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*International Society for*  
**Environmental Ethics** *Volume 12, No. 4, Winter 2001*  
*Newsletter*

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## GENERAL ANNOUNCEMENTS

ISEE Members Don't forget to vote for nominating committee members. Please fill out and send in the ballot at the end of the newsletter. Ballots must be postmarked by February 20, 2002, in order to count.

*ISEE Membership Renewal.* It is now possible to become a member or renew memberships from the membership page of the ISEE website at <http://www.cep.unt.edu/ISEE.html> using a credit card. Don't miss out on the benefits of membership renew now!

**Jennifer Everett** (Ph.D., University of Colorado Boulder) has accepted a position as Assistant Professor of Philosophy at the University of Anchorage, Alaska. She worked as project coordinator on the 2001 NEH Summer Institute on Environmental Ethics and Issues: Alaska as a Case Study. Her dissertation, "The Ethics of Consumption: Individual Responsibilities in a Consumer Society" was supervised by David Boonin-Vail, Dale Jamieson, and Claudia Mills. Everett's current research focuses on the ecological footprint as a foundation for ethical constraints on consumption and on the interconnections between animal welfare ethics and environmental ethics.

**Yang Tongjin**, ISEE regional representative for China, is spending the school year at Colorado State University, as visiting scholar and affiliate faculty member in Philosophy. He comes on a Ford Foundation Grant. Dr. Yang is a researcher with the Institute of Philosophy, Chinese Academy of Social Sciences, Beijing. He wrote the first Ph.D. dissertation in China on environmental ethics, several years ago, since revised and published for a wider audience as *Toward a Deep Environmentalism: The Basic Ideas of Environmental Ethics* (in Chinese). He has published ten articles in the field. Dr. Yang translated into Chinese Holmes Rolston's book *Environmental Ethics*, Rod Nash's *The Rights of Nature: A History of Environmental Ethics*, and articles by Tom Regan and W. K. Frankena.

**Fundamentos de Conservacion Biologica: Perspectivas Latinoamericanas** by Ricardo Rozzi et al., is a new edition of the textbook *Fundamentals of Conservation Biology* by Richard Primack, with special material on Latin American conservation issues. Rozzi is ISEE South American regional representative. The book is dedicated "a los jovenes latinoamericanos que aman esta fuerte nevadura de la vida, a la gente del campo, las ciudades y las etnias amerindias, a los diversos seres vivos que habitan en los desiertos, las selvas, los mares, los suelos, los rios,

las rocas y las alturas del Nuevo Mundo." In the preface, the editors write: "La idea central de este libro es que el bienestar de las comunidades humanas y el de las demás especies biológicas son complementarios y no opuestos . . . No basta con investigar, describir y entender los maravillosos sistemas ecológicos y culturales que despliegan en América Latina. Es necesario y urgente contribuir también con espacios intelectuales y físicos que inspiren a las diversas personas de nuestras sociedades a participar en la conservación biocultural y posibilitar así la continuidad del devenir de las multifacéticas historias de vida de los seres humanos y otras especies biológicas que habitan en el Continente Americano y el planeta.

**Directory of over 200 environmental philosophers.** Maintained by Ernest Partridge at his website: [www.igc.org/gadfly](http://www.igc.org/gadfly)

Robin Attfield has been undertaking research on sustainable development in South Africa jointly with ISEE Africa representative Johan Hattingh of Stellenbosch University. In January 2001, Hattingh and Robin and Leela Attfield took part in visits and interviews within the Northern Province, organised by Johnny Matshabaphala (University of the North), and in September 2001 Hattingh joined the Attfields and Christopher Norris in Cardiff, UK for visits and interviews relating to sustainable development. One interview was with Workineh Kelbessa, Attfield's Ethiopian ex-doctoral student, whose dissertation on indigenous environmental ethics had satisfied the examiners at his viva voce examination a few days earlier, and who now resumes his post as Lecturer in Philosophy at the University of Addis Ababa. Attfield has also participated in August 2001 as an adviser in a Finnish Academy-funded Helsinki-based project on forest ethics, led by Professor Olli Loukola (University of Helsinki). Subsequently in October 2001 he took part in a UNESCO international conference on the ethics of science and technology in Beirut, Lebanon, giving a plenary address entitled 'Environmental Ethics, Environmental Problems and the Ethics of Science', which focused on ethical aspects of environmental problems of the region: climate change, water resources and electricity generation.

*Johns Hopkins POPLINE database* now available online. Trying to track down an article on population and the environment? POPLINE, the world's largest bibliographic database on population, family planning, and related issues is now available free of charge on the internet. All 280,000 citations, representing published and unpublished literature, can be accessed for no charge at [www.popline.org](http://www.popline.org). Maintained by the Johns Hopkins Population Information Program, Internet POPLINE is updated every two weeks.

The Oxford Centre for the Environment, Ethics, and Society (OCEES) is quite active, housed at Mansfield College, Oxford. The Director is Neil Summerton. An international Commission on Sustainable Consumption is developing an Action Plan for the UN Earth Summit in 2002. An international workshop "Reconceiving Environmental Values in a Globalizing World" is planned for July 11-12, 2002. Another international workshop is "Food Crises and Food and Environmental Safety," September 2002. Website: <http://users.ox.ac.uk/~ocees> E-mail: [ocees@mansfield.oxford.ac.uk](mailto:ocees@mansfield.oxford.ac.uk) Some of their recent publications:

\* Michaelis, Laurie, "Ethics of Consumption." Commission on Sustainable Consumption, OCEES, Nov. 2000. What drives us to ever increasing consumption? What new ethical principles will be needed for sustainable consumption? What concepts of right and wrong

influence consumption behavior. Modern culture is committed to the freedom of individuals to pursue their own version of the good life, yet many people feel tied in to the culture of consumerism, which defines human flourishing in material terms. There is also a contribution between our ethic of just deserts and the ideal of meeting universal human needs.

\* Michaelis, Laurie, "Sustainable Consumption: A Research Agenda." Commission on Sustainable Consumption, OCEES, Dec. 2000. There are two main research goals: enabling lesser developed countries to attain the standards of material consumption and environmental quality now enjoyed by developed countries, and changing consumption and production patterns into systems that are environmentally sustainable.

\* Cohen, Maurie, and Murphy, Joseph, eds. *Exploring Sustainable Consumption: Environmental Policy and the Social Sciences*. Amsterdam: Elsevier Science, 2001. Over a dozen contributors. Part III is "Values, Ethics and Sustainable Consumption."

\* Maldonado, Manuel, "Sustainability and Democracy: Towards a Green Democratic Model." OCEES Research Paper No. 21, 2002.

\* Murphy, Joseph, "Analysing Environmental Policy: Capacities and Discourses." OCEES Research Paper No. 22, 2002.

\* Bromley, David W., and Paavola, Jouni, eds., *Economics, Ethics and Environmental Policy: Contested Choices*. Oxford: Blackwell, forthcoming.

### *OPPORTUNITIES*

Mellon Post-doctoral Teaching Fellowship in Environment and Development at Carleton College. Two-year teaching fellowship available for candidate with Ph.D. (received less than five years ago) to begin September, 2002. Appointment involves half-time teaching and half-time for research and writing. They are especially interested in candidates with expertise and experience in Africa, Asia, or Latin America. Candidates holding any academic Ph.D. will be considered. The successful candidate will be appointed to the Program in Environmental and Technology Studies, and will have a departmental affiliation as appropriate. Competitive salary plus benefits. Send letter of application with a description of courses you might like to teach and research plans for the next two years, c.v., the names of three academic references, and graduate transcripts to Search Committee, ENTS, Carleton College, One North College Street, Northfield, MN 55057. Consideration of applications begins November 5, 2001.

*The Philosophy Department at Whitman College* invites applications for a tenure-track position beginning August, 2002 as an Assistant Professor of Philosophy. Ph.D. required. Whitman is a small (c. 1400 students), residential, undergraduate, selective liberal arts college located in eastern Washington. Whitman's primary emphasis is on excellent teaching. Scholarly activity, academic advising, and committee work are also expected. The normal teaching load is three courses each semester--usually one introductory course, one intermediate, and one aimed at philosophy majors. AOS: Environmental Philosophy, Contemporary Metaphysics & Epistemology. AOC: History & Philosophy of Science, Logic. Also desirable: interest and ability

in teaching a section of General Studies: Antiquity and Modernity. For the current syllabus, see [http://www.whitman.edu/offices\\_departments/general\\_studies/](http://www.whitman.edu/offices_departments/general_studies/). For more information about Whitman's Philosophy program, see: [http://www.whitman.edu/offices\\_departments/philosophy/](http://www.whitman.edu/offices_departments/philosophy/). Please send a letter of application, CV and three letters of reference to Professor David H. Carey, Chair of the Search Committee, Department of Philosophy, Olin Hall, 345 Boyer Avenue, Whitman College, Walla Walla, WA 99362. Deadline: December 1, 2001.

**The Philosophy Department at the University of Utah** is seeking to make an appointment in Applied Ethics. Candidates should specialize in at least one of the following applied ethics areas: bioethics, environmental ethics, legal ethics, business ethics, professional ethics, or engineering ethics. The appointment will be either at the Associate or Assistant Professor level, effective Fall Semester, 2002. Duties include research, teaching, supervision of both M.A. and Ph.D. students, and standard committee service. The teaching load is two courses per semester. The Area of Competence is open. Affiliation with the Division of Medical Ethics at the University of Utah School of Medicine is a possibility. A complete application should contain a letter of application, CV, three letters of recommendation, a statement of research and teaching interests, evidence of teaching excellence, and a sample of written work. Salary competitive. Send applications to Search Committee, University of Utah, Philosophy, 260 Central Campus Dr Rm 341, Salt Lake City, Ut 84112-9156. Applications will be accepted until the position is filled but those received by November 5, 2001 are guaranteed full consideration. Because of the up-coming Winter Olympics to be held in Salt Lake City in February, 2002, the Philosophy Department anticipates reviewing files and interviewing candidates prior to the Eastern Division Convention and we expect to make an appointment by Feb. 1, 2002.

**The Student Conservation Association** coordinates job possibilities in conservation, including summer jobs and internships. "Make Contact," October 2001, lists several hundred such possibilities. SCA, 689 River Road, P. O. Box 550, Charlestown, NH 03603. Phone 603/543-1700. Fax 603/543-1828. Website: [www.sca-inc.org](http://www.sca-inc.org)

#### *CONFERENCES AND CALLS FOR PAPERS*

Conference on Ecology, Theology, and Judeo-Christian Environmental Ethics. February 21-24, 2002 in Notre Dame, Indiana. How the intersection of ecology, history, philosophy, and theology can affect and shape environmental ethics and policy. Contact Mary Hendriksen:

[Mary.M.Hendriksen.2@nd.edu](mailto:Mary.M.Hendriksen.2@nd.edu). [www.nd.edu/~ecoltheo](http://www.nd.edu/~ecoltheo)

**The Bertram Morris Colloquium**, organized by the Philosophy Department at the University of Colorado at Boulder, will be on Environmental Ethics this Spring. Speakers will be Tom Regan, March 15, 2002, and Eric Katz, Carolyn Merchant, James Sterba and Peter Wenz, March 16. For further information contact Alan Carter at [alan.carter@colorado.edu](mailto:alan.carter@colorado.edu)

**Worldviews** is a refereed academic journal which seeks to explore the environmental understandings, perceptions and practices of a wide range of different cultures and religious traditions. Worldviews adopts an interdisciplinary approach, drawing on contributions from a range of disciplines including anthropology, environmental studies, geography, philosophy, religious studies, sociology and theology. Papers may discuss, inter alia, major world religious

traditions (such as Islam, Buddhism or Christianity); the traditions of indigenous peoples; new religious movements; philosophical belief systems (such as pantheism), nature spiritualities and other religious and cultural worldviews in relation to the environment. Titles of past papers have included : 'Fengshui and the Environment of Southeast China', 'Deconstructive Ecofeminism', 'Mormon Values and the Utah Environment', 'Edible Bulls and Drinkable Mice: Eighteenth-Century Taxonomy and the Crisis of Eden', 'Forestry Expertise and National Narratives: Some Consequences for Old-Growth Conflicts in Finland', and 'Sacred Mountains, Religious Paradigms and Identity among the Mescalero Apache'. We have also published special editions on animals, and on Thomas Berry's *The Great Work*. Instructions for authors are available from Clare Palmer, Centre for Philosophy, Institute for Environment, Philosophy and Public Policy, Furness College, Lancaster University, Lancaster LA1 4YG, UK. email: [c.palmer@lancaster.ac.uk](mailto:c.palmer@lancaster.ac.uk)>

**Environmental Justice and Global Citizenship**, 14 to 16 February 2002, Copenhagen, Denmark. This inter-disciplinary conference aims to explore the role of ecology and environmental ideas in the context of contemporary society and international politics, and assess the implications for our understandings of fairness, justice and global citizenship. It will examine the changing relationship between nature, culture, and society, in such issues as animal/species welfare and rights, conservation and preservation, sustainable resources, food and feeding, space and air space, present and future needs, human 'rights', and our obligations to future generations. It will examine the international nature of environmental issues and look at the problem solving processes in light of globalisation. It will examine the themes of justice, community and citizenship, looking at the tensions present in ecological debates. Related themes will also be considered. Papers will be considered on any related theme, writer, book or film. 300 word abstracts should be submitted by Wednesday 28th November 2001. Full draft papers should be submitted by Thursday 17th January 2002. The conference is the first in an annual series of research projects, run under the general banner 'Probing the Boundaries'. It aims to create working 'encounter' groups between people of differing perspectives, disciplines, professions, and contexts. Selected papers accepted for and presented at the conference will be published in themed volumes. Please contact Dr Rob Fisher for further information. E-mail enquiries: [rob@fishwest.demon.co.uk](mailto:rob@fishwest.demon.co.uk)> Website: <http://www.inter-disciplinary.net/e1.htm>>

**Global CPR: Conservation, Preservation, Restoration**. Environmental Law Society, University of Oregon Law School, Eugene. March 7-10, 2002. The twentieth annual meeting of long a celebrated conference. <http://www.pielc.uoregon.edu>>

**The Journal of Agricultural and Environmental Ethics** publishes essays and articles on those themes. To learn more or for a free online sample copy, visit their website: <http://www.wkap.nl/prod/j/1187-7863>

**Environment, Culture and Community**, 3-5 July 2002, to be held on site at the University of Queensland in Brisbane. This Conference will explore the role and nature of social and cultural processes in relation to environmental awareness. It will bring together those whose scholarly and artistic work addresses ways in which people create, challenge and sustain relationships with the natural environment. Suggested topics include: \* making contact: how we speak, write, make art and music about our relationships with the non-human world, past and present; \* valuing our

environment: issues of ethics, laws, economies, "deep" ecological and spiritual values; animals and the environment; environmental education; \* shaping our environment: farming, building, gardening, art practice in the environment; \* saving our environment social and cultural aspects of environmental activism; \* inhabiting our environment: concepts of time and space in relation to the environment; \* identity, community and ecology; tourism and the environment. Further topics are welcomed. For more information: <http://emsah.uq.edu.au/conferences/ecc/index.html>

**Religions and Environment**, an interdisciplinary conference, will be held November 8-9, 2002 at Florida International University, Miami, Florida. The theme can be addressed critically, reflectively and creatively by the philosophical, religious and scientific traditions of the world's great civilizations. For further information on the conference, contact Dr. Chandana Chakrabarti, Department of Religious Studies, Elon University. Email: [chakraba@elon.edu](mailto:chakraba@elon.edu) Phone: (336) 278-5627.

*Ecopolitics: Thought & Action* aims to construct a two-way bridge between scholarly work on ecopolitical thought and reflective analysis of ecopolitical action. It will provide a forum for analysis and critique of environmental policy formulation and implementation. The journal will be of vital relevance to researchers, students, policy-makers, activists, politicians, academics and the media in Australia, New Zealand and SE Asia. It is published by The Ecopolitics Association of Australiasia and Pluto Press Australia. For subscription rates and further information, please contact Megan Alsop at [malsop@socialchange.net.au](mailto:malsop@socialchange.net.au)

*Emotional Geographies*, an interdisciplinary conference on the place of emotions in everyday life, will be hosted by The Institute for Health Research, Lancaster University, 23rd- 25th, September 2002. There will be an environmental component to the conference. Val Plumwood will give the keynote speech: 'Sympathy and Solidarity with Nature'. Contributions to the conference will consist of 20 minute papers (15 for presentation, 5 for discussion). Potential contributors should submit abstracts up to 300 words, highlighting 3 key words by 31st January 2002. A full conference outline can be found on the linked website- <http://www.lancs.ac.uk/depts/ihr/joyce.conference> - which will be regularly updated with information on booking, accommodation and programme details. Abstracts should be sent to: Joyce Davidson, The Institute for Health Research, Alexandra Square, Lancaster University, Lancaster LA1 4YT, United Kingdom. Tel: (00 44) 01524 592238. Fax: (00 44) 01524 592401. Email: [j.davidson1@lancaster.ac.uk](mailto:j.davidson1@lancaster.ac.uk). Website: <http://www.lancs.ac.uk/depts/ihr/joyce.conference>

### *ENVIRONMENTAL ETHICS IN PORTUGAL*

The Sociedade de Ética Ambiental (SEA) (Society for Environmental Ethics) [in Portugal] has about 60 members. Cristina Beckert is president. She also teaches environmental ethics at the University of Lisbon. Another faculty member there active in the field is Viriato Soromenho-Marques. There are about a half dozen master's students in the field, some degrees recently completed, some still in progress. Another active environmentalist group is Quercus, the Portuguese nature conservation association. Some recent publications and theses:

\* Beckert, Cristina, ed., *Natureza e Ambiente: Representações na Cultura Portuguesa* (Nature and Environment: Representations in Portuguese Culture). Lisboa: Centro de Filosofia da

Universidade de Lisboa, 2001. Introduction by Viriato Soromenho-Marques. Papers from a symposium held in 1998 at the University of Lisbon. The papers in this anthology show different features of nature and environment in Portuguese culture and were put together in three main groups. The first group regards the way popular Portuguese tradition and contemporary literature conceive the relation between man and nature and how some Portuguese writers and poets predict the environmental crisis we are living now. The second group consists of political and sociological analysis concerning the history of the Portuguese environmental associations and the image of environmental issues released by the media. Finally, the third group concerns nature and environment as philosophical categories and includes papers about the relation between nature and technique, the notion of a "natural community" inherited from Aldo Leopold, along with studies on Kant's aesthetic concept of nature and Portuguese philosophical views on this category. Beckert and Soromenho-Marques are in philosophy at the University of Lisbon.

\* Moura, Domingos, Ferreira, Francisco, Nunes Correia, Francisco, Ribeiro Telles, Gonçalo, and Soromenho-Marques, Viriato, *Ecologia e Ideologia (Ecology and Ideology)*. Lisboa: Livros e Leituras, 1999. This book contains the essential ideas presented during one-day-long dialogue that joined together five leading figures in the environmental Portuguese scientific, social and political landscape: the issues dealt covered a wide scope from environmental ethics to environmental public policies and US-European relations.

\* Varandas Martins da Silva, Maria José, *O Valor da Natureza: Caminhos para uma Ética Ecocentrada (Values in Nature: Toward an Ecocentric Morality)*. Faculdade de Letras da Universidade Clássica de Lisboa, 2000. M. A. thesis. In Portuguese. A semantic analysis of the concepts of intrinsic value, inherent value, and instrumental value in nature, within Greek philosophy, the Judeo-Christian tradition, and modern philosophy. Nature is conceived as a "dominium" and humans are entities apart from nature. The contemporary environmental crisis is a consequence of this worldview. Philosophy must rethink the relations between humans and nature and leave this closed anthropocentrism. Among environmental ethicists, Holmes Rolston, III and Baird Callicott have responded to the need for a genuine environmental ethics in which nature has intrinsic value. The "land ethic" is an ethic that can reconcile humans and nature, understanding humans as "being with" all that is. Authentic humanity has sensibility, sympathy, and compassion, qualities that are the basis of a genuine moral sense and an ethic of responsibility.

\* Baubosa, Joao Lopes, *O Homem no Universo. Reflexão sobre possíveis implicações éticas da coincidência antrópica cosmológica (Man and Universe. Study on the possible implications of the cosmological anthropic coincidence)*, Faculdade de Letras da Universidade de Lisboa, 2000. M.A. thesis on cosmology and environmental ethics. This study is about the ethical implications of the cosmological anthropic principle and of John Gribbin's theory that defends the Universe as alive. These two theories, both based on the cosmological anthropic coincidence, have been put forward during the last four decades and are cosmological conceptions about the place of man and intelligent life in the Universe, having strong ethical implications. However, only the ethical implications of the anthropic principle's weak version are really acceptable because only this version has scientific credibility, being able to play an important role in environmental ethics.

\* Rocha, Jorge, Manipulação de vida. Para um futuro bioético (Manipulation of Life. For a bioethical Future, Faculdade de Letras da Universidade de Lisboa, 2000. M.A. thesis on the manipulation of life. The primary object of our reflection is the manipulation of living reality. By means of a philosophical inquiry about progresses in biotechnology, we analyze the conquests, the consequences, the promises and the risks of biotechnological investigation, but we also go further seeking for the epistemological and ethical foundations of the attitude to adopt about the manipulation of life in the present stage of knowledge. To accomplish this task it is important to realize who is making the decisions and to define who should make them and also what values must be considered. So our argument starts with the exhibition of the impossibility of knowing nature in an absolute and definitive way (especially living nature, because of its enormous complexity); then we go on defending that human action is based on human knowledge--always imperfect and temporary. After discussing the potential, the power, and the risks of increasing biotechnology, we conclude defending the urgency to submit biotechnological inquiry to the principle of precaution.

Thanks to Holmes Rolston III for this report.

**Patriotism, Environmentalism and the Circles of Ethics: A Response to Cafaro**, by Piers H.G. Stephens, University of Liverpool. Email: [mfedphs@fs1.art.man.ac.uk](mailto:mfedphs@fs1.art.man.ac.uk)

In his provocative piece in the last ISEE newsletter (Vol.12, No.3), Philip Cafaro observed the political power of patriotic loyalty, maintained that historical contingencies have largely handed the idea of patriotism over to the political right, and argued that the idea of patriotism can and should be reclaimed by environmentalists, especially by American environmentalists in the wake of September 11th. I believe that Cafaro has made some important observations, and now write to critically engage with them.

The first question must be: what is patriotism? Patriotism, I would say, is a cluster concept embodying notions of specific loyalty to a defined group, of personal belonging, moral bonding, and the extension of concern to a collective good that transcends our own individual goals. I would add that patriotism usually also involves kinship metaphors (e.g. "motherland") stressing a spatio-cultural location as being part of an individual's identity and thus a source of obligation, like the duties of children to parents. Of these ingredients, it is the element of emotional loyalty that appears most central and double-edged, for whilst on the one side it enjoins trust, a form of mutual reliance that no society can do without, on the other it demands a form of lasting moral commitment to the collectivity, and notoriously, the extent of that commitment may not always be compatible with competing moral demands. There is a problem of moral justification, for if the moral claims of patriotism are taken as foundational, i.e. as a family-like precondition for learning or acquiring any moral commitments at all, then they may override the critical demands of rational moral investigation; if they are not taken in this basic sense of special obligation, then they appear to lose much, and perhaps all, of their force. The point is germane both to the rightist associations of patriotism and to the history of moral philosophy, for the idea of loyalty to a national collectivity is all too often taken as loyalty to that collectivity as presently constituted (the political status quo), whilst as moral philosophers our task is an ongoing critical quest for the moral truth, thus making clashes likely. The solution may be to recognize that loyalty can be variously modelled and critically construed.

That patriotism takes many of its characteristic manifestations from the influence of the land seems undeniable and I believe Cafaro is right to see his engagement in collective environmental work as "contributing to our local community and helping to define the meaning of America". But there are also vital differences between one's sense of personal belonging to land and the patriot's appeal to collective nationhood, and not only because the latter usually regards land as primarily the backdrop for the focus on human beings. For though any citizen may, and perhaps inevitably does, contribute to defining their country by their actions, there remains a key difference: we don't directly experience our nations. What we experience is our street, the dog from next door, this park, that squirrel, these fields; we grieve in losing that and those to whom we feel connection, and we recognise the bonds of belonging to place built up by personal experience. We then extend this sense of concern and shared experience outwards to generate the abstract collectivity that we call the nation, in a familiar and morally positive expanding circle of consideration, and this may then find expression in special concern for those within that collectivity and practices that reinforce our sense of belonging in it. But in doing so, we should never forget that ultimately the human collective entity which we call the "nation" is an abstraction, a useful marker-point for certain commonalities of language, history and culture; if a plague exterminated Homo Sapiens tomorrow then the island that we call Britain would still physically exist, but the set of collective abstract identifying traits known as Britishness would cease to be. We should remember this both because direct experience of nature that is not ultimately reducible to abstract calculations is a vital motivating force of environmentalism, and because the meanings of abstractions are contested, so it is at this point, where the boundaries of identity, inclusion and moral prioritisation are drawn intersubjectively and over time, that patriotism can so easily be warped into dangerous forms by mistaken or unscrupulous political agents.

Shading into this, it is usually history, rather than the land or physical conditions, that contributes most to those various manifestations of patriotic customs and expression which seem most distinctive to outsiders, such as American reverence for the flag, and which produces the values which rightists hold to: the Bushes, Thatchers et al are motivated to conserve certain broadly Lockean institutions and traditions of private land ownership rather than physical nature. Broadly, some distinctive aspects of differentiation may indeed help form a cohesive sense of shared national identity that seems to me to be quite legitimate in itself. The hard question, however, is when and why do forms of national differentiation and identity become xenophobic or aggressive, as they obviously can and do? Here I think that although to define identity by inclusive symbols is always in some sense to exclude, the issue is the manner of that exclusion. Historically, the worst horrors inflicted by "patriotic" excess have occurred when the perpetrators have assumed not merely their own cultural difference, but some mixture of ideas linked to this and further related to any number of notions of innate ethnic supremacy, absolutist doctrines of purity (as both manifest in Nazi Germany), and/or status as the agent of historically inevitable progress, whether divinely ordained (as in the moralistic side of much imperialism) or secular (as promoted by both communist and capitalist ideologues in various times and places). Patriotism is often abused by bad governments in domestic demagoguery too, hence Dr Johnson's "last refuge of the scoundrel". But these xenophobic abuses are not, as such, necessary aspects of patriotism, for duties of entertaining foreign strangers can themselves be a significant part of patriotic expression (see Plato, *Laws*, Bk.8, 843a, 845, 848a).

This would seem to indicate that, whatever its intellectual (de)merits, Cafaro may be right to say that patriotism need not necessarily be abandoned to the monopoly control of the conservatives and militarists; morally speaking, it only seems to be the mixture of an unreflective patriotism with particular exclusivist concepts that causes problems. Though I have so far been rather critical of patriotism, this has mainly been to show the need to model it in such a way as to sidestep its dangers. Yet in terms of immediate political practicalities, I think Cafaro might well be correct to argue that the need for a wider collective vision of a sort that can be seen as coming under the umbrella of patriotism may be necessary to get the environmentalist message across; we differ in that I think the content of the concept of patriotism also needs re-examination. Environmentalists must articulate an alternative vision of the future against the dominant big business agenda, and in practical politics that will mean dealing in the currency of patriotism to some extent; more broadly, Arran Gare has similarly claimed that nationalism has a role in resisting global commodification. One parallel of the left's need to articulate such a vision, also bringing up the intellectual critique issue, comes from Orwell's observations in *The Lion and the Unicorn* (1940) on pre-war British society's assumptions:

"Both Blimps and highbrows took for granted, as though it were a law of nature, the divorce between patriotism and intelligence. If you were a patriot you read Blackwood's Magazine and publicly thanked God that you were 'not brainy'. If you were an intellectual you sniggered at the Union Jack and regarded physical courage as barbarous. It is obvious that this preposterous convention cannot continue. Patriotism and intelligence will have to come together again."

How, then, to heal the rift? Since part of the danger with patriotism is that the loyalty content within it can simply legitimate the status quo and undermine reflection by setting up a sort of foundational claim of all-or-nothing moral support, and this tendency is reinforced by the tendency in patriotism to conceive of the nation in familial terms, I think that the solution may be to think of patriotism as one stage in the process of widening moral awareness across a set of ethical circles locationally fanning out from the self, and in rethinking the familial metaphor. Instead of the conservative image of unquestioning loyalty of juniors to elders, we might allow nature the more accurate metaphorical role of parent and substitute a more fraternal image of the nation, that of a special childhood friend or a close, slightly senior cousin, an image better fitting to the egalitarianism of liberal democracy, and one having additional points: such friends are frequently the sources of advice, of social growth and opportunity, and are more equal helpers with the widening of moral and emotional horizons. Our loyalties here more obviously include duties of reflection, independent moral thought and mutual criticism, especially as the intellectual faculties develop. Unlike the one-way obedience of a child to a parent, the loyalty of a good adult friend includes both giving reliable support and caring enough to criticise when such criticism is appropriate. Most notably, on this metaphor, the significance of loyalty to such a character or group is that it leads on to wider moral engagement. A patriotic loyalty of this sort would fit Cafaro's stipulation of giving a wider context and "being part of larger efforts to achieve some common good". It would represent a stage in the moral development of the expanding circle of ethics; such a form of patriotism, like charity, would be a type of moral engagement and concern for others that began at home but should not end there. By providing a sense of wider belonging, it would serve as a spatio-temporal stage in the expansion of the circle of moral consideration; it would encourage further growth and explicitly political engagement, sitting between the local and global domains in relation to the slogan of acting locally and

thinking globally. Patriotism, thus reconceived and shorn of its xenophobia, could then be not an adversary of environmentalism but a branch of it. It would open doors to recognise the wider moral context, not close them.

## **MEDIA**

Harvest of Fear. Genetically modified foods. PBS/NOVA. 2001. Written by Jon Palfremen. 120 minutes. Pro and con, with reasonably balanced presentations, including intense advocates on both sides. Papayas in Hawaii saved from ring rot disease. BT modified crops, corn, soy beans, cotton. Protests in Europe, led by Greenpeace, and EU ban. American consumers often ignorant of the extent to which their food is genetically modified. Genetically modified corn intended for animals mixed with human foods. Monarch butterfly killed in lab tests eating milkweed near BT corn but field tests are inconclusive. Genetically modified sweet potato successful in Kenya. In Mexico modifying crops to overcome natural aluminum toxicity in soil protested and stopped by Greenpeace. Earth Liberation Front burns agriculture lab at Michigan State. Organic farming, but can it feed the world? Subsistence farmers are already organic farmers, and hungry. Monsanto is damned if you do, damned if you don't. They fund the sweet potato in Kenya, also golden rice to prevent blindness in children, without profit, but are accused elsewhere of making much profit and holding all the patents. EU rescinds GM ban.

--Bitter Harvest. Greenpeace video on killing sea pups for fur in Canada. Produced by Northern Lights Films, from films in 1970's and 1980's. Various pictures of sealers killing pups on the ice, bloody and brutal. Seal hunt defended by Joey Smallwood, former Newfoundland Premier and Morrissey Johnson, sealing captain, and challenged by Patrick Moore, Greenpeace Canada. Debate about the importance of sealing to the economy and to sealers. Send-off band and clergymen pray for the success of the sealers. On the ice, Greenpeace activists confront sealers and attempt to come between sealers and the pups they are killing. Another year, Greenpeace paints seal pups with green dye to make the fur worthless, and are arrested (via helicopter police) for this. About four minutes of the original film is now blacked out (though the voice narrative continues), due to challenges about copyright and use of old documentary sealing films. Available from a Greenpeace video library, Stichting Greenpeace Council, Keizersgracht 176, 1016 DW Amsterdam, The Netherlands. Phone: (31) 20-523 6222. Fax: (31) 20-523 6200. Or e-mail, contact Hester van Meurs, hvmeurs@ams.greenpeace.org. About \$ 35.

Suits and Savages: Why the World Bank Won't Save the World. Short documentary treating wildlife conservation in India and the World Bank's role in these efforts. Based on work by researchers at Hull University, it dramatizes important questions related to development and conservation. Sympathetic treatment of tribals living within forest preserves, little sense that their needs may conflict with the needs of wildlife. A Conscious Cinema Production. 2000. 38 minutes.

## **RECENT ARTICLES AND BOOKS**

--AbuAsab, MS; Peterson, PM; Shetler, SG; Orli, SS, "Earlier plant flowering in spring as a response to global warming in the Washington, DC, area," *Biodiversity and Conservation* 10(no.4, 2001):597-612.

--Adams, Noah, *Far Appalachia: Following the New River North*. New York: Random House, 2001. In search of Appalachian roots, Noah Adams took time off from hosting NPR's *All Things Considered* to follow the New River out of western North Carolina through Virginia and into West Virginia. He drove, hiked, and paddled, exploring the ecology, and became deeply appreciative of one of America's most beautiful regions. Listeners to ATC are still waiting for this to translate into good environmental reporting.

--Agosta, Salvatore J., "Conservation biology: a mediator between Neo-Darwinism and alternative views on the origin and history of life," *Biodiversity and Conservation* 10(no.5, 2001):833-836. Conservationists and creationists may not agree about the origin of life, long ago. But they can and ought to agree about biodiversity in jeopardy here and now and in the future. Agosta is in biology, Frostburg State University, MD.

--Agosta, William, *Thieves, Deceivers, and Killers: Tales of Chemistry in Nature*. Princeton, NJ: Princeton University Press, 2000. The venom that spiders use to kill their prey, the alarm pheromones that earthworms use to warn other earthworms of danger, and lots of organic chemistry used to deceive, kill, and steal in nature--also with big doses of anthropomorphic moralizing.

--Anderson, EN, "Tropical Forest Game Conservation," *Conservation Biology* 15(no.3, 2001):791-792.

--Andrews, Tamra, *A Dictionary of Nature Myths*. New York: Oxford University Press, 1998, 2000. Natural forces, gods or goddesses of natural forces, terms related to the myths of natural forces, geographical regions. Tales of an animated (often enchanted) and meaningful universe.

--Aplet, Gregory H., "On the Nature of Wilderness: Exploring what Wilderness Really Protects," *Denver University Law Review* 76(1999):347-367. Wilderness is neither simply an idea nor a place. It is a place where an idea is clearly expressed. ... In an effort to bridge the chasm that has developed between the critics and the defenders of wilderness, this Essay examines the qualities of a place that confer wildness and explores some of the implications of treating wildness as a quality best expressed in the places we call wilderness, but also infused in special places closer to home" (p. 349). "Wilderness is criticized for separating people from nature, for ignoring aboriginal people, and for holding nature static, even as it is revered as a place. The representation of wilderness described here as the end of two-dimensional continuum of wildness defined by naturalness and freedom from human control offers a way out of this dilemma. By describing wildness as a continuum, we acknowledge the wildness that is all around us even as we celebrate the places at the end of the continuum" (p. 366). Aplet is a forest ecologist with The Wilderness Society.

--Arnold, D., and Guha, R., *Nature, Culture, Imperialism: Essays on the Environmental History of South Asia*. Delhi, India: Oxford University Press, 1995.

--Asheim, GB; Buchholz, W; Tungodden, B, "Justifying Sustainability," *Journal of Environmental Economics and Management* 41(no.3, 2001):252-268.

--Baird, Nicola, "Danger islands," *The Ecologist* 31(no.2, MAR 01 2001):58-. The Solomon Islands are no paradise. Rising sea levels and political turmoil threaten this south sea island group as never before.

--Bammel, Gene, "Which World? Which Wilderness? or Getting Back to the Right Cronon," *International Journal of Wilderness* 7 (no. 2, August 2000):16-19. William Cronon is a heretic. But heretics often serve as useful correctives. Heretics serve to bring the orthodox back to their roots. Perhaps Crononism will serve to bring true believers in wilderness back to the bedrock of their belief and practice. Bammel is emeritus professor of philosophy, West Virginia University.

--Barham, Elizabeth, "Ecological Boundaries as Community Boundaries: The Politics of Watersheds," *Society & Natural Resources* 14(no.3, MAR 01 2001):181-.

--Barnosky, AD; Hadly, EA; Maurer, BA; Christie, MI, "Temperate Terrestrial Vertebrate Faunas in North and South America: Interplay of Ecology, Evolution, and Geography with Biodiversity," *Conservation Biology* 15(no.3, 2001):658-674.

--Barry, D., "Toward Reconciling the Cultures of Wilderness and Restoration," *Restoration and Management Notes* 16(1998):125-127.

--Berry, Kate A, "Water Along the Border; An Introduction to 'Water Issues in the U.S.-Mexico Borderlands'," *Natural Resources Journal* 40(no.4, Fall 2000):755-.

--Bonner, John Tyler, *First Signals: The Evolution of Multicellular Development*. Princeton, NJ: Princeton University Press, 2001. Bonner, well-known for his studies in the evolution of complexity, focuses on the origin of multicellular organisms, particularly the origins of the sending of signals between cells to make specialization and multicellular organisms possible--and thereby to open up astounding new possibility space for the evolution of biodiversity. Bonner is emeritus in biology, Princeton University.

--Bonnicksen, Thomas M., *America's Ancient Forests: From the Ice Age to the Age of Discovery*. New York: John Wiley and Sons, 2000. How the North American forest landscape evolved over the past 18,000 years. A special feature of the book is its self-contained introduction to the early history of Native American peoples and their environment. The author draws on his roots in the Osage nation as well as historical research, and claims that the cultural practices of hunting, agriculture, and fire helped form the ancient forests. "This saga is not just about climate and trees. Native Americans were an integral part of America's forests. The forest and the people who lived there formed an inseparable whole that developed together over the millennia. ... Native Americans helped to create and sustain the ancient forests that Europeans found beautiful enough to set aside in national parks." (p. xi). Bonnicksen is in forest science, Texas A&M University. For vigorous dissent, see Vale, Thomas R., "The Myth of the Humanized Landscape" *Natural Areas Journal* 18(no. 3, 1998):231-236.

--Botteron, Cynthia A., "India's `Project Tiger' Reserves: The Interplay Between Ecological Knowledge and the Human Dimensions of Policymaking for Protected Habitats," Pages 136-161 in Dale, Virginia H., and Haeuber, Richard A., eds., *Applying Ecological Principles to Land Management*. New York: Springer-Verlag, 2001.

--Boudreaux, Paul J, "Looking the Ogre in the Eye: Ten Tough Questions for the Antisprawl Movement," *Tulane Environmental Law Journal* 14(no.1, Wint 2000):171-.

--Boylan, Michael, ed., *Environmental Ethics*. Upper Saddle River, NJ: Prentice-Hall, 2001. Sections on Worldview and Applied Ethics; Land Ethic, Deep Ecology, and Social Ecology; Ecofeminism; Religion and Aesthetics; Moral Basis for Environmentalism; Anthropocentric Justifications, Biocentric Justifications; Searching the Middle (between these two); Animal Rights; Biodiversity; Sustainable Development. Features (a) an original interview with a prominent person who faces the practical challenges of ethical issues in the environment daily, (b) a methodology for linking theory to action, (c) an awareness of gender issues, and (d) a method for students to follow to write an essay using the information presented. Boylan is philosophy at Marymount University, Arlington, VA.

--Brown, Kelly M. Cummings, Ronald Terrebonne, Peter, "Scrap Tire Disposal: Three Principles for Policy Choice," *Natural Resources Journal* 41(no.1, Wint 2001):9-.

--Cafaro, Philip and Primack, Richard, "Ecological Integrity: Evaluating Success in National Parks and Protected Areas," *Encyclopedia of Life Sciences*, Nature Publishing Group, London. Website: <http://www.els.net>> This encyclopedia went online January 2001; a print version will be published in 2002. "Nature Publishing Group" is a part of Macmillan Press.

Cafaro, Philip, review of video "Suits and Savages: Why the World Bank Won't Save the World," *Organization and Environment* 14 (2001): 463-465. Takes filmmakers to task for ignoring the needs of wildlife. "The film makers share the World Bank's tradition view that people and their concerns are all important. They differ on which people they care about and what they think is best for them."

--Caro, T.M, "Species richness and abundance of small mammals inside and outside an African national park," *Biological Conservation* 98(no.3, 2001):251-.

--Chown, SL; Rodrigues, ASL; Gremmen, NJM; Gaston, KJ, "World Heritage Status and Conservation of Southern Ocean Islands," *Conservation Biology* 15(no.3, 2001):550- 557.

--Clark, W, "A Transition Toward Sustainability," *Ecology Law Quarterly* 27(no.4, 2000):1021-1076.

--Claussen, E, "Climate Change: Present and Future," *Ecology Law Quarterly* 27(no.4, 2000):1373-1382.

--Clements, KA, "Charles T. Rubin, ed, *Conservation Reconsidered: Nature, Virtue, and American Liberal Democracy*," *Environmental History* 6(no.2, 2001):311-.

--Cohen, Carl and Regan, Tom., eds., *The Animal Rights Debate*. Lanham, MD: Rowman and Littlefield, 2001. Part I. In Defense of the Use of Animals, Carl Cohen. Includes why animals do not have rights, the moral inequality of species, and the good that animal experimentation does. Part II. The Case for Animal Rights, Tom Regan. Defends animal rights, condemns animal exploitation. Cohen is in philosophy, University of Michigan, Ann Arbor. Regan is in philosophy, North Carolina State University.

--Cole, D. N., "Paradox of the Primeval: Ecological Restoration in Wilderness," *Ecological Restoration* 18(2000):77-86.

--Cole, D. N., "Ecological Manipulation in Wilderness: An Emerging Management Dilemma," *International Journal of Wilderness* 1(no. 1, 1995):12-16.

--Culhane, PJ, "Research on Society & Natural Resources: A Content Analysis of the First Decade," *Society and Natural Resources* 14(no.5, 2001):365-384.

--Czech, Brian, and P. R. Krausman. 2001. *The Endangered Species Act: History, Conservation Biology, and Public Policy*. Baltimore, MD: Johns Hopkins University Press, 2001 240 pp. ISBN 0-8018-6504-2, \$26.00, pb A comprehensive analyses of the Endangered Species Act, using "policy design theory", developed in the 1990s by political scientists Anne Schneider and Helen Ingram. Part 1: Overview of current ESA controversies, followed by a history of species endangerment in the United States and the sociopolitical response. Part 2: A policy design analysis of the ESA, beginning with a layout of the ESA's structure and an assessment of the assumptions of the ESA authors. Next, the allocation of recovery efforts among threatened and endangered species is assessed using a "social construction/political power matrix". The technical legitimacy of the ESA is assessed, with particular attention paid to the prioritization of species for conservation. The socioeconomic context of the ESA is described using an assessment of the causes of species endangerment, and the implications of the ESA to American democracy (and vice versa) are discussed. Special attention is given to property rights. The authors conclude that the ESA is an implicit prescription for a steady state economy of sustainable size.

--Czech, Brian, *Shoveling Fuel For A Runaway Train: Errant Economists, Shameful Spenders, And A Plan To Stop Them All*. Berkeley: University of California Press, Berkeley, 2000. 210p. \$22.50. ISBN 0-520-22508-2. What begins as an academic exercise ends as a public tract designed to trigger a "steady state revolution" in the United States. *Shoveling Fuel* was written by a Ph.D. wildlife biologist turned ecological economist. Principles of wildlife science and evolutionary ecology applied to the workings of the human economy. Mainstream or "neoclassical" economic growth theory is fallacious, dangerous, and most likely corrupted at the nexus of academia, corporatism, and government. *Debunking Julian Simon's Ultimate Resource 2*, *Shoveling Fuel* includes an overview of ecological economics and some of its leading theorists. Part 2 provides a blueprint for the steady state revolution, which is part academic, part social. Theories of Darwin, Veblen, and Maslow are synthesized to reveal the "liquidator syndrome" afflicting many Americans. Once the motives of the liquidators and the effects of their behavior are revealed, the steady state class will begin to castigate the liquidating class.

Increasingly informed by the ecological economics movement in academia, will lead to the establishment of a steady state, sustainable economy.

--Dale, Virginia H., et al (8 others), "Ecological Guidelines for Land Use Management." Pages 3-33 in Dale, Virginia H., and Haeuber, Richard A., eds., *Applying Ecological Principles to Land Management*. New York: Springer, 2001. A report from the Ecological Society of America. "Five principles of ecological science have particular implications for land use and can assure that fundamental processes of the earth's ecosystems are sustained. These ecological principles deal with time, species, place, disturbance, and the landscape. The recognition that ecological processes occur within a temporal setting and change over time is fundamental to analyzing the effects of land use. In addition, individual species and networks of interacting species have strong and far-reaching effects on ecological processes. Furthermore, each site or region has a unique set of organisms and abiotic conditions influencing and constraining ecological processes. Disturbances are important and ubiquitous ecological events whose effects may strongly influence population, community, and ecosystem dynamics. Finally, the size, shape, and spatial relationships of habitat patches on the landscape affect the structure and function of ecosystems. The responses of the land to changes in use and management by people depend on expressions of these fundamental principles in nature" (p. 24). The authors also lament that ecosystem principles are seldom considered in land use decisions affecting private land, with cumulative, detrimental, long-term effects, difficult to reverse. A longer report is:

--Dale, Virginia H. et al., "Ecological Principles and Guidelines for Managing the Use of Land," *Ecological Applications* 10(2000):639-670.

--Dale, Virginia H., and Haeuber, Richard A., eds., *Applying Ecological Principles to Land Management*. New York: Springer-Verlag, 2001. Grows out of the work of a committee established by the Ecological Society of America to study how ecologists can help make effective decisions on land management. Major ecological principles. Guidelines for using the principles. A dozen major case studies: wildlife habitat in the Western U.S.; land management across mixed ownerships; tribal habitats in the Eastern Ghats of India; tiger reserves; riparian restoration of large rivers; farming in the Brazilian Amazon; agricultural watersheds; and more. One motif is that ecological principles alone cannot sustain nature; cultural principles must be included. But equally people without nature are also unsustainable. Dale is with the Environmental Sciences Division, Oak Ridge National Laboratory, Oak Ridge, TN.

--Davradou, Maria and Namkoong, Gene, "Science, Ethical Arguments, and Management in the Preservation of Land for Grizzly Bear Conservation," *Conservation Biology* 15 (no. 3, June, 2001):570-577. Environmental groups advocate the preservation of an area within British Columbia's coastal temperate rainforest as a sanctuary for grizzly bears (*Ursus arctos horribilis*). Debate among government, industry, and environmental spokespersons has provided arguments but no resolution. We have applied to this issue available biological knowledge on grizzly bears and the arguments of a range of ethical theories. The theories of three professionally trained ethicists were included: Tom Regan, Holmes Rolston III, and Arne Naess. Aldo Leopold's prominent position in the conservation movement justifies his "land ethic" as a fourth ethical theory. All four theories agree that the area should be preserved. Contrary to this fundamental

agreement, the theories diverge when tested against a "hard" conservation scenario, the conflict between the protection of the last surviving grizzly bears versus the survival of a culturally distinct human tribe. Application of the principles developed by Regan and Naess recommend that human interests should override the preservation of grizzly bears, whereas Leopold's and Rolston's arguments favor the preservation of the area for the bears. Our work can be used as a model of how the gap between biological sciences, ethical theories, and ecosystem management can be bridged successfully. The authors are in Forest Sciences, University of British Columbia.

--Debinski, D. M.; Ray, C. Saveraid, E. H, "Species diversity and the scale of the landscape mosaic: do scales of movement and patch size affect diversity," *Biological Conservation* 98(no.2, 2001):179-.

--Denver University Law Review, vol. 76 (1999), no. 2, is a theme issue on wilderness and the Wilderness Act. The whole issue (300 pages) is available from the publisher, William S. Hein & Co., 1285 Main Street, Buffalo, NY 14209. 800/828-7571. \$ 16 plus \$ 7 shipping. Contains:

--Cheever, Federico, "Introduction--Talking About Wilderness," p. 335

--Aplet, Gregory H., "On the Nature of Wildness: Exploring What Wilderness Really Protects," p. 347

--McCloskey, Michael, "Changing Views of What the Wilderness System Is All About," p. 369

--Glicksman, Robert L., and Coggins, George Cameron, "Wilderness in Context," p. 383

--Anderson, H. Michael, and Moncrief, Alike, "America's Unprotected Wilderness," p. 413

--Nickas, George, "Preserving an Enduring Wilderness: Challenges and Threats to the National Wilderness Preservation System," p. 449

--Morton, Pete, "The Economic Benefits of Wilderness: Theory and Practice," p. 465

--Baden, John A., and Geddes, Pete, "Environmental Entrepreneurs: Keys to Achieving Wilderness

Conservation Goals?," p. 519

--Foreman, Dave, "The Wildlands Project and the Rewilding of North America," p. 535

--Sheldon, Karin P. "Water for Wilderness," p. 555

--Hubbard, Kenneth D., Nixon, Marily, and Smith, Jeffrey A., "The Wilderness Act's Impact on Mining Activities: Policy Versus Practice," p. 591

--Ruckel, H. Anthony, "The Wilderness Act and the Courts," p. 611

--Duncan, Richard A., and Proescholdt, Kevin, "Protecting the Boundary Waters Canoe Area Wilderness: Litigation and Legislation," p. 621

--Ochs, Matthew J., "Defining Wilderness: From McCloskey to Legislative, Administrative and Judicial Paradigms," p. 659.

--DeWitt, Calvin B., "Biodiversity and the Bible," *Global Biodiversity* 6(no. 4, 1997):13- 16.

--Dobson, Andrew, *Justice and the Environment: Conceptions of Environmental Sustainability and Theories of Distributive Justice*. Oxford: Oxford University Press, 1998. Dobson is in politics at Keele University.

--Dunlap, Riley E., Xiao, Chenyang, and McCright, Aaron M., "Politics and Environment in America: Partisan and Ideological Cleavages in Public Support for Environmentalism," *Environmental Politics* 10 (Winter, 2001): 23-48.

--Dwyer, Michael J., *Sea of Heartbreak: The Extraordinary Account Of A Newfoundland Fishing Voyage*. Toronto, Canada: Key Porter Books, Toronto, Canada, 2001. ISBN 1-55263-303-9. Going fishing for turbot with gill nets is to participate in a marine massacre. Dwyer's personal environmental ethics perhaps might be designated as a form of "progressive anthropocentrism." He is not opposed to killing wildlife for a living, e.g. fishing, or hunting for food, but he signs on board a ship he comes to call "our ship of death" (p. 191), and reaches the conviction that a civilization with such a profligate attitude towards the non-human inhabitants of the marine world does not deserve to survive. Thanks to David Orton.

--Edmunds, D; Wollenberg, E, "Historical Perspectives on Forest Policy Change in Asia: An Introduction," *Environmental History* 6(no.2, 2001):190-212.

--Edwards, Denis, ed., *Earth Revealing, Earth Healing: Ecology and Christian Theology*. Collegeville, Minn: Liturgical Press, 2001. Christian theology as a theology of the Earth.

--Flint, R. Warren, and Houser, W. L., *Living a Sustainable Lifestyle for our Children's Children*. Lincoln, NE: Authors Choice Press, 2001 ISBN: 0-595-20013-3

--Foltz, Richard C., "Environmental Initiatives in Contemporary Iran," *Central Asian Survey* 20(no. 2, 2001):155-165. "The land of Iran possesses the greatest degree of biodiversity on south-western Asia. The country claims many of the world's ecosystem types, from high mountains and deserts to semi-tropical forests and marine environments. Yet ... with rapid overpopulation, desertification and the endangerment of virtually all species in the country ... Iran's environmental problem is among the most critical in the world. ... Tehran has been classified as one of the ten most polluted cities in the world. ... [Yet] in Iran today the government stand on the environment, formally enshrined in the nation's constitution, as well as the energy and motivation of environmental NGOs and the rate at which public awareness of environmental issues is increasing, are all impressive." Iran is probably the only country that claims Islam as the basis of its national environmental ethic. Foltz is in religion at the University of Florida.

--Foreman, Dave; Daly, Kathy, "An Ecological Approach to Wilderness Area Design," *Wild Earth* 10(no.4, Wint 2000):66-.

--Fox, Camilla H, "Raining Bullets: The Aerial War on Coyotes," *The Animals' Agenda* 21(no.1, JAN 01 2001):18-. Killing coyotes costs many taxpayer dollars as well as the lives of some government agents.

--Galton, David, *In Our Own Image: Eugenics and the Genetic Modification of People*. London: Little, Brown, 2001. Genetic improvement of our offspring has already begun by choosing the "best" of several embryos produced during IVF. Not far ahead lies alteration of the embryo's genes. An analysis of the dangers and benefits of the genetic modification of people.

--Global Bioethics 12 (no. 1-4, 1999). A theme issue, Population Explosion: Religious and Environmental Confrontation. Global Bioethics is published at the Institute of Anthropology, University of Florence, Italy. Eleven contributors, growing out of a conference held in Xanthi, Thrace (Greece) in March 1999. Includes:

--Gardikas, K., "How our species has tackled overcrowding in the past: Controversial issues and recent trends in world history"

--Falek, A., "The impact of epidemics on world population prospects for the 21st century: Genetic, epidemiologic and bioethical issues"

--Milani-Comparetti, M., "Birth control and ethical questions"  
and more.

--Goncalves, Eduardo, "Lies, dam lies," *The Ecologist* 31(no.5, 2001):48-49. Eduardo Goncalves explains how the EU is funding an illegal mega-dam project in Portugal which is threatening both people and wildlife

--Goodwin, Susan Lieberman, "Conservation Connections in a Fragmented Desert Environment; The U.S.-Mexico Border," *Natural Resources Journal* 40(no.4, Fall 2000):989-.

--Gottgens, JF; Perry, JF; Fortney, RH; Meyer, JE; Benedict, M; Rood, BE, "The Paraguay-Parana Hidrovia: Protecting the Pantanal with Lessons from the Past," *Bioscience* 51(no.4, 2001):301-308.

--Goudie, Andrew S., Editor in Chief, *Encyclopedia of Global Change: Environmental Change and Human Society*. 2 vols. Oxford: Oxford University Press, 2002. Articles on all kinds of changes in the environment caused by humans, intentionally, accidentally, and the relation of these to natural changes. A three-article entry on "Ethics," vol. 1, pp. 396-401, contains:

-O'Neill, John, "An Overview"

-Turner, R. Kerry, "Intergenerational Equity"

-Rolston, III, Holmes, "Environmental Bioethics," a two-page summary of types of environmental ethics.

Also:

-Oelschlaeger, Max, "Wilderness," vol. 2, pp. 531-534.

Other articles on Sustainable Development, Belief Systems (includes Ecocentrism, Deep Ecology), Conservation, Environmental Law, Environmental Movements, Gaia Hypothesis, Valuation (including Climate Change Valuation Studies), Religion.

--Gould, Stephen Jay, "An Evolutionary Perspective on Strengths, Fallacies, and Confusions in the Concept of Native Plants." Pages 11-19 in Joachim Wolschke-Bulmahn, ed., *Nature and Ideology: Natural Garden Design in the Twentieth Century*. Washington, DC: Dumbarton Oaks Research Library and Collection, 1997. Available at <http://www.doaks.org/natur002.pdf> in <http://www.doaks.org/WONAC.html>. Gould applies his long-standing focus on contingency in natural history to the idea of native and exotic plant species. "Native" does not mean optimally

adapted, only locally competent, adequately adapted. Such plants are often poorly competitive against invasives. Exotics can frequently outcompete the natives; they are in fact better adapted. Also natives can become weedy, especially in disturbed soils. The most we can say is that "natives grow appropriately" (p. 15) in their "native" ecosystems.

We cannot say, however, that such natives are in an "appropriate place," because their being there is fortuitous, accidental. "The deepest principle of evolutionary biology [is] the construction of all current biological phenomena as outcomes of contingent history" Native plants being in their places is "laced with chaos, contingency, and genuine randomness" (p. 16). "Native" does not mean much more than "got there accidentally earlier," certainly not "intrinsically suited" as an adapted fit to the place, on account of being there a long time. That the natives were better suited (including indigenous peoples such as native Americans) to their landscapes is "romantic drivel" (p. 17)--despite Gould's having already said that they "grow appropriately." Other paleontologists are not so enamored with Gould's heavy emphasis on contingency. John Maynard Smith, leading theoretical biologist, complains that "Gould is giving non-biologists a largely false picture of the state of evolutionary theory" (quoted in Robert Wright, "The Accidental Creationist," *New Yorker*, Dec. 15, 1999, p. 56).

Still, Gould likes the natives, though he thinks this has to be on ethical or aesthetic grounds, not scientific grounds. "I do not understand the appeal of the ethical argument that we should leave nature alone and preserve as much as we can of what existed and developed before our very recent geological appearance. Like all evolutionary biologists, I treasure nature's bounteous diversity of species. ... Cherishing native plants does allow us to defend and preserve a maximal amount of local variety" (p. 18). He thinks we ought to "set aside large areas for rigidly minimal disturbance, so that we never forget, and may continue to enjoy, what nature accomplished during nearly all of her history without us." But Gould struggles for a rationale, since these accomplishments of these appropriately growing plants are so contingent. Perhaps the best one is "democratic," "a sensitive cultivation of all plants, whatever their geographic origin" (p. 19). As usual Gould is provocative, and, as usual, not without some confusions himself.

--Guha, R, "The Prehistory of Community Forestry in India," *Environmental History* 6(no.2, 2001):213-238.

--Haemig, PD, "Symbiotic nesting of birds with formidable animals: a review with applications to biodiversity conservation," *Biodiversity And Conservation* 10(no.4, 2001):527-540.

--Hall, RH, "Will fears of germs stymie a small farm revival in the US?," *The Ecologist* 31(no.5, 2001):12-15.

--Hamilton, G, "Why we need germs. Is there such a thing as being too clean?," *The Ecologist* 31(no.5, 2001):46-54.

--Harrell, Martin, "Why Eight Plus Six Means Prison for Environmental Criminals," *Tulane Environmental Law Journal* 14(no.1, Wint 2000):197-.

--Harte, J, "Land Use, Biodiversity, and Ecosystem Integrity: The Challenge of Preserving Earth's Life Support System," *Ecology Law Quarterly* 27(no.4, 2000):929- 966.

--Henneman, M. L., and Memmott, J., "Infiltration of a Hawaiian Community by Introduced Biological Control Agents," *Science* 293(17 August 2001):1314-1316. And related story: Stokstad, Erik, "Parasitic Wasps Invade Hawaiian Ecosystem," *Science* 293(17 August 2001):1241. Parasitic wasps are a favorite for biological control of invasive weeds and pests. But, unfortunately, many do not stop with their target organisms. In Hawaii, wasps introduced to fight pests on sugar cane have now upset swamp ecosystems, quite different environments from the sugar fields.

--Hines, Colin, "'Protectionism' should not be a dirty word. In fact, it is the way forward," *The Ecologist* 31(no.2, MAR 01 2001):44-.

--Hudson, SJ, "Challenges for Environmental Education: Issues and Ideas for the 21st Century," *Bioscience* 51(no.4, 2001):283-288.

--Hull, R. Bruce Robertson, David P. Kendra, Angelina, "Public Understandings of Nature: A Case Study of Local Knowledge About 'Natural' Forest Conditions," *Society & Natural Resources* 14(no.4, APR 01 2001):325-.

--Infield, M, "Cultural Values: a Forgotten Strategy for Building Community Support for Protected Areas in Africa ," *Conservation Biology* 15(no.3, 2001):800-802.

--Jacquacu, Penelope, "When forward is backward," *The Ecologist* 31(no.3, APR 01 2001):58-. Penelope Jacquacu reveals the full extent of Avanca Brasil's devastating plans for the Amazon rainforest.

--Jensen, Marvin O, "Regional Management Program at Yellowstone National Park," *Environments* 28(no.1, 2000):37-.

--Keizer, Garret, "Faith, Hope and Ecology," *Christian Century* 118(no. 33. December 5. 2001):16-21. "Environmentalists sometimes argue that the tragic flaw of the Western religious tradition is that of not seeing nature as divine. I would respectfully disagree. I think that one of the crowning glories of the Western religious tradition is that it does not see the material world as divine, but as something good nevertheless, something besides God that is also beloved by God." "How can Christians best love the enemies of the environment? By fighting for their children's future." From an address given at the annual conference on faith and ecology at Warren Wilson College, Asheville, NC.

--Kibel, Paul Stanton, *The Earth on Trial: Environmental Law on the International Stage*. New York: Routledge, 1998. The degree to which law has accommodated an increased understanding of the natural environment, and what conceptual and practical changes are needed to reconcile law to the limits of ecology.

--Kim, Helen M, "Chopping Down the Birds: Loggers and the Migratory Bird Treaty Act," *Environmental Law* 31(no.1, 2001):125-. Ms. Kim discusses the Migratory Bird Treaty Act and loggers' consistent evasion of prosecution under the Act despite their clear violation of it. She argues that this is because the application of the Act has been non-uniform among the circuits and concludes that courts should employ a proximate cause analysis to fairly and effectively interpret the Act.

--Kingsnorth, Paul, "Where have all the road protesters gone?," *The Ecologist* 31(no.2, MAR 01 2001):46-.

--Kingworth, Paul, "Mother's Milk," *The Ecologist* 31(no.5, 2001):38. Coca-Cola's plans to colonise the world's milk supplies.

--Kline, P, "Grizzly Bear Blues: A Case Study of the Endangered Species Act's Delisting Process and Recovery Plan Requirements," *Environmental Law* 31(no.2, 2001):371- 432.

--Kloor, Keith, "Returning America's Forests to their 'Natural' Roots," *Science* 287(2000):573-575. The forest need fires. Secretary of Interior Bruce Babbitt prescribed for the forests "a return to presettlement equilibrium." But fire ecologists argue that the forests versus grasslands came and went tracking climate changes over the millennia, even in the last couple centuries. Wallace Covington, restoration ecologist, Northern Arizona University, Flagstaff: "We just want to get the ecosystem into the ballpark of natural conditions and then let nature take care of the rest." Yes, but the native Americans were managing the forest by burning, says Thomas Bonnicksen, forest ecologist, Texas A&M. Not really, replies Thomas Swetnam, fire ecologist, University of Arizona, Tucson. Fires triggered by lightning were the major landscape architect before European settlers arrived.

--Klyza, Christopher McGrary, ed., *Wilderness Comes Home: Rewilding the Northeast*. Hanover, New Hampshire: Middlebury College Press, published by the University Press of New Hampshire, 2001. 12 contributors. Federal agencies manage 2 million acres in the northeastern U.S., but only 205,000 acres is designated wilderness. Why and how there can be more.

--Kob, Rose A, "Riding the Momentum of Smart Growth: The Promise of Eco-Development and Environmental Democracy," *Tulane Environmental Law Journal* 14(no.1, Wint 2000):139-.

--Kothari, A., Singh, N., and Suri, S., *People and Protected Areas: Towards Participatory Conservation in India*. New Delhi, India: Sage Publications, 1996.

--Kuo, FE; Sullivan, WC, "Environment and Crime in the Inner City: Does Vegetation Reduce Crime?," *Environment and Behavior* 33(no.3, 2001):343-367.

--LaChapelle, David, *Navigating the Tides of Change: Stories from Science, the Sacred, and a Wise Planet*. Gabriola Island, BC, Canada: New Society Publishers, 2001. Stories to guide readers to a deeper understanding of humanity's role in planetary healing.

--Lacy, PM, "Our Sedimentation Boxes Runneth Over: Public Lands Soil as the Missing Link in Holistic Natural Resource Protection," *Environmental Law* 31(no.2, 2001):433- 476.

--Landres, Peter B., and Meyer, Shannon, *National Wilderness Preservation System Database: Key Attributes and Trends, 1964 through 1998*. Ogden, UT: USDA Forest Service, Rocky Mountain Range Station, Forest Service General Technical Report, RMRS-GTR-18, 1998. A comprehensive inventory of the U.S. National Wilderness system, which contains 104,571,344 acres in 624 units in 44 states.

--Landres, Peter, Brunson, Mark W., and Merigliano, Linda, "Naturalness and Wildness: The Dilemma and Irony of Ecological Restoration in Wilderness," *Wild Earth* 10(no 4, Winter 2000/2001):77-82. The authors argue that restoration biology in wilderness areas (such as removing exotic weeds or high fuel loads from former fire suppression areas) interrupts the "wildness" ongoing there in order to restore the "naturalness." Managing to remove a disruption interrupts "wildness" to regain "naturalness," a dilemma. The possibility (semantically as well as empirically) that restoration biology restores both wildness and naturalness is not entertained. "Wildness" seems to require uninterrupted historical continuity while "naturalness" does not. Landres is an ecologist at the Aldo Leopold Wilderness Research Institute, Missoula, MT. Brunson is in forest resources, Utah State University, Logan. Merigliano is with the Bridger-Teton National Forest, Jackson, WY.

--Laundre, John, and Clark, Tim W., "Managing Puma Hunting in the West," *NRCC (Northern Rockies Conservation Cooperative News, Autumn 2001, no. 14, pp. 8-9, 16. (NRCC, P. O. Box 2705, Jackson, Wyoming 83001)* The authors propose a system of "sinks" where mountain lions can be hunted and "sources" where they cannot, and from which the sinks are re-supplied. A source area needs 500 lions and careful protection. Study made in Idaho. A lioness with three large kittens took up residence alongside the road in the National Elk Refuge north of Jackson, Wyoming, in the winter of 1999 and the mother and her kits were seen by 10,000 people.

--Lee, Matilda, "The blotting of Indian Inc," *The Ecologist* 31(no.3, APR 01 2001):54-. Matilda Lee profiles an Indian community's fight against World Bank-sponsored coal mining development.

--Lee, KN, "Searching for Sustainability in the New Century," *Ecology Law Quarterly* 27(no.4, 2000):913-928.

--Leshy, JD, "The Babbitt Legacy at the Department of the Interior: A Preliminary View," *Environmental Law* 31(no.2, 2001):199-228.

--Linzey, Andrew, "On Misanthropy," *The Animals' Agenda* 21(no.1, JAN 01 2001):21-. Why inhuman beings are no reason to give up on Humanity.

--Macauley, David Mark, *Be-wildering Order: Toward an Ecology of the Elements in Ancient Greek Philosophy and Beyond*, 1998, Ph.D. thesis at State University of New York at Stony Brook. The present environmental crisis is, in part, a crisis of our historical relation to the four classical elements: earth, air, fire and water, in ancient Greek cosmology and philosophy. A

typology of the elements, their role in framing a physical and metaphysical order. Debates related to the social construction of nature, hylozoism and the significance of the elements for understanding philosophical language, Greek culture, and the environment. Particular attention to Empedocles' *Peri Phuseos* and *Katharmoi*--and their subsequent place and displacement in the thought of Plato's *Timaeus* and Aristotle's *De Caelo*, *De Anima*, *De Generatione et Corruptione* and *Physics*. Relevance for our conceptions of pollution, democracy, evolutionary theory, philosophy of nature and place. An "ecology of the elements" using Martin Heidegger, Maurice Merleau-Ponty, Gaston Bachelard and Henry David Thoreau. The role of dwelling, walking, the body and an ontological poetics of revery. The advisor was Edward S. Casey. Macauley is now on the faculty at Oberlin College.

--Malkin, L; Elizur, Y, "The Dilemma of Dirty Money," *World Policy Journal* 18(no.1, 2001):13-24.

--Martin, Joel W., *The Land Looks after Us: A History of Native American Religion*. New York: Oxford University Press, 2001. Martin is at the University of California, Riverside.

--Mason, CF, "Woodland area, species turnover and the conservation of bird assemblages in lowland England," *Biodiversity and Conservation* 10(no.4, 2001):495- 510.

--Matoco, M.D. Villablanca, F.X, "Low genetic diversity in an endangered species: recent or historic pattern," *Biological Conservation* 98(no.1, 2001):61-.

--Matz, Mike, "Sprawl vs. Nature: Saving the West One Wilderness at a Time," *Wild Earth* 10(no.4, Wint 2000):91-.

--Maunder, M. Lyte, B. Baker, W, "The conservation value of botanic garden palm collections," *Biological Conservation* 98(no.3, 2001):259-.

--McCarter, John, Boge, Georgie, and Darlow, Gillian, "Safeguarding the World's Natural Treasures," *Science* 294(2002):2099-2101. The role of natural history museums in the conservation of biodiversity, with the authors trying to balance science and advocacy. "Natural history museums themselves have long debated whether they should assume an advocacy role while maintaining scientific objectivity. However, through careful science-based advocacy and partnerships, natural history museums can and should directly advance conservation goals. ... An advocacy role is a delicate one." The authors are at the Field Museum (Natural History), Chicago.

--McCool, Stephen F. Guthrie, Kathleen, "Mapping the Dimensions of Successful Public Participation in Messy Natural Resources Management Situations," *Society & Natural Resources* 14(no.4, APR 01 2001):309-.

--McNulty, Tim, "Return of the Fisher," *Forest Magazine*, November/December 2001, pp. 40-44. A secretive and tenacious top-level carnivore is poised for a return to Northwest U.S. forests. The fisher is a member of the weasel family (mis-named since it does not eat fish), larger than a pine marten, and an excellent climber. Once over most of forested North America, the fisher has

been almost extirpated, mostly for its fur, and also by predator elimination programs. Now protection efforts are underway. One thing is unusual: loggers love fishers. The reason: fishers are the only predators that can seek out and effectively kill porcupines (who girdle trees and kill them). Forest Magazine is published by the Forest Service Employees for Environmental Ethics.

--Meyer, John M., *Political Nature: Environmentalism and the Interpretation of Western Thought*. Cambridge, MA: The MIT Press, 2001. Two interpretations have dominated Western portrayals of the politics-nature relationship. The dualist account holds that politics and culture is completely separate from nature. The derivative account holds that politics is derived from nature (Aristotelian teleology, mechanism, Darwinian selection). Neither is correct. Human thought and action is neither superior to nor subservient to the nonhuman natural world, but interdependent with it. Meyer is in government and politics at Humboldt State University.

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--Michaels, Sarah Mason, Robert J. Solecki, William D, "Participatory Research on Collaborative Environmental Management: Results From the Adirondack Park," *Society & Natural Resources* 14(no.3, MAR 01 2001):251-.

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--Newton, BJ, "Environmental Education and Outreach: Experiences of a Federal Agency," *Bioscience* 51(no.4, 2001):297-300.

--Nicholsen, Shierry Weber, *The Love of Nature and the End of the World: The Unspoken Dimensions of Environmental Concern*. Cambridge, MA: The MIT Press, 2001. Meditations and collages that portray emotional experience of the environment through the world's religious traditions and environmental philosophy and psychology.

--Noss, RF, "Beyond Kyoto: Forest Management in a Time of Rapid Climate Change," *Conservation Biology* 15(no.3, 2001):578-590.

--O'Brien, T, "Factory farming and human health. It is not small food production, but large-scale factory farming, that presents a threat to our health," *The Ecologist* 31(no.5, 2001):30-34.

--Nussbaum, Martha C., *Women and Human Development: The Capabilities Approach*. New York: Cambridge University Press, 2000. How we should understand the quality of life in a nation, and the basic minimum that all governments should provide for their citizens. Calls for a new international focus for feminism and claims that philosophical arguments about justice really do connect with the practical concerns of public policy. Nussbaum is at the University of Chicago.

--Oliver-Smith, Anthony, and Hoffman, Susanna, eds., *The Angry Earth: Disaster in Anthropological Perspective*. New York: Routledge, 1999. How various cultures in different historical times have responded to calamity, offering new insights into the complex relationship between society and the environment.

--Olson, MD, "Development Discourse and the Politics of Environmental Ideologies in Samoa," *Society and Natural Resources* 14(no.5, 2001):399-410.

--Pancheco, Luis F., and Simonetti, Javier A., "Genetic Structure of a Mimosoid Tree Deprived of Its Seed Disperser, the Spider Monkey," *Conservation Biology* 14(2000):1766-1775. Large bodied animals, including some primates, are usually the preferred bushmeat. They also carry seeds, in fur or gut, and disperse them widely. Such dispersion is required for some plants, here for example the seeds of *Inga ingoides*, a common tree of the lowland forests in Bolivia are dispersed almost exclusively by the spider monkey. If the animal comes under threat, there are adverse consequences for these plants. Remove one link, and the system starts to unravel. See also: Moore, Peter D., "The Rising Cost of Bushmeat," *Nature* 409(2001):775-777.

--Patterson, Charles, *Eternal Treblinka: Our Treatment of Animals and the Holocaust*. With a title from one of the stories of the Yiddish writer and Nobel Laureate Isaac Bashevis Singer (1904-91): "In relation to them, all people are Nazis; for the animals it is an eternal Treblinka." Human beings, throughout history, have perpetrated terrible wrongs on non-human animals.

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--Peres, CA; Zimmerman, B, "Perils in Parks or Parks in Peril? Reconciling Conservation in Amazonian Reserves with and without Use," *Conservation Biology* 15(no.3, 2001):793-797.

--Persson, Torsten, Miljökunskap (The Study of the Environment). Lund: Studentlitteratur, 1994. In Swedish. "A number of environmental issues can be defined in terms of natural sciences but ultimately it is a question of morality and ethics. What right have human beings to exploit nature in a way which leads to the extinction of other species?" (p. 10). Prepared as a student text, though subsequently with little discussion of environmental ethics.

--Pitt, Jennifer Luecke, Daniel F. Valdes-Casilla, Carlos, "Two Nations, One River: Managing Exosystem Conservation in the Colorado River Delta," *Natural Resources Journal* 40(no.4, Fall 2000):819-.

--Plumwood, Val, *Environmental Culture*. New York: Routledge, 2002. Rather than looking at the symptoms of environmental degradation to find out what has gone wrong in our thinking, Plumwood looks at the roots of our thinking. She argues that we need to move away from the isolated, individualistic and liberal conception we have of our place in nature and see humanity as part of our ecological world-view, not standing outside it.

--Primack, Richard, Rozzi, Ricardo, Feinsinger, Peter, Dirzo, Rodolfo, and Massardo, Francisca, and others, *Fundamentos de conservación biológica: Perspectivas latinoamericanas*. Fondo de Cultura Económica, Carretera Picacho-Ajusco 227, 14200 México, D. F., 2001. ISBN 968-16-6428-0. Richard Primack's well known text in conservation biology here in an edition adapted for Latin America.

--Pyne, Stephen J, "The Perils of Prescribed Fire: A Reconsideration," *Natural Resources Journal* 41(no.1, Wint 2001):1-.

--Pyne, Stephen J., "The Fires This Time, and Next," *Science* 294(2 November 2001):1005-1006. Fire belongs on landscapes, especially in the American West. A new problem is the enormous impact of industrial combustion. One could say there are two kinds of fires: burning fossil biomass and burning living biomass. Fire suppression in American history has been not only by putting out fires but by driving out native Americans, who set many fires. A new problem is fires on quasi-wild lands, urban/wild interface fires, with many persons now inhabiting fire-prone forests. Humans need to be active fire managers on their landscapes.

"It is strange that we have so little sense of how to incorporate ourselves in this scene as active agents. We have, after all, enjoyed a species monopoly over fire over the entire course of human existence, and our myths almost universally attribute to fire our Faustian rise to ecological ascendancy. Yet we are peculiarly self-effacing when confronted with the challenge to reclaim our role as keepers of the flame. We should get over it." Pyne is a fire historian at Arizona State University.

--Rankin, A, "On how both capitalism and communism diminish the status of the individual," *The Ecologist* 31(no.5, 2001):42-43.

--Rasband, James R, "The Rise of Urban Archipelagoes in the American West: A New Reservation Policy," *Environmental Law* 31(no.1, 2001):1-. Mr. Rasband suggests that there are unfortunate echoes of nineteenth century Indian policy in current public land policy and argues

for less certainty and greater skepticism about the nobility of our new preservation preference. He argues that participation of rural communities is critical to a principled public lands policy.

--Ray, Jenisse, *Ecology of a Cracker Childhood*. Minneapolis: Milkweed Editions, 1999. Memoirs of a Georgia "cracker" (poor white farmer) childhood, with a keen sense of her ancestors' history and attachment to the land. Part autobiography and part ecological treatise. Her experiences as a naturalist and environmental activist working there.

--Rees, Amanda, "Anthropomorphism, Anthropocentrism, and Anecdote: Primatologists on Primatology," *Science, Technology, & Human Values* 26(no.2, Sprg 2001):227-.

--Reice, Seth R., *The Silver Lining: The Benefits of Natural Disasters*. Princeton, NJ: Princeton University Press, 2001. Every tornado's funnel cloud, every forest fire's billowing cloud of smoke, every flood's raging water has tremendous benefits for the ecosystem it impacts. The shortsightedness of conceiving such events as disastrous to nature, and the resulting misinformed environmental policy, and how to form better policy. Reice is in biology and ecology at the University of North Carolina, Chapel Hill.

--Richardson, CW, "Mary Joy Breton, Women Pioneers for the Environment," *Environmental History* 6(no.2, 2001):328-329.

--Riddel, Mary Schwer, R. Keith, "Grand Canyon Visitors: The Challenges of Regulatory Schemes for Balancing Alternative Interests," *Natural Resources Journal* 41(no.1, Wint 2001):153-.

--Roth, S, "The horrors of intensive salmon farming," *The Ecologist* 31(no.5, 2001):35- 38.

--Rothenberg, David, "Music in Nature," *Alternatives* 27(no.2, Sprg 2001):30-. For the alternative listener, the final task is to hear each noise as a melody in the vast improvisation that creates the world's soundscape.

--Sale, Kirkpatrick, "There's no place like home," *The Ecologist* 31(no.2, MAR 01 2001):40-. What is 'bioregionalism', and could it be the answer to the world problems? Kirkpatrick Sale puts forward his case.

--Salvo, Mark Kerr, Andy, "Congress Designates First Livestock-free Wilderness Area," *Wild Earth* 10(no.4, Wint 2000):55-.

--Santmire, H. Paul, "Eco-economics," Review of McFague, Sallie, *Life Abundant: Rethinking Theology and Economy for a Planet in Peril*. *Christian Century*, Sept. 26- Oct. 3, 2001, pages 33-36.

--Sax, JL, "Comment on John Harte's Paper, 'Land Use, Biodiversity, and Ecosystem Integrity: The Challenge of Preserving Earth's Life-Support System'," *Ecology Law Quarterly* 27(no.4, 2000):1003-1014.

--Schaefer, Jame, "Acting Reverently in God's Sacramental World." Pages 37-90 in Eigo, Francis A., ed., *Ethical Dilemmas in the New Millennium II*. Villanova, Pennsylvania: Villanova University Press, 2001.

--Schaefer, Jame, "Appreciating the Beauty of Earth," *Theological Studies* 62 (March 2001):23-52.

--Schlosser, Eric, *Fast Food Nation*. New York: Houghton Mifflin, 2001. How the McDonald brothers and Harlan Sanders applied the principles of the factory assembly line to the commercial kitchen, used overworked and underpaid teenagers, created factory farms where the potatoes, beef, and chickens are grown, bypassed most federal oversight of their meatpacking plants, served customers feces with their cholesterol, insinuated itself into all aspects of children's lives, at the same time making them prone to obesity and disease. As an added bonus, strip mall development from Southern California right across the United States. McDonalds is his main focus. Schlosser is a tough critic and, readers may ask, whether he in turn needs his critics.

--Schmidtz, David and Willott, Elizabeth, eds., *Environmental Ethics: What Really Matters, What Really Works*. New York: Oxford University Press, 2001. Sixty two selections, addressing the principal areas of inquiry in the field. 624 pages, a big anthology. I. What Really Matters: Essays on Value in Nature. Animal Liberation and the Land Ethic, Extending the Realm of Rights, Species Equality and Respect for Nature, Environmental Holism, Wildness, Ecofeminism. II. What Really Works: Essays on Human Ecology. Human Population. Preserving Wilderness, Sustainable Use and Institutional Structure, Poverty as an Environmental Problem, Vanishing Resources, Cost-Benefit Analysis, Environmentalism in Practice. Both editors are at the University of Arizona. Adding this to Peter S. Wenz, *Environmental Ethics Today*, released last year, and Anthony Weston, *An Invitation to Environmental Philosophy* (1998), Oxford continues a strong tradition, over a decade, of substantial releases in environmental ethics and philosophy.

--Schullery, Paul, *Real Alaska: Finding Our Way in the Wild Country*. Mechanicsburg, PA: Stackpole Books, 2001. The long-time interpreter of Yellowstone National Park visits Alaska, mixes with tourists and bears, and salmon and trout, and tries to make sense of wilderness preservation and our deeply felt need to connect with something truly wild. The dilemmas inherent in managing national parks and wilderness areas.

--Seidensticker, J., Christie, S., and Jackson, P., eds., *Riding the Tiger: Tiger Conservation in Human-Dominated Landscapes*. Cambridge, UK: Cambridge University Press, 1999.

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--Smil, Vaclav, *Feeding the World: A Challenge for the Twenty-First Century*. Cambridge, MA: The MIT Press, 2000. Neither the catastrophic view that widespread starvation is imminent, nor the cornucopian view that welcomes more population confident that human inventiveness can

feed them. Rather, if we increase farming efficiency, reduce waste, and transform our diets, prospects are not as bright as we would like, but the outlook is not disheartening.

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--Soule, Michael, "Does Sustainable Development Help Nature?," *Wild Earth* 10(no.4, Wint 2000):56-.

--Soulé, Michael, and Terborgh, John, eds., *Continental Conservation: Scientific Foundations of Regional Reserve Networks*. Washington, DC: Island Press, 1999. The complex issue of scale in designing reserves. Whether ecosystems are regulated by top down or bottom up forces, the role of ecological restoration, the critical importance of connectivity, core and buffer areas, an integrated system of reserves. Conservation must be pursued at spatial and temporal scales never before attempted. Some of these questions are difficult to answer, given the present state of science.

--Stenmark, Mikael, *Environmental Ethics and Policy Making*. Aldershot, UK: Ashgate, 2001. Originally in Swedish, 2000; here in English translation. Stenmark analyzes how environmental ethics informs environmental policy and sustainable development. What people do depends on why they do it. There is often critical divergence between anthropocentric, biocentric, and ecocentric ethical perspectives. Different convictions can involve different duties (contrary to Bryan Norton's "convergence hypothesis), here applied to concerns about population, future generations, agriculture, endangered species, and wilderness. Much attention to UN and UNCED documents. Extensive analysis of Aldo Leopold, Tom Regan, Paul Taylor, J. Baird Callicott, and Holmes Rolston. "In conclusion, ... anthropocentrism, biocentrism and ecocentrism generate different views about the direction of current environmental policy making and management, and ... lack of unity at the ethical or normative level cannot therefore be ignored" (p. 147). Stenmark is "trying to create a bridge between ethical theory and practice" (p. 143). Stenmark is in theology, Uppsala University, Sweden.

--StollKleemann, S, "Reconciling opposition to protected areas management in Europe: The German experience," *Environment* 43(no.5, 2001):32-44.

--Stone, CD, "Land Use and Biodiversity," *Ecology Law Quarterly* 27(no.4, 2000):967- 1002.

--Strang, Rob, "Gibbs v. Babbitt: The Taking of Red Wolves on Private Land, a Post-Lopez Challenge to the Endangered Species Act," *Tulane Environmental Law Journal* 14(no.1, Wint 2000):229-.

--Stricker, P, "Diaz-Briquets, Sergio, and Jorge Perez-Lopez. "Conquering Nature: The Environmental Legacy of Socialism in Cuba," *Society and Natural Resources* 14(no.5, 2001):443-444.

--Style, S, "The new Mexican government's plan to open up the country to corporate domination," *The Ecologist* 31(no.5, 2001):50-51.

--Susanne, Charles & Hens, L., "From anthropocentrism to ecocentrism". Pages 35-55 in Susanne, Charles & Gallé, László eds. *Ecotechnie and Sustainable Development*. Szeged, Hungary: Officina, 1998. ISBN: 963-482-283-5

--Sydoriak, Charisse; Allen, Craig; Jacobs, Brian, "Would Ecological Restoration Make the Bandelier Wilderness More or Less of a Wilderness," *Wild Earth* 10(no.4, Wint 2000):83-.

--Thornton, Joe, *Pandora's Poison: Chlorine, Health, and a New Environmental Strategy*. Cambridge, MA: The MIT Press, 2000. Global build-up of organochlorine pollution is already contributing to infertility, immune suppression, cancer, and development disorders in humans and wildlife. 1,000 references. Environmental, scientific, industrial, political, regulatory, and ethical issues.

--Trenberth, KE, "Stronger evidence of human influences on climate: The 2001 IPCC assessment," *Environment* 43(no.4, 2001):8-19.

--Tucker, Mary Evelyn, and Grim, John A., eds., *Religion and Ecology: Can the Climate Change*, *Daedalus* 130, no. 4, Fall 2001. Theme issue. Contents:

-Mary Evelyn Tucker and John A. Grim, "Introduction: The Emerging Alliance of World Religions and Ecology"

-George Rupp, "Religion, Modern Secular Culture, and Ecology"

-Michael B. McElroy, "Perspectives on Environmental Change: A Basis for Action"

-Donald A. Brown, "The Ethical Dimensions of Global Environmental Issues"

-J. Baird Callicott, "Multicultural Environmental Ethics"

-Hava Tirosh-Samuelson, "Nature in the Sources of Judaism"

-Sallie McFague, "New House Rules: Christianity, Economics, and Planetary Living"

-S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction"

-Vasudha Narayanan, "Water, Wood, and Wisdom: Ecological Perspectives from the Hindu Traditions"

-Christopher Key Chapple, "The Living Cosmos of Jainism: A Traditional Science Grounded in Environmental Ethics"

-Donald K. Swearer, "Principles and Poetry, Places and Stories: The Resources of Buddhist Ecology"

-Tu Weiming, "The Ecological Turn in New Confucian Humanism: Implications for China and the World"

-James Miller, "Envisioning the Daoist Body in the Economy of Cosmic Power"

-Jack D. Forbes, "Indigenous Americans: Spirituality and Ecos"

-Bill McKibben, "Where Do We Go from Here?"

--Vale, Thomas, "The Myth of the Humanized Landscape: An Example from Yosemite National Park," *Natural Areas Journal* 18(1998):231-236. "The once-popular view that the United States before European settlement was a 'pristine' natural landscape has been largely replaced by the view that the precontact landscape was 'humanized' by native peoples. While having merit, the contemporary emphasis on ubiquitous human agency is overstated: large parts of the United States, particularly in the American West, may have been essentially natural, their landscapes

characterized by processes of nature rather than people. Yosemite National Park is used here as an example to illustrate this point. The desire to visualize humanized landscapes in the pre-European era derives from social ideologies, rather than from careful assessment of ecological facts. Furthermore, those ideologies also monolithically stigmatize wilderness enthusiasm as superficial. The model of the pristine landscape has merit--its applicability in any given locale being an empirically testable proposition--and it should serve as a guide for management of natural areas" (Abstract, p. 231). In the Yosemite case, based on ecological and archaeological evidence, "even given the most generous interpretation of what was 'humanized,' much of the park was 'natural'--in the sense that its landscape characteristics were determined by natural processes" (p. 234). Vale is in geography, University of Wisconsin. For an opposite view see: Bonnicksen, Thomas M., *America's Ancient Forests: From the Ice Age to the Age of Discovery* (New York: John Wiley and Sons, 2000).

--Vivian, DJ, "Daniel S. Pierce, *The Great Smokies: From Natural Habitat to National Park*," *Environmental History* 6(no.2, 2001):331-332.

--Waggener, TR, "Ken Drushka, *Tie Hackers to Timber Harvesters: The History of Logging in British Columbia's Interior*," *Environmental History* 6(no.2, 2001):321-322.

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--Wise, Steven M., *Rattling the Cage: Toward Legal Rights for Animals*. Cambridge, MA: Perseus Books, 2000. Foreword by Jane Goodall, who says: "This book can be seen as the animals' Magna Carta, Declaration of Independence, and Universal Declaration of Rights all in one" (p. ix-x). At least some nonhuman animals, the great apes in particular, should be given legal rights, since there is now a tremendous weight of evidence attesting to their higher cognitive capacities. The great apes ought to be considered as "persons." Rights under the law stem not from belonging to a particular species, but from having a certain type of mind, and any definition of mind that encompasses all humans would also include chimpanzees, bonobos and perhaps other species. Wise rejects the utilitarian argument that animal experiments are justified if the human benefits outweigh the cost to animals, because we do not so operate with other humans, persons with minds. With a program for putting such rights into effect in law. Wise is a Boston-based attorney who specializes in animal rights law, and has been visiting lecturer at Harvard Law School.

The editors of *Nature Neuroscience* remark in an editorial that "the traditional view is that there is an absolute distinction between humans and all other animals, but Wise argues that modern biology has made this obsolete, and that there is no reason why it should remain embodied in law." "Neuroscientists in particular are likely to find themselves on the front lines at some point, given that the animals of greatest interest as models for the human brain are, by definition, the ones for which the case for protection is strongest. It would be unproductive to deny that the arguments raised in Wise's book have some force. Instead, the research community will need to confront them head-on, and to be prepared with good counterarguments. ... They will need to refute its arguments if they are to withstand the legal challenges that appear to be on the horizon." "Legal Challenges to Animal Experimentation," *Nature Neuroscience* 3(no. 6, June 2000):523.

--Wohl, Ellen, *Virtual Rivers: Lesson from the Mountain Rivers of the Colorado Front Range*. New Haven: Yale University Press, 2001. The Colorado mountain rivers may seem wild, but they have been so tampered with for over a century, for mining and agriculture, that they are as much "virtual rivers." A river ultimately absorbs everything that happens in its drainage basin, and the basin is the fundamental organizational unit for the flow of materials and energy. Rivers thus reflect the cumulative historical effects of human activities on landscapes. Though Wohl says this is not a polemic or environmentalist book, her commitments are clear. "We as a society will have to determine how highly we value functioning rivers." Featured in *The Chronicle Review* (*Chronicle of Higher Education*), Sept. 14, 2001. Wohl is in geology (earth resources) at Colorado State University.

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## NEWS

**Donella Meadows** died February 21, 2001. Also known as "Dana," she was born in 1941, received a Ph.D. in biophysics from Harvard University, and became well known with her book, *Limits to Growth*, arguing that the rates of consumption and waste disposal, continued at the same pace, would exceed both natural and social limits within about a century. She died at age 59 of cerebral meningitis.

**Exotic species are not so bad after all?** Billions of dollars a year are spent to destroy nonnative organisms and prevent their spread. But some are now questioning the assumption that alien species are inherently bad and that they are never acceptable in natural ecosystems. Many now claim that the distinction between exotic and native depends on arbitrarily picking a date and stipulating that organisms that show up after that date are exotic. Others worry about the impossibility of removing all exotics and point out that native species can also be invasive; it may be more important to control them than exotics. Furthermore, there are cases where endangered plants and animals depend on exotic species. According to ecologist Dan Simberloff, of the U.S.'s 150,000 species, 7,000 are alien and about 10% of these are invasive (the other 90% have fit into their environments and are considered naturalized). Nevertheless, Simberloff argues for taking a precautionary approach toward exotics and claims "you don't want exotics in natural ecosystems." Another scientist has recently challenged the prevailing view that alien species reduce biodiversity, arguing that exotics add to the number of species in an environment and that even if they cause extinction, this will allow new species to evolve. See Mark Derr, "Alien Species Often Fit In Fine, Some Scientists Contend," *NY Times* (9/4/01): D4. For a provocative discussion of exotics, see Stephen Jay Gould, "An Evolutionary Perspective on Strengths, Fallacies, and Confusions in the Concept of Native Plants," in Joachim Wolschke\_Bulmahn, ed., *Nature and Ideology: Natural Garden Design in the Twentieth Century*, Washington, DC: Dunbarton Oaks Research Library and Collection, 1997, available at <http://www.doaks.org/natur002.pdf>. See also Mark Sagoff, "Why Exotic Species Are Not as Bad as We Fear," *Chronicle of Higher Education*, Vol. 46, Number 42 June 23, 2000, also at [http://weedeco.msu.montana.edu/class/lres443/Lab/Lab11\\_exotics.htm](http://weedeco.msu.montana.edu/class/lres443/Lab/Lab11_exotics.htm).

**ANWR debate rages on.** Drilling for oil in Alaska's Arctic National Wildlife Refuge (ANWR) continues to be hotly contested. Proponents have recently been arguing for the drilling on national security grounds, as a way of lessening the U.S.'s dependence on foreign oil. Opponents of ANWR drilling argue that even if proponents are right that there is a 2-3 year U.S. supply of oil there (rather than the 6 month supply the opponents claim), the oil won't be available for years. Opponents also argue that raising automobile fuel efficiency standards would save us more oil overall and sooner. At recent Congressional hearings, U.S. Interior Secretary Gale Norton was accused by opponents of slanting her testimony about whether or not drilling would affect the Porcupine Caribou Herd which uses ANWR's coastal plain (where the oil is) to calve. Norton had asked Interior's own Fish and Wildlife Service for information on this issue and then selected only that part of their report that suited her pro-drilling purposes. She also cited a peer-review caribou study that concluded oil development would have no impact on the caribou. Opponents argued that the study was funded by BP Exploration (British Petroleum is one of the

companies hoping to drill in ANWR). Given the conflicting studies, it seems reasonable to assume that we do not know how significantly the Porcupine Herd would be affected by oil development. But this uncertainty can itself be seen as a reason to forgo this development. Alaska's Gwich'in Indians continue to hunt this herd as part of a largely subsistence way of life. Significant disturbance of these caribou would threaten their cultural survival. Even a small chance of causing cultural genocide would seem to be enough to prohibit an optional activity of this sort. See Michael Grunwald, "Departmental Differences Show Over ANWR Drilling," Washington Post (10/19/01): A1. For a helpful discussion of the ANWR debate, see Sandra Hinchman, "Endangered Species, Endangered Culture: Native Resistance to Industrializing the Arctic" paper given at Seventh World Wilderness Congress, November 2-8, 2001, Port Elizabeth, South Africa. Paper available from Hinchman at [shinchman@stlawu.edu](mailto:shinchman@stlawu.edu). Hinchman is Professor of Government at St. Lawrence University in Canton, New York.

**Subsistence from Coal Mining stirs debate.** Underground coal mining in Pennsylvania involves a slow but relentlessly moving "longwall" that produces miles of slag 7 feet high and 1,000 feet wide underground caverns. Frequently the above ground topography drops 3 or 4 feet, resulting in cracked houses, altered streams, and disappearing water wells. In 1999, about 60% of undermined structures were damaged. State law requires compensation and homeowners are given a range of damage-control and buyout options. But they question why they have to tolerate this destruction in the first place. Legally the coal industry seems to be on firm ground, for mining rights were usually sold by earlier owners around 1900 and they stipulated the owners' obligation to acknowledge the coal companies' undermining rights. A coal company spokesperson maintains that repair and compensation for damaged structures have been adequate and describes the effects of subsistence on people's homes as "sort of like having your bathroom and kitchen done at the same time." Recent studies of the environmental effects of the longwall suggest significant effects on streams, springs, and wetlands. Critics claim the sediment from longwall mining is a major pollutant of streams negatively affecting breeding grounds of various species, disrupting food webs, and reducing oxygen levels. The coal company spokesperson argues that any damage is temporary and that change, far from being necessarily bad, can even be an enhancement. He dismisses the critics as "a small group of people trying to mount a modern fight against an economic fact of life that is two centuries old." The Pittsburgh seam, one of the richest in the U.S., yields 23 tons of coal a minute and has about 50 years worth of coal left. See Francis Clines, "Mining Deep underground Stirs Protest Above," New York Times (5/4/01): A14.

**Study of Southern Forest Sustainability Is Released.** A draft of the Southern Forest Resource Assessment (SFRA) was released on November 26 by the U.S. Forest Service. The SFRA, a two-year study of the health and future prospects of forests in the southern U.S., can be viewed at [www.srs.fs.fed.us/sustain](http://www.srs.fs.fed.us/sustain). The study was undertaken by federal agencies at the urging of the Dogwood Alliance and other organizations ([www.dogwoodalliance.org](http://www.dogwoodalliance.org).) Forest protection groups have been generally unsatisfied with both the draft and the "spin" given it by the Forest Service and the timber industry. Most media reports stated that the report listed urban development as the leading threat to the future of the region's forests, while downplaying the impacts of industrial forestry, which often relies on extensive clearcuts and conversion of native forests to mono-culture pine plantations. The actual text, a long and detailed document, gives a more complex picture. While urban development is certainly a leading cause of forest loss in

many areas, projections showing a dramatic rise in consumption of paper and other wood products on the global and national level are also troubling. Pulp and paper production is currently the leading use for wood harvested from the south, and a major use of forests elsewhere. ISEE members and others in the academic community and university systems, all major consumers of paper, have an important role to play by getting their institutions to increase their use of post-consumer recycled and/or alternative fiber papers. While many universities have recycling programs, most have not focused on the other side of the equation, which is the kind of paper they consume. Rethink Paper ([www.rethinkpaper.org](http://www.rethinkpaper.org)), a project of EarthIsland Institute, is one of the organizations that can provide valuable information on options for sustainable paper use.

**Snowmobile lawsuit in Yellowstone.** After three years of study and public comment (65,000 in writing!), the Clinton administration imposed a ban on snowmobiling in Yellowstone, which was to go in effect in two years. The International Snowmobile Manufacturer's Association has subsequently filed a lawsuit challenging the decision, claiming that the Park had not evaluated "cleaner and quieter" snowmobiles. The National Park Service and the Justice Department have agreed to prepare a Supplemental Environmental Impact Statement (along with other affected parties, such as the U.S. Forest Service), due January 21, 2002. After a further round of comment, a decision will be promulgated by November 15, 2002. Political appointees in the Bush Department of Interior want the Park Service to come up with a policy that will allow a significant number of snowmobiles in the Park. Meanwhile, in September, the Environmental Protection Agency proposed new emission standards for off-road vehicles, including snowmobiles, that are quite weak, and largely continue to allow the polluting two-stroke vehicles, which currently spew as much as 90% of Yellowstone's hydrocarbons. In October eighteen biologists familiar with the Park sent a letter to Interior Secretary Gale Norton citing studies that show that snowmobiles cause serious problems for wildlife. Also, there are 130,000 miles of groomed snowmobile trails outside the Park, more than twice the mileage of the Interstate Highway system.

**Corporate environmental responsibility, under pressure.** Shareholder activists achieved a major success when Home Depot, the world's largest seller of old-growth timber, agreed to phase out the sale of wood products from endangered forests. A shareholder resolution on the issue received a vote of 12 percent--an extraordinarily high amount for a resolution opposed by management. Staples, the largest office products retailer in the world with annual revenues of nearly \$ 11 billion, has responded to environmental complaints, particularly that it does not sell recycled paper. Staples has launched "green shops" inside stores in Seattle and Pennsylvania, and hired a major accounting firm to study whether it makes sense significantly to expand its stock of recycled paper. See Joan Lowy, "Religious shareholders take the environment on faith," Scripps Howard News Service, Sept. 2, 2001.

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### **NOMINATING COMMITTEE BIOSKETCHES**

**Ronnie Hawkins** has a medical degree (M.D.) as well as a Ph.D. in Philosophy. She currently is Associate Professor of Philosophy at the University of Central Florida in Orlando, where she teaches environmental philosophy, bioethics, philosophy of science, and existentialism. Her most recent paper, "Cultural Whaling, Commodification, and Culture Change," came out in the Fall 2001 Issue of Environmental Ethics. Her current research involves making an effort to see ourselves as the primates that we are, understanding where we are located along the spectrum of lifeforms, and how we might best fit within the ecosystems that we inhabit. Updating our self-image in this way, she believes, will enable us to develop a bioethics that will apply to all life, not simply be limited to human beings and their immediate concerns.

**Ned Hettinger** teaches social, political, and environmental philosophy at the College of Charleston in South Carolina where he is Professor of Philosophy and Coordinator of the minor in Environmental Studies. He has published several dozen papers including articles on intellectual property in Philosophy and Public Affairs, disequilibrium ecology and wildness value in Environmental Ethics, exotic species in Environmental Values, biotechnology in the Boston College Environmental Affairs Law Review, and environmental disobedience in A Companion to Environmental Philosophy. He is working on a manuscript titled "Nature as Independent Other: The Theory and Practice of Respecting Natural Autonomy and Wildness." He has contributed to the issues section of the ISEE Newsletter since 1994.

**Keekok Lee** was Director of the Centre for Philosophy and the Environment at the University of Manchester and is now with the Institute of Environment, Philosophy and Public Policy at the University of Lancaster (UK) as Visiting Research Professor. A main area of interest is environmental philosophy, major publications in relation to which include Social Philosophy and Ecological Scarcity (1989), The Natural and the Artefactual (1999), and Philosophy and Genetic Revolutions (forthcoming 2002). She is the ISEE representative in the UK.

**Andrew Light** is Assistant Professor of Applied Philosophy, and Director of the Environmental Conservation Education Program at New York University, as well as Research Fellow at the

Institute for Environment, Philosophy, & Public Policy at Lancaster University (UK). His primary areas of interest are environmental ethics and policy, philosophy of technology, and philosophy of film. Light is author of over fifty articles and book chapters, and has edited or co-edited twelve books including *Technology and the Good Life?* (University of Chicago 2000), and *Moral and Political Reasoning in Environmental Practice* (MIT 2002). He is co-founder of the Society for Philosophy and Geography and co-edits the journal, *Philosophy and Geography*. He is currently serving a two-year term as President of the Society for Philosophy and Technology.

**Christopher Preston** has a bachelor's degree in philosophy from the University of Durham, England, a master's in applied ethics from Colorado State University, and a Ph.D. in philosophy from the University of Oregon. In 1998-99 he had a visiting position at the University of Montana in Missoula. He is currently beginning his third year as Assistant Professor of Philosophy at the University of South Carolina. He teaches classes for both the Department of Philosophy and the School of Environment. He has recently been working on the connections between epistemology and environmental philosophy and has both a monograph and an anthology in preparation. He also has research interests in ecofeminism, narrative theory, and the philosophy of science. He is currently working with The Hastings Center on a civic, bioregional project in South Carolina called "Lowcountry Humans and Nature."

**Val Plumwood**, Australian Research Council Fellow at the University of Sydney, has published 4 books and over 100 papers, mostly on or relevant to environmental philosophy. Her newest book is "Environmental Culture: The Ecological Crisis of Reason" forthcoming from Routledge in December 2001. A recent biographical essay can be found in "Val Plumwood" by Nicholas Griffin, entry for 50 Key Thinkers on the Environment; ed. Joy A. Palmer, Routledge 2001, 283-90, and a recent interview in *Environmental Politics* 10th year anniversary issue. Val told an interviewer last year that she grew up wandering around the Australian bush and reading Alice in Wonderland. It was Alice and not Plato that was her model for a philosopher. Alice asked many good and difficult questions, and talked to the flowers.

## NOMINATING COMMITTEE BALLOT

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