

*International Society for*  
**Environmental Ethics** *Volume 4, No. 4, Winter 1993*  
*Newsletter*

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## **General Announcements**

In consultation with the Governing Board, the Nominating Committee for ISEE has elected to have a mail ballot, in accord with the Constitution, which permits ballots either at annual meetings or by mail. Their nominations are as follows (with further detail about each candidate on the enclosed ballot). For president: Eric Katz (New Jersey Institute of Technology), Mark Sagoff (Institute for Philosophy and Public Policy). For vice president: J. Baird Callicott (University of Wisconsin, Stevens Point), Donald Scherer (Bowling Green State University), and Karen J. Warren (Macalaster College). Members of ISEE should complete the ballot (do it now) and return ballots by March 20 to Holmes Rolston, President, ISEE, Department of Philosophy, Colorado State University, Fort Collins, CO 80523.

The Secretary and Treasurer will continue their ongoing terms. The present officers are:

President: Holmes Rolston, III,  
term to expire end of academic year (June 1) 1994  
Vice-President: Eric Katz, 1994  
Secretary, Laura Westra, 1995  
Treasurer, Ned Hettinger, 1996

Thanks to the Nominating Committee: Jack Weir (Morehead State University), Chair, Kristin Shrader-Frechette (University of South Florida), George Sessions (Sierra College, Rocklin, CA), and Robin Attfield (University of Wales, College of Cardiff). Weir's address: Department of Philosophy, UPO 662, Morehead State University, Morehead, KY 40351. Phone: 606/783-2785, office; 606/783-2185, philosophy office; 606/784-0046, home. Fax: 606/783-2678.

The Pacific Division of the American Philosophical Association meets March 31-April 2, 1994, in Los Angeles, Westin Bonaventure Hotel. The ISEE session is Friday, April 1, from 6.00 p.m. - 8.50 p.m. in the San Bernardino Room: Robin Attfield (University of Wales, Cardiff), "Rehabilitating Nature and Making Nature Habitable," with commentary by Geoffrey Frasz (Community College of Southern Nevada); Paul Schollmeier (University of Nevada, Las Vegas), "Why We Love the Land," with commentary by James Heffernan (University of the Pacific); Roberta M. Richards (School of Religion, University of Southern California), "Beyond Biocentric Egalitarianism: Calculating the Comparative Value of Nature," with commentary by Susan J. Armstrong (Humboldt State University); Laura Westra (University of Windsor), "Are Animal Ethicists Speciesist?" commentator pending. The program is organized by Professor James Heffernan, Department of Philosophy, College of the Pacific, University of the Pacific, 3601 Pacific Avenue, Stockton, CA 95211. Phone: 209/946-2281.

The Annual Business Meeting of the International Society for Environmental Ethics will be held at the close of this session.

Central Division, American Philosophical Association, meets May 4- 7, 1994 in Kansas City, Hyatt Center. Session I (May 5, 5.15-7.15 p.m.) will be on "Ethics and Radioactive Waste," with participants, Patricia Flemming (Philosophy, Creighton University, Omaha), "Circularity and Regulatory Policy: The Case of Yucca Mountain"; Kristin Shrader-Frechette (Philosophy, University of South Florida), "Nuclear Waste and Free Informed Consent: The Case of Yucca Mountain," with commentator, Craig Walton (Philosophy, University of Nevada, Las Vegas).

Session II (May 6, 7-10 p.m.) at Central APA will be Ernest Partridge (Northland College, Wisconsin), "On the Possibility of a Global Environmental Ethic"; Sandra Rosenthal and Rogene Bucholz (Loyola University of New Orleans), "Philosophical Foundations for an Environmental Ethics: A Pragmatic Perspective"; William Aiken (Chatham College, Pittsburgh), "Is Deep Ecology Too Radical?"; William McKinney (Southeast Missouri State University), "The Value of Thought Experiments in Environmental Ethics." Chaired by Greg Cooper (Duke University). Organized by Laura Westra.

At the American Association for the Advancement of Science (AAAS) in San Francisco, February 18-23, the ISEE session (sponsored jointly with others) is "Global Population, Food, Environment, and Ethics" (on February 21). Participants: Sandra Postel (Worldwatch Institute), "Water Scarcity, Food, and Human Development"; David Pimentel (Cornell University), "Environmental Constraints: Food and Populations"; Laura Westra (University of Windsor), "Biodiversity and Environmental Ethics." Organized by David Pimentel and Nathan Keyfitz (International Institute for Applied Systems Analysis).

There are a host of other relevant sessions and papers at the AAAS. A section on "Valuing the Environment: Where Do We Stand," sample paper: "Daniel McFadden (UC Berkeley), "Problems in Measuring Non-Use Value"; a section on "Environmental Justice: Local, National, and Global Perspectives" with Dale Jamieson (University of Colorado), "Global Environmental Justice." A section on "How Effective Are Environmental Accords?" A section on "Environmental Crises/Intellectual Property." A section on "Development and Use of Crop and Livestock Intellectual Property" with Paul Thompson (Texas A and M), "Ethical and Social Issues of Intellectual Property." A section on "Could We/Should We Engineer the Earth's Climate." A section on "Science and the Sense of the Sacred" with Brian Swimme, including Sara Hake (USDA), "The Unity of Biology and Self."

Society for Conservation Biology, ISEE Session, Guadalajara, Jalisco, Mexico. An ISEE sessions will be held at the Society for Conservation Biology, Guadalajara, Mexico, June 7-11, 1994. Especially desired are proposals (papers, panels, round tables, etc.) related to the interrelationship of environmental ethics to poverty and economic development in Third World nations. Other topics are also welcome. Send proposals by March 1 to Jack Weir, Morehead State University, UPO 662, Morehead, KY 40351. Phone 606/784-0046. Or Phil Pister, Desert Fishes Council, P. O. Box 337, Bishop, CA 93514. Phone: 619/872-8751.

"Religion, Politics, and Cultural Dynamics," conference at Cornell University, Ithaca, NY, April 9-10. ISEE will sponsor a session, including Richard Baer, Jr., Eric Katz, Ernest Partridge, Michel Dion, Laura Westra, and others. Contact Laura Westra, address below.

American Institute for Biological Sciences and Ecological Society of America Annual Meeting, Knoxville, Tennessee, August 7-11. ISEE will sponsor a session, including Kristin Shrader-Frechette, Holmes Rolston, Bryan Norton, Laura Westra, and others. If interested in participating, contact Laura Westra, address below.

Keekok Lee is organizing an ISEE session at the Sixth International Congress of Ecology (INTECOL VI), Manchester, England, August 21-26, as part of their symposium on Ethics and Ecology. Contact her: Department of Philosophy, University of Manchester, Manchester M13 9PL, U.K. More details on this Congress in the Events section, below.

A Conference, "Citizens' Trust and Authorities' Choices," on ethics in the public service, Stockholm, June 15-18, has invited an ISEE Session. Anyone interested? Contact Laura Westra, address below.

The Summer School of Philosophy in Beijing in 1984 is focused on applied ethics. Andrew Brennan of the University of Western Australia will be teaching a course on environmental ethics. The Summer School was originally established by a group of British philosophers to encourage graduate study in philosophy, and has been run successfully for several years. The venture has now attracted support from the Australian Academies, and in future Australian academics will be regular participants. Graduate students from throughout China attend the intensive three-week program which is due to run from mid-July to early August. Further information about the summer schools can be obtained from Dr. Nicholas Bunnin, Department of Philosophy, University of Essex, Colchester, UK. Brennan's address: Department of Philosophy, University of Western Australia, Crawley, Perth WA 6009, Australia. Phone: 61 (country code) 9 (city code) 380 2107. Fax: 61 9 380 1057. E mail: [abrennan@uniwa.uwa.edu.au](mailto:abrennan@uniwa.uwa.edu.au)

The Oxford Centre for the Environment, Ethics and Society, located at Mansfield College, has made its first appointment, a fellow, Laura Rival, a French anthropologist. She will do research in social and educational impacts of environmental change on the Huarani Indians in Ecuador, with particular reference to petroleum development. Her position has been funded by Sun Life Assurance Company. The Centre will make a second appointment, a fellow, in the immediate future, who will do research in environmental regulation in the Third World. This position has been funded by Waste Management International. The Centre anticipates appointing a third fellow, in environmental law, with a focus on the legal structure of environmental regulation in Europe. This position will be funded by an environmental law firm in London, Berrymans Solicitors. A fourth fellow is anticipated in environmental values, ethics, and policy, made in association with the World Wildlife Fund. Earlier, as a College appointment, though not as a fellow of the Center, Andrew Linzey came to the college to be associated with the Centre. His particular interests are in animal welfare. A permanent director of the Centre has yet to be selected; J. B. Muddiman is the acting director. Contact: Development Office, Mansfield College, Oxford OX1 3TF, U.K.

The Program for Ethics, Science, and the Environment at Oregon State University has been launched by the Department of Philosophy there, made possible by gifts from two OSU alumni. Events this spring include lectures by Robin Attfield (University of Wales), on "Religion and the Environmental Crisis," and "Preferences, Health, Interests, and Value," (on April 5) and a Research Conference on "Re-Authorizing the Endangered Species Act" (May 11) with Holmes Rolston (Colorado State University). The Program issues a newsletter, REFLECTIONS, and the current issue contains Peter List (Oregon State University), "The Old Growth Forest Debate: Listening to a Forest of Voices." Contact: Courtney S. Campbell, Program for Ethics, Science, and the Environment, Department of Philosophy, Oregon State University, Corvallis, OR 97331-3902. Phone 503/737-5648 or 6196.

The Elliott Allen Institute for Theology and Ecology is part of the Toronto School of Theology. It offers a specialization in theology and ecology in graduate theology programs there. Contact Stephen Dunn, Director, University of St. Michael's College, 81 St. Mary Street, Toronto, Ontario M5S 1J4. Phone 416/926-7140. Fax: 416/926-7276.

THE TRUMPETER will move to the New Jersey Institute of Technology and David Rothenberg will take over editorship from Alan Drengson. The journal, formerly subtitled JOURNAL OF ECOSOPHY will now carry the subtitle ECOLOGICAL REVIEW to encourage the widest kind of submission of philosophy, poetry, science, speculation, literature, and any other manifestations of environmental concern. The new format, says Rothenberg, will look more like a scholarly journal or literary magazine than at present. Rothenberg aims to publish articles from the full spectrum of ecophilosophy, not limited to any particular ideology or kind of writing. He is looking for quality pieces that push the level of discourse to new levels. Send articles, subscription orders, or queries to David Rothenberg, Department of Humanities, New Jersey Institute of Technology, University Heights, Newark, NJ 07102. Phone 201/596- 3289. Fax 201/565-0586. Subscriptions are \$ 20 annually for four issues.

SOCIETY AND ANIMALS is a new journal for social scientific studies of the human experience of other animals. It encourages data- based discussion bearing on ethical policy considerations in the current debate over the place of non-human animals in an increasingly human-centered world. There are four broad areas of interest: applied uses of animals, animals in the popular culture, wildlife and the environment, and public policy and the law. Kenneth J. Shapiro is the editor, submit manuscripts to him: P. O. Box 1297, Washington Grove, MD 20880-1297. White Horse Press, 1 Strond, Isle of Harris, PA83 3UD, U.K. is the publisher.

The HUMAN ECOLOGY REVIEW continues the HUMAN ECOLOGY BULLETIN but in a revised format now featuring peer reviewed articles. This is the journal of the Society for Human Ecology. The Winter/Spring 1994 issue is "Toward Successful Environmental Conservation Practices." Contact the editors: Scott D. Wright, University of Utah, phone: 801/581-8750 or 8198. Fax: 801/581-5156. Or Jonathan Taylor, U.S. Fish and Wildlife Service, phone 303/226-9438.

IJEI, INTERNATIONAL JOURNAL OF ENVIRONMENTAL ISSUES IN MINERALS AND ENERGY, a new journal, invites papers. Contact: Professor Martin Haigh, Geography Unit/S.S.S., Oxford Brookes University, Oxford OX3 0BP, U.K. Another contact is Dr. Raj K.

Singhal, P. O. Box 68002, Ranchlands RPO, 7750 Ranchview Drive, N. W. Calgary, Alberta T3G 3N8, Canada. Fax 403/241-9460.

--SOCIETY AND NATURAL RESOURCES invites papers. The editors are Donald R. Field, University of Wisconsin, and Rabel J. Burdge, University of Illinois. Contact: Editorial Offices: School of Natural Resources, University of Wisconsin, 1450 Linden Drive, Room 146, Madison, WI 53706. Phone 608/262-6969. Fax: 608/262- 6055.

Herman Daly's and John Cobb's *FOR THE COMMON GOOD: REDIRECTING THE ECONOMY TOWARD COMMUNITY, THE ENVIRONMENT, AND A SUSTAINABLE FUTURE* has received the Grawemeyer Award, given to the religious book published in the last five years that has made the most important contribution in religion in public life. The Award is provided by the University of Louisville and the Louisville Presbyterian Theological Seminary and is for \$ 150,000.

Professor Zdzislaw Piatek, representing the Philosophical Sciences Committee of the Polish Academy of Sciences, is conducting a series of seminars this year on environmental philosophy in Cracow. He is the author of *ASPECTS OF ANTHROPOCENTRISM*, 1988. Jan Wawrzyniak is teaching several courses in bioethics, including environmental ethics, at the Adam Mickiewicz University of Poznan, at Poznan University of Medical Sciences, and elsewhere. Professor Eugeniusz Kosmiki teaches environmental ethics at Poznan University of Agricultural Sciences, and Marek M. Bonenberg teaches it at Jagellonian University in Cracow. For further details contact Jan Wawrzyniak, address below.

Douglas Buege has completed a Ph.D. dissertation in philosophy, *INTRINSIC VALUE, ORGANIC UNITY AND ENVIRONMENTAL PHILOSOPHY: GROUNDING OUR VALUES*, at the University of Minnesota, fall 1993. He argues that current theories of ontology and intrinsic value in environmental ethics are inadequate in informing a truly ecological ethic. New theories need to be developed if environmental philosophers are to be able to address environmental policy issues. An ecologically-informed ontology fulfills the need for an adequate ontology by identifying the various beings that should be considered by an environmental ethic. This ontology includes ecosystems, bioregions, and populations, as well as genealogical entities, such as demes, lineages, families and species. He develops a basis for intrinsic value of non-human nature--intrinsic value as degree of organic unity. The aesthetic notion of organic unity provides an adequate grounds for intrinsic value. When this ontology and theory of value are combined, they provide direction for public policy issues. The dissertation advisor was Arthur Caplan and Karen Warren of Macalaster College was a mentor.

Buege also gave a paper, "Frozen in Place: Euro-American Ideologies and the Inuit," at the Conference of the Interdisciplinary Research Network on the Environment and Society, University of Sheffield, in September. He argued that Inuit conceptual ties to their physical environment are commonly employed to rationalize Euro-American exploitation of both that physical environment and the Inuit people.

Holmes Rolston taught a graduate seminar in "Aesthetic Appreciation of Nature," Fall Semester 1993. A syllabus and bibliography of readings is available on request. Holmes Rolston, III,

Department of Philosophy, Colorado State University, Fort Collins, CO 80523. Phone: 303/491-6315. Fax: 303/491-4900. E-mail: rolston@lamar.colostate.edu.

The Sierra Institute, University of California Extension, offers various field studies in wilderness philosophy and conservation, for example, California Wilderness: Nature Philosophy and Religion, April 4-May 30; Nature and Culture: Cultural Ecology and Environmental Issues, April 4-May 30; The Endangered American Southwest: Conserving Biodiversity in New Mexico and Arizona. There is academic credit for these field classes, held in appropriate wilderness and other outdoor locations. R. Edward Grumbine is Director of the Institute. Contact Sierra Institute, University of California, Santa Cruz Extension, 740 Front Street, Suite 170, Santa Cruz, CA 95060.

Robert Elliot is the contact person for Australia and New Zealand. Send membership forms and dues in amount \$ 15.00 Australian (\$ 7.50 for students) to him. Address: Department of Philosophy, University of New England, Armidale, NSW, 2351, Australia. Telephone (087) 7333. Fax (067) 73 3122. E-mail: relliot@metz.une.oz.au

Wouter Achterberg is the contact person for the United Kingdom and Europe (For Eastern Europe and the former Soviet Union, see below.) Those in Western Europe and the Mediterranean should send their dues to him (the equivalent of \$ 10 US) at the Faculty of Philosophy, University of Amsterdam, Nieuwe Doelenstraat 15, 1012 CP Amsterdam, Netherlands. He reports that it is difficult to cash checks in this amount without losing a substantial part of the value of the check and encourages sending bank notes and cash directly to him, as it is reasonably safe. Contact him if in doubt what currencies he can accept. Fax: 31 (country code) 20 (city code) 5254503. Phone: 31-20-5254530.

Jan Wawrzyniak is the contact person for Eastern Europe and the former Soviet Union. He is on the faculty in the Department of Philosophy at Adam Mickiewicz University of Poznan, Poland. Because of the fluid economic situation in Eastern Europe, members and others should contact him regarding the amount of dues and the method of payment. He also requests that persons in Eastern Europe send him information relevant to a regional newsletter attachment to this newsletter, as well as to share such information with the international membership of the society. He wants curricula syllabi, E-mail addresses, publications, events. He is considering an ISEE Conference in Europe in 1995. Business address: Institut Filozofii, Adam Mickiewicz University, 60-569 Poznan, Szamarzewskiego 91c, Poland. Phone: 48 (country code) 61 (city code) 46461, ext. 288, 280. Fax: 48 (country code) 61 (city code) 535535 (NOTE NEW FAX). Home address: 60-592 Poznan, Szafirowa 7, Poland. Phone 48/61/417275. Checks can be sent to his home with more security.

Azizan Baharuddin, Faculty of Science, University of Malaya, is the contact person for ISEE for South-East Asia (Burma, Thailand, Malaysia, Singapore, Vietnam, Laos, Cambodia, Indonesia, and the Philippines). Dr. Azizan teaches history and philosophy in the Science Faculty. Contact her with regard to membership and dues payable (the approximate equivalent of \$US 10, but with appropriate adjustment for currency differentials and purchasing power). Her address is The Dean's Office, Faculty of Science, University of Malaya, 59100 Kuala Lumpur, Malaysia. Fax 60 (Country code) 3 (City code) 756-6343.

Professor Johan P. Hattingh, Department of Philosophy, University of Stellenbosch, 7600 Stellenbosch, South Africa, is the Africa contact for the ISEE. Contact him with regard to membership and dues payable, again the approximate equivalent of \$US 10, but with appropriate adjustment for currency differentials and purchasing power. NOTE THAT THIS IS A NEW CONTACT ARRANGEMENT. Hattingh heads the Unit for Environmental Ethics at Stellenbosch. Phone: 27 (country code) 21 (city code) 808-2058 (office), 808-2418 (secretary); 887-9025 (home); Fax: 886-4343. E-mail [jph2@maties.sun.ac.za](mailto:jph2@maties.sun.ac.za).

## Environmental Ethics in Norway

There are four main universities in Norway: The University of Oslo, the University of Bergen, the University of Trondheim, and the University of Troms (the university furthest north in the world).

The University of Oslo has a large philosophy department (also called an institute), about forty-five persons. In the Norwegian curriculum all students at all universities (about 30,000 at Oslo) must sit an examination in what is called the examen philosophicum, a combined course involving the history of philosophy, some philosophy of science, and some logic and semantics. There are about thirty-five philosophers mainly assigned to this curriculum, and about ten who are assigned other philosophy courses and graduate teaching. In 1939 Arne Naess became the first tenured professor of philosophy in Norway at the age of twenty-seven. Largely because of his efforts at making philosophy required of all university students, there are now over a hundred professional philosophers in this nation of four and a half million people. Address: Department of Philosophy, P. A. Munch's House, Pb 1024 Blindern, 0317 Oslo. Phone 47-22 85 69 58. Fax 47-22 85 69 63.

There is a Senter for Utvikling og Milj (Center for Environment and Development) attached to the University of Oslo. About twenty persons are attached to the center in various research programs and the Center sponsors a number of seminars. Arne Naess, retired from the department of philosophy for a number of years, maintains an office here. Another person attached to the Center in research and interested in environmental ethics is Nina Witoszek, who is also attached to the Swedish Collegium for Advanced Study in the Social Sciences (SCASS). Address for the Center: Postboks 1106, Blindern, 0317 Oslo. Phone 22 85 44 21. Fax 22 85 48 20.

The Department of Philosophy at Oslo and the Center jointly sponsored a major environmental ethics seminar which met weekly, fall 1993. Jon Wetlesen, of the Department of Philosophy, was the chief organizer. Among the papers and presenters (from the University of Oslo unless otherwise noted): Jon Wetlesen, "Who Has Moral Status and For What Reason? A Survey of Anthropocentric and Non-Anthropocentric Alternatives in Environmental Ethics"; Esben Nilssen and KÛre Elgmork, "The Norwegian Whaling Controversy: An Ethical Evaluation of the Charges and Defenses"; Svein Slettan, "Animal Protection from a Legal Point of View"; J. Baird Callicott (University of Wisconsin, Stevens Point), "Whaling in Sand County: Dialectical Hunt

for Land Ethical Answers to Questions about the Morality of Norwegian Minke-Whale Catching"; Karen Warren (Mac-alaster College, Minnesota), "Environmental Ethics from the Perspective of Hierarchical Ecofeminist Theory" (with Arne Naess commentator on the two previous papers); Nina Witoszek and Peder Anker, "Is Social Theory Innocent? Deep Ecology and Fascism"; Bjrn Terje èsheim, "Attitudes to Nature from the Perspective of a Critique of Civilization: Regional Culture and Nature"; Torben Hviid Nielsen, "Attitudes to Nature: Theoretical and Methodological Problems in a Current International Survey"; Holmes Rolston, III (Colorado State University), "Values in Nature and the Nature of Value" and "Environmental Ethics: Some Challenges from America"; Getachew Woldemeskel (Swedish Collegium for Advanced Study in the Social Sciences-SCASSS, Uppsala), "What Is the Environmental Problem?" (with commentary by Arne Naess on the last two papers).

Torben Nielsen is deputy director of the Centre for Technology and Culture, attached to the University, which has a number of projects that relate to technology, development, and environmental conservation. One emphasis is survey of Norwegians compared with other nations in attitudes toward these issues. Centre for Technology and Culture, Oslo Research Park, University of Oslo, GaustadallÇen 21, 0371 Oslo.

At the University of Bergen, there is a Center for the Study of the Sciences and the Humanities (in Norwegian: SVT Senter for vitenskapsteori), Ragnar Fjelland is Director. Address: AllÇgt. 31, N-5007 Bergen. Gunnar Skirbekk is both in that center and in the Department of Philosophy and has interests in environmental ethics. Some of his publications are listed below.

Some Norwegian publications in environmental philosophy:

--Arne Naess, *ECOLOGY, COMMUNITY, AND LIFESTYLE: OUTLINE OF AN ECOSOPHY*. New York: Cambridge University Press, 1989. Translated and revised by David Rothenberg from *KOLOGI, SAMFUNN OG LIVSSTIL*. Oslo: Universitetforlaget, 1974.

--Per Ariansen, *MILJFILOSOFI: EN INNFRING (ENVIRONMENTAL PHILOSOPHY: AN INTRODUCTION)*. Oslo: Universitetforlaget, 1992. ISBN 82-00-21659-4. 248 pages. Paper. The first general text in environmental ethics in Norwegian. Per Ariansen is on the philosophy faculty at Oslo in the examen philosophicum program. Address: Department of Philosophy, University of Oslo, Boks 1020, 0315 Oslo 3. Phone 47 22 855938. Fax 857551. E-mail: per.ariensen@filosofi.uio.no.

From the analytical table of contents: Chapter 1. Introduction. A philosophical searchlight on environmental problems--topics of the book. Attitudes, choices of action, and the concept of nature. Chapter 2. Attitudes toward Nature--A Historical Sketch. The intellectual tradition as a source of renewed attitudes to nature. The idea of the conquest of nature in biblical texts. Where is the root of the crisis? Other hypotheses about the origin of an attitude of conquest toward nature. The technological optimism of our times. The development of ecology.

Chapter 3. Environmental Problems--Topics for Science and Philosophy. Analyzing environmental problems. What does it mean that something is a problem. Chapter 4. Analyzing lines of action--a decision theoretical approach. Decision theory and analysis of action. Models

for the dynamics of complex systems-- an example. Complex situations of cooperation: the game- theoretical situation. Chapter 5. What Is It That Has Value? Description and evaluation. Science and valuelessness. Concepts of value.

Chapter 6. Ethical Theories. Consequentialist ethics. Non- consequentialist ethics. Moral disagreement. Chapter 7. Anthropocentric Environmental Ethics. The various schools of environmental ethics. Anthropocentric consequentialism--ideal types of attitudes and perspectives. Anthropocentric deontological ethics--rights and duties for humans only. Unspoiled nature as a transcendental condition for morality. Chapter 8. Non-anthropocentric Environmental Ethics. Animal rights and animal welfare. Rights based on subjective interests. Rights stemming from objective interests (biocentrism). Rights for non-living objects and superindividual entities. Deep ecology.

Chapter 9. Future Generations as Morally Concerned Parties. The welfare of future generations. Rights for future generations. Chapter 10. Responsibility and the Placing of Responsibility. Refining concepts of responsibility. Are there degrees of responsibility? To place responsibility. Epilogue: A Common future. References and a detailed table of contents.

This book has been used at the University of Oslo, at the University of Trondheim, at the Telemark Distriktshgskole, at B (a district college), and at the Landbunkshgskolen pÜ ès, at ès (the Agricultural University).

This book has also been translated into Swedish. Per Ariansen, MILJÖFILOSOFI: EN INTRODUKTION. Nora: Bokförlaget Nya Doxa, 1993. ISBN 91-88248-33-X. Translated by Per Lennart Mansson.

--Jon Wetlesen, "Animal Rights or Human Duties?" ARCHIV FÖR RECHTS- UND SOZIALPHILOSOPHIE, BEIHEFT, 1994. In English. Wetlesen develops the notion of inherent value within a deontological framework. The argument is related to that of Tom Regan and Paul Taylor, extending the notion of inherent value analogically, first from moral agents to moral persons who are not agents; and then to moral subjects who are not moral persons. The argument proceeds casuistically, based on morally relevant similarities and differences, these being fundamentally the capability of conation or autopoiesis, a capacity of self- organization, self-reproduction, and self-determination. This will include all individual living organisms within the class of moral subjects, and, with some uncertainty, perhaps supra- individual wholes as well. Unlike Regan and Taylor, Wetlesen ascribes inherent value in a gradual manner, depending on the degree of similarity with a moral agent who has the capacity for rational self-determination. The stringency of moral duties binding other agents is proportional to the degree of inherent value. Wetlesen is on the philosophy faculty at Oslo and teaches environmental ethics there. A copy is available on request. Address, as above, Department of Philosophy, University of Oslo. E-mail: jon.wetlesen@filosofi.uio.no

--Jon Wetlesen, "Hvorfor naturvern? Noen kommentarer til Arne Naess' dypkologiske svar (Why protect nature? Some comments on Arne Naess' deep ecological answer)," NORSK FILOSOFISK TIDSSKRIFT 27(no. 3, 1992):87-110. The deep ecology platform treats as synonyms value in itself, intrinsic value and inherent value. But these are not synonyms and the deep ecological claim about value in nature is ambiguous. Intrinsic value can be interpreted

teleologically. Inherent value can be interpreted deontologically. If clarified and both meanings are used, this can be used to advantage in what deep ecology hopes to achieve. But Naess is biased toward the teleological emphasis.

--David Rothenberg, *IS IT PAINFUL TO THINK? CONVERSATIONS WITH ARNE NAESS* Minneapolis: University of Minnesota Press, 1992. \$ 16.95 paper. \$ 39.95 cloth. This book is in Norwegian as David Rothenberg, *ARNE NAESS: GJR DET VONDT È TENKE?* Oslo: Grndahl og Dreyer Forlag, 1992.

--Peter Reed and David Rothenberg, eds., *WISDOM IN THE OPEN AIR: THE NORWEGIAN ROOTS OF DEEP ECOLOGY*. Minneapolis, MN: University of Minnesota Press, 1993. Seven Norwegian thinkers, including Zapffe, Naess, Kvaly, Faarlund, Galtung, and Dammann. With a bibliography of further works.

--Svein Gjerdaker, Lars Gule og Bernt Hagtvvet, eds., *DEN UOVERS- TIGELIGE GRENSE: TANKE OG HANDLING I MILJKAMPEN (THE UNBREACHABLE BORDER: THOUGHT AND ACTION IN THE ENVIRONMENTAL STRUGGLE)*. Oslo: J. W. Cappelens Forlag, 1991. Essays by seventeen thinkers, mostly Norwegian philosophers and social scientists, from a conference held in Bergen in 1991.

--Gunnar Skirbekk, *ECO-PHILOSOPHICAL MANUSCRIPTS* (Bergen: Ariadne forlag, 1992) (in English). 98 pages. Paper. ISBN 82-90477-27- 9. Six essays: "Ecological Crisis and Technological Expertise"; "Science and Ethics"; "A Crisis in the Humanities"; "Political Culture"; "Eco-Crisis and the Welfare State"; "A Pragmatic Notion of Nature." The last is "an essay on the Norwegian way of life, in regard to the rapport between nature and national identity." "Norwegians are not very exciting, except for their relation to nature." Unlike most Europeans, further south, that relation is neither one of domination nor of aesthetic appreciation. Norwegian children grow up with more exposure to nature than most; there is a long history of a close relation between people and nature. "Thus nature, together with history and peasantry, became the foundation of national consciousness. This is a rapport to nature which is not grasped in terms of resources for material exploitation, or as an object for aesthetic contemplation. This is nature as the foundation for self-respect and self- understanding." "The Norwegian ideology of open-air life is ... saturated by caution and piety toward nature--by some sort of eco- philosophic reverence for life." "This way of understanding nature, and of living with it, transcends the ethical dimension and points towards the dimension of metaphysics." There is a similar essay in his *RATIONALITY AND MODERNITY* (forthcoming).

--Gunnar Skirbekk, *MANUSCRIPTS ON RATIONALITY* (Bergen: Ariadne Forlag, 1992). (in English) Paper, 241 pages. ISBN 82-90477-22- 8. Includes: "Technological Expertise and Global Ethics in an Age of Scientization and Ecological Crisis"; "The Beauty and the Beast: Ethical Reflections on the Borderline between Humankind and Beasthood"; "Property and Interdependence: Remarks on the Notion of Ownership in the Borderline between Economy and Ecology" (asking "To what extent is man entitled to treat nature as his private property; what can and cannot be owned?"; and "Ethical Gradualism." The last essay presents arguments in favor of an ethical gradualism between humans and other mammals and between humans and nature. Humans do have a paradigmatically different identity owing to their social nature and to their

discursive rationality; nevertheless "there is no sharp borderline between man and higher mammals and some ethical gradualism is therefore called for." Extending this to plants, species, and ecosystems is more problematic.

--ère Nylund, Arne Selvik, Gunnar Skirbekk, Andreas Steigen, and Audfinn Tjnneland, *THE COMMERCIAL ARK: A BOOK ON EVOLUTION, ECOLOGY, AND ETHICS*. Oslo: Scandinavian University Press, 1992; distributed elsewhere by Oxford University Press). (In English) Hardcover. 150 pages. ISBN 82-00-21602-0. A project of the Norwegian Academy of Arts and Sciences. A modern fable about the survival of life on earth, with the basic idea of the earth as our common ark. Sometimes lighthearted and amusing, always with a serious purpose. Dealing with such topics as ecology, economy, and ethics, the authors introduce the Commercial Ark, her crew, her passengers, and what happened to them. There can be no doubt, should the Great Flood threaten us today, things would be handled quite differently than in old Noah's time. "Our Commercial Ark is still afloat. It remains our only home in a silent universe, as it is the only home, OIKOS, of all other species--our common OIKO- SPHERE. Should it end like a ship of fools? Or should it become an oiko-logical ark? To this question there is no answer in Holy Scripture. The answer lies in our hands" (p. 148).

Peder Anker has recently completed a M.A. dissertation, *THE POLITICAL LIMITS OF DEEP ECOLOGY* (in Norwegian), in the Department of Philosophy. The argument is that deep ecology provides insufficient guidance for the solution of political problems requiring compromises in setting standards that must do justice to both sides, with particular reference to pollution issues. Other philosophers, such as Habermas and Rawls, although operating from an anthropocentric position, have important insights about justice that deep ecology lacks and needs. Address: Peder Anker, Erling Skjalgssonsgt 1b, 0267 Oslo.

Carl Christian Andersen has finished an M.A. thesis in the Department of the History of Ideas, *KOFILOSOFISK PERSPECTIV PÈ SKJNNLITTERATUREN (AN ECOPHILOSOPHICAL PERSPECTIVE ON LITERATURE)*. He examines some representative selections from literature, West and East, for their ecological view of the world, for example Ernest Hemingway's *OLD MAN AND THE SEA*, and some Japanese haiku. Andersen is now teaching at Nansenskolen in Lillehammer, a humanistic academy of higher education.

Guro M. Havrevold Ellingsen is finishing an M.A. degree in the Department of the History of Ideas with the thesis, *GULL ELLER GRNNE SKOGER (GOLD OR GREEN FORESTS)*, on the question of a naturalized environmental ethics versus an economically oriented ethic. She is particularly concerned with the use of evolutionary and ecology theory in contrast to economic theory in formulating an ethic.

Inger Marie Lid is doing an M.A. on environmental ethics and theology at the University of Oslo in the theological faculty. Her supervisor is Svein Aage Christoffersen, who has an interest in this area, also in animal welfare. Martin Ishoy is doing a Ph.D. on environmental ethics and theology at Aarhus University in Denmark, where his supervisor is Svend Andersen, a professor in the theological faculty, and Ishoy has been doing some of his work at Oslo.

## Positions Available

Potsdam College, Potsdam, NY. Tenure track position in Philosophy of Science and in Environmental Ethics. Assistant Professor. The position includes participation in a new environmental studies program, as well as teaching introductory and upper division courses in philosophy. Contact David Curry, Chair, Department of Philosophy, Potsdam College of SUNY, Potsdam, NY 13676.

City College of CUNY, New York. Assistant professor, tenure track position in applied philosophy with a focus such as bioethics, medical ethics, or environmental concerns, with a strong grounding in philosophy of biology and/or ethics. Contact Professor Charles Evans, Philosophy Department, The City College of New York, New York, NY 10031.

Union College, Schenectady, NY. Visiting one-year sabbatical replacement, in ethics, including environmental ethics or other applied ethics. Contact Ms. Mariane Snowden, Department of Philosophy, Humanities Center, Union College, Schenectady, NY 12308.

Valdosta State University seeks an assistant/associate professor to teach religious studies, applied ethics, and general philosophy. Contact: Ron Barnette, Chair, Department of Philosophy, Valdosta State University, Valdosta, Georgia 31698.

Stanford University, Stanford, CA. Tenure-track position, rank open. Position requires major role in Stanford's Ethics in Society Program, expertise and proven scholarship in ethics, applying such thinking to one or more such areas as law, medicine, public policy, international relations, business, or technological, global, or environmental issues. Contact Professor Susan Moller Okin, Director, Program in Ethics in Society, c/o Ms. Eve Wasmer, Stanford University, Stanford, CA 94305-2155.

University of California, Santa Cruz. Tenure-track position in Third World Ecological Sustainability, offered by Board of Environmental Studies. Assistant Professor. Environmental Studies Board, University of California, Santa Cruz, CA 95064. Available July 1994.

## Videotapes and media

ROLSTON-ROLLIN DEBATE. Copies are still available. 50 minutes. A debate before a Colorado State University introductory philosophy class, November 1989. Bernard Rollin defends duties directly to sentient animals only, with other components of the environment having only instrumental value. Holmes Rolston defends an ethic of respect for all forms of life, flora as well as fauna, including ethical concern at the level of species and ecosystems. Includes questions from class members. \$ 10.00. This not only works to get a discussion started, but is useful to cover for a class in which the instructor needs to be absent. For a VHS copy, contact Holmes Rolston, Department of Philosophy, Colorado State University, Fort Collins, CO 80523.

Phone 303/491- 6315. Copies on the British-European PAL system can be arranged, \$ 20.00, with some loss of fidelity.

AT ONE WITH CREATION. 15 minutes. God's once pristine creation, and a call for responsibility, wisdom, and action to restore Earth. Script by Richard Austin, with Congresswoman Barbara Jordan. With study guide. All ages. \$ 12.95. Distribution Management Services, Presbyterian Church (U.S.A.), 100 Witherspoon Street, Louisville, KY 40202-1396. 800/524-2612.

SPIRIT AND NATURE. Videotape from the film by Bill Moyers, at a Conference on Spirit and Nature, Middlebury College in Vermont. 88 minutes. \$ 29.95. Protestant theologian Sally McFague, Native American elder Audrey Shenandoah, the Dalai Lama, and others. Available, among other sources, from Palisades Home Video, P. O. Box 2794, Virginia Beach, VA 23450-2794. 800/989-8576.

#### E-mail Addresses

Following is a list of e-mail addresses of persons interested in environmental ethics. If you wish your name and address, with a brief description of your location, to appear in future lists, please send an appropriate message to Douglas Buege at the address given below. (Thanks to Buege for compiling the list.)

Ariansen, Per <per.ariansen@filosofi.uio.no> Department of Philosophy, University of Oslo, Boks 1020, 0315 Oslo 3. Phone 47 22 855938. Fax 857551.

Bengston, David N. bengs001@maroom.tc.umn.edu Ecological economist, North Central Forest Experiment Station, 1992 Folwell Ave., St. Paul, MN 55108-1035. 612/649-5162. 612/649-5285. Bengston is teaching an honors seminar on environmental ethics at the University of Minnesota.

Bonnenberg, Marek <uzbonenb@lfs.cyf-kr.edu.pl> Dept. of Ethics--Jagiellonian University--Cracow, Poland

Buege, Douglas <bueg0002@gold.tc.umn.edu> Doctor of Philosophy, University of Minnesota. 2909 S. 101st Street, West Allis, WI 53227

Comstock, Gary <S2.GLC@ISUMVS.IASTATE.EDU> Department of Philosophy--Iowa State

Forsyth, Ann <forsyth@larp.umass.edu> (formerly of Cornell and now of U.Mass Amherst)

Glasser, Harold <hglasser@ucdavis.edu> Grad Student--Sustainable Futures Group Dept. of Applied Science--University of California--Davis

Hettinger, Ned <HETTINGERN@cofc.edu> Department of Philosophy--College of Charleston, SC

Heyd, Tom <THEYD@UVVM.UVic.CA> Department of Philosophy--University of Victoria, BC

Jamieson, Dale <JAMIESON\_D@gold.colorado.edu> Dept of Philosophy--Univ of Colorado, Boulder

Hattingh, Johan P. <jph2@maties.sun.ac.za> Department of Philosophy--University of Stellenbosch

Kreuzman, Henry <hkreuzman@acs.wooster.edu> Department of Philosophy--The College of Wooster, Ohio

Lorentzen, Lois <lorentzen@alm.admin.usfca.edu> Dept of Philosophy and Religion--Univ. of San Francisco

McGee, Glenn <MCGEEGE@ctrvax.Vanderbilt.Edu> Grad Student--Writing dissertation on genetic engineering

Miller, Peter <MILLER@UWPG02.UWINNIPEG.CA> Dept of Philosophy--University of Winnipeg

Miner, Greg P. <PJ004@LAMPETER.AC.UK> M. Phil Student--Philosophy--University of Wales

Paden, Roger <RPADEN@gmuvax.gmu.edu> Department of Philosophy and Religious Studies, George Mason University

Peterson, Mark <hiho@csd4.csd.uwm.edu> Dept of Philosophy--University of Wisconsin, Washington County

Rolston, Holmes, III rolston@lamar.colostate.edu Department of Philosophy, Colorado State University, Fort Collins, CO 80523. Phone: 303/491-6315. Fax: 303/491-4900.

Rud, Anthony G., Jr. <RUD@WCUVAX1.WCU.EDU> Bitnet: rud@wcuvax1  
The North Carolina Center for the Advancement of Teaching

Sandmeyer, Robert <bobsand@lamar.ColoState.EDU> Colorado State University, graduate student

## **Recent Books, Articles, and Other Materials**

Readers should consult regularly CONSERVATION BIOLOGY, which is publishing a number of philosophical and policy-oriented papers.

The Winter 1993 issue of ENVIRONMENTAL ETHICS contains a 15 year index.

See above for an introductory bibliography of works in English and in Norwegian about environmental philosophy in Norway.

--ENVIRONMENTAL GRANTMAKING FOUNDATIONS, 1993 DIRECTORY. Rochester, NY: Environmental Data Research Institute (1655 Elmwood Ave, Suite 225, Rochester, NY 14620-3426. \$ 55. 400 foundations. Indexes by location, activity, emphases, and so forth.

--Sandi Brockway, ed., MICROCOSM USA: POSSIBILITIES FOR A NEW PROGRESSIVE ERA. Cambria, California: Macrocosm USA, Inc., 1993. 432 pages. \$ 24.95. 5,000 listings of organizations, periodicals, media, directories, guides. 3,000 persons. Dozens of short articles on the gamut of environmental concerns.

--Louis P. Pojman, ed., ENVIRONMENTAL ETHICS: READINGS IN THEORY AND APPLICATION. Boston: Jones and Bartlett, 1994. \$ 35 paper. A big reader, by a well-known biology publisher now moving into philosophy of biology, expected to compete with the VanDeVeer and Pierce, ed., THE ENVIRONMENTAL ETHICS AND POLICY BOOK. Arranged in a pro and con dialogue, 72 readings on 20 topics, in 18 sections, emphasizing a mix of theory and practice. Study questions follow each reading. The historical roots of our ecological crisis, animal rights, biocentrism, a land ethic, deep ecology, intrinsic natural value, ecofeminism, the Gaia hypothesis, the preservation of biodiversity, obligations to future generations, Asian concepts of nature and the human relation to it, world population, world hunger, pollution, wastes, energy policy, nuclear power, climate change, sustainable development, economics, ethics, and environmental policy. Five commissioned articles, and Vice-President Gore. Foreword by Holmes Rolston. Pojman is professor of philosophy at the University of Mississippi, currently on a year of at the University of California, Berkeley.

--Lori Gruen and Dale Jamieson, eds., REFLECTING ON NATURE: READINGS IN ENVIRONMENTAL PHILOSOPHY. New York: Oxford University Press, 1994. 384 pages. Paper, \$ 24.95. The first anthology to highlight the problems of environmental justice and sustainable development. A multicultural perspective, featuring feminist and minority scholars and scholars from developing countries. Biodiversity loss, the meaning and significance of wilderness, population and overconsumption, and the human use of other animals. Readings span centuries of philosophical, naturalist, and environmental writing--Aristotle, Locke, Darwin, and Thoreau-- as well as contemporary figures like Bernard Williams, Thomas Hill, Jr., and Jonathan Glover. Val Plumwood, Bill Devall, Murray Bookchin, and John Dryzek comprise a radical ecology section. The sections are: I. Images of Nature. II. Ethics and the Environment. III. Alternative Perspectives. IV. Sustainable Development and International Justice. V. Contemporary Issues and Controversies. Another fine anthology added to a list of a dozen anthologies and single authored volumes that have appeared in the last two years, see listing in NEWSLETTER, 4, 3. Both authors are in philosophy at the University of Colorado.

--Larry May and Shari Collins Sharatt, eds., APPLIED ETHICS: A MULTICULTURAL APPROACH. Englewood Cliffs, NJ: Prentice-Hall, 1994. 553 pages. Paper. Another reader in

applied ethics, this one features multicultural perspectives and in that respect is distinctive. The multicultural emphasis is apparent in the section on "Environmental Ethics": Bernard E. Rollin, "Environmental Ethics and International Justice"; William K. Reilly, "The Green Thumb of Capitalism: The Environmental Benefits of Sustainable Growth"; J. Baird Callicott, "Traditional American Indian and Western European Attitudes Toward Nature: An Overview"; Chung-ying Cheng, "On the Environmental Ethics of the TAO and CH'I"; Karen J. Warren, "The Power and the Promise of Ecological Feminism"; and Ramachandra Guha, "Radical American Environmentalism and Wilderness Preservation: A Third World Critique." Both editors are at Washington University, St. Louis.

--James E. White, CONTEMPORARY MORAL PROBLEMS, 4th edition. Minneapolis/St. Paul: West Publishing Co., 1994. 518 pages. Paper. With a section on Animals and the Environment. Peter Singer, Bonnie Steinbock, Tom Regan, Marry Anne Warren, Joel Feinberg, Christopher D. Stone, William F. Baxter. White is at St. Cloud State University, St. Cloud, MN.

--Robin Attfield, ENVIRONMENTAL PHILOSOPHY: PRINCIPLES AND PROSPECTS. Aldershot, Hampshire, UK: Avebury Series in Philosophy, 1994. 256 pages. Hardback. ú 35.00. Sixteen essays. See NEWSLETTER 4, 3. Representative essays: "Christianity and the Ecological Crisis," "Attitudes to Wildlife in the History of Ideas," "Has the History of Philosophy Ruined the Environment?," "Methods of Ecological Ethics," "Sylvan, Fox and Deep Ecology: A View from the Continental Shelf," "Biocentrism, Moral Standing and Moral Significance," "Preservation, Art and Natural Beauty," and "Development and Environmentalism." Attfield is professor of philosophy at the University of Wales, College of Cardiff.

--Stig WandÇn, ETIK OCH MILJÔ: DE SVÈRA VÈGVALEN I NY BELYSNING (ETHICS AND ENVIRONMENT: NEW LIGHT ON DIFFICULT CHOICES). (in Swedish) Stockholm: Norstedts Juridik, 1992. 176 pages. Paper. ISBN 91-38-50091-4. Hard environmental choices penetrate ever deeper into our everyday life--cars, containers, consumption, a richer life--and the problems are more acute abroad. The poor of developing nations have to burn down rainforests to live. All this raises new and difficult ethical questions, that Wanden analyzes. Chapter titles, and some subsections: Chapter 1, Environmental Management and Ethics. Ethics in general, four types of theories of ethics. Chapter 2. Individualistic Ethics. Pure individualism, modified individualism. Social utilitarianism, just distribution, individualism and the environment, individualism as a methodological principle. Chapter 3. Social Ethics. Humanistic ethics, totalitarian ethics, social ethics and the environment, postmodernist criticism. Chapter 4. Ecological Ethics. Shallow ecology, deep ecology, fundamentalist ecology. Chapter 5. Religious Ethics. Nature as an object, divine nature. Chapter 6. Maximizing in Brief. Chapter 7. The Usefulness of Ethics. Which ethics is best? Applying ethics, ethics and environmental politics. Chapter 8. Ethics, Growth, and Environment. The friends of technique, the friends of nature, rosebud or cancerous tumor? Is there a final solution? Chapter 9. Philosophical Epilogue. WandÇn is an economic analyst at the Naturv\_rdsverket (Directorate for Environmental Management) in Stockholm and he also has a philosophical background. (Thanks to Per Ariansen, Oslo, for the translation and to Getachew Woldemeskel, Swedish Collegium for Advanced Study in the Social Sciences - SCASS -, Uppsala, for obtaining the book.)

See above for Per Ariansen, MILJØFILOSOFI: EN INTRODUKTION. Nora: Bokfirlaget Nya Doxa, 1993. ISBN 91-88248-33-X. Translated by Per Lennart Mansson into Swedish from the Norwegian original.

--Lucjana Pawlowskiego and Stanisława Zieby, eds., HUMANIZM ECOLOGICZNY (ECOLOGICAL HUMANISM), vol. 1. Lublin, Poland: Politechnika Lubelska, 1992. A new book on environmental ethics published in Poland, the proceedings of a conference at the Catholic University of Lublin. Some themes: Culture and self-discipline as actualizing humanity: humans, nature, and value; historical and philosophical factors in the ecological crisis; ecological problems in the social teachings of the Catholic Church; ecology and technology, antagonism and compromise; philosophical and cultural premises of ecological ethics; the scientific basis needed for pro-environmental activity and policy.

--ZWEIERTA I MY (ANIMALS AND US) is published four times a year in Poland. The current issue (number 1[6]) contains an interview with the chair of the Hunting Management Department of Poznan Agricultural Academy, concerned with a new Polish game law, which moves toward privatizing of hunting and the implications of this for animal welfare. Many wish to open Poland up to more tourist hunting with hunters from other nations in Europe. There is also discussion of a new Polish Animal Welfare Act, currently being considered in the Polish Parliament. There is an article by Jan Wawrzyniak, "Ciemna strona użycyizmu (The Dark Side of Utilitarianism)." Utilitarianism is a destructive philosophy treating the environment instrumentally as an object to be used for human whims.

--Lorenz Otto Lutherer and Margaret Sheffield Simon, TARGETED: THE ANATOMY OF AN ANIMAL RIGHTS ATTACK. Norman, Oklahoma: University of Oklahoma Press, 1993. Animal rights activists have broken into more than eighty research and educational institutions in the United States in the last ten years, stealing (the authors maintain) hundreds of research animals and destroying millions of dollars' worth of property. An analysis of the goals and tactics of the animal rights movement.

--Al Gedicks, THE NEW RESOURCE WARS: NATIVE AND ENVIRONMENTAL STRUGGLES AGAINST MULTINATIONAL CORPORATIONS. Boston: South End Press, 1993 (Institute for Social and Cultural Change, 116 St. Botolph Street, Boston, MA 02115; 800/533-8478). \$ 15. The corporate and government forces that assault native peoples and their lands, and the fierce resistance from native peoples and their environmental allies. Gedicks is professor of sociology at the University of Wisconsin-LaCrosse.

--Brian W. J. Mahy and seven others, largely virologists and microbiologists, "The Remaining Stocks of Smallpox Virus Should Be Destroyed," SCIENCE 262(1993):1223-1224. --Wolfgang K. Joklik, and four others, largely virologists, "Why the Smallpox Virus Stocks Should Not be Destroyed," SCIENCE 262(1993):1225-1226. Also a summary report in NEW YORK TIMES, August 30, 1994.

--Lydia Dotto, ETHICAL CHOICES AND GLOBAL GREENHOUSE WARMING. Waterloo, Ontario: Wilfrid Laurier University Press, 1993. Canadian \$ 15.00. Paper.

--Harold Coward and Thomas Hurka, eds., *ETHICS AND CLIMATE CHANGE: THE GREENHOUSE EFFECT*. Waterloo, Ontario: Wilfrid Laurier University Press, 1993. Canadian \$ 35.00. Cloth.

--Rod Preece and Lorna Chamberlain, *ANIMAL WELFARE AND HUMAN VALUES*. Waterloo, Ontario: Wilfrid Laurier University Press, 1993. Canadian \$ 45.00. Cloth.

--Roger Hutchinson, *PROPHETS, PASTORS AND PUBLIC CHOICES: CANADIAN CHURCHES AND THE MACKENZIE VALLEY PIPELINE DEBATE*. Waterloo, Ontario: Wilfrid Laurier University Press, 1993. Canadian \$ 22.50. Paper. The role of the mainline Canadian Christian churches supporting native peoples and opposing the building of a northern pipeline. For Wilfrid Laurier Press books in the United States, contact Humanities Press International, Atlantic Highlands, NJ.

--Michael Barnes, ed., *AN ECOLOGY OF THE SPIRIT: RELIGIOUS REFLECTION AND ENVIRONMENTAL CONSCIOUSNESS*. Lanham, Md: University Press of America, 1993. The Annual Publication of the College Theological Society, vol. 36. 248 pages. \$ 21.50 paper. \$ 52.00 cloth. Barnes is professor of religious studies at the University of Dayton, Ohio.

--James Conlon, *EARTH STORY, SACRED STORY*. Mystic, CT: Twenty- Third Publications, 1993. 128 pages. Paper. \$ 12.95. A spirituality of Earth that rediscovers sacred origins and reawakens respect for the planet. Conlon is director of the Institute in Culture and Creation Spirituality at Holy Names College, Oakland, California.

--Riley E. Dunlap, George H. Gallup, Jr., and Alec M. Gallup, "Of Global Concern: Results of the Health of the Planet Survey," *ENVIRONMENT* 35(November, 1993):7-15, 33-39. The first journal article reporting results from the Gallup Institute's 1992 Health of the Planet Survey. The survey was taken in 24 nations and involved over 30,000 respondents worldwide in face-to-face interviews, the poor as well as the wealthy. The largest environmental survey ever conducted. Results challenge the conventional view that residents of the less-economically developed nations are less concerned about environmental quality than their counterparts in wealthier countries. Dunlap is professor of sociology at Washington State University.

--Daniel M. Cowdin, "John Paul II and Environmental Concern: Problems and Possibilities," *THE LIVING LIGHT*, Fall 1991, vol 28, no. 1. John Paul II's statements in the light of three forms of environmental ethics: enlightened anthropocentrism, ecocentrism, and geocentrism. John Paul II never moves past an anthropocentric viewpoint. Cowdin suggests moving the tradition forward toward an evaluation of nature for its own sake and not simply for fulfillment of human needs. Cowdin teaches moral theology at the Catholic University of America.

--Patrick Dugan, ed., *WETLANDS: A WORLD CONSERVATION ATLAS*. New York: Oxford University Press, 1993. 200 pages, 180 photos, 30 maps. \$ 35.00.

--Tony Allan and Andrew Warren, eds., *DESERTS: THE ENCROACHING WILDERNESS*. New York: Oxford University Press, 1993. 200 pages. 180 photos, 30 maps. \$ 35.00. Both are companion volumes to Mark Collins, *THE LAST RAINFORESTS: A WORLD*

CONSERVATION ATLAS, issued in 1990.

--Daniel Faber, ENVIRONMENT UNDER FIRE: IMPERIALISM AND THE ECOLOGICAL CRISIS IN CENTRAL AMERICA. Monthly Review Press, 1993. 301 pages. \$ 16. How the subjugation of indigenous peoples has been incorporated into Central American export economies, to supply North Americans with coffee, sugar, bananas, and other pleasures of life at a severe and ever-rising cost to the environment and to the Central American poor. Faber is former research director of the Environmental Project on Central America.

--George Sessions, "The Age of Ecology," in RESURGENCE, No. 161, 1993. Deep ecology provides a philosophical basis for the Green movement.

--George Sessions, "Ecocentrism and the Anthropocentric Detour," REVISION 13(1991):109-115. Sessions is preparing an anthology, DEEP ECOLOGY FOR THE 21ST CENTURY (Boston: Shambala, 1994). Sessions teaches philosophy at Sierra College, Rocklin, California.

--Jim Dale Vickery, "A Necessary Violence," BACKPACKER, October 1993. The author lives in a lakeside cabin near the Boundary Waters Canoe Area in Minnesota. There are deer near his cabin, whom he has given names, and one afternoon he watches a wolf attack a deer but fail to kill it. Thinking about the deer's suffering, sixteen hours later he decides to mercy-kill it. "'It's okay,' I said softly to the yearling, then cocked my gun and aimed it at her forehead. Her eyes were clear and soft, resigned yet aware of our mutual recognition of imminent death. She never took her eyes off mine as I apologized in my heart. A connection was made, some heightened pack deep and everlasting, one we alone would know, as I followed through with what I had to do." He follows those who eat the carcass. "The yearling was becoming raven and wolf, flowing back into the land."

--Scott Stetson Allen, CRUX REALITY: A CLIMBER'S GUIDE TO PHILOSOPHY. Boulder, CO: Climbing Arts Council, 1992 (875 Alpine Ave., Apt. 22, Boulder, CO 80304-3241). 91 pages. Paper. \$ 5.00. Short introductions to various philosophers--Heidegger, Marcuse, Foucault, Sartre, Marcel, Unamuno, Orta y Gasset--mixed with some thoughts on rock climbing, why, the mind of a climber, and the ethics of climbing. "Heroic modern thinkers and ideas that can provide enlightenment for even the most ridiculous of vertical pursuits." A sample: Nietzsche: "Philosophy, as I have hitherto understood and lived it, is a voluntary living in ice and high mountains--a seeking after everything strange and questionable in existence" (p. 4). Allen has a degree in philosophy from Colorado College, and is now a public schoolteacher.

--Robert E. Goodin, GREEN POLITICAL THEORY. Cambridge: Polity Press, 1992. 240 pages. Paper. Goodin argues that two pairs of ideas are wrongly thought by green thinkers to belong together. First is the combination of recommendations on public policy and the adoption of green personal lifestyles. These are only connected one way, Goodin says. Green lifestyle recommendations imply, but are not implied by, green policy recommendations. Second, there is the connection between green values--the recognition of value in a natural context independent of human life--and green political agency, typically committed to democratic, devolved and participatory processes. Again, Goodin argues, these are not as tightly connected as many green thinkers suppose. Green value theory has priority over the ideals of agency put about by many greens. Moreover the green theory of agency cannot be derived from the green theory of value:

"to advocate democracy is to advocate procedures, to advocate environmentalism is to advocate substantive outcomes: what guarantee can we have that the former procedures will yield the latter sort of outcomes? More generally, how can we guarantee that localized, or nonviolent, action will always best protect the global environment?" Absent a satisfactory answer to these questions, Goodin urges that it is the theory of value, not of political agency, that truly defines the core of the green political agenda. Goodin is Professor of Philosophy at the Research School of the Social Sciences, Australian National University and edits the new JOURNAL OF POLITICAL PHILOSOPHY. (Thanks to Andrew Brennan.)

--Mark Sagoff, "Population, Nature, and the Environment," REPORT FROM THE INSTITUTE FOR PHILOSOPHY AND PUBLIC POLICY, vol. 13, no. 4, Fall 1993, a special issue on "Ethics and Global Population."

While local populations can nibble around the edges of rain forests, it takes enormous capital investments to deforest on a major scale. Nations without the wealth to purchase technology from abroad or to develop it themselves may confront overwhelming difficulties in coping with population growth. In view of the doubling of world population, we must look to changes in policy and more benign technologies if we are to keep any remnants of nature intact for future generations. Sagoff is Director of the Institute. Other papers in this issue on population policy.

--Edward S. Casey, GETTING BACK INTO PLACE: TOWARD A RENEWED UNDERSTANDING OF THE PLACE-WORLD. Bloomington, IN: Indiana University Press, 1993. 416 pages. Cloth, \$ 45.00. Paper, \$ 19.95. What would the world be like if there were no places? Our lives are so place-oriented that we cannot begin to comprehend sheer placelessness. Despite the pervasiveness of place, philosophers have neglected it. Part I. Finding Place. Greek views contrasted with modernist efforts to reduce place to space and to assert the primacy of time. Part II. The Body in Place. Embodied emplacement requires structures in which to reside, structures devised by humans to support their desires and needs. Develops the analysis of Merleau-Ponty and Husserl. Part III. Built Places. How we dwell in places, what it means for places to be built. Part IV. Wild Places. Place in its unbuilt and uncultivated aspects, the ecological horizons and wilderness modes. Part V. Moving between Places. Our life in the place-world at large, especially in home places. Casey is a philosopher at the State University of New York (SUNY), Stony Brook.

--Edward Goldsmith, THE WAY: AN ECOLOGICAL WORLD VIEW. London: Rider, 1992. ú 12.99. 442 pages. Life has a purpose, which ecology can help discover. Penetrating criticisms of mainstream biological philosophy, sometimes idiosyncratic, advocates a kind of Lamarckianism. Goldsmith founded THE ECOLOGIST and is a thinker unconstrained by the conventions of academia.

--Gwyn Prins, eds., THREATS WITHOUT ENEMIES: FACING ENVIRONMENTAL INSECURITY. London: Earthscan, 1993. ú 12.95. 197 pages. We seem unable to comprehend and take relevant action to protect environmental security; the threats, though massive and ominous, are too incremental, insidious, and associated with the good things of life. There is no enemy, against which we can organize. Contributions from Prince Charles, Crispin Tickell, Jessica Tuchman Mathews, Jeremy Leggett, Kevin Gray, and others. Prins is part of the Global Security Programme at Cambridge.

--Wolfhart Pannenberg, TOWARD A THEOLOGY OF NATURE: ESSAYS ON SCIENCE AND FAITH. Edited by Ted Peters. Philadelphia: Westminster/John Knox Press, 1993. 208 pages. Paper. \$ 20.00. "Many scholars of religion sit timidly by waiting to hear what physicists and biologists say about the world of nature. Then, they adjust their religious vision accordingly. But not systematic theologian Wolfhart Pannenberg. Based on dialogue between theologians and scientists for more than three decades, Pannenberg poses theological questions to natural scientists ... He says the scientific view of nature is incomplete and challenges scientists to incorporate the idea of God into their picture of nature. He reviews the relationship between natural law and contingency, the importance of the spirit in the phenomenon of life, field theory language, and the theological account for the nature of God and of God's creative activity. Pannenberg believes the world we live in is a creature of a creating God, and unless we understand this, we cannot fully understand the world." Pannenberg is professor of systematic theology at the University of Munich.

--Stephen B. Scharper and Hilary Cunningham, eds., THE GREEN BIBLE. Maryknoll, NY: Orbis, 1993. 114 pages. Paper. God's word for people on a planet with dwindling resources. Hebrew and Christian scriptures, religious and political leaders, scientists, environmentalists.

--John G. Robinson, "The Limits to Caring: Sustainable Living and the Loss of Biodiversity," CONSERVATION BIOLOGY 7(1993):20-28. The IUCN/UNEP/WWF World Conservation Strategy, CARING FOR THE EARTH, is a purely utilitarian document, where the conservation and development of resources is the same process. This strategy will lead irrevocably to the loss of biological diversity. Sustainable use, while a powerful approach to conservation, is not sufficient, and, taken alone, results in environmental degradation. Biological conservation also requires a preservationist approach. Robinson is with the Wildlife Conservation Society, New York Zoo.

Martin Holdgate and David A. Munro, "Limits to Caring: A Response," CONSERVATION BIOLOGY 7 (1993):938-940. CARING FOR THE EARTH was written for a political purpose, to a wide audience, and emphasizes the arguments likely to be politically compelling. It rightfully takes as a principal goal improving the condition of the world's peoples. Holdgate is Director General of IUCN, Munro has been active in IUCN. With a concluding response, John G. Robinson, "'Believing What You Know Isn't So': Response to Holdgate and Munro," CONSERVATION BIOLOGY 7(1993):941-942. There is really nothing in CARING FOR THE EARTH to give a CEO pause for thought, beyond a little greening up. Rather than seeking to make growth sustainable, we should aspire to a sustainable landscape, a landscape made up of a mosaic of different land uses, not all of which would be either productive or sustainable, but which taken as a whole would be able to preserve biodiversity and allow sustainable living.

--THE WORLD BANK AND THE ENVIRONMENT. FISCAL 1993. Washington, DC: The World Bank, 1993. (1818 H. Street, N.W. 20433). The fourfold environmental agenda of the World Bank. 1. Assisting countries in environmental stewardship. 2. Assessing and mitigating adverse effects of Bank-financed projects. 3. Building on the positive synergies between development and the environment. 4. Addressing global environmental challenges.

--Mary Evelyn Tucker and John A. Grim, eds., *WORLDVIEWS AND ECOLOGY*. Lewisburg, PA: Bucknell University Press, 1993. 242 pages. Cloth, \$ 22.00. This is a scholarly book journal, a hardbound issue of the *BUCKNELL REVIEW*. Order from Associated University Presses, 440 Forsgate Drive, Cranbury, NJ 08512. Tu Wei-Ming, "Beyond the Enlightenment Mentality"; J. Baird Callicott, "Toward a Global Environmental Ethic"; John A. Grim, "Native North American Worldviews and Ecology"; Eric Katz, "Judaism and the Ecological Crisis"; Jay McDaniel, "The Garden of Eden, the Fall, and Life in Christ: A Christian Approach to Ecology"; Roger E. Timm, "The Ecological Fallout of Islamic Creation Theology"; Robert A. White, "A Baha'i Perspective on an Ecologically Sustainable Society"; Christopher Key Chapple, "Hindu Environmentalism: Traditional and Contemporary Resources"; Brian Brown, "Toward a Buddhist Ecological Cosmology"; Michael Tobias, "Jainism and Ecology: Views of Nature, Nonviolence, and Vegetarianism"; Mary Evelyn Tucker, "Ecological Themes in Taoism and Confucianism"; Ralph Metzner, "The Emerging Ecological Worldview"; Larry L. Rasmussen, "Cosmology and Ethics"; Charlene Spretnak, "Critical and Constructive Contributions of Ecofeminism"; David Ray Griffin, "Whitehead's Deeply Ecological Worldview"; George Sessions, "Deep Ecology as a Worldview"; Thomas Berry, "Ecological Geography"; Brian Swimme, "Cosmogenesis." With a foreword by Noel J. Brown of UNEP. Both authors are in religious studies at Bucknell University.

--Soromenho Marques, Viriato, "Justica e Sentido da Terra (Justice and a Sense of the Earth)," *PHILOSOPHICA* (Lisbon: Departamento de Filosofia, Faculdade de Letras da Universidade de Lisboa) 1, 1993, pp. 31-44. What is the significance today of the problem of justice, as we now have to consider it? This analysis attempts to clarify the foundation of this question, specifically through determining the interrelationships between the enormous environmental-political problems of our century and the principles of the philosophy of nature and of the philosophy of politics in the modern era. This includes an analysis of the failure of political science, of autonomy and secularization, of practical and political reason, and of the eclipse of nature within the framework of anthropological idealism. The author is professor of philosophy at the University of Lisbon. Address: Departamento de Filosofia, Cidade Universitaria, 1699, Lisboa Codex, Portugal. Home address: Praceta Dr. Joaquim Ferreira de Sousa, Lote 7-4. C, Urbanizaáo Quinta de Vanicelos, P-2900 Setúbal, Portugal.

--Holmes Rolston, III and others, "Declaraáo de Porto Alegre Sobre Universidade, ética e Meio Ambiente" (Porte Alegre Declaration on University, Ethics, and the Natural Environment) (in Portuguese). Pages 99-100 in *REVISTA DO INSTITUTO DE FILOSOFIA E CINCIAS HUMANAS DA UNIVERSIDADE FEDERAL DO RIO GRANDE DO SUL* (REVIEW OF THE INSTITUTE OF PHILOSOPHY AND HUMAN SCIENCES OF THE FEDERAL UNIVERSITY OF RIO GRANDE DO SUL, Porto Alegre, Brazil), Vol. 15, 1992. ISSN 0302-217X. A declaration on the role of the university in addressing the environmental crisis, prepared in 1992 at the pre-conference on the "University and the Natural Environment," held there, just prior to the United Nations Conference on Environment and Development in Rio de Janeiro. Fernando J. da Rocha, chair of the Department of Philosophy there, was conference Coordinator.

--Josç Lutzenberger, "Ciância, ética e Meio Ambiente" (Science, Ethics, and the Natural Environment). Pages 101-116 in *REVISTA DO INSTITUTO DE FILOSOFIA E CINCIAS HUMANAS DA UNIVERSIDADE FEDERAL DO RIO GRANDE DO SUL* (REVIEW OF

THE INSTITUTE OF PHILOSOPHY AND HUMAN SCIENCES OF THE FEDERAL UNIVERSITY OF RIO GRANDE DO SUL, Porto Alegre, Brazil), Vol. 15, 1992. ISSN 0302-217X. By the former Secretary for the Natural Environment of Brazil, who considers himself a deep ecologist, and who was removed from office for his environmentalist policies, by a president of Brazil, since removed for corruption.

--THE ELMWOOD QUARTERLY 8, no. 4 (Winter 1992-93) contains papers by George Sessions, Arne Naess, Max Oelschlaeger, Gary Snyder, and many others.

--Bill M. McKnight, ed., BIOLOGICAL POLLUTION: THE CONTROL AND IMPACT OF INVASIVE EXOTIC SPECIES. Indianapolis: Indiana Academy of Science, 1993. (1102 North Butler Avenue, Indianapolis, IN 46219).

--Gary G. Gray, WILDLIFE AND PEOPLE: THE HUMAN DIMENSIONS OF WILDLIFE. Urbana-Champaign: Illinois University Press, 1993. \$ 34.95.

--Hamish (J. P.) Kimmins, BALANCING ACT: ENVIRONMENTAL ISSUES IN FORESTRY. Vancouver: UBC (University of British Columbia) Press, 1992. 244 pages. Paper. Canadian \$ 29.95. Sample chapters: Clearcutting: Ecosystem Destruction or Environmentally Sound Timber Harvesting? Chemicals in Forest Management: Responsible Use or Environmental Abuse? Are Old-Growth Forests Forever? Where Have All the Species Gone? The Question of the Loss of Biological Diversity. "New Forestry": Is It Old Forestry Revisited? Forestry and Climate Change. Acid Rain: Is It as Bad for Forests as It Is for Lakes? "Brazil North": Is Forestry in British Columbia Really Worse than Deforestation in the Tropics? Future Shock in Forecasting Forest Growth and Timber Yields: How Cloudy Is Our Crystal Ball? Kimmins is a forest ecologist at the University of British Columbia.

--Theodore D. Goldfarb, ed., TAKING SIDES: CLASHING VIEWS ON CONTROVERSIAL ENVIRONMENTAL ISSUES. 5th edition. Guilford, CT: Dushkin Publishing Group, 1993. Paper. 372 pages. As before, in debate format: somebody argues yes; somebody argues no. New issues are: Did the United Nations Summit produce useful results? Will the "greening" of multinational corporations lead to environmental improvements? Should energy policy focus on reducing the use of fossil fuels? Will environmental degradation be a feature of international conflicts in the future? The format gets interest going, but, if not carefully used, can generate as much heat as light. Goldfarb is an environmental chemist at the State University of New York at Stony Brook.

--William R. Shea and Beat Sitter, eds., SCIENTISTS AND THEIR RESPONSIBILITY. Canton, MA: Watson Publishing International, 1989. Hardbound. 348 pages. The first section is "Human Responsibility and the Natural Order," and includes (among others) the following papers: JÅrgen Mittelstrass, "Ethics of Nature" (mostly our responsibilities toward nature as a whole with reference to the dependence of future generations on an intact nature); Kristin Shrader-Frechette, "Ecological Theories and Ethical Imperatives: Can Ecology Provide a Scientific Justification for the Ethics of Environmental Protection?" (anticipating the argument of Shrader-Frechette and McCoy, METHOD IN ECOLOGY, see below); Beat Sitter, "In Defence of Nonanthropocentrism in Environmental Ethics" (seven ways of using "anthropocentrism," five aspects of "nature"; four principles for environmental ethics; there is an obligation to respect all

beings, with a reply to Shrader-Frechette). Shea is professor of history and philosophy of science at McGill University, Montreal. Beat Sitter (now Sitter-Liver) is Secretary General of the Swiss Academy of the Humanities and the Swiss Academy of Sciences.

--Beat Sitter, "The New Categorical Imperative: The Ethical Principle for a Technological Age." Pages 205-220 in William R. Shea, ed., *REVOLUTIONS IN SCIENCE: THEIR MEANING AND RELEVANCE*. Canton, MA, Science History Publications, Watson Publishing International, 1988. "Act in such a way: That you can want the attitudes and rules that you follow to become a general law. That you always respect the inherent worth of everything affected by your actions (nonhumans no less than human beings) and consider it in a fair way. That you never regard and use anything in the world as a means only."

--Elizabeth J. Farnsworth and Judy Rosovsky, "The Ethics of Ecological Field Experimentation," *CONSERVATION BIOLOGY* 7(1993):463-472. Ecological research, though it generates information supporting conservation efforts, raises ethical issues when we propose to modify or endanger the individual organism, population, species, or ecosystem. Yet the scientific literature contains little explicit consideration of such study. This is due to (1) trepidation about controversy that could endanger research efforts, (2) assumptions that the benefits outweigh the cost, (3) difficulties in perceiving the negative impacts of such study, and (4) tacit assumptions about certain experiments that are simply "wrong" to do. Such ethical issues are increasingly arising. The literature on environmental ethics and experimentation affords diverse and occasionally conflicting value systems on which to build an ethical of ecological experimentation. Ethical considerations are compatible with sound scientific protocols. The authors encourage a dialogue between scientists and philosophers. Both authors are in biology at the University of Vermont.

--Stephen R. Kellert, "Values and Perceptions of Invertebrates," *CONSERVATION BIOLOGY* 7(1993):845-855. Ecological, utilitarian, scientific, and cultural benefits provided by invertebrates. The general public and farmers view most invertebrates with aversion; scientists and conservation organization members have more positive and knowledgeable attitudes. The motivational basis for hostile attitudes: possibly an innate learning disposition, the association of many invertebrates with disease and agricultural damage, the multiplicity of invertebrates, the presumption of mindlessness, and their radical autonomy from human control. Kellert is at the Yale School of Forestry and Environmental Studies.

--Thomas K. Rudel, with Bruce Horowitz, *TROPICAL DEFORESTATION: SMALL FARMERS AND LAND CLEARING IN THE ECUADORIAN AMAZON*. New York: Columbia University Press, 1993. Paper. 234 pages. Why forest clearing has taken place in the Ecuadorian Amazon, taking into account the perspectives and actions of all the local actors over the past seventy years. Rudel is professor of sociology and of human ecology at Rutgers; Horowitz is a lawyer and professor in Ecuador. This is the first volume in what is projected to be a major series "Methods and Cases in Conservation Science," edited by Mary C. Pearl (of Wildlife Conservation International of the New York Zoological Society) and published by Columbia.

--Nina T. Marshall, *THE GARDENER'S GUIDE TO PLANT CONSERVATION*. By the World

Wildlife Fund in conjunction with the Garden Club of America. ISBN 0-891-139-4. Paper. \$ 12.95. Orders to World Wildlife Fund, P. O. Box 4866, Hampden Post Office, Baltimore, MD 21211, Phone 410/516-6951. There is an enormous trade in threatened and endangered wild plants sold to gardeners, and increasing interest by gardeners to control this by authenticated statements of origin. The Netherlands, which was once the worst offender, has become a leader in the labeling of plants for the market place: cyclamens, miniature daffodils, fritillarias, trilliums, orchids, cacti, trout lilies, and others. Winter daffodil (*STERNBERGIA CANDIDA*) was described as a new species in 1979 and, as a result of collecting for the garden trade, may be extinct today.

--Wendell Berry, *SEX, ECONOMY, FREEDOM AND COMMUNITY*. New York: Pantheon (Random House), 1993. \$ 20.00. With essays on conservation and local economy, how conservation is good work, contrasted with most agriculture today, which is bad work, and a rousing treatment of how ecologists have misused the Bible. Berry is a poet, essayist, novelist, farmer, with an appointment at the University of Kentucky.

--Thomas K. Shotwell, "An Essay on Beauty: Some Implications of Beauty in the Natural World," *ZYGON* 27(1992):479-490. The beauty of the universe presented by modern science under the positivist approach is sufficiently great that human contemplative capabilities are exceeded. Our religious propensities need extensive rehabilitation and appreciation of the beauty revealed by the positivists is likely to result in a cosmic paradigm shift that could destabilize traditional views of human identity. Shotwell specializes in the development of medical products.

--Phil Hefner, "Nature, God's Great Project," *ZYGON* 27(1992):327- 341. Scientific understandings suggest very strongly that humans are related to the rest of nature in ways that are expressed by both metaphors of genetic kinship and by ecological interrelatedness. The image of genetic kinship is the more intense image, and also the most likely to cause discomfort for Western traditions. Both secular critical reason and Western religious traditions favor images that portray the relation of humans to nature in terms of separation, domination, and stewardship. At best they are ambivalent toward portrayals of a more intense relatedness. In order best to serve our self- understandings, we must recognize (1) our intrinsic kinship with the rest of nature; (2) that our purpose as humans is to serve nature; (3) that we are preparers for nature's future; (4) that our highest calling as humans is to discern the dimensions of ultimacy in nature and to conceptualize them. In this, we follow God's own pattern of investing in nature as the greatest project. Hefner is professor of systematic theology at Lutheran School of Theology at Chicago.

--Garrett Hardin, *LIVING WITHIN LIMITS: ECOLOGY, ECONOMICS, AND POPULATION TABOOS*. New York: Oxford University Press, 1993. 288 pages. \$ 25.00. The planet's ability to support life is finite, and the exponential growth of the human population is exceeding that capacity. For various reasons, the population crisis appears to have become a taboo subject. Compassion and altruism are dangerous. Competing survivors on a lifeboat should do whatever it takes to keep others from climbing aboard the lifeboat. Stop all philanthropy and immigration, which is "the promiscuous sharing of wealth." Demand that poor nations with growing populations sink or swim by themselves. Hardin demolishes the validity of unecological

technological optimism, an uncritical faith in progress, mindless fixation on growth, and the appealing but finally destructive sentimentalism of Western philanthropic impulses. This is social Darwinism at its best and worst: hard-headed and hard-hearted. But Hardin does not address questions of distributive justice (except to group them with philanthropic charity) and his world of ecological limits might not have as much scarcity as he fears, if the productivity of the good earth were more justly distributed, and if the escalating desires of those living so luxuriously on the lifeboats could be curtailed. Hardin is professor emeritus of human ecology at the University of California, Santa Barbara, and the author of "The Tragedy of the Commons," an influential essay in SCIENCE in 1968.

--Kristin S. Shrader-Frechette and Earl D. McCoy, *METHOD IN ECOLOGY: STRATEGIES FOR CONSERVATION*. Cambridge University Press, 1993. 350 pages. Hardcover \$ 69.95. Paper, \$ 29.95. Philosopher Shrader-Frechette and ecologist McCoy examine the practical contributions ecology can and cannot make to applied science and environmental problem solving. Section I. Conceptual problems that have often prevented the formulation and evaluation of powerful, precise, general theories; why island biogeography is still beset with controversy; and the ways that science is value laden. Section II. How ecology can give specific answers to practical environmental questions posed in individual case studies, and a new way to look at scientific error. A case study using the Florida panther is examined. There is a bright future for the important, but relatively underdeveloped task of applying ecology to practical environmental problem solving. Both authors are at the University of South Florida.

--Kristin S. Shrader-Frechette, *BURYING UNCERTAINTY: RISK AND THE CASE AGAINST GEOLOGICAL DISPOSAL OF NUCLEAR WASTE*. Berkeley: University of California Press, 1993. 326 pages. \$ 15.00 paper. \$ 40.00 cloth. Argues that the current U.S. government policy of burying radwastes is profoundly misguided on both scientific and ethical grounds, because we cannot trust the precision of 10,000 year predictions and promise containment of the waste, and because geological disposal ignores the rights of present and future generations to equal treatment, due process, and free informed consent. The argument is focused on the world's first proposed high-level radioactive waste facility at Yucca Mountain, Nevada. Shrader-Frechette is professor of philosophy at the University of South Florida.

--Yrjô Haila and Richard Levins, *HUMANITY AND NATURE: ECOLOGY, SCIENCE AND SOCIETY*. London: Pluto Press, 1992. Paper. 270 pages. What program can ecology set for society? Ecological patterns, examples from the taiga. Practicing ecology, research, data, theory, hypothesis testing. Language and how theories refer to the world. Traditions and their influence on world views. Health as part of the ecosystem. Diseases. Coevolution of host and parasite. Noninfectious diseases. Agricultural ecology, sustainable agriculture. The social history of nature. How does nature change? Political ecology? Local versus general solutions. Nature: Appropriation versus appreciation? The general argument takes issue with the mistaken belief that earlier in history humans existed in harmony with nature and that this harmony has become recently "unbalanced." Human activity should be included as part of nature and the authors hope to establish the connection between ecological knowledge and radical politics. Haila is a research fellow at the Academy of Finland, based at the Department of Zoology in Helsinki. Levins is in the Department of Public Health at Harvard Medical School and a population biologist. He is an author, with Richard Lewontin, of *THE DIALECTICAL BIOLOGIST*.

--Ruth Leger Sivard, *WORLD MILITARY AND SOCIAL EXPENDITURES*, 15th, 1993 edition. 56 pages, a slim book with a lot of information in it. This document is produced annually by the independent research organization World Priorities, Inc., Box 25140, Washington, DC 2007. Published in translations in eight languages. Some findings: The developed countries spend as much on military power in a year as the poorest 2 billion people on Earth earn in total income. The developed countries in 1990 provided \$ 56 billion in economic aid to the poorer countries and sold \$ 36 billion worth of arms to them. At a cost of less than half their military expenditures, the developing countries could provide a package of basic health care services and clinical care that would save 10 million lives a year. World military spending in 1992 exceeded \$ 600 billion. U. S. military spending accounted for nearly half this amount, despite the fact that in the U.S. one person in seven lives below the poverty line and over 37 million people lack any form health care coverage. In his foreword, John Kenneth Galbraith writes, "With the end of the Cold War, military expenditure on the present scale is patently ridiculous." But, Garrett Hardin reminds us (see previous entry), it costs money to protect your lifeboat. And with all that money spent, there is precious little left for conservation.

--Jennifer Brown, ed., *ENVIRONMENTAL THREATS: PERCEPTION, ANALYSIS AND MANAGEMENT*. London: Belhaven Press, 1989. 160 pages. Cloth. \$ 39.00. Eight essays by British social theorists who study risk. Some of the arguments: Lay or public risk attitudes are as important and valuable as those who are experts. Expert risk assessment is a doubtful way to handle environmental threats that are highly uncertain. Technical experts ought to be more sensitive to the underlying uncertainties in risk assessment. Different social risk perceptions underlying the Sellafield controversy over nuclear risk. Social risks associated with biotechnology. The public is not irrational in its aversion to many environmental and technological risks; rather, there is a plurality of rationalities applicable to risk. Different types of uncertainties beset quantitative risk assessment and allow for various evaluations of environmental threats. "One of the most important contemporary volumes on the social aspects of risk" (Kristin Shrader-Frechette).

--Lynton Keith Caldwell and Kristin Shrader-Frechette, *POLICY FOR LAND: LAW AND ETHICS*. Lanham, Md: Roman and Littlefield, 1993. 333 pages. Cloth. A new, ecologically enlightened view of land and policy, analyzed and defended against arguments often brought against it. What people believe about their relationship with the Earth takes the form of ethical conclusions that are expressed in institutions defined by law. This account is both biocentric and anthropocentric, drawing on political and legal theory, as well as on analyses of both science and ethics. Chapters on different kinds of land ethics, on concepts of ownership and rights of use, on limits to policy, on land-use policy in international issues, on ecosystemic criteria for land policy, on practical steps and ethical justifications, and on a national policy for land. Caldwell is emeritus in political science at Indiana University; Shrader-Frechette is in philosophy at the University of South Florida, Tampa.

--Herman Daly reviews David Ehrenfeld's *BEGINNING AGAIN: PEOPLE AND NATURE IN THE NEW MILLENNIUM* in *CONSERVATION BIOLOGY* 7(1993):736-738. Among his observations: "The case for preserving biodiversity is based on an appeal to some combination of instrumental and intrinsic value. But biology also teaches that the whole show was a big accident

and that all the differentiated parts, ourselves included, are little accidents, all produced by random mechanical causation with no purpose or final causation admitted. Is it possible, really, to love an accident? Is it possible to save what we cannot love? If biologists continue to insist that we must substitute the idea of 'Accident' for the idea of 'Creation,' then they really undercut their own pleas for the preservation of biodiversity beyond the most short-run instrumental arguments. If 'biophilia' is really genetically programmed into us, then why are we killing other species wholesale? This is not to deny the important role of chance and necessity, of evolution, in the practical working of Creation. But the assumption that the biologist's 'central dogma' is sufficient to require the substitution of Creation by Accident is past due for serious rethinking. ... I hope that biologists will not, in their descriptions and explanations of the living world, abstract so completely from the immediate and universal experience of purpose that they are in the end left with no basis in their own science to support their pleas for political action to conserve biodiversity." Daly is an economist with the World Bank's environmental department.

--James A. Nash, "Biotic Rights and Human Ecological Responsibilities," THE ANNUAL, SOCIETY OF CHRISTIAN ETHICS, 1993, pages 137-162. Boston: The Society of Christian Ethics, 1993; distributed by Georgetown University Press. The concept of biotic rights is the most interesting issue, and one of the most important, on the frontier of ethics. It points to the fundamental task of redefining responsible human relationships with the rest of the planet's biota, and grounding these human responsibilities not only, weakly, in human utility or even generosity, but also, strongly, in the just dues and demands imposed on us by the vital interests of other kinds. Biotic rights highlight the centrality of ecological justice, rather than solely benevolence. Nash is Director of the Churches' Center for Theology and Public Policy, Washington.

--Holmes Rolston, III, "Environmental Ethics: Some Challenges for Christians," THE ANNUAL, SOCIETY OF CHRISTIAN ETHICS, 1993, pages 163-186. Boston: The Society of Christian Ethics, 1993; distributed by Georgetown University Press. Christianity is a religion for people, relating persons to persons, yet it also has an environmental ethics. But the Christian ethics for persons, calling for love, justice, benevolence, and compassion does not transfer easily to duties toward wildlife, who may not be appropriate subjects for compassion, benevolence, or justice, and the difficulties compound with an ethic toward plants, species, and ecosystems. The Biblical faith began with a land ethic, a covenanted promised land, and Christians find a nature that is sacred and good in itself, regardless of its human utility. Earth is a planet with promise, the nature found on Earth is graced with creativity, if also with persisting in the midst of its perpetual perishing. Nature is also cruciform, the beauty approaches the sublime, death is perpetually redeemed with the renewal of life, and in that sense the central themes of Christianity are congenial to an environmental ethic. Rolston is professor of philosophy at Colorado State University.

--Steven J. Bissell reviews Armstrong and Botzler, ENVIRONMENTAL ETHICS, Oelschlaeger, AFTER EARTH DAY, and Regan, EARTHBOUND in CONSERVATION BIOLOGY 7(3):739-739. Bissell is in environmental education at the Colorado Division of Wildlife.

--Edwin Kiester, Jr., "A New Park Saved the Tall Trees, but at a High Cost to the Community," SMITHSONIAN, October 1993. The full-sized Redwood National Park in northern California is

fifteen years old, but the surrounding area is still searching for economic recovery, partially because visitor use of the park has only been about one-third of what was predicted. The two affected counties Del Norte and Humboldt are depressed. Preservation and restoration efforts with the redwoods have been impressive, though the article rings with melancholy for persons affected by a lumber industry that is no more, even if the saved redwoods would have sustained the industry only for another decade or so, and even if lumber industries were reducing their labor due to automation. A sad story of an exploitive economy gone bust, but a redwoods park does survive.

--David Suzuki and Peter Knudtson, eds., *WISDOM OF THE ELDERS: SACRED NATIVE STORIES OF NATURE*. New York: Bantam Books, 1992. 275 pages. Cloth and paper. Several dozen vignettes characterizing native ecologies from around the world. Each chapter is organized beginning with a thumbnail sketch of modern scientific perspectives relevant to the chapter's theme, as a backdrop against which the native vignettes are juxtaposed. The editors are impressed with the fundamental validity and power of aboriginal notions of the sacredness of nature. Suzuki is professor of zoology at the University of British Columbia and a distinguished Canadian broadcaster and environmentalist. Knudtson is a Vancouver-based journalist.

--Neil Spurway, ed., *HUMANITY, ENVIRONMENT AND GOD*. Cambridge, MA: Blackwell Publishers, 1993. 240 pages. \$ 49.95. A collection of essays by eminent theologians, historians, and scientists reexamining the world we live in. The Glasgow Centenary Gifford Lectures.

--Holmes Rolston, III, "Rights and Responsibilities on the Home Planet," *ZYGON* 28(1992):425-439. Earth is the home planet, right for life. But RIGHTS, a notable political category, is, unfortunately, a biologically awkward word. Humans, nonetheless, have rights to a natural environment with integrity. Humans have responsibilities to respect values in fauna and flora. Appropriate survival units include species populations and ecosystems. Increasingly the ultimate survival unit is global; and humans have a responsibility to the planet Earth. Human political systems are not well suited to protect life at global ranges. National boundaries ignore important ecological processes; national policies do not favor an equitable distribution of sustainable resources. But there are signs of hope. A longer version of this article appeared in the *YALE JOURNAL OF INTERNATIONAL LAW* 18(1993):251-279. Rolston is professor of philosophy at Colorado State University.

--Frederick FerrÇ, "Persons in Nature: Toward an Applicable and Unified Environmental Ethics," *ZYGON* 28(1993):441-453. Two major contenders for the role of robust environmental ethics claim our allegiance. One is Baird Callicott's, based on the land ethical formulated by Aldo Leopold; the other is that of Holmes Rolston, III, sharply distinguishing environmental from social (human) ethics. Despite their many strengths, neither gives us the vision we need. Callicott's ethic leaves too much out of his picture; Rolston's leaves too much disconnected between nature and humankind. A really usable environmental ethic needs to be both comprehensive and integrated. For that, we need a world view that includes the human in nature but also affirms the unique values of personhood. FerrÇ is Research Professor of Philosophy at the University of Georgia.

--D. J. Peterson, *TROUBLED LANDS: THE LEGACY OF SOVIET ENVIRONMENTAL*

DESTRUCTION. Boulder, CO: Westview Press, 1993. 276 pages. Paper. "Objectively describes the terrible environmental degradation on one-sixth of the earth's surface. This is the most reliable and weighty report available about the environment in the former Soviet Union. It should be read by all who are interested in global environmental problems" -- Aleksei Yablokov, Russian State Counsellor for Ecology and Public Health. Peterson is a fellow at the RAND/UCLA Center for Soviet Studies in Santa Monica, CA.

--Lawrence S. Hamilton, ETHICS, RELIGION AND BIODIVERSITY: RELATIONS BETWEEN CONSERVATION AND CULTURAL VALUES. Cambridge, England: The White Horse Press, 1993. Paper, 218 pages. \$14.95. Contains Denis Goulet, "Biological Diversity and Ethical Development"; Holmes Rolston, III, "God and Endangered Species"; Tu Weiming, "Toward the Possibility of a Global Community"; Leslie E. Sponsel and Poranee Natadecha-Sponsel, "The Potential Contribution of Buddhism in Developing an Environmental Ethic for the Conservation of Biodiversity"; Ranil Senanayake, "The Religious and Ethical Tradition of Ancient and Contemporary Australia: Its Role in the Setting of Modern Goals"; Pei Shengji, "Managing for Biological Diversity Conservation in Temple Yards and Holy Hills: The Traditional Practices of the Xishuangbanna Dai Community, Southwest China"; Herson Anson and William Raynor, "Traditional Resource Management and the Conservation of Biological Diversity on Pohnpei Island, Federated States of Micronesia"; Sonia P. Juvik, "Christian Denominational Influences on Attitudes Toward Resources Development: Marovo Lagoon, Solomon Islands"; Michael Kioni Dudley, "Traditional Native Hawaiian Environmental Philosophy"; and J. Ronald Engel, "Special Overview.

The Role of Ethics, Culture, and Religion in Conserving Biodiversity: A Blueprint for Research and Action. Hamilton, a former professor of forestry at Cornell University, is a research associate of the East-West Center in Honolulu, particularly concerned with biological diversity conservation in mountains and islands in Asia and the Pacific.

--Lester R. Brown et al, STATE OF THE WORLD 1994. Washington, DC: Worldwatch Institute, 1994. Paper. \$ 10.95. Updated annually, this remains one of the most reliable introductory guides to the world's resources and how they are being used. Used in over 1,000 college and university classes in the United States.

--Paul W. Hirt, A CONSPIRACY OF OPTIMISM: MANAGEMENT OF THE NATIONAL FORESTS SINCE WORLD WAR TWO. Lincoln: University of Nebraska Press, 1994 (available end of summer). A historical study of how public values, scientific ideology, and political economy have influenced U.S. national forest management, focusing especially on the changing concepts of sustained yield and multiple use. The author critically analyzes various social, political, and economic factors that have blocked the achievement of "sustainable" resource extraction and protection of non-market environmental values in the national forests. A post-World War Two natural resource instrumentalism, combined with an economic prosperity ethics, and state-sponsored corporate welfare economics provides the foundation for what the author calls a "conspiracy of optimism" that cloaked forest depletion and ecological degradation behind a facade of "can do" technological optimism. Hirt is an environmental historian at Washington State University.

--Elizabeth H. Smith and H. Gene Blocker, eds., APPLIED SOCIAL AND POLITICAL

PHILOSOPHY. Englewood Cliffs, NJ: Prentice-Hall, 1994. 608 pages. Paper. A new text in applied philosophy. Contains Henry Shue, "Basic Rights. The Rights and Welfare of the Environment, Animals, and Future Generations"; David G. Ritchie, "Why Animals Do Not have Rights"; Joel Feinberg, "The Rights of Animals and Unborn Generations"; Tom Regan, "The Moral Basis of Vegetarianism"; Christopher D. Stone, "Earth and Other Ethics." Both authors are in philosophy at Ohio University.

--Peter Calthorpe, *THE NEXT AMERICAN METROPOLIS: ECOLOGY, COMMUNITY, AND THE AMERICAN DREAM*. New York: Princeton Architectural Press, 1993. 175 pages. paper. Calthorpe holds that the environmental, economic, and social limits to growth are reaching crisis proportions. He advocates a fundamental change in our patterns of building, defining new directions for planning. He avoids an architectural manifesto or utopian proposal and describes alternatives currently shaping the debate over growth in communities across the United States. He deals with housing, traffic, environmental, and social problems inherent in sprawl. The underlying principle is that "environmentally benign places and technologies are fundamentally more humane and richer than those which are demanding and destructive of natural ecosystems" (p. 1). Calthorpe is a California architect.

--Richard H. Niebuhr, "Cosmic Patriotism," *RELIGION AND VALUES IN PUBLIC LIFE: A FORUM FROM HARVARD DIVINITY SCHOOL*, vol. 2, no. 1, Fall 1992 (and mailed as a supplement to the *HARVARD DIVINITY BULLETIN* vol. 23, no. 1, 1993). "We seem to stand now at a fork in the path that we of the West have followed up to this point. One branch of the fork leads us toward continuing to treat the environment (and ourselves) as instrumental values. This is the path of prudence or prudential morality and religion. Evidently, it is the path on which both of our political parties wish to lead us. The other branch of the fork leads us into a future that we cannot forecast. All that we can dimly discern is that it leads to a way of conducting ourselves, a way of valuing our environment, our globe, not as instrumental to our desires but as beautiful and good: not a beauty and good belonging to us but a system of beauty and good to which we belong. Following this path would lead to a religious revolution, to a new attitude that William James called 'cosmic patriotism'." With a long quotation from Aldo Leopold's "Thinking Like a Mountain." Niebuhr is professor of divinity at Harvard Divinity School.

Walter E. Howard, "Nature's Death Ethic," *BIOSCIENCE* 42(1992):739. "Nature, though beautiful, is a tough arena, with a cruel and brutal death ethic of the survival of the fittest." "Responsible use of animals is biologically sound and fits well into the natural scheme of life." "Our ethics should not be against killing per se, for nature's death ethic incorporates necessary killing by practically all animals, but our ethics should be against inflicting unnecessary pain and distress to animals." "There is still a need for a gentler, kinder existence for both domestic and wild animals in habitats people have modified. Proper management of population densities and preserving habitats are constructive ways to help minimize the suffering wild animals continually face in modified environments when exposed to the law of fang and claw." A useful editorial for discussion in environmental ethics classes and in discussions of animal welfare. Howard is in wildlife and fisheries biology at the University of California, Davis.

--Scott D. Wright (University of Utah), Thomas Dietz (George Mason University), Richard Borden (College of the Atlantic), Gerald Young (Washington State University), and Gregory

Guagnano (George Mason University), eds., HUMAN ECOLOGY: CROSSING BOUNDARIES. Fort Collins, CO: The Society for Human Ecology, 1993. (c/o Jonathan Taylor, U.S. Fish and Wildlife Service, 4512 McMurray Ave., Fort Collins, CO 80525-3400). Paper. \$ 20.00, plus 25% if overseas. Some fifty papers, some long, some short, from the Sixth Conference of the Society for Human Ecology (at Snowbird, Utah). Samples: Andrew Light, "Environmental Pragmatism and Valuation in Nature"; Thomas Webler, "Habermas Put Into Practice: A Democratic Discourse for Environmental Problem-Solving"; Michael S. Brunett, "Valuing the Future as if it Mattered: The Negative Discount Rate and Sustainable Development"; Daniel E. Vasey, "History and Human Ecology: The Strong Principle"; Stirling N. Johnson, "Protecting the Earth, Animals, and Human Health Through a Plant-Based Diet."

--Arran Gare, NIHILISM INCORPORATED: EUROPEAN CIVILIZATION AND ENVIRONMENTAL DESTRUCTION. Bungendore, NSW, Australia: Eco- Logical Press, 1993. Australian \$ 19. The cultural roots of society's environmentally destructive tendencies. A nihilistic world-orientation has pervaded ideas, social practices, institutions, and economic processes in the formation and development of European civilization, and come to dominate not only in Europe but been imposed on the rest of humanity. A deep moral and political decadence tends systematically to obliterate and possible action. For the companion volume, see below. Gare is in the Department of Philosophy and Cultural Inquiry at Swinburne University in Australia.

--Arran Gare, BEYOND EUROPEAN CIVILIZATION: MARXISM, PROCESS PHILOSOPHY AND THE ENVIRONMENT. Bungendore, NSW, Australia: Eco- Logical Press, 1993. Australian \$ 21. Offers an alternative future. Part I. Marxism was appropriated primarily by Russians to assimilate the domineering world orientation of Western Europeans to Russian culture, and yet to defend Russia from Western domination. So it is not surprising that the Soviet Union proved as environmentally destructive as the West. But there is a radical dimension to Marx's critique of capitalism that has been taken up and developed in Russia by Aleksandr Bogdanov, seeking to create a radically new culture. This movement needs to be resurrected. Part II. Process philosophy reconceives people as creative participants in the becoming of nature. On this foundation, and new ethics and political philosophy can be elaborated, and joined with the movement resurrected in Part I, to create an ecologically sustainable, post-European civilization.

--Steven Simpson, "The Intrinsic Value of Minimum Impact," JOURNAL OF EXPERIENTIAL EDUCATION 16(no. 2, Summer, 1993):34-37. Why minimum impact camping is morally required. To view the practice solely as a way to keep primitive areas primitive is to ignore minimum impact's intrinsic worth. Simpson is currently on a Fulbright at National Taiwan University. (Thanks to Kevin Eddings, Harrison, NY.)

--Valerie Brunell and Ralph Swain, eds., WILDERNESS RANGER COOKBOOK. Helena, Montana: Falcon Press, 1990. Paper. 110 pages. \$ 7.95. A collection of backcountry recipes by U.S. Forest Service wilderness rangers, with each recipe accompanied with a philosophical reflection about the meaning of wilderness by one of these rangers. "Wilderness is more than lines on a map. It is also an attitude. This attitude reflects the thought that the earth and its community of life exist for its own sake, as opposed to being for the benefit of man. Wilderness

gives us the opportunity to reflect on the role of humankind as a part of the community of life, rather than as a conqueror of nature." Patricia Cohen, Pecos, NM, with her recipe for "Cous-cous and Veggies." Available from San Juan National Forest Association, P. O. Box 2261, Durango, CO 81302. Phone 303/385-1210.

## Issues

U. S. Department of the Environment. On November 4, 1993, a bill (H.R. 3425) to create the U.S. Department of Environmental Protection was passed by the House Government Operations Committee, but a House vote on the bill was blocked before Congress adjourned for the year. The bill is expected to return for a House vote in February. The U.S. Senate passed a similar bill (S. 171) in May.

National Institute for the Environment. A bill, H.R. 2918, has been introduced into Congress to create a U.S. National Institute for the Environment. The Bill was introduced by George E. Brown, Chair of the Committee on Science, Space, and Technology, and James Saxton, Ranking Member of the Subcommittee on Environmental and Natural Resources of the Committee on Merchant Marine and Fisheries, and 38 other co-sponsors. A 99 page report on this proposal is available. Committee for the National Institute for the Environment, 730 11th Street, NW, Washington, DC 2001-4521.

Update on St. Lucia mining controversy, South Africa. A review panel convened by the South African government has given a unanimous recommendation that the government fully protect the area, and not allow mining. The issue still has to go before the Cabinet, but this promises a major victory for the conservation forces in South Africa, after years of debate. Ian Player has been a key figure. The review panel concluded: "The area has a unique and special sense of place. ... Biologically and environmentally, the diversity of the area is unique in South Africa. Nowhere else are coral reefs, turtle beaches, high afforested dunes, fresh water swamps and grasslands found in such close proximity. It has, for instance, many more species of vertebrates than the Kruger National Park, although it is much smaller." A Greater St. Lucia Wetland National Park is planned. But there is a new challenge. The mining company, Richards Bay Minerals, promised to pay a decent wage to blacks, and local blacks favored the mining. Can ecotourism and parks services bring more employment and long-term benefits to the community, including blacks? (Thanks to Vance Martin, The Wild Foundation, and Wayne Elliott, kwaZulu Parks, Eshowe, South Africa.)

Plant invaders. "We must make no mistake: we are seeing one of the great historical convulsions in the world's fauna and flora" (Charles Elton). Introduced plants are, in many areas, taking more habitat than development. There are four million acres of knapweed from Europe in Montana, kudzu from Asia is widespread in the South, Canada thistle (originally from Europe) covers the northern states from Maine to Washington; water hyacinth from South America thrives in waterways throughout the Gulf Coast. Cheatgrass (from Japan) is perhaps the most invasive of all, degrading native plant communities throughout the West and dominating tens of millions of

acres of grasslands in the Great Basin. Purple loosestrife ruins hundreds of thousands of acres. The paperbark tree (Australian) infests half a million acres of the Everglades Conservation Area. The Brazilian pepper tree, first noticed in 1957, one tree, today dominates 100,000 acres of Everglades National Park. Multiflora rose, planted to grace the Interstate highways, has proved troublesome. Do they add diversity? Almost all of the exotics make poor wildlife habitat. A pristine wet-prairie community contains 60 to 80 species of plants. After paperbark takes over, the total plummets to three or four. Most of the exotics were introduced by well-meaning but ecologically uninformed persons. Story in SIERRA, January/February 1994.

Mushroom rampage. Forests in the U.S. Pacific Northwest are one of the best places on Earth to pick mushrooms, lately bringing top dollars, and pickers competing for them have become problematic, often ugly. Most are picked by U.S. Asians, especially Cambodians, and shipped to a Southeast Asian market. A single specimen mushroom can bring \$ 75; pickers can make several hundred dollars a day; from \$ 8 to \$ 15 million worth are removed from Pacific Northwest forests each year. With the multiplier effect, the young industry contributes about \$ 40 million to the Oregon economy annually. Since most of the plant, the mycelium, is underground, careful picking can be as harmless as picking apples. But careless, heavy-handed picking can ruin forest floors, and future crops, and the underground mycorrhizal fungi are vital to the forest ecosystem. Douglas fir, the most important tree in the forest, cannot grow well without them. Picking is legal, under appropriate regulations (often violated) in National Forests, but illegal in National Parks, where mushrooms are often poached. Story in SMITHSONIAN, January 1994.

Marine biologists count a rising tide of whales. Whale numbers seem up, though there is uncertainty about how much, how various species are doing, whether this is in response to cessation of whaling (since 1986) and whether this warrants, for any species, resumption of commercial whaling. A scientific committee of the International Whaling Commission recommended that the minke whale population (about 900,000) could support a small scale whaling operation; the IWC itself rejected the recommendation, though Norway decided to begin whaling of minkes anyway. Story in SCIENCE, January 7, 1994.

Churches care for the Earth. A \$ 4.5 million program, the National Religious Partnership for the Environment, involves the National Council of churches, the U. S. Catholic Conference, the Consultation on the Environment and Jewish Life, and the Evangelical Environmental Network. The project involves preparation and distribution of education and action kits to 53,000 congregations, a "Green Congregation Hotline," and preparation of materials for theological education. Story in CHRISTIAN CENTURY, October 13, 1993.

Richard Minitor writes that four states have active takings laws (Delaware, Arizona, Utah, and Indiana) and that three other states (Idaho, Missouri, and Florida) passed such bills, which were vetoed by their governors. This corrects an error in the ISEE Newsletter, Summer 1993, which reported that only Delaware has an active law. For further information contact him at INSIGHT, 3600 New York Avenue, N.E., Washington, DC 2002. Phone 202/636-8800. Fax: 202/529-2484. Thanks for the correction.

The Biodiversity Convention came into force on December 29, 1993, following the ratification by the 30th nation, Mongolia. A recent meeting in Geneva discussed the scope and

responsibilities of the Conference of Parties (COP) to the Convention.

There are many more issues, but space limitations prevent any further entries.

## Recent and Upcoming Events

--January 19-21. Morality and Ethics in Fisheries and Wildlife Management. Joint Annual Meeting of the Colorado Chapter of the Wildlife Society and the Colorado/Wyoming Chapter of the American Fisheries Society. Session I. The Ethics of Hunting and Fishing (Wayne Pacella, Fund for Animals, Ann Causey, Auburn University, and others). Session II. Integrity in the Workplace (Jeff DeBonis, Association of Forest Service Employees for Environmental Ethics, John Mumma, dismissed Regional Forester, and others). Session III. Various Issues. Sample papers: Michael Stoskopf, "Ignorance or Denial: Do Fish Feel Pain?" and Dave Weber, "Invasive Noxious Weeds: Why I Hate Purple Loosestrife." Session IV. Ethics and Ecosystem Management (John Varley, Yellowstone National Park, and others).

--January 20-22. Conference on Agricultural Ethics, "Decision Making and Agriculture: The Role of Ethics." Nova Scotia Agricultural College, Truro, Nova Scotia. Speakers include Paul Thompson, Frederick Buttel, Bernard Rollin, Charles Blatz, and others. Contact Mora Campbell, Nova Scotia Agricultural College, Truro, Nova Scotia. Phone 902/893-6644.

--February 2-4. Missouri Forest, Fish and Wildlife Conference, Tan-Tar-A Resort, Lake of the Ozarks. The theme is "Changing Values in Natural Resources," with dozens of relevant papers. The keynote speaker is Holmes Rolston. Contact: John McPherson, P. O. Box 7144, Jefferson City, MO 65102-7144.

--February 17. "The Future of the Earth: The Very Idea of Sustainability," Swarthmore College, Swarthmore, PA. The Greater Philadelphia Philosophy Consortium Conference. Contact: Jacques Catudal, Philosophy, Drexel University. Phone 215/895-2441. Fax: 215/895-1414. Also contact: Maree Regan, Board of Governors, GPPC. Phone: 215/647-4545.

--March 18-23. 59th North American Wildlife and Natural Resources Conference, in Anchorage, Alaska.

--March 20-24. International Conference on the Role of Non-Governmental Organizations in Protecting the Environment. Sponsored by the Society for the Protection of Nature in Israel (SPNI), to be held in Eilat, Israel. Sponsors include: Ezer Weizman, President of Israel; Shimon Peres, Minister of Foreign Affairs; Yossi Sarid, Minister of the Environment; and Uzi Baram, Minister of Tourism. Delegates are expected from Arab nations. This marks the 40th anniversary of the Society. The conference language is English. The site and timing coincide with the spring bird migration, where millions of migrating birds from three continents, Europe, Asia, and Africa cross in intercontinental flyways. Andrew Brennan (Philosophy, University of Western Australia) and Holmes Rolston (Philosophy, Colorado State University) are keynote speakers. Contact: Dr. Avner de-Shalit, Department of Politics, The Hebrew University, Mount Scopus,

Jerusalem 91905, Israel. Phone: (02) 882111. Fax: (02) 322545. Or: SPNI Executive Director's Office, 4, Hashfela Street, Tel-Aviv 66183, Israel. Fax (03) 377695

--March 23-27. European Conference on Science and Theology: The Concept of Nature in Science and Theology. Freising and Munich, Germany. Contact: K. H. Reich, Pädagogisches Institut, Rte des Fougères, CH-1700 Fribourg, Switzerland. Phone 37-219-638. Fax: 37-219-650.

--March 31-April 2. Pacific Division, American Philosophical Association, in Los Angeles, with ISEE session. Details earlier.

--April 7-10. "Rebuilding Security: The Bomb, the Debt, and the Rainforest," the Peace Studies 6th Annual Meeting, at the University of San Francisco, CA. Deadline for papers extended to March 1. Contact: Professor Joseph Fahey, Manhattan College, Riverdale, NY 10471. Fax: 718/543-2132. Phone: 718/920-0305. Selected papers will be published in the PEACE REVIEW.

--April 9-10. "Religion, Politics, and Cultural Dynamics," conference at Cornell University, Ithaca, NY, April 9-10. With ISEE session, see above.

--April 21-24. Society for Human Ecology, Seventh Conference, Michigan State University, East Lansing. There is a call for papers. Contact: Robert J. Griffore, Dept. of Family and Child Ecology, 107 Human Ecology Bldg., Michigan State University, East Lansing, MI 48824-1030. Phone: 571/336-3818. Fax 336-3845.

--May 4-7. Central Division, American Philosophical Association, Hyatt Regency Crown Center, Kansas City, MO, with ISEE session. Details earlier.

--May 24-27. Political Boundaries and Coexistence, conference of the International Geographical Union (IGU), Basel, Switzerland. Contact: Werner Galusser, Department of Geography, University of Basel, Klingelbergstrasse 16, 4053 Basel, Switzerland. Phone 41/61/267 36 45. Fax: 41/61/267 36 51.

--May 22-27. Toward Earth Community: Ecology, Native Wisdom and Spirituality. Killarney, Ireland. The Thirteenth International Transpersonal Conference. Contact: ITA, 20 Sunnyside, Suite A257, Mill Valley, CA 94941. Phone 800/533-3641.

--June 1-3. Women, Politics, Environmental Action, in Moscow, Russia. Sponsored by Russian Association of University Women, University of Wisconsin Women's Studies Consortium, and others. Contact: Natalia Mirovitskaya, Institute of World Economy and International Relations, Profsovnaya St., 23, 117859 Moscow, Russia. Phone: 095-128-4694. Fax: 095-310-7027. Or: Sara Harder, Women's Studies Administrator, University of Wisconsin, Eau Claire, WI 54701. Phone 715/836-5717. Fax: 715/836-2380.

--June 1-9 (approximate dates). Conference on Sustainable Development in Central Asia. Ulaan Baatar, Mongolia. Sponsored by the Academy of Sciences, Institute of Oriental and International Studies, Mongolia; Central Asia Research Forum, School of Oriental and African Studies, University of London, and United Nations Development Program, Mongolia Mission. Contact S.

G. Tideman, The Organising Committee, 3306 Jing Guang Centre, Beijing, P.R. China. Fax 86-1-5015110. Phone 86-1-5012055.

--June 3-12. "Ecology of Russia," Moscow. Sponsored by Ministry of Environment and Natural Resources Preservation of Russia, Scientific and Technical Development Fund of Moscow, Government of Moscow, and others. One emphasis is to reorient the developing Russian economy to use market methods to care for environmental health. The conference will publish a "Green Book of Russia" resulting from conference papers and projects. Papers are invited. Contact: Serge Y. Shomin, Manager, 103012, Moscow, Centre, Bolshoj Cherkassky Pereulok, 8/6, Russia Phone: (7-095) 220-5046, (7-095) 220-5069; Fax: (7-095) 928-5318. E-mail: serge@ecoros.msk.su (Thanks to Bob Sandmeyer.)

--June 7-10. Fifth International Symposium on Society and Resource Management, at Colorado State University, Fort Collins. Contact Michael J. Manfredi, Department of Recreation Resources, Colorado State University, Fort Collins, CO 80523. 303/491-6591.

--June 7-8, "Representations of Nature: Tolerant-Emancipatory vs. Oppressive-Exploitative," Calgary, Alberta. In conjunction with the Learned Societies Conference. A session sponsored by the Canadian Society for the Study of European Ideas and co-sponsored by the Canadian Society for Aesthetics and the New Gallery of Calgary, Alberta. Papers by Allen Carlson, Eric Katz, and Ari Santos, and others, and an art exhibition at the New Gallery investigating the representation of nature in the visual arts. Hiking trips to the nearby Rockies are also planned. Contact: Thomas Heyd, Session Coordinator, Department of Philosophy, University of Victoria, Victoria, B.C., V8W 3P4, Canada. Phone: 604/721 7516 or 381 2239.

--June 12, "Sustainability and Distributive Justice," Calgary, Alberta. In conjunction with the Learned Societies Conference. A session sponsored by the Westminster Institute for Ethics and Human Values, the Canadian Society for Practical Ethics, and ISEE. Papers are to become a special issue of ALTERNATIVES, a refereed journal published at the University of Waterloo. Contact Ted Schrecker, Associate Director, Environmental Ethics, Westminster Institute for Ethics and Human Values, 361 Windermere Road, London, Ontario N6G 2K3. Phone 519/673-0046. Fax: 519/673-5016.

--June 7-11. 8th Annual Meeting, Society for Conservation Biology. Guadalajara, Jalisco, Mexico. Meeting with the Association for Tropical Biology. ISEE plans a session, see earlier. For registration: SCB/ATB Joint Meeting Committee, Department of Wildlife Ecology, University of Wisconsin-Madison, Madison, WI 53706.

--June 12-15. Global Strategies for Environmental Issues. National Association of Environmental Professionals, 19th annual conference. New Orleans, LA. Included a main track on "International Ethics Concerning Environmental Issues." Contact: National Association for Environmental Professionals, 5165 MacArthur Blvd., N. W., Washington, DC 20016-3315.

--June 15-18. The Fourth International Conference on Ethics in the Public Service, Stockholm. See earlier.

--June 19-23. 1st International Symposium on Ecosystem Health and Medicine: New Goals for

Environmental Management," Ottawa, Ontario. Organized by the International Society of Ecosystem Health and Medicine and the University of Guelph, with many other sponsors. Speakers: Henry Kendall, Thomas Lovejoy, Kristin Shrader-Frechette, Tim Allen, Bryan Norton, Eugene P. Odum, J. Baird Callicott, James Kay, Laura Westra, Herbert Bormann, and many others. Contact: Office of Continuing Education, University of Guelph, Guelph, N1G 2W1. Fax: 519/767-0758.

--August 4-7. Eleventh International Social Philosophy Conference, University of Nevada at Las Vegas. Plenary lectures include Bernard Rollin (Colorado State University), Margaret Battin (University of Utah), Peter Wenz (Sangamon State University, and Karen Warren (Macalaster College). This conference is co-sponsored by ISEE. Paper proposals to Peter Wenz, Department of Philosophy, Sangamon State University, Springfield, IL 62794.

--August 7-11. American Institute of Biological Sciences and Ecological Society of America. Knoxville, TN. With ISEE Session, see above.

--August 14-21. Turtle Island Bioregional Gathering VI, Camp Piomingo, Otter Creek Park, Louisville, Kentucky (by the Ohio River). Contact Shepard and Tracy Hendrickson, 341 N. Hamilton, Indianapolis, IN 46201. Phone 317/636-3977.

--August 21-26. Sixth International Congress of Ecology (INTECOL VI), Manchester, England. There is a symposium on Ethics and Ecology. Speakers include Andrew Brennan (Western Australia), Robin Grove-White (University of Lancaster), Calvin DeWitt (Au Sable Institute), Darrell Posey (Oxford), Phil Gates (Durham) and Susan Bratton (University of North Texas). Keekok Lee is organizing an ISEE session, see notice above. Another contact is: Rev. Nigel S. Cooper, The Rectory, 40 Church Road, Rivenhall, Witham, Essex CM8 3PQ, U.K.

--September 6-9. Ecology and Democracy: The Challenge of the 21st Century. Ceske Budejovice, Czech Republic. In English. Contact: Organizing Committee, Institute of Landscape Ecology AS CR, Nasadkach 7, 370 05 Ceske Budejovice, Czech Republic. Fax 42-38- 45719.

--September 9-14. International Conference on Population and Development (ICPD) in Cairo, Egypt. Contact ICPD Secretariat, c/o UNFPA. 220 E. 42nd St., New York, NY. Phone 212/297-5222. Fax 212/297-4915. A Preparatory Committee meets in April 1994.

--September 21-25. "Excellence in Wildlife Stewardship through Science and Education" First Annual Conference of the Wildlife Society, Albuquerque, NM.

--September 30-October 2. Hegel Society of America, at the Catholic University of America, Washington, on the theme: "Hegel and the Philosophy of Nature." Contact: Stephen G. Houlgate, Philosophy, DePaul University, 2323 N. Seminary Avenue, Chicago, IL 60614.

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August 1-5, 1995. XIII International Congress of Aesthetics, Lahti, Finland. Theme: Aesthetics in Practice: Connections between Academic Research in Aesthetics and Everyday Life, especially Concerning the Environment." Papers on the aesthetics of nature are especially

welcomed. Contact: Sonja Servomaa, University of Helsinki, Lahti Research and Training Centre, Kirkkokatu 16, 15140 Lahti, Finland. Phone 358-18-892 11. Fax: 358-18-892 219.