of the three above-mentioned criteria can be fruitfully extended to include both social and ecological communities in a nonreductionist way that is, in a way that neither reduces ecosystemic properties to individual organisms nor the reverse. This culminates in a discussion

of what I call "ecological republicanism", which I suggest could have powerfully positive effects on the contemporary crisis of undue human impact on the natural world. Key words: community, ecological republicanism, reductionism, the common good, virtue.

\* Samways, Michael J. "A Conceptual Model of Ecosystem Restoration Triage Based on Experiences from Three Remote Oceanic Islands," *Biodiversity and Conservation* 9(no. 8, 2000):1073-1083. Abstract. A conceptual model, that illustrates restoration, ecological landscaping, rehabilitation and greening, is developed. It considers biocentric, historical, aesthetic and engineering aspects. The term ecosystem restoration triage is used because the first step is to decide whether to "do nothing" (because, on the one hand, the system is too degraded to warrant restoration, or, on the other, because biological integrity is relatively intact and therefore either none, or minimal, restoration is required) or to "do something" (because restoration is worthwhile, urgent and feasible). This approach hinges on the definition that restoration in the strictest sense is a biocentric activity that returns the "original" compositional, structural and functional diversity, along with its dynamics and natural evolutionary potential. "Original" is a difficult qualifier as it depends on just how far back in time we go. Where human values are involved, this is not restoration in the pure sense of restoring ecological integrity, but is ecological landscaping, rehabilitation or greening. Experience from three remote oceanic islands [Easter Island, Cousine Island (Seychelles), Marion Island (Sub-Antarctic)] and which represent near extremes of this model are used to illustrate it. Key words: conceptual model, ecosystem restoration triage, oceanic islands.

\* Tallacchini, Mariachiara. "A Legal Framework from Ecology," *Biodiversity and Conservation* 9(no. 8, 2000):1085-1098. Abstract. This paper proposes some legal principles for environmental protection as outlined from ecology. Such an environmental legal framework consists essentially of three criteria which deal (1) with ecological limits, (2) Gestalt, and (3) uncertainty. These guidelines for an ecologically-oriented law are defined as normative because they show that there is a link between ecological descriptions and legal prescriptions. Key words: ecology, environmental normative principles, law.

\* Sheail, John. "Ecology--A Science Put to Use," *Biodiversity and Conservation* 9(no. 8, 2000):1099-1113. Abstract. There is no lack of pretext for reviewing historically how ecologists have striven to gain the respect of scholars in their own and other fields, and to demonstrate the wider public-utility of their science. If self-serving, in terms of securing the scope and resources required to advance their studies in ecology, such activities have also been encouraged, and indeed commissioned, in the belief that a greater awareness and understanding of the natural world is essential for human wellbeing. Illustrative material is drawn from the British experience. Key words: government research, nature conservation, plant and animal ecology, research councils, United Kingdom.

\* Harrison, Carolyn and Jacquelin Burgess. "Valuing Nature in Context: The Contribution of Common-good Approaches," *Biodiversity and Conservation* 9(no. 8, 2000):1115-1130. Abstract. We draw on a number of empirical studies undertaken in the UK to show how residents and farmers come to contest scientific approaches to valuing nature as the basis for adjudicating conflicts over protected natural areas. The findings of these studies suggest that a widening of the knowledge base on which the goals and practices of nature conservation are founded, and a more

deliberative process of decision making about what nature is important locally, is required if effective conservation partnerships are to be sustained. We offer a common good approach to valuing nature as a means of addressing this problem. A common good approach is based on ethical and moral concerns about nature and expresses these values through a social and political process of consensus building. We illustrate how this common good approach can be used to prioritise issues in a Local Environment Agency Plan. When linked with a method of Stakeholder Decision Analysis this common good approach is capable of building coalitions and a measure of consensus between different interests. It achieves this through a transparent and deliberate process of debate and systematic analysis of values that makes explicit the foundation of different knowledge claims about nature. Key words: common good approaches, local knowledge, stakeholder analysis, valuing nature.

\* Cooper, Nigel S. "How Natural is a Nature Reserve? An Ideological Study of British Nature Conservation Landscapes," *Biodiversity and Conservation* 9(no. 8, 2000):1131-1152. Abstract. Areas set apart for nature conservation in Britain are broadly categorised according to their cultural purpose, and names are assigned to these in this paper. Nature reserves may be similar to zoos and botanic gardens in aiming to maintain the diversity of species and if so are termed "biodiversity reserves". This tradition understands nature as a static collection of entities apart from humans. Maintaining traditional management at a site is arguably a good way to sustain species; it also retains old ways in which humans and nature were integrated in the life of the nation and so are called "historic countryside parks". There is growing interest in "wilderness areas", where nature is seen as primarily processes protected from human interference. Despite the strength of each of these, they suffer from attempting to restrict nature to a ghetto, a process that is economically and environmentally costly. "Companion places" are places which set sustainable examples of integrating human life and economic activity with maintaining biodiversity and offering an opportunity to encounter wild processes at the heart of life. The language of these four types, or vectors, of nature reserves is offered to help the discussion of our place in nature. Key words: biodiversity, historic countryside, language, sustainability, wilderness.

\* Maddock, Ant H. and Michael J. Samways. "Planning for Biodiversity Conservation Based on the Knowledge of Biologists," *Biodiversity and Conservation* 9(no. 8, 2000):1153-1169. Abstract. To conserve biodiversity, complementary approaches are necessary. Besides using museum data from sightings and specimens, the knowledge of experts can also be employed. Often such valuable information is lost on retirement or death. To investigate the value of this knowledge for nature conservation planning, we sent questionnaires to 124 professional conservationists in the province of KwaZulu-Natal, South Africa. Fifty-two replies illustrated that the historical context biases our concepts of nature and the conservation of biodiversity. Despite an awareness of all the spatial scales, complexities and dynamics of nature, there is still a strong focus on large-sized animals and visibly discrete ecosystems, such as wetlands. Nevertheless, the respondents illustrated that an awareness of infrequently-seen and less well known organisms is increasing. Harnessing this expert knowledge was valuable for conservation planning, but had the weakness that many taxa and localities were neglected. Similar problems arose with data from museum specimens. However, both these approaches were synergistic and highlighted the geographical areas that need far more exploration of their biodiversity. Such

information gathering is an important ethical and practical exercise for conserving biodiversity.  
Key words: biodiversity, concepts, conservation, nature, planning, questionnaire survey.

\* Dejong (De Jong), Mechtild, and Chunglin Kwa. "Ecological Theories and Dutch Nature Conservation," *Biodiversity and Conservation* 9(no. 8, 2000):1171-1186. Abstract. This paper aims to achieve insight into various ecological theories in the Netherlands which have different, and sometimes opposing, views on the conservation of nature. Interviews, publications and archival research brought to light four separate theories: "vitalistic/holistic", "dynamic", "cybernetic" and "chaos". Diversity is reached through stability according to vitalistic/holistic and cybernetic theories, but through change and instability according to the "dynamic" and "chaos" theories. These two groups are working apart, and continue to have their own ideas. Prediction of the future is only possible with the "vitalistic/holistic" and "cybernetic" theories. Ecologists who adhere to these theories feel responsible and able in different ways to change ecological nature towards desirable end goals. The other two theories, "dynamic" and "chaos", appear to be less activist. Key words: biodiversity, chaos theory, cybernetic theory, dynamic theory, economy, holistic theory, Rio de Janeiro, Second Law of Thermodynamics, significs.

\* Soran, Viorel, Jozsef Biro, Oana Moldovan, and Aurel Ardelean. "Conservation of Biodiversity in Romania," *Biodiversity and Conservation* 9(no. 8, 2000):1187-1198. Abstract. This paper briefly discusses the history and development of nature protection in Romania. It summarises the current situation of protected areas, and discusses the ecological, ethical and philosophical ideas concerning biodiversity conservation in the country.  
Key words: biodiversity, ecoethics. ecosophy, nature protection, Romania.

\* Rozzi, Ricardo, John Silander, Jr., Juan J. Armesto, Peter Feinisinger, and Francisca Massardo. "Three Levels of Integrating Ecology with the Conservation of South American Temperate Forests: The Initiative of the Institute of Ecological Research Chirac, Chile," *Biodiversity and Conservation* 9(no. 8, 2000):1199-1217. Abstract. The diversity of native species assemblages and that of indigenous cultures that once characterized the temperate forests of southern Chile have experienced a process of homogenization ever since the Spanish conquest. Today this process continues to erode both biotic and cultural diversity. With the goal of linking ecological research with actions to conserve the biological and cultural richness of this region, we established the Institute of Ecological Research Chiloe. The Institute's philosophy and activities involve three approaches: (1) participation of professional ecologists in environmental education and decision making, through collaboration with the community at local, regional, and global scales; (2) programs of ecological education, which include planting indigenous trees in urban areas and creating a local botanical garden with representative Chilean forest species; (3) critical analyses of the narrow economic and utilitarian environmental ethics that currently prevail in Chile, and often in other Latin American nations, and examination of traditional or novel alternative ethics and perspectives that address multiple interrelations between biological and cultural dimensions. Key words: biological and cultural diversity, ecological education, environmental values, South American temperate forests, sustainable biosphere initiative.

End of entries from *Biodiversity and Conservation*, theme issue.

--Boyle, Alan, and Anderson, Michael R., *Human Rights Approaches to Environmental Protection*. Oxford: Oxford University Press, 1996. Linkages between the environment and human rights. Advantages and disadvantages, complexities, limits of a rights-based approach. The legal status of environmental rights in both international and domestic law. Boyle is at the University of Edinburgh. Anderson is with the British Institute for International and Comparative Law, London.

--Bradshaw, G. A., and Bekoff, Marc, "Integrating humans and nature: Reconciling the boundaries of science and society," *TREE* 15(no. 8, August, 2000):309-310. After many decades of separation, environmental and ecological sciences have formally undertaken an effort to reintegrate humans back into nature. Recent concern with the "human dimension" represents a significant departure from historic traditions where the human-nature boundary has formed the division between the natural and the social sciences. Now the interrelationships and interdependence between humans and nature constitute the primary drivers of much ecological research. Bradshaw is at the National Center for Ecological Analysis and Synthesis, Santa Barbara, CA. Bekoff is in biology, University of Colorado, Boulder.

--Bruch, Carl, Coker, Wole, and VanArsdale, Chris, *Constitutional Environmental Law: Giving Force to Fundamental Principles in Africa*. Washington, DC: Environmental Law Institute, 2000. (1616 P Street, N.W., Suite 200, Washington, DC 20036. 202/939-3800. Fax: 202/939-3868. E-mail: law@eli.org.) \$ 15. Many African countries, often with fairly recent constitutions, have explicit constitutional provisions guaranteeing a clean, healthy environment capable of sustaining human life. But enforcement is a problem, and opportunity. Three different traditions: common law, civil law, and Islamic law. Constitutional freedoms that facilitate environmental rights, such as freedom of association, access to information, and opportunities for public participation. Case studies. "Constitutional environmental provisions, including procedural guarantees, offer some of the best tools for environmental advocates."

--Bulte, Erwin and Van Kooten, G. C., "Economic Science, Endangered Species, and Biodiversity Loss," *Conservation Biology* 14(2000):113-119. Although economist increasingly attempt to justify preservation of biological assets on economic grounds, we argue that this might be a dangerous approach to take. Economics will not always justify the saving of species. Studies in harvesting tropical rainforests, and the minke whale. Ultimately it may be necessary to reexamine the ethical foundations for conservation of nature and biodiversity, including the economist's use of utilitarianism. The safe minimum standard may be useful in practice. Bulte is in economics, Tilburg University, The Netherlands. Van Kooten is in agricultural economics, University of British Columbia, Vancouver.

--Chapman, Audrey R., *Unprecedented Choices: Religious Ethics at the Frontiers of Genetic Science*. Minneapolis: Fortress Press, 1999. We now face, from genetic science, urgent and unprecedented choices that may involve re-designing our nature, for which traditional ethics provides little direct guidance, and science provides even less. How can we integrate religious, ethical, and scientific reasoning in this crisis?

--Davies, Nick B., *Cuckoos, Cowbirds and other Cheats*. San Diego: Academic Press, 2000. Brood parasites and the evolution of cheating. The arms race between parasites and their prey.

Cheating was once thought an exception, but recently it has been discovered to be widespread in many birds, who may parasitize the nests of their own kind. One question to raise with students might be whether cowbird cheating is as morally reprehensible as student cheating! Or maybe whether calling cowbirds cheats is cheating.

--Dempsey, Carol J., and Butkus, Russell A., eds., *All Creation is Groaning: An Interdisciplinary Vision for Life in a Sacred Universe*. Collegeville, MN: The Liturgical Press. A Michael Glazier Book. 1999. The editors and eighteen contributors (all but one) are on the faculty at the University of Portland, Oregon. Sample chapters: "Christian Values, Technology, and the Environmental Crisis," "Feeding the Hungry and Protecting the Environment," "Toward an Understanding of International Geopolitics and the Environment," "Development of Environmental Responsibility in Children," "A Sense of Place."

--deShalit, Avner, *The Environment Between Theory and Practice*. Oxford: Oxford University Press, 2000. Why do so many environmental activists claim that there is a gap between the questions that environmental philosophers discuss and the issues that motivate environmental activists? The author attempts to answer this question and then to bridge this gap by combining tools of political philosophy with questions of environmental ethics and politics. He defends a radical position in relations to both environmental protection and social policies in order to put forward a theory, which is not only philosophically sound, but also relevant to the practice of environmental activism. de-Shalit develops and applies what he calls "public reflective equilibrium" as a new method to be used by philosophers who are engaged in applied philosophy. Avner de-Shalit is professor of political and environmental theory, The Hebrew University of Jerusalem, and Associate Fellow, Oxford Centre for Environment, Ethics and Society.

--Earley, Lawrence S., "Disturbing News for Wildlife," *Wildlife in North Carolina* 64 (no. 9, September 2000):12-19. Part I. "A Case for Management," 64 (no. 10, October 2000):14-19. Part II. As North Carolina's mountain forests age, many wildlife species have been left without habitat. A scarcity of early successional habitat is having detrimental effects on many wildlife species--bobwhite quail, indigo buntings, prairie warblers, towhees, yellow-breasted chats, and cottontail rabbits. North Carolina formerly had such habitats, by some accounts as a result of logging, or, earlier, of Indian fires, by others accounts up to a quarter of the forests were naturally early succession as a result of storms and natural fires. One habitat of particular interest is the "balds" (grassy areas without forests) on over forty of the high Appalachians. What caused these areas is unknown, but they are now disappearing. Prescribed fire is only part of the answer. Elk are being reintroduced to the Great Smoky Mountains to restore grazing. Some now argue that more forests need to be cut to re-create this habitat, but environmentalists wonder. Managers face a dilemma: "We seek to conserve a natural world that must change and we often interject human management into ecosystems that we would ideally like to see human free" (Part II, p. 16).

--Ehrenfeld, David, "War and Peace and Conservation Biology," *Conservation Biology* 14 (2000): 105-112. Conservation biology is, like medicine, a mission-oriented field. But most of the papers published in *Conservation Biology* since its origins thirteen years ago, though scientifically rigorous and often with useful recommendations, do not make much difference in

practice. The deeper problem may be that the forces jeopardizing biodiversity have little to do with biology, and no amount of good biology will solve the problem. Tolstoy made this point in *War and Peace*: expertise and reason do not control the major events of the times. But a more moderate position is possible. Conservation biologists can make important and relevant scientific discoveries, but must give up the belief that science itself is a solution. Conservation science must go into critical feedback loops, as does medicine, and monitor its actual effectiveness in the whole human community. Ehrenfeld is in the Department of Ecology, Evolution, and Natural Resources, Cook College, Rutgers University.

--Eser, Uta. "Assessment of Plant Invasions: Theoretical and Philosophical Fundamentals." Pages 95-107 in U. Starfinger, K. Edwards, I. Kowarik and M. Williamson, eds., *Ecological Mechanisms and Human Responses* (Leiden, The Netherlands, Backhuys Publishers, 1998). There is a tendency among ecologists to regard biological invasions as obviously negative. To question value-judgments based on "ecological evidence," I present an analysis of the impact of non-scientific values and norms on the scientific writing about introduced plants. Special concern is given to the suspicion of a xenophobic bias. Scientific terms like "alien" or "invasion" bear negative connotations that might influence perception and evaluation. Furthermore, the terminology often reflects a conservation bias. Like the term "weed" the terms "invasive" or "neophyte" denote interference with conservation or management goals. The concept of the plant community also influences assessments. In an organism-like community, intruders necessarily are seen as afflicting the health or integrity of the whole. The concept of disturbance or the hypothesis of natural stability refer to an ideal of nature as a harmonic cosmos. From this perspective, human interventions necessarily are conceived as destructive. Conservationists tend to idealize pristine nature as intrinsically good, harmonic and stable. The opposite image of nature "red in teeth and claws" suggests that nature must be controlled and subjected by humans. As spreading introduced plants are neither nor controllable, they are conceived as negative from the perspective of conservation. I claim that the replacement of original vegetation by a new species may not per se be assessed negatively, but needs further reasons. The conservation of biodiversity or endangered species is a reasonable argument, the preference for natives is not. Eser is at the University of Tübingen, Center for Ethics in Science. She recently completed a Ph.D. dissertation on exotic species.

--Eser, Uta. "Ecological and Normative Fundamentals of Value Judgments in Nature Conservation: The Case of Nonindigenous Plants," *Advances in Human Ecology* 7 (JAI Press, 1998):293-312. There is a tendency among environmentalists to mistake the role of ecology. To question value judgments based on ecology, I present an analysis of values involved in the assessment of introduced plants. Special concern is given to the relation of ecology and values. I show that the common use of the terms "neophyte" or "invader" reveals a conservation bias. I describe how organismic concepts of the community, the concept of disturbance, or the hypothesis of natural stability, refer to an idealized nature as an harmonic cosmos. Conservationists also tend to idealize pristine nature as intrinsically good, harmonic and stable. They neglect the opposite image of a "wild" nature, that must be controlled and subjected by humans. Eser is at the University of Tübingen, Center for Ethics in Science.

--Ferber, Dan, "Human Diseases Threaten Great Apes," *Science* 289(25 August, 2000):1277-1278. Disturbing evidence that scientists and tourists are infecting wild primates with human pathogens.

--Fieser, James, "An Argument against Normative Eco-Centrism." Pages 496-504, p. 516, p. 530, in Fieser, James ed., *Metaethics, Normative Ethics, and Applied Ethics: Historical and Contemporary Readings*. Belmont, CA:Wadsworth/Thomson Learning, 2000. Critiques Aldo Leopold, J. Baird Callicott, James Heffernan. Eco-centrism begins with a bold claim that traditional morality is not complete and that we need to acknowledge a new set of direct obligations to ecosystems. But eco-centrism fails as an act-consequentialist theory because we cannot derive traditional moral duties from a primary principle of eco-centrism. As a rule-consequentialist theory, eco-centrism fails because it is inconsistent with traditional moral rules, such as prohibitions against stealing. Although consequentialist eco-centrism does provide us with normative guidelines for preserving environmental well-being, it does not advocate traditional human morals, and therefore we must reject it as a normative theory. Fieser is in philosophy, University of Tennessee, Martin, TN.

--Fish, Stanley, *The Trouble with Principle*. Cambridge, MA: Harvard University Press, 2000. Nobody's neutral. It is dangerous to believe you have principles and still more dangerous to speak and act as if you do. "Principles" are abstract, neutral, and general standards for judging and resolving particular substantive differences. Things like fairness, impartiality, and justice are supposed to be so neutral that they work for all parties to the debate. A radical ecofeminist and a conservative Southern Baptist ought to be able to agree on what is a fair way to divide the pie. Fish thinks this is liberal mythology. There are no neutral principles, no standards not already infected with substantive commitments about the way the world is. To pretend there is has been the error of liberalism for recent decades, and this foists a particular world view on others. (Liberals especially dupe religious people with their worldview.)

Politics (and ethical claims within it) is a struggle whose goal is victory, which means getting the kind of policies you want in place. This is the only kind of politics or law that there is. We should abandon the search for rationally demonstrable foundations that would show a particular action to be right. Our concern should be to find ways to put the policy, whatever it is, into place (and this can include some theoretical claims, if these succeed). In the end, there is nothing but rhetoric; rhetoric, like politics, goes all the way down. Environmentalists, pragmatists, postmodernists, take note.

--Foltz, Richard C., "Mormon Values and the Utah Environment," *Worldviews* 4(2000):1- 19. Although there has been little if any discussion of Mormon environmentalism outside the tradition, it is increasingly apparent that such an ethic does exist--though whether this ethic is with or against the current of formal LDS teaching is less clear. This article probes an overview of contemporary Mormon ecological thought and its roots within the LDS tradition, and highlights some of the tensions connected with environmental issues within the Mormon community today in Utah and elsewhere. Foltz teaches religious studies at the University of Florida, Gainesville.

--Freyfogle, Eric T., "A Sand County Almanac at Fifty: Leopold in the New Century," *Environmental Law Reporter* 30(2000)10058-10068. "Our libraries of data are more vast, but Leopold's peculiar talent lay less in his detailed knowledge than in his unmatched ability to integrate, to bring together, to nourish and heal, to imagine that long-term path toward fusion. As a people skilled in the opposite, in tearing down, fragmenting, discarding, degrading, and criticizing, we need Leopold as much as ever" (p. 10067).

--Freyfogle, Eric T., "Eight Principles for Property Rights in the Anti-Sprawl Age," *William and Mary Environmental Law and Policy Review* 23(1999):777-799. 1. Property as an Organic Institution. 2. Ownership and the Common Good. 3. Clarifying the Common Good. 4. Re-defining Land-Use Harm. 5. Tailoring Rights to the Land. 6. Sharing the Benefits of Development. 7. The Taking of Property. 8. Rhetoric Counts.

--Freyfogle, Eric T., "Five Paths of Environmental Scholarship," *University of Illinois Law Review*, Volume 2000, no. 1, pp. 115-134. 1. Libertarians. 2. Simple Fixers. 3. Dispute Resolvers. 4. Progressive Reformers. 5. Advocates for the Land Community. Differences among them deal chiefly with underlying issues that are rarely joined and perhaps never well considered. Failure to address these issues more openly weakens the scholarly field as a whole, making it less useful in particular for nonlaw readers. Includes some speculations on student law journal article selection processes and their impacts on environmental law as an academic field. Freyfogle is professor of law, University of Illinois College of Law.

--George, Kathryn Paxton, *Animal, Vegetable, or Woman: A Feminist Critique of Ethical Vegetarianism*. Albany: State University of New York Press, 2000. Challenges the views of Tom Regan, Peter Singer, Carol Adams, and Dean Curtin, who assume the Principle of Equality to argue that no one should eat meat. These renowned individuals also violate the Principle of Equality, because they place women, children, adolescents, the elderly and many others in a subordinate position. An analysis of the nutritional literature on vegetarianism. Inconsistency arises in every major argument for ethical vegetarianism. Her own is view is "feminist aesthetic semi-vegetarianism." George teaches philosophy at the University of Idaho.

--Grutter, Theo, *Dancing with Mosquitoes: To Liberate the Mind from Humanism--A Way to Green the Mind*. New York: Vantage Press, 2000. Introduced as a "non-scholarly, eclectic piece of writing, which has turned quite unplanned into some rather unconventional research into the roots of ecology," by the author, who adds that "all my income to support our family for the last 35 years has come from a few years logging and then from fishing." "It has been slow for me to bring my activity at sea into harmony with my thoughts. ... Some ideas, though, only make sense when one becomes accustomed to stepping out of the bewitching circle humanism draws around itself" (pp. xvii-xviii).

--Hepburn, Ronald, "Values and Cosmic Imagination." Pages 35-51 in O'Hear, Anthony, ed., *Philosophy, the Good, the True and the Beautiful*. The Royal Institute of Philosophy Lectures, 1998-1999. Cambridge: Cambridge University Press, 2000. The role of human imagination in appreciating cosmic nature, nature-at-large. Example: Wordsworth, on a climb of Mt. Snowdon, believes that when a poet transforms the visible universe by the power of his imagination, he imitates the creative action of nature herself. Example: Don Cupitt, *Solar Ethics*, takes an ethic

from the sun: Live by burning out. Be headlong, outpouring as the sun is. Neither seems satisfactory; imagination can overdo it. More disciplined imagination is required. Perhaps not even serious self-understanding and self-evaluation are feasible without attempts at wider connecting, whatever the risk of illusion.

But now nature seems ambiguous. Values are present there. Although we do not receive moral guidance from nature, nature may command our respect. Nature, at least sentient animals in nature, cannot be reduced to elements in our own life-world sensibility. Respect refuses to treat nature as unlimitedly exploitable, unchecked by any principle superior to human self interest. But such respect is checked by the inextricable tangle of the creative and the destructive in nature; sometimes respect is ill-matched to nature's operations.

By cosmic imagination, we are privileged to be able to add to nature as it would be without us, by causing it to burgeon forth in the light of our consciousness. Still it is on nature's provisions that we exercise our own perceptual-creative-imaginative efforts. Nature and ourselves are indissolubly co-authors. Hepburn is emeritus professor of philosophy, University of Edinburgh.

--Hiskes, Richard P., *Democracy, Risk, and Community*. Oxford: Oxford University Press, 1998. Opposed to most theories of risk that focus on individual decision makers and models of rational choice, Hiskes argues that risks must be seen as emergent and political phenomena. Risks resist reduction to single actors. To make policy for risks, environmental risks, included, one needs to connect persons socially and politically. Hiskes is at the University of Connecticut.

--Houston, Pam, ed., *Women on Hunting*. Hopewell, NJ: Ecco Press, 1995. Among the contributors: Terry Tempest Williams, Tess Gallagher, Jane Hirshfield, Susan Griffin, Annie Dillard, Carol Frost, Joy Williams, and others.

--Jolly, Alison, *Lucy's Legacy: Sex and Intelligence in Human Evolution*. Cambridge, MA: Harvard University Press, 1999. Human evolutionary nature was forged by living in small groups where our chief competitors were rival groups of hominids. We have tendencies to violence but we also have tendencies to co-operation, reciprocity, and to make social arrangements that counter our tendencies to violence.

"Natural selection mimics purpose. It blindly creates the exquisite complexity of living things. When Darwin showed how a purposeless mechanism could have done so, that brought existential despair. Darwinian nature seemed even worse than cruel. Darwinian nature was indifferent. ... The less fit died, or died childless, culled by their immediate environment. The laws acting around us include no laws of morality or altruism.

But particulate individualism is only part of the story. Cooperation between entities evolved even before life itself. The major transitions in evolution, the major increases in complexity, all arose from cooperation. ... One social species communicates through speech, writing, and now electronic impulses. This is leading us to a fifth level of cooperation, species wide, planetwide. ... The information revolution makes those links global. It is not simply language but electronic communication of language that gives humanity the potential to become a new biological entity.

...

We may choose despotism. ecological blight, death for other species. Or else we may successfully improve our lot, stabilize our demands, preserve and enrich the biosphere. Biology has nothing to predict about which course we take. It only says that we are something new under the sun. ... We may become even more important, not as individuals but as a global organism. ... Gaia is not our mother. She could be our daughter" (pp. 431-434). Jolly is a distinguished primatologist at Princeton University.

--Kaiser, Jocelyn, "Rift over Biodiversity Divides Ecologists," *Science* 289(25 August, 2000):1282-1283. An acrimonious dispute has broken out over whether the data on biodiversity are robust enough to inform public policy. The stability-diversity connection flares up again--this time when the Ecological Society of America distributed a pamphlet to members of Congress and federal agencies advocating the importance of biodiversity and citing research connecting it with ecosystem stability. Other ecologists retort that the biodiversity studies are "irrelevant" and "politically manipulated," a "propaganda document."

--Kawall, Jason, "Is (Merely) Stalking Sentient Animals Morally Wrong?" *Journal of Applied Philosophy* 17 (no. 2, 2000):195-204. Such activities as tracking, watching, and photographing animals are frequently presented as morally superior alternatives to hunting, but could they themselves be morally problematic? I argue that, despite certain differences from the stalking of humans, a strong case can be made for the prima facie wrongness of stalking sentient animals. The chief harm of stalking is the fear and altered patterns of behavior which it forces upon its victims. Similar harms arise for both human and non-human victims of stalking; thus I argue that stalking animals is a prima facie, but overridable wrong. Still, a significant disanalogy between stalking humans and stalking animals can be seen in cases in which the victim is unaware of being stalked. I argue that such stalking is generally acceptable with respect to animals, but morally wrong with respect to humans. More generally, it is much harder to justify the stalking of humans than the stalking of animals, given the greater human interest in privacy. Kawall is in philosophy and religion at the University of Tennessee at Chattanooga.

--Kidner, David W., *Nature and Psyche: Radical Environmentalism and the Politics of Subjectivity*. Albany: State University of New York Press, 2000. Psychological and environmental writing are all too often colonized by the same assumptions that inhibit ecological and cultural diversity. Industrialized monocultures conceal the character of our alienation from nature and, thus, prevent the emergence of effective solutions. Traditional psychological understanding is often inherently hostile to the natural order, and the dominant form of selfhood that has emerged in the industrialized world promotes the domestication of nature. In fact, even some of the most radical environmentalists, who simplistically oppose technology, are also trapped within this paradigm. A more critical historical and cultural awareness, rooted in nature, can enable a re-integration of nature and psyche. Kidner is in psychology, humanities, and communication studies at Nottingham Trent University.

--Krech, Shepard, *The Ecological Indian: Myth and History*. New York: W. W. Norton, 1999. 352 pages. The ecological Indian is more myth than history.

--Lee, Keekok, Holland, Alan, and McNeill, Desmond, eds., *Global Sustainable Development*. Edinburgh: Edinburgh University Press. Explores some of the complexities surrounding sustainable development in terms of the concept itself as well as at the level of implementation and policy. Challenges facing those who wish to invoke the notion both in their thinking and their planning, whether in the developing South or the developed North. The contributors, coming from different parts of the world, from very different backgrounds and disciplines bring their own distinctive perspective to bear on the issues they have respectively identified as relevant and crucial. Lee and Holland are at the University of Lancaster. McNeill is at the University of Oslo.

--MacIntyre, Alasdair, *Dependent Rational Animals*. Chicago: Open Court, 2000. Dependency and vulnerability are the keys unlocking the secrets of human morality. All humans are dependent throughout life, from infancy to age. A community's care for its dependents is a fundamental measure of its moral stature. Other animals experience extended dependence, such as dolphins and gorillas, and they too exhibit the elementary moral characteristics of cooperation, mutual protection and care for the disabled. Becoming morally mature is a matter of becoming an "independent practical reasoner," (rather than a matter of psychological health, self-actualizing, identity, etc.). In mature morality we learn how to reflect both on our needs and the communal practices that meet our dependencies. We learn how to evaluate these needs, something the higher animals never master, and to adjust them in terms of the needs of others. The virtues--such as "just generosity"--are important because they sustain independent practical reasoning.

--Moore, Kathleen Dean, *Holdfast: At Home in the Natural World*. New York: The Lyons Press, 1999. "We professors, who should be studying connection, study distinctions instead. In white laboratories, biologists find it easy to forget that they are natural philosophers. Philosophers, for their part, pluck ideas out of contexts like worms out of holes, and hold them dangling and drying in bright light. When people lock themselves in their houses at night and seal the windows shut to keep out storms, it is possible to forget, sometimes for years and years, that human beings are part of the natural world. We are only reminded, if we are reminded at all, by a sadness we can't explain and a longing for a place that feels like home. Sitting on a boulder whitewashed by western gulls, watching the sliding surf, I resolve to study holdfasts" (rootlike structures of algae for attachment to the substrate). Moore is in philosophy at Oregon State University.

--Morton, Andrew, *Tree Heritage of Britain and Ireland: A Guide to the Famous Trees of Britain and Ireland*. Shrewsbury, UK: Swan Hill Press, 1998. ISBN 1 85310 559 7. Some magnificent trees, with excellent photographs. Fear of the forest. Tree worship. Trees in art. Conservation of trees.

--Petersen, David, ed., *A Hunter's Heart: Honest Essays on Blood Sport*. New York: Henry Holt and Co., 1996. Among the contributors: Richard K. Nelson, Edward Abbey, Jimmy Carter, Terry Tempest Williams, Ann S. Causey, George N. Wallace, Mary Zeiss Stange, Stephen Bodio, Ted Kerasote, Jim Posewitz, and others.

--Pimentel, D., Westra, L., and Noss, R., eds. *Ecological Integrity: Integrating Environment, Conservation and Health*. Washington, DC: Island Press, 2000.

--Polk, Danne, "Good Infinity/Bad Infinity: Il y a, Apeiron, and Environmental Ethics in the Philosophy of Levinas," *Philosophy in the Contemporary World* 7(no. 1, Spring):35- 40. Although Levinas does not specifically articulate an environmental ethic, he certainly has a concept of nature, from which can be drawn the human, primordial relationship to the elemental. This involves two types of infinity, environmental imperatives toward both the body's exclusive relationship to nature and to the interpersonal relationships between the self and other human beings. Apeiron is undifferentiated material nature. Polk is in philosophy, Villanova University.

--Posey, Darrell, ed., *Cultural and Spiritual Values of Biodiversity: A Complementary Contribution to the Global Biodiversity Assessment*. London: Intermediate Technologies, and Nairobi, UNEP (United Nations Environment Programme), 1999. A hefty volume of 731 large-format, double-column pages. Some thirty contributors include David Suzuki, Baird Callicott, James Nash, Mark Sagoff, Oren Lyons, Vandana Shiva, and Rosemary Radford Ruether, as well as first-hand testimonies from representatives of indigenous groups around the world.

--Price, Jennifer, *Flight Maps: Adventures with Nature in Modern America*. New York: Basic Books, 1999. Our changing attitudes toward what we think of as "nature," especially as our culture becomes increasingly complex and mechanical. Critiques of "nature" as presented in shopping malls, TV nature programs, and popular culture. Price has studied ornithology at the graduate level, but thinks pink flamingos tell us more about nature in America today.

--Regosin, Jonathan V., and Frankel, Michelle, "Conservation Biology and Western Religious Teachings," *Conservation Biology* 14 (2000):322-324. Two Jewish conservation biologists call attention to how Jewish teachings promote awareness of the interconnections of humans with their environment, as well as a reverence for that environment. Regosin is with the Nature Conservancy; Frankel is in biology, Boston University.

--Rowlands, Mark, *Environmental Crisis: Understanding the Value of Nature*. Basingstoke, Hampshire, UK: Macmillan, 2000. New York: St. Martin's Press, 2000. 191 pages. Attempts to understand the nature of environmental value founder--necessarily--on an inadequate conception of the nature of mental processes. Critiquing both subjectivist and objectivist accounts of environmental value, the book argues that proper understanding of this nature requires a breaking down of the distinction between mind and world. However, previous attempts to do this, being in the grip of the essentially idealistic trends that have dominated philosophy since Kant, all involve trying to "pull the world into the mind", showing that the world is, in one sense or another, a construction of the mind. This, it is argued, is anathema to environmental thinking. What is required to arrive at a satisfactory account of environmental value is to "pull the mind into the world", that is, to show how mental processes possess, quite literally, environmental constituents. Rowlands, in philosophy at the University of Ireland, Cork, is transferring to University of London, Birkbeck College.

--Rowlands, Mark, *The Body in Mind: Understanding Cognitive Processes*, Cambridge: Cambridge University Press, 1999. This book challenges the Cartesian view of the mind as a

self-contained monadic entity, and offers in its place a radical externalist or environmentalist model of cognitive processes. Cognition is not something done exclusively in the head, but fundamentally something done in the world. Drawing on both evolutionary theory and a detailed examination of the processes involved in perception, memory, thought, and language use, Rowlands argues that cognition is a process whereby creatures manipulate and employ relevant objects in their environment. It is not simply an internal process of information processing; equally significantly, it is an external process of information processing. This innovative book provides a foundation for an unorthodox but increasingly popular view of the nature of cognition, and a systematic dismantling of the distinction between mental and environmental processes.

--Rowlands, Mark, *Animal Rights: A Philosophical Defence*, Basingstoke, Hampshire, UK: Macmillan, 2000. New York: St. Martin's Press, 1998. The question of the nature and extent of our obligations to non-human animals has featured prominently in recent moral debate, underlying and informing discussion on topical issues such as factory farming, animal experimentation, and hunting. This book defends the novel position that certain ideas stemming from the social contract tradition in philosophy--the tradition which sees moral rights as deriving from implicit agreements between individuals--can be used to justify the claim that our obligations to animals are far more substantial than we commonly think. Critiquing the rival accounts of writers such as Peter Singer and Tom Regan, this book shows how an influential form of the social contract idea--one deriving from the work of John Rawls--can be used to make sense of and justify the concept of animal rights. Rowlands, in philosophy at the University of Ireland, Cork, is transferring to University of London, Birkbeck College.

--Santmire, H. Paul, *Nature Reborn: The Ecological and Cosmic Promise of Christian Theology*. Minneapolis: Fortress Press, 2000. A re-envisioning of the classic Christian story to identify and celebrate its ecological promise. 1. *Revising the Classical Christian Story: The Theological Challenge before us*. 2. *Reclaiming the Story Historically: Beyond the Ecological Critique*. 3. *Rediscovering the Story Biblically: Beyond Anthropocentric Interpretation*. 4. *Retelling the Story Narratively: Beyond Evolutionary Anthropocentrism*. 5. *Reenvisioning the Story Interpersonally: Beyond Anthropocentric Personalism*. 6. *Reenacting the Story Ritually: Beyond the Milieu of the Gothic Spirit*. 7. *Reexperiencing the Story Spiritually: Beyond the Ecology of Death*. 8. *Reliving the Story Ethically: A Personal Testament of Nature Reborn*. Santmire is pastor of Trinity Lutheran Church, Akron, Ohio, with several earlier books in the field.

--Schlosberg, David, *Environmental Justice and the New Pluralism: The Challenge of Difference for Environmentalism*. Oxford: Oxford University Press, 1999. "Critical pluralism" in theory and practice. The environmental justice movement and new pluralist theories now represent a considerable challenge to both conventional pluralist thought and to the practices of the major groups in the U.S. environmental movement. The environmental justice movement, with its base in diversity, its networked structure, and its communicative practices and demands, exemplifies the attempt to design political practices beyond those one would expect from a standard interest group in the conventional pluralist model. Schlosberg is at Northern Arizona University.

--Stange, Mary Zeiss. *Woman the Hunter*. Boston: Beacon Press, 1997. A reintroduction of women as hunters can defy traditional stereotypes of man the hunter and woman the gatherer.

Hunting "encapsulates a worldview that locates humans in the natural scheme of things in a markedly different way from agriculture or industry. It affords a mode of conscious participation in natural life that is unavailable elsewhere" (p. 124). Woman the Hunter understands that "everything that lives will die. And out of its dying others will live" (p. 176). Reviewed by Greta Gaard, *Environmental Ethics* 22(2000):203-207.

--Stefanovic, Ingrid Leman, *Safeguarding our Common Future*. Albany: State University of New York Press, 2000. The relevance of the phenomenological tradition to questions surrounding environmental ethics and sustainable development. A phenomenological approach, as conceived by Heidegger, helps us evolve a more originaive and informed way of thinking about the foundations of sustainable development. Stefanovic is in philosophy at the University of Toronto.

--Sterba, James P., *Three Challenges to Ethics: Environmentalism, Feminism, and Multiculturalism*. New York: Oxford University Press, 2000. Traditional ethics has yet to confront the three significant challenges posed by environmentalism, feminism, and multiculturalism. Though successful in dealing with the problems it has faced, ethics has not addressed the possibility that its solutions to these problems are biased in favor of humans, men, and Western culture. In the case of environmentalism, traditional ethics must incorporate conflict resolution principles that favor nonhumans over humans in a significant range of cases. Sterba is in philosophy at the University of Notre Dame.

--Throop, William, ed., *Environmental Restoration: Ethics: Theory, and Practice*. Amherst, NY: Humanity Books (Prometheus Books), 2000. Part I. Cases and Questions. Part II. Fakes or Artifacts. Part III. Ends and Means. Part IV. New Paradigm or Old Problem. Sample articles:

--Susan Power Bratton, "Alternative Models of Ecosystem Restoration."

--Robert Elliot, "Faking Nature."

--William Throop, "Eradicating the Aliens: Restoration and Exotic Species."

--William R. Jordan, III, "'Sunflower Forest': Ecological Restoration as the Basis for a New Environmental Paradigm."

Throop is chair of environmental studies at Green Mountain College in Poultney, VT.

--Turner, R. Kerry, Button, Kenneth, and Nijkamp, Peter, eds. *Ecosystems and Nature: Economics, Science and Policy*. Cheltenham, Gloucester, UK: Edward Elgar Publishing Co., 1999. 38 articles. Not cheap: £\$125.00, \$ 205.00. Brings together the work of leading authorities in biodiversity research. Provides readers with a broad interdisciplinary perspective on major issues in biodiversity, including economics, natural science, management and ethics. Part I introduces some fundamental scientific and socio-economic concepts and analysis in order to illustrate the complexities involve. Part II deals with the valuation of ecosystems with special emphasis on the main biomes, wetlands, marine systems, grasslands and agriculture. Part III covers the problem of value appropriation and the relevant constraints and available policy instruments. Part IV focuses on the difficult ethical issues that surround use and conservation of biodiversity. Contributors include:

\* Arrow, Kenneth, et al., "Economic Growth, Carrying Capacity, and the Environment."

\* Bockstael, N., Constanza, Robert et al., "Ecological Economic Modeling and Valuation of Ecosystems."

- \* Holling, C.S., "Resilience and Stability of Ecological Systems."
- \* Norton, Bryan G. "Evaluating Ecosystem States: Two Competing Paradigms."
- \* Perrings, Charles, and Pearce, David, "Threshold Effects and Incentives for the Conservation of Biodiversity."
- \* Pimm, S.L., et al, "The Future of Biodiversity."
- \* Rolston, Holmes, "Valuing Wildlands."
- \* Gadgil, Madhav, "Conserving Biodiversity as if People Matter: Case Study from India."
- \* Randall, Alan, "The Value of Biodiversity."

Turner is Director of the Centre for Social and Economic Research on the Global Environment (CSERGE), University of East Anglia and University College London, UK. Button is Professor of Public Policy, Institute of Public Policy, George Mason University, US. Peter Nijkamp, is Professor in Regional, Urban, and Environmental Economics, Free University, Amsterdam, The Netherlands.

--Wenz, Peter S., *Environmental Ethics Today*. New York: Oxford University Press, 2000. A wide ranging introduction, featuring current facts, real controversies, individual stories, and vivid narrative, seeking to engage students and give meaning to abstract philosophical concepts. The morality of pollution permits for corporations, medical experimentation on animals, genetic engineering, economic globalization, biodiversity. Utilitarianism, contractarianism, and hermeneutic theories. The views of Aldo Leopold, Vandana Shiva, Garrett Hardin, Peter Singer, Julian Simon, David Korten, Jane Goodall, Holmes Rolston III, J. Baird Callicott, Karen Warren, Tom Regan, Val Plumwood, Wendell Berry, Father Thomas Berry, Daniel Quinn, and Arne Naess. Wenz is in philosophy at the University of Illinois, Springfield.

--Weston, Anthony, *A 21st Century Ethical Toolbox*. New York: Oxford University Press, 2000. A set of ethical tools to help students make a constructive difference in problematic moral situations and real-life moral controversies. Part VII is "The Expanding Circle," with Chapter 20, "Animals," and Chapter 21 "Environmental Ethics." Weston is in philosophy at Elon College.

--Westra, L., Crabbe, P., Holland, A., and Ryczkowski, L., eds., *Implementing Ecological Integrity: Restoring Global and Regional Environmental and Human Health*. The Netherlands: Kluwer Publishers, 2000. Papers from a conference in Budapest, Hungary, 1999. Sample papers: Irina Glazyrina and Tatyana Strizhova, "Ecosystem Integrity and Its Implementation in Eastern Siberia."

Maria Patroescu, "Natural Transborder Parks: the Direction of Biodiversity Preservation in Romania."

James Kay and Henry Regier, "Uncertainty, Complexity, and Ecological Integrity: Insights from an Ecosystem Approach."

Imre Lazar, "Mothers and Mother Nature: Attachment, Detachment and Human Ecological Integrity."

--Whitcomb, Claire, "Dr. Jane Goodall: Messenger of Hope," *Victoria* 14 (no. 9, September 2000):40, 109. Jane Goodall, profiled in a popular woman's magazine, and promoting her "Roots and Shoots," a conservation education program for youth, alarmed that there are now only a quarter as many chimpanzees as when she started studying them forty years ago.

--Zweers, Wim, *Participating with Nature: Outline for an Ecologization of our World View*. Utrecht, The Netherlands: International Books, 2000. English edition of a work first published in Dutch in 1995. See that entry with English abstract for more detail. (International Books is the English imprint of the Dutch publisher Jan van Arkel. U.S. Distributor: Paul and Company, Publishers Consortium, Inc., 2 Christie Heights St., Leonia, NJ 07605. U.S. price \$ 29.95. UK distributor: Jon Carpenter Publishing, c/o A. Weitzel, 2 Home Farm Cottages, Sandy Lane, St. Paul's Cray, Kent BR5 3HZ.)

Analysis of six basic attitudes to nature: the despot, the enlightened ruler, the steward, the partner, the participant, mystic union. A note on the concept of nature in Dutch nature conservation. Intrinsic value, ecologism, participating with nature. Ecological metaphysics, epistemology in ecological perspective. Ecological aesthetics. Ecological spirituality, including Christianity and ecology. Towards a new connection: ecologism as postmodernism. Zweers was long at the Philosophy Department, Amsterdam University.

## ISSUES

**North Pole melted.** The ice cap at the North Pole has melted, at least for the present, into a mile wide stretch of open water. Despite their monitoring of warming trends in the Arctic, this took scientists quite by surprise. In recent years, submarines and icebreakers have had to plough through six to nine feet of ice. A tourist cruise there in August found the open water. James J. McCarthy, an oceanographer, a Harvard zoologist, leader of an Intergovernmental Panel on Climate Change, and lecturer on the icebreaker cruise trip, says they are the first humans in history to see open water at the Pole. The last time scientists are certain there was open water at the Pole was 50 million years ago. See John Noble Wilford, "Ages-Old Icecap at North Pole Is Now Liquid, Scientists Find," *New York Times*, August 19, 2000, p. A1, A12.

**Global warming hurting polar bears.** The pack ice season on Hudson Bay has been reduced by three weeks over the past two decades, giving the polar bear population less time to feed, according to a study by the Canadian Wildlife Service. The bears depend on hunting on the polar ice to gain enough weight to make it through the winter hibernation or fasting of eight months a year. AP story in *The Polar Times*, vol. 2, no. 15, Spring-Summer 2000, p. 16.

**President Carter calls on Clinton to declare Arctic Monument.** On August 23, 2000, former President Jimmy Carter publicly called on President Clinton to declare the coastal plain of the Arctic National Wildlife Refuge a National Monument and block oil and gas drilling in the region often referred to as "America's Serengeti." Speaking at a luncheon in Anchorage celebrating the 20th anniversary of the Alaska National Interest Lands Conservation Act, Carter said, "The Arctic National Wildlife Refuge should be designated without further delay as a national monument." While these were his first public comments on the issue, Carter also said he planned to personally talk with Clinton about the designation, and said it would continue the work he and others started in the 1970s to protect Alaska's wild lands. He lamented that the final compromise ANILCA bill did not adequately protect the coastal plain of the Arctic National Wildlife Refuge. To ask the president to declare the coastal plain a national monument, write President Clinton, The White House, Washington, D.C. 20050. Phone: 888-750-4897. E-mail: [president@whitehouse.gov](mailto:president@whitehouse.gov). Or visit the website of the Wilderness Society: <http://wilderness.org>.

**Turkmen leader plans giant lake in the desert.** Ashgabat, Turkmenistan: October 23, 2000. Turkmenistan has launched a 10-year plan to create a giant lake in the Karakum desert to solve water shortages and return land in the Central Asian republic to farm use, a government official said on Friday. The project, expected to cost \$5-6 million, is the brainchild of President Saparmurat Niyazov. The lake is expected to have a surface area of 3,460 sq km (1,336 sq mile). "We are doing this to make sure the next generation will not experience any water problems," Niyazov said at a ceremony announcing the start of the project. Niyazov has rejected the fears of some scientists that the project will harm the environment, saying it will only have ecological benefits. The planned lake is the latest in a series of extravagant projects by Niyazov, who was Communist Party boss of the resource-rich republic in Soviet days and all of the post-independence period. He also built the Neutrality Arch, which towers over the capital Ashgabat. It is topped by a 12-metre, gold-plated statue of himself which rotates once every 24 hours, tracking the path of the sun.

Thanks to Holmes Rolston, III, Reuters Daily World Environmental News and the Wilderness Society for this issues' issues.

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