
International Society for
Environmental Ethics *Volume 13, No. 1, Spring 2002*
Newsletter

GENERAL ANNOUNCEMENTS

Call for Nominations. The position of ISEE secretary is currently vacant. This is a call for nominations for that position, which will be filled by election later this year. To nominate yourself or another ISEE member for secretary, contact Victoria Davion, Department of Philosophy, University of Georgia, Athens, GA 30602-1627. Email: vdavion@arches.uga.edu.

According to the Constitution and Bylaws of the ISEE, the secretary's duties are as follows. "The Secretary shall keep a record of the meetings of the Society and of the Governing Board; shall give at least four weeks notice to all members of the time and place of all Stated Meetings of the Society; shall call meetings of the Governing Board; shall arrange elections of officers; shall send out lists of nominees to all members in advance of the election of officers; shall report election results to the membership by appropriate means; shall maintain a list of members; shall notify all committees of their appointment. These items of information may be disseminated by means of the *Newsletter of the International Society of Environmental Ethics*, which the Secretary shall distribute. In the absence of the President and Vice President, the Secretary shall preside at meetings of the Society." In addition, the secretary organizes the ISEE group program at the annual APA central division meetings.

The APA Pacific Division meeting this March included two ISEE author meets critics sessions, on Nicholas Agar's *The Intrinsic Value of Nature* and on David Strohmaier's *The Seasons of Fire: Reflections on Fire in the West*. Commentators included Gary Varner, Peter List, Peter Morrison, Deborah Slicer, Daniel Holbrook, Kevin DeLaplante, James Sterba, and Christopher Preston. Other sessions and papers dealing with environmental ethics included an author meets critics session on James Sterba's *Three Challenges to Ethics*, chaired by Mary Anne Warren; a Society for Philosophy and Technology session titled "Three Definitions of Technology and Where People Fit In"; Jane Duran, "The Canine, the Human, and the Mental"; Mylan Engel, Jr., "The Mere Considerability of Animals"; and a session of the Society for Philosophy and Geography on "Urban Planning, Globalization, and Phenomenological Spaces."

The APA Central Division meeting this April will include two ISEE sessions. First, an author meets critics session on Karen Warren's *Ecofeminist Philosophy*. Second, a session on "The Earth Charter and Environmental Ethics," chaired by Laura Westra. This session will include papers by Peter Miller, Victoria Davion, Ruth Lucier and Patricia Werhane. Other sessions and

papers dealing with environmental ethics will include Alastair Norcross, "Torturing Puppies and Eating Meat: It's All in Good Taste"; Bart Gruzalski, "Invertebrates, Sentience, and the Ethical Implications"; Eddy Souffrant, "International Corporate Responsibility in a Globalizing World"; Brian Luke, "The Gendered Basis of Animal Exploitation"; F. Scott McElreath, "Carnivorism is a System"; and Linette Lowe, "Vegetarianism and Anti-Hate-Speech Activism."

Laura Westra will do research this Summer at the Faculty of Law in Firenze and Bologna, Italy. She has also been asked to teach a series of seminars in Global Environmental Ethics and International Environmental Law for the Università di Firenze, Institute of Anthropology, for the month of June.

James Sheppard has successfully defended a dissertation, "Metropolitan Environmental Ethics: Toward Flourishing Human and Ecological Communities," in the Department of Philosophy at SUNY Binghamton, 2002. The thesis was directed by Andrew Light (Applied Philosophy, NYU) and the committee included Dale Jamieson (Environmental Studies and Philosophy, Carleton), Bill Lawson (Philosophy, Michigan State), and Max Pensky (Philosophy, Binghamton). The dissertation is the first comprehensive argument for an environmental ethic extended to cover cities and urban areas. Sheppard begins a new tenure track position as Assistant Professor of Philosophy at the University of Missouri at Kansas City in July 2002.

Jeremy Bendik-Keymer has just taken a position as assistant professor of philosophy at Colorado College in Colorado Springs, CO. His position will include teaching a lot of environmental ethics. Bendik-Keymer is completing a dissertation at the University of Chicago titled "Conscience and Humanity."

OPPORTUNITIES

The Global Climate Change and Society Program is seeking a research assistant for the summer of 2002. GCCS is an NSF-funded, 8 week summer program (June 17-August 9) for undergraduates that examines global climate change from scientific, political, and philosophical perspectives. The program is run through the Center for Science and Technology Policy Research, University of Colorado, and the National Center for Atmospheric Research (NCAR). More information on the program is available at: <http://sciencepolicy.colorado.edu/gccs>. They seek a research assistant (preferably a graduate student) interested in program themes, and available for close to full time for a 9 week period beginning June 10 (plus a small amount of time across the spring). Salary: 4k for the 9 weeks. Please contact Robert Frodeman (frodeman@colorado.edu; (303) 440-6776) for further information.

The University of North Texas search for an associate or full professor in environmental justice and African-American philosophy or religion has been reopened. The search committee will continue to accept applications until the position is filled. Inquiries to Gene Hargrove are welcome at 940-565-2266 or hargrove@unt.edu.

The Environmental Studies Department of Antioch New England Graduate School is pleased to announce that they are creating a new masters program in Environmental Advocacy and Organizing that offers political education and social action training for people interested in

working in the advocacy field. For more information see:

<http://www.antiochne.edu/prospects/esm/advocacy/default.html>. Or contact Steve Chase, Director of the Environmental Advocacy and Organizing Program, Department of Environmental Studies, Antioch New England Graduate School, 40 Avon Street, Keene, NH 03431. Phone: 603-357-3122 x298. Fax: 603-357-0718. Email: Steven_Chase@antiochne.edu.

Schumacher College: An International Centre for Ecological Studies, is accepting applications for its 2001/2002 course programme. Offerings include "Where Earth and Soul Touch: A Journey in Ecopsychology," with John Seed, Ruth Rosenhek, and Mary-Jayne Rust, and many other interesting courses. To learn more, visit their website at <www.gn.apc.org/schumachercollege>.

CONFERENCES AND CALLS FOR PAPERS

Environmental Themes in the Islamic World. The New Directions in the Earth Sciences and the Humanities Conference invites one or two panels on the general theme of Islam and the Natural World. The conference takes place September 27-29, 2002 in Golden, Colorado. Abstracts should address issues that lie at the intersection of nature and humanity. Possible topics include: Islamic environmental ethics as they are reported in religious texts; modern(re)interpretation or application of Islamic environmental guidelines; Islamic environmental principles that are being practiced or taught at the household, community or country (eg., school curricula etc.) levels. Other possibilities include Islamic perspectives on: (a) global environmental issues, (b) food and environmental security, (c) non-renewable resources such as oil, (d) renewable resources such as water; (d) biological diversity; (e) intergenerational equity; and on environment and health; and on sustainable development. Participants are also welcome to suggest their own topics. Please submit, by April 1, 2002, a 500 word abstract on the topic of your choice (individual paper or panel suggestion), to: New Directions Conference SPACE Colorado School of Mines Golden, CO 80401 For further information contact Robert Frodeman Robert.Frodeman@colorado.edu

International Forum for Genetic Engineering Workshop 2002. Title: Genetic Engineering and the Intrinsic Value and Integrity of Animals and Plants. Dates: 18-21 September 2002. Venue: Royal Botanic Garden, Edinburgh, UK. Format: 14 invited speakers from the following fields: bioethics; molecular genetics; biodynamic farming; sociology; law; environmental philosophy; public perception of technology; plant & animal breeding; transgenesis and Goethean phenomenology. Plus guided practical observation sessions; breakout workshops; public panel discussion; contributions by representatives of Roslin Institute and other institutes round Europe and USA. For full details please see the workshop web site at <http://www.anth.org/ifgene/2002.htm> or contact Ifgene UK co-ordinator: David Heaf, Hafan, Cae Llwyd, Llanystumdwy, LL52 0SG, UK. Tel/Fax: 01766 523181. Email: 101622.2773@compuserve.com.

Humanities and Technology Association Conference, 24 to 26 October 2002, Rose-Hulman Institute of Technology, Terre Haute, Indiana, United States. Call for Papers. The Humanities and Technology Association is an interdisciplinary scholarly society that explores interactions of technology, science, the humanities, and the social sciences. We welcome papers dealing with all aspects of these interactions and wish to draw in as broad a range of disciplines and perspectives

as possible. For the 2002 conference, they are particularly interested in receiving proposals for papers that deal with the general theme of "Permeable Boundaries: Technology and the Natural World. In addition to the conference theme, papers on all other aspects of the interaction of technology, science and the humanities are welcome. Submit proposal (200 words) electronically by April 1, 2002 to: Andreas Michel, Conference Co-chair, andreas.michel@rose-hulman.edu. For further information see the following website: <http://www.rose-hulman.edu/hta>.

International Association for Environmental Philosophy, Fifth Annual Program, October 12-14, 2002. Loyola University of Chicago. Abstracts are welcome on all aspects of environmental philosophy. The 2002 program will also include a special session on Monday, October 14, on 'Dwelling(s): The City and Beyond.' Abstracts and proposals are invited for this session as well. Please submit, by February 16, 2002, a one or two-page abstract (hard-copy or email) to Kenneth Maly, Department of Philosophy, University of Wisconsin-La Crosse, La Crosse, WI 54601, or maly.kenn@uwlax.edu.

Reason in Practice: The Journal of Philosophy of Management, is a new journal focused on the central philosophical issues of management in theory and practice. These include questions of when and whether it is right to manage. For a copy of the introductory issue or to learn more, visit www.managemetphilosophers.com.

Criticize Holmes. Contributions are invited for a collection of critical essays on the work of Holmes Rolston, III. The editors are seeking articles covering the full range of Rolston's work, from axiology, to natural theology, philosophy of biology, environmental aesthetics, environmental economics, philosophy of law, environmental policy, and others. Articles may support or criticize Rolston's positions. Contributions are not expected to exceed thirty double-spaced pages. Please send submissions to Wayne Ouderkirk or Christopher Preston by September 15, 2002. Christopher Preston, Department of Philosophy, University of South Carolina, Columbia, SC 29208, preston@sc.edu. Wayne Ouderkirk, Empire State College, Cobleskill, NY 12043, wayne.ouderkirk@esc.edu.

TEACHING ENVIRONMENTAL ETHICS

Context Matters. Remarks on environmental education, by **Scott Friskies**, Fort Belknap College, Fort Belknap Indian Reservation, Montana, USA.

For me, context is everything. It grounds my thinking and writing. I can't imagine talking about environmental ethics without making some reference to Montana's Rocky Mountain Front, Bob Marshall Wilderness Complex, Zortman-Landusky mine site, or other defining features of the place I inhabit. In order to speak, I have to be speaking from somewhere.

The same goes for ethical action. For me, ethics is a matter of response-ability - being responsive to the call, the touch, the face of the other, regardless of whether it's the call of a meadowlark, the touch of a lover, or the face of a mountain. Ethical action seems rooted in these kinds of encounters - these dialogues with the others whom we meet and to whom we must respond.

Context is everything in teaching, too. I teach environmental ethics at Fort Belknap College, a tribally controlled community college located on the Fort Belknap Indian Reservation, home of the Gros Ventre (White Clay/Ah-Ah-Ne-Nin) and Assiniboine (Nakoda) Tribes. Ninety-five percent of the students in my class are American Indians - mostly Plains Indians. In addition, most of these students are enrolled in the college's Natural Resources Program - an associate of science degree program that provides the academic training students need for continued study or entry-level employment in resource management, environmental science, or some related field. Overall, these students tend to be pretty pragmatic about their schooling. For many this is the first philosophy course they've taken, and their tolerance for abstract theorizing is, well, limited.

So, how does one go about teaching environmental ethics in this context? That was the question that confronted me when I arrived at Fort Belknap nine years ago and was instantly struck by the irony of my position. What could I - and my western philosophical tradition - possibly have to say to these students about caring for the earth and their fellow creatures? *I* might be interested in debates about paleolithic extinctions or European perceptions of pre-Columbian North America as an uninhabited "wilderness," but as far as most of my students are concerned, such discussions strike them as either: (a) insulting, or (b) yet another example in a long list of European misconceptions about the "New World" and its inhabitants.

I can see their point. Words can't do justice to the ecological havoc wreaked upon the North American continent over the past 500 years. For an account of the damage, you only need to look around or, to get a more historical perspective, read any of the "before and after" comparisons found in environmental literature, such as Anthony Weston's essay, "Is It Too Late?". What's more, the ecological trauma inflicted upon this continent is undeniably linked to the way we Euro-Americans think about and live upon the land.

Then there's the local situation. Look at any map of the Fort Belknap Reservation in North-central Montana and you'll see a large "bite" taken out of its southern end. That's the site of the now-defunct Zortman-Landusky mine, which at one time was the largest cyanide heap leach gold mine in North America. Up until 1895, that piece of land was part of the reservation. But when large gold deposits were discovered by prospectors trespassing on reservation lands, the U.S. government decided it needed those mountains after all. So they coerced the Gros Ventre and Assiniboine Tribes into signing the Grinnell Agreement, which ceded the land over to the federal government.

After decades of small scale mining, Pegasus Gold Corp. launched their heap leach operations at Zortman-Landusky in 1979 - blowing up the mountains, sprinkling the ore with cyanide, and collecting bits of gold out of the precipitate. In the process, a place called Spirit Mountain became Gold Bug Pit (you have to move a lot of rock to completely invert a mountain and turn a peak into a pit), cyanide leaked into the groundwater, and heavy metals, mine tailings and acid-laden runoff flowed from the mine downstream into creeks on the reservation. After more than 15 years of environmental and cultural assault, global economic forces stepped in to stop the destruction. Gold prices dropped, the mine cut back operations, and eventually Pegasus went bankrupt. Today, what's left behind is a legacy of pollution, an unreclaimed mine site and a meager reclamation bond of \$30 million, which, by the most conservative estimates, won't even pay for half of the bare bones reclamation plan favored in a recent Supplemental EIS: case study #10,000 of Euro-American models of caring for the earth.

Back in the classroom, I still had my job to do: teach an environmental ethics class at Fort Belknap College that would make sense within this multi-layered context. Of all the courses I've been asked to teach over the years, this is the one for which I *should* have felt most prepared; instead, I found myself nagged with doubts and questions. Unsure of how to proceed, I fell back upon what I was most familiar with, drawing on the sources and texts that addressed what I thought were the key issues. In other words, I took the typical approach - in a very atypical situation.

And, in all honesty, the course went surprisingly well. At the end of the quarter, students said I made them think, helped them articulate their personal environmental ethic more clearly, and pushed them to re-examine the connections between their thoughts and their actions - all the kinds of things teachers of environmental ethics want to hear. We also had some excellent discussions, in which students talked about everything from buffalo, eagles, and their great aunts/uncles to reservation landmarks, hunting practices and, of course, the Zortman-Landusky mine. What they didn't seem particularly interested in talking about were the differences between intrinsic and instrumental values, biocentrism and anthropocentrism, is and ought, and the like. Discussion turned into lecture when we (I) drifted off into abstractions.

In hindsight, that first year provided me with a great learning experience, and I'm especially appreciative of my students' persistent reminders that context really does matter. So more recently, I've taken to building my environmental ethics course around James Welch's novel, *Fools Crow* (admittedly, not a terribly innovative move, since I remember Tom Birch assigning the book in his Philosophy of Ecology course at the University of Montana at least a dozen years ago). With this book, I've found students reading ahead (not something I'm used to) and coming to class ready to discuss all manner of textual details - characters, events, local geography, family and tribal names, words, customs, ceremonies, and much, much more. I've also found many students making connections between these specific details and the more general questions that go to the heart of what environmental ethics is all about: what does it mean to be a member of a moral community, to whom and for whom are we responsible, how does one practice reciprocity with our nonhuman fellows? These aren't just issues that *Fools Crow* and the Blackfeet had to wrestle with back in the 1870s; they're the same issues folks face on the Fort Belknap Reservation - and around the world - in 2002. Things change; we can't turn back time; what's done is done, but we still have choices to make, commitments to follow through on, persons (human and otherwise) and places to care for.

As a teacher, I've had to learn what being a classroom facilitator is all about - not out of some pedagogical conviction, but rather as a matter of practical necessity: on many issues, I'm the least knowledgeable person in the room. I still provide structure for the course, ask guiding questions, and offer my two cents once in awhile, although, now, I spend much of class-time just sitting and listening. And, as each year goes by, *my* education continues as well; my students' insights begin to take root (slowly and partially, to be sure), shaping my thinking, my writing and, I hope, my way of living.

I don't think I'm being appropriative or imperialistic here, although these are dangers we must always be on guard against. To me, it's more about what Howard Herrod, in his book *The*

Animals Came Dancing, talks about as "the cognitive and emotional dissonance" that Native American perspectives can offer us. And it's also about resonance. After my class finishes reading *Fools Crow*, we move on to Leopold's "Land Ethic." At this point, students seem much more open to what Leopold has to say. He may be speaking out of a western scientific and philosophical context, but he, like Welch, is also asking questions about what it means to belong to a more inclusive moral community and practice responsibility with respect to - and for - the land.

My context for teaching environmental ethics is extremely place-specific, but, then, so is everyone else's. My hope is that these musings will have some translate-ability for the unique teaching/learning situations we all find ourselves in.

Scott Friskics teaches environmental ethics and works as a grant-writer at Fort Belknap College (P.O. Box 159; Harlem, MT, 59526). In 2001, he published a pair of essays entitled: "Dialogical Relations with Nature" *Environmental Ethics*. 23 (Winter 2001): 391-410, and "How Does Nature Speak to Our Concern? The Case of Montana's Rocky Mountain Front" in *Philosophy and Everyday Life*. Ed. Laura Duhan Kaplan. New York: Seven Bridges Press, 2001: 193-206.

Teaching Environmental Ethics is an occasional feature of the newsletter. If you have comments regarding any aspect of teaching environmental ethics that you would like to share with fellow ISEE members, please send them to the newsletter editor.

MEDIA

Love the Earth and Be Healed. A series of six programs, about 25 minutes each, for Christian environmentalists. The six are:

1. Facing Our Dilemmas. A major oil company's efforts to be environmentally responsible introduces dilemmas. Reflections by theologians and business persons.
2. In this Web Together. An organic farm and the relationship the farmer feels with the land, with connections to how Christians relate to creation.
3. How Much Is Enough? The Rocky Mountain Institute (Amory Lovins) works for the efficient use of resources and energy. The spiritual costs of consumerism.
4. Loving Nature. A congregation in Montana is working to save the Sweetgrass Hills from the devastation of modern gold mining--out of love for nature.
5. Not in Anybody's Back Yard! A Wisconsin community's discovery of toxic waste in their water system. Environmental justice.
6. Celebrating the Earth. Loving animals and what the church can do. A visit to a "green" cathedral to celebrate creation.

Produced by UCom Productions. Available from EcuFilm, 810 Twentieth Ave., So., Nashville, TN 37203. 800/251-4091. An ecumenical film/video distribution service.

ISEE WEBSITE AND BIBLIOGRAPHY

The 2001 update to the ISEE Website Bibliography is now complete and available, online and CD disk. Website address: <http://www.cep.unt.edu/ISEE.html>. The bibliography is available both in entirety (A-Z, over 5 megabytes) and also divided into five parts: A-C, D-H, I-M, N-R, S-Z. Each file is from 1.0 - 1.2 megabytes. There are over 11,000 references available here. On the web, there is a search engine and the results can be e-mailed to your local e-mail address. The bibliography can also be downloaded from this site in Acrobat PDF format, in the five files. Or, it can be browsed there, PDF format, though this requires a fast computer for convenience. In the PDF version annual updates are fully alphabetized into the pre-existing database, as are various other corrections that it is impractical to introduce into the main database. ISEE Newsletters can also be obtained through this site. The current newsletter issues are where you will find 2002 bibliographic entries, which will be integrated into the website bibliography at the next annual update (early 2003). Lists of "Anthologies," "Systematic works," and "Introductory articles" may be found under those headings.

The bibliography is also on CD Disk in Rich Text Format (.rtf). This format can be easily translated into any of various other software programs, including Macintosh. Underlined titles and diacritical marks may be lost in some of these translations. Additions are welcome and will be incorporated into the data base. Those that arrive formatted appropriately will be given immediate attention; others will take longer. Keyboarding is time-consuming. The compiler of the bibliography, from whom the bibliography may be obtained on CD disk is Holmes Rolston III: Department of Philosophy, Colorado State University, Fort Collins, CO 80523. Phone: 1 (country code) 970 491-6315 (office). Fax: 1-970 491-4900. Email: rolston@lamar.colostate.edu. Cost is \$ 5.00 U.S. Copies of the CD disks have also been placed with the ISEE Regional Representatives in various nations, and internationals will find it quicker to obtain copies there. See below in this ISEE Newsletter for names and addresses. But the easiest, cheapest way is to download the PDF files from the website.

RECENT POLISH ARTICLES AND BOOKS

Polish publications (1995-2000) in Environmental Philosophy and Bioethics:

Birnbacher, D., *Odpowiedzialno__ za przyszle pokolenia / A Responsibility for Future Generations* (a translation from German *Verantwortung für zukünftige Generationen*), Oficyna Naukowa (Scientific Publishers), Warszawa, 1999.

Bonenberg, M. M., *Cz_owiek i Ziemia* (Human and Earth), Polska Akademia Nauk (Polish Academy of Sciences Press), Kraków, 1999.

Do__ga, J. M. & Czartoszewski, J. W. (eds.), *Ochrona _rodowiska w filozofii i teologii* (Environmental Protection in Philosophy and Theology), Warszawa: Wydawnictwo ATK (ATK Press), 1999.

Fiut, I. S., *Ekoetyki. Kierunki rozwoju aksjologii współ_czesnej przyjaznej _rodowisku* (Ecoethics. The Directions of Development of Contemporary Environment-friendly Axiology), Oficyna Wydawnicza ABRYS (ABRYS Press), Kraków, 1999.

Go_aszewska, M., (ed.), Poznanie i doznanie. Eseje z estetyki ekologii (Cognition and Impression. Essays on Aesthetics of Ecology), UNIVERSITAS, Kraków, 2000.

Koz_owski, S., W drodze do ekorozwoju (On the Way to Ecodevelopment), Warszawa: PWN (Polish Scientific Publishers), 1997.

Krakowiak, J. L., (ed.), Ziemia domem cz_owieka (The Earth's Home of Human):
-vol.1: Wspó_tworzenie_wiadomo_ci ekologicznej - ku federacji_ycia (The Co-Creation of Environmental Consciousness - Towards A Federation of Life);
-vol.2: Teoria i praktyka ochrony_rodowiska w Polsce (The Theory and Practice of Environmental Protection in Poland)], Polskie Towarzystwo Uniwersalizmu, Centrum Uniwersalizmu przy Uniwersytecie Warszawskim, Polska Federacja_ycia (Polish Society for Universalism & Warsaw University), 1997.

Matczak, P., Problemy ekologiczne jako problemy spo_eczne (Ecological problems as Social Issues), Wydawnictwo Naukowe UAM (UAM Press), Pozna_, 2000.

Michnowski, L., Jak_zy? Ekorozwój albo..., (How to Live? Ecodevelopment or...), Wydawnictwo Ekonomia i_rodowisko (Economy & Environment Publishers), Białystok, 1995.

Papuzi_ski, A., _ycie - Nauka - Ekologia. Prolegomena do kulturalistycznej filozofii ekologii (Life - Science - Ecology, Prolegomena to Cultural Philosophy of Ecology), Wyd. WSP w Bydgoszczy (Bydgoszcz College of Educational Sciences Press), 1998.

Papuzi_ski, A., (ed.) Decentralizacja, Regionalizacja, Ekologia. Studium Filozoficznych, spo_eczno-politycznych i edukacyjnych aspektów ekologii z perspektywy "ma_ych ojczyzn" (Decentralization, Regionalization, Ecology. The Study of Philosophical, Social-Political, and Educational Aspects of Ecology from the "little mother-lands" point of view), Wydawnictwo WSP w Bydgoszczy (Bydgoszcz College of Educational Sciences Press), 1998.

Papuzi_ski, A., (ed.), Wprowadzenie do filozoficznych problemów ekologii (An Introduction to Philosophical Problems of Ecology), WSP Bydgoszcz (Bydgoszcz College of Educational Sciences Press), 1999.

Pietra_, M., Bezpiecze_stwo ekologiczne w Europie. Studium politologiczne (Ecological Security in Europe. The Study from Political Science Perspective), UMCS (UMCS Press), Lublin, 2000.

Tyburski, W., Etyka a ekologia (Ethics and Ecology), Toru_: PKE - Oddzia_ Pomorsko-Kujawski (Polish Ecological Club - Pomerania-Kujawy Division Publishers), 1995

Tyburski, W., (ed.), ETYKA_RODOWISKOWA - teoretyczne i praktyczne implikacje (Environmental Ethics - theoretical and practical implications), Instytut Filozofii UMK & Oddzia_Kujawsko-Pomorski PKE (TOP KURIER Publishers) Toru_, 1998

Wawrzyniak, J., "Teoretyczna struktura bioetyki neonaturalistycznej (The Theoretical Structure of Neonaturalistic Bioethics)" in: Wawrzyniak, J., (ed.), *Dynamika praktyki moralnej i jej etyczne racjonalizacje (The Dynamics of Moral Practice and its Ethical Rationalizations)*, Wydawnictwo Naukowe IF UAM (IF UAM Publishers), Poznań, 1999,

Wawrzyniak, J., *Teoretyczne podstawy neonaturalistycznej bioetyki środowiskowej (The Theoretical Foundations of Neonaturalistic Environmental Bioethics)*, Wydawnictwo Naukowe IF UAM (IF UAM Publishers), Poznań, 2000.

Contents:

Part I. Introduction to Neonaturalism

Part II. Evolutionary Ethics: Eco-Evolutionary Identification of Morality

Part III. Evolutionary Axiology and Radical Metaethical Neonaturalism

Thanks to Jan Wawrzyniak, ISEE representative in Eastern and Central Europe.

RECENT ARTICLES AND BOOKS

Thanks to Mary McAfee, Grand Junction, Colorado for editorial assistance compiling the bibliography. Mary was formerly with the Colorado Division of Wildlife.

--Aber, J; Neilson, RP; McNulty, S; Lenihan, JM, Bachelet, D; Drapek, RJ, "Forest Processes and Global Environmental Change: Predicting the Effects of Individual and Multiple Stressors," *Bioscience* 51(no. 9, 2001):735-752.

--Alder, J; Ward, T, "Australia's Oceans Policy: Sink or Swim?" *Journal of Environment and Development*, 10(no. 3, 2001):266-289.

--Allen, TFH; Tainter, JA; Pres, JC; Hoekstra, TW, "Draught Ecology- 'Just the Facts, Ma'am': The Privilege of Science in a Postmodern World," *Bioscience* 51(no. 6, 2001):459-468.

--Bader, HR; Finstad, G, "Conflicts Between Livestock and Wildlife: An Analysis of Legal Liabilities Arising from Reindeer and Caribou Competition on the Seward Peninsula of Western Alaska," *Environmental Law* 31(no. 3, 2001):549-580.

--Barrett, CB; Brandon, K; Gibson, C; Gjertsen, H, "Conserving Tropical Biodiversity amid Weak Institutions," *Bioscience* 51(no. 6, 2001):497-502.

--Batie, SS, "Managing Pesticide Tradeoffs," *Environment* 43(no. 8, 2001):40-44.

--Bavington, Dean, "The Iatrogenic Effects of Environmental Management: Servicing a Needy Nature?" *Faculty of Environmental Studies Occasional Papers*, York University, Ontario, Canada, vol. 4, no. 1, September 1998. An "iatrogenic" effect in medicine is when an intended cure makes things worse. Environmental management can intend to fix, but in fact make things worse. Bavington is at York University.

--Beck MW; Heck, KL; Able, KW; Childers, DL; Eggleston, DB; Gillanders, BM; Halpern, B; Hays, CG; Hoshino, K; Minello, TJ, "The Identification, Conservation, and Management of Estuarine and Marine Nurseries for Fish and Invertebrates," *Bioscience* 51(no. 8, 2001):633-642.

--Beder, S., "Neoliberal Think Tanks and Free Market Environmentalism," *Environmental Politics* 10(no. 2, 2001):128-133.

--Bekoff, Marc, *Minding Animals Awareness, Emotions, and Heart*. Foreword by Jane Goodall. New York: Oxford University Press, 2002. A tour of the emotional and mental world of animals, where creatures do amazing things. Bekoff has spent the last 30 years studying animals--from coyotes in Wyoming to penguins in Antarctica. Grooming and gossip, self-medication, feeding patterns, dreaming, dominance, and mating behavior, elephants mourning a dead group member. Animal cognition, intelligence, and consciousness, examples of animal passions, highlighting the deep emotional lives of our animal kin. Conclusions about human humility and duties of animal protection, respect, grace, compassion, and love for all animals. Bekoff is in biology, University of Colorado.

--Bekoff, Marc, "The Evolution of Animal Play, Emotions, and Social Morality: On Science, Theology, Spirituality, Personhood, and Love," *Zygon: Journal of Religion and Science* 36(no. 1, December 2001):615-655. How scientists could well benefit from reciprocal interactions with theologians. The evolution of social morality and the ways in which aspects of social play behavior relate to the notion of "playing fairly". Spiritual and religious perspectives are important in our coming to a fuller understanding of the evolution of morality. Animal emotions, the concept of personhood, and our special relationships with other animals, especially companion animals, help us to define our place in nature, our humanness. The importance of ethological studies, behavioral research in which a serious attempt is made to understand animals in their own worlds. Species other than primates need to be studied. Bekoff advocates a compassionate and holistic science that allows for interdisciplinary talk about respect, grace, spirituality, religion, love, Earth, and God. Bekoff is in biology, University of Colorado, well known for his defense of animal welfare.

--Bengston, DN; Xu, G; Fan, DP, "Attitudes Toward Ecosystem Management in the United States, 1992-1998," *Society and Natural Resources* 14(no. 6, 2001):471-488.

--Biodiversity and Conservation, volume 9 no. 8, August 2000 is a special issue: "Concepts of Nature: The Social Context and Ethical Implications of Ecology." Entries listed separately.

--Boersma, PD; Kareiva, P; Fagan, WF; Clark, JA; Hoekstra, JM, "How Good Are Endangered Species Recovery Plans?" *Bioscience* 51(no. 8, 2001):643-650.

--Bomberg, E., "The US Presidential Election: Implications for Environmental Policy," *Environmental Politics* 10(no. 2, 2001):115-121.

--Boyd, W; Prudham, WS; Schurman, RA, "Industrial Dynamics and the Problem of Nature," *Society and Natural Resources* 14(no. 7, 2001):555-570.

--Brennan, Andrew, "Environmental Ethics," in Routledge Encyclopedia of Philosophy, 10 vols, ed, Edward Craig (London: Routledge, 1998) in vol. 3, pp. 333-336. Brennan is in philosophy, University of Western Australia, Perth.

--Brooks, T; Balmford, A; Burgess, N; Fjeldsa, J; Hansen, LA; Moore, J; Rahbek, C; Williams, P, "Toward a Blueprint for Conservation in Africa," *Bioscience* 51(no. 8, 2001):613-624.

--Brower, A; Reedy, C; YelinKefer, J, "Consensus versus Conservation in the Upper Colorado River Basin Recovery Implementation Program," *Conservation Biology* 15(no. 4, 2001):1001-1007.

--Brown, Donald, A., *American Heat: Ethical Problems with the United States' Response to Global Warming*. Blue Ridge Summit, PA: Rowman and Littlefield, 2002. The U.S., once a leader in environmental policy, has often become the major barrier to protecting the world environment. An ethical focus on global environment matters is the key to achieving a globally acceptable solution. Brown is senior counsel on Sustainable Development for the Pennsylvania Department of Environmental Resources.

--Brulle, Robert J., *Agency, Democracy, and Nature: The U.S. Environmental Movement from a Critical Theory Perspective*. Cambridge, MA: MIT Press, 2000. Empirical and theoretical research assessing the effectiveness of U.S. environmental groups. Critical theory--in particular the work of Jürgen Habermas--can expand the understanding of environmental degradation and the political actions necessary to deal with it. A pragmatic and a moral argument for broad-based democracy as a prerequisite to achieving ecological sustainability.

--Bugallo, Alicia Irene, *Los cambios conceptuales sobre conservación y su influencia en la gestión de Reservas de Biosfera (Conceptual Changes in Conservation and their Influence on Biosphere Reserves Management)*, *Boletín Electrónico de Reservas de la Biosfera, de América Latina y el Caribe*. No 2 setiembre 2001, in Spanish. www.unesco.org/uy/mab/boletin. Bugallo analyzes some changes in the conceptual framework of conserving nature and its bearing on changing ideas of Biosphere Reserves, changes in ideas about core and buffer areas, and the failure appropriately to integrate preservation and human development in Latin American and the Caribbean. She is in philosophy at the Universidad Tecnológica Nacional, Buenos Aires, bugallo@mail.retina.ar.

--Cafaro, Philip, and Primack, Richard, "Ethical Issues in Biodiversity Protection." In Levin, Simon Asher, *Encyclopedia of Biodiversity* (San Diego: Academic Press [Harcourt], 2001), vol. 2:593-607.

--Carlson, Allen, *Aesthetics and the Environment: The Appreciation of Nature, Art, and Architecture*. London: Routledge, 2000. Carlson's essays on aesthetics and nature, published over two decades, here gathered into book form, with several chapters published for the first time, including cross-referencing and overviews of the field. Carlson is in philosophy, University of Edmonton, Alberta.

--Carpenter, SR; Gunderson, LH, "Coping with Collapse: Ecological and Social Dynamics in Ecosystem Management," *Bioscience* 51(no. 6, 2001):451-458.

--Cavaliere, Paola, *Why Non-Human Animals Deserve Human Rights*. New York: Oxford University Press, 2001. It is necessary to go beyond the traditional opposition between utilitarianism and Kantianism and focus on the question of fundamental moral protection. In the case of human beings, such protection is granted within the doctrine of universal human rights. The logic of this doctrine extends to non-human animals who are owed basic moral and legal rights. As a result, human rights are not merely human, after all. Cavaliere is editor of the journal *Ethics and Animals*.

--Chiles, James R., *Inviting Disaster: Lessons from the Edge of Technology*. New York: HarperBusiness, 2001. Science and technology have made humans ever more powerful, but no less prone to error. Growing technological power and unchanging fallibility invite disaster, as with the Three Mile Island meltdown. But one safety feature is that, though disasters seem to have happened suddenly, often many steps of multiple failures and mistakes lead to disasters, and we can devise detection systems stepwise. Still, we are prone to ignore the early warnings. For some of the most dangerous potential catastrophes, even a tiny risk is intolerably high.

--Clifford, Anne M., *Introducing Feminist Theology*. Orbis, 2001. With a chapter on "Feminist Perspectives on Ecology." Contrary to those who contend that the Hebrew-Christian tradition divorces God from intimate relation with the creation, or gives humans license to exploit nature as they please, Clifford argues for a sacramental vision of the natural world, recognizing that God is known not only through Christ and other human beings, but also through the whole created order. Those who see the divine in nature, as the Bible does, will radically change their attitudes and behavior toward nature.

--Cohn, JP, "Sonoran Desert Conservation," *Bioscience* 51(no. 8, 2001):606-611.

--Cooper, Nigel S., "How natural is a nature reserve?: An ideological study of British nature conservation landscapes," *Biology and Conservation* 9(2000):1131-1152. Abstract. Areas set apart for nature conservation in Britain are broadly categorised according to their cultural purpose, and names are assigned to these. Nature reserves may be similar to zoos and botanic gardens in aiming to maintain the diversity of species and if so are termed 'biodiversity reserves.' This tradition understands nature as a static collection of entities apart from humans. Maintaining traditional management at a site is arguably a good way to sustain species, it also retains old ways in which humans and nature were integrated in the life of the nation and so are called 'historic countryside parks'. There is growing interest in 'wilderness areas'; where nature is seen as primarily processes protected from human interference. Despite the strength of each of these, they suffer from attempting to restrict nature to a ghetto, a process that is economically and environmentally costly. 'Companion places' are places which set sustainable examples of integrating human life and economic activity with maintaining biodiversity and offering an opportunity to encounter wild processes at the heart of life. The language of these four types, or vectors, of nature reserves is offered to help the discussion of our place in nature. Key words: biodiversity, historic countryside, language, sustainability, wilderness,

--Cooper, Nigel S., "Speaking and listening to nature: Ethics within ecology," *Biology and Conservation* 9(2000):1009-1027. Abstract. One context for the papers arising from INTEGOL VII in this special issue is the debate over the social construction of science. Some fear that advocates for the social or cultural construction of ecology will undermine attempts to defend nature. But resources are made available in a mediating position of social 'construal', particularly alerting ecologists to the social and ethical dimensions of the conducting of their work. When speaking, ecologists will use living and dead metaphors and these carry connotations which in turn raise ethical questions. Different political interest groups may use a word like biodiversity for different ethical purposes. The position of any one speaker is limited, and so greater knowledge is achieved if scientists listen to the situated knowledges of other, diverse people. Even Nature herself, or creatures, may have aspects of personhood. The good ecologist will listen with empathy as a naturalist to what is being said, giving Nature the respect she deserves. These are some of the ethical implications in the very doing of ecology. Key words: biodiversity, metaphor, personalism, situated knowledge, social construction of science. Cooper is in the Diocese of Chelmsford, and lives at The Rectory, Rivenhall, Witham, Essex.

--Costanza, R, "Visions, Values, Valuation, and the Need for an Ecological Economics," *Bioscience* 51(no. 6, 2001):459-468.

--Crumpacker, DW; Box, EO; Hardin, ED, "Implications of Climatic Warming for Conservation of Native Trees and Shrubs in Florida," *Conservation Biology* 15(no. 4, 2001):1008-1020.

--Cubit, S, "Tournaments of Value: Horses, Wilderness, and the Tasmanian Central Plateau," *Environmental History* 6(no. 3, 2001):395-411.

--Curry, Patrick, "Redefining community: Towards an ecological republicanism," *Biology and Conservation* 9(2000):1059-1071. Abstract. This paper makes some suggestions for a concept of community which arguably satisfies the most important criteria for both human communities, as defined in the social sciences and humanities, and natural communities, as defined in ecology and biology. Beginning with the former, I arrive at two such criteria: (1) a material and social connection, among members, and (2) some kind and degree of awareness of other members. These are then supplemented with a third drawn from civic republicanism, with its focus on citizenship and the common good: communities (3) enable and require certain practices for their maintenance. Turning to ecological definitions of community, I find the dominant (reductionist) one seriously deficient as compared with a more holist and ecosystemic approach. However, I invoke a nonreductive holism to defend the idea of community, and go on to argue that each of the three above-mentioned criteria can be fruitfully extended to include both social and ecological communities in a nonreductionist way--that is, in a way that neither reduces ecosystemic properties to individual organisms nor the reverse. This culminates in a discussion of what I call 'ecological republicanism', which I suggest could have powerfully positive effects on the contemporary crisis of undue human impact on the natural world. Key words: community, ecological republicanism, reductionism, the common good, virtue. Curry lives at 10 Burnand House, Redan Street, London W14 OLW, UK.

--Daitch, Vicki, et al., "Personal Environmental Histories: Expressions of Self and Place," *Human Ecology Review* 3(no. 1, 1996):19-31. Ten individuals interviewed, analyzed, active and

passive orientations to the environment, and a distinct array of nature experiences. The authors are at the Institute for Environmental Studies, University of Illinois at Urbana-Champaign.

--Dale, VH; Joyce, LA; McNulty, S; Neilson, RP; Ayres, MP; Flannigan, MD; Hanson, PJ; Irland, LC; Lugo, AE; Peterson, CJ, "Climate Change and Forest Disturbances," *Bioscience* 51(no. 9, 2001): 723-734.

--Daly, Herman E., "Globalization and its Discontents," *Philosophy and Public Policy Quarterly* 21(no. 2/3, Spring/Summer 2001):17-21. Globalization, the effective erasure of national boundaries for economic purposes, risks standards-lowering competition, an increased tolerance of mergers and monopoly power, intense national specialization, and excessive monopolization of knowledge. The better alternative to globalization is internationalization, which advocates that the basic unit of community and policy remain the nation.

--Damania, R., "When the Weak Win: The Role of Investment in Environmental Lobbying," *Journal of Environmental Economics and Management* 42(no. 1, 2001):1-22.

--Dawkins, Richard, "Sustainability Doesn't Come Naturally: A Darwinian Perspective on Values." Inaugural Lecture, The Values Platform for Sustainability, The Environment Foundation. Online at: <www.environmentfoundation.net/richard-dawkins.htm>. The Environment Foundation is a UK charitable organization that seeks to put sustainability on the business agenda, here inaugurating a program coupling business values and biological values. Dawkins gave the inaugural address, also with a question and answer session, 14 November, 2001.

"What comes naturally' is a topic which Darwinism might be expected to illuminate. Darwinian natural selection gives us just about everything else in our nature--our bones, our organs, our instincts. If there is a reason to exclude our values, it had better be a good one. The values of sustainability are important to all of us here and I enthusiastically include myself. We might therefore hope that these too are built into us by natural selection. I shall tell you today that this is not so. On the contrary, there is something profoundly anti-Darwinian about the very idea of sustainability. But this is not as pessimistic as it sounds. Although we are products of Darwinism, we are not slaves to it. Using the large brains that Darwinian natural selection has given us, it is possible to fashion new values that contradict Darwinian values and that is the policy I shall urge upon you" (opening paragraph).

Dawkins claims that we are biologically inclined to pursue short-term self interest, but that our minds can override that with long-term self interest, but still self interest. "From a Darwinian point of view, the problem with sustainability is this: sustainability is all about long-term benefits of the world or of the ecosystem at the expense of short-term benefits. Darwinism encourages precisely the opposite values. Short-term genetic benefit is all that matters in a Darwinian world." "There is a tension between short-term individual welfare and long-term group welfare or world welfare. If it were left to Darwinism along there would be no hope. Short-term greed is bound to win. The only hope lies in the unique human capacity to use our big brains with our massive communal database and our forward simulating imagination." "The answer lies in the fact that brains, although they are the products of natural selection, follow their own rules, which are different from the rules of natural selection."

Can we get past long-term self interest, perhaps to justice, equity, or respect for nature? Dawkins

is doubtful but hopeful. In answer to a question by Kate Rawles, an environmental philosopher: "I suppose maybe you were asking because of the hope that one might be able to teach people to forgo short-term selfish gain in the interest of long-term world benefit. I am more optimistic about that. There are an awful lot of people who, either for cultural reasons or educational reasons or I don't know quite what, do seem to be capable of subjugating their selfish desires for the good of humanity as a whole, or even living creatures as a whole. The fact that some people seem to manage to do this gives me hope that more people might." And, continuing, "I suppose I ought to say that, as a passionate Darwinian in the academic sense that I believe Darwinism is the explanation for all of life, I am also a passionate anti-Darwinian when it comes to deriving values for our own life. A pretty good definition of the kind of society in which I don't want to live is a society founded on the principles of Darwinism. That is, in a way, the central message of my lecture." Dawkins is professor of the public understanding of science, Oxford University, and author of *The Selfish Gene*.

--DeJong, Mechtild, and Kwa, Chunglin, "Ecological theories and Dutch nature conservation," *Biology and Conservation* 9(2000):1171-1186. Abstract. Insight into various ecological theories in the Netherlands which have different, and sometimes opposing, views on the conservation of nature. Four separate theories: 'vitalistic/holistic', 'dynamic', 'cybernetic' and 'chaos'. Diversity is reached through stability according to vitalistic/holistic and cybernetic theories, but through change and instability according to the 'dynamic' and 'chaos' theories. These two groups are working apart, and continue to have their own ideas. Prediction of the future is only possible with the 'vitalistic/holistic' and 'cybernetic' theories. Ecologists who adhere to these theories feel responsible and able in different ways to change ecological nature towards desirable end goals. The other two theories, 'dynamic' and 'chaos', appear to be less activist. Key words: biodiversity, chaos theory, cybernetic theory, dynamic theory, economy, holistic theory, Rio de Janeiro, Second Law of Thermodynamics, signifiics. The authors are in the Department of Science Dynamics, University of Amsterdam, The Netherlands.

--delSolar, RG; Marone, L, "The "Freezing" of Science: Consequences of the Dogmatic Teaching of Ecology," *Bioscience* 51(no. 8, 2001):683-686.

--Derringham, Frank W., "Is Coerced Fertility Reduction to Preserve Nature Justifiable?" *Philosophy in the Contemporary World* 8 (no. 1, Spring 2001):21-30. Human population growth must end, and the sooner the better, for both nature and a humanity that pursues boundlessly increasing affluence. Poisoning of organisms and massive extinctions result, exacerbated by population momentum. Infliction of pain and death largely for trivial reasons constitutes the ignoble denouement of our history. Reducing human numbers would be only one fitting response to recognition of this situation. Reliance on voluntary socio-economic reforms, including even the empowerment of women, appears unlikely to lead to below-replacement-level fertility, since families on average still elect to have more than two children. Discussed are three reason for thinking that coercive measures could help to engender a decreasing human population without negating preferable voluntary efforts to the same end. Hence some coercion to reduce fertility is justifiable. Derringham is in the Department of Social Science (Philosophy), New York City Technical College, Brooklyn.

--Dessai, S, "Why Did The Hague Climate Conference Fail?" *Environmental Politics* 10(no. 3, 2001): 139-144.

--Drake, F; Purvis, M, "The Effect of Supersonic Transports on the Global Environment: A Debate Revisited," *Science Technology and Human Values* 26(no. 4, 2001):501-528.

--Drake, JE, "Contractual Discretion and the Endangered Species Act: Can the Bureau of Reclamation Reallocate Federal Project Water for Endangered Species in the Middle Rio Grande?" *Natural Resources Journal* 41(no. 2, 2001):487-528.

--Dwyer, Peter D., "The Invention of Nature," Pages 157-186 in Ellen, Roy, and Fukui, Katsuyoshi, eds., *Redefining Nature: Ecology, Culture and Domestication*. Oxford, UK: Berg, 1996. "Modern thought treats nature as separate from culture and has assigned ontological priority to the former. This is analogous to the separation of environment and organism that informs much of biology. ... We are easily taught that nature is other than culture or that environment is other than organism; that cultures, like organisms, are emergent products. These understandings mesh comfortably with a tradition of thought that, for more than a century, has been underlain by an evolutionary perspective. I wish to revise, and to some extent up-end this tradition. ... I shall argue, in the domain of human affairs [that] culture should be taken as prior, nature as emergent. The said truth may be that the idea of 'wilderness' -- that supposed last refuge of nature--is no more than an attempt to represent an imaginary place as a concrete symbol. 'Nature' as Westerners know it is an invention, an artefact" (p. 157). Dwyer is a zoologist at the University of Queensland, Brisbane, with anthropological interests in subsistence peoples in Papua New Guinea.

--Dybas, CL, "From Biodiversity to Biocomplexity: A Multidisciplinary Step toward Understanding Our Environment," *Bioscience* 51(no. 6, 2001):426-431.

--Eldredge, Niles, ed., *Life on Earth: An Encyclopedia of Biodiversity, Ecology, and Evolution*. 2 vols. Santa Barbara, CA: ABC-CLIO, 2002. Earth's extraordinary diversity of life and the unprecedented threats it faces. 200 A-Z articles, four major overview essays. Eldredge, at the American Museum of Natural History, is the author of numerous works on biodiversity and evolution.

--Ellen, Roy, and Fukui, Katsuyoshi, eds., *Redefining Nature: Ecology, Culture and Domestication*. Oxford, UK: Berg, 1996. Part I. Nature as a Cultural Construction. Part II. The Cultural Management of the Environment. Part III. Nature, Co-evolution and the Problem of Cultural Adaptation. Relations between plants, animals, and humans. Ellen is in anthropology and human ecology, University of Canterbury, Kent. Fukui is in anthropology, Kyoto University, Japan.

--Escobar, Arturo, "Constructing Nature: Elements for a Poststructural Political Ecology." Pages 46-68 in Peet, Richard, and Watts, Michael, eds. *Liberation Ecologies: Environment, Development, Social Movements*. London: Routledge, 1996. The discourse of "biodiversity" is a modern, recently invented discourse, and is used by Westerners to bring aboriginal peoples into the arena of modernism. Nature becomes "biodiversity reserves," local communities may lay claim to be the "owners" of their biodiversity; they learn to treat it as "natural capital" and their

local knowledge as "intellectual property"--things of worth in global markets. All this bypasses the ways in which plants and animals once figured in the aboriginal cultures (p. 57). Escobar is in anthropology, University of California, Berkeley.

--Ethics Education: A Greater Teacher. Reflections: Newsletter of the Program for Ethics, Science, and the Environment, Department of Philosophy, Oregon State University, vol. 8, no. 2, November, 2001, is a theme issue on alternative contexts and methods of education in ethics and philosophy, many of which involve the experience of nature, and some undertaken at OSU, approaches "that look to the environment as a greater teacher." Copies from Department of Philosophy, Oregon State University, Corvallis, OR 97331-3902.

--Ewert, A; Baker, D, "Standing for Where You Sit: An Exploratory Analysis of the Relationship Between Academic Major and Environmental Beliefs," *Environment and Behavior* 33(no. 5, 2001): 687-707.

--Farber, Paul Lawrence, *Finding Order in Nature: The Naturalist Tradition from Linnaeus to E. O. Wilson*. Baltimore: Johns Hopkins University Press, 2000.

--Ferraro, PJ, "Global Habitat Protection: Limitations of Development Interventions and a Role for Conservation Performance Payments," *Conservation Biology* 15(no. 4, 2001):990-1000.

--Fisher, Andy, *Radical Ecopsychology: Psychology in the Service of Life*. Albany: State University of New York Press, 2002. Fisher is a psychotherapist in private practice.

--Fleming, W; Rivera, J; Ageton, C; Jandacek, A; Marmon, J; Messenger, R; Moeller, S; MyersTaylor, D; Santelli, M; Vitela, L, "Transfer of Development Rights as an Option for Land Preservation in a Historic New Mexico Community: La Cienega Valley, Santa Fe County, New Mexico," *Natural Resources Journal* 41(no. 2, 2001):427-444.

--Foster, John Bellamy, "Ecology against Capitalism," *Monthly Review* 53 (no. 5, October 2001): 1-15. "A large part of the answer as to why contemporary society refuses to recognize the full human dependence on nature undoubtedly has to do with the expansionist logic of a capitalist system that makes the accumulation of wealth in the form of capital the supreme end of society" (p. 1). "We are faced with a stark choice: either reject "the gods of profit" as holding out the solution to our ecological problems, and look instead to a more harmonious coevolution of nature and human society, as an essential element in building a more just and egalitarian social order--or face the natural consequences, an ecological and social crisis that will rapidly spin out of control, with irreversible and devastating consequences for human beings and for those numerous other species with which we are linked" (p. 15). Forthcoming in book form.

--Franz, EH, "Ecology, Values, and Policy," *Bioscience* 51(no. 6, 2001):469-474.

--Freyfogle, Eric T., "Regulatory Takings, Methodically," *ELR (Environmental Law Reporter) News and Analysis* 31, pp. 10313-10321. "One of the most important ongoing changes in property law is the redefinition of ownership norms to protect the healthy functioning of the natural systems on which all life depends. Rights to use land are coming to depend on the land's

natural features, and definitions of harm are coming to include disruptions of natural components such as topsoil, hydrologic systems, and biological diversity. The proper role for takings law is not to throw a wrench in the works of these much needed changes but rather to help guide them so that they occur in ways that maintain the health of private property as an institution" (p. 10321).

--Freyfogle, Eric T., "Community and the Market in Modern American Law," Pages 382-414 in Richards, John F., ed., *Land, Property, and the Environment*. Oakland, CA: ICS (Institute for Contemporary Studies) Press, 2002. Over the past century, U.S. laws and regulations have increasingly embedded property rights in a communal order, aimed in important part at protecting the natural environment. Aggregate calculations are hard to undertake, yet plentiful evidence suggests that these constraints have served not to contain economic growth but to help fuel it, by correcting the market's flaws in pricing and allocation and by fostering the kind of trust, social cohesiveness, and civic stability that any market needs to work well. In the ongoing drama of private property in America, the market is only one of the lead characters. Freyfogle is in law, University of Illinois at Urbana-Champaign.

--Fudge, Robert S., "Imagination and the Science-Based Aesthetic Appreciation of Unscenic Nature," *Journal of Aesthetics and Art Criticism* 59(no. 3, Summer 2001):275-285. "A number of twentieth-century philosophers have suggested ways to develop an aesthetic appreciation of unscenic nature (including Holmes Rolston and Allen Carlson). ... Our appreciation should be science-based; science can reveal to us heretofore overlooked properties of natural objects, providing new opportunities for aesthetic experience. Recently, however, Emily Brady has argued against this approach, claiming instead that our appreciation should arise out of imaginative activity. In what follows, I argue that these two approaches are not only not mutually exclusive, but that the imagination is most effective in helping us develop an aesthetic appreciation of unscenic nature, precisely when it employs, and is guided by, scientific knowledge. Fudge is in philosophy, James Madison University, Harrisonburg, VA.

--Fuhlendorf, SD; Engle, DM, "Restoring Heterogeneity on Rangelands: Ecosystem Management Based on Evolutionary Grazing Patterns," *Bioscience* 51(no. 8, 2001):625-632.

--Giradot, N. J., Miller, James, and Xiaogan, Liu, *Daoism and Ecology: Ways within a Cosmic Landscape*. Cambridge, MA: Center for the Study of World Religions and Harvard University Press, 2001. Two dozen articles, from a conference on Daoism and Ecology, largely the views of scholars of religion and Daoism, including some practitioners, with discussions of the articles. Bibliography on Daoism and ecology. Giradot is in comparative religion, Lehigh University; Miller is a research fellow at Queen's University, Kingston, Ontario; Xiaogan is a Chinese scholar trained at Beijing University.

--Godlovitch, Stan, ed., "Symposium: Natural Aesthetics," *Journal of Aesthetic Education* 33, no. 3., Fall, 1999.

--Goldin, Owen, "Porphyry, Nature, and Community," *History of Philosophy Quarterly* 18 (2001): 353-371. Porphyry (232-304 A.D.) was a student of Plotinus. An analysis of the main argument of *De Abstinentia* 3 to the effect that animals are ethical subjects, since they are

rational and obligations of justice hold in regard to all rational beings. The argument does not follow from Porphyry's own theory of justice, but is meant to show that ethical obligations to animals follow from the principles of the Stoics, who ground their theory of justice on an ethic of community. The author compares Porphyry's argument with Callicott's environmental ethic of community. Goldin is in philosophy at Marquette University.

--Graham, M; Miller, C, "Disclosure of Toxic Releases in the United States," *Environment* 43(no. 8, 2001):8-20.

--Grim, John A., *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*. Cambridge, MA: Center for the Study of World Religions and Harvard University Press, 2001. Pressures threatening indigenous peoples and ways of life; their modes of resistance and regeneration by which these communities maintain a spiritual balance with larger cosmological forces while creatively accommodating current environmental, social, economic, and political changes. Grim is in religion, Bucknell University.

--Hammett, AL; Sun,X; Barany, M, "Industries in Transition: Forestry and Forest Products in China," *Journal of Forestry* 99(no. 7, 2001):4-13.

--Hansen, AJ; Neilson, RP, Dale, VH; Flather, CH, Iverson, LR, Currie, DJ; Shafer, S; Cook R; Bartlein, PJ, "Global Change in Forests: Responses of Species, Communities, and Biomes," *Bioscience* 51(no, 9, 2001):765-779.

--Harcourt, AH; Parks, SA; Woodroffe, R, "Human density as an influence on species/area relationships: double jeopardy for small African reserves?" *Biodiversity and Conservation* 10(no. 6, 2001):1011-1026.

--Harrison, Carolyn, and Burgess, Jacquelin, "Valuing nature in context: The contribution of common-good approaches," *Biology and Conservation* 9(2000):1115-1130. Abstract. A number of empirical studies show how residents and farmers come to contest scientific approaches to valuing nature as the basis for adjudicating conflicts over protected natural areas. A widening of the knowledge base on which the goals and practices of nature conservation are founded is required if effective conservation partnerships are to be sustained. We offer a common good approach as a means of addressing this problem, based on ethical and moral concerns about nature. We illustrate how this common good approach can be used to prioritise issues in a Local Environment Agency Plan. When linked with a method of Stakeholder Decision Analysis this common good approach is capable of building coalitions and a measure of consensus between different interests. It achieves this through a transparent and deliberate process of debate and systematic analysis of values that makes explicit the foundation of different knowledge claims about nature. The authors are with the Environment and Society Research Unit, Department of Geography, University College London.

--Harrison, Neil E., *Constructing Sustainable Development*. Albany, NY: State University of New York Press, 2000. Sustainable development proposals are at least incomplete or impractical and at worst dangerously misleading. The concept of sustainable development presents a problem for theorists and policy makers because it cannot be objectively defined and subjective

understandings vary widely. For the capitalist, sustainable development is a problem of production efficiency and technological innovation; for the environmentalist, a more appropriate ethic is a necessity; and for the developing country policy maker, a more equitable distribution over resources is imperative. How sustainable development can be constructed from policy principles derived from ongoing adaptations to changes in values, beliefs, and scientific knowledge, and applied both in developed and developing countries.

--Hart, P., and Nolan, K., "A Critical Analysis of Research in Environmental Education," *Studies in Science Education* 34(1999):1-69. There is a "change towards more positive environmental attitudes among people of all ages after exposure to some form, almost any form, of environmental education experience whether short or long term" (p. 7) But often there is a "rhetoric-reality gap" (p. 25); people come to espouse values but they do not enact them. The assumption that "appropriate information from a credible source and a legitimate opportunity to act will result in action" does not appear to be well founded (p. 19).

--Hartig, T; Kaiser, FG; Bowler, PA, "Psychological Restoration in Nature as a Positive Motivation for Ecological Behavior," *Environment and Behavior* 33(no. 4, 2001):590-607.

--Heckel, G, "Workshop on Sustainable Tourism and Whale Watching in North America: A Baja-to-Bering Case Study," *Journal of Environment and Development*, 10(no. 3, 2001):290-295.

--Herrick, Charles N., and Jamieson, Dale, "Junk Science and Environmental Policy: Obscuring Public Debate with Misleading Discourse," *Philosophy and Public Policy Quarterly* 21(no. 2/3, Spring/Summer 2001):11-16. The National Science Board's Task Force on the Environment recently completed an exhaustive review of environmental science in the United States. Nothing in the report suggests an epidemic of junk science. But media accounts often allege that junk science is offered in support of environmental and health issues, charges that are unsupported. Allegations of junk science are often politically motivated. Media also often fail to realize the complexity of good environmental science, and also that science requires sophisticated evaluation in forming policy.

--Hettinger, Ned, "Enhancing Natural Value?" *Human Ecology Review* 3(no. 1, 1996):8-11. There is a widespread skepticism among those with deep environmental commitments to the natural world about the idea that humans can improve upon nature. While it seem obvious that humans that humans can alter nature to better serve human uses, it is far from clear that humans can improve nature in non-utilitarian ways. An analysis of whether and how human participation in nature might be seen as enhancing, rather than degrading, intrinsically-valuable natural systems. Wilderness will be lost with human intervention, though, in some circumstances, biodiversity might be gained. One would have to weigh tradeoffs. Hettinger is in philosophy, College of Charleston, SC.

--Hey, Jody, *Genes, Categories, and Species: The Evolutionary and Cognitive Causes of the Species Problem*. New York: Oxford University Press, 2001. The heart of the species problem is our human incorrigible drive to categorize any phenomenon that recurs repeatedly. We apply the mental tool of categorization to repeated instances of organisms that are similar, and call these

species. Our conception of species is a basic by-product of the way we think. We devise and erect categories, but we mistake these for representations. The named species often do not, and probably will never, accurately match "real evolutionary groups," because, alas, the real evolutionary groups defy the kind of categorization our penchant demands. They have, for instance, fuzzy boundaries and not the neat boundaries our penchant favors. We need a bin structure, pigeon holes, but nature generates organisms with overlap and intergrading, revealed now at the molecular level. But it is not too clear what or whether any replacement of the species concept will enable us to respect or conserve biodiversity (which, we have also recently been told, is a social construct; see David Takacs, *The Idea of Biodiversity*). Hey is a geneticist at Rutgers University.

--Heyd, Thomas, "Aesthetic Appreciation and the Many Stories about Nature," *British Journal of Aesthetics* 41(no. 2, April 2001):125-137. There are important problems with Allen Carlson's claim that natural science (and its predecessors and analogues) does or should provide the primary account or story informing about our aesthetic appreciation of nature. I propose that there are good reasons for believing that aesthetic appreciation does and should benefit from a great many diverse stories, as gathered by people from a great variety of walks and cultures. I here adopt the term "story" as a neutral way of making reference to the diverse accounts that might guide our aesthetic appreciation. Heyd is in philosophy, University of Victoria, Victoria, British Columbia.

--Hope, Marjorie, and Young, James, *Voices of Hope in the Struggle to Save the Planet*. Croton-on-Hudson, NY: Apex Press, 2000. \$ 25. 377 pages. Chronicles the lives and works of a wide range of religiously based groups. Leaders and activists drawn from Judaism, Western and Eastern Christianity (such as Thomas Berry), Islam, Buddhism, Taoism, Shinto and the faiths of indigenous peoples (such as Oren Lyons).

--Huffman, MA, "Self-Medicative Behavior in the African Great Apes: An Evolutionary Perspective into the Origins of Human Traditional Medicine," *Bioscience* 51(no. 8, 2001):651-662.

--Hunold, C, "Nuclear Waste in Germany: Environmentalists Between State and Society," *Environmental Politics* 10(no, 3, 2001):127-133.

--Hutton, D. and Connors, L., *A History of the Australian Environmental Movement*. Melbourne: Cambridge University Press, 1999.

--Ingold, Tim, "Hunting and Gathering as Ways of Perceiving the Environment." Pages 117-155 in Ellen, Roy, and Fukui, Katsuyoshi, eds., *Redefining Nature: Ecology, Culture and Domestication*. Oxford, UK: Berg, 1996. "What I wish to suggest is that we reverse this order of [Western] primacy and follow the lead of hunter-gatherers in taking the human condition to be that of a being immersed from the start, like other creatures, in an active, practical and perceptual engagement with constituents of the dwelt-in world. This ontology of dwelling, I content provides us with a better way of coming to grips with the nature of human existence than the alternative, Western ontology whose point of departure is that of a mind detached from the world and which has literally to formulate it--to build an intentional world in consciousness--prior to

engagement. The contrast, I repeat, is not between alternative views of the world; it is rather between two ways of apprehending it, only one of which (the Western) may be characterized as the construction of a view, that is, as a process of mental representation. As for the other, apprehending the world is not a matter of construction but of engagement, not of building but of dwelling, not of making a view of the world but of taking a view in it" (pp. 120-121).

--Irland, LC; Adams, D; Alig, R; Betz, CJ; Chen, CC; Hutchins, M; McCarl, BA, Skog, K; Sohngen, BL, "Assessing Socioeconomic Impacts of Climate Change on US Forests, Wood-Product Markets, and Forest Recreation," *Bioscience* 51(no. 9, 2001):753-764.

--Jacques, David, *The Millennial Landscape: The Ethics and Aesthetics of Dealing with the Landscape*. New York: Garden Art Press, 2001.

--Jukofsky, D, "Shared Conservation Experiences," *Conservation Biology* 15(no. 4, 2001):818-819.

--Kada, N, "Greening the Firm: The Politics of Corporate Environmentalism," *Journal of Environment and Development* 10(no. 2, 2001):207-211.

--Kadetsky, Elizabeth, "Guarding Nature," article and related features on religion and environment, *Science and Spirit*, March/April 2002, pp. 28-39, including Bill McKibben (front cover, pictured in upscale Goretex Jacket), "What Would Jesus Drive?"

--Kaplan, R, "The Nature of the View From Home: Psychological Benefits," *Environment and Behavior* 33(no. 4, 2001):507-542.

--Kelbessa, Workineh, *Indigenous and Modern Environmental Ethics: A Study of the Indigenous Oromo Environmental Ethic and Oromo Environmental Ethics in the Light of Modern Issues of Environment and Development*. PhD. dissertation, University of Wales, Cardiff, Fall 2001. Explores the linkage between indigenous and modern environmental ethics by examining the indigenous Oromo environmental ethic. The Oromo are a minority, traditionally pastoralist people in South-West Ethiopia, comprising some 30% of the entire Ethiopian population. This undercuts some modern arguments about what counts as authority, who counts as an expert, and who counts as a scientist. The Oromo people have developed complex systems of agriculture and intensive soil, water, vegetation and wildlife management that have survived the test of time and the vagaries of the environment. These practices incorporate Oromo values and beliefs more than Western practices incorporate Western traditional values.

Further, the Oromo world view can serve as the basis for a contemporary environmental ethic. Unlike anthropocentrists the Oromo have deep concerns for the future and health of both humans and nonhuman creatures. But indigenous and modern knowledge are not mutually exclusive. Each has limitations and neither can be a panacea for all ills in isolation. Both have something to teach as well as something to learn. In some instances one is superior to the other.

Conventional intellectual property rights should be revised to include local knowledge entitlements. The privatisation of environmental resources will aggravate the gap between the

rich and the poor, both within and between nations. Power relations at local and international levels should be changed in the direction of just and environmentally and socially sound development. The thesis advisor was Robin Attfield. Kelbessa is in philosophy, Addis Ababa University, Addis Ababa, Ethiopia.

--Kirkman, Robert, *Skeptical Environmentalism: The Limits of Philosophy and Science*. Bloomington: Indiana University Press, 2002. A critical overview of the speculative tendencies of academic environmental philosophy. Drawn in part from sources in the history of philosophy and the history and philosophy of the natural sciences, the argument concludes with a reconception of environmental problems, and of the proper roles of philosophy and the natural sciences in addressing them. Kirkman is in science and technology studies, Lyman Briggs School, Michigan State University, East Lansing.

--Korpela, KM; Hartig, T; Kaiser, FG; Fuhrer, U, "Restorative Experience and Self-Regulation in Favorite Places," *Environment and Behavior* 33(no. 4, 2001):572-589.

--Lackey, RT, "Values, Policy, and Ecosystem Health," *Bioscience* 51(no. 6, 2001):437-444.

--Laschefski, K; Freris, N, "Saving the wood from the trees Is tropical timber certification the saviour of the rainforests," *Ecologist* 31(no. 6, 2001):40-43.

--Leverson, Roy, *Enjoying Moths*. London: T & AD Poyser, 2001. Yes, moths, not butterflies. Well illustrated, British moths, but anyone interested in enjoying moths in the wild will find this book worthwhile.

--Levin, Simon Asher, *Encyclopedia of Biodiversity* (San Diego: Academic Press [Harcourt], 2001), 5 volumes.

--Light, Andrew, "Restauración Ecológica y Reproducción del Arte," in *Ingeniería Genética Y Ambiental: Problemas filosóficos y sociales de la biotecnología*, ed. T. Kwiatkowska and R. L. Wilchis (Mexico City: Plaza y Valdez, 2000), pp. 209-219. ("Ecological Restoration and Art Reproduction") Robert Elliot's "Faking Nature," represents one of the strongest philosophical rejections of the ground of restoration ecology ever offered. Here, and in a succession of papers defending the original essay, Elliot argued that ecological restoration was akin to art forgery. Just as a copied art work could not reproduce the value of the original, restored nature could not reproduce the value of nature. I reject Elliot's art forgery analogy, and argue that his paper provides grounds for distinguishing between two forms of restoration that must be given separate normative consideration: (1) malicious restorations, those undertaken as a means of justifying harm to nature, and (2) benevolent restorations, or, those which are akin to art restorations and which cannot serve as justifications for the conditions which would warrant their engagement. This argument will require an investigation of Mark Sagoff's arguments concerning the normative status of art restorations. Light is in the Applied Philosophy Group at New York University, andrew.light@nyu.edu.

--Light, Andrew and Roberts, David, "Toward New Foundations in Philosophy of Technology: Mitcham and Wittgenstein on Descriptions," *Research in Philosophy and Technology* 19 (2000):

125-147. Over the last twenty-five years, philosophy of technology has become a recognizable sub-discipline in the Americas and Europe. There are journals, societies, and international meetings devoted to the subject. But the field suffers from the lack of a common ground on which to base questions that might define it as a philosophical discipline, central questions whose resolution will drive the discipline forward. Certainly there are many views now on the social effects of technology and how we are to evaluate those effects, but the field nonetheless lacks a critical intradisciplinary discussion of those competing views of the kind that characterizes most philosophical sub-fields such as environmental ethics. After reviewing the general state of the field, we turn to an analysis of the work of Carl Mitcham, one philosopher of technology who has focused on a more descriptive approach to identifying the subject of his philosophical endeavors. We then sketch an alternative descriptive approach to Mitcham's grounded in Wittgenstein's descriptive strategies, in part to articulate our own account of improving the descriptive base of the field and in part to show how one form of descriptivism (ours) can critically interact with another (Mitcham's). Light is in the Applied Philosophy Group at New York University, andrew.light@nyu.edu. Roberts completed an M.A. in philosophy at the University of Montana.

--Light, Andrew, "Elegy for a Garden: Thoughts on an Urban Environmental Ethic," *Philosophical Writings* 14 (2000): 41-47. Narrative piece about the importance of working out an environmental ethic for urban environments illustrated by a description of the fight in New York City over preservation of community gardens. Light is in the Applied Philosophy Group at New York University, andrew.light@nyu.edu.

--Light, Andrew, "What is an Ecological Identity?," *Environmental Politics* 9 (No. 4, 2000): 59-81. Is environmentalism a form of identity politics like feminism, race based politics, and other political orientations at the core of the new social movements? This paper argues that it can be, but that this claim to political identity has only been clearly available so far to a narrow set of environmentalists, most notably deep ecologists and essentialist ecofeminists. But if it is plausible that broader forms of environmentalism can represent a political identity, then a set of political objections to the content of environmentalism become much more salient than they might at first appear. After attempting a thorough assessment of the possible interpretations of an environmental identity politics, I look at the political problems that follow. If environmentalists decide to articulate their environmentalism as a kind of 'ecological identity', and it is surely an open question as to whether they should, then this identity will encounter some serious hurdles that deserve attention. Light is in the Applied Philosophy Group at New York University, andrew.light@nyu.edu.

--Light, Andrew, "Taking Environmental Ethics Public," in *Environmental Ethics: What Really Matters? What Really Works?*, ed. D. Schmidtz and E. Willott (Oxford: Oxford University Press, 2001), pp. 556-566. The pragmatist critique of environmental ethics has argued that the field has largely failed in offering a set of moral foundations to improving environmental policies or for motivating agents to embrace more supportive environmental practices. If this critique is taken seriously then a reassessment is needed of how to encompass both a traditional philosophical task involving an investigation into the value of nature, and a second public task involving the articulation of arguments which will be morally motivating concerning environmental protection. This chapter overviews the case for a demarcation of these tasks and makes a claim about their

relative importance in relation to each other in the context of a methodological form of environmental pragmatism (as opposed to a more purely philosophical application of the work of particular pragmatists to environmental questions). The result is a form of environmental pragmatism that a nonpragmatist could embrace in environmental ethics. Light is in the Applied Philosophy Group at New York University, andrew.light@nyu.edu.

--Light, Andrew, "The Urban Blind Spot in Environmental Ethics," *Environmental Politics* 10 (No. 1, 2001): 7-35. In the past 30 years environmental ethics and political ecology have emerged as two of the most vibrant and exciting areas of applied philosophy. Several journals and hundreds of books testify to their growing importance inside and outside philosophical circles. But surprisingly very little has ever been said, in particular, by environmental ethicists about cities, and what has been written is largely negative. This paper offers an explanation for why the urban environment has been ignored in environmental ethics (with a focus on examples found in Holmes Rolston's work), second, provides a series of ecological and social arguments for why urban issues cannot be overlooked in a complete environmental ethic, and finally, offers an example of the sorts of issues that an expanded environmental ethic, inclusive of urban environments, would need to focus on. Light is in the Applied Philosophy Group at New York University, andrew.light@nyu.edu.

--Light, Andrew, "Moral Progress Amid Technological Change," *Journal of Speculative Philosophy* 15 (No. 3, 2001): 195-201. Response to John Lachs's "Both Better Off and Better," in same issue which argues that increasing affluence has led to moral progress. Light claims that Lachs errs in not considering the combined environmental consequences and consequences to future generations of increases in individual welfare. Examples discussed include trade-offs between advantages of owning cars and contributions to greenhouse gases and sustainable agriculture. Light is in the Applied Philosophy Group at New York University, andrew.light@nyu.edu.

--Lockhart, C, "Controversy in Environmental Policy Decisions: Conflicting Policy Means or Rival Ends?" *Science Technology and Human Values* 26(no. 3, 2001):259-277.

--Lombard, AT; Johnson, CF; Cowling, RM; Pressey, RL, "Protecting plants from elephants: botanical reserve scenarios within the Addo Elephant National Park, South Africa," *Biological Conservation* 102 (no. ER2, 2001):191-203.

--Lutzenhiser, L, "The Contours of U.S. Climate Non-Policy," *Society and Natural Resources* 14(no. 6, 2001):511-524.

--Macnaghten, Phil and Urry, John, *Contested Natures*. London: Sage, 1998. "In this book we seek to show that there is no singular 'nature' as such, only a diversity of contested natures; and that each such nature is constituted through a variety of socio-cultural processes from which such natures cannot be plausibly separated. We therefore argue against three doctrines which are widespread in current thinking about nature and the environment. ...

The first, and most important for our subsequent argument, is the claim that the environment is essentially a 'real entity', which, in and of itself and substantially separate from social practices

and human experience, has the power to produce unambiguous, observable and rectifiable outcomes. This doctrine will be termed that of 'environmental realism', one aspect of which is the way that the very notion of nature has been turned into a scientifically researchable environment. ...

The second doctrine is that of 'environmental idealism'. ... This doctrine holds that the way to analyze nature and the environment is through identifying, critiquing and realising various 'values' which underpin or relate to the character, sense and quality of nature. ...

The third doctrine specifically concerns the responses of individuals and groups to nature and the environment. It is concerned to explain appropriate human motivation to engage in environmentally sustainable practices and hence the resulting environmental goods or bads. ... This doctrine we will term 'environmental instrumentalism' and is importantly linked to a marketed naturalistic model of human behavior, and its radical separation from non-human species" (pp. 1-1). "The 'social' dimensions of nature have been significantly under-examined" (p. 4).

Macnaghten is at the Centre for the Study of Environmental Change, Urry in sociology at Lancaster University, Lancaster, UK.

--MacPhee, Ross D. W., ed., *Extinctions in Near Time: Causes, Contexts, and Consequences*. New York: Kluwer Academic/Plenum Publishers, 1999. Extinctions during the time Homo sapiens has been on Earth, the last 100,000 years or so. There have been many losses when people began to expand across areas that had never before experienced their presence. Human effects have been especially disruptive on islands, and the contributors think the human presence on continents has often been almost as bad, although climate change complicates the evidence, and fewer animals disappear where humans had longer been, Europe and Africa. Debate continues and many issues are unresolved. In the last 500 years, three-quarters of all mammal extinctions occur on islands, and most of the remainder occur in Australia. Most of the recent mammal extinctions are small mammals, in contrast with the Pleistocene extinctions, where most were large (though this may reflect bias in fossil preservation).

--Maddock, Ant H., and Samways, Michael J., "Planning for biodiversity conservation based on the knowledge of biologists," *Biology and Conservation* 9(2000):1153-1169. Maddock is with the KwaZulu-Natal Nature Conservation Service, Pietermaritzburg, KwaZulu-Natal, South Africa. Abstract. To conserve biodiversity, complementary approaches are necessary. Besides using museum data from sightings and specimens, the knowledge of experts can also be employed. Often such valuable information is lost on retirement or death. To investigate the value of this knowledge for nature conservation planning, we sent questionnaires to 124 professional conservationists in the province of KwaZulu-Natal, South Africa. Fifty-two replies illustrated that the historical context biases our concepts of nature and the conservation of biodiversity. Despite an awareness of all the spatial scales, complexities and dynamics of nature, there is still a strong focus on large-sized animals and visibly discrete ecosystems, such as wetlands. Nevertheless, the respondents illustrated that an awareness of infrequently seen and less well known organisms is increasing. Harnessing this expert knowledge was valuable for conservation planning, but had the weakness that many taxa and localities were neglected.

Similar problems arose with data from museum specimens. However, both these approaches were synergistic and highlighted the geographical areas that need far more exploration of their biodiversity. Such information gathering is an important ethical and practical exercise for conserving biodiversity. Key words: biodiversity, concepts, conservation, nature, planning, questionnaire survey. Samways is at the Invertebrate Conservation Research Centre, School of Botany and Zoology, University of Natal, Pietermaritzburg, South Africa.

--Mathews, Freya, "Ecological Philosophy," in Routledge Encyclopedia of Philosophy, 10 vols, ed, Edward Craig (London: Routledge, 1998) in vol. 3, pp. 197-202. Mathews is in philosophy, LaTrobe University, Victoria, Australia.

--Matsuzawa, T., ed., Primate Origins of Human Cognition and Behavior. Tokyo: Springer, 2001. A Japanese view of primates, primate culture, primate science, and the cognitive capacities of chimpanzees and macaques--always with respect for the primates.

--Matthews, Clifford, Tucker, Mary Evelyn, and Hefner, Philip, eds., When Worlds Converge: What Science and Religion Tell Us about the Story of the Universe and Our Place in It. Peterborough, NH: Open Court, 2001. Contributions arising from the 1999 Parliament of World's Religions, often with a concern for the relationship between humans and their planet.

--Matthiessen, Peter, The Birds of Heaven: Travels with Cranes. Paintings by Robert Bateman. San Francisco: North Point Press, 2001. Cranes are birds out of time and rapidly running out of space. Ancient birds, all fifteen species are in trouble, and on every continent except South America. Several species seemed doomed to extinction. Yet no other birds have as popular a hold on the imagination of as many cultures. Matthiessen travels to China, Mongolia, India, Europe, and the United States to investigate and to lament the plight of cranes.

--McComas, LA; Shanahan, J; Butler, JS, "Environmental Content in Prime-Time Network TV's Non-News Entertainment and Fictional Programs," Society and Natural Resources 14(no. 6, 2001):533-542.

--McDaniel, Jay B., Living from the Center: Spirituality in an Age of Consumerism. St. Louis: Chalice Press, 2000. Ten healing alternatives to the temptations of consumerism, including: "The world is not a global marketplace, but rather a gorgeous planet, filled with many creatures, each of whom is loved by God on its own terms and for its own sake, and each of whom contains God within.

--McGarigal, K; Romme, WH; Crist, M; Roworth, E; "Cumulative effects of roads and logging on landscape structure in the San Juan Mountains, Colorado (USA)," Landscape Ecology 16(no. 4, 2001):327-349.

--McMichael, Tony, Human Frontiers, Environments and Disease: Past Patterns, Uncertain Futures. Cambridge, UK: Cambridge University Press, 2001. Epidemiology and environments, past and future. The dilemma is that stressed environments promote disease epidemics. Most of the world lives at a level of privation Westerners would not accept, beyond the reach of the very resources Westerners cannot live without. The worsening dilemma is that to the extent that

Westerners support their development in, and extension of their prosperity to, the rest of the world, they sow the seeds of everyone's destruction. There may already be too many people in the world to support universal living standards at a level Westerners consider minimal. There isn't enough land, enough water, or enough resources. In a zero sum game, reality trumps altruism; the price of comfort for some being the misery of others, including their epidemic diseases, which may also become ours.

--McNulty, SG; Aber, JD, "US National Climate Change Assessment on Forest Ecosystems: An Introduction," *Bioscience* 51(no. 9, 2001):720-722.

--Meine, C, "Roosevelt, Conservation, and the Revival of Democracy," *Conservation Biology* 15(no. 4, 2001):829-831.

--Miller, Clark A. and Edwards, Paul N., ed., *Changing the Atmosphere: Expert Knowledge and Environmental Governance*. Cambridge, MA: MIT Press, 2001. The contributors argue that in the current debate about global warming the distinction between science and policy is almost absent. Environmental "science's place in global policymaking is increasingly formalized, boosting its authority in policymaking processes but also subjecting it to new forms of political and legal oversight and review. International expert institutions such as the IPCC (Intergovernmental Panel on Climate Change) increasingly determine which knowledge counts and which does not, helping to shape crucial policy outcomes" (Miller and Edwards, introduction). Meanwhile, climate models have more uncertainty by far than weather models and we do not know enough about historical climate changes over the millennia to make good predictions. Contains:

-Jamieson, Dale, "Climate Change and Global Environmental Justice," pp. 287-307. Scientific knowledge and conceptions of justice. Two views of global environmental justice, and a proposal for the distribution of emissions permissions embodying concerns about justice. But its adoption is unlikely, and the likely outcomes are more unjust.

--Morrisette, PM, "Conservation Easements and the Public Good: Preserving the Environment on Private Lands," *Natural Resources Journal* 41 (no. 2, 2001):373-426.

--Muttit, E; Marriott, J, "Cynics or saviours? the facts behind oil companies' claims of research into alternative and renewable energies," *Ecologist* 31(no. 6, 2001):50-51.

--Myers, H, "Changing Environment, Changing Times: Environmental Issues and Political Action in the Canadian North," *Environment* 43(no. 6, 2001):32-44.

--Naburrs, GJ; Paivinen, R; Schelhaas, MJ; Pussinen, A; Verkaik, E; Lioubimow, A; Mohren, F, "Nature-Oriented Forest Management in Europe: Modeling the Long-Term Effects," *Journal of Forestry* 99(no. 7, 2001):28-34.

--Naylor, Raymond L., Williams, Susan L., and Strong, Donald R., "Aquaculture--A Gateway for Exotic Species," *Science* 294(23 November 2001):1655-1656. The farming of fish, shellfish, and aquatic plants is among the fastest growing segments of the food economy, taking place internationally and in all fifty U.S. states. Accidental escapes and purposeful releases create

biological poison with irreversible and unpredictable biological impacts--seaweed in Hawaii, Asian carp established in rivers in the Mississippi basin, introduced salmon, alien mollusks, all these with parasites and alien species hitchhiking with them--are creating ecological havoc. Regulation is a quagmire, and a clear and enforced policy on exotic introduction is needed as aquaculture expands. Naylor is at the Center for Environmental Science and Policy, Stanford University; Williams and Strong at Bodega Marine Laboratory, University of California, Davis.

--Nepstad, D., et al., "Frontier Governance in Amazonia," *Science* (25 January 2002):629-631. Economic development in Amazonia, especially with the development of paved roads, seems inevitable, even desirable in the light of the needs of the 17 million people in the region. Recent Brazilian legislation and land use policy could at the same time conserve 70-80% of the rainforest. Whether this happens depends on developing better frontier governance. The fragile gains in conservation and sustainable development are threatened by institutional weaknesses and rural violence. But there are some positive signs. All of the authors are with the Instituto de Pesquisa Ambiental da Amazônia, Belém, Para, Brazil.

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

--Noss, RF, "Forest fragmentation in the Southern Rocky Mountains," *Landscape Ecology* 16(no. 4, 2001):371-372.

--Noss, RF, "Toward a Pro-Life Politics," *Conservation Biology* 15(no. 4, 2001):827-828.

--Oldfield, JD, "Russia, Systemic Transformation and the Concept of Sustainable Development," *Environmental Politics* 10(no. 3, 2001):94-110.

--Orians, GJ; Soule, ME, "Whither Conservation Biology Research?" *Conservation Biology* 15(no. 4, 2001):1187-1188.

--Ouderkirk, Wayne, and Hill, Jim, eds., *Land, Value, Community: Callicott and Environmental Philosophy*. Albany, NY: State University of New York Press, 2002. An anthology devoted to the work of J. Baird Callicott and the Land Ethic. Contains:

-Ouderkirk, Wayne, "Introduction: Callicott and Environmental Philosophy," pages 1-18.

-Partridge, Ernest, "Ecological Morality and Nonmoral Sentiments", pages 21-35.

-Barkdull, John, "How Green Is the Theory of Moral Sentiments?", pages 37-58.

-McIntosh, Robert P., "Ecological Science, Philosophy, and Ecological Ethics," pages 59-83.

-Shrader-Frechette, Kristin, "Biocentrism, Biological Science, and Ethical Theory", pages 85-95.

-Donner, Wendy, "Callicott on Intrinsic Value and Moral Standing in Environmental Ethics," pages 99-105.

-Rolston, Holmes, III, "Naturalizing Callicott," pages 107-122.

-Norton, Bryan, "Epistemology and Environmental Values," pages 123-132.

-Hargrove, Eugene C., "Environmental Ethics without a Metaphysics," 135-149.

-Larrère, Catherine, "Philosophy of Nature or Natural Philosophy? Science and Philosophy in Callicott's Metaphysics," pages 151-170.

-Palmer, Clare, "Quantum Physics, 'Postmodern Scientific Worldview,' and Callicott's Environmental Ethics," pages 171-183.

-Wenz, Peter S., "Minimal, Moderate, and Extreme Moral Pluralism," pages 185-195.

-Light, Andrew, "Callicott and Naess on Pluralism," pages 197-217.

-Gruen, Lori, "Beyond Exclusion: The Importance of Context in Ecofeminist Theory," pages 219-226.

-Taylor, Angus, "Environmental Ethics and Respect for Animals," pages 229-236.

-Bratton, Susan Power, "J. Baird Callicott's Critique of Christian Stewardship and the Validity of Religious Environmental Ethics," pages 237-251.

-Hester, Lee, McPherson, Dennis, Booth, Annie, and Cheney, Jim, "Callicott's Last Stand," pages 253-278.

-Ouderkirk, Wayne, "The Very Idea of Wilderness," pages 279-288.

-Callicott, J. Baird, "Callicott Responds: My Reply," pages 291-329.

--Patten, MA; Erickson, RA; Dunn, EH; Hussell, DJT; Welsh, DA, "Conservation Value and Rankings of Exotic Species," *Conservation Biology* 15(no. 4, 2001):817-818.

--Payette, S; Fortin, MJ; Gamache, I, "The Subarctic Forest-Tundra: The Structure of a Biome in a Changing Climate," *Bioscience* 51(no, 9, 2001):709-719.

--Peet, Richard, and Watts, Michael, eds. *Liberation Ecologies: Environment, Development, Social Movements*. London: Routledge, 1996. Focuses on the interrelations of development, social movements, and the environment in "the South," Latin America, Africa, Asia, and in an age of market triumphalism, where there is no "truth," only better and worse, more and less liberating "discourses." Peet is in geography, Clark University, Worcester, Massachusetts. Watts is in international studies, University of California, Berkeley.

--Pelkki, MH; Kirillova, NV; Sedykh, VN, "The Forests of Western Siberia: New Century, New Role," *Journal of Forestry* 99(no. 7, 2001):21-27.

--Pence, Gregory E., *Designer Food: Mutant Harvest or Breadbasket of the World?* Lanham, MD: Roman and Littlefield, 2001. Genetically modified food. Improved crops by genetic engineering can assure the world adequate sustainable food production without hurting the environment or wildlife habitats. Pence is in both the School of Medicine and the Department of Philosophy at the University of Alabama.

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--Rogn, Ketil, *From Earth Ethics to Political Ecology: Theory and Practice in Environmental Philosophy*. M.A. thesis, Colorado State University, spring 2002. In both environmental ethics and discourse ethics theory precedes and governs practice. Environmental ethics operates from theory that creates substantive recommendations for practice. The discourse ethicist argues that such recommendations can only be created in communication among those involved, but this communication is subject to certain formal demands. This thesis proposes an alternative model in which political and ethical organization precedes and gives rise to political and ethical principles. Adapting ideas from Spinoza about the concrete reality of the body, there arise assemblages of organizations concerned about environmental issues, engaged in political advocacy and advocating an ethic. We generate and revise principles in result and accordingly. Rogn is from Norway.

--Rollin, Bernard E., "Farm Factories: The End of Animal Husbandry," *Christian Century* 118 (no. 35, Dec. 19-26, 2001):26-29. Industrial animal agriculture is a major departure from traditional agriculture and its core values. Our ancient contract with domestic animals is not on the minds of today's farmers. Yet despite the real problems in these farm factories, few Jewish and Christian leaders, theologians or ethicists have come forward to raise moral questions. If we take biblical ethics seriously, we must condemn any type of agriculture that violates principles of husbandry. It is a radical mistake to treat animals merely as products, as objects with no intrinsic value. A demand for agriculture that practices the ancient and fair contract with domestic animals is not revolutionary but conservative. Rollin is in philosophy at Colorado State University.

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American temperate forests, sustainable biosphere initiative. The authors are with the Institute of Ecological Research, Chiloé, Chile.

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--RuizPerez, M; Maoyi, F; Xiaosheng, Y; Belcher, B, "Bamboo Forestry in China: Toward Environmentally Friendly Expansion," *Journal of Forestry* 99(no. 7, 2001):14-20.

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--Shafer, Craig L., "The Northern Yellowstone Elk Debate: Policy, Hypothesis, and Implications," *Natural Areas Journal* 20(no. 4, 2000):342-359. Intervention versus non-intervention in management of the northern Yellowstone National Park elk herd. Historical facts reviewed and the value judgments with which such facts were discovered and interpreted.

National park size influences the need for management intervention because of alteration of natural processes outside park boundaries. Is the need for intervention increasing as large spatial scale natural processes are progressively impeded outside the park? A mixture of intervention and nonintervention may be the best approach to keep the park most "natural." Shafer is with the George Wright Society, Hancock, MI.

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For further information contact Michael Goodman, journal editor. E-mail: mfg1@humboldt.edu.
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--Brady-Haapala, Emily, "Interpreting Environments",

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--Heyd, Thomas, "Nature Restoration Without Dissimulation: Learning from Japanese Gardens and Earthworks",

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The originator and chief advocate, and constructor, of biodiversity is E. O. Wilson. "Wilson is stitching together nothing less than a new 'natural' religion, with biodiversity as the icon of worship. He seeks to lead a corps of renaissance biologists acolytes in the mission to spread the new eco-gospel" (p. 310). Takacs interviewed some 40 biologist / advocate / constructors of biodiversity. He is convinced "biodiversity" is constructed, a new religion; but he halfway believes it himself, and he does want to respect and save nature.

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--Varner, Gary E., "The Takings Issue and the Human-Nature Dichotomy," *Human Ecology Review* 3(no. 1, 1996):12-15. The wise-use movement's position on takings compensation depends on an implausible separation of humans from the ecosystems on which we depend. They call for compensation when environmental regulation is forced upon them, even when such regulation is protecting ecosystemic goods and preventing their harm to others.

Environmentalists (advocating regulation) are insisting on harmonious human relationships with nature. Varner is in philosophy, Texas A&M.

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--Whitworth, A, "Ethics and Reality in Environmental Discourses," *Environmental Politics* 10(no. 2, 2001):22-42.

--Wilson, Edward O., *The Future of Life*. New York: Alfred A. Knopf, 2002. The twentieth century was a century of unprecedented growth and advance, and also of dark and savage wars. "If Earth's ability to support our growth is finite--and it is--we were mostly too busy to notice. As a new century begins we have begun to awaken from this delirium. Now, increasingly postideological in temper, we may be ready to settle down before we wreck the planet. It is time to sort our Earth and calculate what it will take to provide a satisfying and sustainable life for everyone into the indefinite future. .. The bottom line is different from that generally assumed by our leading economists and public philosophers. They have most ignored the numbers count." Ed Wilson projecting the population and consumption problems onto the biodiversity problems. "The pattern of human population growth in the 20th century was more bacterial than primate." Another problem: "The human brain evidently evolved to commit itself emotionally only to a small piece of geography." So cosmopolitan and biospheric perspectives run counter to our genetic tendencies; but we humans are highly innovative and intelligent. So there is hope. Reviewed by Norman Myers, *Science* 295(18 January 2002):447.

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NEWS

Bush's global warming plan. In March of 2001, U.S. President George Bush rejected the international treaty (known as the Kyoto Protocol) aimed at cutting CO2 emissions to 1990 levels by 2012, a treaty that has been agreed to (although not yet ratified) by almost every other industrial power and developing country. Bush had argued that the treaty would burden the U.S. economy "throwing millions of U.S. citizens out of work" and that it unfairly exempted major developing countries from reductions. The U.S. is the single largest producer of greenhouse emissions, generating 20% of the total. Now the Bush Administration has announced that it would respond to concerns about global warming with voluntary measures aimed at slowing the rate of growth in CO2 emissions, while letting their total amount continue to rise. This voluntary approach would be encouraged by \$4.6 billion in tax credits for renewable energy sources and use of more efficient cars, and by future emission trading incentives. According to President Bush, "My approach recognizes that economic growth is the solution, not the problem"--for a thriving economy is necessary to build the wealth necessary to improve conditions on the planet. A French climate change official argued that the Bush proposal showed that the U.S. wanted change "at no cost and in a way that would not in any way challenge the American lifestyle and especially its consumption." He also worried that the Bush approach will destabilize support for the Kyoto pact as countries less rich than the U.S. wonder why they should act forcefully when the U.S.'s approach is so modest. See Andrew Revkin, "Bush Offers Plan for Voluntary Measures to Limit Gas Emissions," *New York Times* (2/15/02): A6 and Suzanne Daley, "Europeans Give Bush Plan on Climate Change a Tepid Reception," *New York Times* (2/15/02): A6.

Gatekeepers in Yellowstone wear gas masks. West Yellowstone, Montana bills itself as the "Snowmobile Capital of the World." At the entrance to the park just outside of the city, National Park employees are wearing gas masks to ward off headaches, dizziness, and nausea from the fumes of the snowmobiler entering the park. Says one gatekeeper: "It's a nightmare. It's chaos. It's loud. It's smelly. It's dangerous. . . . It's just too much. The roads can't handle it. The animals can't handle it. We can't handle it." Under the Clinton Administration, the Park Service had

ordered snowmobiles phased out of Yellowstone by the winter of 2003-2004. The only vehicles that would then be allowed in the Park in the winter would be snow coaches--minivans on skis and tank-like treads--that carry 12 passengers. But after a lawsuit filed by a snowmobiler manufacturer's association, the Bush Administration has reopened the decision and is considering a compromise proposal that would allow a reduced number of snowmobiles in the park each day and would require new stringent emissions for the vehicles. To meet these requirements, snowmobilers would have to ride new, cleaner and quieter machines with four-stroke engines instead of the two-stroke engines common today. Two-stroke snowmobiles have engines comparable in noise and emissions to law-mower motors. Four-stroke snowmobiles are quiet enough that you can talk in their presence. Some prefer them to the snow coaches, which although they reduce pollution by carrying multiple passengers, are incredibly noisy (ear plugs are provided for passengers who ride in them). After seeing the new quieter snowmobiles, some Park Service employees are saying they can live with them. See Dennis McAuliffe, "Snowmobilers Could Shift Into Park Again," Washington Post (2/15/02): A3.

Ecosaboteur known as "the Fox" dies. James Phillips, a middle school science teacher who was one of the first to use tactics to protect the environment that were later refined by Greenpeace and other environmental groups, died at age 70 this past October. His tactics included plugging polluting sewer outlets, leaving skunks on the doorsteps of the executives of the polluting industries, putting up signs attacking steel companies that said: "Making steel is my business, murdering your environment is my sideline." He once collected 50 pounds of sewage that a company had put into Lake Michigan and then dumped it in the company's reception room. In an interview in 1970, he said "I got tired of watching the smoke and filth and the little streams dying one by one. . . . Finally I decided to do something the courts weren't doing anything to these polluters except granting continuance after continuance." Although Phillips left notes identifying his work as done by "the Fox," the police never managed to catch him. The Fox's escapades stopped after enactment of state and federal laws to control pollution. See Douglas Martin, "James Phillips, 70, Environmentalist Who was called the Fox," New York Times (10/22/01), obituaries. For access online: <http://c.moreover.com/click/here.pl?e26424664&e=6347>

Giving up on Superfund's polluters pay doctrine. With dwindling resources in the once huge Superfund account, the Bush administration has decided to cut back on the number of sites designated for restoration and shift most of the costs of cleanup from industry to taxpayers. In 1995, Congress ended the corporate taxes that provided the substantial monies necessary to clean up "orphaned" toxic waste sites. In 1994, 20% of the cost of clean up was borne by the taxpayer. President Bush's budget proposal chooses not to try to reauthorize the taxes and proposes that taxpayers pay 50% of the cost in 1993 and 100% in 1994. In an editorial to the New York Times, former Environmental Protection Agency Administrator Carol Browner charges that Bush is abrogating a national promise made in the wake of Love Canal that toxic waste sites would be cleaned up and that "the polluters, not the American people, would pay." See Katharine Seelye, "Bush Proposing to Shift Burden of Toxic Cleanups to Taxpayer," New York Times (2/24/02) and Carol Browner, "Polluters Should Have to Pay," New York Times (3/1/02): editorial page.

Wolves return to Germany. Last year Saxony farmers noticed a pair of wolves living in a military training ground, with lots of habitat and few humans, and last summer the pair gave

birth to two pups. These are the first wolves known to breed in Germany since the mid-1800's. Brief story in Science 294(23 November 2001):1649.

Rats eradicated on Campbell Island, New Zealand. New Zealand conservation officials dropped 120 tonnes of bait and a team of twenty rat hunters onto sub-Antarctic Campbell Island in the world's largest rodent eradication project. They hope to wipe out 200,000 Norway rats accidentally introduced to the island by whalers and sealers over a century ago, to restore the 28,000 acre island to its natural state. This will permit the return of a flightless teal duck (a few are in captivity) and a species of snipe found nowhere else (a few found on a ratless adjacent island). The island is said to have the world's largest concentration of rats; it may take two years to clear the island of Norway rats. Reuters story, July 25, 01.

Global warming in the genes. Research shows that one mosquito species' winter dormancy period, a genetically controlled trait that monitors day length to end the dormancy. Between 1972 and 1996 the mosquito shifted genetically to leave dormancy with a 14 minute shorter day, these shorter days being as warm as formerly were those 14 minutes longer. Brief story and further reference, Science 294(23 November 2001):1649.

Animal welfare of rodents. For thirty years, the United States Department of Agriculture (USDA) has exempted mice, rats, and birds from the Animal Welfare Act. But these account for 95% of all experimental animals. The U.S. Congress has approved the start of developing rules for the use of rodents, previously blocked by biomedical research groups. The USDA has been persistently sued by animal rights groups and had agreed to draft caging and care rules. But biomedical groups had blocked this until now. Depending on how fast the USDA moves, the matter could soon be back in court. See David Malakoff, "Congress Clears Way for Rodent Rules," Science 294(23 November 2001):1637.

Smallpox lives. Health officials have debated for over a decade whether to destroy the last remaining smallpox, held secure in the U.S. and Russia. The World Health Organization has advocated destruction, "extinction," but U.S. officials dithered. Now, partly in result of the September 11 attacks and the anthrax scare, U.S. administration ruled, contrary to the WHO, that it will preserve the smallpox indefinitely, for scientific reasons, to develop better models of the disease, for defense against potentially variant forms, to develop new vaccines, and in case of terrorist attacks. It was, says Anthony Fauci, director of the National Institute of Allergy and Infectious Diseases, "verging on naive" to think that the only remaining stocks were in the U.S. and Russia. Brief story in Science 294(23 November 2001):1633.

Victims of Sound. The U.S. Navy has concluded that a sonar training exercise caused a mass whale stranding in the Bahamas in March 2000 that killed several rare beaked whales. The strandings were caused by an "unusual combination" of factors, including sea-bottom contours and water conditions that may have magnified sonar pings. The acoustic assault appears to have left some whales dazed and confused, causing them to swim ashore. The Navy says it will try to avoid using sonar in similar situations during training runs. Brief story in Science 295 (11 January 2002):251.

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