

International Society for Environmental Ethics

Newsletter

Volume 17, No. 4 Winter 2006-2007

GENERAL ANNOUNCEMENTS

Death of Dolores LaChapelle Probably best known to the world as a pioneering skier of the American west, LaChapelle was also a pioneering voice of deep ecology, joining Gary Snyder, Arne Naess and others giving shape to deep ecology in the 1960s. After graduating Phi Beta Kappa from Denver University in 1947, she began a life-long career related to skiing as an instructor at Aspen. In 1950 she made the first ski ascent of Mt. Columbia, the second highest peak in the Canadian Rockies, and the first ski ascent of Snowdome, the hydrographic apex of the continent. Her books include *Earth Wisdom* (1978), *D.H. Lawrence: Future Primitive* (1996), *Sacred Land, Sacred Sex: Rapture of the Deep* (1992), *Deep Powder Snow: Forty Years of Ecstatic Skiing, Avalanches, and Earth Wisdom* (1993).

In the late 1960s, Snyder became one of the founders of deep ecology, along with Arne Naess, Bill Devall, George Sessions, Dolores LaChapelle, Alan Drengson, Michael Zimmerman, Robert Aitken. To see a small collection of her photographs, visit the online Dolores LaChapelle Photograph Collection, Library of Utah, <http://www.lib.utah.edu/spc/photo/P981/P0981.html>. For some personal remembrances, go to the [Goat: A High Country News Blog](http://blog.hcn.org/goat/2007/01/23/remembering-dolores-lachapelle/): <http://blog.hcn.org/goat/2007/01/23/remembering-dolores-lachapelle/>. LaChapelle died in Durango, Colorado, on January 22, 2007, following a stroke.

ISEE Election Results Election results for [ISEE Nominations Committee](#) are as follows: Robin Atfield (international member), Jen Everett, Ned Hettinger, and Christopher Preston (chair). ISEE warmly thanks all those willing to serve on the Nominations Committee. Thanks also go to those who took the time to vote and to Amy Knisley and Lisa Newton for conducting the election. Election results for the [ISEE Officers](#) are as follows: Emily Brady was elected as Vice President, Mark Woods as Secretary, and Lisa Newton was re-elected as Treasurer. All will serve three year terms beginning in January 2007. Clare Palmer, the former Vice President, became President as of January 2007, also for a three year term. Emily Brady will organize the ISEE sessions at the American Philosophical Association Eastern Division meeting; Mark Woods the APA Pacific sessions; and Jason Kawall the APA Central sessions. Many, Many thanks to outgoing President Dale Jamieson and outgoing Secretary Paul Thompson!

University of North Texas Wins NSF Funding for Environmental Conferences The University of North Texas Philosophy Department has been awarded a grant by the National Science Foundation to hold a workshop March 15-24, 2007, in southern Chile. The theme of this workshop is "Integrating Ecological Sciences and Environmental Ethics: New Approaches to Understanding and Conserving Frontier Ecosystems." For further information see <http://phil.unt.edu/chile/>. The UNT Philosophy Department and the Center for Environmental Philosophy have together been awarded a grant by the NSF to hold a conference April 11-13, 2007, at the NASA Ames Research Center on the topic "Space Science, Environmental Ethics, and Policy." The conference will be open to the public. For further information see <http://www.cep.unt.edu/ames/>.

Encyclopedia of Environmental Ethics and Philosophy C. Baird Callicott and Robert Frodeman have signed a contract to co-edit *The Encyclopedia of Environmental Ethics and Philosophy*. This two volume set will be published with Macmillan Reference, with an anticipated publishing date of fall, 2008.

Invitation to Environmental Philosophers of the Salmon Nation We (Kathleen Dean Moore-Oregon State U., Michael Nelson-U. of Idaho, and Andrew Light-U. of Washington) have hatched a plan to gather the environmental ethicists and philosophers in the bioregion we call the 'Salmon Nation': from the Yukon in the north to the Sacramento in the south and as far east as salmon swim (so Idaho and part of Montana). Our plan is to meet for a weekend field symposium in the ancient forest of the H.J. Andrews Research Forest in the Oregon Cascades next September -- not for the usual papers and disputes, but to think hard and cooperatively about what is our work in a 'wounded world,' to build our courage and moral resolve, to try to find our way toward a new, engaged work. The questions are straight-forward: What does the world need from us as philosophers? How can we provide it?

Oregon State's Spring Creek Project for Ideas, Nature, and the Written Word, which Kathy directs, and the USDA Forest Service, can provide funding to cover lodging and food, and can do the organizing (buy the wine, build the campfires, lead the hikes, begin the discussions, hoot in the spotted owls). We're especially interested in finding environmental ethicists who may not be in standard academic positions-- tribal leaders, scholars in science or 'natural resource' departments, theorists in the NGOs.

We believe that in dangerous times, philosophers have to step forward, and maybe this can be a small step. We would even humbly encourage other environmental philosophers in other bioregions to consider hosting similar gatherings; many small steps might add up to a big leap.

So, if you are an environmental philosopher of the Salmon Nation, or if you know someone we should add to our mailing list, please email names to Charles Goodrich at the Spring Creek Project at charles.goodrich@oregonstate.edu.

Eleventh Annual Meeting of The International Association for Environmental Philosophy November 10-12, 2007, Chicago, IL The International Association for Environmental Philosophy (IAEP) invites paper proposals in the form of full (1-2 page) abstracts for its 2007 conference. The deadline for submission of abstracts is March 1st, 2007. Please submit abstracts electronically (in Word format) to IAEP Secretary Ted Toadvine (toadvine@uoregon.edu). The conference will be held immediately after the 46th Annual Meeting of the Society for Phenomenology and Existential Philosophy. Notice of selection will arrive by early May. Membership in IAEP is open to everyone. For information about IAEP and its journal, Environmental Philosophy, go to: www.environmentalphilosophy.org.

CONFERENCES AND CALLS

The Second Annual Working Seminar on Philosophy as Transformative Practice March 29-31, 2007, Elon University, Elon, North Carolina The Philosophy Department of Elon University invites applications for the second annual seminar on Philosophy as Transformative Practice. In intensely focused work over several days, we propose to explore and enact philosophy as a form of normative and imaginative engagement that is deeply transformative of both its practitioners and their worlds. Academic philosophers at all levels and those beyond the academy are equally invited to apply, as well as philosophically- and creatively-inclined individuals and representatives of organizations across many fields. This year's seminar will focus acutely on the meaning, mechanisms and nature of transformations inspired and informed by philosophical wisdom, methods, and history. We will not only discuss ideas surrounding this theme, but also put those ideas, creatively and concretely, to the test. Participants will be invited/expected/enticed/ requested/tempted to develop and adopt transformative practices in an experimental vein, in order to gauge the dynamics required for educational transformation. Thus, there will be time devoted to large group discussions as well as creative, small group workshops designed to generate and embody innovative philosophical encounters. The seminar will serve as a teaching laboratory where we explore educational transformation as manifested in a diversity of sites, within and beyond the classroom. More information is available on our website at www.elon.edu/philosophy or by contacting Ann Cahill (cahilla@elon.edu), seminar coordinator.

EcoRes Forum: From Anthropocentrism to Ecocentrism: Making the Shift Online E-Conference beginning April, 2007 The EcoRes Forum, a new initiative undertaken by Mary Leyser, Coordinator of the Eco-Ethics International Union (EEIU), and Prof. Gennady Polikarpov, EEIU Vice-President and Chief Scientist at the Institute of Biology of Southern Seas in Sevastopol, Ukraine, announces the launch of a series of e-conferences focusing on the ethical, political and sociocultural aspects of climate change. The series, which will be offered free of charge, starts off in April 2007 with a two-week dialogue on a topic of increasing urgency: expanding and accelerating an ecocentric philosophy among societies around the world. The need for such a shift has long been recognized.

Titled "From Anthropocentrism to Ecocentrism: Making the Shift," the e-conference will bring together academics and activists, scientists and social critics, researchers and journalists, community leaders and citizens, all focused on looking for answers and actions to make this paradigm shift a reality. After reflecting on past movement successes to identify transferable practices, the semi-structured discussion will evaluate the current status—looking at what is and isn't working around the globe. Armed with this knowledge, participants will shift focus to the future, considering multi-prong approaches for moving forward on this trans-disciplinary issue.

The goals of the EcoRes Forum are: to level the field of discourse by moving it to a space whose boundaries are set only by our own creativity; to promote awareness, public dialogue and the free exchange and exploration of ideas, knowledge and issues related to climate change; to leave all participants with something of value, whether knowledge, best practices, or a new perspective, which can be put to use immediately to improve efforts in their individual fields; and by so doing, to contribute to taking the environmental movement to the next level and thereby, in some small way, to assist in preventing further extreme human-induced climate change. For more information or to register for the April event, visit the EcoRes Forum website at <http://www.eco-res.org>; write to: forum@eco-res.org; or contact Mary Leyser (mleyser@eco-res.org).

Saving Biological Diversity April 6-7, 2007, Connecticut College, New London, CT The conservation movement in North America emerged out of the shock of the extinction of the passenger pigeon and the near extinction of the American bison, species that had once been considered too numerous to be depleted. By the 1960s a broad consensus emerged in the United States that species should not be driven to extinction by human activities. Since then, however, the Endangered Species Act and major programs to restore endangered and threatened species have become controversial. Property rights advocates claim that endangered species protection hampers economic activity and land development to an unreasonable extent. At the same time, some conservationists are concerned that too much money and effort are devoted to endangered species, diverting attention from protection of entire ecosystems that support numerous species. They argue that preventing common species from becoming rare is the most effective long-term strategy given the limited resources available. Defenders of endangered species programs claim that protecting endangered species usually entails protecting entire ecosystems, and that endangered species can serve as effective symbols to rally popular support for ecosystem protection. Another controversial issue is how funds should be allocated for conservation between wealthy temperate-zone countries and less wealthy tropical countries that support most of the world's species diversity.

During this two-day conference we will learn about conservation and endangered species from a wide range of perspectives. Like all of the conferences sponsored by the Goodwin-Niering Center, this conference will be broadly interdisciplinary, with presentations by economists, political scientists, and conservation biologists. We will begin by examining the effectiveness and economics of endangered species protection. The second session will focus on efforts to sustain biological diversity in entire ecosystems or across regional landscapes. The third session will emphasize the best methods for protecting biological diversity on a global scale. An overview of these issues will be provided by two keynote addresses, and during a panel discussion that will end the conference. A few of the speakers: Mark Anderson, Director of Conservation Science, Eastern US Conservation Region, The Nature Conservancy; William Burns, Senior Fellow, International Environmental Law, Santa Clara University

Law School; Susan Farady, Project Manager, The Ocean Conservancy-New England Region; Scott Hecker, Director of Coastal Bird Conservation, National Audubon Society; Bryan G. Norton, Professor in the School of Public Policy, Georgia Institute of Technology; Karin Sheldon, Director, Environmental Law Center, Vermont Law School. For more information, go to: <http://ccbcs.conncoll.edu/biodiversity/index.html>, or contact:

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Space Science, Environmental Ethics, And Policy April 11-14, 2007, NASA Ames Conference Center, CA The Center for Environmental Philosophy, in conjunction with University of North Texas Department of Philosophy, the SWRI Center for Space Exploration Policy Research, and the National Space Society, is holding a conference April 11-14, 2007 on questions lying at the intersection of space science, environmental ethics, and policy. This conference, funded by the National Science Foundation Social and Economic Sciences Program, "Ethics and Values in Science, Engineering, and Technology," will revisit many of the themes first explored in a previous 1985 NSF-sponsored conference on "Environmental Ethics and the Solar System," the proceedings of which were published as *Beyond Spaceship Earth: Environmental Ethics and the Solar System* (1986), a book which for two decades has been a primary reference for discussions of ethical issues related to the space program. This new conference and subsequent edited volume will take into account the major changes that have taken place since the mid-1980s in relation to space science and space exploration, including President Bush's announced plans in January 2004 to create a base on the Moon and send a manned mission to Mars.

The conference will be held at the NASA Ames Conference Center, 25.4 miles south of the San Francisco International Airport. It begins at 1:30 p.m. on Wednesday, April 11 and ends at 6:00 p.m. on Friday, April 13. The conference will be open to the public. The registration fee is \$140, which includes lunch on April 12 and 13, dinner on April 12, and a reception on April 11. Registration will end when 60 participants are registered. For more information or to register, go to <http://www.cep.unt.edu/ames>.

Int'l Assn for the Study of Environment, Space, and Place: "Built Spaces: Earth-Sky and Human Praxes" April 27-29, 2007, Duquesne Univ, Pittsburgh, PA IAESP will hold its Third Annual Conference at the Simon Silverman Phenomenology Center at Duquesne University in Pittsburgh, Pennsylvania. The material expression of the human life-world is constructed by establishing patterns oriented through, and by, the earth-sky relation. Human socio-cultural praxes manifest spatially through establishing the fundamental spatiality, "a level"—an equilibrium that is formed through the collusion of the upright posture of the lived-body and the earthly horizon, marking the measure of the earth-sky relation and human experience.

Presentations may address any aspect of spatial production as long as the aspect of "builtness" is taken into consideration. In other words socio-cultural events are patterns that are always interlocked with materially expressed spatial patterns. The phenomena that we want to address in this conference concern our built environments. What is it to build? What is a building, or buildings? How do we build? How does building open a world, limit a world, destroy a world, protect a world, or enliven a world? What are the many forms of human dwelling about which building must address? How can we build a better world? Who builds and why? What do certain forms of building do for us, or to us? Suggested Sub-topics: (these topics are not exhaustive; they are meant only to spark your own thinking): Vernacular Building; Intimate Spacings; Genius Loci of Built Places; Dance Floors, Sidewalks, Stadium.

IAESP seeks to foster interdisciplinary/transdisciplinary conversations. Presentations should not exceed 25 minutes. Please consider audience diversity while preparing your presentation. Deadline for

abstracts: January 20, 2007. Send abstracts to: Steve Sandbank, ssandban@verizon.net. Accepted papers may be submitted for possible publication. Go to www.towson.edu/iasesp, or contact:

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EcoSummit 2007 Beijing, PR China, May 22-27 2007 The world is experiencing rapid urbanization, industrialization and globalization. The pace, depth, and magnitude of these changes, have exerted severe ecological stresses on humankind living conditions and life support ecosystems across all scales - from local to regional, and global scales. Water shortages, desertification, soil degradation, greenhouse gas emissions, elevated sediment and nutrient fluxes to the coastal seas and other environmental problems are increasingly becoming the common side effects of those human activities. Sustainability can only be assured with an ecological understanding of the complex interactions between environmental, economic, political, and social/cultural factors and with careful planning and management grounded in ecological principles. Ecological complexity and sustainability are becoming a core concept and instrument for improving our common future.

This EcoSummit will focus on integrative aspects of all ecological science and its application under the general theme of “Ecological Complexity and Sustainability: Challenges and Opportunities for 21st-Century’s Ecology”. It aims to encourage greater integration of the natural and social sciences with policy and decision-making. Better understanding of the complex nature of ecological systems will provide the basis for sustainable solutions to environmental problems.

We expect this meeting to attract the broadest representations of ecological organizations, ecologists and practitioners on ecological sustainability issues from all over the world. We intend to show the unification and determination of our ecological community as a whole to use ecological knowledge and understanding to meet the challenges raised from the Earth Summit (1992), the World Summit on Sustainable Development (2002), and the United Nations 2005 Millennium Review Summit. The language of the conference is English. Go to: <http://www.ecosummit2007.elsevier.com/call.htm> for more information, or contact:

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Environmental Studies Association of Canada 2007 Conference May 26-June 2, 2007, University of Saskatchewan, Saskatoon ESAC 2007 will be held as part of the annual Congress of the Humanities and Social Sciences. We encourage proposals which emphasize the Congress’s 2007 theme “Bridging Communities: Making public knowledge – Making knowledge public.” ESAC is an association made up of academics in a variety of disciplines, activists, and people employed in the environmental sector. We encourage participation in our conference program in a variety of formats, including: Special Papers, Regular Papers, Panels (Paper sessions, Workshops, Seminars), Roundtables, Posters, and Films. Please submit abstracts of up to 150 words to Tim Quick: tim.quick@royalroads.ca. Include your name, institutional affiliation and email address, other contact information, the type of proposal you are submitting (e.g. a special paper, a panel, a poster), and list any audio-visual needs. If your proposal is for a joint session, please include contact information for the program chair or conference organizer of the

other society. If you want the session to be held on a specific date this must be indicated in your proposal. Deadline for proposals: Friday, February 16, 2007. For further information, go to <http://www.thegreenpages.ca/portal/esac/>, or contact Tim Quick, tim.quick@royalroads.ca.

Fourth Annual Joint Meeting on Environmental Philosophy May 29-June 1, 2007, Allenspark, CO

This fourth annual meeting intended to bring together the environmental philosophy community is sponsored by the International Association for Environmental Philosophy, the International Society for Environmental Ethics, and the University of North Texas. The meeting will be held at 8500 feet at the Highlands Center, a recently constructed retreat center on the border of Rocky Mountain National Park in Colorado. Longs Peak (elev. 14,000) hovers above the conference center and is within close hiking distance. Rooms are available at the Highlands Center ranging from \$85 singles to \$120 for 4. We have reserved 20 rooms, each of which comfortably houses between 2 and 4 guests. And, the food will be better this year—we promise! In addition, camping facilities and other housing options are available nearby. Go to http://www.highlandscamp.org/retreat_center.htm for further information.

Our hope is to attract a broad cross-section of the environmental philosophy community, including graduate students. Sessions will take a variety of formats. There will be free time in the course of the conference to enable hiking and conversation. Offers of assistance with organizing group walks and suggestions relating to other aspects of the conference would also be very welcome. For past conference programs go to <http://www.environmentalphilosophy.org/>. For more information, contact:

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Annual Meeting of the Society for Existential and Phenomenological Theory and Culture May 29-31, 2007, Saskatoon, Canada

The meeting will include a panel on “Recent Continental Perspectives on Animals.” The human has often been defined through reference to the non-human animal. We are the political animal, the speaking animal, the rational animal, even the risible animal. These qualifications are not innocent; the political animal is thought to be superior to other, non-political animals, and sometimes this superiority is invoked to justify the domination of other animals and to deny rights and protections to non-human animals. Furthermore, certain groups of human beings (most notably, women and non-Europeans) have been historically characterized as closer to the animal, and therefore inferior. This gives rise to ethical questions concerning the treatment of non-human animals as well as humans who are associated with animality. Are there ways of thinking the relation between humans and other animals without constructing a hierarchy? Even if the human has traditionally been understood in terms of its difference from the animal, are there ways of understanding or responding to other animals on their own terms, rather than always in relation to the human? While the question of animals has been examined in Anglo-American ethics, it has recently become a subject of increasing interest in the continental tradition as well, and it is this conjunction which we would like to explore. The submission deadline is January 15, 2007.

The panel will be part of the annual meeting for the Society for Existential and Phenomenological Theory and Culture (EPTC) in Saskatoon, Canada, May 29-31, 2007, in conjunction with the Congress of the Social Sciences and Humanities of Canada from May 27 to May 29. Every year the Congress brings together some 100 learned associations and more than 5,000 scholars from Canada and the international community for approximately 10 days of interdisciplinary symposia, cultural events, and public discussions. For more information go to: <http://www.fedcan.ca>, or contact:

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Contemporary Ethical Problems in Engineering Practice: A Dialogue, May 31-June 2, 2007

Villanova University, Villanova, PA This interdisciplinary conference will bring together practicing engineers, academics, representatives of professional societies, and others associated with ethical problems in engineering. The aim is to construct a picture of a) the ethical problems facing engineers in practice today; b) What can be or is being done to help engineers deal effectively with ethical problems, and c) How can we transfer this knowledge into the engineering curriculum? The conference will feature invited plenary speakers followed by panel discussions. The goal of the conference is to facilitate conversation, across disciplines, on the dilemmas facing the engineering professional. For further information go to <http://ethics.villanova.edu/conference>, or contact John Fielder at john.fielder@villanova.edu.

Royal Geographical Society-Institute of British Geographers Annual International Conference: Repair, Restoration and Nature August 28-31, 2007, London, UK

Abstract submissions are invited for a session on “Reparation, Restoration and Nature,” convened by Emily Brady (University of Edinburgh) and Clare Palmer (University of Washington-St Louis). Ecological restoration has become a popular way of responding to environmental damage caused through mining, forestry, and other forms of industry and development. Restoration projects seek to repair or rehabilitate damaged ecosystems, often by attempting to return them to the healthier state they may have had prior to human intervention. The environments in question are diverse in scale and character, ranging from vast wetlands and mountain quarries to post-industrial urban sites. This session considers both the conceptual problems raised by the contested concept of ‘restoration’ and the practical implications of restoration projects. Questions addressed by the session include:

- Can “nature,” once lost, ever be fully restored?
- Are restored natural spaces truly “natural”? Are they human creations, or hybrid environments?
- Is restoration of nature a kind of reparation?
- Can protecting one “natural” place act as reparation for the destruction of another (either a past destruction, or as compensation for a proposed destruction)?
- Is there some non-anthropocentric moral responsibility for reparation or restitution? If so, to what is the reparation or restoration owed, and on what grounds?
- Can environmental or public art be a form either of reparation or restoration?
- How significant should “looking back” to what a place was once like be in determining future environmental policy? What is the role of history, heritage and memory in restoration?

Abstracts are invited addressing any of these questions about restoration. Completed papers should have a reading time of no longer than 20 minutes. Abstracts of 200 words or less MUST be submitted via the annual conference webpage on the Royal Geographical Society-IBG website: <http://www.rgs.org/>, by March 1, 2007. If you have questions, please contact the convenors: Emily Brady (Emily.Brady@ed.ac.uk) and Clare Palmer (cpalmer@artsci.wustl.edu).

International Forum on Applied Sustainable Development June 18-20, 2007, Université de Sherbrooke, Quebec, Canada

20 years after the Brundtland Report, 15 years after the Rio Summit, 5 years after the Johannesburg Summit... Sustainable development is steadily working its way onto agendas throughout the world. Governments, businesses, municipalities, institutions, NGOs — everyone is concerned with sustainable development. In order to accelerate the application of sustainable development, the time has come for us to share our implementation strategies and tools, as well as the factors we have encountered that either favour or hinder our success. Would you like to share your

experiences, projects, tools or applied research in the field of sustainable development? Don't miss this opportunity! Together, let's accelerate the application of sustainable development!

The Meeting will promote the exchange of information and the participation of all. Most workshops will offer several brief presentations (approx. 15 minutes each) on a variety of subjects, which will be followed by questions and discussion periods and/or work sessions. The proceedings will take place in French and English (simultaneous interpretation available). The keynote speaker is Dr. Gro Harlem Brundtland.

We invite participation from representatives from organizations that have undertaken sustainable development initiatives: businesses, governments, municipalities, NGOs, non-profit organizations, institutions, universities, etc. Presentations should address all facets of sustainable development and should facilitate the application of sustainable development initiatives in various types of organizations. For more information, please go to: http://www.usherbrooke.ca/rvdd_eng/ or contact Melanie McDonald at 1-819-821-8000 extension 65163, rvdd@usherbrooke.ca.

Environmental Philosophy, special issue on Environmental Restoration and Environmental Aesthetics Environmental Philosophy, official journal of the International Association for Environmental Philosophy (IAEP), seeks essays on the topics of Environmental Restoration and Environmental Aesthetics for a special double-issue in Fall, 2007. Submissions may treat these topics individually or address connections between them. Submission deadline for this special issue is July 1, 2007.

The journal also continues to accept submissions at any time in all areas of environmental philosophy, including: Environmental Ethics and Aesthetics; Environmental Ontology and Theology; Philosophy of Science and Technology; Ecofeminism and Environmental Justice; and Ecophenomenology.

Environmental Philosophy welcomes a diversity of approaches to environmental issues, including the many schools of Continental Philosophy, the history of philosophy, and the tradition of American Philosophy. Please send essays of 6000-7000 words, shorter essays, book reviews of 700 words or less, or brief "critical comments" on new books and articles. Submissions should follow the Chicago Manual of Style and be sent by email (in Word or Rich Text format) to journal co-editors Kenneth Maly (maly.kenn@gmail.com) or Ted Toadvine (toadvine@uoregon.edu). For more information about Environmental Philosophy or IAEP, please visit: www.environmentalphilosophy.org, or contact:

Ted Toadvine

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Society for Conservation Biology 2007 Annual Meeting July 1-5, 2007, Port Elizabeth, South Africa

This year's annual meeting's theme is "One World, One Conservation, One Partnership"—an explicit focus on promoting interdisciplinary approaches to applied conservation. The SCB's Social Science Working Group has been asked by the meeting's organizers to promote collaborations between scientists of all professional inclinations and between African and non-African ethicists and social scientists interested in conservation issues that transcend location or case-specific application.

If you are interested in participating in the meeting or learning more about collaborative possibilities with other professionals interested in conservation, please contact Dr. Murray Rudd at mrudd@swgc.mun.ca. For more information on the meeting, go to: <http://compworx.isat.co.za/scb/>. For more information about the SCB or its Social Science Working Group, go to <http://www.conbio.org/> or contact:

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The 14th Annual Meeting of The Society for Philosophy in the Contemporary World: “Justice and Identity in a Global Context” July 19-24, 2007, Universidad Latina de America, Morelia, Michoacan, Mexico The Society invites submissions in which philosophical research engages the issues of our globalized era. Diverse philosophical approaches and methodologies are welcome and the theme can be broadly interpreted. Please submit papers that address the topic broadly conceived. Possible subthemes might address: Concepts of global justice; Just war traditions; terrorism, humanitarian intervention; The significance or insignificance of nation states; Global feminism and women's rights; Cosmopolitanism and philosophy; Science and technology as transcultural phenomena; Global warming and environmental ethics.

Standard submissions: 3,000 word maximum paper. Alternative presentation and creative proposals will be given consideration. Submissions are due March 17, 2007. Electronic submissions are preferred. All papers accepted for presentation will be considered for publication in the Journal for Society in Philosophy in the Contemporary World. Visit the conference webpage at <http://www.spcw.info/>. Questions and submissions (prepared for blind review) should be sent to the program co chairs:

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61st Annual Mountain-Plains Philosophy Conference September 27-29, University of Denver, Denver, CO This year's conference will be hosted by the University of Denver. A block of guest rooms and meeting rooms for part of the conference will be at the Four Points Sheraton in Denver. Our invited speaker is John Doris (moral psychology) from Washington University at St. Louis. Papers on any topic of philosophical interest will be considered. E-Mail submissions (Word or pdf) are preferred and should be no longer than 3000 words, suitable for reading aloud, and prepared for blind-reviewing (detachable title page). Please include a 100-word abstract in your cover letter, indicate the preferred AOS of your referee, and indicate whether, should your paper not be accepted, you would be willing to serve as a commentator or session moderator. Deadline for Submission: June 4, 2007. Send submissions by e-mail to both Eva Dadlez, edadlez@ucok.edu; and Brendan Lalor, Brendan.Lalor@castleton.edu. For more information about conference logistics contact Candace Upton, cupton@du.edu, or:

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Revista Venezolana de Ciencia Sociales (Social Science Journal of Venezuela) Revista Venezolana de Ciencia Sociales welcomes articles (in English) on ethical and social issues confronting wide range of questions of the modern world. Above all, the editor welcome papers on variety of environmental concerns (environmental ethics, issues of environmental philosophy, animal welfare etc.). Other related topics of interest include resource and biodiversity conservation, endangered species, population

policy, and environmental management and policy. Papers can be submitted directly to the editor Francisco Avila F. at favilaf@cantv.net or ciceron.geo@yahoo.com.

Ethics and the Environment Ethics and the Environment provides an interdisciplinary forum for theoretical and practical articles, discussions, and book reviews in the broad area encompassed by environmental philosophy. Possible topics include conceptual approaches in ecological philosophy such as ecological feminism and deep ecology as they apply to issues such as cloning, genetically modified organism, new reproductive technology, war and militarism, environmental education and management, ecological economics, and ecosystem health. We encourage submissions offering new and imaginative conceptions of what counts as an “environmental issue.” Manuscripts may be submitted at any time to the Editor. Please send two copies, one without identification, for anonymous review. For matters of style, please consult *The Chicago Manual Of Style*.

Send submissions to:
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PROGRAMS AND INSTITUTES

Second Annual Environmental Ethics Institute: Environmentalism for the Future July 30-August 9, 2007, University of Montana, Missoula The Center for Ethics at The University of Montana invites participants in its second annual Environmental Ethics Institute. The institute provides an opportunity for scholars, students, professionals, and interested citizens to gather in Missoula for discussion of and reflection on environmental issues. The institute consists of two courses and an evening lecture series. The courses require 4 to 5 weeks of asynchronous on-line study prior to the 4 to 5 days of face-to-face

contact in Missoula. Missoula is a dynamic college town surrounded by mountains. It is located at the confluence of three rivers: the Clark Fork of the Columbia, the Blackfoot and the Bitterroot. The Rattlesnake Wilderness Area is within minutes of campus by bicycle or city bus, and Glacier and Yellowstone National Parks are within easy driving distance.

Courses From July 30 to August 2, Anna Peterson will teach “Value and Practice.” Dr. Peterson is a Professor in the Department of Religion at the University of Florida. She is widely published in environmental ethics, most notably her book, *Being Human: Ethics, Environment, and Our Place in the World*. From August 6-10, Andrew Light, returns for his second year at the institute to teach “Environmental Ethics and Policy.” Professor Light holds positions in the Department of Philosophy & Evans School of Public Affairs at the University of Washington. He is a prolific author and engaging speaker and teacher. The format for these courses is part on-line and part face-to-face. Students will meet on-line to discuss the readings for several weeks before class meets in Missoula. This allows the intense one-week session to be more productive. For details and registration, visit the Center’s Web site: www.umt.edu/ethics.

Evening Lecture Series Along with evening lectures by professors Light and Peterson, some of the scholars scheduled to speak during the institute at this time are: Vicki Colvin, Associate Professor and Executive Director of the Center for Biological and Environmental Nanotechnology, Rice University; Donald A. Brown, Esq., Director, Pennsylvania Consortium for Interdisciplinary Environmental Policy, Director of the Collaborative Program on the Ethical Dimensions of Climate Change, The Rock Ethics Institute, Penn State University; Christopher Preston, Assistant Professor of Philosophy and Fellow in Environmental Ethics at the Center for Ethics, The University of Montana; Paul B. Thompson, W. K. Kellogg Chair in Agricultural, Food and Community Ethics at Michigan State University; and Clark Wolf, Director of Bioethics and Associate Professor of Philosophy at Iowa State University. For more information contact, visit www.umt.edu/ethics or contact:

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University of Montana Masters with Environmental Philosophy focus The Philosophy Department at the University of Montana in Missoula is very pleased to announce the renewal of its Masters Degree emphasis in Environmental Philosophy. For details of the program see the department website at <http://www.umt.edu/phil/masters.htm>; inquiries about the environmental philosophy emphasis should be directed towards Deborah Slicer (Deborah.Slicer@mso.umt.edu) or Christopher Preston (Christopher.Preston@mso.umt.edu).

Tufts University Master of Science in Animals and Public Policy The Center for Animals and Public Policy at Tufts University was founded in 1983. Its guiding vision is an institute for higher education and policy reflection that investigates the ethical, legal, social and scientific dimensions of human-animal relations. Today the Center and its faculty are leading voices in ethics, human-animal studies and public policy. The Center’s Master of Science in Animals and Public Policy (MAPP) is an interdisciplinary, one-year degree focusing on the theories, methods and topics of human-animal studies and public policy. A detailed description of MAPP, frequently asked questions, and information on applying are available at the Center’s website, www.tufts.edu/vet/cfa.. The application deadline is April 1, 2007. Also feel free to contact:

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NOTES FROM THE FIELD: Replies to Crowley's Report on Visit with Arne Naess

"Arne Naess' Complex Legacy," a report on a visit with Arne Naess by Yale undergraduate student Thomas Crowley, was published in the fall 2006 ISEE Newsletter and elicited four replies. *From the editor*: Mr. Crowley's report stated that Arne Naess suffers from Alzheimer's disease. We have since learned that Arne Naess has not been diagnosed with Alzheimer's. We regret the error.

Open Letter to Thomas Crowley—Tim Quick

Dear Thomas:

I'm was glad to read in the ISEE Newsletter, 17.3, that you got to visit Arne Naess. He is certainly one of the twentieth century's pre-eminent thinkers. I have had the privilege twice myself – once in October, 2002, and once in April, 2006, shortly before your visit. Both experiences have been formative in my understanding of Naess's work, especially this last visit.

However, I was rather dismayed at your portrayal of Arne, and several inaccuracies must be corrected. Someone with as complex and sophisticated a character as Naess must be scrutinized with care and deserves a much more thorough representation than what you've done.

First, you wrote that the time Arne spends at his mountain hut on Tvergastein "highlights his detachment from the world of human interaction and concerns of social justice" (p. 24). This is absolute nonsense! Statements like these belong in *The National Enquirer* and should never have been put into print by ISEE. Naess has been arrested several times in Norway for both environmental and social justice causes; he took early retirement (age 57) to focus on environmental and social justice issues; he has lectured in many countries around the world making a special point of how both the environmental and social justice movements are motivated by compassion; the central focus of his adult life has been to inspire other human beings to cultivate their own personal ecosophies (ecological wisdom).

Of course Arne has critics. But you mention none by name, which leaves me suspicious as to the legitimacy of their claims. As a philosophy undergraduate you must know that not citing a source undermines your position, demoting it to mere opinion. We may as well just use gossip columnists as "sources."

I'm also puzzled by your claim that Arne suffers from Alzheimer's (p. 25). Perhaps, but he did just turn 95 years old (January 27). But neither Kit-Fai, Arne's wife, nor anyone else mentioned it during my April visit. One of my talks with Arne took place on the patio of his apartment where we enjoyed a warm, sunny Oslo afternoon and had an extended discussion on ontology while Kit-Fai made us dinner. Arne was lucid and focused the entire time (about 45 minutes). He did not "drift in and out of conversation" (p. 25) as you think he did with you. It's more likely that Arne was bored. He does not engage in small talk; he has a mind like a thoroughbred race horse: it needs to run! To portray Arne as senile, "easily distracted by the background music" (p. 25) is really unfortunate as in all likelihood you were unfamiliar with his tactics.

One thing we should note is that there is always a pedagogical dimension to Arne's writings and behaviour, especially when he is talking with students. If he "abruptly stopped talking when he noticed the flower in a pot on the coffee table," (p. 25) it was most likely meant to draw your attention there too, to contemplate its existence, to try to identify with it. There is only so much we can talk about (especially deep, philosophical ideas). Behaviour is perhaps the most sincere articulation one's values.

Thomas, please reconsider your experiences with Arne. Naess, his work, and his legacy deserve much more care and attention than what came across in your "Report from the Field."

Sincerely,

Tim Quick

--Tim Quick is Associate Faculty in the Canadian Centre for Environmental Education, School of Environment and Sustainability, at Royal Roads University in Victoria, BC, Canada.

Caring Scholarship: Correcting Thomas Crowley's Arne Naess Report—Alan Drengson

In the Fall 2006 issue of the ISEE Newsletter Thomas Crowley reports on his study of “deep ecology” and his visit to Norway, where he met with Arne Naess and others working in environmental philosophy. He mentions that before his trip he took a special interest in Naess and the deep ecology movement, doing a tutorial with Holmes Rolston in the spring of 2006. Unfortunately, his report contains many inaccuracies about Naess and his philosophy. These are basic mistakes that many of us made in interpreting Naess's work many years ago. They are perpetuated by non-scholarly websites such as Wikipedia, but we think that publications such as the ISEE Newsletter should set a higher standard for careful scholarship. I am focusing my comments on the major errors in Crowley's Report.

I have known Naess and studied his work for a very long time. I am the co-editor of the 10 Volume *Selected Works of Arne Naess* (SWAN) that was published by Springer, Dordrecht, Netherlands in 2005. I co-edited several recent issues of the *Trumpeter* Series devoted to Naess's work and the deep ecology movement. I hope that your readers will seek out the *Selected Works* and also the *Trumpeter* issues (Vol 21, 1 & 2 - 2005, Vol 22, 1 & 2 plus Festschrift supplement 2006) that are available online at <http://trumpeter.athabasca.ca>. I also co-edited an anthology *The Deep Ecology Movement* published by North Atlantic (Berkeley) in 1995. In the introduction to this anthology, Yuichi Inoue and I point out that many authors mistakenly conflate Naess's Ecosophy T (a personal philosophy of life) with the deep ecology movement, which is a global movement supported by people with a diversity of worldviews. They make this mistake partly because they use just the words “deep ecology” and “deep ecologist”. If they carefully examine how Naess writes about these matters, they would not make this mistake. Naess is quite adamant to not call himself a deep ecologist and to distinguish between political movements and personal philosophies of life. (On this issue see the Naess interview by Richard Evanoff in the *Trumpeter* 21, 2 pages 65-77, online.)

Naess says that people with a diversity of worldviews and cultures participate in and support global political-social movements. This is an empirical observation. As he writes in the “Three Great Movements” (in the *Trumpeter* Vol 9, 2, 1992, pp 85 -86 and also in Volume X pp. 219-153 of SWAN) the peace, social justice and ecology movements arose as grass roots efforts based in many countries, drawing supporters from all areas of different societies, with different personal philosophies and worldviews. He says that his own personal philosophy, that he calls Ecosophy T, is his ultimate basis for supporting all three movements. Personal philosophies are based on ultimate norms and ultimate hypotheses about the world. People support political and social action movements on the basis of their own values and beliefs about the world. Naess is a long time supporter as well as a researcher of social and political movements using cross cultural and multi-linguistic studies based ultimately on empirical methods and surveys.

Naess's own philosophy should not be equated with the deep ecology movement, but recognized as his personal basis for supporting the movement to end the environmental crisis and to live in harmony with the natural world. In trying to characterize any movement of global extent, it is impossible to give a “definitive” account. The best we can do as a result of studying documents, actions, conferences, interviews, and so on, is to broadly characterize a movement in terms of its basic aims and concerns. Thus, when Naess talks about the deep ecology movement, he thinks it can be characterized by 8 points, that he sometimes calls platform principles. The most recent version of the 8 points is published in Naess's book *Life's Philosophy*, University of Georgia Press, Athens, GA 2002, pp 108-109. They are the following:

1. All living beings have intrinsic value.
2. The richness and diversity of life has intrinsic value.
3. Except to satisfy vital needs, humankind does not have the right to reduce this diversity and this richness.

4. It would be better for human beings if there were fewer of them, and much better for other living creatures.
5. Today the extent and nature of human interference in the various ecosystems is not sustainable, and the lack of sustainability is rising.
6. Decisive improvement requires considerable change: social, economic, technological, and ideological.
7. An ideological change would essentially entail seeking a better quality of life rather than a raised standard of living.
8. Those who accept the aforementioned points are responsible for trying to contribute directly or indirectly to the realization of the necessary changes.

These principles do not by themselves characterize a specific philosophy, but they are broad enough to be supported by people with many different ultimate views. Naess's Ecosophy T contains norms related to self realization as well as his hypotheses about the nature of the world. The platform above offers a broad general statement about our current challenges in relation to the global environmental crisis and the need to make deep changes. Let me emphasize: Naess has always been very careful to distinguish his own personal philosophy of life called Ecosophy T, from the ecology and other social movements. He is a supporter of the peace, social justice and environmental movements.

As can be guessed from what has been said so far, Naess is a pluralist who stresses the importance for each person, group, community, culture, and so on, to be free to express their own unique ways of feeling and being in the world. He believes that such diversity is not only inevitable, since we are each different, but that it should be celebrated. We do not want a world of monocultures whether in agriculture or personal and cultural worldviews. When a worldview or life's philosophy is consistent with the basic principles of these three movements, then a person might be a supporter of the social justice, peace and the deep ecology movements. Naess thinks that in our individualistic Western societies, we each are inclined to develop our own personal ecosophy (if we care about nature), and we can give it whatever name appeals to us. I might call mine Ecosophy ARD. The T in Naess's ecosophy refers to his mountain hut Tvergastein. Of course, he acknowledges that many of us feel some connection with a religious tradition, and so we might express our ecosophy in terms of Christian teachings, or Buddhist, or what ever. Naess is a life long student of worldviews, languages and cultures. He delights in learning about the diverse personal philosophies and worldviews found around the world. He also recognizes that it is critical for there to be cooperation on many levels locally, regionally, nationally, internationally, and so on, to address problems of mutual concern in our present world. (On this diversity of ultimate views see Naess' article "The Encouraging Richness and Diversity of Ultimate Premises in Environmental Philosophy," *Trumpeter* 9:2 pp. 53-60, 1992, available online as already cited. See also SWAN X pp. 229-249.)

It is unfortunate that some conflate Naess's Ecosophy T with the deep ecology movement, but this is easy to do when you use such vague language as "deep ecology". However, if we are careful scholars, we will start our account of the deep ecology movement with his work. We will also be led to better appreciate cultural and worldview diversity. We then will see why and how we can support the global deep ecology movement that is characterized by the 8 principles stated above, from our own personal ecosophy.

The acceptance of the 8 principles is now very widespread. In searching the web, I found many organizations now using most of the 8 points, phrased in their own language, to characterize their aims and visions for the Earth and the future. For example, the gist of these principles is found in the Earth Charter and in many documents of other organizations. The links in the www.ecostery.org website have many examples of these. Every global movement has to have very general principles that can be supported from a variety of ultimate philosophical and religious premises that involve norms and views about the nature of the world. As students of cultures and religions, we should appreciate and enjoy this diversity. Moreover, we need such diversity to be ecologically viable. The diversity of cultures and even dialects is related to specific contexts and local adaptations, as is true for other biological organisms and communities.

A main feature of global movements is that they are cross cultural and supported by people from many places. However, the norms and hypotheses of a personal ecosophy (or philosophy of life that aims for harmony with nature), express the feelings and thoughts of a single unique person. Naess recognizes that each of us has our own personal feelings and views about life. We should each try to articulate our feelings, values and views as best we can. Global movements are by their very nature efforts to unite people of different philosophies and religions for global action to solve problems of e.g. injustice, violence, and environmental destruction. Many of us now realize that we live on a planet blessed with incredible biological, cultural, and individual diversity. We see great diversity at every level down to individuals. (No two grains of sand, flowers, snowflakes, fleas, or people are identical.) There can be no greater concern for individuals than to respect their unique feelings and values, so long as their philosophy does not lead them to destroy or try to control others. This is one basis for Naess's approach as a supporter of Gandhian principles of nonviolent communication and action. He believes that each of us has a right and even an obligation to bring forth our own deepest insights and feelings, and to work together to solve basic human problems in nonviolent ways. We should respect the many different ways of knowing, the diverse ontologies, mythologies and histories.

Naess is a scholar of cultures and also has been a social activist all his adult life. He retired early to devote himself to socially responsible actions and has continued to support the social justice and peace movements. In recent years, he has concentrated on the deep ecology movement because he sees our common future in jeopardy by the threats of global warming and other environmental destruction. I have heard Naess give many talks on these issues, and he always stresses caring for others and addressing the serious problems of injustice and want in the world. Naess' caring lifestyle reflects his philosophy.

To suggest, as Crowley does, that Naess is a recluse and goes to Tvergastein to get away from people is not true. In Norway there is a cabin tradition that grew out of the farm setters, which are in the mountains where the meadows are used for summer pastures. Mountain huts are found all over Norway. In Norway there is also a tradition called "friluftsliv" which is activity in the free air. Living in cabins on the shore or in the mountains is part of this Norwegian tradition. People go to the cabins with other people. As is true for other Norwegians, Naess' time spent at his hut is rarely solitary. I visited Naess at his mountain hut with my whole (then young) family. Our daughters were 9, 12 and 14 at the time. While we were there other guests arrived. Despite being very involved in lots of other matters, Arne took us to the top of Mt. Hallingskarvet where we hoped to see the Jotunheimen Mountains (Home of the Giants) and he showed us many interesting things about culture and nature. He was then in his 80s.

My most recent time with Arne was in Oslo for a week in November 2005. We had many good conversations on philosophy and other subjects. One day we went for a walk together in one of the many large forested parks near the city. As we walked, children, elders, and people of all ages greeted and talked with Arne. It was very exciting and joyful to be with him in this cheerful community of people. He clearly loved being surrounded by people, talking, joking and interacting with them. We also spent time just looking at plants and birds and listening to the wind in the trees ("music" to use Arne's words) on quieter parts of our walk. There were times indoors, when we were talking, when Arne became tired and had to rest. But then he was 93 and like all of us has periods of greater and lesser clarity.

Crowley says that Naess's Ecosophy T has become more and more identified with "deep ecology". This is not the result of anything Arne has done, but it is the result of careless scholarship and failure to read his work. It is too bad that Crowley did not use the full phrase "deep ecology movement." Even if other writers have been so careless as to equate something called "deep ecology" with Naess's Ecosophy T, then you would think caring scholars would sort this confusion out, as some of us have done. We have been careful to do this in the Trumpeter issues devoted to Naess and his work and also in the 10 volumes of the SWAN. (E.G. consider recent articles by Andrew McLaughlin, George Sessions, Harold Glasser, Bill Devall, Tim Quick, Andrei Whitaker, Margarita Notario, and Yuichi Inoue, to mention a few.) Let me once more to put this very basic matter as plainly as possible.

Global (and national) social-political movements are made up of supporters who have a wide variety of backgrounds, personal philosophies and worldviews. They unite around certain general principles, and they work in their own places to initiate policies and practical actions that further the aims of the

movement. There is no way we could ever have a single worldview or philosophy of life uniting the whole planet. It is a great mistake and assault on human spiritual integrity, to try to make everyone have the same philosophy of life, religion or political views. Diversity of all kinds should be treasured, honored and respected. We should celebrate this diversity of personal philosophies and cultures as a great strength, for it enables us to solve environmental and other problems in diverse ways at the local level. (Platform principle 2 stresses the intrinsic value of diversity.) The solution to so many of our problems requires the creativity of each of us at the local level in micro solutions. Naess is a cheerful optimist, who often says that we tend to seriously underestimate ourselves. We are each far more capable than we might realize. As a possibilist he says that “anything can happen”. We each have great creative potentials that can contribute to solutions of our problems and enable us to improve quality of life with the least consumption of material and energy, as is suggested by platform principle 7.

Crowley says that there are some “extremists” in North America and Australia who are still “deep ecologists,” who accept the main principles of Ecosophy T, and yet he does not name them. This is regrettable and not a scholarly way to write about something of importance. Naess’s Ecosophy T has two basic norms “Self Realization!” and “Self Realization for all beings!” He says that he feels a sense of identification (not identity) with many beings in nature. He suggests that we can extend our care to others, including other beings. Our personal self realization is interdependent with theirs. These norms are associated with complex statements about the nature of the world that are related to Naess’s own ontology and theory of knowledge. All of these are in turn connected with his complex intuitions, insights, feelings and views about the nature of language and communication systems. If others are inspired by his Ecosophy to articulate similar life philosophies, he is glad, but does not claim universality for his own views. He is not urging that his personal philosophy become a political movement. Nor do his views seem extreme today.

One way to better appreciate Naess’s work as a whole is to see it related to understanding and facilitating communication on every level from verbal to nonverbal. His work in empirical semantics was offered as a contribution to a theory of communication. His aim was to find ways to facilitate nonviolent communication, not only with humans, but with other beings. His work is also related to understanding human languages as part of the larger evolution of communication systems. Communication systems existed in the natural world long before human languages arose. Human languages as systems of communication are always changing. Therefore, what I say today might need to be modified or rephrased as the days go by. We each are challenged to communicate with others on many levels, and sometimes we miss things by our own preconceptions and judgments. This leads us to one reason for Naess’s skepticism, which is summarized in the phrase, “seek the truth but don’t claim it”. Each person I talk with gives me more to understand and appreciate. I should never assume that I fully understand what their whole view and feeling for life is, for it can only be conveyed in very fragmentary ways. We and our languages are always changing and limited.

Naess’s (Pyrrhonian) skepticism reminds us that we are always learning, and that we should never stop as long as we are alive. Natural languages are the home of our cultural relationships and narrative traditions. Of necessity, they are never very precise and are very complex in their poetic, metaphoric and mythic dimensions. For Naess, the core of a meaningful life is in being with friends and sharing our feelings, thoughts and actions. We are happy when we are always growing, transforming and discovering more about the world, others and ourselves. This is part of what we are, and we should remain this alive when mature. Thus, philosophy is more an action or activity, and should never be turned into a finished or fixed doctrine. All models, doctrines and theories are heuristic learning devices and life is always changing. The essence of a full life is to be always creatively learning and adapting. We should not try to impose uniformity within social movements, but allow for a wide range of actions and personal styles. The front of international social movements is long and deep. There is room for everyone to be included and multitudes of contributions to be made. The long range deep ecology movement involves deep ongoing questioning, deep self examination, deep exploration of nature, deep feelings and deep changes. This is a life long process of discovery that we should pursue with a sense of joy and play. When Naess visited us in Victoria one time, he disappeared from a dinner we were hosting for him. We found him in

the backyard with our 7 year old daughter climbing one of the trees and having a great time. He was then in his 80s.

A final note about care in scholarship: one of the reasons so many of us have great respect for Arne Naess is not because of “hero worship” related to his many exploits in mountain climbing and his innovative activities that have attracted a lot of attention such as Gandhian Boxing. It is because as a scholar he has always set the highest standards of care in reading the texts of others. He has always been exceptionally fair in representing the views of others, including philosophers with whom he disagreed. He certainly deserves better treatment in scholarly and other publications. It is time to quit perpetuating the misrepresentations of his views and work, since today there is no excuse. There is now a representative body of his work in English ready for scholarly study in the many sources mentioned in this paper. I urge your members to set things straight by reading the material cited above. They will discover an inspiring collection of Naess’ writings that represent a significant lifetime of creative scholarly achievement. --Alan Drengson is Emeritus Professor of Philosophy and Adjunct Professor of Environmental Studies, at the University of Victoria, Victoria, BC.

Response to “Notes From the Field: Report on Visit to Arne Naess”—Bill Devall

I am compelled to respond to Crowley for several reasons. I hope to correct some of Crowley’s disinformation. I don’t know if Crowley includes me as one of the unnamed Americans who he counts among the “increasingly dogmatic American and Australian elaborations of (Naess’s) philosophy.”

I also want to encourage readers of ISEE to develop their own ecosophies based on the union of theory and practice. I suggest they read my essay “Conservation of Biodiversity: Opportunities and Challenges” in which I include several versions of the “Platform” of the deep, long-range ecology movement” that Naess and George Sessions originally articulated in 1985.

I have known Professor Naess for almost three decades. I have traveled with him in Norway and Australia. Crowley claims that Naess is a recluse who is aloof from social interactions. Naess is not a recluse. He is extremely sociable. Crowley says “But while Tvergastein represents the peace and quiet beauty Naess sees in nature, it also highlights his detachment from the world of human interaction and concerns of social justice.”

Crowley does not discuss Naess’ own reflections of the meaning of Tvergastein in terms of his concern for loss of sense of place in a world of increasing globalization and sameness brought about by many social forces (SWAN vol. 10,339-359).

Naess is kind and generous in social interactions, with his wife, Kit Fai, with children, with anyone who approaches him. For personal meetings with Arne readers of ISEE newsletter can read Alan Drengson, “SWAN flies at Oslo Reception,” Andrie Whitaker’s “Five Things You Should Know About Arne Naess,” and Margarita Garcia Notario’s “Meeting With a Giant,” all published in The Trumpeter: Journal of Ecology, www.trumpeter.athabasca.ca in vol 22.1

Crowley states that Naess does not have empathy with poverty and the starving people on this planet.

Naess wrote extensively on the problems of poverty and called for “ecological sustainability.” See for example his response to Guha. Naess was inspired by the Bruntland report and frequently said that without ecological sustainability, the goals of the Bruntland report to provide for human future generations cannot be realized.

I am not one of the “hero worshipers” that Crowley disdains in his “Report”, however I worked extensively on The Selected Works of Arne Naess (SWAN). I find it distressing that Crowley does not mention the SWAN in his “Report.” In SWAN we provided the most accurate rendering of Naess’ evolving thoughts. Without mentioning SWAN, my intuition tells me that the underlying theme of Crowley’s “Report” is an attempt to discredit the scholarship of SWAN and to personally attack Naess’ integrity.

The union of theory and practice is one of the central themes of Naess’ life. He was not only an academic philosopher; he was living philosophy (see Naess’ LIFE’S PHILOSOPHY).

I cannot find any indication in Crowley’s “Report” that he visited with Arne’s wife, Kit-fai nor that he visited the office at the University of Oslo that contains Naess’ archives. Since you published Crowley’s

very personal statements about Naess and his relationships with other people, surely you, as editor, would require that Crowley at least mention Kit-fai who has the most close relationship with Naess and continues to contribute to his personal well-being.

I have had many, long conversations with Naess about his experiences in Nazi occupied Norway. Crowley does not include the full story of Naess's relationship with the underground. According to Naess, the Norwegian underground decided he should not be an official member of the underground for tactical reasons. During one difficult situation, Naess says he had guns intended for the underground stored in his office at University of Oslo. After the war, Naess says, members of the underground did not want to discuss their operations in public because they still feared the Soviet Union and wanted to remain anonymous in case of Soviet occupation of Norway. According to Naess, the underground primarily provided intelligence on the Nazi in Norway to Allied Forces.

After the end of World War II, Naess was asked to become the leader of a reconciliation committee bringing those who were tortured during the Nazi occupation of Norway to tell their stories and those who were torturers to tell their stories. This is the process that was followed many years later after the end of Apartheid in South Africa. This is one example of how Naess is different from many academic environmental philosophers in his active involvement in society and how Crowley provides disinformation to readers of the ISEE newsletter about Naess' role in the social justice movement.

In my way, I tried to follow Naess' approach to the union of theory and practice in activism on the issue of old growth forests. I know the abuse that I received from many of my academic colleagues how difficult it is to even appear at protest demonstrations while an academic professor. Crowley should be holding Naess up as a guiding light to the academic philosophers and readers of ISEE Newsletter rather than criticizing him for playing a minor role in protests against building a dam on a river in Norway.

Naess' essays on the tragedy of Norwegian whaling and his recommendations on living in mixed communities of humans, bears, sheep, and wolves, show his continued attempts at reconciliation and peaceful dwelling in rural areas. Readers of ISEE newsletter might be interested in attempt at using Naess' method of living in mixed communities in the development and implementation of social policy concerning condors, bears, mountain lions and wildfires in California.

Crowley says that he did a tutorial with Holmes Rolston during the Spring semester, 2006. *The Selected Works of Arne Naess*, ten volumes, were published by Springer, The Netherlands, in 2005. The SWAN is the definitive edition of Naess's works. Naess's essays that are not included in The SWAN, but are online on [The Trumpeter](#) website.

We live during an era of global warming. We need both scientific studies and wisdom philosophy. Naess frequently used the term "ecosophy" rather than "deep ecology." He considered Rachel Carson the founder of the modern deep, long-range ecology movement. In face of intellectual oppression and disinformation spread by some members of academia, the development of the deep, long-range ecology movement has been remarkable (see my essay "The Deep, Long-Range Ecology Movement 1960-2000" in [Ethics and the Environment](#), 2002).

Naess has faith that people in everyday life, not only academic philosophers, understand is happening to the earth under the impact of global warming, globalization of economy, and the hegemony of capitalist accumulation.

The most hopeful ecological future may be in the small farms and local communities, one of which Crowley visited during his brief trip to Norway. (see my essay "The End of American Environmentalism?" [Nature and Culture](#), Autumn, 2006).

Citations

Devall, Bill. "The deep, long-range ecology movement: 1960-2000." [Ethics and the Environment](#), 6, 1 18-41.

Devall, Bill. 2006. "Conservation of Biodiversity: Opportunities and Challenges." [Human Ecology Review](#), 13, 1, 60-75.

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Naess, Arne. 2005. *The Selected Works of Arne Naess*. Alan Drengson, editor. Harold Glasser, series editor. Bill Devall, George Sessions assistant editors. The Netherlands: Springer.

--Bill Devall is Professor Emeritus in Philosophy at Humboldt State University in Arcata, California.

On Being Fair And Accurate Toward Arne Naess—George Sessions

In the summer of 2006, Yale University undergraduate Thomas Crowley visited Norway and Arne Naess and reports in the ISEE newsletter on the philosophical situation in Norway as he understands it. While he discusses Naess' many achievements, he also places Naess in a bad light which he does not deserve, repeating negative comments about his personal traits and suggesting that Naess has been a loner and a misanthrope, living a solitary existence in his high mountain hut, Tvergastein. My 30 year experience of Naess, and those who know him best, indicate pretty much the opposite.

Along these lines, Crowley refers to what he describes as Naess' "detachment from the world of human interaction and concerns of social justice," mentioning that critics have faulted him and the deep ecology movement for their apparent lack of concern with social justice issues. This is neither fair to Arne nor is it accurate. Naess' evolving philosophical positions (particularly during his most recent ecophilosophical phase since the late 1960's) are widely misunderstood. In *The Trumpeter* festschrift celebrating his 80th birthday (9:2, 1992 --available online in *The Trumpeter* archives along with all past issues) there are excellent papers by Warwick Fox and Michael Zimmerman describing his philosophical development. There is a paper by Naess ("The Three Great Movements") describing the relation of the deep ecology movement to the social justice and peace movements. Arne has been a long-time member of Amnesty International. In my paper in the festschrift "Arne Naess and the Union of Theory and Practice," I point out how Naess has identified with the poor in Third World countries, arguing for a "global solidarity of lifestyle" with the poor. He has given away half his pension each year to worthy social causes such as reroofing a schoolhouse in Nepal. Naess likes to tell the story of walking for a week with the leader of a poor Buddhist Himalayan community to deliver a petition to the King of Nepal urging protection of their sacred mountain. In his 1991 paper, "Politics and the Ecological Crisis," Naess reviews the platform of the Norwegian Green program and faults it for not identifying sufficiently with the plight of the Third World poor. He calls for a tenfold increase in fighting hunger among the world's poor, especially the children.

What Naess and deep ecology theoreticians have been concerned about is that Marxist-inspired social justice movements have generally misunderstood and downplayed the nature and urgency of the rapidly developing global ecological crisis. In their zeal for promoting social justice, they have taken over ecological organizations and insisted that their social justice agenda be given primary concern. This occurred in the U. S. with the Green movement and Earth First! (I detail these issues in my reassessment of the deep ecology movement, "Wildness and Cyborgs" *The Trumpeter* 22 (2006) online; see also my review of Martha Lee's *Earth First!* In *The Trumpeter*, 13, 1996). In his book on Norwegian deep ecology, David Rothenberg describes how these social justice takeovers also happened in Norway even to the major activist group SNM (founded by Sigmond Kvaloy and referred to by Crowley) which ignited Norwegian ecological activism in demonstrations for protection of the Mardola waterfall and later, the Alta river, in which Naess participated (see Rothenberg, *Wisdom In The Open Air*, pp. 234-36).

A second major issue raised by Crowley is his reporting of the claim that Naess' main concern with deep ecology is as a skeptical enterprise concerned with questioning the roots of the crisis, whereas American and Australian deep ecology theorists have become dogmatic, focusing on his personal philosophy (Ecosophy T), and seeing Naess not as a skeptic, but as a "dispenser of wisdom." This criticism was made by Peder Anker and replied to by Naess in Witozek and Brennan, *Philosophical Dialogues* (1999). But again, this fails to understand Naess' philosophical development and position. Naess has described his philosophical development in four phases, beginning with the philosophy of science, and then semantics, to a "short third period concentrating on anti-dogmatism and Pyrrhonic skepticism," and then, about 1968, resulting in a major shift to ecological philosophy. Naess tells us, at this point, he began to see himself not only as a professional philosopher, but also as a "minor prophet" of the ecology movement (see my "Arne Naess and the Union of Theory and Practice"). Initially, he claimed

to prefer the word “ecosophy” (ecological wisdom) to “deep ecology” and only shifted over to the latter when it came into wide usage. Without abandoning a healthy skepticism, which all philosophers no doubt should subscribe to, this no longer was his dominant orientation. In developing his ecological philosophy, he was also, at the same time, attempting to return the practice of philosophy to its origins as a “love of wisdom.” Naess claimed in 1970 that while we need specialized academic philosophers, we also need “old fashioned maximal perspective philosophers” with a total view who act from this perspective (see my “Arne Naess’ Conception of Being a Philosopher,” *The Trumpeter* 13, 1996). After the Nazi occupation of Norway, his interests turned to the peace movement and to Gandhi’s nonviolent techniques. This also involved an interest in Gandhi’s Hinduism and spiritual non-dualism. This led, in turn, to a search for a philosopher in the West with high levels of maturity and wisdom which he found in Spinoza, a philosopher he has admired since a teenager (see Naess’ 1973 paper “The Place of Joy in a World of Fact”). In his 1978 paper, “Through Spinoza to Mahayana Buddhism or Through Mahayana Buddhism to Spinoza,” (*Selected Works Of Arne Naess*, vol. IX, pp. 256-7) Naess claims that Part V of Spinoza’s ETHICS “represents, as far as I can understand, Middle Eastern wisdom par excellence.” Naess reinterpreted Spinoza’s philosophy to reflect a contemporary ecological perspective. Most Australian and American deep ecology theorists have agreed with Naess’ return to the original wisdom tradition of philosophy and, in various ways, have followed him in this endeavor. At the same time, they have accepted Naess’ more philosophically neutral Eight Point characterization of the deep ecology movement. Naess is not the “founder” or “father” of the deep ecology movement. Naess refers to Rachael Carson as the founder of the movement, and this should also include Aldo Leopold, David Brower of the Sierra Club, and Paul Ehrlich and many other ecologists beginning in the 1950’s in the United States.

Naess seemed to tire of writing books in the mid-1980’s, and so the careful refinement of his position during the late 1980’s and 90’s are scattered in hundreds of published and unpublished papers. Some of these papers are found in the recently published *Selected Works Of Arne Naess*, especially vols. IX and X. But there exists no really comprehensive, up-to-date statement of his philosophy - a truly monumental task for some enterprising scholar. Harold Glasser, the editor of the *Selected Works Of Arne Naess*, was a Fulbright scholar who worked with Naess for a number of years in Norway. He provides perhaps the best contemporary summary of Naess’ philosophy in his introduction.

Naess has been walking a number of philosophical tightropes, one of which is his advocacy of a diversity of philosophical positions, claiming that Ecosophy T is just his personal philosophy. But at the same time he also seems to advocate a number of universal characteristics for this philosophy (albeit in a nondogmatic way). His advocacy of non-dualism seems to be one such universal (see my “Wildness and Cyborgs” paper). Another universal property he seems to claim for his ecosophy is the distinction he makes between the contents and the structure of reality (see his paper “Ecosophy and Gestalt Ontology” in my *Deep Ecology For The 21st Century*, 1995). For Naess, gestalts are the rock bottom contents of reality whereas theoretical science provides the structure of reality. In advocating a return to the roots of philosophy in a search for wisdom, he has argued that Western academic philosophy in the 20th century has taken a wrong turn. In his 1983 paper “How My Philosophy Seemed to Develop” (reprinted in *Selected Works*, v. IX), he claimed that “the turn of philosophy in this century towards language rather than cosmos, towards logic rather than experience ... is a turn into a vast blind alley ...” In a reply to Michael Zimmerman’s characterization of his ecosophy, (“Heidegger, Postmodern Theory and Deep Ecology,” *The Trumpeter* 14, 1997) he points out that his position is not a form of phenomenology. He claims that “my gestalt ontology is a sort of ontological realism in the sense that we have direct access to the contents of reality in our spontaneous experiences.” He also critiques Derrida and the postmodernists. He concludes by saying that “I hope the next century will not be so preoccupied with language, and philosophical research more than postmodern, small narratives and cultural conversations.” In another critique of hermeneutics and postmodernism (“How Should Supporters of the Deep Ecology Movement Behave in Order to Affect Society and Culture,” *The Trumpeter*, 10, 1993), he sees postmodern (just as with the earlier infatuation with logical positivism, existentialism, the late Wittgenstein, and ordinary language philosophy) as the latest philosophical fad.

Global warming is now proceeding much faster than scientists thought possible, with all the ice around the world melting at an accelerating rate and ecosystems worldwide being severely disrupted. Global warming has dramatically refocused attention on the ecological crisis, the issue of the survival of humanity, and the ecological state of the Earth in a way that biodiversity and wild ecosystem loss alone has been unable to do. The deep ecology movement has been most closely allied with a scientific understanding of the crisis, and with prescriptions by scientists such as Paul Ehrlich for dealing with the crisis (see the Ehrlich's *One With Nineveh*, 2004). Derrida has often been cited as the most important philosopher of the latter half of the 20th century. In my "Wildness and Cyborgs" paper, I critique the postmodernists for their approaches to Nature, and survey and critique the various contemporary ecophilosophical positions. Without engaging in what Crowley refers to as widespread "hero worship" for Naess, I think that an accurate and comprehensive assessment of Naess' work in ecosophy, in returning philosophy to its roots in the "wisdom traditions" of the East and West with Gandhi and Spinoza, and in characterizing and promoting the deep ecology movement, would qualify Naess to be considered the most important and relevant philosopher of our time. An adequate and comprehensive ecophilosophical approach to dealing with our overwhelming contemporary social/ecological predicament seems necessary to guide us through the perilous 21st century.

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WEBSITES OF INTEREST

An Agenda for Harnessing Globalization

<http://www.brookings.edu/views/articles/fellows/ghani20060901.pdf>

Two Brookings Institution colleagues, Ashraf Ghani and Clare Lockhart, articulate an agenda for harnessing the power of globalization. Globalization's appeal and potential shortcomings. Paper appeared in the Autumn 2006 edition of *The Washington Quarterly*,

Globalization and Health <http://www.globalizationandhealth.com/>

A platform for research, knowledge sharing, and debate on globalization and its effects on health, both positive and negative.

Gulf of Maine Research Institute <http://www.gma.org/>

Maine's oceanic shoreline, one of the richest in North America, studied by the Gulf of Maine Research Institute.

PBS American Field Guide <http://www.pbs.org/americanfieldguide/>

An archive of 1,400 video clips pertaining to American wilderness, parks, open space, which can be searched by keyword, topic, or state.

International Society for Ecological Economics <http://www.ecoeco.org>

[The other] ISEE is a not-for-profit, member-governed, organization dedicated to advancing understanding of the relationships among ecological, social, and economic systems for the mutual well-being of nature and people.

The United States Society for Ecological Economics <http://www.ussee.org/>

The USSEE provides a venue for a holistic and strong community of ecological economists, social and natural scientists, and people who care for the well-being of this planet and its inhabitants so as to allow its diverse membership to easily communicate with and learn from each other on a regular basis.

RECENT ARTICLES AND BOOKS

- Abramovitz, J. N., *Unnatural Disasters. Worldwatch Institute: Worldwatch Paper 158.* 2001.
- Adams, Alexis, interviews Bill McKibben, "Dream a Little Dream," The Sun, October 2006, pp. 4-13. "We've been building this [environmental] movement for the last 150 years, and it has accomplished marvelous things: the conservation of wilderness; the reduction of pollution in the air and the water. But the movement isn't nearly big enough and strong enough to handle global warming, because climate change arises from the use of fossil fuels, which are at the heart of pretty much every part of modern life. A problem of this size can be tackled only with enormous changes in technology, in the economy, in our behavior, and in our very idea of who we are." "We know now that in terms of human rights, environmental damage, and almost any measure you can name, the endless-growth model has turned out to be a lousy idea." McKibben wants to replace "sustainability" with "durability."
- Alvarez Castaneda, Sergio Ticul, Cortes Calva, Patricia, Mendez, Lia and Ortega Rubio, Alfredo, "Development in the Sea of Cortes Calls for Mitigation," BioScience 56 (no. 10, October 2006): 825-830.
- Arreola, Daniel D., "Review of: Spencer, J.E. and Thomas, W.L. Jr 1969: Cultural geography: an evolutionary introduction to our humanized earth. New York: Wiley," Progress in Human Geography 30 (no. 5, October 2006): 667-671.
- Backhaus, Gary, and John Murungi, eds., *Ecoscapes: Geographical Patterning of Relations.* Lanham, MD: Rowman and Littlefield, 2006. An ecoscape is a cultural perspective entwined with a geographical perspective.
- Barnes, Trevor J., "With commentary: Saying yes without saying yes to progress: comments on David Livingstone's 2005 Progress in Human Geography lecture," Progress in Human Geography 30 (no. 5, October 2006): 580-584.
- Biber Kiemm, S., and T. Cottier, eds., *Rights to Plant Genetic Resources and Traditional Knowledge: Basic Issues and Perspectives.* Oxford: Oxford University Press, 2006. The means, instruments and institutions to create incentives to promote conservation and sustainable use of traditional knowledge and plant genetic resources for food and agriculture, in the framework of the world trade order. The option to create specific sui generis intellectual property rights of the TRIPS agreement, ways to support the maintenance of information that cannot be allocated to specific authors. Biber-Kiemm is at the University of Basel. Cottier is with the World Trade Institute, Switzerland.
- Branson, Avid H., Joern, Anthony and Sword, Gregory A., "Sustainable Management of Insect Herbivores in Grassland Ecosystems: New Perspectives in Grasshopper Control," BioScience 56 (no. 9, September 2006): 743-755.
- Braun, Bruce, "Environmental issues: global natures in the space of assemblage," Progress in Human Geography 30 (no. 5, October 2006): 644-654.
- Brick, P., "The Greening of Political Science: Growth Pains and New Directions," Perspectives on Politics 2(no. 2, 2004):337-346. Environmental politics is often characterized, incorrectly, as an "advocacy field." when it is typically much more "objective."
- Buckley, Ralf et al, eds., *Nature-Based Tourism, Environment and Land Management.* New York: Oxford University Press, 2004.

--Buckley, Ralf, ed., *Environmental Impacts of Ecotourism*. New York: Oxford University Press, 2004. Buckley is at Griffith University, Australia.

--Callicott, J. Baird, "Choosing Appropriate Temporal and Spatial Scales for Ecological Restoration," *Journal of Biosciences* 27(no. 4, Suppt 2, 2002):409-420. Ecological restoration classically seeks a balance of nature. Human disturbance is regarded as unnatural and in the Western Hemisphere started with the Europeans. Restoration may seek a pre-settlement state. But the new ecology finds nature always in flux; moreover human disturbance in the New World goes back 10,000 years. Some wish to restore conditions at the Pleistocene-Holocene boundary, even restoring the fauna from that time, so far as possible. But with the choice of appropriate temporal and spatial scales for ecological restoration, one can still make a scientifically defensible case for restoration to pre-settlement conditions. Post-settlement conditions greatly exceeded earlier aboriginal influences, nor does one have to claim that such pre-settlement conditions were in equilibria. Callicott is in philosophy, University of North Texas.

--Carpenter, Stephen R. et al (six others), "Millennium Ecosystem Assessment: Research Needs," *Science* 314(13 October 2006):257-258. "We lack a robust theoretical basis for linking ecological diversity to ecosystem dynamics and, in turn, to ecosystem services underlying human well-being. ... The most catastrophic changes in ecosystem services identified in the MA (Millennium Assessment) involved nonlinear or abrupt shifts. We lack the ability to predict thresholds for such changes, whether or not such a change may be reversible, and how individuals and societies will respond. ... Relations between ecosystem services and human well-being are poorly understood. One gap relates to the consequences of changes in ecosystem services for poverty reduction. The poor are most dependent on ecosystem services and vulnerable to their degradation. Empirical studies are needed."

--Chaloupka, William J., "Tragedy of the Ethical Commons: Demoralizing Environmentalism." in Jane Bennett and Michael J. Shapiro, eds., *The Politics of Moralizing*. New York: Routledge, 2002, 113-140. Chaloupka is in political science, Colorado State University.

--Clements, Reuben; et al., "Limestone Karsts of Southeast Asia: Imperiled Arks of Biodiversity," *BioScience* 56 (no. 9, September 2006): 733-742.

--Cohen, John, "Center Puts Hold on Mangabey Experiments," *Science* 314 (3 November, 2006):743-744. Yerkes National Primate Research Center in Atlanta has temporarily withdrawn a request to conduct experiments on sooty mangabey monkeys that could unravel the biochemistry by which HIV causes AIDS. The U.S. Fish and Wildlife Service considers the sooty mangabey an endangered species. SIV, similar to HIV, naturally infects the mangabeys but rarely causes harm. Yerkes has 200 mangabeys and wished to use up to 20 animals for invasive surgery research, requiring eventually killing them. They do routinely draw blood from mangabeys for research. They also still hope to do the research.

--Cohn, Jeffrey P., "Do Elephants Belong in Zoos?," *BioScience* 56 (no. 9, September 2006): 714-717.

--Collinge, Sharon K., and Chris Ray, eds., *Disease Ecology: Community Structure and Pathogen Dynamics*. Oxford: Oxford University Press, 2006. Community structure and ecology in the emergence of pathogens. One often has to know as much about the ecology as about the microbes. The editors are at the University of Colorado, Boulder.

--Dean, Cornelia, "Time to Move the Mississippi, Experts Say," *New York Times* online, Sept. 19, 2006. Some scientists and engineers are recommending a massive diversion that will send the Mississippi flooding wholesale into the state's sediment starved-marshes. This could also protect against global climate change that will bring rising seas, accelerating land loss and worse weather.

--DeBruyckere, Lisa A., "Changing the Paradigm: Effectively Engaging Stakeholders in Forest Policy Issues," Journal of Forestry 104 (no. 5, September 2006): 335-336.

--Den Nijs, H. C., D. Bartsch, and J. Sweet, eds., *Introgression from Genetically Modified Plants into Wild Relatives*. New York: Oxford University Press, 2004. Analysis of the likelihood of genetically modified plants spreading new genes from the cultivated plants into wild relatives. Den Nijs is at the University of Amsterdam.

--Doniger, David D., Antonia V. Herzog, Daniel A. Lashof, "An Ambitious, Centrist Approach to Global Warming Legislation," Science (3 November 2006):764-765. The longer we wait to do something about global warming the more difficult it becomes. A slow start leads to a crash finish. These authors, with the National Resources Defense Council, Washington, propose a system of legislated economic incentives that they claim is aggressive and feasible.

--Dreitz, Victoria J., "Issues in Species Recovery: An Example Based on the Wyoming Toad," BioScience 56 (no. 9, September 2006): 765-771.

--Dugger, Celia W., "W.H.O. Supports Wider Use of Malaria vs. Malaria," New York Times online, September 16, 2006. DDT is the most effective insecticide and poses no health risk when sprayed in small amounts on the inner walls of people's homes.

--Dybas, Cheryl Lyn, "Biodiversity: The Interplay of Science, Valuation, and Policy. Report from the AIBS 2006 Annual Meeting," BioScience 56 (no. 10, October 2006): 792-798.

--Enserink, Martin and Vogel, Gretchen, "The Carnivore Comeback," Science 314 (3 November 2006):746-749. Bears, wolves, lynx, and wolverines, once nearly exterminated from Western Europe, have been making a comeback--both by reintroducing themselves from Eastern Europe, now that the fences are down, and by restoration biology. And there are plenty of protests, especially from farmers whose sheep are killed. Wolves and bears are in almost every country in Europe.

--Fiksei, Joseph, "Sustainability and Resilience: Toward a Systems Approach," Sustainability: Science, Practice, and Policy 2 (no. 2, 2006):1-8. Global consumption continues to grow. There is urgent need for better understanding of the dynamic, adaptive behavior of complex systems and their resilience in the face of disruptions. But assessing the broad impacts of policy and technology choices is a formidable challenge. Recommendations for progress in continued research. Fiksei is at the Center for Resilience, The Ohio State University.

--Fukuyama, F., *Our Posthuman Future: Consequences of the Biotechnology Revolution*. New York: Farrar, Straus and Giroux, 2002.

--Gluckman, Peter, and Mark Hanson, *Mismatch: Why Our Bodies No Longer Fit Our World*. New York: Oxford University Press, 2006. Our bodies evolved as hunter-gatherers, but modern life is city-bound and abundantly nourished. The result is an explosion of lifestyle diseases, such as diabetes and obesity, and will lead to increasingly frequent epidemics. Gluckman is at University of Auckland, Hanson at the University of Southampton.

--Gorenflo, L.J. and Brandon, Katrina, "Key Human Dimensions of Gaps in Global Biodiversity Conservation," BioScience 56 (no. 9, September 2006): 723-731.

--Gossling (Gössling), S., and J. Hultman, *Ecotourism in Scandinavia*. New York: Oxford University Press, 2006. Both authors are at Lund University, Sweden.

--Griffith, James Jackson, "Applying Systemic Thinking for Teaching Disturbed Land Reclamation in Brazil." Using systemic thinking to teach environmental rehabilitation to undergraduate students at Federal University of Viçosa, Minas Gerais, in Brazil. Griffith is in forestry engineering there. Request a copy from the author at griffith@ufv.br.

--Gwyther, Lindsay E., "Spreading Agroforestry for Sustainability: A Comparative View of Shandong and Sichuan Provinces," Journal of Forestry 104 (no. 5, September 2006): 324-327.

--Hadley, John, "The Duty to Aid Nonhuman Animals in Dire Need," Journal of Applied Philosophy 23 (no. 4, November 2006): 445-451.

--Hansen, Kevin, *Bobcat: Master of Survival*. New York: Oxford University Press, 2006. The most adaptable and resilient feline in the world. Half the wild cat species worldwide are in trouble, but the bobcat is thriving, even expanding its range. Threats to the bobcat are mostly political and economic. Hansen is with the Southwest Wildlife Rehabilitation and Educational Foundation.

--Hilborn, Ray, et al., "Effective Enforcement in a Conservation Area," Science 314 (24 November 2006):1266. There are two primary approaches to wildlife conservation. (1) Generating economic benefits so that local communities desire to keep the wildlife. (2) Enforcement of protected areas. Within protected areas, there is debate as to whether enforcement can maintain wildlife and even whether protected areas as wildlife reserves are realistic or morally justified. These authors review illegal taking of wildlife in Serengeti National Park, Tanzania. They conclude that antipoaching enforcement is effective for the protection of species, if there are sufficient resources for a professional national park service. Hilborn is in Aquatic and Fishery Sciences, University of Washington, Seattle.

--Hoagland, Porter and Jin, D.i., "Science and Economics in the Management of an Invasive Species," BioScience 56 (no. 11, November 2006): 931-935.

--Hughes, Alex, "Geographies of exchange and circulation: transnational trade and governance," Progress in Human Geography 30 (no. 5, October 2006): 635-643.

--Hunter, M. L., "Refining Normative Concepts in Conservation," Conservation Biology 14 (2000):573-574.

--Huppenbauer, Von Markus, "Der liebe Gott, die Moral und das zweite Pelikanküken: Schöpfungsethische Reflexionen vor perspektivitätstheoretischem Hintergrund ["The Compassionate God, Morality, and the Second Pelican Chick - Creation-ethical reflections against a perspectivist-theoretical background - The compatibility of creation theology with environmental ethics"], Zeitschrift für Evangelische Ethik 46(no. 1, 2002):52-55). [In German] Is a theology of creation compatible with environmental ethics? Nature as God's creation is neither anthropocentric or biocentric. A theology of creation is basically a claim about God and God's creation, not directly an environmental ethic. Biblical texts do not perceive living beings as having intrinsic value. God is compassionate and take suffering on Earth seriously. (The second pelican chick is taken from Holmes Rolston's discussion of evolution in his *Science and Religion*, chapter 3, where pelicans have a "backup chick," in case the first and dominant chick dies.) Theories that evil and suffering are the will of God have to be rejected. Discussion of the metaphor of playing God. There are no reasonable theological arguments against improving humans genetically. Huppenbauer is in Theology, University of Zurich.

--Innes, J. L., G. Hickey, and H. F. Hoen, eds. *Forestry and Environmental Change: Socioeconomic and Political Dimensions*. New York: Oxford University Press, 2006. Some of the biggest changes looming for forests result more from the socioeconomic environment than from the physical environment.

--Jacobsen, Michael F., et al, *Six Arguments for a Greener Diet: How a More Plant-Based Diet Could Save Your Health and the Environment*. Washington, DC: Center for Science in the Public Interest, 2006. A diet with less meat consumption would reduce chronic disease, reduce foodborne illness, improve the quality of soil, water, and air; and reduce animal suffering. Supported with a relentless barrage of facts. Reviewed by David L. Katz, "Chewing on the Food Chain," *Science* 314(3 November 2006):762-763.

--Jacobsen, Susan K., Mallory D. McDuff, and Martha C. Monroe, *Conservation Education and Outreach Techniques*. Oxford: Oxford University Press, 2006. An array of techniques for enhancing school resources, marketing environmental messages, using maps and media, partnerships for conservation, on-site programs for natural areas and community centers. Case studies from around the world. Jacobsen and Monroe are at the University of Florida; McDuff at Warren Wilson College, North Carolina.

--Kendle, A. D., and Rose, J. E., "The Aliens Have Landed! What Are the Justifications for 'Native Only' Policies in Landscape Planting," *Landscape and Urban Planning* 47(2000):19-31.

--Koper, Nicola and Schmiegelow, Fiona, "A multi scaled analysis of avian response to habitat amount and fragmentation in the Canadian dry mixed grass prairie," *Landscape Ecology* 21 (no. 7, October 2006): 1045-1059.

--Koricheva, J. and Siipi, H., "The Phenomenon of Biodiversity." In Oksanen, M., and Pietarinen, J., eds., *Philosophy and Biodiversity*. New York: Cambridge University Press, 2004.

--Lacey, Hugh, *Values and Objectivity in Science: The Current Controversy about Transgenic Crops*. Lanham, MD: Rowman and Littlefield, 2005. Transgenic agriculture as a case study in social values and their role in science.

--Langford, Dale J., et al (8 others), "Social Modulation of Pain as Evidence for Empathy in Mice," *Science* 312(30 June 2006):1967-1970. Mice observing a cagemate in pain seem to empathize when the cagemate is given a noxious stimulus. They develop a "writhing test." With commentary, Miller, Greg, "Signs of Empathy Seen in Mice," *Science* 312(30 June 2006):1860-1861, and photo of "commiserating mice." With letter of concern by Ernest Gwynn Jordan, "Mice, Pain, and Empathy," *Science* 314 (13 October 2006):253, asking whether when ethical scientists see mice commiserating with each other in pain, it isn't time to stop the experiment. The Miller commentary starts: "Empathy is one of the nobler human attributes." Jordan asks: "Must I conclude that it is absent or suppressed in some scientists?" With reply by Jeffrey S. Mogil, one of the authors of the paper, that it is better for mice to suffer than people, and their research might reduce human suffering by learning how commiseration can reduce pain in humans, and that they choose to test with the least pain possible to remain effective in the experiment. So: On with the experiments. The authors are in psychology, McGill University, Montreal.

--Lepori, Fabio and Hjerdt, Niclas, "Disturbance and Aquatic Biodiversity: Reconciling Contrasting Views," *BioScience* 56 (no. 10, October 2006): 809-818.

--Levine, George, *Darwin Loves You: Natural Selection and the Re-enchantment of the World*. Princeton: Princeton University Press, 2006. Levine wants a new bumper sticker: Darwin Loves You. Darwin saw how a world from which he had banished transcendence is still lovable and enchanted; Levine invites readers to see the Darwinian world that way too. Levine is in English, Rutgers University.

--Levy, Sharon, "A Plague of Deer," BioScience 56 (no. 9, September 2006): 718-721.

--Livingstone, David N., "Putting progress in its place," Progress in Human Geography 30 (no. 5, October 2006): 559-579.

--Lloyd, Jeremy, "Redneck for Wilderness: Earth First! Cofounder Dave Foreman on Being a True Conservative," The Sun, December 2005, pp. 4-11. Interview with Dave Foreman. "Aren't people ultimately going to ask what's in it for them?" "Yes, to a certain extent, but I think we can also challenge people with questions like 'Do we have the generosity of spirit and the greatness of heart to share the earth with other species?' That appeals to something deep in us. And that's the way religions have always approached problems: by appealing to something beyond self interest. I think conservationists used to do that more. That's part of the problem with the environmental movement today." "I've been a registered Republican all my life. As a college student in the sixties I ... worked on Barry Goldwater's campaign for president. I consider myself a true conservative. But true conservatism is dead in America."

--Luckert, Martin K. (Marty), "Has the Myth of the Omnipotent Forester Become the Reality of the Impotent Forester?," Journal of Forestry 104 (no. 6, September 2006): 299-306.

--Lundmark, Cathy, "Global Patterns in Bird Diversity," BioScience 56 (no. 9, September 2006): 784-784.

--Martin, Maria, Pablo, Carlos and Agar, Pilar, "Landscape changes over time: comparison of land uses, boundaries and mosaics," Landscape Ecology 21 (no. 7, October 2006): 1075-1088.

--Merlo, Maurizio, and Croitoro, Lelia, eds., *Valuing Mediterranean Forests New York*. Oxford University Press, 2005. The authors are at the University of Padova, Italy.

--Meyer, John M., *Political Nature: Environmentalism and the Interpretation of Western Thought*. Cambridge, MA: MIT Press, 2001. Environmentalist interpretations in Western thought, esp. Hobbes and Aristotle. Nature, politics, and the experience of place. New possibilities for environmental politics.

--Meyer, Natalie, "Desertification and Restoration of Grasslands in Inner Mongolia," Journal of Forestry 104 (no. 5, September 2006): 328-331.

--Nowak, Martin A. and Karl Sigmund, "Evolution of Indirect Reciprocity," Nature 437 (27 October 2005):1291-1298. Natural selection is typically assumed to favor selfishness. But many biological systems, and especially human societies, are organized around altruistic, cooperative interactions. This seems to evolve through indirect reciprocity: I help you and somebody else helps me. This leads to reputation building, morality judgment and complex social interactions with ever-increasing cognitive demands. Nowak is in biology and mathematics, Harvard University. Sigmund is in mathematics, University of Vienna.

--Orts. Eric W., and Alan Strudler, "The Ethical and Environmental Limits of Stakeholder Theory," Business Ethics Quarterly 12(no. 2, 2002):215-233. Stakeholder theory has much to recommend it, but is limited to human participants in the business enterprise. It runs into intractable problems in providing credible ethical principles for business managers dealing with the natural environment. Orts and Strudler are at Wharton School, Environmental Management Program, University of Pennsylvania, Philadelphia.

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--Pimentel, David and Patzek, Tad, "Green Plants, Fossil Fuels, and Now Biofuels," *BioScience* 56 (no. 11, November 2006): 875-875.

--Plotnik, Joshua M., Frans B. M. de Waal, and Diana Reiss, "Self-Recognition in an Asian Elephant," *Proceedings of the National Academy of Sciences (PNAS)* 103 (November 7, 2006):17053-17057. Now elephants have joined a small group of animals that can recognize themselves in a mirror (apes, dolphins--known only once). Researchers at the Bronx Zoo found that an elephant could repeatedly used her trunk to examine a white X the researchers had painted on her face in a location she could only see in the mirror. See also: Miller, Greg, "Jumbo Reflections," *ScienceNOW Daily News*, 30 October 2006.

--Posner, Richard, *Catastrophe*. New York: Oxford University Press, 2004. The odds of the occurrence of one or more catastrophes are growing quickly because of "the breakneck pace of scientific and technological advance." These possible catastrophes include rapid climate change, which "is to a significant degree a byproduct of the success of capitalism in enormously increasing the amount of world economic activity ... and is a great and growing threat to anyone's idea of human welfare." About this, conservatives are "in a state of denial." Posner is often known for his economic approach to making decisions but, unfortunately, catastrophe "turns out to be an unruly subject for economic analysis." Posner is a judge of the U.S. Court of Appeals for the Seventh Circuit.

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--Raines, Ben, "Experts: Fish Rally When Gill Nets Gone," (Mobile Alabama) *Press Register*, October 6, p. 1A, 16A. Alabama permits gill netting off its coasts. Other states, Florida, Mississippi, Texas, Louisiana have essentially stopped permitting gill netting, with a rebound of fish populations. Scientists now say that Alabama's liberal commercial regulations are depleting stocks of desirable fish in Alabama waters, also having a quite adverse effect from "by catch," fish and other marine animals that are not desired but are nevertheless caught and killed in the half-mile long nets that sweep from bottom to surface. With 120 licensed gill netters Alabama can have more than 54 miles of nets stretched out in its waters on any given night. Alabama requires gill netters to operate at night, so as not to disturb sports fishing during the day, but sportsmen complain that by dawn there are no fish left.

--Roberts, J. Timmons, and Parks, Bradley C., *A Climate of Injustice: Global Inequality, North-South Politics, and Climate Policy*. Cambridge, MA: The MIT Press, 2006. The role that unequal distribution of the benefits of industry and development plays in shaping prospects for a global climate pact, with statistical and theoretical analysis and case studies. Roberts is in sociology, College of William and Mary. Parks is a development policy officer, Department of Policy and International Relations, Millennium Challenge Corporation, Washington, DC.

--Roughgarden, Joan, *Evolution and Christian Faith: Reflections of an Evolutionary Biologist*. Washington: Island Press, 2006. "I'm an evolutionary biologist and a Christian. Here's my perspective on what to teach about evolution and on how to understand today's collision between science and Christian faith" (p. 3). "Is there then a conflict between the Bible and evolution? No. To the contrary, the discovery that all of life is one body through its union into one family tree extends St. Paul's teaching on Christian community to all of living creation. This finding is a source of joy and I rejoice." (p. 23). "A long and solid tradition testifies to biologists' search for direction in evolution. Many, maybe most, evolutionary biologists do see evolution as having a direction under the guidance of natural breeding even through the mutation-generating piece within the evolutionary process is random. ... Thus evolution is

not automatically in opposition to religion concerning a direction for evolutionary change. ... For myself, I'm comfortable feeling that evolution by natural breeding is revealing God's design for nature in the fullness of time." (pp. 49-52). Roughgarden is in biology and geophysics at Stanford University.

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--"Embodying the Deepest Contradiction," Capitalism Nature Socialism, Vol. 17, No. 4, 116-125. (US)

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--"Organised Irresponsibility: Contradictions in the Australian Government's Strategy for GM Regulation," Environmental Politics, Vol. 15, 399-416. (UK)

--"Social Ecology and the Man Question" in P. Stephens, J. Barry, and A. Dobson (eds.), *Contemporary Environmental Politics: From Margins to Mainstream* (London: Routledge).

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--Sanderson, Eric W., "How Many Animals Do We Want to Save? The Many Ways of Setting Population Target Levels for Conservation," BioScience 56 (no. 11, November 2006): 911-922.

--Sands, Roger, *Forestry in a Global Context*. New York: Oxford University Press, 2005. Sands is at the University of Canterbury, UK.

--Shields, Deborah J., and E. T. Bartlett, "Applicability of Montreal Process Criterion 6 - Long-term Socio-economic benefits - to Rangeland Sustainability," International Journal of Sustainable Development and World Ecology 9 (no 2, 2002):95-120. Following the UNCED Statement of Forest Principles and Agenda 21, there was formed an international effort, the Working Group on Criteria and Indicators for the Conservation and Sustainable Management of Temporal and Boreal Forests, known as the Montreal Process. Criterion 6 calls for the long-term sustainability of social and economic benefits. Shields and Bartlett apply this criterion to rangelands, in addition to forests. They develop some 19 indicators of rangeland condition and benefits--social, economic, ecological, cultural, and spiritual. They discuss measurement of these benefits, notice that some are more easily measured than others, but those that escape quantification may nonetheless be quite significant. Numerous concrete examples of a broad range of rangeland benefits, and suggestions for their conservation. Shields is at the Rocky Mountain Research Station, USDA Forest Service, Fort Collins, CO. Bartlett is in Rangeland Ecosystem Science, Colorado State University, Fort Collins.

--Siipi, H., Naturalness, *Unnaturalness and Artifactuality in Bioethical Argumentation*. Turku, Finland: University of Turku, 2005.

--Silver, Lee M., *Challenging Nature: The Clash of Science and Spirituality at the New Frontiers of Life*. New York: Ecco (Harper Collins), 2006. An unabashed sales pitch for our biotechnological future. "Human nature will remake all of Mother Nature. The ultimate question--the very asking of which strikes

fear into the hearts of many people--is whether or not the human spirit or soul will stay the same or be remade in the process as well.” Humans will increasingly have no need of original nature, since they have remade nature. There are no anthropocentric reasons for saving nature, but, interestingly, Silver does think there may be moral reasons. In fact, he holds, there is no defensible reason for the conservation of species except because we think species preservation is a moral imperative. Silver is in molecular biology at Princeton University. His field, he declares is, “compared with every other field of scholarship and science ... the least compatible with spiritual beliefs.”

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--Timbrell, John, *The Poison Paradox: Chemicals as Friends and Foes*. Oxford: Oxford University Press, 2005. Natural and manufactured chemicals to which humans are exposed, how they are toxic and the differing reactions humans can have to them. Timbrell claims to debunk the myth that natural is good and man-made is bad. Timbrell is at King's College London.

--VanderMerwe (Van der Merwe), P. and Saayman, M., "Game farms as sustainable ecotourist attractions," *Koedoe* (Research Journal, South African National Parks) 48 (no. 2, 2005):1-10. Ecotourism is important in South Africa, including that on game farms, with about 7,000 in South Africa. Some 80% of wildlife conservation is taking place on private lands. Operators are concerned about sustainability. But they often do not work closely with the local community to develop partnerships in which the local community has a stake, and they often do not use local entrepreneurs in the development of their initiatives. The authors are in Tourism and Leisure Studies, North-West University, Potchefstroom Campus, Potchefstroom, South Africa.

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--VanRoon (Van Roon), Marjorie, and Stephen Knight, *Ecological Context of Development: New Zealand Perspectives*. New York: Oxford University Press, 2005. Environmental planning in New Zealand, with attention to ecological principles. The authors are at the University of Auckland.

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--Vermeij, Geerat J., *Nature: An Economic History*. Princeton, NJ: Princeton University Press, 2004, 2006. The universal truth on Earth is that organisms compete for scarce resources, and this universal truth unites three disciplines: economics, evolution, and cultural history, disciplines that otherwise have developed in mutual isolation. All three competitive processes develop cooperation, adaptation, and feedback. Historical patterns in both human and nonhuman evolution follow from this principle. Vermeij is in geology, University of California, Davis.

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--Willis, K. J. and Birks, H. J. B., "What Is Natural? The Need for a Long-Term Perspective in Biodiversity Conservation," *Science* 314 (24 November 2006):1261-1265. Ecosystems change over time and most data available are too short-term to judge natural variability, separating it from human introduced disturbances. Paleocological records can be used to provide a longer temporal perspective. The use of such records can reduce much of the uncertainty regarding the question of "what is natural." In result, we can start to provide better guidance for long-term management and conservation. One

finding is that, when climates change, what these authors call “rear-edge” populations (source populations from which “leading-edge” populations migrate) are extremely important in the conservation of diversity. Willis is at the Long-Term Ecology Laboratory, Oxford University. Birks is in Biology, University of Bergen, Norway.

--Wondrak Biel, Alice, *Do (Not) Feed the Bears: The Fitful History of Wildlife and Tourists in Yellowstone*. Lawrence, KS: University Press of Kansas, 2006. Management history, shifts in scientific perspectives, cultural attitudes about animals, and the changing relationships between animals and people, using the bears as a focal point. The shift from “human-oriented conservation” to “nature-oriented preservation

--Worm, Boris et al (a dozen others), “Impacts of Biodiversity Loss on Ocean Ecosystem Services,” Science (3 November 2006):787-790. Human-dominated marine ecosystems are rapidly losing biodiversity, with unknown consequences, but projections here indicate that the ocean’s capacity to provide food, maintain water quality, and recover from perturbations will be lost by 2048. By then all commercial fish and seafood species will be gone, at least in harvestable quantities. Of particular note is the finding that general oceanic biodiversity is required to sustain commercial fisheries. Available data does suggest that these trends are still reversible. The lead author is at Dalhousie University, Halifax, Canada. With commentary: Stokstad, Erik, “Global Loss of Biodiversity Harming Ocean Bounty,” Science 314(3 November 2006):745.

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